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Table of Contents

Gender Construction of Traditional Marriage at Sikka Krowe Ethnic

Rikardus Nasa[1]*, Velmi Mayaputri[1], Suswandari
[1]Fakultas Ilmu Pendidikan, IKIP Muhammadiyah Maumere
[2]Sekolah Pascasarjana Universitas Muhammadiyah Prof. DR. Hamka
rikardusnasa@gmail.com, velmimayaputri@gmail.com, suswandari@uhamka.ac.id

ABSTRACT

Gender discrimination remains a contentious issue in Indonesian society. A misunderstanding of gender equality is one of the main causes. The utilization of local wisdom as an effort to provide understanding and uphold gender equality is one effective option. This research aims to explore gender equality in one of the local wisdoms of the Sikka Krowe ethnic, specifically in the customary marriage rituals. This research is a type of qualitative study utilizing an ethnographic approach. Data collection in this research utilizes interview and documentation techniques. The results of this research show that the traditional marriage rituals of the Sikka Krowe ethnic uphold gender equality in community life. Men and women in their roles as husband and wife in a household have complementary roles. The attitude of mutual respect is also emphasized in the customary expressions within the belis ritual. Thus, the ritual is very worthy of being preserved by the Sikka Krowe ethnic from one generation to the next.

Keywords: Gender equality; Belis; Sikka Krowe

INTRODUCTION

Gender is viewed as a characteristic and action associated with individuals identified as male and female, influenced by social and cultural contexts. Gender encompasses a set of attitudes, roles, responsibilities, functions, rights, and behaviors inherent to men and women as a result of the cultural or environmental shaping of the society in which individuals grow up and are raised. (Zakia, 2011). The discussion about gender becomes interesting in countries that adhere to a patrilineal kinship system like Indonesia. (Afif et al., 2021) state that equality is a goal that must be achieved by all of humanity spread across all countries in the world, so that no one feels superior to others. (dari segi bias).

In every society, there is always a division of labor between men and women, leading to the recognition of different gender roles for men and women. The differences in gender are actually a common occurrence or a normality as long as they do not lead to gender injustice. Gender injustice

can result in an unequal distribution of roles and responsibilities on one side, whether it be women or men. Gender differences have indeed led to the emergence of various forms of gender injustice that occur within families and society. That gender injustice is something that deserves to be eradicated so that gender equality can be achieved. Gender equality and justice refer to the partnership and alignment between men and women in sociological aspects, value systems, insights, development strategies, harmony, and balance. Gender equality means the same conditions for men and women to obtain opportunities and their rights as human beings, enabling them to play a role and participate in educational, political, legal, economic, socio-cultural activities, and including national defense and security. Gender equality also includes the elimination of discrimination and structural injustices, both against men and women.

Culture serves as a set of values and beliefs that can influence the behavior of society arising from social transmission (Deke et al., 2020). One form of culture that we often encounter in daily life is the wedding ritual. In Indonesia, several forms of marriage are recognized within indigenous communities. This aims to clarify the position, status, as well as the roles and responsibilities after marriage. The Sikka Krowe ethnic understands that marriage and married life are an integral part of the human journey. For that reason, marriage will always be a primary concern. There are many things to consider when preparing someone to take the step into marriage. Every person, both the individuals who are about to marry and their extended families, must prepare various things and go through a lengthy series of traditional rituals.

Issues in marriage often trigger the emergence of gender inequality concerns within the family. To answer various questions regarding the positions of men and women in marriage, this writing will reveal the various forms of equality in the traditional marriage of the Sikka Krowe ethnic, which should be understood to avoid biased views towards certain gender groups.

METHOD

This research was conducted in Sikka regency, East Nusa Tenggara, because this location is the home of the Krowe Sikka ethnic. This ethnic still holds tightly to and preserves their cultural heritage. This research is classified as qualitative research with an ethnographic approach. The data collection techniques used are interviews and documentation. Interviews were conducted with traditional leaders and couples from the Sikka Krowe ethnic who have undergone traditional marriage rituals. The documentation technique was also employed by the researcher to obtain information from documents containing details about the traditional marriage rituals. The information collected will be presented in the form of narrative text, tables, or charts. This research

employs a content analysis approach that is useful for interpreting research data, identifying the symbolic meanings present in each piece of data, in accordance with the research objectives, which are then linked to theory to form a coherent chain of meaning. The process involved is the examination, evaluation, and understanding of the content of a material, text, image, video, or information with the aim of uncovering meaning, purpose, message, or specific characteristics.

RESULT AND DISCUSSION

Traditional Marriage of Sikka Krowe Ethnic

Marriage is a spiritual and physical bond between a man and a woman as husband and wife, aimed at forming a happy and lasting family (*satya alaki rabi*) (Adnyani, 2016). In Indonesia, there are several forms of marriage within indigenous communities, which aim to clarify positions, status, as well as roles and responsibilities after marriage (Hidayat, 2016). The traditional marriage of the Sikka Krowe ethnic consists of several stages, namely:

1. *Pano Ahu* is the earliest stage in the traditional marriage of the Sikka Krowe ethnic, where the family of the groom visits the house of the prospective bride. The aim is to inform the family of the prospective bride that there is a desire to propose to the bride. In addition, this aims to ensure that the bride is truly not involved with any man. If this stage of *pano ahu* is successful, then the engagement can proceed.

2. *Poto Wua Ta'a*

   Poto Wua Ta'a is the stage where the groom officially proposes to the bride. The groom's party will come bringing several types of items, namely horses, chickens, money, gold, and bananas. The number of items brought does not have a limit, but follows the capacity and desires of the groom's side. At this stage, both parties will discuss what needs to be brought by the groom's side as well as the timing for the next stage, which is the *weli gete* stage. The extent of the requests from the bride's side is determined by several factors, such as educational background, her position in the family, family background, and so on.

3. *Weli Gete*

   At this stage of the wedding ceremony, the groom's side will return bringing gifts, commonly known as *belis*. *Belis* is a traditional marriage belis given by the groom's family to the bride's family (Lede et al., 2018). In general, the bride's family requests a belis in the form of elephant ivory, horses, money, and gold. There are also other things that are not requested but are mandatory to bring at this stage, namely agricultural and plantation products such as betel leaves, areca nuts, rice, bananas, jackfruit, pineapples,

and also livestock products like chickens. The amount of the bride price brought depends on the ability and willingness of the groom's side. However, on the other hand, the amount or size of the bride price brought indicates the level of appreciation given by the groom's side to the bride, who will become his wife. This is in line with (Dewi Kusuma Wardani, 2023) who states that the bride price to be given by the groom is proportional to the social status of the bride. Based on that reasoning, the bride's side has the right to request an increase in the amount of the belis demanded or to refuse if the belis presented does not reflect appreciation for the bride. On the other hand, if the belis brought is perceived as a sign of appreciation for the bride, then an agreement will be reached between both parties. The agreement will eventually be concluded with the slaughter of a pig, from which the heart will be taken to carry out the next steps. The response that will be given by the bride's side to the groom's side will consist of animals (pig, goat), rice, woven sarongs, tuak (traditional drink), and various types of food.

4. *Wotik Wawi Waten*

This stage is the peak of the traditional marriage rite of the Sikka Krowe ethnic. Literally, the term *wotik wawi waten* means to suck the pig's heart. In practice, the appointed customary leader will feed the newlyweds pieces of cooked pig heart without any seasoning. The pig's heart that will be offered to the bride and groom is first 'read' by the traditional leader to gain insight into the lives of the couple in their future household. After that, the traditional leader will share this insight with the bride and groom and their families. The traditional leader will also provide advice in the form of traditional poetry to guide the couple through their married life ahead. After the advice has been given, the customary leader will take a plate containing rice and pieces of pig's heart and then feed it to the bride and groom alternately to eat. By consuming the pig's heart, the couple is officially recognized according to tradition as husband and wife.

The stages described above clearly demonstrate gender equality, where both men and women have their respective duties, responsibilities, and rights, which can be seen from the roles of each party at every stage involved. Although the Krowe Sikka ethnic group adheres to a patriarchal culture, in this customary marriage ritual, it is not evident that women are always treated in a way that restricts their rights and freedoms.

The Sikka Krowe Ethnic Perspective on Belis

In the traditional marriage of the Sikka Krowe ethnic group, the belis or belis is a noble value, serving as recognition and appreciation for the dignity and worth of a woman. The Sikka Krowe ethnic group views belis not as a material exchange of goods, but rather as a form of respect for human dignity itself. Therefore, the items brought are not a burden imposed upon us, but rather the result of a mutual agreement. With this, it becomes clear that a bribe is not a form of commercialization. Such a great sacrifice to obtain those goods is precisely due to a sense of humanity. Humans need to be valued and respected because their dignity is inherently tied to them, which is symbolically manifested in the form of goods. The amount of bride price given by the male party is a symbolic appreciation of the status of women. Women, often regarded as the weaker sex, need to be defended, and their humanitarian values should be appreciated. One of the appreciations for their status is through the belis ritual. The status of women as partners in community life is increasingly valued with the presence of bride price. Indirectly, the value and amount of their belis will reflect their social status, especially for the girl and her family. This will evoke pride, even on a larger scale, including becoming a source of pride for their tribe. Likewise, from the side of the groom's family who pays the belis (Juliawati, 2013). The moral life of women is increasingly assured, both for young girls and for those who are already married. Due to the demands of dowries, people have become aware that purity or moral integrity should be well maintained by both men and women who are prospective spouses. Similarly, parents must protect their children's virginity or purity. In addition, the bride price also helps to maintain the integrity of the husband-wife relationship within society.

Belis is also a form of appreciation for parents and family. In accordance with the patrilinear tradition upheld by the Sikka Krowe ethnic group, a married woman will reside in her husband's house. Therefore, at the previous stage, namely the weli gete stage, a young man is required to show appreciation to the family of the woman who has given birth to and raised their children. Thus, the belis is not only a form of respect for the status of the woman but also a way to honor the parents and family for raising and nurturing their child. Therefore, some refer to belis as a substitute for mother's milk.

The union between a man and a woman in forming a family is one manifestation of human sociality. However, the social relationship within a marriage not only establishes an inter-subjective relationship between the two partners but can also foster a social relationship for many parties. The purchasing matters need to involve all parties who have authority, such as the family of the bride along with all its members, commonly referred to as *Ina Ama*, and the family of the

groom or the *Me Pu* side. Belis also means a connection between the families of the man and the woman. (Simatupang, 2019) confirms that in a marriage, it must be bound by the prevailing customs and acknowledged by the entire extended family. The relationship will continue from one generation to the next. In other words, the practice of belis, which is the exchange of goods between two lineages, will never disappear. In fact, the incompleteness or the unsettled bride price from the male family to the female family actually strengthens the bond between both parties even more. With that, the man's family feels indebted and remains loyal at all times when the woman's family needs them, for example, during events of death, customary matters, inheritance, and so on (Manuk & Bato, 2023).

Belis means *woter loen*. *Woter loen* is the process where the bride leaving her family name and becoming husband's family name. '*Loen*' atau fam, is something very important in the social structure of the Sikka Krowe ethnic community. This lineage will determine a person's ancestry and also has a significant influence in matters of belis. When a husband has given a bride price to his wife, the wife, who initially belonged to her family's lineage, will enter into her husband's family lineage. Similarly, if they have children, those children will become part of or included in the male lineage or descent. In other words, the husband has full rights over their children.

Belis itself is also a manifestation of sacrifice and love. Belis as a symbol of love sacrifice, in the traditional language of the Sikka Krowe ethnic group is expressed with the phrase "*megu nulu, gu ngawun depo*" (love comes first, things follow later). It means that the value of human humanity is prioritized even though material goods also hold value. Material goods in purchasing are a symbolic expression of human dignity, and the main motif will be love manifested in the form of goods. With the presence of belis, the girl does not idolize herself in front of the man but rather appreciates him, as the sacrifice of love from the man and his family is indeed very significant, manifested in the form of material goods. Similarly, the young man should not treat the girl as a mere possession, because his right to marry her is not solely based on paying for her material worth, but also involves a material return from the woman's family as proof of their genuine love. The groom's responsibility will be assessed based on his success and efforts to meet the stipulated bride price. The responsibilities held by the groom are considered as initial capital for navigating his future household. Thus, the bride's family can entrust their daughter to enter and live with the groom and his family (Djawa, 2023).

Another noble value found in belis is its role as a norm. This is expressed in customary terms as "*tena blau ha nora ha*" which means to create a sense of respect between one another. Reluctance is better understood in the sense of mutual respect between individuals. So, buying

also contains moral elements. With the presence of a belis, society will respect each other, especially women who are often regarded as the weaker sex. Beliefs as a norm mean that they must be practiced and adhered to by all members of society.

Gender Construction in Traditional Marriage of the Sikka Krowe Ethnic

As a logical consequence of a marriage, several rights and obligations will arise that must be fulfilled by each partner. The fulfilment of rights by men and women is equal and proportional to the burdens of obligations that must be met by both man and woman (wife and husband). A balanced relationship (gender equality) between men and women in all aspects of life can accelerate the development process based on high human values, without the imperiousness of one gender on one side and the superiority of the other gender on the other side (Rahmawaty, 2015). Thus, in essence, neither partner is superior or inferior in the fulfillment of rights and the execution of obligations. The balance and equality between men and women in the Sikka Krowe ethnic community have been affirmed in the expression" *la'i naha nora lin, du'a naha nora welin*" which means that men have authority and women possess a degree that must be respected.

The duties and responsibilities of a man in the Sikka Krowe ethnic, in their roles as fathers and husbands within the household, have been clearly outlined in the following expression:

Au mo'an ba'a mangan plamang woga (O noble warrior of the family)

Naha harang blebo ganu hewon (Please offer advice with gentle manners)

Ganu hewon tua wutun (Like a bee atop a palm tree)

Lopa harang wawa lasa lawing (Do not let anger consume you)

Odi mata ngasun wawa ni'a ita (Hundreds of eyes are watching)

Odi mata berat ganu bunu (You will bow down as if dead)

Gou naha lau leman (Seek your fortune in the sea)

Gou mai saing wain (Bring it home for your wife)

Bata naha reta tana maran (Find sustenance on land)

Bata mai toma men (Bring it home for your child)

Nian poa lero ha'e (When the sun begins to rise)

Reging sai taka, rema sai poron (Take the axe and machete)

Gopi sai roin, lema sai kabor (Open the forest, plant the coconuts)

Kare sai tua peni sai manu (Tap the sap, raise the chickens)

Dena bihing wain botik men (To provide for your wife and child)

Nian waunlero wawa (As evening approaches night)

Ait naha mai degu lewu (Firewood you must gather)

Wair naha mai hading ata (Water must also be available)

Saing wain toma men (For your wife and child)

The above expression clearly illustrates the fundamental principle in establishing the husband's obligation to provide for his wife in order to keep family members free from neglect. As the head of the household, a man must be able to meet the needs of his family members by effectively utilizing the available resources. Furthermore, as the head of the household, a man is also expected to demonstrate his wisdom in leading his family. His attitude, actions, and way of speaking in resolving issues within his household are key to maintaining his reputation and the integrity of his marriage.

In her status as a wife and mother, a woman has fundamental rights in her household life, namely the right to receive welfare guarantees, commonly known as alimony. This relates to the crucial functions and roles of women or wives as reproductive actors (conceiving, giving birth, breastfeeding/caring for children), which cannot be transferred to men or husbands. In addition, there are still household management tasks and serving the husband that fall under the wife's responsibilities (Harahap, 2013). The duties and responsibilities of women in the Sikka Krowe ethnic, in their roles as wives and mothers, are clearly mandated in the following expression:

Ata du'a ba'a giit meti lepo (O woman of the house)

Naha tutur gepu ganu hepun (Speak gently and politely)

Ganu hepun papan unen (Like the sound of a mosquito in a shell)

Lopa tutur dete wawa lean blon (Do not shout at length)

Odi tilu riwun wawa diri rena (For hundreds of ears will hear)

Odi wae meang ganu mate (You will feel shame as if you were dead)

Nian poa lero ha'e (When morning begins to approach)

Bu'ut sai buhar, rema sai ehar (Take up your weaving tools)

Jata sai kappa moru lorun (Skillfully spin the thread into cloth)

Dena sapu la'in pelang men (For your husband and your children)

Nian waun lero wawa (Your kitchen must be smoky)

Api naha bara damar naha nilo (Prepare food and drink)

Utat naha blain, wair naha gahu (Sediakan makanan dan minuman)

Dena api al'in gahu men (For your husband and your children)

Women from the Sikka Krowe ethnic group are depicted as weavers in their households. This not only contains a literal meaning but also holds a profound symbolic meaning that explains the dual role of women themselves. As weavers, Sikka Krowe ethnic women are portrayed as

creative individuals who do not just stay at home and wait for their husbands to work. This is in line with (Zakia, 2011) who states that Minang women are depicted as skilled embroiderers, which also signifies the ability to unite what is scattered, possessing wisdom, and being capable of solving problems.

CONCLUSION

The traditional wedding ritual of the Sikka Krowe ethnic group is one of the cultural rites that upholds equality and gender justice. This is clearly evident in the process, the type and amount of bride price given, as well as in the customary expressions conveyed as advice for both newlyweds to build and navigate their household in the future. The traditional wedding rites of the Sikka Krowe ethnic group must be preserved to maintain the honor, status, and dignity of humanity itself. A culture, whether it be customs, traditions, or habits in a certain area, must be preserved in its integrity from that culture. The traditions in the Sikka Krowe ethnic wedding and the symbols contained within them continue to be preserved so as not to be swallowed by the passage of time. If this culture disappears, it means there is a problem that will lead to the destruction of that culture. Future research is expected to utilize other cultures from various regions in Indonesia to provide more literature on gender construction from a cultural perspective.

ACKNOWLEDGEMENT

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Representation of Raden Kamandaka in the Perspective of History and Legend in Banyumas

Widya Putri Ryolita[1*], Andrik Purwasito[2], Wakit Abdullah[2], Sofa Marwah[1]
Universitas Jenderal Soedirman[1]; Universitas Sebelas Maret[2]
widya.putri.ryolita@unsoed.ac.id[*], andrikpurwasito@staff.uns.ac.id,
wakit.a.rais_1460@staff.uns.ac.id, sofamarwah@unsoed.ac.id

ABSTRACT

This study examines the construction of Raden Kamandaka's representation as a historical figure and a legend. Stuart Hall's representation theory technique is applied in this descriptive qualitative study. This theory defines representation as the process of establishing meaning through language, symbols, and cultural practices. The results of the study reveal that Kamandaka is represented in two different ways. From a historical perspective, Kamandaka is shown as a real person whose existence is supported by familial descent. One of the proofs is genealogical documents owned by local cultural elites such as Budi Sasongko, which prove Kamandaka's connection to the Sundanese Galuh and Pajajaran royal lines. From a legendary perspective, Kamandaka is represented through a narrative full of symbolism, such as the transformation into Lutung Kasarung, meditation in Alas Kabunan, and a love affair with Dewi Ciptarasa. This narrative reflects local values that are rich in spiritual meaning, heroism, and social relations. This study concludes that the representation of Kamandaka, both as a historical figure and a legend, results from a cultural construction that integrates facts and myths. In Stuart Hall's perspective, Kamandaka is not a fixed entity but rather a narrative product that continues to develop and is negotiated by the Banyumas community through various symbols and cultural practices. This process strengthens Kamandaka's role as a significant element of local identity, both in the context of history and collective myth.

Keywords: Raden Kamandaka, representation, history, legend, Banyumas.

INTRODUCTION

History is reliable proof of past events that can be reconstructed and clearly understood in the present, whether ordinary or extraordinary (Maksum, 2015). History enables a location or area to be identified and provides insight into the past of its people, culture, and technology. Aside from authentic evidence, history can also be linked to texts. Because there have been so many texts written in the past, there is some overlap between history and fiction. Fictional covers of history

are regarded as legends, whereas history is more closely tied to events that occurred in the past (Hidayat & Putri,2023).

According to Danandjaja, Legend is folklore expressed in folk prose that the story's owner believes to be true (Ryolita & Nurhayani, 2019). People believe that legends occurred in the past. Legends are full of moral lessons that may help people's lives (Gusal, 2015). Given the importance of legends to those who believe in them, a study of legends still known and alive in specific communities is required. For instance, the legend of Kamandaka can be found in the Babad Pasir Luhur story, which has made it very well-known in Banyumas.

The legend of Kamandaka is a folktale from Banyumas connected with the Banyumas Regency's originating history. The legend, which concerns the union of the Javanese Pasir Luhur kingdom and the Sunda Padjadjaran kingdom, is taken as fact by the locals (Herusatoto, 2008).

The Crown Prince of Padjadjaran, Banyak Catra, is the figure of Kamandaka in Babad Pasir's history. To find a wife who resembled his mother, this character in the Kamandaka Legend changed his name to Kamandaka (Priyadi, 2012). Because so many historians cast doubt on the legend, there is still much debate about the factual authenticity of the character. On the other hand, some Banyumas people believe Kamandaka is a real character, not just a fictional character, particularly those living near the former Pasir Luhur heritage. This can be seen by the fact that there are different versions of the Legend of Kamandaka story and by the genealogy text of Kamandaka's lineage currently held by Budi Sasongko, one of his descendants (Ryolita, 2018).

As can be seen from the above description, the researcher hopes to represent Raden Kamandaka from both a historical and legendary perspective. This representation shows how Kamandaka's figure is from both a historical and a legendary standpoint, which is frequently questioned whether real or fictional.

Sugeng Priyadi researched the Kamandaka legend; he primarily concentrated on the Babad Pasir Luhur and Putri Ciptarasa stories. However, the researcher's focus emphasized Raden Kamandaka's representation and how to interpret the historical and mythical figure of Kamandaka. Additionally, Sugeng Priyadi's research only reveals the Babad Kamandaka's story and Goddess Ciptarasa's attraction as a representation of Javanese women (Priyadi, 2007).

This study aims to emphasize Banyumas' local wisdom from the perspective of Banyumas legend and history. This study will be helpful to the Banyumas archaeological history section in compiling Banyumas' history and transforming local legends into a regional tourist attraction. This research from the scientific domain also contributes to traditional literary domains like folklore and philology. These two disciplines have relatively minor concerns, particularly philology,

although philology allows us to track down old Banyumas manuscripts that are dispersed and not yet owned by Banyumas people.

MATERIALS AND METHOD

Representation theory is employed to observe Kamandaka's trace. Stuart Hall put forth the central hypothesis that guides this investigation. Representation is a method of giving meaning to things depicted on a screen or in words through images or other forms (Septia et al., 2019). Representation theory is primarily understood as applying language to communicate with others meaningfully. Representation is the most essential aspect of the process by which meaning is produced and exchanged among group members in a culture. Representation is the use of language to interpret concepts in our minds (Malt,2024). Stuart Hall clearly states that representation is the process of using language to create meaning (Sudardi et al., 2022).

In addition, there are two pertinent definitions provided by the Shorter Oxford English Dictionary:

1. To represent something is to describe it, conjure up an image or mental picture, and highlight the similarities between the object and our senses.

2. A representation can be an example, a symbol, a placement, or a replacement. As in this example sentence, the Cross symbolizes Jesus' suffering and crucifixion for Christians.

Within the representation system, there are two processes. At first, mental representation: every object—that is, every person and every event—is associated with a collection of concepts that affect every part of our minds. There is nothing in this world that we can understand without concepts. It can be stated that meaning is contingent upon all of the conceptual frameworks developed within our brains, allowing us to represent the outside world and interpret objects inside it. Second, all processes involved in creating meaning are involved in language. Our concepts need to be translated into a universal language. Therefore, written language, body language, spoken language, images, and visuals (signs) can all be used to connect our concepts and ideas. These signs represent concepts that permeate our minds and collectively define our cultural meaning system (Septia et al., 2019).

Chamamah (in Ryolita & Nurhayani, 2019) states that research methods are the procedures followed to analyze a research object. Literary research methods have their scientific measurements based on their system characteristics. According to Ryolita & Nurhayani (2019), literary works are aesthetic facts with distinct personalities. Therefore, research methodologies must be relevant to the theory being used.

This study examines how Raden Kamandaka has been represented historically and mythologically, utilizing verbal and mental representations to provide a descriptive account of Kamandaka's figure. A field interview procedure was employed along with a philological approach to look for Kamandaka manuscripts to describe the representation.

The philological method gathers old manuscripts, particularly the Kamandaka manuscript used in this study, and interprets its contents to learn about the cultural context of the community that produced the manuscript (Istanti, 2013). On the other hand, descriptive analysis describes pictures or paintings systematically, facts, and precisely regarding the characteristics, attributes, and connections between the phenomena under study (Rusandi & Rusli, 2021).

The following steps or procedures comprise the image this study will describe.

1. Collecting the object of the study. This object has been identified by searching for manuscripts about the Kamandaka Legend and its existence using philological methods in the main manuscript catalogue.

2. Collecting the Banyumas version of the Kamandaka manuscript, as well as several other versions, as support. The versions are compared and examined before they are considered as references.

3. Conducting field interviews. Videos of historical locations and interviews with Kamandaka's relatives were also taken.

4. Analyzing the manuscript. This is accomplished by converting the interview data and analyzing the Kamandaka legend manuscript using the findings of philological techniques.

5. Analyzing the representations. This is accomplished by examining Kamandaka's representation from a historical and mythological angle.

RESULTS AND DISCUSSION

The search results for manuscripts using the philology method are carried out by looking at the main philology catalogue. A manuscript about Kamandaka was found in the "Babad Pasir Luhur" in several versions. The researcher took a combined version of the research results of Sugeng Priadi (professor of history education at Universitas Muhammadiah Purwokerto), which has been published in a book. The book *Biografi Raden Kamandaka dan Sejarah Banyumas* compares versions including "Knebel", "Pasir Wetan", "Balai Pustaka", and "Babad Pasir Luhur Volume II". The book translates the Kamandaka text as a song with the Knebel version of the main text consisting of XXXIX *pupuh* (old song poetry) (Priyadi, 2008).

Kamandaka's (the king of Siliwangi) family tree is explained in the combined "Babad Pasir Luhur" manuscript. However, the number of sons Siliwangi had is unclear. The Sundanese kingdom that was divided into Sunda Galuh and Padjajaran was ruled by a king known by the title of Siliwangi, according to the findings of an interview with an expert on Sundanese culture, Aki Mu'in, the keeper of Cadas Pangeran Sumedang (Priyadi, 2008). The King of Siliwangi was named Niskalawatukancana, a respected ruler in Sundanese tradition.

According to numerous sources, including oral traditions and existent manuscripts, Niskalawatukancana had four children with his first concubine. The four children were named Banyak Catra, Banyak Ngampar, Retna Pamekas, and Banyak Blabur. Although this information appears in various traditions, the interpretation of this genealogy remains an intriguing topic of study due to the numerous differences in folklore and old manuscripts. Banyak Catra is frequently mentioned as a prominent protagonist in the Kamandaka myth, and he later played an essential role in the local genealogy and legitimacy narrative in the Pasir Luhur area, today known as Banyumas. The spreading of this myth demonstrates not just genealogical relationships but also how Sundanese tradition employs legendary figures to foster cultural identity and political legitimacy. Studying materials such as the "Babad Pasir Luhur" and oral traditions of cultural heritage figures, such as Aki Mu'in, is essential to understanding how this story survived and continues to be told in local and regional settings.

The historical relationship between Banyumas and the Sundanese kingdom is described in the book. Banyakcatra proceeded eastward and arrived in the Kadipaten Pasir Luhur. According to this biographical genealogy, Banyakcatra married Ciptarasa, the youngest daughter of Pasir Luhur, and adopted the name Kamandaka. Then, he had children, who eventually became Pasir Luhur's successor. In addition, Pasir Luhur, who converted to Islam and is located in Pasir Batang, has its beliefs clarified (Priyadi, 2008).

Another version comes from Pudjianto's compilation of the Babad Pasir Luhur. The Regent of Banyumas gave him the task of writing stories based on Banyumas mythology and history. He is a *Pamong Budaya* of Banyumas. The narrative form of this version, which is no longer in song form, is derived mainly from Knebel's manuscript. The narrative focuses primarily on the story told in the form of the questionable Kamandaka legend. Specifically, is it reliable to argue that Kamandaka and Ciptarasa had a love affair? (Pudjianto, 2004). Knebel continues to serve as the foundation for Pudjianto's interpretation, although other aspects—like sexual relations—are left out.

Apart from the script, researchers also used the interview results to find Kamandaka's figure. Interviews were conducted in some stages from July to August 2022. The first interview was conducted with Budi Sasongko on July 17th in Yogyakarta. He is a descendant of Raden Kamandaka, who has a lineage from his father. In the genealogy, it is written that Kamandaka came from Galuh and married the daughter of the Kadipaten Pasir Luhur. His descendants moved to Pasir Batang and changed what was originally a Kadipaten into a Kademangan and a divided village. The second interview was on July 30th with the Carangandul caretaker in Taman Sari Banyumas village. The center of the Kadipaten of Pasir Luhur is considered as this location. Yulianti tells the story of Kamandaka in the same way that Pudjianto does. The third interview was conducted on August 5th with Carlan, the Banyumas Tourism and Culture Office's person in charge of the Banyumas archaeological site. He shows the same side of Kamandaka as Yulianti told about the story of Kamandaka's romance and journey to Pasir Luhur. The final interview, conducted in three stages, from August 17th to August 20th, was carried out with Aki Mu'in, a cultural expert figure and judge of the Prince of Sumedang Rock Keys. He confirmed the figure of Kamandaka, but in the Sundanese royal genealogy, his name is still Banyakcatra, who was the son of the Sunda King Mundingwangi and was the older brother of Banyak Blabur who became king of Padjajaran and was known as Sribaduga Maharaja (Prabu Siliwangi), the father of Kian Santang.

Kamandaka's Representation through Historical Perspective in Banyumas

Kamandaka is regarded as a historical figure because the public believes in the existence of genealogical evidence of heritage and descendants, such as Budi Sasongko, who kept one of the genealogical texts of his ancestors. Furthermore, the lineage of the Sunda Galuh and Padjajaran kingdoms' is preserved by Aki Mu'in. Additionally, Sugeng Priadi's research findings, which presented Kamandaka's actual identity based on the evidence he gathered, can be considered. As Hall stated, representation is formed through concepts obtained by a person or society based on evidence or a data set, which are then expressed through language (Septia et al., 2019). Kamandaka became one of the most famous historical figures ever because of the concepts they learned and accepted based on material and physical evidence that was put to the test theoretically. The illustration below shows this proof (Figure. 1).

The family tree (in Figure. 1) results from an interview with Budi Sasongko. It shows that there is historical evidence regarding Raden Kamandaka. Raden Kamandaka is a descendant of Prabu Wangi, the founder of Galuh and gave birth to descendants of Javanese kings.

Budi Sasongko's genealogical manuscripts and Aki Mu'in's preservation of the genealogy are concrete examples of how society comes to understand Raden Kamandaka's existence and legitimacy. According to Hall, this physical evidence is more than just an inanimate object; it has become a symbol of meaning shaped by society's cultural environment and ideas. This process demonstrates that Kamandaka's portrayal is founded not just on the physicality of the genealogy but also on a narrative that provides meaning and binds this person to local identity, particularly in Banyumas.

Raden Kamandaka's portrayal through genealogy includes ideological aspects that lend credibility to specific claims. For example, this genealogy might be utilized to boost the social or political standing of parties claiming to be direct descendants of Kamandaka. According to Hall, social forces with specific goals frequently mediate the meaning provided by representations. Thus, this representation process aids in establishing and maintaining local power systems.

Kamandaka's portrayal is also dynamic, responding to societal interpretation and interaction. Sugeng Priadi's research, which discloses Kamandaka's genuine identity, demonstrates how the representation process can be altered or contested, considering new facts and narratives. According to Hall's theory, meaning is never stable and is always re-produced in social, political, and cultural settings. This is relevant to how Raden Kamandaka is still perceived and interpreted in Banyumas society.

Figure 1 illustrates the lineage of Kamandaka, including that of his ancestors and descendants, to this day. We can see that Kamandaka is the descendant of the Pajajaran Kingdom, ruled by Prabu Siliwangi. He married Dewi Cipta Rasa, a descendant of the Pasirluhur Kingdom, which Kandadaha ruled. Their descendants became the rulers of the regency (Adipati). Besides, their descendants became princes or respected leaders. The descendants of Banyak Blanak, unfortunately, ended with Adipati Tole. However, Banyak Geleh's descendants still exist today. This shows that the lineage of Kamandakan is still strong. This also indicates that leadership exists among the descendants of Kamandaka, and people still respect them. It is because they can prove themselves as good leaders.

Language and visual depictions, such as the following genealogy, are vital in building meaning about Kamandaka. The vocabulary used to express genealogy, as well as visual symbols like photographs or genealogical maps, all contribute to Kamandaka's historical authority. Hall believes that representation through this media reflects reality and produces a social reality that society accepts and internalizes.

Figure 1. Kamandaka Lineage

Prabu Pamekas Pria Gandakusumo Munding Wangi (The Galuh kingdom)

| Pajajaran | Pasirluhur | Majapahit |

Siliwangi   Kandadaha

1. Banyakcatra (Kamandaka)   Dewi Cipta Rasa (the youngest)

2. Banyakngampar

3. Dewi Retno Pamekas

4. Banyakblabur

Banyak Wirata (Adipati)

Banyak Roma (Adipati)

Banyak Kesumba

Banyak Blanak   Banyak Geleh

(Pangeran Senopati Mangkubumi I)   Pangeran Senopati mangkubumi II)

Adipati Tole   Pangeran Perlangon

                                       (Adipati Pasir Batang 16th century)

                                       Pangeran Langkap 17th century

                                       (Putra panembahan Paguk)

                             Entol Purwakusuma (Panembahan Kolosan)

                                       Entol 1 Purwadita

                                       Ento l Purwanangga

                                       Kyai Purwadi, Wangon Maryan I

                                       Kyai Purwadipa Maryan II

                                       Ki Hasan

                             M. Wahdun Ranayuda I (Demang Pasir Kulon)

                             M. Markus Ranayuda II (Demang Pasir Kulon)

                             R. Soepardiman Yudosaputro

                             (Demang Pasir Kulon Akhir) 1927-1945

                             Kailah + R. Soemarto Adhisaputro

                                       Budi Sasongko

                                       (Ryolita, 2018).

Kamandaka's Representation from a Legendary Perspective in Banyumas

In terms of legend, the figure of Kamandaka is a brave prince from the land of Pasundan. In legend, Kamandaka is identified as the incarnation of the Banyumas' version of Lutung Kasarung. It is explained at the beginning of the story that King Siliwangi had four children. Banyak Catra's younger sister is Retna Pamekas. His second younger sibling is Banyak Ngampar, while the other younger sibling is Banyak Belabur. It was also explained that Banyak Catra's wish to have a wife who was similar to his mother. In the legend, it is described in more detail about King Siliwangi's desire to step down and hand over the kingdom to Banyak Catra. Apart from that, the name that guided Kamandaka in getting the wife he wanted was Ki Ajar Mirangrong. It can be seen in the following translation excerpt.

> "Prabu Siliwangi had four children. They are Banyak Catra, Banyak Belabur, Banyak Ngampar, Retna Pamekas. Banyak Catra was not yet married. He wanted a woman who was the same as his mother, the empress, who was good in appearance and character, too. But in both Pajajaran and Galuh, it was impossible to find the woman. With Ki Ajar Mirangrong's instructions on Mount Tangkuban Prahu, the crown prince of Pajajaran was able to find his soul mate in Pasirluhur under the other name of Kamandaka (Priyadi, 2008, p. 3)".

After arriving in Pasirluhur, Kamndaka wanted to serve in the *kepatihan*. After being appointed by Patih Reksanata, Kamandaka took part in a fishing ceremony held every year by the Adipati Kandadaha. In addition, the narrative describes Kamandaka's introduction to Ciptarasa. At their initial meeting, she felt drawn to Kamandaka. It was the assistance of Nyai Emban, Ciptarasa's servant. This can be seen in the following quote:

> "When Raden Kamandaka arrived at Pasir Luhur, he intended to serve in the kepatihan. But after he became a servant in the kepatihan, he was adopted as a son by Patih Reksanata. Adipati Kanda Daha held an annual ceremony for taking fish in the Logawa River. All of the AdiPati's daughters also participated in the ceremony. Raden Kamandaka participated and met Dewi Ciptarasa for the first time at the ceremony. Dewi Ciptarasa ordered her servant to find out about Kamandaka, and finally, it was discovered that this handsome young man was the son of Kiai Patih Reksanata. Raden Kamandaka was stunned to see Dewi Ciptarasa's beauty and immediately fell in love with her. That's because she is like a twin to his mother; the only difference is in how young and old she is (Priyadi, 2008, pp. 3–4)".

After the ceremony, Kamandaka and Ciptarasa began to fall in love. Finally, Ciptarasa invited Kamandaka to come to her residence, Puri Pancaniti. After entering the residence, Kamandaka hid under a lush guava tree. This text also explains that Kamandaka and Ciptarasa were talking in the same room and had a love affair before being discovered by the guards. This can be seen in the following quote:

"Raden Kamandaka kept his promise to come to Puri Pancaniti and immediately entered the Pancaniti corridor without anyone knowing. Dewi Ciptarasa was anxious because Raden Kamandaka had not yet arrived at the appointed time, even though Kamandaka was standing under a lush guava tree. After finding out, Dewi Ciptarasa picked him up and took him into the Pancaniti corridor. The two of them were in the same room and made love to each other until midnight (Priyadi, 2008, pp. 4–5)"

Royal soldiers eventually discovered the meeting. After being surrounded, Kamandaka managed to flee from the soldiers of Pasirluhur. Kamandaka jumped into the Logawa River during the pursuit. The soldiers threw him with big stones. Aware that Kamandaka wasn't coming from the river, the soldiers returned to the Kadipaten and declared Kamandaka's death. The Duke was overjoyed to hear this, but Dewi Ciptarasa was not. Aside from that, the novel describes how Mbok Emban and Ciptarasa treated Raden Kamandaka's bones as *lelayon* even though they were chicken bones floating in the water when they were taken. This can be seen in the following quote:

"After realizing that the youngest daughter wanted to know the truth of the news, she took Mbok Emban to go to the river. After seeing the situation, the youngest daughter took the bones to be buried as *lelayon*, even though what was taken was probably just a chicken bone floating in the water (Pudjianto, 2004, p. 14)."

Concerns regarding his son, Banyakcatra, also known as Kamandaka, started consuming Siliwangi. Banyakngampar was asked by Siliwangi to look for Banyakcatra. In short, Banyakngampar used the name Silihwarni after arriving in Pasirluhur. Silihwarni participated in a competition to capture Kamandaka to serve as a soldier in Pasirluhur. In addition, this text describes Kamandaka, who participated in cockfights in Pangebatan until this word spread to Pasirluhur. Silihwarni and Kamandaka participated in the cockfighting. The small dagger that Silihwarni's rooster purposefully attached to injure Kamandaka. This can be seen in the following quote:

"Kamandaka participated in a cockfighting event in Pangebatan, so the news spread that Kamandaka was still alive. Silihwarni was given the task of capturing Kamandaka, dead or alive. If he is caught dead, he must hand over evidence of his blood and heart to Adipati Kandha Daha. Kamandaka, in the cockfighting, was injured in the left side of his stomach by a Pajajaran dagger that Silihwarni put on the leg of the fighting cock (Priyadi, 2008)".

Due to his wound, Kamandaka became aware that he was being pursued by the Pasirluhur people, who were aware of his survival. When Kamandaka attempted to escape, a days-long chase went on. The pursuit reached Watu Sinom. This location bears witness to Kamandaka and Silihwarni's identities. It was only later that they discovered they were brothers. This can be seen in the following quote:

"Come forward if you're a true gentleman. Would it please you greatly if you could hold me? I'm not a cowardly person who runs away from responsibility and fears death. If you're

not afraid of dying, don't be afraid to go up. Open your ears wide, please. "This is Banyakcatra, the queen of Pajajaran's first son, who will succeed him." Silihwarni shed tears as he put his *keris* back and fell to the ground upon hearing Kamandaka's words. After Silihwarni revealed his identity, Kamandaka was moved, hurried over, and gave Silihwarni an embrace. Ki Rekajaya, who just so happened to know, was taken surprised. Why were the enemies crying and embracing each other for a long time until he couldn't speak because he was stunned (Pudjianto, 2004, p. 26)."

When Silihwarni discovered that Kamandaka was his elder brother, he gave Adipati Kandha Daha the dog's blood and heart in Kamandaka's name. Adipati Kandhadaha consumed the heart because he thought Kamandaka was already defeated.

Escape from soldiers, jumping into the Logawa River, and braving severe hurdles all contribute to heroic narrative representation. This narrative portrays Kamandaka as a symbol of courage and sacrifice, a vital part of the Banyumas' cultural identity. Kamandaka's deeds symbolize ideal characteristics like loyalty, love, and courage in local culture.

The preceding narrative also depicts the interaction between Kamandaka, Ciptarasa, Adipati Kandhadaha, and Silihwarni, reflecting social and political forces. The patriarchal background demonstrates that Adipati Kandhadaha has power over the fate of his daughter, Ciptarasa, demonstrating a strong patriarchal social system. Ciptarasa does not have complete control over her decisions, and Kamandaka must face various challenges to show himself worthy. Kamandaka demonstrates identity negotiation by disguising himself and taking on a new identity while serving in Pasirluhur. This illustrates how identity is negotiated in response to conditions and demands rather than being fixed. This representation demonstrates flexibility in identity building, which aligns with Hall's concept that identity is dynamic.

In addition, the relationship between Kamandaka and Ciptarasa represents love and gender. The role of Nyai Emban as a mediator of Kamandaka and Ciptarasa's love reflects a gender representation that places older women as traditional connecting figures in society. The relationship of love between the two is also subversive. Formed from resistance to the power of Adipati Kandhadaha, who tried to control Ciptarasa's life. This reflects how love symbolizes individual freedom in the face of authority.

Rituals such as fishing ceremonies, cockfighting, and dog hunting in the story create greater cultural meaning. The ceremonies and cockfighting are the story's setting and symbols of social power and competition. Kamandaka, who was injured in the cockfight by Silihwarni, is a representation of internal family conflict and how power is at stake in local traditions. The symbols of blood and heart in Hall's theory become signs that convey specific meanings, such as sacrifice, trickery, and false justice.

Kamandaka and Silihwarni's meeting at Watu Sinom reveals their status as siblings, leading to eventual reconciliation. This event demonstrates how a person's identity can be revealed through social interactions and crises. According to Hall, meaning is created when culture and narrative collide, as evidenced by this moment. The background of Silihwarni's sacrifice of a dog's blood and heart to Adipati is a sign of their conflict's resolution. The scene depicts the dynamics of power and sacrifice, which society can reinterpret.

Banyakgampar (Silihwarni) and Banyakcatra (Kamandaka) making their way back to the kingdom are also mentioned in the legend. In addition, this text told how Banyak Catra and Banyak Belabur competed to become the king of Pajajaran, with the condition being that the winner was the one who could bring 40 twin daughters. This can be seen in the following quote:

> "There was happiness upon the crown prince's return because he would become King Pajajaran. In fact, Banyak Belabur was happy for his elder brother to succeed his father, Prabu Siliwangi, as king. However, Banyak Belabur's mother reminded King Siliwangi of his promise before their marriage. The letter was then written and delivered to Prabu Siliwangi by Banyak Belabur. By the letter from Banyak Belabur's mother, King Siliwangi was able to realize his earlier commitment. At the time, Banyak Catra was not crowned king. A competition to find forty twin daughters was then held by King Siliwangi for the two potential kings. After reaching an agreement, Banyak Catra departed and headed back to Pasirluhur. After reaching an agreement, Banyak Catra departed and headed back to Pasirluhur. As for Banyak Belabur, he departed for Banten, her mother's birthplace (Priyadi, 2008, pp. 8–9)."

The legend describes the place Kamandaka meditated in Baturagung, where he was accompanied by two of his servants. In this novel, the servants accompanying Kamandaka from Pajajaran during his meditation are Ki Gede Kolot and Klantung Muncangmaung. This novel also explains that Kamandaka changed both his form and his name to Ki Banyak and ordered his two servants to call him Ki Lurah Padepokan.

Kamandaka meditated in Baturagung and moved to Kabunan near the Logawa and Mengaji rivers. That's where Kamandaka meditated in penance and got a magical shirt. When the shirt was worn, Kamandaka turned into a langur. This novel also explains that the place where Kamandaka used to meditate in mortification was called Kabunan. This was because, during the meditation, Kamandaka's body was wet with sweat during the day, while at night, Kamandaka's body was wet from falling dew. After that, the place was named Alas Kabunan, now known as Kabunan.

Kamandaka or Banyakcatra got a langur shirt. He received a message that he would have 40 twin daughters if the King of Nusakambangan proposed to Ciptarasa's youngest daughter. The legend also explains that his two servants participated in Matigara's meditation in Kabunan and finally received a magical shirt in the form of *kebleg* animal clothing. Apart from that, Kamandaka

ordered his two servants to visit and see Ciptarasa by disguising themselves by wearing *kebleg* animal clothes. This can be seen in the following quote.

> "In the afternoon, the two servants left for Tamansari, and when they got close to the location, they immediately put on the magical shirt. Instantly, they became *kebleg* animals and hung on the Nagasari tree near Tamansari. Not long after that, Putri Ciptarasa was seen walking with several servants towards Tamansari. The two *keblegs* threw themselves down before Dewi Ciptarasa and the servants. She idly asked the *kebleg*, "Are you *kebleg* as a Kamandaka's messenger?" The *kebleg* nodded. Dewi Ciptarasa was shocked and told the *kebleg* to go around her twice if Kamandaka was still alive. *Kebleg* then walked around Ciptarasa. The handlers laughed at this as if the animal understood what was being said. Dewi Ciptarasa was happy to see this situation because it was as if she had been given supernatural guidance regarding her lover's condition (Pudjianto, 2004, pp. 34–35)."

The legend also explains the Duke of Pasirluhur's hobby was hunting. One day, when the Duke was hunting in the forest near Kabunan, he found a langur, a form of Kamandaka, and brought it home. The langur was named Lutung Kasarung. This novel also explains that the Duke of Pasirluhur gathered his 25 daughters and told them to give the langur bananas. Whoever whose banana was taken by the langur was the one who would take care of the langur. Ciptarasa got the langur and brought it to Tamansari. At night, the langur turned into Kamandaka, which surprised Ciptarasa and made her happy. During the day, he turned back into a langur. Apart from that, Kamandaka finally revealed his identity to Ciptarasa as the crown prince of Pajajaran named Banyakcatra. Hearing this, Ciptarasa was happy and explained Pulebahas' proposal to Kamandaka. Kamandaka persuaded Ciptarasa to accept the application by proposing several conditions that Pulebahas had to fulfill. This can be seen in the following quote.

> "Hearing the Dewi Ciptarasa's answer, her father was pleased, then immediately summoned two envoys from Nusakambangan. Then, his daughter would accept his proposal if he agreed to the youngest daughter's request. The request is for 40 twin bridesmaids, 1000 pieces of *lawon* or white cloth, the groom's companions must not carry weapons of war, the bride and groom will pick up the groom on the road far from the city when they meet the groom on the road to get down from his carriage and approach the palanquin to carry the princess bride, the accompanying soldier without weapons (Pudjianto, 2004, p. 45)."

Pulebahas handed over 40 twin daughters led by Dewi Pulalui, sister of Pulebahas. At the time of the handover and approaching Ciptarasa, Pulebahas was killed by Lutung Kasarung by sticking a *keris* into his head. Lutung Kasarung then turned into Kamandaka and explained to Duke Pasirluhur that he was Banyakcatra, the first son of the king of Siliwangi Pajajaran. After getting married, Kamandaka went to Pajajaran with his wife, Ciptarasa, to be introduced to his father and family. Apart from that, Banyakcatra or Kamandaka returned to Pajajaran to participate in the competition to elect the crown prince. In this text, it is explained that the competition was followed

by dancing. This text does not mention that Banyakcatra and Banyakblabur danced on a wire but instead danced typically on an ordinary floor, which Banyakblabur finally won. Banyakcatra lost because of the scars on his body from being hit by a weapon installed by Silihwarni when he used to fight cocks in Pangebatan.

The legend describes the war between the Nusatembini kingdom, not described in the Sugeng text, and Pasirluhur led by Banyakcatra who brought soldiers from Pajajaran. At the end of the story, it is explained that Jurangbahas was killed by Banyakcatra and Aryo Parungbahas was killed by Banyakngampar. It is also described in this text that Patih Puletembini and Rangga Singalaut resigned, and Adipati Pasirluhur ordered them to return to Nusatembini and gave them the authority to control Nusakambangan.

The legend depicts Kamandaka as a figure who transforms physically and spiritually from a prince to a monkey and then back to a human. The meaning of the transformation seen in Kamandaka's change into a monkey has strong symbolism in local culture. Monkeys are often considered sacred creatures or spiritual incarnations. In this representation, Kamandaka is depicted as an individual who overcomes ordinary human limitations to achieve enlightenment or a noble goal, reflecting local cultural views on spirituality and sacrifice.

The meditation place in Kabunan represents the relationship between humans and nature as a spiritual space. According to Hall, this meaning is not inherent in the place but is constructed through cultural narratives that give Kabunan the status of a sacred site. Kabunan, as a sacred space, becomes a transcendental space for someone who can find spiritual power. Hall asserts that space has no intrinsic meaning, but cultural narratives give the place special significance.

Kamandaka is depicted as having physical strength, intelligence, and a leadership plan. Kamandaka's return to Pajajaran after finishing the journey in Pasirluhur symbolizes the hero's journey. This resembles the universal narrative structure, in which the main character returns to his roots after gaining knowledge and wisdom.

The competition to bring 40 twins as a requirement to become king represents a symbolic challenge in gaining legitimacy of power. This challenge represents mastery of something almost impossible, showing that leadership must be achieved through tremendous courage and sacrifice. The competition between Banyakcatra and Banyakblabur that ends with Banyakcatra's failure in a dance competition in Pajajaran shows how physical wounds from past events (such as the cockfight with Silihwarni) become symbols of imperfection. This representation reflects that leadership is about physical ability and dealing with the consequences of one's past actions.

The representation of conflict and reconciliation depicts internal and external conflict as essential elements in Kamandaka's journey to power. The conflict between Nusatembini and Pasirluhur represents the political and military struggle as a means of legitimizing power. The Banyakcatra, who led the army from Pajajaran, showed their symbolic role as guardians of order and justice. The death of Pulebahas at the hands of Kamandaka (Lutung Kasarung) shows a representation of power won through the elimination of enemies. In Hall's view, this meaning is constructed through a narrative that depicts Kamandaka as a heroic figure worthy of leadership.

From the description of the story above, the story in the legend focuses more on a series of stories that are believed to have been passed down from generation to generation without having to have authentic evidence. The story is believed to exist because it has been passed down from generation to generation, but its authenticity is not questioned. Legends also focus on beliefs that are thought to have happened based on stories passed down from generation to generation. It is slightly different from history, which is more concerned with authentic evidence, such as genealogical inscriptions and historical places that establish the existence of events in the past.

The Kamandaka legend, as analyzed through Stuart Hall's theory of representation, is a complex cultural construction. The process of representation in this legend creates meanings involving identity, leadership, gender, and space. Kamandaka is not only represented as a heroic figure but also as a symbol of local values that remain relevant in the context of Banyumas society. This representation shows that legends are essential for conveying ideologies, social values, and cultural constructions that continue to be negotiated over time.

CONCLUSION

Kamandaka is depicted as a historical character whose existence is supported by evidence of genealogy and hereditary inheritance. Historically, Kamandaka's presence is supported by hereditary ancestry derived from the cultural figure Budi Sasongko. From a legendary standpoint, Kamandaka is portrayed with a story rich in symbolism, myth, and local values.

Kamandaka's factual and legendary portrayal is the consequence of a cultural creation based on the link between fact and myth. According to Stuart Hall's representation theory, Kamandaka is not a stable entity but a narrative product that society perpetually negotiates through language, symbols, and cultural practices. This process strengthens Kamandaka's status as a key component of Banyumas' local identity, historically and in collective myth.

Kamandaka research can be continued by tracing Kamandaka's trace from Sunda to Banyumas, which has many variations in stories and cultural differences. It will be pretty

interesting and specific regarding changes in the story due to cultural differences that change the story.

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The Impact of Fraud Triangle Theory on Academic Frauds High School Student Academics X

Ripa Oktari*[1], Hilman Taufik[2], Vinita Susanti[1]
[1]*Universitas Indonesia,* [2]*Universitas Pendidikan Indonesia*
ripaoktari@gmail.com*, hilmantaufiq88@upi.edu, santikrim84new@gmail.com

ABSTRACT

The phenomenon of academic cheating is very familiar to students where there are activities of cheating, making small notes, and asking friends during exams are acts of academic cheating. Academic cheating is a dishonest act by someone to gain personal gain unfairly. This study aims to show the triangle theory of fraud on academic cheating in high school X students. The independent variables in this study are pressure, opportunity, rationalization, and the dependent variable is academic cheating. This study used a questionnaire given to 54 respondents of grade 10 students registered at High School X. This study used multiple linear regression tests. The results showed that the pressure variable showed a positive number, meaning that the higher the pressure given to someone, the higher the possibility of academic cheating. The opportunity variable showed a negative number, meaning that the higher the opportunity obtained, the lower the possibility of academic cheating.

Keywords: pressure; opportunity; rationalization; academic fraud

INTRODUCTION

The reality of academic fraud in the world of education has become an open secret, such as cheating during exams, bringing small notes during exams, searching for answers on the internet via mobile phones and other actions are acts of academic fraud. (Persulessy, G., Mediaty, M., & Pontoh, 2022) stated that cheating is an act or behavior that is dishonest to achieve one's own success. This cheating is caused by differences in understanding the value and perception of an act. (Fitriana, A., & Baridwan, 2012) explained that academic fraud is an unethical act committed by students including violating school regulations in order to complete assignments and exams in a dishonest manner. It can be concluded that academic fraud refers to dishonest acts committed by someone to gain personal gain unfairly.

The phenomenon of academic cheating is not unfamiliar among students. It can be said thatalmost all students are familiar with cheating, making small notes, asking friends, and

170

searching for answers on the internet carried out by themselves or others. Based on the results of research conducted by Malgwi and Rakovski (in Djaelani, Y., Zainuddin, & Mokoginta, 2022), it is stated that out of 740 students, 55% participated in academic cheating. (Taradi, S. K., Taradi, M., & Dogaš, 2012) revealed that 97% of 662 students used several cheating methods, 78% admitted to having used at least one form of cheating, and 50% had cheated at least six times on exams. The perpetrators of academic cheating have a greater tendency to justify their cheating actions (Rosli, M.S., Saleh, N. S., Alshammari, S. H., Ibrahim, M. M., Atan, A. S., & Atan, 2021); (Persulessy, G., Mediaty, M., & Pontoh, 2022). This is based on pressure from their environment, forcing perpetrators to commit fraudulent acts to get good grades. It does not rule out the possibility of someone committing a dishonest act because the situation allows the perpetrator to commit fraud.

Various factors cause someone to commit academic fraud. (Bara, A., 2021) explained in their research that academic fraud is an act that violates the code of ethics. This is caused by pressure from others on him, opportunities when there is no supervision and fraudulent acts are not detected, and rationalization is carried out if there is a moral rationale for the actions taken. The Hexagon fraud theory states that fraud committed by a person is caused by six factors, namely pressure, opportunity, rationalization, ability, arrogance and collusion (Vousinas, 2019).

The pressure referred to in this research is an internal or external condition that forces someone to commit fraudulent acts. The pressure in question is related to a person's desire to find it easy to understand complex material and exam questions, pressure to get high grades, pressure from parents to get high grades, pressure from teachers to get high grades, and pressure from competition between friends to get grades—the tallest. Based on existing research conducted by (Arjuni, E. S., Diana, N., & Mawardi, 2022), students try to get good grades by increasing their achievement index even though they do the wrong things, especially in online learning. The difference with the research that Arjuni conducted is that the teaching carried out by researchers during face-to-face learning with exams was done directly at school. So, the researcher accompanies the respondents while filling out the questionnaire and ensures they have filled it correctly.

Malgwi and Rakovski (in (Djaelani, Y., Zainuddin, & Mokoginta, 2022) state that academic cheating can occur because of opportunities such as information that is very easy to access on the internet, supervisors do not reprimand when cheating occurs, supervisors do not adopt policies when cheating occurs, the basic assumption is that someone commits cheating.

Because the safe situation allows someone to commit fraudulent acts (Albrecht, 2014). Opportunity is a situation or opportunity that exists to carry out an act of academic fraud to achieve what one wants, regardless of whether the act is right or wrong. The opportunities referred to in this research are that the teacher only looks at the final score without seeing the student's process, the teacher does not provide supervision during the exam, the teacher does not give warnings during the exam, the teacher does not give punishment to violators, the teacher does not providestrict supervision during the exam, teachers often play with cellphones during exams and technology makes it easier for students to access answers.

The third basis according to (Persulessy, G., Mediaty, M., & Pontoh, 2022), the factors that cause someone to commit fraud are based on three things, namely pressure, opportunity and rationalization. Rationalization is a justification for someone's actions by ignoring whether the action is right or wrong because it is done by many other people and is considered a normal act. (Albrecht, W. S., Albrecht, C. O., Albrecht, C. C., & Zimbelman, 2018) explain that rationalization is a form of defense or justification for wrong behavior. Usually the justification is in the form of a rational reason for someone to commit fraud. So it can be said that someone commits fraud because of unhealthy competition between students with a commensurate risk obtained. The rationalization referred to in this study is that the material taught is different from the questions tested, following friends who cheat, cheating does not harm others, a form of solidarity between friends, teachers rarely come to class so that it confuses students in memorizing learning materials, and unclear teacher explanations make students cheat. This study aims to test and analyze whether there is an influence of academic pressure, opportunities and rationalizations which are dimensions of the cheating theory proposed by Cressey on academic fraud when learning is carried out face to face.

This study aims to test and analyze whether there is an influence of academic pressure, opportunity and rationalization, which are the dimensions of the state theory proposed by Cressey on academic cheating when learning is carried out face-to-face. Previous research conducted by (Persulessy, G., Mediaty, M., & Pontoh, 2022) showed that pressure has a positive effect during online learning, meaning that the higher the pressure given, the higher the person will cheat, and opportunity has a positive impact during online learning, meaning that the higher the opportunity offered, the higher the academic condition. This makes it different from previous studies, namely that researchers conducted research directly through face-to-face learning in class. So that there is a difference in the opportunity variable, a negative value is obtained, meaning that the opportunity will not make children commit academic

incidents when children are not under pressure. In addition, this study is expected to contribute to Senior High School X to instill moral values in students and instill a culture of not cheating by giving light to severe sanctions according to the circumstances that the perpetrator has carried out. In addition, it is hoped that parents and teachers will not pressure students to get the highest grades, allowing students to justify various means to get the highest grades.

MATERIALS AND METHOD

This study uses a quantitative approach by conducting hypothesis testing to explain the relationship between variables in the study, namely the academic fraud variable as the dependent variable and the elements in the triangle fraud theory, namely pressure, opportunity and rationalization as independent variables. This study uses primary data, with the research object being students of Senior High School X, where data is obtained through direct distribution of questionnaires to respondents. The study's dependent variable (Y) is academic fraud, which consists of 10 questions with a maximum score of 4 and a minimum of 1. The list of questions given to the respondents is often cheating on friends during exams; I look at the internet during exams to get answers, I often copy my friends' assignments, I quote answers from the internet without mentioning the source, I often make small cheat sheets during exams, I often ask friends during exams to get answers, I often help friends during exams, I often work together with friends during exams, I get leaked questions from other friends for exam questions and memorize the answers, and bring down classmates by not informing them of assignments to get the highest score including academic frauds.

The study's independent variables consist of three, namely the first pressure variable (X1), which consists of 10 questions with a maximum score of 5 and a minimum of 1. The questions are as follows: I justify various ways to get good grades because there is competition in class. I often bring down my classmates to get the highest grades because of class competition, and teachers often tease or scold children who get bad grades so that I justify various ways to get good grades; grades are essential to me, and I often get pressure from my parents to get good grades, I often get pressure from my homeroom teacher to get good grades, there is competition in class to get the best grades, I often force my friends to cheat, I make small notes during exams because the material explained is different from what is tested, and I am often threatened by my friends when I don't give answers during exams. The two opportunity variables (X2) consist of seven questions with a maximum score of 5 and a minimum of 1. The form of questions given by the teacher only looked at the exam results

without looking at the learning process, which made me cheat during the exam; the teacher did not provide supervision during the exam, and the teacher did not give reprimands or punishments to students who cheated, technology makes it easy for me to cheat during the exam, the teacher did not provide strict supervision during the exam, the teacher did not give severe punishments to students who cheated and the teacher often played with his cellphone while supervising. The three rationalization variables (X3) consisting of 10 questions with a maximum score of 5 and a minimum of 1. Form of the questions given, I do not understand the material that has been explained, so it makes me cheat during the exam; my friends often cheat so that it makes me cheat too; my friends often look at the internet to find answers when taking exams makes me cheat too, my friends often make small notes during exams so that it makes me cheat too, in my opinion, cheating and making small notes during exams are normal, I cheat because of solidarity with friends, I know cheating is not allowed, but I often do it because many of my friends do it, in my opinion, cheating does not harm others, teachers rarely come to class so that it makes me not understand the learning material and makes me cheat during exams and the teacher's explanation in class is challenging to understand so that it makes me cheat.

Measurement in this study uses a Likert scale to measure a person's assessment of a particular object. In general, the respondent's assessment consists of five choices, namely a score of 1 indicates the category of strongly disagree, a score of 2 indicates the category of disagree, a score of 3 indicates the category of neutral, a score of 4 indicates the category of agree and a score of 5 indicates the category of strongly agree. The sampling technique used in this study was purposive sampling with the criteria of respondents who became research sample students or students of Senior High School X, and the research sample at the time the study was conducted was at the tenth-grade level. The researcher used the Slovin formula to measure the size of the research sample. So, the sample used in this research was a minimum of 54 students from Senior High School X. The data collection technique used was distributing questionnaires to respondents via a questionnaire. This research uses multiple regression data analysis techniqueswith the help of SPSS Statistics 25.

RESULTS & DISCUSSION

Fraud theory was first introduced by Cressey which was furthered by (Persulessy, G., Mediaty, M., & Pontoh, 2022), there are three factors that cause someone to commit fraud, namely pressure, opportunity and rationalization. Pressure is an encouragement given to someone to commit fraud either from within or outside the person. Opportunity is a situation

that causes someone to commit fraud. And rationalization is a justification for the behavior carried out based on other people participating in it so that it becomes natural. In line with the opinion of (Albrecht, W. S., Albrecht, C. O., Albrecht, C. C., & Zimbelman, 2018) who stated that there are three main keys for someone to commit fraud, namely first pressure such as financial factors, bad habits that a person has, pressure that comes from within themselves or external parties. Second Opportunity such as lack of control or detecting violations, failure to discipline perpetrators of fraud and shortcomings in supervision. Third, rationalization such as justification for the fraudulent behavior that is carried out.

(Persulessy, G., Mediaty, M., & Pontoh, 2022) have conducted research on academic cheating based on three factors, namely first, pressure involves someone's encouragement to commit fraud, where someone who faces pressure tends to be more susceptible to committing academic fraud. Second, opportunity is a condition or situation that gives students the opportunity to commit fraud. And third, rationalization focuses on justifying wrong actions or behavior. This is because there is an awareness of fraudulent behavior that dishonorable actions can cause feelings of guilt so that reasons are needed to justify the behavior. This is supported by the triangle fraud theory where there are three factors that cause someone to commit fraud, namely pressure, opportunity and rationalization. The pressure referred to in this study is competition between friends, pressure from subject teachers, getting pressure from parents to get the highest grades, pressure from homeroom teachers to get good grades, and coercion between friends to give each other answers. So H1: pressure has an effect on the occurrence of academic cheating.

Opportunities are situations in which a person has to take action to achieve what they want, regardless of whether the action is correct (Oktarina, D., & Ramadhan, 2023). Padmayanti, et al. (in Mardiana, A., & Holly, 2022) stated that weak supervision can open up opportunities for fraud. This means that the perpetrator has the opportunity to carry out fraudulent behaviour. Several factors cause a person's opportunity to commit acts of fraud, namely lack of controlin detecting violations, failure to discipline perpetrators, ignorance, apathy, and lack of punishment for cheaters (Albrecht, 2014). It can be concluded that opportunity is a chance for a person to act following what is desired, regardless of whether the action is right or wrong. The opportunities referred to in this research are that teachers do not provide supervision during exams, teachers only look at students' exam results without looking at the learning process, teachers do not give warnings or punishments to perpetrators, teachers do not provide strict supervision during exams, teachers do not give

severe punishment to perpetrators. Perpetrators and technology make it easier for students to commit acts of cheating. So, the greater the opportunity, the greater the number of students who cheat. This is supported by the fraud triangle theory, which states that someone will commit fraud when an opportunity is created or comes in the external environment. H2: Opportunity influences the occurrence of academic cheating.

The third basis of (Persulessy, G., Mediaty, M., & Pontoh, 2022) factors that cause someone to commit fraud is rationalization. Rationalization is a justification for behavior carried out by someone by presenting reasonable reasons to be accepted and to replace the real reasons. In other words, rationalization allows the perpetrator to see illegal behavior as something good (Djaelani, Y., Zainuddin, & Mokoginta, 2022). (Persulessy, G., Mediaty, M., & Pontoh, 2022) stated that rationalization offers someone to convince their actions so that they are accepted. Rationalization allows someone to eliminate the difference between what should be done and what is done (Cardina, Y., Kristiani, & Sangka, 2022). So it can be concluded that rationalization is a person's ability to plan fraud, force others to commit fraud so that the behavior carried out can be justified regardless of whether the act is good or not. The rationalization referred to in this study is that the material taught is different from the questions tested, following friends who cheat, cheating does not harm others, a form of solidarity between friends, teachers rarely come to class so that it confuses students in memorizing learning materials, and unclear teacher explanations make students cheat. H3: Rationalization has an effect on the occurrence of academic cheating.

The total number of respondents was 54 people consisting of 26 male students and 28 female students from X Senior High School who were at class X level. The data provided to the respondents had gone through validity and reliability tests to declare all research questions valid and reliable. Next, a multiple linear regression analysis test was carried out.

Based on the regression test that has been carried out, the results show that ÿ1 pressure is equal to 0.448 with a significance of 0.032, ÿ2 chance of -0.750 with a significance of 0.000 and ÿ3 rationalization 0.078 with a significance of 0.629. The data shows that the pressure variable has a significance value of 0.032, which is greater than the alpha of 0.05 with a constant value of 0.448, which means that pressure influences the occurrence of academic cheating in high school students X. The beta of the pressure variable shows a positive number, meaning that pressure has a positive effect on academic fraud in High School X students. So, the higher the pressure a person experiences, the higher the possibility of *academic fraud.* The

research data shows that the perpetrators cheated due to a lot of pressure, both internal pressure within themselves, such as obsession with high grades and external pressure, such as pressure from parents to get high grades, pressure from the homeroom teacher, pressure from peers to working together on exams, and competition between friends to get the highest score. The results of this research are supported by the fraud triangle theory, which explains pressure as one of the causes of someone committing academic fraud. The research results are in line with researchby (Bujaki, M., Lento, C., & Sayed, 2019), (Oktarina, D., & Ramadhan, 2023), and (Mardiana, A., & Holly, 2022), which states that pressure can influence academic cheating. Based on the results of a survey conducted by (Vassiljev, 2020), it shows that students are now vulnerable to experiencing depression due to pressure and assignments from various parties, which can affect children's mental and physical health. Data shows that, based on the National *College Health Assessment* study (in Setyaki, R.S., Pesudo, D.A.A., Andreas, H.H., Chang, 2022), around 33% of students have experienced depression for about a year due to the pressure they face. In fact, 9% of students have planned suicide because of their inability to bear the academic pressurerequired by external and internal parties to get the highest grades.

Validation of opportunities has a significance value of 0.001 less than 0.05 with a constant value of -0.568, which means that opportunities have a negative influence on academic cheating in high schoolstudents X. Beta on the pressure variable showing a negative number means that the opportunity has a negative effect on academic fraudamong female students at Senior High School X. So the higher the opportunity obtained, the lower the possibility of *academic fraud occurring.* Based on the data from respondents, it shows that the more excellent the opportunity to cheat, the lowerthe level of fraud. When students are not put under pressure, it is possible that academic cheating behaviour will not occur even if there is an opportunity. Based on the results of the respondent's answers, the data shows that when supervision is lax, perpetrators are less likely to engage in fraudulent behaviour. This is based on a person cheating to get praise from his friends, such as the higher the supervision given, the higher a person cheats to measure himself,and with high supervision, the perpetrator can still cheat without being noticed by the supervisor. The results of this research align with research from (Djaelani, Y., Zainuddin, & Mokoginta, 2022) which state that the more excellent the opportunity for students to cheat, the less likely students are to commit academic fraud.

The rationalization variable has a significance value of 0.629 above alpha 0.05, which means that the rationalization variable does not affect the occurrence of academic fraud. Whether there is rationalization will not influence the students of Senior High School X

whether they commit academic fraud or not. The results of the respondents' data show that academic cheating is not influenced by the majority of friends committing acts of cheating, such as taking notes or looking on the internet during exams. High School X students are taught not just to follow their friends but are trained to act according to what they should do as students. So, the research results do not support the fraud triangle theory, which explains rationalization as one of the causes of someone committing academic fraud."

CONCLUSION

The results of the study showed a difference with the research conducted by Malgwi and Rakovski where only two of the three dimensions of the fraud triangle theory influenced the occurrence of academic cheating in Senior High School X students in face-to-face learning, namely pressure and opportunity. Where the pressure variable value is 0.032 and the positive constant value is 0.448, meaning that the higher the pressure variable given, the higher the occurrence of academic cheating. Likewise with the opportunity variable, a value of 0.001 and a negative constant value of -0.568 are obtained, meaning that the higher the opportunity variable given, the lower the occurrence of academic cheating. It can be said that this happens because the respondents come from lower levels at the high school level who often get pressure from various parties, especially grades that will affect the majors that will be obtained at the next level and as a means of proving themselves to find the validity of their peers in showing their identity. In the rationalization dimension, it does not affect academic cheating actions in students of Senior High School X. This happens because students of Senior High School X do not just follow the behavior of their friends. They are taught to act according to what should be done as a student so as not to just follow trends or behaviors carried out by most friends, especially if the behavior is deviant behavior.

This is an update to the fraud triangle theory where there is one variable that is not significant to academic cheating. The limitations of the study are that the researcher only conducted research on respondents who were in grade 10 without including grades 11 and 12. So the researcher only saw the research results from students who had just entered high school who did not know the school culture. Suggestions for further researchers to conduct research on students in grades 11 and 12 who had already been in high school with various experiences and already knew the school culture. So that the research results are more diverse from various levels.

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A Syntactic Analysis of Sentence Patterns Made by the EFL Students of English Study Program

Muhammad Fitrah Kusnadi*, Sisca Bochari, Hastini, Sriati Usman
Universitas Tadulako
muhfitrahkusnadi@gmail.com*, siska.bochari@gmail.com, tini_firhansyah@yahoo.com, sriati_endro@yahoo.com

ABSTRACT

The researchers discovered that students' ideas in written language are not organized structurally and adequately because of the lack of understanding of sentence patterns. Their sentences are not varied, meaningful, and effective. When the students construct a sentence, they tend to construct simple sentences consisting of subject, verb, and object. It means that they do not understand the variety of sentence patterns. This research was conducted to discover the variety of sentence patterns made by students, the most dominant sentence pattern in students' written work, and why students struggle to make sentences based on sentence patterns. This research method depends on quantitative descriptive data and statistical analysis. The population and sample of this research are the 4th-semester students of the English Education Study Program at Universitas Tadulako. The researchers found that 1.127 sentences produced by the students are in seven patterns. The most dominant sentence pattern in the students' written work is pattern SVA (subject + verb + adverb). The researchers also found that four variables make the students find difficulties in writing sentences: the students have problems in constructing affirmative and negative sentences, constructing sentences based on the rules, constructing sentence patterns because they have different understandings about sentence patterns, and because they cannot differentiate formal and informal sentences.

Keywords: syntax, sentence patterns, writing skill

INTRODUCTION

Communication is transmitting and receiving messages by verbal or nonverbal means, such as voice or oral and written communication. That statement is also supported by Prabavathi and Nagasubramani (2018), who say communication is closely related to every aspect of human life and is very important in living a meaningful life. Oral communication is the verbal exchange of ideas, information, and messages. Noviyenty (2023) says that speaking English can ignore grammar. It means people can express their ideas without following the rules when communicating

with others. People must follow the rules when they want to write. The rules of language are called grammar. Based on Haryono, Fitriati, and Suwandi (2023), grammar teaching helps students develop an intuitive understanding of grammar and improves their overall language skills. Therefore, we need rules called grammar to build sentences.

Grammar is a system of language rules that combine individual words to make complex meanings. It means that if we understand grammar well, it can be applied to make our writing more substantial, precise, and effective. Sari et al. (2024) say that writing becomes a difficult skill to master because writing requires writers to master some aspects, one of which is grammar. Most people, especially Indonesian students, do not know how to construct a good sentence because they do not see the function of the words in the sentence. Hidayat and Maryani (2020:49) add, "Many students get difficulties in learning English because English is considered as a foreign language in Indonesia and also it is known that most parts of English grammatical systems are different from Indonesian.". In English when studying grammar, we must know about linguistic branch which studies how a sentence is formed called syntax. Curme (1931:1) also argues that "syntax treats of the relations of words or groups of words to one another in sentences." It means that syntax is the arrangement and interrelation of words, phrases, and clauses, creating sentences or complex structures based on grammatical rules

The sentence pattern is a grouping of words, phrases, or clauses in a sentence. According to Hidayah, Bochari, and Jamiluddin (2024), a sentence with different categories of words functioning as subject and verb indicates a fully formed thought or intellectual state. Moreover, the sentence pattern is an arrangement of words that requires the correct grammatical sequence to make a coherent phrase. It means that a sentence pattern is a group of words consisting of subject and verb based on some rules. In addition, one of the writing components is sentence pattern since they are related to how a sentence is created. The sentence pattern is essential because studying sentence patterns is vital in learning a language, especially in academic writing. Sari (2022) also states that sentence patterns are a necessary aspect of language that students must master if they want to translate or construct sentences. It means we must write grammatically correct and meaningful sentences when writing a paper. To make sentences meaningful and more effective, learners must learn to make grammatically correct sentences using different patterns. As mentioned by Quirk, Greenbaum, Leech, and Svartvik (1985:721), there are seven sentence patterns in English, "they are subject+verb (intransitive), subject+verb (mono transitive)+object (direct object), subject+verb (copular)+complement (subject complement), subject+verb (copular)+adverbial (subject-related adverbial), subject+verb (ditransitive)+object (indirect

object), subject+verb (complex-transitive)+object (direct object)+complement (object complement), and subject+verb (complex-transitive)+object (direct object)+adverbial (object-related adverbial)." Students can identify subjects, verbs, objects, and adverbs to analyze and improve their writing style using various sentence patterns.

Some problems faced by students are that they have difficulty making a sentence because they do not understand word category, phrase category, phrase function, and sentence pattern. Famularsih and Helmy (2020) state that a lack of knowledge of grammar is a fundamental problem for students when writing correct sentences. Many students cannot write sentences into paragraphs because they do not understand grammar deeply. Another reason is also mentioned by Fitri (2017), who states that the problem faced by the students comes from the inability to implement the material given by the teacher. Lengkoan and Rombepajung (2024) add that one of the problems teachers have in teaching is when circumstances require learning to be done online; that situation makes learning ineffective. Muharani, Qamariah, and Sariakin (2021) also say that some students find it difficult to understand well regarding sentence patterns. For example, the students do not know how to identify transitive or intransitive verbs. Rosadi (2022) also supports that statement; he said that students do not understand parts of sentences. Therefore, the ideas they express in written language are not organized structurally and adequately because they lack knowledge of sentence patterns. When the students construct a sentence, they tend to construct simple sentences consisting of subject, verb, and object. It means they do not understand the variety of sentence patterns.

Based on the explanation above, the researchers are interested in conducting this study to determine the sentence patterns in students' written work. The researchers chose the students' work because it contains a few sentence patterns that can be analyzed syntactically to see their ability to construct sentences based on the phrase function. Moreover, the researchers could find students' difficulty constructing sentences based on their written work. In addition, the students' written work is chosen because it is expected that students can improve their writing by using a variety of sentence patterns. Based on research by Riyadi, Sari, and Setiawan (2017), peer-direct feedback is one method that can be used to overcome writing problems.

Some related studies have more or less the same analysis to support this study. The first study by Christianon (2018) is entitled "Syntactic Analysis on Sentence Patterns in John Denver's Song Lyrics". This study analyzed the sentence patterns in John Denver's song lyrics. The analysis showed that 8 out of 9 patterns were used in the song lyrics. The sentence pattern which was frequently used was pattern 3: S+Vt+Do. Twelve sentences used the pattern in John Denver's song

lyrics. However, there was no sentence which used pattern 6: S+Vt+Io+dO. These findings suggest that the result can help English learners improve their understanding of sentence patterns and phrase structure rules.

The second study by Andriani and Bram (2021) is entitled "Syntactic Analysis of Sentence Patterns and Types of BBC News Articles". This study analyzed the sentence patterns and types used in news articles. The analysis showed five sentence patterns used, namely S+V, S+LV+SC, S+V+O, S+V+DO+OC, and S+V+IO+DO. It was also found that four sentence types, namely simple, compound, complex, and compound-complex sentences, were used. Among the used sentence patterns, S+V+O was the most frequently used sentence pattern (42%), and the most frequently used sentence type was the complex sentence (52.6%).

The last study by Rahmawati and Rachmi (2022) is entitled "A Syntactic Analysis of the Sentence Pattern in Online News Article at The Jakarta Post's Website". This study analyzed the sentence patterns used in the news desk at The Jakarta Post's website and the construction of the sentence patterns in the news desk at the Jakarta Post's Website. The analysis showed that the sentence pattern in online news articles on The Jakarta Post's website is manifold. Nine sentence patterns were found; four of these 10 sentence patterns included the basic sentence pattern, for example, SPA and SPC, while others did not. The findings also showed that the constructions of the sentence patterns in the online news article The Jakarta Post Website were theoretically structured.

Based on the preceding discussion, it can be concluded that this research has similarities and differences with the previous research. The similarities include the analysis of sentence patterns and the students' writing as the object of the study. However, the four previous studies had documents as the research instruments, while the instruments of this research are tests and questionnaires. The data from previous studies is qualitative, while this research is quantitative.

MATERIALS AND METHOD

This research used a quantitative descriptive method. This research method depends on quantitative descriptive data and uses statistical analysis. Kothari (2007:30) states, "Quantitative research is based on measuring quantity or amount. It applies to phenomena that can be expressed in quantity". This research used a non-experimental design. This research aims to discover sentence patterns and the most dominant pattern in students' written work. The subject of this research was the 4th-semester students of the English education study program of Universitas Tadulako, consisting of 151 students from six parallel classes. The researchers chose fourth-

semester students as samples in this study because fourth-semester students have a pre-intermediate grammar level, where these students have been taught how to make sentences. Another reason is that they are also focused on making mini proposals. There were 243 students in semester 4, and the researchers only chose 151 students as samples because the researchers used the Slovin formula method to select samples. Darwin, Mamondol, Sormin, Nurhayati, Tambunan, Sylvia, Adnyana, Prasetiyo, Vianitati, and Gebang (2020) state that Slovin's formula is used to determine the minimum sample size in a study. This formula is used to calculate sample size based on population and/or determine population proportion. The following formula shows how researchers select samples.

$$n = \frac{N}{1 + Ne^2}$$

Where:

n   : the total of sample

N   : the total of population

e   : margin error

$$n = \frac{243}{1 + (243 \times 0,005^2)}$$

$$n = \frac{243}{1,6075}$$

$$n = 151,166$$

Researchers used two instruments: a test and a questionnaire. The researchers used the test to see what sentence patterns students can make and what sentence patterns are most dominantly used by students. The second instrument was a questionnaire, especially a closed questionnaire. This would determine any factors that influence students' knowledge in making sentences. Researchers took 25 days to collect data.

Researchers carried out the stages of distributing instruments offline. The following are the stages researchers go through when distributing instruments.

1. Test

First, the researchers created a test that was given to students. The test was distributed to 151 students. Finally, the researchers collected the students' response sheets.

2. Questionnaire

First, the researchers found a theory about the influence of students' understanding in constructing English sentence patterns. The researchers then listed factors influencing students' knowledge of constructing English sentence patterns. Third, the researchers designed statements based on the theory through fishbone. Fourth, the researchers shared a link using a Google form with respondents to test the statement's validity using the SPSS program. Finally, the researchers revised the questionnaire based on validity and shared the link again.

Because the data will lead the researchers to scientific findings. There are some steps to analyze the data:

1. Analyzing the test

In the first step, the researchers read the students' answers. Second, the researchers selected the correct answers to the students' sentence patterns. Third, the researchers listed the correct sentence patterns produced by the student's written work. In this case, it helped the researchers answer the first research questions. Fourth, the researchers classified the patterns based on the theory of sentence patterns. In the last step, the researchers counted the number of sentence patterns to find the most dominant sentence pattern using Ms. Excel program.

2. Analyzing the questionnaire

The researchers first analyzed the responses from all the samples and analyzed them using the SPSS program to test the validity and reliability of the questionnaire. In the second phase, the researchers assigned a number to each option on the legitimate questionnaire the students filled out. Finally, the researchers computed the frequency of each item in the questionnaire variable

RESULTS & DISCUSSION

Result

The findings of the data are based on the result of data analysis. The data result consists of two parts, which are from the test and questionnaire.

The Data Result Collected from the Test

To find out the sentence patterns and the students' most frequently used sentence patterns. The researchers take the data from the test.

Table 1. Sentence Patterns in Students' Written Work

No	SV	SVO	SVA	SVC	SVOO	SVOC	SVOA	Total Frequency
1	21	15	75	26	0	1	20	**158**
2	4	66	40	17	0	3	61	**191**
3	2	41	19	16	39	8	51	**176**
4	0	59	20	11	5	5	60	**160**
5	6	12	65	20	0	0	40	**143**
6	1	21	62	35	0	1	26	**146**
7	1	18	7	22	98	0	7	**153**
Total	**35**	**232**	**288**	**147**	**142**	**18**	**265**	**1127**

Table 1 shows the total frequency of the sentence patterns in students' written work. The patterns are SV (subject + verb) with 35 sentences, SVO (subject + verb + object) with 232 sentences, SVA (subject + verb + adverb) with 288 sentences, SVC (subject + verb + complement) with 147 sentences, SVOO (subject + verb + direct object + indirect object) with 142 sentences, SVOC (subject + verb + direct object + complement), and SVOA (subject + verb + direct object + adverb) with 265 sentences. The total frequency of sentence patterns in students' written work based on the table is 1127.
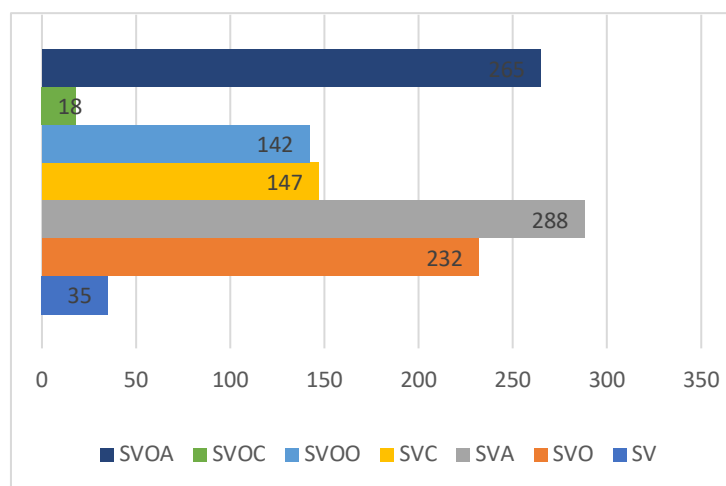

Figure 1. The Most Dominant Sentence Pattern

From Figure 1, researchers can conclude that students' most frequently used sentence

pattern is pattern SVA (subject + verb + adverb), with a total frequency of 288 sentences. Meanwhile, the least frequently used pattern is SVOC (subject + verb + object + complement), with a total frequency of 18 sentences.

The Data Result Collected from the Questionnaire

The questionnaire answers the research question, which asks why the students have difficulty making sentences based on sentence patterns. Therefore, the researchers provide a table about the variables that become the factors influencing the students in making sentences based on sentence patterns below:

Table 2. The Variable Influencing Students Understanding in Making Sentence Patterns.

No	Variable	Strongly Agree	Agree	Disagree	Strongly Disagree
1	The students have difficulties constructing affirmative and negative sentences.	15% (88)	43% (258)	32% (196)	10% (62)
2	The students have difficulties constructing sentences based on the rules.	7% (42)	35% (210)	45% (275)	13% (77)
3	The students have difficulties constructing sentence patterns because of their first language.	4% (6)	35% (53)	40% (61)	21% (31)
4	The students have difficulties constructing sentence patterns because they have different understandings about sentence patterns.	14% (76)	54% (314)	27% (186)	5% (28)
5	The students have difficulties constructing sentence patterns because they do not know how to differentiate formal and informal sentences.	9% (26)	43% (130)	41% (125)	7% (21)
6	There is no motivation from the teacher to make students learn sentence patterns.	34% (155)	59% (266)	6% (27)	1% (5)
7	The teacher does not explain sentence patterns clearly.	53% (116)	40% (140)	3% (35)	4% (11)

Table 2 details seven statements influencing student's understanding of sentence patterns. The first variable is the students' struggle to construct affirmative and negative sentences. Two statements influence students' understanding to construct affirmative and negative sentences: statement one and three. Statement number one and three are negative statements. However, students responded with "strongly agree" and "agree" answers. It indicates that students have difficulty understanding the statement.

The second variable concerns the students having difficulties constructing sentences based on the rules. Only one statement from four influences students' understanding of constructing sentences based on the rules, which is statement two. The researchers made this statement negative.

As we can see, table 2 illustrates the students' answers with "disagree" and "strongly disagree" options, which means the students choose the negative option. In conclusion, the students had difficulty constructing sentences based on the rules.

The third variable concerns students having difficulties constructing sentence patterns because of their first language. The negative statement means the students must answer with the option "disagree" or "strongly disagree". It can be seen in the table that most of the students answered "disagree" and "strongly disagree".

The following variable is variable four, which is about the students having difficulties constructing sentence patterns because they have different understandings of them. The researchers made a negative statement about this variable to assess the students' understanding of sentence patterns. Most students choose to "agree", while the statement must be answered with negative options, such as "disagree" or "strongly disagree". In this case, the students do not understand the statement.

Variable five explains the students' struggle to construct sentence patterns because they do not know how to use sentences that depend on formal and informal situations. In this variable, only one statement supports this variable: statement 5. This is a negative statement, so the students must answer with "disagree" or "strongly disagree". However, most students answered the statement with "strongly agree" and "agree" options. It means that this variable is becoming a factor that influences the students' understanding of sentence patterns

The following variable is variable six, which is about no motivation from lecturers or teachers for students to learn sentence patterns. It is a positive statement. Table 2 shows that the "strongly agree" and "agree" options are in high percentage, which means the students agree with the statement.

Variable seven is the last variable influencing the students' understanding of the sentence pattern. Most students answer this statement with "strongly agree" and "agree" options. It means the students understand the statement.

Discussion

In this part, the researchers describe the findings related to the research questions, the sentence patterns used by the students, the most dominant sentence pattern, and the reason for the student's difficulty in making sentence patterns.

Based on the first question, the sentence patterns used in students' written work, the researchers found 1.127 sentences produced by the students in their written work with seven patterns. The patterns are SV (subject + verb), SVO (subject + verb + object), SVA (subject + verb

+ adverb), SVC (subject + verb + complement), SVOO (subject + verb + direct object + indirect object), SVOC (subject + verb + direct object + complement), SVOA (subject + verb + direct object + adverb).

The finding for research question number one is similar to the research conducted by Christianto (2018) entitled Syntactic Analysis on Sentence Patterns in John Denver's Song Lyrics. The finding shows seven sentence patterns based on Greenbaum's theory (1985). The researchers also found another study that had the same finding about sentence patterns produced by the students. The research was conducted by Rahmawati & Rachmi (2022) and was entitled A Syntactic Analysis of the Sentence Pattern in Online News Article at The Jakarta Post's Website. Their research and this one have the same findings with different samples.

Figure 1 tells the most dominant sentence pattern in students' written work. The highest bar is pattern SVA (subject + verb + adverb). In this case, the students tend to use adverbs in their sentences. The forms of adverbs in their sentences are adverb phrases, prepositional phrases, and adverb clauses. The lowest bar is pattern SVOC. In this case, the students have difficulty making sentences based on that pattern.

The researchers found another study with the same finding in research question number two, which is the most dominant sentence pattern made by the students in their sentences. The research was conducted by Rahmawati and Rachmi (2022). Their research and this one have the same finding: SPA (subject + predicate + adverb).

The students find it challenging to make sentence patterns because of several statements in the questionnaire. Identification is carried out on each statement of each variable. Negative statements that should be responded to with positive options are one of the causes of students' difficulties in creating sentence patterns. Furthermore, there are four reasons the students have difficulty making sentence patterns: 1. The students have difficulties in constructing affirmative and negative sentences, 2. The students have difficulties in constructing sentences based on the rules; 3. The students struggle to construct sentence patterns because they have different understandings of sentence patterns; 4. The students have difficulties constructing sentence patterns because they do not know how to use sentences that depend on formal and informal situations. The researchers conclude that this result becomes the novelty of this research because there is no comparison from other research.

CONCLUSION

After conducting the research and data analysis, the researchers conclude that the students produced seven sentence patterns based on Greenbaum's theory, with a total frequency of 1.127 sentences with seven sentence patterns. The researchers found that the most dominant sentence pattern used by the students in their sentences is pattern SVA (subject + verb + adverb). The students used 288 sentences in that pattern. Most students produced the other patterns but mostly used the SVA pattern (subject + verb + adverb). The researchers found that students do not understand the sentence patterns because of internal factors, namely the students do not understand the affirmative and negative sentences, do not understand the rules, have different understandings of sentence patterns, and do not know how to use sentences that depend on formal and informal situations.

In this research, the researchers analyze sentences based on the basic seven patterns. There are SV (subject + verb), SVO (subject + verb + object), SVA (subject + verb + adverb), SVC (subject + verb + complement), SVOO (subject + verb + direct object + indirect object), SVOC (subject + verb + direct object + complement), SVOA (subject + verb + direct object + adverb). After analyzing the students' answers, the researchers conclude that the students still do not know the variety of sentence patterns.

Significantly, this study will integrate the language skills the students use to learn and improve their writing skills. It will help them to understand how to construct sentences. Besides, this study will be integrated into writing skills used as teaching material in academic writing because lecturers will know the sentence patterns usually produced by students. For future researchers, it is helpful to those interested in studying syntactic analysis on sentence patterns by analyzing different objects.

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Critical Discourse Analysis on Iwan Fals' Song Entitled *"Minyak Goreng"*: A Criticism for The Government

Endang Kusrini[1]*, Muflihah[2], Rosdiana Puspita Sari[3], Ambar Pujiyatno[1]
Universitas Muhammadiyah Purwokerto[1], UIN Prof. K.H. Saifuddin Zuhri[2], Universitas Jenderal Soedirman[3]
rinifkipump@gmail.com*, muflihah@uinsaizu.ac.id, rosdiana.puspita.sari@unsoed.ac.id, ambarpujiyatno1@gmail.com

ABSTRACT

The scarcity of cooking oil and the increase in its price in Indonesia put society under pressure instead of the fact that Indonesia was the world's largest palm oil producer. Therefore, Iwan Fals, the singer who often expressed his criticism through a song, also released a sharp criticism song entitled "Minyak Goreng." Since this song also functioned as a criticism, it contained some linguistic features that were referred to critic the government. This study analyzes Iwan Fals' song entitled "Minyak Goreng" by using Fairclough's critical discourse theories. The method used is qualitative with descriptive so that the researcher interprets the data in the lyric based on the happening phenomenon. The data are analyzed in three fields: linguistic features, text production, and social practice. This research shows that Fals uses some linguistic features such as pronouns, similes, metaphors, and probability phrases to express his criticism. Fals also put himself as the people of Indonesia who suffer from this cooking oil scarcity. Besides that, Fals also shows the anger of the people to the government. This research indicates that the text shows the relationship between language, power, and social construction.

Keywords: song, the scarcity of cooking oil, critical discourse analysis

INTRODUCTION

Language can be a tool to express the message from the sender to the receiver through the arbitrary symbol that both communicators know. The message has an idea and knowledge of human communication (Nasution et al., 2021). A communication method can be spoken or written. An example of spoken communication is talking to others by pronouncing some articulatory organs. Hence, written communication can be shown through messages, letters, newspapers, etc. Another way to communicate is through a song. A song is not only a lyric with a tone, but it also contains the message the writers want to show. It can also be used in the media to show the feelings and beliefs of the songwriter (Dewi, 2022). The song can also be influenced by the writer's feelings or the social conditions that happen in society. Some singers or musicians are concerned about social conditions and show this by creating song lyrics to criticize them. Ordinary people usually

access a song more quickly than other communication media. The song's lyrics will make ordinary people aware of the social condition being criticized. People's awareness of social conditions will be very supportive of the improvement.

One of the Indonesian singers who produced many songs containing criticism of the social condition is Iwan Fals. Fals is a senior Indonesian singer who criticizes the government and Indonesia's social and political conditions through his lyrics. His newest song is "*Minyak Goreng*," which means cooking oil. This song was composed when Indonesia faced the scarcity of cooking oil from late 2021 until the beginning of 2022. This song contains many criticisms of the government, the officials, and conglomerates. This song is not merely a group of lyrics but also has a meaningful message, especially the criticism of the government. Therefore, the researchers are interested in analyzing this song using Fairclough's critical discourse analysis approach.

Critical Discourse Analysis (CDA) emphasizes how language has meaning, value, and ideas (Cheng & Machin, 2022). The language can be delivered through a speech, a text, a news, or a song. Those discourses have messages that the creator wants to express. This field can be analyzed using CDA approaches. Fairclough's CDA approaches have three frameworks: text, discourse practice, and sociocultural practice (Fairclough, 1995). Text framework refers to analyzing the linguistic feature and the grammar (structure) where the text is organized. Then, the discourse practice analyzes the text production process in making the text. Last, sociocultural practice is about the social context that influences text production. For instance, when a researcher is willing to analyze a TV program, he must also be involved in the program production process and the program's audience. This discourse practice is also related to the text distribution to whom the text is addressed. This is how text is chained into other aspects, such as politics and social economics in which the text is produced (Fairclough, 1995).

Several types of research have been conducted in CDA research, such as the CDA analysis in an eco-news report in the Philippines, which shows the result that the passive voice in a text has the purpose of eliminating the actor of the text, and it is related to the social context in which the text is organized (Garlitos, 2020). In delivering the sentence using passive voice, the writer eliminates the subject or actor and focuses on the action. Another study has also been conducted in CDA on the "Look What You Do" song by Avril Lavigne. This research results show that the song's author repeats several lyrics to emphasize that those parts matter and are also important. This analysis also involved the images of the video besides the lyrics (Alek et al., 2020). The research about Fairclough's CDA was also conducted about the ASN social movements in the Instagram community, which shows that the content in that social media aims to show the positive

value of ASN (civil servant) and reduce their negative stigma. This research shows that discourse must have implicit meaning because the writer does not mention the text accidentally (Prasetyawati, 2021).

MATERIALS AND METHOD

This research uses a qualitative method. This method has an approach that explores and understands the problems in society (Creswell, 2014). The researchers typically interpret the data with a flexible structure. The qualitative method is also based on human perception without statistical analysis (Stake, 2010). The data are the lyrics of Iwan Fals' song "Minyak Goreng". These data are interpreted using Norman Fairclough's theory, which consists of three stages: linguistic feature, discourse practice (text production), and sociocultural practice. The Fairclough's framework chart can be shown as follows:
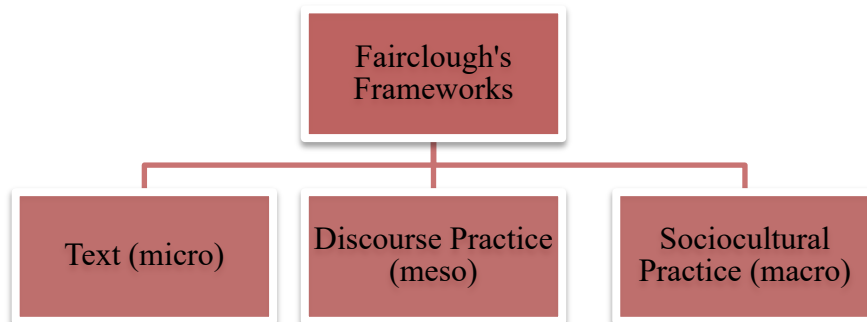
Figure 1 Frameworks of Fairclough's CDA

There are several steps in conducting the data. The first is to read the lyrics of Iwan Fals' song several times in order to know the context of the lyrics. The second is to read about the scarcity of cooking oil from many sources. This step helped the researcher to understand the meaning of the symbol and linguistic features mentioned by Fals. The third is to find the data based on linguistic features such as words and structures. The structures analyzed are simile and metaphor. Then, the structure also focuses on expressions with an implicit meaning, like probability phrases.

In linguistic features, the data are analyzed using microanalysis, i.e., the language elements used in the text. The second stage is text production. In this stage, the data about the singer's background or the song's composer is analyzed in meso analysis. The last is the social practice stage. In this stage, the data are analyzed in a macro analysis of the relationship between the social factor that influences the text and the power relationship between the singer and the government, which are influenced by the social construction of the society (Fairclough, 1995).

RESULTS & DISCUSSION

Result

The data analysis consists of three elements according to Fairclough's theory. Microanalysis, mesoanalysis, and macroanalysis are used. Here is the data analysis of Fals' song.

Linguistic Feature (microanalysis)

Word

Word is a part of the morphological system in linguistics. Each word has its meaning (Booij, 2005). Every word in the lyrics does not emerge by accident, but the composer has an implicit meaning in producing those lyrics. It can be rhythmic and show the meaning beneath the word's surface. *Minyak Goreng's* song's lyrics contain several words that show the singer's identity and the song's story. This can be seen from the pronouns used in the song.

1. *Aku* (I)

   Aku *kesal, kok konglomerat tega?*
   "I am upset, why is the conglomerate heartless?"

   The pronoun *Aku* or *I* appears several times in the lyric. "I" represents Fals as the part of Indonesian citizens affected by the scarcity of cooking oil. He tries to show his anger and disillusionment to the conglomerate and the government because of the scarcity of cooking oil. The word "heartless" also shows that Fals considers this tragedy's cause to be them.

   "***Aku*** *resah, kok polisi tak berdaya?"*
   "I am fidgety, why is the police powerless?"

   In this lyric, "I" also represents Fals as the singer and writer of the song who is fidgety about the condition of Indonesia. Fals assumes that this tragedy should be investigated by the police as law enforcement. However, this condition continues throughout the year, and the police cannot solve and punish the cooking oil mafia. That is why he said that the police are powerless.

   "***Aku*** *marah, kok pemerintah begitu mudah dipermainkan?"*
   "I am mad, why is the government easy to be manipulated?"

   The pronoun "I" shows that Fals, as the singer, wants to deliver his anger through his song. He is mad at the government. The government should ensure the prosperity of society,

and this case shows that, according to him, the government is easily manipulated by the mafia of cooking oil, which causes suffering in society.

> *"**Aku** geram, kok kasus itu terus berulang?"*
> I am infuriated, why is this case repeated?

Fals, as the singer and writer of this song, tries to show his anger by using four pronouns "I" repeatedly. In this lyric, Fals is astonished about the scarcity of cooking oil. This case happened several times and has not been solved, whereas the government has the responsibility to solve this case.

2. *Kita* (We)

*"Bahan **kita** banyak, sawit jutaan hektar"*
"We have many raw materials, there are million hectares of palm oil"

The word "we" shows that not only Fals is in that context but also all the people of Indonesia. He also refers to Indonesia, which has a large of palm oil plantations. According to Fals, this condition is ironic with the scarcity of cooking oil. He also shows that there is oddity in this condition. This word shows the sharp criticism of the government. Besides that, Fals also tries to make Indonesian people aware that this scarcity is strange.

Structure

1. Metaphor

Besides words, the linguistic feature in Fals' song also appeared in structural forms, such as metaphor and simile. Metaphors and similes have figurative meanings because they use other things with similar grounds to compare (Kendenan, 2017).

"Minyak goreng menguap"
"The cooking oil is evaporated (disappeared)"

Fals also uses metaphor to express his feelings. In his lyrics, Fals describes that the condition of cooking oil, which is evaporated, is like a liquid thing that changes into vapor and disappears. A metaphor compares two things (Lukmana et al., 2019). He tries to compare cooking oil with water. The ground of a similar thing is liquid. The scarcity of cooking oil is described as the evaporation of water.

"Kalaupun ada harganya selangit"
"If there is cooking oil, the price is exorbitant"

In this part of the lyric, Fals uses the metaphor of the sky to compare the high price of cooking oil. The sky means (*langit*) in Bahasa Indonesia and refers to something untouchable. The position of the sky is high above the earth, and it is not easy to be reached. Those two things have a similar ground, which is difficult to achieve. Fals use figurative language to express the condition of cooking oil prices. Indonesian citizens faced difficulty in buying cooking oil because of the high price, just like the position of the sky.

2. Simile

"Ini seperti tikus mati di lumbung padi"
 "This is like the dead mouse in rice barn"

A simile is also figurative language. Simile usually uses the word "like" or "as" to compare one thing to another (Natanael, 2022). This simile compares the condition of the scarcity of cooking oil. Fals tries to be skeptical about this condition and does not believe in what is happening because it seems impossible if Indonesia is facing a scarcity of cooking oil. This condition looks pretty ironic, considering that Indonesia has a vast source of palm plantations.

3. Probability

"Oleh siapa? Konon oleh tujuh konglomerat tambun"
 "Who did this?" It is said that it may be done by seven conglomerates"

Probability means that the speaker is unsure about what happens. This expression also has an uncertain meaning. Fals uses this probability in order not to accuse the suspects directly. This language style also has a meaning that Fals does not want to point out because it is not his authority to say that except if the court has made a sentence about this case. That is why Fals uses this kind of language. By using probability, society can also interpret whether it is true. Fals also mention seven conglomerates to emphasize the suspect to be highlighted by society. People may not know who they are. Therefore, Fals wants to tell society and the curiosity of people's minds. This sentence also has a purpose or message to the government that those conglomerates should be investigated.

*"Mungkin **mafia dan aparat** ada main?"*
"The mafia and the officials may have conspiracy"

This sentence sharply points out the conjecture that there is a conspiracy between the oil mafia and the officials. This is because Fals is amazed that this case has not been investigated. He also uses the word *may be* which has an uncertain meaning, in order not to accuse directly without legal evidence. This probability expression shows uncertainty and the critical thinking of Fals, in which he is unsure and also rebels about what causes this worst condition.

Discourse Practice or Text Production (*meso* analysis)

At the end of 2021, Indonesia faced not only the covid-19 pandemic situation but also the scarcity of cooking oil. This scarcity condition lasts until the beginning of 2022. Then, in March 2022, Fals released a song entitled "*Minyak Goreng*" on YouTube in order to give the government sharp criticism about the social condition that happens. This condition makes the citizens suffer since cooking oil is a needed commodity in food. Although the government has made policies to solve this problem, the scarcity of cooking oil cannot be solved until March 2022 (Irmanelly, Affrizal et al., 2022). The scarcity of cooking oil causes citizens to endure a significant burden because this is the commodity used in everyday life. The response of the people who watch this song on YouTube is to express and show their respect and gratitude to Fals, who has released this song as an aspiration from the Indonesian citizens. They also say that if Fals released a song that considered social criticism, it means there is a big problem in this country that urgently needs to be solved.

The text production deals with the background of the songwriter, Iwan Fals. Fals was born in Jakarta on 3rd September 1961. His real name is Virgiawan Liestanto. He is popular as a songwriter who often criticizes society's social and political conditions. Several of his masterpieces are *Wakil Rakyat* song, which expresses criticism of the House of representative; Ethiopia song, which expresses sympathy about many people who die because of hunger in Ethiopia; *Oemar Bakri*, which expresses criticism about the onerous duty of being a civil servant (the teacher) who has a very low salary from the government. Then, the recent song released in 2022 entitled *Minyak Goreng* became a stern critic of the scarcity of cooking oil in Indonesia.

False started his career as a street musician who always busked from one House to another, one market to another, to perform and sing. People usually give him money after the performance. Then, one of the producers asks him to record his song. He also becomes a member of "*Amburadul*" music group. Unfortunately, his album is not successful.

His career started to get better when he joined the Musika Studio label. In 1987, he usually performed on television and became popular. However, Fals is banned from performing

his song during the new period. The government assumes that his song can provoke the disturbance in the society. Therefore, many concerts scheduled for him are canceled. This is because of Fals's track record, which always creates a song that contains criticism of the government or the officials. In the "*Minyak Goreng*" song, Fals tries to express the people's feelings about the scarcity of cooking oil. Fals considers himself one of the Indonesian citizens suffering from this condition and criticizes the government through his lyrics.

Sociocultural Practice (macro analysis)

One of Fals' latest songs that criticizes the social condition in Indonesia is entitled "*Minyak Goreng*." As he mentions in his lyrics, he expresses Indonesian citizens' feelings about the scarcity and price of cooking oil, making the homemakers and the husband grumble. Besides that, this song also criticizes the government and several people whom he calls seven conglomerates that should be responsible for this condition.

The seven conglomerates are the people who own big palm oil companies. They have an important role in making decisions and regulating the spread and import-export of cooking oil. Fals assumes that there is a manipulation between the government and the mafia (the conglomerates). The government also permits the export of cooking oil abroad rather than domestically. This is because cooking oil abroad costs higher than in Indonesia. They get a profit if they sell abroad. This condition affects the scarcity of cooking oil in Indonesia. The citizens find it difficult to buy cooking oil. If the stock is ready, the price is unaffordable. The impact of this is that many street sellers have to increase the price of their goods while the purchasing power is low. This causes economic instability in Indonesian society.

Fals erodes in seeing this condition, so he creates this song. He also positions himself as one of the Indonesian citizens affected by this condition. He protests the government, complains, and shows his anger through his lyrics. The lyric contains a sharp criticism of the government, the conglomerates, and also the officials.

Fals should have an inferior position compared with the government because the government has a higher position. The government has the right to make the policy to the citizens, including him. However, Fals' lyric shows that he is not inferior. Bravely, he criticizes the government by using sharp words. Fals's song shows that he wants to express the citizens' feelings without caring about the power relation and social status of the person to whom the song is referred. He shows that he also has the power to criticize the government and the officials. Based on the analysis points, songs have many language-teaching and learning functions. By using CDA,

it focuses on teaching and learning grammar. Besides that, songs can be used to teach and learn other aspects of language, such as vocabulary, pronunciation, and literary study.

Discussion

Fals released this song in March 2022. This song contains a lyric that criticizes the scarcity of cooking oil by the government. The lyric of Iwan Fals' song entitled "Minyak Goreng" is analyzed based on Fairclough's theory. This research shows three perspectives, i.e., linguistic feature, text production, and sociocultural practice. The linguistic feature describes the use of words and microstructure in the lyrics (simile and metaphor). We also emphasize probability expression. Then, the text production is concerned with the context of the song-making or the context of the lyric production. Lastly, sociocultural practice emphasizes the relationship between the singer and the government. The singer is an Indonesian citizen, and the government acts like an institution with power above its citizens. It can be concluded that there is a relationship between language and power.

In addition, songs can be used as a medium in teaching and learning language, for example, teaching grammar, vocabulary, pronunciation, and literary study, such as figures of language; one of its uses is criticism. The song is not only a group of lyrics. It can be a medium to dig for the meaning beneath those lyrics through critical discourse study. Figure 2 result analysis classification.

Linguistic Feature	
Word (Aku (I), Kita (We))	Structure (Metaphor, Simile, Probability)

Discourse Practice
Background of the singer

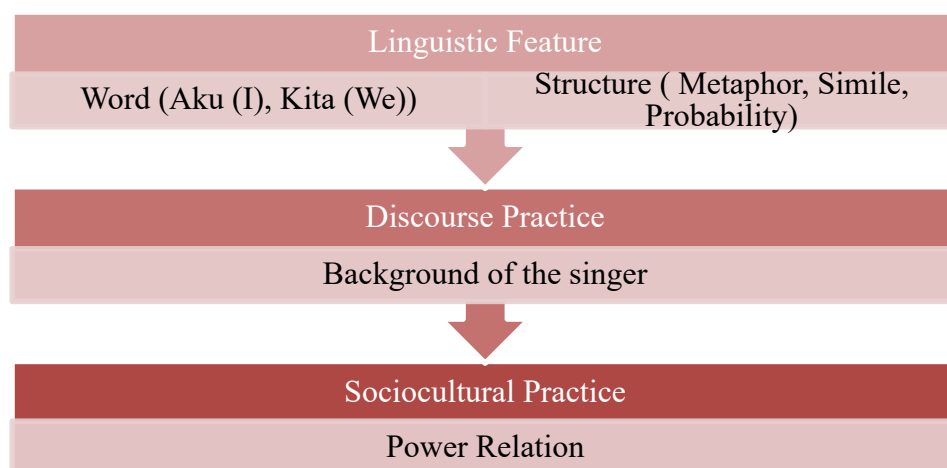| Sociocultural Practice |
| --- |
| Power Relation |

Figure 2 Result Analysis Classification

CONCLUSION

In conclusion, this research shows several results based on three stages of analysis. In microanalysis, two linguistic features are found in *Minyak Goreng's* lyrics. Fals uses the pronouns

"I" and "We" to show his anger. He uses the pronoun "I" four times. It can be concluded that Fals emphasizes that he is angry about the condition. Then, he also uses the pronoun "we" to show that he is one of the Indonesian citizens who also feels the suffering of the scarcity of cooking oil. Besides that, he also uses some figurative language, such as metaphor and simile. This figurative language implicitly compares the condition of Indonesia with other similar grounds.   Besides that, Fals also uses probability expression when he points to the oil mafia in order not to accuse directly. In microanalysis, Fals is popular as the songwriter concerned with social and political conditions. He also likes to write songs that criticize the government. Through his lyrics, he expresses the people's voice. In macro analysis, he tries to criticize the government, the conglomerates, and the officials for the scarcity of resources. Although he has an inferior position to the government, he tries to show that he is brave and has the power to criticize them. This research can prove that the text can show the relationship between language and the social construction in society.

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Implementation of the P5 Project in Forming Ecological Citizenship at SMP Negeri 1 Atap Palangka Raya

Ibnu Ikhsan[1], Triyani[1], Agussana[2]
Universitas Palangka Raya [2], SMP Negeri 1 Atap Palangka Raya[2]
ibnuikhsan2501@gmail.com*, triyani@fkip.upr.ac.id , agussana134@gmail.com

ABSTRACT

This study aims to explore the implementation of the Pancasila Student Profile Strengthening Project (P5) at SMP Negeri 1 Atap Palangka Raya, with a focus on developing students' characters who care about the environment. Using a descriptive qualitative approach, data was collected through interviews with Mrs. Agus as the P5 coordinator and observations over three months. The results showed that the garden-building project taught students about cooperation and responsibility and provided practical gardening and time management skills. Despite weather changes, budget limitations, and time management challenges, students still showed high enthusiasm and commitment. The project is an effective means of character education, forming students who care about the environment and have a spirit of cooperation. It is hoped that this experience can equip students with a positive and sustainable attitude in maintaining cleanliness and environmental sustainability in the future, which aligns with P5's goal of creating good citizenship.

Keywords: Pancasila learner profile, ecological citizenship

INTRODUCTION

Implementing the Pancasila Student Profile Strengthening Project (P5) in the context of ecological citizenship is an important step in shaping the character of students who care about the environment. P5, as part of the Merdeka Curriculum, aims to develop Pancasila values in students, including environmental awareness at the core of ecological citizenship. In this case, citizenship education that integrates environmental issues can help students understand their responsibilities to the environment and society. Several studies have shown that implementing P5 in schools has increased students' awareness of environmental problems.

Dewi Puji Rahayu K. W. (2023) noted that P5 focuses on strengthening character and developing students' competencies in facing environmental challenges (Dewi Puji Rahayu K. W., 2023). In addition, Fachri Husaini Hasibuan *et al.* (2024) emphasize the importance of cooperation between students in environmentally related projects, which can improve students' problem-solving skills and creativity (Fachri Husaini Hasibuan *et al.*, 2024). This aligns with research by

Adrian Fahri *et al*. (2023), which shows that P5 can shape student character better through activities relevant to the challenges of the times, including ecological issues (Adrian Fahri *et al*., 2023). Furthermore, Kardiana Metha Rozhana *et al*. (2023) asserted that P5 provides a platform for students to internalize sustainable living values as part of ecological citizenship (Kardiana Metha Rozhana *et al*., 2023).

By involving students in projects focusing on environmental conservation, they can learn to actively contribute to maintaining environmental sustainability. Rianda Usmi M. M., (2022) also highlighted the importance of teaching materials that promote ecological citizenship in Pancasila and Citizenship education, which can shape students' attitudes and behaviours that are responsible for the environment (Rianda Usmi M. M., 2022). In addition, research by Ryan Dwi Puspita *et al*. (2024) showed that supporting teachers in providing innovative learning resources is critical to successfully implementing P5 (Ryan Dwi puspita *et al*., 2024).

With adequate resources, teachers can be more effective in teaching ecological citizenship values to students. This is also supported by research by Iva Nurmawanti *et al*. (2023), which emphasizes the need for STEAM content analysis: Science, Technology, Engineering, Art, and Mathematics in P5 modules to ensure that students get a holistic learning experience relevant to environmental issues (Iva Nurwanti *et al*., 2023). Overall, the implementation of Project P5 in the context of ecological citizenship serves not only to strengthen students' character but also to build their awareness and responsibility towards the environment. Through an integrated and collaborative approach, students can become citizens who not only understand the values of Pancasila but are also committed to safeguarding and preserving their environment.

This study aims to identify the impact of the implementation of the Pancasila Student Profile Strengthening Project (P5) on students' environmental awareness and their competence in facing ecological challenges. In addition, this study evaluates how P5 can shape students' character by internalizing sustainable living values and environmental citizenship. The research also highlights the importance of supporting teachers in providing innovative learning resources and integrating STEAM contents of Science, Technology, Engineering, Art and Mathematics in P5 modules to provide a holistic learning experience. Overall, this research aims to build students' awareness and responsibility for the environment and make them citizens who understand and practice the values of Pancasila in the context of environmental sustainability.

Several previous studies serve as a reference for why this research was made.

1. Research from Natalia Aristina Dewi *et al*. (2023) This study aims to determine the implementation of P5 on the theme of Global Diversity using the Project Based Learning (PjBL) model at SMA Negeri 6 Malang. The method is descriptive, collecting data through documents, observations, and interviews. The results showed that the implementation of P5 successfully integrated intracurricular and co-curricular activities, although there were challenges in its implementation (Natalia Aristina Dewi *et al*., 2023).
2. Research from Anggraini (2023) examines multicultural education as a manifestation of the Pancasila Student Profile through teaching Islamic Religious Education and *Budi Pekerti*. The aim is to understand the importance of diversity in education. The method

used is qualitative analysis. The results show that multicultural education can reduce the potential for social conflict and increase tolerance among students (ANGGRAINI, 2023).

3. Research from Ratnasari (2021) This research analyzes the Merdeka Curriculum policy by implementing P5 at SD Negeri 1 Wonoboyo. Using a qualitative descriptive approach, this study found that implementing P5 has not been fully implemented and requires improvement in policy and practice in the field (Ratnasari, 2021).

The gap in previous research is the lack of focus on implementing P5 in the context of ecological citizenship, specifically at the junior high school level. Most studies have focused more on primary or high school education, so exploring how P5 can be implemented in junior high school, especially in shaping ecological citizenship, is necessary. This research is expected to fill the gap by providing new insights into implementing P5 in the context of environmental citizenship in Palangkaraya's SMP Negeri 1 Atap. With a focus on student character and environmental awareness, this research can significantly contribute to curriculum development that is more responsive to environmental and social issues among the younger generation.

MATERIALS AND METHOD

This research uses a qualitative approach with a descriptive research type. Cresswell J. W. (2016) argues that qualitative research is a method for exploring and understanding the meaning obtained from a number of individuals or groups of people ascribed to social or humanitarian problems. The qualitative research process involves important efforts, such as asking research questions and procedures, collecting specific data, analyzing data inductively, and interpreting the meaning of data (Cresswell J. W., 2016).

This research was conducted in public junior high school 1 Atap Palangka Raya, and the object of this research is teachers and students who are members of the P5 project activities at SMP Negeri 1 Atap Palangka Raya, the data collection technique uses an interview consisting of 9 questions which will be addressed to Mrs. Agus as the P5 coordinator at SMP Negeri 1 Atap Palangka Raya. By using interview techniques, researchers can more freely dig up information. In addition, observation techniques are also needed in this research, where researchers observe the school to see whether students and teachers are implementing P5 properly. For data collection and observation, the researcher required 3 months.

RESULTS & DISCUSSION

A. P5 project implementation in SMP Negeri 1 Atap Palangka Raya

To strengthen the Pancasila Learner Profile (P5), SMP Negeri 1 Atap Palangka Raya has implemented various activities and strategies to internalize Pancasila values in students. The implementation of this project covers several important aspects, from planning to implementation

to evaluation, all of which are designed to ensure that Pancasila values are truly embedded in every aspect of school life.

From the interview with Mrs. Agus, "The strategy of SMP Negeri 1 Atap Palangka Raya is to build a garden. The purpose of this project is to encourage students to participate in activities that require cooperation and responsibility". By building and maintaining the garden, students are expected to work well together, divide tasks well, and gain a sense of belonging to their school environment.

This aligns with findings showing that character education, including social responsibility, can be shaped through collaborative activities in the school environment. For example, research by Utaminigsih (2023) shows that school organizational culture can play an important role in shaping attitudes toward social responsibility among students (Sri Utaminingsih, 2023). In addition, Fitri Jayuni et al. (2022) emphasized the importance of the character value of responsibility in thematic learning, which can be integrated in activities such as park construction (Fitri Jayuni et al., 2022).

This is also in line with the goal of P5, which is to create good citizenship and keep the environment clean. The garden project at SMP Negeri 1 Atap Palangka Raya teaches students the importance of cooperation and responsibility and instills the values of cleanliness and environmental sustainability. Through this project, students learn to work together to build and maintain the garden, strengthening their sense of ownership and responsibility towards the school environment. In addition, they also gained a deeper understanding of biodiversity and the importance of keeping the environment clean. This project supports objective P5 by forming students who care about the environment and have a spirit of cooperation in creating a clean and green environment. Thus, this garden project strengthens students' character and competencies and builds their awareness as good citizens who care about environmental cleanliness. Hopefully, through this hands-on experience, students can develop a positive and sustainable attitude in maintaining cleanliness and environmental sustainability in the future.

In addition, P5 is also useful for developing students' skills. The interview with Mrs. Agus supports this: "Students will acquire practical skills such as gardening, caring for plants, and understanding the importance of a green environment during this project." In addition, the project aims to improve students' abilities in planning, time management, and problem-solving as they have to address various issues that arise during the construction and maintenance of the garden.

Research by Fitriani (2020) shows that mathematical problem-solving skills can be improved through approaches involving real situations, such as those garden projects (Fitriani, 2020).

The results of the three-month observation showed that the school created an Environmental Guarding Task Force, consisting of students from SMP Negeri 1 Atap Palangka Raya, who actively participate in various cleaning and environmental maintenance activities. This task force is assigned to keep the school environment clean and green.

Research by Nugraha (2024) shows that programs that involve students in group activities, such as taking care of the environment, can improve their communication and cooperation skills (Nugraha, 2024) And research by Zulkifli (2020) emphasizes that extracurricular activities, including those focused on the environment, can be an effective tool for character education among students (Zulkifli, 2020).

The Neighborhood Watch Task Force aims to raise students' awareness about the importance of keeping the environment clean and healthy. They learn about discipline, cooperation and responsibility through active involvement in the Task Force. Each member of the Task Force is given a specific task that they must complete well, and they work together to achieve the common goal of keeping the school clean and beautiful.

B. Challenges in running the P5 project at SMP Negeri 1 Atap Palangka Raya.

In carrying out the P5 project, various challenges must be faced, both from natural factors and other factors. One of the biggest challenges faced is the challenge of nature, considering that students creating a garden must deal with various unpredictable weather conditions, such as heavy rain or lack of sunlight. These weather changes can affect the growth of the plants they care for, so it is necessary to have strategies to overcome this problem, such as choosing plant species resistant to extreme weather or providing shade to protect plants from heavy rain.

Based on the results of the interview with Mrs. Agus, "The often changing weather conditions have become one of the main challenges in the implementation of the garden creation and maintenance project at SMP Negeri 1 Atap Palangka Raya". Unpredictable weather changes, such as heavy rain or very hot sun, caused the garden construction and maintenance activities to stop for several weeks. When it rains with high intensity, the garden area becomes flooded, so the ongoing work must be temporarily halted to prevent damage to the plants and areas that have been prepared. Similarly, excessive heat can cause plants not yet fully grown to wither or dry out.

Intan Ratna Dwi Anjarsari *et al*. (2020) explained that weather factors such as temperature, humidity, and rainfall have a significant negative impact on plant growth, which can cause losses

in agricultural and garden maintenance projects (Intan Ratna Dwi Anjarsari *et al*., 2020). When it rains with high intensity, the garden area can be flooded, potentially damaging the growing plants and the prepared area (Intan Ratna Dwi Anjarsari *et al*., 2020). When it rains with high intensity, the garden area can be flooded, potentially damaging the growing plants and the prepared area.

In addition, extreme weather changes, such as excessive heat, can cause plants that have not yet fully grown wilt or dry out. Research by Sarvina (2019) highlights that climate change can reduce crop productivity and quality and increase the risk of pest and disease attacks (Sarvina, 2019).

Cost is also an important challenge in carrying out this project. The school needs a sufficient budget to purchase plant seeds, gardening tools, and regular garden maintenance to create a beautiful and sustainable garden. Without adequate funding, the implementation of the garden project could be hampered.

Mrs. Agus also said, "The cost problem is a significant inhibiting factor in making parks and greening the school environment at SMP Negeri 1 Atap Palangka Raya. Although this project aims to create a greener and more comfortable environment, budget constraints often limit the school's ability to purchase the materials needed, such as plant seeds, gardening tools, fertilizers, and other maintenance supplies".

The research of Zulfin Rachma Mufidah *et al*. (2021) emphasized that limited resources, including costs, are often a challenge in implementing project-based environmental education programs (Zulfin Rachma Mufidah *et al*., 2021).

Another challenge came from time management, as students involved in the garden project had to balance their schoolwork and their involvement. Limited time is an obstacle in completing garden-related tasks, such as plant maintenance, cleaning the garden area, or planning long-term maintenance. Therefore, it is important to plan these projects well by setting realistic timelines and ensuring that all students can contribute according to their abilities and available time.

The researcher's observations also support this during 3 months at SMP Negeri 1 Atap Palangka Raya, which showed that this project was indeed carried out when approaching the daily exams. This condition caused the activities of making a garden and greening the school environment to be delayed because the main focus of students and teachers was shifted to preparing for the daily exams that would soon be held, most of the available time had to be allocated to study and complete the subject matter, so the garden project could not be continued according to the planned schedule. When the daily exams were over, the garden project could be resumed. However, this delay did not reduce students' enthusiasm and commitment to completing the

project. Despite the disruption of time due to exams, students continued the delayed work with enthusiasm and cohesiveness, so this project continued despite experiencing a slight delay.

The results of these observations are also supported by Sendy Larin Clavinova *et al*.'s research (2024), indicating that the time allocated for learning activities and exams can affect the implementation of project-based learning, where students often have to prioritize exam preparation over other activities (Sendy Larin Clavinova *et al*., 2024).

Fritz Hotman Syahmahita Damanik (2024) highlighted the importance of time management in education, where students often must balance academic activities and other projects (Fritz Hotman Syahmahita Damanik, 2024). In this context, the delay of the garden project at SMP Negeri 1 Atap Palangka Raya reflects the challenges students face in managing their time effectively. Nonetheless, despite time disruptions due to exams, students' enthusiasm and commitment to complete the project remained high. Research by m khorin *et al*. (2024) showed that students' involvement in projects can increase the sense of responsibility and cooperation, evident from students' efforts to continue the delayed work with enthusiasm and cohesiveness (m khorin *et al*., 2024).

CONCLUSION

The conclusion of this study shows that implementing the Pancasila Student Profile Strengthening Project (P5) at SMP Negeri 1 Atap Palangka Raya has successfully internalized Pancasila values in students through garden building activities. The project teaches students the importance of cooperation and responsibility and provides practical skills such as gardening and time management. Despite being faced with various challenges, such as unexpected weather changes, budget limitations, and the need to balance academic assignments with involvement in the project, students still showed high spirit and commitment to complete the activity. Thus, this garden project served as an effective means of character education, forming students who care about the environment and have a spirit of cooperation. Hopefully, this experience can equip students with a positive and sustainable attitude towards keeping the environment clean and sustainable in the future, in line with P5's goal of creating good citizenship.

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Ecocentrism Values in the Pasang Tradition of the Kajang Ethnic Group: A Study of Literary Ecology

Jihad Talib* [1], Supriadi [2], Rahma Hidayanti [3], Manavavee Mamah[4]
Universitas Muhammadiyah Bulukumba [1,2,3], Yala Rajabhat University [4]

talibjihad33@gmail.com*, waladiati691@gmail.com, rahmatiatrk@gmail.com, manavavee.m@yru.ac.th

ABSTRACT

This article discusses the ecocentrism values in the *Pasang* tradition of the Kajang ethnic community (*Pasang ri Kajang*) in South Sulawesi. Garrard Greg's ecocritical approach reveals the relationship between humans and the environment in the *Pasang ri Kajang* tradition. Data were collected through interviews, literature studies, and text analysis and then analyzed qualitatively. The results of the study indicate that the Kajang ethnic community based on *Pasang ri Kajang* guides their lives through the principles of *kamase-masea* (simple living), *lambusu* (honesty), *gettang* (firmness), and *sabbara na appisona* (patient and sincere) in everyday life. *Pasang ri Kajang* regulates the management and utilization of forests in settlements. Forests by the Kajang ethnic group are divided into three areas: *borong karamaka* (sacred forest), *borong batasayya* (border forest), and *borong luara'* (people's forest). The ecocentric values in *Pasang ri Kajang* that were found were 1) nature as the center of human life, 2) interdependence of humans with nature, and 3) harmony between humans and nature. These three ecocentrism values emphasize that *Pasang ri Kajang* can be a source of environmental conservation models based on local wisdom.

Keywords: Ecocentrism, Pasang Kajang tribe, Literary ecology

INTRODUCTION

The Kajang ethnic indigenous community is located in the eastern part of Bulukumba Regency in South Sulawesi Province. The Kajang ethnic community lives in groups in the forest area in the Kajang Dalam area, so they are known as the indigenous Kajang ethnic community. The Kajang ethnic community has a unique characteristic: in their daily lives, they always wear all-black clothes and never wear footwear. In addition, the Kajang ethnic group is very well known as an ethnic group that has an oral tradition passed down from generation to generation known as *Pasang ri Kajang* . *Pasang Kajang is a* collection of teachings, advice, and guidelines for life that have been passed down orally from generation to generation.

Pasang for the Kajang ethnic group contains the principle of life, namely *kamase-masea* with the value system *of lambusu* (honest), *gattong* (firm), *sabbara* (patient), *appisona* (surrender) in it (Disnawati, 2013). The values contained in the principle of *kamase-masea* are the guideline for the life of the Kajang ethnic group. They obediently carry out all the rules in the form of *Pasang ri Kajang* which contain noble values and teachings in living life together with nature.

One important aspect in *Pasang ri Kajang* are the values of ecocentrism and ecological preservation efforts (Alfira, 2024). The values of ecocentrism and ecological preservation for the Kajang ethnic group are noble values that are always upheld and maintained for the sake of the sustainability of the environment in which they live. They believe that maintaining and preserving the environment will provide peace, safety, and happiness in life. The essence of the existence of *Pasang ri Kajang* is interesting to be analyzed using an ecocentrism approach.

Ecocentrism places nature at the center and emphasizes the harmony of human-nature relations, in contrast to the anthropocentric view that places humans at the center (Garrard, 2004b). Ecocentrism sees that the position of nature or the environment is the same as the position of humans. Nature and humans need each other. This ecocentric view is also applied to the life of the Kajang ethnic group. In their daily lives, the Kajang ethnic group maintains and protects the environment in which they live. Natural resources are managed according to needs and not excessively. This is in accordance with the local wisdom of the Kajang ethnic group contained in *Pasang ri Kajang* called *tallasa kamase-mase. Tallasa kamase-mase* emphasizes the importance of living modestly, preserving the environment and living with simplicity (Badewi, 2018). The local wisdom of *tallasa kamase-mase* in *Pasang ri Kajang* prohibits destroying forests, cutting down trees carelessly, limiting the use of natural resources, and respecting nature (Gising, 2011).

The values of ecocentrism and ecological preservation efforts in *Pasang ri Kajang* are interesting to study through a literary ecocritical approach because global environmental issues, such as climate change, loss of biodiversity, environmental damage, and understanding ecological values in local culture are increasingly important. By understanding and appreciating the values of ecocentrism contained in local culture, it is hoped that the community can be more enthusiastic in maintaining and preserving their cultural and ecological heritage.

The *Pasang* ri *Kajang* tradition plays an important role in maintaining ecological balance and maintaining ecocentrism values (Gising, 2011). *Pasang ri Kajang*, as a form of narrative passed down from generation to generation, contains teachings that emphasize the harmonious relationship between humans and nature. A study of the literary ecology of this tradition allows us to understand how the Kajang ethnic indigenous community practices environmental conservation through local wisdom (Reskiani et al., 2021).

The Kajang tribe still practices the *Pasang ri Kajang oral tradition* in their daily lives (Talib et al., 2023). This tradition not only functions as a medium for conveying cultural values but also as a tool for teaching environmental conservation practices. For example, a ban on indiscriminate cutting down of trees and strict rules on the management of local natural resources within their residential areas. *Pasang ri Kajang* regulates the pattern of human life holistically which guides humans to do good including *Kamase-masea* (simple living), *Lambusu* (honesty), *Gettang* (firmness), and *Sabbara na Appisona* (patient and sincere) in everyday life. *Pasang ri Kajang* is still firmly held as a local custom and wisdom so it has the power of traditional values and very deep meaning. Therefore, based on the *Pasang ri Kajang tradition* for forest management and utilization in settlements, the Kajang ethnic group divides three forest areas, namely *borong karamaka* (sacred forest), *borong batasayya* (border forest), and *borong luara'* (people's forest), namely areas whose contents may be utilized by the community but not excessively. (Talib et al., 2023). A study conducted by the Indonesian Forum for the Environment (WALHI) in 2019 showed that areas inhabited by the Kajang ethnic group had lower levels of environmental damage compared to the surrounding areas. This shows the effectiveness of the ecocentrism values taught through the *Pasang ri Kajang oral tradition* in maintaining ecological sustainability (Badewi, 2018).

Furthermore, research by Tsing (2005) states that local wisdom as found in the *Pasang ri Kajang tradition* can be a model for environmental conservation efforts in various parts of the world. By understanding and applying these values, more sustainable and community-based conservation strategies can be developed. Therefore, this study is not only important to understand the values of ecocentrism in the *Pasang ri Kajang oral tradition* but also to identify environmental conservation practices that can be adopted more widely. This study applies a literary ecology approach that has not been used in the context of research on the oral tradition *of Pasang ri Kajang.* The research focuses on the values of ecocentrism, the integration of ecological preservation aspects in the study of traditional

literature, which can demonstrate an innovative interdisciplinary approach. This research provides a new contribution to the literature on literary ecology, especially in the context of the oral culture of the Kajang ethnic community.

MATERIALS AND METHODS

This research employs a descriptive qualitative method. Language data is studied by describing it according to the context that occurs in the field. The research was conducted in three villages in Kajang District, Tana Toa Village, Pantama Village, and Bonto Baji Village. The three villages were chosen to describe the culture of the Ammatoa residents of the Kajang Dalam ethnic group. Data collection was carried out through recording, recording, and interviews. The phenomenon of speech forms in oral literature is described and analyzed for the meaning of life (Gay, 2016).

Data were analyzed based on diction and diction sequences in *Pasang* suku Kajang. Data analysis was conducted using the theoretical framework of literary ecocriticism, which focuses on the reciprocal relationship between humans and the natural environment (Garrard, 2013). He explains that ecocriticism is a recognized method of political analysis, as demonstrated by the comparison of *feminism* with *Marxism*. Ecocriticism concerns the analysis of culture explicitly with a moral and 'green' political agenda (Garrard, 2004a). Literary ecocriticism emphasizes the meaning of human interaction and the natural environment in all aspects of culture. In this context, humans are able to study the development of movements as well as explore various concepts regarding literary ecocriticism, such as (1) pollution, (2) forests, (3) natural disasters, (4) habitats, (5) animals, and (6) the earth. According to Easterlin (2003), the importance of the relationship between culture and nature in the study of literary ecocriticism is also given great attention. several characteristics that will be considered in the research process: (1) environmental and community conditions, (2) the role of researchers, (3) data diversity, (4) data analysis is carried out inductively, (5) participant interpretation of the research (Catrin Gersdorf and Sylvia Mayer, 2006). Diction and diction sequences are transcribed and transliterated and supplemented with notes and interviews from informants. The aim is to obtain messages, meanings, and values in *the Pasang* suku Kajang (Sharrad, 2012). Data analysis is carried out by (1) collecting data from informants and searching the literature, (2) reviewing or

analyzing, (3) grouping the types of fundamental meanings of oral literature, and (4) presenting the results of the study and drawing conclusions (Gay, 2016).

RESULTS & DISCUSSION

Based on the results of the study of *Pasang ri Kajang* using the literary ecology approach, ecocentric values believed by the Kajang ethnic group can be found. The ecocentric values *of Pasang ri Kajang* in question are 1) nature as the center of human life, 2) interdependence of humans with nature, and 3) harmony between humans and nature. The discussion of the three ecocentric values *of Pasang ri Kajang* is presented below.

Nature as the Center of Human Life

The oral tradition of the Kajang ethnic Pasang contains ecocentric values that place nature at the center and emphasize the harmony of human-nature relationships (Huggan & Tiffin, 2010) . Humans are part of nature, not separate entities or without causal relationships (Talib et al., 2023; Yuriananta, 2018). This is reflected in one of the following Pasang quotes:

> *"This universe is the home of all living things. Humans, animals, plants, and all their contents are a unity that is interrelated and interdependent. We must protect and preserve nature, because if nature is damaged, then we will all suffer."*

The value of ecocentrism in the Kajang ethnic group's Pasang can create a pattern of balance and harmony between humans and nature. Humans are guided and reminded to live in harmony with nature and prohibited from destroying and exploiting nature excessively (Badewi, 2018; Gising, 2011). This is reflected in the following advice from Pasang.

> *"Do not cut down trees carelessly, do not take forest products beyond your needs, and do not pollute rivers or seas. We must preserve nature, because nature is the source of our life."*

Ecocentrism in *Pasang* teaches about respect for nature and other living things. Nature is considered a sacred entity and must be respected, not just a resource that can be exploited (J Talib & Nurhayati, N, Harlinah Sahib, 2023) . This is reflected in the advice of *Pasang* the following *Kajang area* .

> *"Don't destroy the forest, don't disturb the animals, don't pollute the rivers and seas. Nature is where we live, where we depend. We must protect and respect it."*

Pasang ri Kajang contains ecocentrism values about the importance of maintaining environmental balance. In the context of literary ecology research, the phrase describes the importance of the relationship between humans and nature. *Pasang ri Kajang* ecologically prohibits destroying forests, disturbing fauna, and polluting rivers and seas. This illustrates the principle of sustainability rooted in the local culture of the Kajang ethnic group, "tallasa kamase-mase". The Kajang ethnic group believes that forests, animals, rivers, and seas are parts that have noble values and life, not just resources. The Kajang ethnic group's environmental view sees nature as something that must be respected rather than exploited excessively, which can cause environmental damage. In a broader context, the values of ecocentrism in *Pasang ri Kajang* can contribute significantly to the formation of ecological awareness in modern society (Sugiarti, Eggy Fajar Andalas, Ekarini S, 2019). *Pasang Kajang* contains ecocentric values in ecological conservation efforts (Siti Masitoh, 2017) .

The ecological conservation crisis is getting worse due to human anthropocentric behavior that ignores environmental sustainability and continuity (Yanti & Hamid, 2023) . Anthropocentrism ethics sees that humans and their interests are crucial in the ecosystem order. Although plant and animal ecosystems are also considered important, they are considered secondary because their position is limited to serving human life (Aristotle in (Yanti & Hamid, 2023). Therefore, the ecological conservation values *of Pasang ri Kajang* can be a moral and ethical guide in managing and preserving the environment. *Pasang ri Kajang* views that nature has the same position as humans and that they both need each other. Through this view, it is hoped that it can change the way humans view the environment, from previously exploitative to more appreciative and protective of nature (Jihad Talib et al., 2023).

In addition, the ecocentrism values in *Pasang ri Kajang* can also be applied in various environmental policies in local, provincial, and central governments in Indonesia. It can even be used as one of the options for an ecological conservation model, especially in maintaining forests in various regions in Indonesia that are threatened with severe damage. Advice not to cut down trees indiscriminately and not to take forest products beyond needs can be the basis for sustainable forest management policies in Indonesia. Policies on ecological preservation will not only protect forests from damage but also ensure that the forest resources contained therein can be protected, preserved, and not

exploited carelessly. The following is advice on the prohibition of cutting down trees in *Pasang ri Kajang* .

> *"Don't cut down trees carelessly, because the forest is home to many living creatures. If the forest is damaged, the entire ecosystem will be disrupted."*

Respect for nature as a sacred entity can also be applied in environmental education. By teaching these values to the younger generation, we can create a generation that is more concerned and responsible for the environment. Environmental education based on ecocentric values can create deeper and more sustainable ecological awareness (Zulfa, 2021).

In a global context, the ecocentrism values in *Pasang ri Kajang* can also contribute to international efforts to address climate change and ongoing environmental degradation (Jane, 2024) . Over the years, various international collaborations, starting from the Stockholm Conference in 1972, the Rio de Janeiro Conference in 1992, and the Johannesburg Conference in 2002, to the Paris Agreement in 2015, have become a manifestation of the international community's commitment to the environment (Wangke, 2021) . The view that nature is home to all living things and that humans must protect and preserve nature can be a fundamental principle in various global environmental initiatives (Easterlin, 2003) .

This principle can help create more effective international cooperation in addressing various environmental issues (Azis et al., 2020) . As a member of the G20, Indonesia can initiate G-20 member countries to take the lead in strengthening global partnerships to design strategies and contribute to addressing global environmental and climate challenges (Wangke, 2021) . Through *Pasang ri Kajang,* it can inspire environmental movements in various parts of the world (Azis et al., 2020) . For example, the United Nations Framework Convention on Climate Change (UNFCCC) movement (Wangke, 2021) .

Many environmental movements are trying to change people's perspectives on nature and the values of ecocentrism. For example, the Jane Goodall Foundation and the non-profit technology company Ecosia have planted nearly two million trees in Uganda over the past five years. This is in line with the values of *Pasang ri Kajang,* which can provide strong moral and ethical guidance for these movements. By adopting these values,

environmental movements can more effectively achieve their goals. This is reflected in the following advice from *Pasang ri Kajang.*

> *"Nature is where we live, where we depend. We must respect and protect nature because if nature is damaged, then we will all suffer."*

Ecocentrism values can influence more pro-environmental public policies. Leaders around the world need green leadership, also known as green leadership, to address and minimize the adverse effects of human actions that carry out development (Wangke, 2021). Policymakers can use the principles of ecocentrism to formulate laws and regulations that support environmental conservation. By emphasizing the importance of maintaining the balance of nature, we can develop more effective strategies to reduce greenhouse gas emissions and increase ecosystem resilience to climate change. For example, reforestation programs that focus on restoring natural ecosystems may be more successful in sequestering carbon and mitigating the impacts of climate change. Ecocentrism values can provide an ethical foundation for environmental advocacy movements (Azis et al., 2020) . By adopting the view that nature has intrinsic value that must be respected, these movements can be more powerful in advocating for environmental protection. (Vasiliades et al., 2021) . *Pasang* is not only relevant to local communities but also has the potential to provide broad positive impacts at the global level. By adopting and implementing these values, a sustainable and harmonious environment can be created. Humans and nature can live side by side in peace (Sugiarti, Eggy Fajar Andalas, Ekarini S, 2019) .

Interdependence of Humans with Nature

Pasang ri Kajang contains about the relationship between humans and nature. For example*, "Jagai linoa lollong bonena kammayya tompa langika siagang rupa taua siagang boronga.* This means taking care of the earth and its contents as well as the sky, humans, and forests (Disnawati, 2013). This relationship is established in the form of a relationship of interdependence between humans (Kajang indigenous people) and nature in the form of harmony. Nature is considered as the macrocosm of which humans are the microcosm. The environment, especially the forest (borong), is considered as the macrocosm of the ecosystem of the Kajang customary area. The Kajang ethnic community believes that the forest must be protected because it is the center of human life. Here is the quote:

Anjo boronga yes kantaki bosiya nasaba konre mae pangairangnga iaminjo boranga nikua pangairang

/It is the forest that invites rain because there is no irrigation here, so the forest functions as irrigation because it brings rain/

All relationships supporting the environmental ecosystem must always run in harmony. No action is justified, especially those related to the balance of nature and life in the Kajang traditional area. For example, the following *Pasang ri Kajang* describes how to protect the Kajang traditional natural environment:

Wholesale injo lungnai linoa

/forests as the lungs of the world/

The word "lung" in *the Pasang ri Kajang* above, an organ of the human body used for breathing, is clearly shown in the pair above. The exchange of gases between living things (organisms) and their environment is known as breathing. The inhalation of oxygen by humans and the release of carbon dioxide for use by plants is a process of gas exchange. *The Pasang ri Kajang* above shows that the forest (*alang lompoa*) gives life to the small nature (*alang caddia*) and functions as its lungs.

Therefore, nature (forest) is very important in the network of life that surrounds the Kajang customary area. Therefore, everyone is strictly prohibited from destroying the forest (deforestation), especially those who live in the Kajang Dalam customary area (lalang embayya). Customary rituals (*abborong ada'a*) will resolve any violations by enforcing Kajang customary law (ada' tanayya ri Kajang). In the Kajang customary area, there are three types of sanctions that apply to any violation of the contents of *Pasang ri Kajang*, namely *lanigelli* (community punishment), *lanipassala* (material fines), and *lanipaopani tana* (expulsion from the Kajang customary area).

Ammatowa Kajang stated the following about *Pasang ri Kajang*.

Injo boronga ana'parunnai linowa. Pattambannatoi poeng anne linowa. Jari punna anre'mi antu boronga anre'mi antu katallassanga, saba ' anre'mi lungsuwa lanipake annapasa'. Assaja tommi antu anee linowa saba' anre'mi pattambanna.

/Forests are the lungs and the guardians of the balance of nature. When the forests are gone, then the entire chain of human life will no longer exist because the balance between nature and living things is also broken/

The Kajang ri Pasang above provides an illustration and warning for everyone, including people living in the Kajang customary area and humans in general, not to damage the forest. Destroying the forest means breaking the chain of life of living things and damaging nature's balance so that disasters can occur anytime. Therefore, the following combination shows the most significant risks:

Human Harmony with Nature

The *Pasang ri Kajang* has shown how important it is to maintain harmony between all living things, especially humans, and the surrounding nature (Alfira, 2024). As part of the ecosystem, humans who do not know will destroy themselves and even damage the life expectancy of the next generation (Sharrad, 2012). Here, the legacy is intended for the forest as a natural source of life, not economic value. One form of direct impact that humans can experience when destroying forests in Pasang is stated as follows:

Rie' serre hattu ballo bolanu nahambangngi kalennu.

/Once upon a time the beautiful houses had zinc roofs, but the air temperature was rising/

The short message above gives a warning to avoid *luxurious houses with zinc roofs*, indicating that the temperature of the environment or body can be hot. Here, the *Pasang predictions* made and ordered from generation to generation seem extraordinary. With the loss of natural balance, the global climate is currently facing the threat of destroying the world, and the contents of the above *Pasang are able to predict it.* In addition, the Kajang ethnic community believes that all man-made materials and objects (manufacturing) are prohibited from entering (*talakkulle* or *talamarring*) the Kajang Dalam customary area because they are not beneficial for their environment and tend to damage the environment.

I'm a wholesaler. Punna lanupanraki injo borongalabapanraki kalennu sanggenna tuhusannu.

/The forest is a legacy for our children and grandchildren. So don't destroy it/

The message above shows us all how important it is to maintain harmony between all living things, especially humans, and the surrounding nature. As part of the ecosystem, humans who do not know will destroy themselves and even damage the life expectancy of the next generation. Here, the legacy is meant for the forest as a natural source of life, not

as a source of economic value. Even according to Puto Sule (interview; 14 June 2017), he mentioned one form of direct impact that humans can experience when they destroy their forests, as follows:

Rie' serre hattu ballo bolanu nahambangngi kalennu.

/Once upon a time the, beautiful houses had zinc roofs, but the air temperature was rising/

The short message above warns us not to damage our environment, namely the forest. This message wants to invite everyone not to destroy the forest. With the loss of natural balance, the global climate is currently facing the threat of destroying the world (Dominic & Walker, 2020). The content of *Pasang* above can predict it, even considered sacred and ordinary (profane).

The Kajang indigenous people are also able to think that all materials and objects not made from natural raw materials do not benefit human life. Therefore, all man-made materials and objects (manufacturing) are prohibited from entering (*talakkulle* or *talamarring*) into the Kajang Dalam indigenous area. The use of zinc roofs, for example, is able to reflect light containing energy into the atmosphere, which then causes leaks in the greenhouse.

The greenhouse gas leak event in human life can provide an opportunity for ultraviolet rays to penetrate to a certain ozone layer. When this is left unchecked, then one day the ultraviolet rays will penetrate the entire ozone layer, thus burning the entire ecosystem in this world. Continued ecosystem damage can accelerate the loss of biodiversity and put the future of humanity in danger. If this happens, it will be the most tragic event for humans because it will be the sixth mass extinction (Jane, 2024) . *Pasang ri Kajang* which describes the maintenance of forests and their ecosystems in the Kajang customary environment as stated below.

I'm a wholesaler. Punna lanupanraki injo borongalabapanraki kalennu sanggenna tuhusannu.

/The forest is a legacy for our children and grandchildren. So don't destroy it because it will give birth to disaster for your descendants/

The forest (*alang lompoa*) gives life to the surrounding environment (*alang caddia*) and functions as its lungs (Sitti Rabiatul Wahdaniyah Herman & Supriadi Takwim, 2022), as shown by *Pasang ri Kajang* above. Therefore, nature, or forests, play an important role

in the chain of life around the Kajang ethnic community area. Therefore, it is strictly prohibited for everyone to damage the forest and disturb animals, especially those living in the Kajang Dalam or *lalang embayya customary area* . Based on the Kajang customary ritual, enforcing Kajang customary law (ada'tanayya ri Kajang) resolves every violation. Every time *the Pasang ri Kajang* is violated, three types of fines apply in the Kajang customary area: *lanigelli* (community punishment), *lanipassala* (material fine), and *lanipaopani tanah* (expulsion from the customary area). Quotes from *the Pasang ri Kajang* relating to the ecocentrism values conveyed by Ammatowa Kajang are as follows:

> *Injo boronga ana'parunnai linowa. Pattambannatoi poeng anne linowa. Jari punna anre'mi antu boronga anre'mi antu katallassanga, saba ' anre'mi lungsuwa lanipake annapasa'. Assaja tommi antu anee linowa saba' anre'mi pattambanna.*

> /Forests are the lungs and the guardians of the balance of nature. When the forests are gone, then the entire chain of human life will no longer exist, because the balance between nature and living things is also broken/

Pasang ri Kajang above provides an illustration and warning for everyone, including people living in the Kajang customary area and humans in general, not to damage the forest. Destroying the forest means breaking the chain of life of living things and damaging the balance of nature so that disasters can befall humans at any time. Therefore, the following quote from *Pasang ri Kajang* shows the most significant risk:

> *Punna nitabbangngi kajua riborongnga, nunipoppirangitga Angngurangi bosi patanre timbusu. Nitalk Put ri tau Ma'riolo*

> / If the wood in the forest is cut down without being looked after, rain will decrease and disappear so that water sources will disappear (dry up) and people will suffer or die. That's the message from previous people/

CONCLUSION

In the context of the current global environmental crisis, the principle of ecocentrism is particularly relevant in the *Pasang oral tradition.* ri *Awning.* The Kajang ethnic community believes that "Pasang" teaches them the principle of *kamase-masea life*. *Pasang ri Kajang* regulates the relationship between humans and nature, so the Kajang ethnic community is very committed to preserving the environment, especially its forests. The implementation of *Pasang ri Kajang* is an interesting phenomenon of forest management practices because it can implement conservation practices and give birth to ecocentric values 1) nature as the

center of human life, 2) interdependence of humans with nature, and 3) harmony between humans and nature. The ecocentrism values contained in *Pasang ri Kajang* can contribute to increasing public awareness of environmental conservation issues, developing sustainable policies, education on environmental issues, regional, national and international collaboration in ecological conservation movements, and developing sustainable green technology. Ecocentric values *Pasang ri Kajang* has shown how important it is to maintain harmony between all living things, especially humans, and the surrounding environment.

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Guidebook Development for Writing PDSI Report with Language Error Analysis at SMK-SMTI Makassar

Mahesa Admi Putra Munggaran[1]*, Johar Amir[1], Basri Nur[1], Andi Aryan Subrianto[2]
Universitas Negeri Makassar[1] , Hiroshima University[2]
mahesaadmi@kemenperin.go.id*,   djohar.amir@unm.ac.id,   basrinur@kemenperin.go.id,
andi_aryan-s@gmail.com

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First Received: 28/05/2023 Final Revision: 15/12/2024 Available online: 31/12/2024	**ABSTRACT** *This study is needed to create a solution for the problem of the lack of students' writing skills, especially in writing PDSI reports. The objective of this study is to determine (1) the process of developing the guidebook, (2) the validity of the developed guidebook, (3) the practicality of the developed guide, and (4) the effectiveness of the developed guidebook. This type of research is development research. The model used is the developed Borg and Gall model, which consists of eight stages. Data used in this study is divided into three sources: needs analysis data, product development data, and field test data. The instruments used in this study are an interview guide and a questionnaire. The data collection methods used are observation, interview, and questionnaire. The data analyzing method used is descriptive quantitative. The results of the study indicate that (1) it has succeeded in explaining in detail the procedure of developing guide book for writing PDSI reports with language error analysis based at SMK-SMTI Makassar, (2) this developed product has been proven valid with 86,25% validity percentage by first expert validator and 87,5% validity percentage by second expert validator, (3) this developed product has been proven practical with 89% practical percentage, (4) this developed product has been proven effective to improve students abilities based from 58,4 pre-test score to 86,6 post-test score. From the result of these studies, it can be concluded that guidebook development for writing PDSI reports with language error analysis based at SMK-SMTI Makassar is valid, practical, and effective.* *Keywords: guidebook development; report writing; research and development*

INTRODUCTION

Communication is never separated from human life. Whatever activity humans do needs communication. Especially in times like this, where technology plays a significant role as a tool of human communication, its role continues to grow along with current developments. One of the skills that is important in communicating is the skill to embody thoughts. To make thoughts embodied by others, thoughts need to be disclosed with words, either verbally or non-verbally. However, non-verbal communication has some shortcomings compared with verbal

communication. One of the reasons for the lack of non-verbal communication is that if the thoughts have been written once, then it is impossible to explain the thoughts again to the reader. Therefore, non-verbal communication needs precision and accuracy so humans can embody thoughts to others more effectively (Anggara, 2020).

Indonesian language is a language that is used by the majority of Indonesians to embody their thoughts. The Indonesian language even become a common subject that all Indonesian student study. Indonesian language skills are becoming an absolute requirement for Indonesian students to embody their thoughts effectively. By learning the Indonesian language, students are expected to have high communication skills, including in the scientific field. Students, as academics, must understand and master non-verbal communication (Mahardika et al., 2018).

The standard grammar Indonesian people use is Ejaan yang Disempurnakan (EYD). EYD is also used as a reference for scientific writing created by students (Kusriyati, 2021). Grammar skills, the ability to compose words, sentences, and paragraphs, and producing scientific papers from various sources are some of the skills that students hopefully master. Indonesian language is also studied at all levels of education, including vocational school. One of them is SMK-SMTI Makassar.

SMK-SMTI Makassar is one of the vocational schools that adopted the dual system concept. To create competent human resources, SMK-SMTI Makassar runs multiple programs to develop student competencies. One program is PDSI (Pendidikan Dual System di Industri) or Industrial Dual System Education. This program is targeted to make students used to the work situation and conditions in the industry. One of the requirements needed to pass this program is to make reports. However, student writing mistakes have often been found in their reports, from the report systematics to the report's contents. In this case, students do not understand the rules of using punctuation, letters, and words to produce sentences and coherent paragraphs. To solve this problem, language error analysis is needed. Student writing mistakes must be analyzed first to know what mistakes are commonly shown in PDSI reports.

Other researchers have done studies about language error analysis. The studies carried out by (Supriani & Siregar, 2016), (Suhariyanti, 2020), (Rismandari, 2020), (Gunawan & Retnawati, 2017), (Anjarwati & Sabardilla, 2021), (Sutomo, 2021). The first study analyzes language errors using linguistic category taxonomy. This study found four error elements included in the linguistic category: phonological error, morphological error, syntax error, and lexical error. The first study only analyzes language errors using linguistic category taxonomy and uses this method. One thing that distinguishes this study from the previous ones is that this research not only analyzes language errors but also develops a learning guidebook for students. The second study describes language

errors in a grade XII student paper of Tamansiswa School, Medan. This study also found some writing mistakes, such as using italics and bold letters, punctuation, incoherent sentences, and writing errors. Things that distinguish this study from the previous ones mentioned are that this research not only analyzes language errors but also develops a learning guidebook or teaching materials that students can learn independently to overcome writing errors by students in their PDSI reports. The third study develops a learning guidebook with four defining aspects: content, presentation, language, and graphics. The developed guidebook also contains individual and group tasks, summaries, and evaluations of every study activity. This study is very similar to the one that the researcher wants to do. However, one distinguishing this study from those mentioned in this research is that it analyzes language errors while developing a learning guidebook. The fourth study found 162 errors on the student paper, like capital letters, affixes, prepositions, et cetera, the same as the fifth study. However, in those studies, the writer offers no guidebook development or solution to solve the problem.

According to Sudjana (Permana, 2022) interprets a guidebook as a complete measurement tool, developing a learning guidebook is an important lesson component. This learning guidebook has independent roles and tasks because it can be used to unite all other units. From another perspective, learning guidebooks can be interpreted as learning program packages with many important components. This guidebook is also made to help students achieve specific learning processes or goals. In addition, the guidebook is also a program package guidebook, which is intended for learning purposes.

This study not only determines the process of developing the guidebook but also measures the validity, practicality, and effectivity of the developed guidebook for writing PDSI reports with language error analysis based at SMK-SMTI Makassar. To measure these three elements, researchers use a few techniques. First, the researcher let expert validators validate the developed guide to measure validity. A guidebook is said to be valid if the guidebook can evaluate what should be evaluated (Indah Suryani et al., 2014). Second, to measure practicality, the researcher used a questionnaire given to students. Students then responded to the questionnaire about the developed guidebook. A guidebook is practical if anyone can use it relatively quickly (Musriadi, 2016). Third, to measure effectivity, the researcher used pre-test and post-test techniques. Effectiveness can be seen if it can increase interest and motivation if, after learning, students become more motivated to study harder and get better learning results (Andayani, 2015).

MATERIALS AND METHOD

This study focuses on guidebook development for writing PDSI reports with language error analysis based on Borg and Gall's theory (Supriyono, 2022) about research and development methods. This method aims to develop a new product based on existing products. In this case, the developed product is a learning guidebook for writing PDSI reports with language analysis errors based at SMK-SMTI Makassar. The method used is the Borg and Gall methods, which consists of 8 (eight) stages, namely (1) research and information collection, (2) planning, (3) developing a preliminary form of product, (4) limited field testing, (5) revision of limited field test results, (6) primary field test, (7) revision of main field test result, (8) validation and feasibility test.

This study is divided into three stages. The first is a literature review and language error analysis on PDSI reports to be used as a sample. This stage takes one month to do. The second one is developing the guidebook utilizing the result of the previous stage. This stage also takes one month to do. The last stage is the finalization and validation of the developed guidebook. This stage takes two weeks to do. So, the overall time to conduct this study is two months and two weeks.

The research participants in this study were divided into three. The first one is 42 teachers as PDSI guide teachers. This teacher will be interviewed to collect data on the needs analysis. The second one is two experts that act as validators: the first one is an expert on the implementation of PDSI, and the second one is an expert on writing reports. The third one is 50 students majoring in industrial chemistry and quality assurance. Twenty-five students are needed per major because it represents the students in one class at SMK-SMTI Makassar.

The data of this research is divided by three sources. The first source is needs analysis. Data obtained from this source is every information needed to develop the guidebook. This data is taken from grade XII students and PDSI mentors. The second data source is product development data. Data obtained from this source is information related to guidebook development from need analysis and guidebook development theory. The third data source is validation test data. Data obtained from this source is the result of a validation test. The obtained data was then analyzed using quantitative-descriptive and qualitative-descriptive techniques. The quantitative-descriptive technique systematically arranges the form of numbers or percentages regarding an object under study.

Meanwhile, the qualitative-descriptive technique analyzes descriptive verbal data from experts. Verbal data was analyzed qualitatively; meanwhile, expert and field tests were analyzed quantitatively using a data analysis approach, starting by collecting data, transcribing verbal data,

selecting and classifying data, and then analyzing and concluding data. Both the qualitative and quantitative data are described so that general conclusions are obtained.

RESULTS & DISCUSSION

The development of the PDSI report writing guidebook based on language error analysis at SMK-SMTI Makassar was carried out using the Borg and Gall model with eight stages, namely (1) research and data collection, (2) planning, (3) initial product development, (4) limited field testing, (5) revision of limited field test results, (6) primary field test, (7) revision of main test result, (8) validation and feasibility test. Borg and Gall explain that what is meant by the research and development model is "a process to develop and validate educational products," which can be interpreted as a process for developing and validating educational products (Supriyono, 2022).

In this first stage, the researcher analyzed the need to develop a PDSI report writing guidebook based on language error analysis at SMK-SMTI Makassar. The needs analysis obtained by researchers included (1) students were not used to writing using computers/laptops, (2) students were not used to writing using good and correct Indonesian and standard grammar, (3) there were no guidelines governing the rules PDSI report writing by standard grammar. Based on some of these needs analysis, it is necessary to have guidelines for writing PDSI reports based on language error analysis at SMK-SMTI Makassar. In addition to conducting a needs analysis, the researcher also conducted a literature study regarding language errors, as stated by Tarigan, which classifies language errors based on linguistic components or certain linguistic elements that are affected by errors or based on both (Tarigan, 2021). In addition, the authors also take several previous research references related to guidebook development and language error analysis. At this stage, the researcher also analyzed language errors contained in the 2021 PDSI report. Several language errors were found referring to Tarigan's taxonomy of linguistic categories, including errors in phonology, morphology, syntax, and semantics (Tarigan, 2021).

The first language error in the 2021 PDSI report is a phonological error, such as a spelling error. The second language error in the 2021 PDSI report is morphological error, such as the usage of prepositions in words. Third language errors are syntax errors, such as sentence structure errors and inaccuracy in the use of conjunctions. The fourth and last language error in the 2021 PDSI report is semantics errors, especially lexicon errors such as the wrong word choice. After analyzing language errors in the 2021 PDSI report, the researcher also validated these preliminary studies. The Principal and Vice Principal in the Public Relations Field of SMK-SMTI Makassar validated these studies. The first expert was chosen because he has already been appointed as the PDSI

team's leader and knows the ins and outs of PDSI and all of the problems. This also happened to the second expert, who pointed to the second validator, who also teaches the Indonesian Language and is relevant to be an expert in this research because of his field of language errors. The result of this validation is a letter of conducting research that states that the developed product in this research can solve the problem and have a significant impact on PDSI report writing.

In the second stage, the researcher formulates research objectives as the first step in this stage. This research aims to produce a PDSI report writing guidebook that meets students' needs and can be used as a reference for writing PDSI reports that are valid, practical, and effective. This has received approval from SMK-SMTI Makassar, with a letter of conducting research signed by the principal of SMK-SMTI Makassar himself. Researchers also estimate the funds, personnel, and time needed to conduct research. This research involves grade XII students as PDSI participants. Funds to conduct research are prattle ing cost of proton type of guidebook developed which,h is Rp25.000,-/pcs. The time needed to conduct research is estimated at 3 months. The first month is used to analyze language errors contained in the 2021 PDSI report, the second is used for developing the guidebook, and the third is used to validate and test the eligibility of the developed guidebook. After that, the researcher also formulated the qualifications of the researcher and the forms of participation from the parties involved in the research. SMK-SMTI Makassar Indonesian Language teacher conducts this research. The first researcher participated in collecting data related to language errors in the 2021 PDSI report. These language errors are then analyzed as guidebook development materials. The second is designing the PDSI report writing guidebook layout based on language error analysis at SMK-SMTI Makassar according to the regulations of SMK-SMTI Makassar and the Ministry of Industry. Third is preparing research instruments, such as a questionnaire, required during the research. Fourth is giving the developed guidebook to be validated by experts, namely teachers with experience in their fields.

In the third stage, researchers design and develop guidebooks. This guidebook is made with A5 paper size, using Arial font type (font size 9) and 1.15 spacing. This is intended so that the guidebook becomes practical and can be used by students. The content and design development of the product, starting from the cover to the materials contained in the guidebook, refers to the concept of guidebook composition that SMK-SMTI Makassar has determined. This guidebook started by analyzing language errors using Tarigan's taxonomy of linguistic categories, including errors in phonology, morphology, syntax, and semantics (Tarigan, 2021). After the analysis result was obtained, the material for the guidebook was created, which are phonological errors such as spelling errors, morphological errors such as the usage of prepositions, syntax errors such as sentence structure errors and inaccuracy in the use of conjunctions, and semantics error especially

lexicon error such as wrong choice of picking the word. After the material was created, development continued by doing the design and layout for the guidebook while also discussing the development process with experts to check if the guidebook was developed correctly as needed.

In the fourth stage, the books designed and developed are then consulted with the supervisor to be reviewed and given some suggestions. After that, the guidebooks that have been developed are immediately validated by expert validators. Expert validators consist of school teachers under the auspices of the Ministry of Industry who have experience in their respective fields. The validator is asked to assess each aspect and provide suggestions on the validation sheet provided. Based on the validation results, it was concluded that the guidebook that had been developed was valid (with a validity value of 86.25% by the first expert validator and 87.5% by the second expert validator).

In the fifth stage, the researcher improves the developed guidebook based on the suggestions and input given by the first and second expert validators. The revisions include (1) providing examples in the appendix, (2) adding guidebook pages, (3) reducing font size, (4) adding essay questions, and (5) adding pictures that interest students. The researcher has made the revisions. Examples have already been provided, pages have already been added, font size has been reduced, essay questions have already been added, and pictures also have been added.

In the sixth stage, the test is conducted online because class XII grade students in the middle of PDSI. The main field test participants were Industrial Chemistry and Quality Control students. This field trial activity was carried out within one week, starting with distributing, collecting, and recapitulating the results of the student questionnaire in the guidebooks that had been developed. This primary field test was carried out to measure the practicality of the guidebooks that have been developed. The first step in this test is distributing a questionnaire using Google Forms to 50 students in total, 25 in each program. The result of this test was used as an indicator to measure the practicality of the guidebook developed. Musriadi (2016), stated that a guidebook is practical if anyone can use it relatively quickly.

Based on the primary field test data conducted on 50 class XII students majoring in Industrial Chemistry and Quality Control at SMK-SMTI Makassar, the guidebook used to increase students understanding has an excellent response value. This can be seen from the average percentage given by students, which is 89.0%. This number is between 86%-100%, so this developed guidebook is suitable for writing PDSI reports. In general, this guidebook does not require revision.

In the seventh stage, the researcher should improve based on the previous stage, namely

the primary field test. However, the developed guidebook generally does not require revision because the guidebook is considered valid and practical. Next, a feasibility test needs to be done to find out whether the guidebook that has been developed is effective in helping students understand material related to writing PDSI reports at SMK-SMTI Makassar.

In the last stage, the validator re-validates the guidebook that has been developed. The researcher followed up on the suggestions and improvements the validator made. After that, the researcher conducted a guidebook feasibility test using the pre-test and post-test. This is done to measure whether the developed guidebook effectively increases student understanding. Students were asked to answer multiple choice and essay questions that had already been provided before using the guidebook. After that, students are given treatment in the form of a guidebook before answering the same question.

Based on the pre-test and post-test results, an average pre-test score of 58,4 was obtained. After students use the guidebook and do the post-test, an average score of 86,6 is obtained. The score increased by 28.2 or 48,29% from the first test. Based on these results, students understanding of writing PDSI reports increased. The developed PDSI report writing guidebook is also likely effective.

CONCLUSION

Based on the research objectives, research results, and discussions described, it can be concluded that the procedure for developing a PDSI report writing guidebook is based on language error analysis at SMK-SMTI Makassar. On the first research question, the guidebook has been developed by using Borg and Gall's developed theory which consists of eight stages, namely (1) preliminary study and data collection stage, (2) research planning stage, (3) development stage initial product, (4) limited field test stage, (5) limited field test results revision stage, (6) main field test stage, (7) revision of main field test results, and (8) validation and due diligence stages. These eight stages have been described in detail. Theoretically, this study is conducted to solve the problem of the lack of students' writing skills, especially in writing PDSI reports.

On the second research question, the validity of the developed guidebook was done at the limited field test stage. Based on the limited field test results, it was concluded that the guidebook that had been developed was valid (with a validity value of 86.25% by the first expert validator and 87.5% by the second expert validator). This makes the developed guidebook declared valid. The practicality of the guidebooks that have been developed is done at the main field test stage. The guidebook can be used quickly based on the primary field test data from 50 class XII students majoring in Industrial Chemistry and Quality Control at SMK-SMTI Makassar. This can be seen

from the average percentage given by students, which is 89.0%. Therefore, the guidebook that has been developed is practical and easy for students to use. The effectiveness of the guidebooks that have been developed is carried out in the last stage, namely validation and due diligence. Based on the pre-test and post-test results, an average pre-test score of 58.4 was obtained. After students use the guidebook and do the post-test, an average score of 86.6 is obtained. The score increased by 28.2 points or 48.29% from the initial test. Based on these results, students' understanding of writing PDSI reports increased. The developed PDSI report writing guidebook is also likely effective. Practically, the developed guidebook can now be used by students of SMK-SMTI Makassar to write their PDSI report and minimize the lack of students writing skills.

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Phonetic Transcription of Language *'Baso Palembang Sari-Sari'* in Local Communication

Sri Wahyuni[1], Hastari Mayrita[1]*, Saifus Somad[2]
Universitas Bina Darma[1], Tianjin University[2]
sw88068@gmail.com, hastari_mayrita@binadarma.ac.id*, saifussomad92@gmail.com

ABSTRACT

The problem raised in this study is how to explore the phenomenology of the daily Palembang language. This study aims to analyze the phonetic transcription of Palembang language (Baso Palembang Sari-Sari) using the General Linguistic Theory proposed by Chaer. Through an analysis of various everyday expressions in Palembang, such as greetings, expressing gratitude, saying goodbye, apologizing, introducing oneself, and family terms, this research identifies phonetic and phonological differences between Palembang and Standard Indonesian. The Palembang Sari-Sari language was chosen due to its uniqueness as a regional language widely used in daily interactions in Palembang. The research method used is descriptive qualitative. The data sources were obtained from recordings of conversations between the author and native speakers of Palembang, based on foreign language learning syllabi and Palembang language dictionary documents. The data validity check technique used was peer debriefing. From the conversations, 29 Palembang Sari-Sari vocabulary items were obtained. Additionally, 60 Palembang Sari-Sari vocabulary items were found in the document analysis. Some distinctive features of the Palembang language identified include the use of diphthongs, voiced velar fricative [ɣ], open vowels [ɔ] and [ɛ], and the characteristic glottal stop [ʔ]. This phonetic analysis also reflects how these phonological variations relate to the Palembang language's more relaxed and informal structure. The findings of this study provide insights into the phonological practices of regional languages, which are essential to explore further in the context of applied linguistics. This research is expected to serve as a reference for learning regional languages, particularly for foreign speakers interested in exploring the diversity of the Indonesian language.

Keywords: Palembang language, phonetic transcription, Phonology

INTRODUCTION

Every culture and ethnic group in Indonesia has a local language in which to communicate. Even people prioritize the use of local languages in everyday life. Therefore, most people's first language is the local language where they were born. The Palembang language, commonly called *Baso Palembang,* is one of the regional languages in Indonesia that people in the Palembang region

of South Sumatra Province use. *Baso Palembang* is a language used to convey intentions, thoughts, and feelings.

Baso Palembang is often called Palembang Malay or Musi language because in the city of Palembang, there is a river that stretches along 750 km or about 470 ml called the Musi River (Fikri et al., 2023). In line with this, Agustiani in Fikri (2023) explained the history of the Palembang language, that the *Baso Palembang* was assimilated with the Javanese language and followed the pronunciation of the Palembang dialect or accent so that the Malay accent was very thick in terms of language sounds and rhythms.

Baso Palembang is part of the Malay language, which also contains elements of Malay words, namely with the dialectal pronunciation of 'o', such as apo, cak mano, kemano, siapo, andado apo. According to its division, *Baso Palembang is* divided into two levels. Regarding the two levels (Purnamalia et al., 2023) explained that the first is *Palembang alus baso* and the second is *Palembang Baso Sari-Sari. Baso Palembang Alus is* usually used in conversations with elders, community leaders, or respected people, especially in traditional ceremonies, such as marriage, birth, circumcision, and others. *Baso Palembang Sari-Sari* is used in conversations with people of the same age or equal, as well as both friends and family, in everyday life. *Baso Palembang Sari-Sari* is not an official language, so its existence is more solid than *Baso Palembang Alus*.

The Palembang Sari-Sari language, commonly used in everyday conversations by the people of Palembang, is part of the local cultural heritage. Through transcription, this language can be well documented, ensuring future generations do not forget it to preserve the language. Additionally, the phonetic transcription of Palembang Sari-Sari can also be linked to foreign language learning processes, especially Indonesian for foreign speakers. Foreign language students learning Indonesian often face difficulties in understanding the dialectal variations or regional forms of the Indonesian language used in certain areas.

Amid the threat of regional language extinction, this research contributes to preserving the Palembang Sari-Sari language by documenting and recording the pronunciation of this informal language. This research can also be applied to teaching Indonesian to foreign speakers. In Indonesian language instruction, foreign speakers are often only introduced to the standard form of Indonesian without understanding regional language variations like Palembang Sari-Sari. This phonetic transcription research provides a deeper understanding for foreign speakers of the variations in Indonesian pronunciation, particularly the language used in the Palembang region.

Phonology is a part of grammar that analyzes sounds in general. (Suparman et al., 2023) Phonology is a field of linguistics that studies, analyzes, and discusses the sequence of language sounds. The object of the phonology study is divided into two parts: the first is the sound of the phoneme language called sound system (phonetics), and the second examines phonemes called phoneme system (phonemic).

Chaer, in Gani & Arsyad (2019), says that phonetics is a branch of phonology that studies the sounds of language without paying attention to whether these sounds have a function of distinguishing meaning. Meanwhile, phonics view the speech sounds of a language as distinguishing meaning. Phonetic errors can impact the interlocutor because of misunderstandings in speech, resulting in ridicule. Also presented by Clark and Yallop in Ali et al. (2023), phonetics is a branch of science related to studying humans' ability to hear language and process speech or words received.

Chaer in Abidah (2023) defines phonetic transcription as the precise and accurate writing of language sounds using letters or phonetic symbols. Phonetic symbols are letters of the Latin alphabet that have been modified or given diacritical signs. Diacritical marks are identifying marks that can change the sound of pronunciation. The object of study is related to the sounds that come out of the human speech organs.

One way to know how to pronounce is through phonetic transcription (Suparman, 2023). Phonetic transcription methods are methods in which writing uses special symbols that represent one sound. In line with Chaer's explanation in Erniati (2020), the phonetic study of one letter can only be used for one sound, or one sound is only symbolized by one letter. There is no use of one letter for two different sounds, and there is no useof two different letters for one sound. Therefore, phonetic transcription can be used as a guideline for pronouncing a word with the correct pronunciation of sounds.

Several researchers have conducted research that discusses phonology in local languages. The first research was conducted by (Suparman et al., 2023), entitled "Phonetic Transcription of Massenrempulu Folklore." This research focuses on describing the phonetic system of the Massenrempulu language in folklore. Researchers used qualitative methods with research data in the form of stories about Bellang Langu. The results of this study show that the Massenrempulu language recognizes five vowels: High vowels: /i u/, Medium vowels: /e o/, and Low vowels: /a/. Massenrempulu language consonants recognize 19 consonants and semi-vowels. There is only one

phoneme. The study concludes that the Massenrempulu overall that Massenrempulu language recognizes 24 segmental Phonemes overall.

The second research was written by Fikri et al. (2023) with the title "Palembang Language Phonology on YouTube Video Channel WIKITONGUES: Ihsan and Septiadi Speaking Palembangnese." The study discusses the form of phonetic transcription in the Palembang Malay language and the things contained in the sound of the Palembang Malay language in the video channel. The author used a qualitative descriptive approach. The study results show that 25 phonemes comprise six vowel phonemes and 19 consonant phonemes in Palembang Malay.

The third study was written by Suparman (2023), entitled "Phonetic Transcription of Luwu Folklore." This research focuses on the diacritical signs used in the transcription of Luwu folklore. The approach used in this research is qualitative. This study produces data that there are nine diacritical signs used in each coarticulation process, namely labialization, nasalization, palatalization, glottalization, use of r, gemination, lowing of high vowels, insertion of glottis stops, and insertion of w and y.

MATERIALS AND METHODS

In this research, the descriptive qualitative method is used. Winarta in Ridwan et al. (2021) explain that the method is descriptive qualitative, which contains the process of analyzing, describing, and summarizing various things data taken from a collection of information originating from interviews or direct observation in the field of the problem being researched. According to Moleong in Mayrita et al. (2024), qualitative research is a natural approach to searching and finding something to understand the phenomena experienced by research subjects by describing them in depth in word forms and language in natural contexts. Qualitative research aims to understand the phenomena experienced by research subjects (Hossain, 2016).

Sofiyullah (2024) also conveyed that the qualitative method is research that produces descriptive data in the form of spoken words from the subject, whether collected through recordings, documents, or notes. Alfianika in Purnamalia et al. (2023) qualitative research is research whose data is in the form of words processed using descriptive methods by describing an object under study. The data sourcesin this study are Bina Darma University Palembang students and the community around the researcher's residence, who use *Baso Palembang Sari-Sari* to communicate daily. The data collection method in this article uses the observation method with recording techniques and documents.

The data source in this study is the recording of conversations between the researcher and native speakers of the Palembang language around the researcher's place of residence, who use the Palembang sari-sari language in their daily communication. The researcher used the document technique as a supporting method to complement the vocabulary not obtained from the conversations. The data collection method in this article employs observation with recording and document techniques.

Bogdan in Ardiansyah et al. (2023) observation is a data collection technique that directly observes the participants and the context involved in the research. This observation data collection technique allows researchers to observe social interactions, behaviour, and contexts relevant to the studied phenomenon. John Bell in Mayrita (2024) explains that the document technique is a data collection technique using physical objects that can be stored and can include analysis such as photography, film, video, slides, or other unwritten sources. Based on this opinion, in this study, researchers will use auxiliary media such as the Palembang Language Dictionary to assist researchers in finding vocabulary that cannot be reached through audio recordings.

Data presentation is done by making phonetic transcription writing that utilizes phonetic symbols. To avoid mistakes in the data collected from the research results, the researcher uses a data validity checking technique, namely peer debriefing. Mayrita & Boavida (2023) explains that peer debriefing is carried out to avoid various uncertainties in researchresults that can lead to deviations in research. Peer debriefing is done with experts in the field of language and phonetic transcription.

RESULTS AND DISCUSSION

Results

The informants in this study are students and native speakers of the Palembang language who use *Baso Palembang Sari-Sari* daily. They willingly participated in this study and they filled the form of consent. Based on the recordings produced by students and the community, the phonetic transcription of *Baso Palembang Sari-Sari* can be prevented by utilizing phonetic symbols as in the following table.

Table 1. Phonetic Transcription of *Baso Palembang Sari-Sari* from the Recordings

No	Palembang Language	Phonetic Transcription	Meaning in Indonesian
1	*Menyapa* (Greeting): "*Oy darimano?*"	[oy] [daɣimanɔ]	Say hello: Oy, where are you from?
2	*Berterima kasih* (Thank You): "*Terimo kase, Pak.*"	[təɣimɔ] [kasɛh] [paʔ]	Thank you: Thank you, sir.
3	*Berpamitan* (Farewell): "*Aku nak balik dulu.*"	[aku] [naʔ] [baliʔ] [dulu]	Say goodbye: I'm going home.
4	*Meminta maaf* (Apology): "*Aku mintak maap, apo sala aku?*"	[aku] [mintaʔ] [maʔap] [apɔ] [sala] [aku]	Apologize: I'm sorry, what did I do wrong?
5	*Memperkenalkan diri* (Introduce Yourself): "*Aku ni anak Nardi.*"	[aku] [anaʔ]	Introduce yourself: I am Nardi's son.
6	*Memperkenalkan orang lain* (Introducing Others): "*Ini bini aku.*"	[ini] [bini] [aku]	Introducing others: This is my wife.

Family Terms:

No	Palembang Language	Phonetic Transcription	Meaning in Indonesian
7	"*Yai*" (Grandfather)	[jaj]	Grandfather
8	"*Abah*" (Father)	[aba]	Father
9	"*Ebok*" (Mother)	[ɛboʔ]	Mother
10	"*Wak cek*" (Little brother of father or mother)	[waʔ cɛʔ]	Little brother of father or mother
11	"*Wak cak*" (The eldest brother of father or mother)	[waʔ caʔ]	The eldest brother of father or mother
12	"*Wak uju*" (Father's or mother's brother)	[waʔ uɟʊʔ]	Father's or mother's brother
13	"*Bik cek*" (Youngest brother of father or mother)	[bicɛʔ]	Youngest brother of father or mother
14	"*Ari*" (Day)	[aɣi]	Day
15	"*Taun*" (Year)	[taʊn]	Year

Phonetic Transcription of Document Results

In addition to the data obtained from the recording, the author also utilized the Palembang Indonesian Dictionary Fourth Edition (2021) to support completing the vocabulary in the BIPA syllabus that was not found in the recording. The following is the form of phonetic transcription of Baso Palembang Sari-Sari produced from documents:

Table 2. Phonetic Transcription of *Baso Palembang Sari-Sari* from Documents.

No.	Competency Standards	Palembang Language	Phonetic Transcription	Page	Language Meaning Indonesia
1	Able to use speech acts: Say hello, say goodbye, say thank you, and apologize.	**Greet**			
		Kau tad "darimano" "Nak kemano"	[daɣimanɔ] [naʔ] [kemanɔ] [kabaɣ]	137 329 247	You were Where from want Where how Your news
		Mak mano "kabar" awak			
		Say Goodbye	[baliʔ]	59	I want to go home first
		Aku nak "balik" dulu yo			
		To Say Thanks	[təɣimɔ] [kasɛh]	525	Accept love
		"terimo kase"			
		Apologize		323	I'm sorry I couldn't make it come
		"Maap" aku baru pacak datang"	[maʔap]		
2	Able to use speech acts of introducing oneself and introducing others.	**Introduce Myself**			
		"Kenalke" namo aku Sandi	[kənalke]	272	Introduce my name Sandi
		Introduce Other People			
		Men ini "kawan" aku, namonyo Nisa.	[kawan]	262	If this is my friend, his name is Nisa.
3	Mention names of family members	*Yai*	[jaj]	597	Grandpa
		Nyai	[ɲai]	345	Grandma
		Bak/Aba	[baʔ] / [aba]	57	Father
		Ebok/Ibok	[ɛboʔ] / [ibɔʔ]	153	Mother
		Wak	[waʔ]	589	Mr. mom kaka for
		Wak cak	[waʔ caʔ]	589	mother/father

	Wak cek	[waʔ cɛʔ]	589	Kaka from mother/father the most old
	Wak cik	[waʔ ciʔ]	589	Call male wak-male and women which have relationship
	Wak uju	[waʔ uɟʊʔ]	589	Family or no Has relationship Family
	Mamang	[mamaŋ]	327	Kaka from father/mother, which is a small
	Bik cek	[bicɛʔ]	81	Call for the time the youngest Uncle Auntie
4	Provides information related to time, day, date, month, year.			
	Pagi	[pagi]	359	Morning
	Siang	[siaŋ]	458	Afternoon
	Petang	[soɣe]	387	Afternoon
	Malem	[maləm]	326	Evening
	Ari	[aɣi]	47	Day
	Tanggal	[taŋgal]	491	Date
	Bulan	[bulan]	87	Month
	Taun	[taʊn]	498	Year
5	List vocabulary about travelling	*Aku nak nginap di "hotel"*	[hɔtɛl]	204	I want to stayin a hotel
		Kau "pegi" naek apo	[pəgi]	327	What do you go by?
6	Request and Provide Information related to the nature of people, animals, and objects	**Nature Of People**			
		Sabar	[sabaɣ]	433	Patience
		Jujur	[ɟʊɟʊɣ]	242	Honest y
		Setio	[sətiɔ]	457	Loyalty
		Hormat	[hɔrmat]	204	Honour
		Adil	[adil]	10	Fairnes s
		Pemaap	[pəmaʔap]	323	Forgiving
		Animal Nature			
		Jujur	[ɟʊɟʊɣ]	242	Honest
		Rajin	[ɣaɟin]	407	Diligent
		Pemalas	[pemaləs]	326	Lazy person

No	Indicator	Word	Phonetic	Number	Meaning
		Buyan	[bujan]	92	Buyan
		Sombong	[sɔmbɔŋ]	467	Proud
		Mudike	[mudikə]	338	Homecoming
		Dendem	[dəndəm]	141	Dendem
		Linca	[linca]	316	Linca
	Nature of objects				
		Warno		593	Colour
		Mambu	[waɣnɔ]	327	Tainted
		Beku	[mambʊ]	73	Frozen
		Cair	[bəku]	98	Liquid
		Gas	[caiɣ] [Gas]	171	Gas
7	Mentions vocabulary related to existence of people, things, or animals, and provide related information on how to get to a place	*Luar*	[lʊaɣ]	320	Outside e
		Dalem	[daləm]	134	Inside
		Pucuk	[pʊcʊʔ]	400	Parts Top
		Bawa	[bawa]	69	Down
		Sano	[sanɔ]	441	Here and
		Sini	[sini]	464	There
8	List the vocabulary elements of daily activities	*Banyak-banyaklah "beibadat" di bulan puaso ini*	[beibadat]	205	Do a lot of worship in this fasting month
		Dio "begawe" di ruma kamek	[begawe]	172	He works in our house
		Adek "belajar" ngaji samo yai	[belaɟaɣ]	17	Adek is learning the Koran with grandpa
		Kaka dang "maen" di kebon	[maɛn]	323	Kaka is playing in the garden
		Dio dang "mandi" di Sungai	[mandi]	328	He is bathing in the river
		Aku nak "makan" Dulu	[makan]	325	I want to eat first

Discussion

The results obtained will discuss the phonetic transcription of Baso Palembang Sari-Sari using the General Linguistics theory by Chaer. This discussion will refer to several basic concepts in phonetic and phonological analysis and understand how variations in this transcription reflect the structure and phonological differences in this language compared to standard Indonesian.

(Data-T1-1)

Greetings: "*oy darimano*"
Phonetic transcription: [oy] [daɣimanɔ]
"Say hello: Oy, where are you from?"

[oy]: The diphthong [oy] at the beginning of the word shows a variation from the standard Indonesian greeting "oi". This diphthong is more commonly used in Palembang, replacing the more closed standard pronunciation.

[daɣimanɔ]: In the second syllable, the use of [ɣ] indicates a voiced velar fricative, replacing [g] in standard Indonesian. This is a characteristic feature of Palembang phonetics. The vowel [a] is an open vowel, and the vowel [ɔ] at the end of the word is a back open vowel, differing from the [o] in standard Indonesian.

(Data-T1-2)

Thank You: "*terimo kase pak*"
Phonetic transcription: [təɣimɔ] [kasɛh] [paʔ]
"Thank you: Thank you, Pak."

[təɣimɔ]: Here, [tə] shows a relaxed pronunciation of the schwa vowel, not a full [e]. The voiced velar fricative [ɣ] replaces [g] in standard Indonesian, which is a distinctive feature of the Palembang dialect. The vowel [ɔ] at the end of "terimo" is more open, differing from the standard [o] pronunciation in Indonesian.

[kasɛh]: The vowel [ɛ] is a front open vowel, more open than the [e] in standard Indonesian, reflecting a variation in the vowel pronunciation in Palembang speech.

[paʔ]: The presence of [ʔ] (glottal stop) at the end of the word shows a unique Palembang pronunciation, which often uses a glottal stop at the end of words, indicating a more relaxed and informal pronunciation.

(Data-T1-3)

Farewell: "*Aku nak balik dulu*"
Phonetic Transcription: [aku] [naʔ] [baliʔ] [dulu]

"Say goodbye: I'm going home first."

[aku]: The pronunciation remains standard with the open vowel [a] and the closed vowel [u].

[naʔ]: In the word "nak", the pronunciation [ʔ] (glottal stop) replaces [k] in the standard pronunciation, indicating a typical Palembang phonetic feature. The glottal stop here shows a more relaxed and informal pronunciation.

[baliʔ]: The use of the glottal stop [ʔ] at the end of the word "balik" is characteristic of the Palembang dialect, replacing the standard Indonesian pronunciation with [k] at the end of the word.

[dulu]: This word has the clear back vowel [u], which aligns with the standard pronunciation.

(Data-T1-4)

Apology: "*aku mintak maap, apo sala aku*"
Phonetic Transcription: [aku] [mintaʔ] [maʔap] [apɔ] [sala] [aku]
"Apologizing: Sorry, what's wrong with me?"

[aku]: The pronunciation remains standard with the open vowel [a] and the closed vowel [u].

[mintaʔ]: In the word "mintak", the glottal stop [ʔ] replaces [k] at the end of the word, a phonetic change typical of the Palembang dialect.

[maʔap]: The word "maap" contains a glottal stop [ʔ] in the middle of the word, showing a difference from standard Indonesian, which doesn't use a glottal stop here.

[apɔ]: The use of [ɔ] in the word "apo" shows a shift to a more open vowel, which is less common in standard Indonesian pronunciation.

[sala]: The open vowel [a] in "sala" maintains the characteristic Palembang phonetic feature.

[aku]: The repetition of the word "aku" shows consistency in the informal pronunciation typical in Palembang.

(Data-T1-5)

Introducing Yourself: "*Aku ni anak Nardi*"
Phonetic Transcription: [aku] [anaʔ]
"Introducing oneself: I am Nardi's child."

[aku]: The pronunciation remains standard with the open vowel [a] and the closed vowel [u].

[anaʔ]: In the word "anak", the pronunciation with [ʔ] (glottal stop) shows a characteristic phonetic variation in Palembang, replacing the standard Indonesian pronunciation with [k] at the end of the word.

(Data-T1-6)

Introducing Others: "*Ini bini aku*"
Phonetic Transcription: [ini] [bini] [aku]
"Introducing others: This is my wife."

[ini]: The pronunciation remains standard, with the vowel [i] pronounced clearly and closed.

[bini]: The word "bini" replaces "istri" in standard Indonesian, and this pronunciation is very characteristic of Palembang.

[aku]: The repetition of the word "aku" shows consistent informal pronunciation typical in Palembang.

Family Terms

(Data-T1-7)

"*yai*" (Grandfather): [jaj]

The pronunciation with [j] palatal shows a characteristic phonetic variation for this region, replacing [y], which is more common in standard Indonesian.

(Data-T1-8)

"*abah*" (Father): [aba]

This pronunciation maintains the open vowel [a] at the end of the word.

(Data-T1-9)

"*ebok*" (Mother): [ɛboʔ]

The use of [ɛ] (open front vowel) replaces [e] in standard Indonesian, with [ʔ] at the end indicating the unique phonetic feature of this dialect.

(Data-T1-10)

"*wak cek*" (Little brother of father or mother): [waʔ cɛʔ]

The use of the glottal stop [ʔ] in both words is a characteristic of the Palembang dialect, distinguishing this from standard Indonesian pronunciation.

(Data-T1-11)

"*wak cak*" (The eldest brother of father or mother): [waʔ caʔ]

Using the same glottal stop [ʔ] at the end of the words shows the typical Palembang phonetic variation.

(Data-T1-12)

"*wak uju*" (Father's or mother's brother): [waʔ uɟʊʔ]

Using the central vowel [ʊ] and the palatal [ɟ] indicates a more specific Palembang phonetic pronunciation.

(Data-T1-13)

"*bik cek*" (Youngest brother of father or mother): [bicɛʔ]

Using [ɛ] and the glottal stop at the end shows the characteristic relaxed Palembang phonetics.

(Data-T1-14)

"*ari*" (Day): [aɣi]

The change from [hari] to [ari] is pronounced with the voiced velar fricative [ɣ], which is a characteristic feature of Palembang.

(Data-T1-15)

"*taun*" (Year): [taʊn]

The diphthong [aʊ] replaces the [au] pronunciation in standard Indonesian, a characteristic phonetic feature in Palembang pronunciation.

The phonetic transcription of Baso Palembang Sari-Sari found in the document shows how the Palembang language is a variant of Malay used in Palembang, South Sumatra. The following is an in-depth analysis of each competency based on the transcriptions produced:

This transcription includes sounds such as the glottal stop [ʔ] and non-standard vowel forms, like [ɔ] in the word "daɣimanɔ" ("dari mana") and [ɛ] in "kasɛh" ("kasih"). The transcription shows typical Palembang features, such as vowel reduction in the word "Kenalke" ([kənalke]), reflecting a more relaxed tone in introductions. The differences in this transcription show regional phonetic variations, such as the glottal stop in "baʔ" for father and vowel variations in "ibok." The phonetic realization here is fairly standard in terms of Palembang pronunciation, with minor shifts such as non-standard vowels in "maləm." This transcription reflects adaptations of international terms like "hotel" with the Palembang accent ([hɔtɛl]). Palembang transcription shows specific features like

the diphthong in "ɟʊɟʊɣ" for "jujur" and vowel shifts in "caiɣ" (cair). Here, the transcription reflects the use of glottal stops and vowel changes characteristic of Palembang, such as [lʊaɣ] for "luar." The transcription of daily verbs like "beibadat" and "begawe" shows the use of open vowels and stress patterns different from standard Indonesian.

CONCLUSIONS

This study presents data in the form of phonetic transcription of *Baso Palembang Sari-Sari*, which was collected using recording and document techniques. The results of the analysis showed that although the initial recording only found a number of vocabulary and sentences, the use of document techniques succeeded in completing the data by finding more vocabulary in accordance with the competency standards set. Phonetic transcription of this data is needed as a tool to improve the pronunciation ability and confidence of foreign speakers in communicating using the *Baso Palembang Sari-Sari* Dialect. This phonetic transcription not only helps foreign speakers understand and pronounce words better but also enriches the learning experience by introducing the diversity of languages in Indonesia. This study shows the importance of combining recording and documenting techniques in linguistic research to obtain comprehensive and accurate language teaching and learning data.

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Development of Posters as Media to Prevent Bullying Behavior at SMP N 4 Palangka Raya

Dony Kurniawan[1], Dotrimensi[1*], Dwi Cahyaningrum[2]
Universitas Palangka Raya[1]
SMP N 4 Palangka Raya[2]
Donykurniawan439@gmail.com, dotrimensi@fkip.upr.ac.id*, cningrum970@gmail.com

ABSTRACT

This research begins with the problem of bullying behavior at SMP Negeri 4 Palangka Raya, where teachers often get complaints from students who cry because they are bullied by their friends and teachers' requests to make posters that educate students about bullying behavior. This study aims to develop posters as media to prevent bullying behavior at SMP Negeri 4 Palangka Raya. The method used in this research is RnD (Research and Development), which has steps proposed by Borg and Gall. This study uses quantitative and qualitative data to process the results of expert lecturer reviews and descriptive statistics based on a Likert scale. Data collection techniques include interviews, observations, validation sheets, and questionnaires. The results of expert lecturer validation of the material received a score of 93% with an outstanding category, and the results of expert lecturer validation of the media received a score of 86% with an excellent category. The results of product trials on 16 students get an average percentage of 85% in the very good category.

Keywords: *Education, Bullying, Posters*

INTRODUCTION

Adolescence is a transitional phase towards adulthood characterized by rapid changes in physical growth, cognitive development, and psychosocial/behavioral and hormonal behaviors. During this period, there is often a peak of ethical and moral crisis because adolescents tend to experiment, seek identity, and face pressure from social environments such as peers, family, and media (Ayu & Kurniawati, 2019) One of the tangible manifestations of this crisis is bullying behavior that is increasingly prevalent in the educational environment.

Bullying is a serious problem in the educational environment as it negatively affects all aspects of learning. Bullying behavior not only disrupts students' emotional well-being but also affects their ability to learn well. Students who are victims of bullying will have a decreased motivation to learn. The more often students are victims of bullying, the lower their motivation to

learn will be, impacting their academic achievement and participation in learning (Candrawati, 2023). For the perpetrators of bullying, this is also a problem because there is a high risk of juvenile delinquency and criminality in the future (Murtiningsih et al., 2021).

According to Ramadhanti & Hidayat (2022), the main factor in the occurrence of bullying is due to the background of students, such as broken homes, noisy parents, environment, and friends in the surrounding environment. Another cause is the use of social media or television shows that show scenes of violence that are not good, which significantly affects the character and emotional state of students.

If this continues, it will impact students' physical and psychological health. Ningrum et al. (2023) says that the impact of bullying behavior is that the victim feels less confident as an adult and will continue to remember the bullying treatment he receives and harbor hurt and resentment towards the bully. This also applies to the perpetrators of bullying, which will harm, creating a stubborn and overconfident character, and feeling powerful so that in the future, the perpetrator no longer empathizes with others and becomes emotional when what he wants is not achieved (Ningrum et al., 2023). However, Hidayati (2012) revealed that children who experience bullying behavior might experience normal things because they can overcome it. In the concept of *resilience,* someone can recover and grow stronger based on the treatment they receive. Nevertheless, someone who appears to be resilient seems to be okay with bullying and could have inner discomfort or inner disturbance in themselves.

The results of research conducted by Tumon (2014) in the East Surabaya area at Junior High School A, AB, and AC show that almost 50% of students have committed acts of bullying and frequent acts of verbal bullying. The results of research conducted by the Program for International Students Assessment (*PISA*, 2018) said that Indonesia ranked fifth out of 78 countries with 41.1% of bullying cases (Dwi Hadya Jayani, 2019). Research by Ballerina & Immanuel (2019) shows how forms of bullying in schools are not only limited to verbal but also include physical and social bullying. They found that 35% of students in several schools in Yogyakarta experienced at least one type of bullying, with the main reasons being differences in social status and students' inability to build good relationships with peers.

In addition, Adityatama (2022) in Sragen, Central Java, identified that social media use increases the risk of bullying, particularly in the form of cyberbullying, which often has a more significant impact on student's mental health than verbal and physical bullying. This study also highlighted that students' and teachers' lack of understanding about bullying is one of the factors that cause bullying behavior to continue to occur in the school environment. Alawiyah et al. (2025)

recommended the development of educational media, such as short videos and posters, as an effective first step in prevention. This research supports these recommendations, focusing on developing poster media to prevent bullying behavior.

The researchers' findings at SMP N 4 Palangka Raya also strengthen previous research results where researchers get a report from a teacher that the teacher gets complaints from students who cry because their friends bully them. Researchers interviewed the counselling teacher to determine whether bullying occurs in the school. It was found that the background of bullying behavior was due to economic differences and the tradition of habits from previous schools or the seniority of children in power. The types of bullying cases that occur are mocking, insinuating, making fun of parents' names, and physical treatment such as pushing.

Based on observations made by researchers at school, no posters educate students about bullying behavior. The lack of education about bullying behavior that they do not know about, such as insulting, mocking, insinuating, and making fun of parents' names, as well as physical treatment, such as pushing, kicking and other bullying examples, will hurt its victims. This research is important because it contributes directly to creating an educational environment that is safe, comfortable, and free from bullying. By focusing on the development of poster media as an educational tool, this research offers an innovative solution to increase student's awareness of the severe impact of bullying. The developed posters are not only an informative tool but also able to attract attention through unique visual design, making them more effective in conveying prevention messages.

This study aims to develop posters as media to prevent bullying behavior in students. Using posters as media can attract students' attention because it contains educational writing and unique images. Making posters with the theme of bullying in schools helps create a learning environment that is comfortable, safe, and free from bullying behavior because posters are helpful as a medium for conveying information, suggestions and ideas that are poured into posters to stimulate the desire to see and carry out these orders without seeming patronizing. Posters are an effective educational resource and can raise students', teachers', and school staff's awareness of the seriousness of the bullying problem. This is evidenced by the results of research by Setiawan et al. (2024), which claim that bullying prevention posters succeeded in increasing students' understanding of the types of bullying and their impact on mental health, where the study showed the results of an increase in student understanding from 30% in cycle I to 65% in cycle II.

This research also uses a local research-based approach in SMP N 4 Palangka Raya as the research location. The selection of this school provides a highly relevant local context, given the

challenges of bullying faced by students in the neighborhood, which are influenced by factors such as economic differences and seniority. By exploring this specific background, the proposed solution, namely the use of educational posters, is tailored to the needs and characteristics of the local environment so that it is more effectively implemented in the school. It can become a model for other schools with similar problems.

MATERIALS AND METHOD

The type of use in this research is Development, often called R&D (Research And Development). Sugiyono (as cited in Haryati, 2012) states that the development method is research used to produce a particular product and test its effectiveness (Haryati, 2012). According to Sumarni (2019), R&D research is a process used in developing a product and validating educational products. This research aims to develop a product as a poster as a means of audio-visualizing media to overcome bullying and test the product's effectiveness. This research is located at SMP N 4 Palangka Raya, in October 2023.

This research uses the steps proposed by Borg and Gall, namely: 1) Potential and problems, 2) Data collection, 3) Product design, 4) Design validation, 5) Design revision, and 6) Product trial. The research stage begins with an analysis of the needs of the school and the problems and characteristics of students related to understanding bullying behavior in which schools often occur bullying behavior, and there are often reports of students crying because they are bullied. After analyzing the needs, the initial concept of the poster was designed based on the results of interviews with counselling teachers and observations in the field. The poster was designed to focus on visual, educational, and message relevance aspects.

Furthermore, prototyping will be done using the Canva application until expert validation is achieved to ensure material and visual quality, revision will be based on validator input, and student testing will be done to assess the effectiveness of the poster. However, this study was limited to the feasibility test phase due to limited time and resources. Full implementation and long-term evaluation phases were not conducted, but the validation and pilot test results showed the potential effectiveness of the product in preventing bullying behavior.

Data collection techniques using:

1. Structured interviews by asking the same questions and researchers recorded them
2. Observation to find out how to prevent bullying behavior in the school.
3. Validation Sheet

To assess the feasibility of the media, expert lecturers carry out validation to assess the quality of design and material; expert lecturer validators were Mr. AHMAD SAEFULLOH, S.Pd.I., M.Pd, and Dr. ELI KARLIANI, M.Pd and Mrs. TRIYANI, S.Pd., M.Pd. To assess the quality of poster design, expert lecturers assessed the font type and size selection, theme color suitability, word selection, image composition, color and layout of objects in the image, and use of images. Expert lecturers measured the quality of the material by assessing the accuracy of topic selection, message delivery on posters/communication, whether the material is easy to understand, the use of sentences on posters is easy to understand, and whether posters can educate students.

4. Questionnaire

In this study, the questionnaire was used to assess the product made. At the same time, the assessment subject was class VII students of SMP N 4 Palangka Raya, which amounted to 16 students.

The data analysis technique uses descriptive qualitative to process the results of data that has been collected based on the results of material review and poster design from expert lecturers and descriptive statistics based on the Likert scale to process the results of data that has been obtained through validation sheets and questionnaires in the form of descriptive percentages.

The formula used in this calculation is the percentage formula, which is as follows:

$$Percentage = \frac{f}{N} \times 100\%$$

Description:

P = Percentage number (percentage of validity)

F = Frequency being achieved percentage/score of validity answers

N = Number of cases (number of frequencies / total number of ideal scores)

Table 1. Validation sheet presentation criteria

Percentage Range (%)	Qualitative Criteria
86 – 100	Very feasible
71 – 85	Worth
41 – 55	Less Feasible
< 41	Not Feasible

RESULTS & DISCUSSION

Stages of Poster development as a means of preventing bullying behaviour

Potential and Problems

Researchers conducted research at a predetermined location and looked for a problem in the environment. The initial research step began with identifying potential problems at SMP N 4 Palangka Raya. Researchers found that bullying behavior is a serious problem in this school, marked by the number of reports from students to teachers related to bullying actions. The counselling teacher revealed that economic differences, seniority traditions, and bad habits from the environment drove the behavior. Based on observations in the school environment, no educational media, such as posters, is used to increase students' understanding of the negative impact of bullying. This confirms the need for solutions in the form of educational media to prevent such behavior.

Data Collection

The next stage is data collection to support product design. Data was collected through interviews with counselling teachers and students, observations of the school environment, and literature studies. The results of interviews and observations provide detailed information about how bullying occurs, such as verbal, physical, and social bullying. Literature studies were used to find references regarding adequate and relevant poster designs.

Product Design

Based on the results of the analysis, the poster's initial concept was designed by prioritizing visual and educational aspects. The poster was created using the Canva application by highlighting design elements such as color selection, layout, and images that attract students' attention. Educational messages are arranged simply to be easily understood by junior high school students. This poster is expected to be an effective tool to raise students' awareness about the impact of bullying and how to prevent it.

Design Validation

After the poster was designed, it was validated by three expert lecturers to evaluate the quality of the design and materials. The validators assessed the visual aspects, such as font selection, color, and layout, as well as the quality of the material, including message clarity and educational relevance. Based on the validation results, the poster scored 93% for the material aspect and 86% for the media aspect, falling into the "Very Good" category.

Design Revision

Based on feedback from the validators, the poster underwent revisions to improve its effectiveness. Changes include improving the layout, using more contrasting colors, and simplifying the language to make it easier for students to understand.

Product Trial

After revision, the poster was tested on 16 SMP N 4 Palangka Raya students to measure its effectiveness. The data collection technique used a questionnaire, and the results showed that the average student gave an 85% rating in the "Very Good" category. Students stated that the poster was engaging, informative, and easy to understand so that it could increase their awareness of the dangers of bullying.

Product Design Description

This study aims to develop a product in the form of a bullying-themed poster.

Figure 1. *First Poster Design Before Revision*
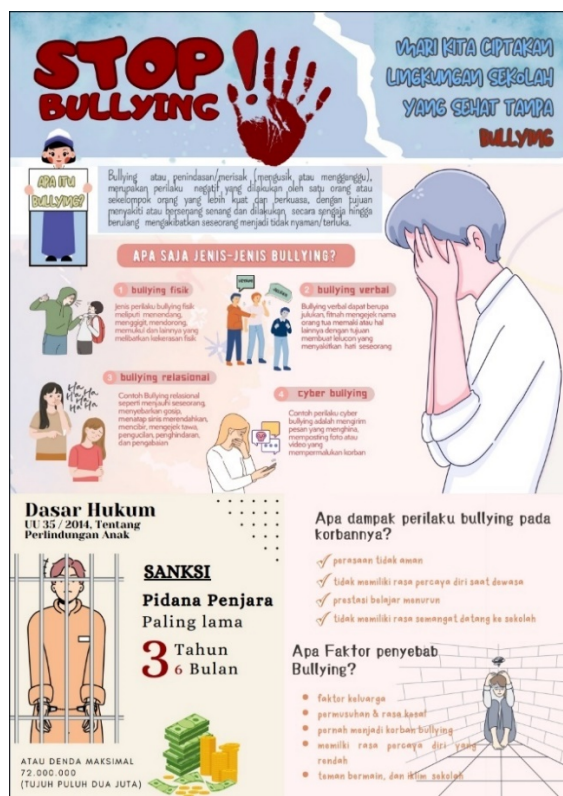
Figure 2. *Second Poster Design After Revision*

This development research was conducted at SMP N 4 Palangka Raya because of rampant bullying behavior. Besides that, based on the results of observations made at school, no poster media educates students about bullying behavior. Making posters using the Canva application with the content of the material described in the poster in the form of understanding bullying, types of bullying, factors that cause bullying, the impact of bullying behavior, and punishment (Punishment for bullying perpetrators). The poster design uses four dominant colors and four different fonts. The poster is equipped with pictures that are relevant to the theme contained in the poster. The initial design of the bullying-themed poster development product before revision and after revision

Results of Expert Lecturer and Counselling Guidance Teacher Assessment of Material Feasibility
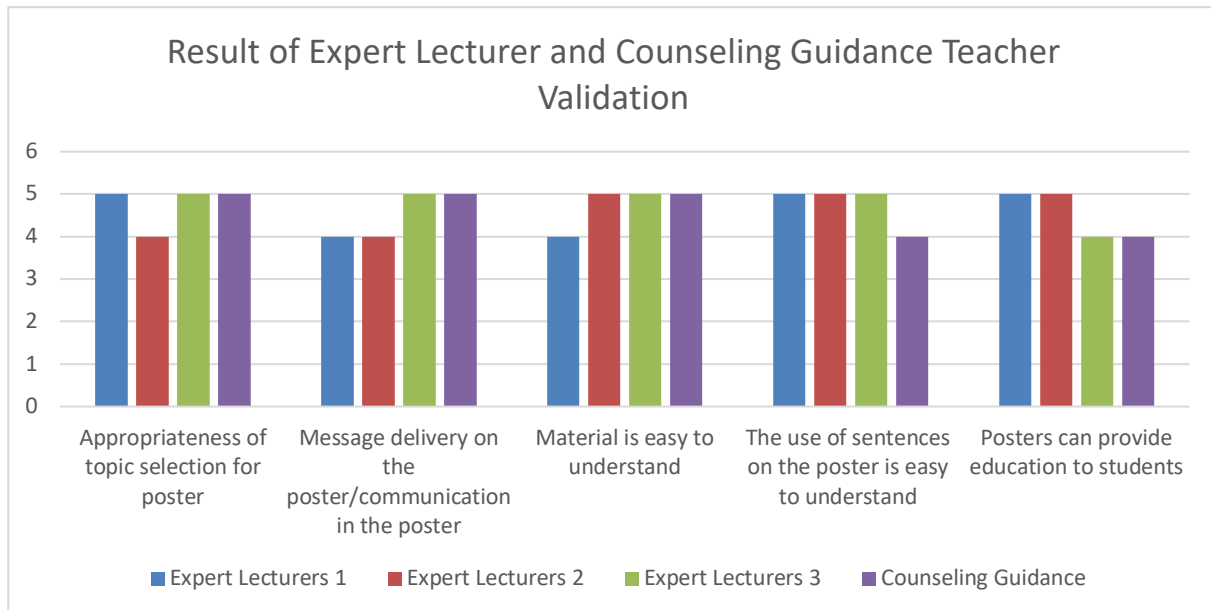

Diagram 1. Validation Result Of Expert Lecturer And Conseling Guidance

Based on the design expert assessment graph above, the researcher tabulated the data obtained using a predetermined formula and obtained a result of **93%**.

The results of the tabulation above show that the percentage of material feasibility is in the "outstanding" category.

The results of the expert lecturer's assessment of the poster material received a score of 93% and were categorized as "very good". The results of the revision and input from expert lecturers on poster material to reduce sentences and simplify, no need to use definitions and go directly to examples accompanied by pictures. In the revised poster, the sentence reduction on "How to prevent bullying behavior?" should be changed to punishment. The counselling guidance teacher's feedback on the poster is good and does not need improvement. The results of the research support the results of the expert lecturer's assessment carried out (Ayuni et al., 2020). The assessment of poster media is feasible if the results of expert lecturer validation of the material reach an average value of 87.5% feasibility to enter the excellent category. In line with research conducted by Fauziah et al. (2022), to qualify for the "very good" category, the poster assessment must get a percentage score of 83%.

Furthermore, to get the "very good" category, the material expert's assessment of the poster must get a percentage value of 93% (Hidayah et al., 2020). Furthermore, to get the "very good" category, the material expert's assessment of the poster must get a percentage value of 93%

(Az'Zahra et al., 2021) The result of the material expert assessment is 91.66% and can be said to be "very good" until the following process is tested.

Results of Expert Lecturer and Counseling Guidance Teacher Assessment of Design Feasibility
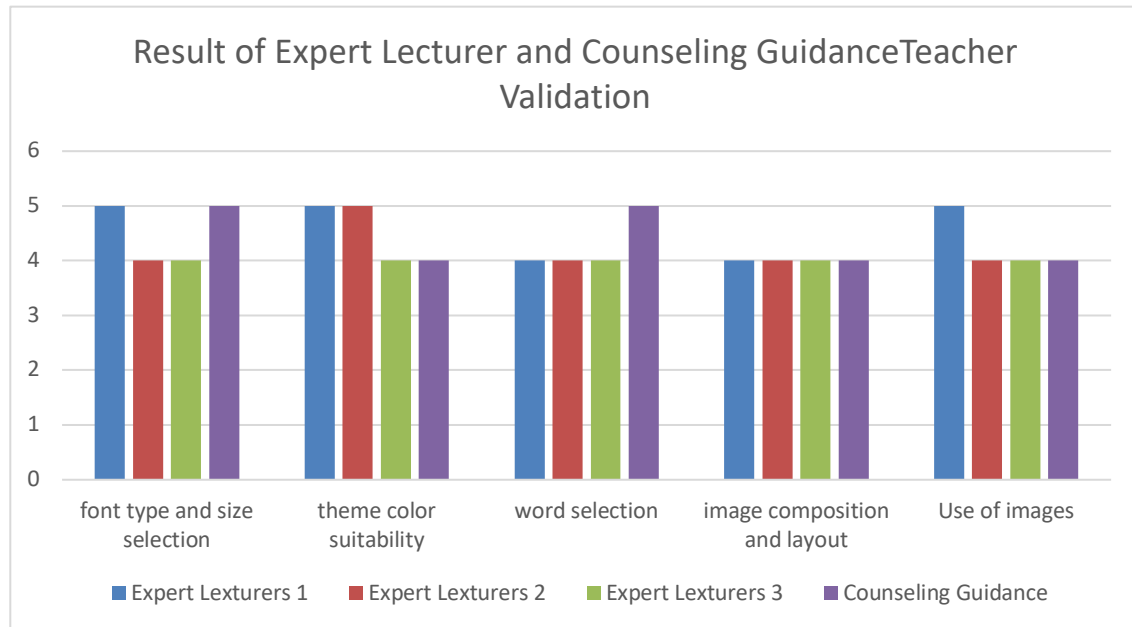

Diagram 2. Validation Results Of Expert Lecturers and Counseling Guidance Teachers

Based on the design expert assessment graph above, the researcher tabulated the data obtained using a predetermined formula and obtained a result of **86%.**

As a result of the tabulation above, the percentage of material feasibility falls into the "very good" category.

The assessment results of expert lecturers and counselling guidance teachers on the feasibility of poster design received a score of 86% and fell into the "very good" category. The poster designs need to be improved with the input of expert lecturers so that the colors and fonts are not too monotonous. Furthermore, the images on posters are improved in terms of visuals rather than words to attract readers' attention. The assessment results of the counselling guidance teacher said it was good, and there was no need to improve the poster. To enter the "very good" category, according to Ayuni et al. (2020), the results of expert lecturer validation of the design must reach 87.5% so that the poster can be used. Supported by the results of research conducted by Fauziah et al. (2022), to get the "very good" category, the poster must get a percentage value of 88%.

The expert lecturer's assessment process of the design to attract readers' interest, the poster must get a score qualification of 93% and can be said to be "very good" (Hidayah et al., 2020). In

line with research conducted by Az'Zahra et al. (2021), the expert lecturer's design assessment received a score qualification of 97%. It can be said to be "very good" for further testing.

Product Trial

Product testing was carried out on a small unit scale, involving 16 students of class IX SMP N 4 Palangka Raya, and questionnaires were immediately distributed to students and product designs previously validated by expert lecturers.

Number.	Student Name	Total	%	%AVERAGE
		S		
1.	DA	44	88%	
2.	DWP	37	74%	
3.	AFR	44	88%	
4.	D	43	86%	
5.	MR	38	76%	
6.	SH	41	82%	
7.	MH	41	82%	
8.	AN	45	90%	85%
9.	VHN	38	76%	
10.	M	40	80%	
11.	DS	46	92%	
12.	ICP	42	84%	
13.	FMM	42	84%	
14.	LA	48	96%	
15.	AFD	47	94%	
16.	ZR	44	88%	

Based on the acquisition of each student's score, consisting of 10 questions in assessing the feasibility of the poster. It is known that the average percentage value of poster feasibility obtained a value of 85% in the "very good" category. Thus, when viewed through the acquisition of an average percentage quantification of 85%, the results of the poster trial as a means of preventing bullying behavior are excellent to be applied.

The results of poster development as a medium for preventing bullying behavior in SMP N 4 Palangka Raya showed significant effectiveness based on expert validation and student trials. Expert validation of the material aspect scored 93%, while design validation scored 86%, both of which were in the "very good" category. The posters received an average percentage of 85% in student trials, indicating that students found them interesting, informative and easy to understand. This confirms that poster media can be an effective educational tool to increase student's awareness of the dangers of bullying.

According to Kress & Van Leeuwen (2020), media such as posters rely heavily on attractive visual design and easily digestible messages to convey information effectively. The developed poster utilizes color elements, fonts, layouts, and images that match the characteristics of junior high school students. This approach aligns with Mayer's opinion in the cognitive theory of multimedia, which emphasizes that combining text and images can improve understanding and retention of messages, especially in adolescents (Mayer, 2005).

The use of visual media is also in line with constructivist learning theory, which states that students learn better when actively engaged with relevant and contextual (Suryana et al., 2022). The posters as media were designed based on local data and interviews with teachers and students so that the material's content was relevant to their needs. Including visual elements that match students' daily experiences helps them relate the information on the poster to real situations, increasing the likelihood of behavior change.

In addition, the expert validation that showed high scores on the quality of materials and design supports Borg and Gall's opinion that products developed through the R&D approach must undergo a validation and revision process to ensure their effectiveness. Input from expert lecturers and counselling teachers to simplify the message and provide concrete examples made this poster more suitable for the cognitive abilities of junior high school students.

Thus, the results of this study not only support the effectiveness of posters as educational media but also confirm their relevance in preventing bullying behavior. Through an approach based on local data and educational theory, this product successfully offers solutions that can be applied in other schools with similar problems.

CONCLUSION

Based on the results of the research and development of posters as media, it can be concluded that the development carried out through a series of structured stages provides significant results in achieving the desired goals. The research process began with an in-depth needs analysis, followed by product design and development, product validation involving expert lecturers and teachers, and a trial of 16 students to ensure the effectiveness of the resulting product. Each stage contributed to the refinement and improvement of the quality of the final product. The results of this study show that the developed product is effective in its intended context, providing optimal benefits.

Making a bullying-themed poster increases students' awareness about the dangers of bullying behavior, creating a safe school environment. In addition, this poster is an attractive educational media, increases student participation in bullying prevention, becomes a tool for school

campaigns, and assists teachers and staff in discussing bullying issues with students. This poster also supports anti-bullying policies in schools. The researcher hopes that future research can further develop innovative bullying poster products, such as e-posters that use QR codes, to lead directly to related websites or videos with more information about bullying, including prevention tips, inspirational stories, or help contacts. This could create a more significant and more diverse impact in preventing bullying.

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