



JURNAL ILMIAH LINGUA IDEA

ISSN 2086-1877 (Print); 2580-1066 (Online)

Volume 16, Issue 2, December 2025

Available Online at: <http://jos.unsoed.ac.id/index.php/jli/index>



Editorial Team

Editor in Chief

Nadia Gitya Yulianita, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia; E-mail: nadiagityay@unsoed.ac.id

International Advisory Editorial Boards

Monica Karlsson, Halmstad University, Swedia

My An Ho Dang, University of Foreign Language, Hue University, Vietnam

Wang Weibin, Hiroshima Shudo University, Japan

Editorial Boards

Aidatul Chusna, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia

Ely Triasih Rahayu, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia

Dian Bayu Firmansyah, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia

Ambhita Dhyaningrum, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia

Vera Krisnawati, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia

Hanifa Pascarina, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia

Bagus Reza Hariyadi, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia

Monika Herliana, Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia

Reviewers

Azadeh Nemati, Islamic Azad University, Iran

Mohammed Yousef Mai, Universiti Pendidikan Sultan Idris, Malaysia

Vu Kieu Ha My, Hanoi National University, University of Foreign Language, Vietnam

Ikrar Genidal Riadil, Prince of Songkla University, Thailand

Tri Yudha Setiawan, Universitas Jambi, Indonesia

Dr. Mujtaba Jamal, Ghazni University, Afghanistan

Nuria Haristiani, Universitas Pendidikan Indonesia, Indonesia

Agatha Lisa, Universitas Negeri Yogyakarta, Indonesia

Lisda Nurjaleka, Universitas Negeri Semarang, Indonesia

Juvrianto Chrissunday Jacob, Politeknik Negeri Ambon, Indonesia

Kristiawan Indriyanto, Universitas Prima Indonesia, Indonesia

Herry Nur Hidayat, Universitas Andalas, Indonesia

Alo Karyati, Universitas Pakuan Bogor, Indonesia

N. Yeffa Afnita Apriliyani, Universitas Islam Nusantara, Indonesia

Khristianto, Universitas Mataram, Indonesia

Shintia Dwi Alike, Institut Teknologi Telkom Purwokerto, Indonesia

Umi Khomsiyatun, IAIN Purwokerto, Indonesia

Ekawati Marhaenny Dukut, Unika Soegijapranata, Indonesia

Miftakhuddin, Universitas Tangerang Raya, Indonesia

Editorial Office:

Gedung B Fakultas Ilmu Budaya, Universitas Jenderal Soedirman

Jl. Dr. Soeparno 1, Karangwangkal, Purwokerto Utara, Jawa Tengah 53122

Email : linguaidea@unsoed.ac.id



JURNAL ILMIAH LINGUA IDEA

ISSN 2086-1877 (Print); 2580-1066 (Online)

Volume 16, Issue 2, December 2025

Available Online at: <http://jos.unsoed.ac.id/index.php/jli/index>



Focus and Scope

Jurnal Ilmiah Lingua Idea which is published twice a year (every June and December), is a double blind peer-reviewed publication consists of research-based and review articles, fresh ideas about language, literature, cultural studies, and its teaching methodology, which have never been published before.

The journal covers all aspect relating to linguistics including:

1. Macro-linguistics;
2. Micro-linguistics;
3. Translation studies;
4. Post-colonial literature;
5. Modern literature;
6. Popular teen literature;
7. Cultural Studies;
8. Modern culture;
9. Popular culture;
10. Folk culture;
11. Educational Studies;
12. Educational Technology;
13. Teaching methodology;
14. Instructional media, etc.



JURNAL ILMIAH LINGUA IDEA

ISSN 2086-1877 (Print); 2580-1066 (Online)

Volume 16, Issue 2, December 2025

Available Online at: <http://jos.unsoed.ac.id/index.php/jli/index>



Table of Contents

- The Influence of School Principal Leadership and School Principal Competency on Teacher Performance through Work Culture** 159-173
Fuad, A., Nuryanto, U. W., Handayani, Y. S (*Universitas Bina Bangsa*)
- Exploring Dialogic Feedback Practices in English Writing for Academic Purposes** 174-190
Fitrianingsih, A., Lestari, S. (*Universitas Esa Unggul*)
- Exploring Students' Perception of Lecturers' Teaching Styles in Academic Reading Class** 191-205
Siska, S. U. A., Hardianti (*Universitas Esa Unggul*)
- Digital Resilience Construction in Indonesian Cinema: Victims' Perspective on Gender-Based Online Violence in "Budi Pekerti" (2023)** 206-220
Surwati, C. H. D., Pitaloka, D. N., Yuliarti, M. S., Haryanti, R. H., Andayani, T. R. (*Universitas Sebelas Maret*)
- Types and Symbolic Meanings of Food in the *Cupu Panjala* Tradition in Gunungkidul** 221-232
Pramestari, A. P., Waluyo, B., F., Lestari, W. D., Wijayanti, K. D., Rahadini, A. A., Kurwidaria, F., Fitriana., T. R., Veronika, P. (*Universitas Sebelas Maret*)
- Historicity of the National *Santri* Day** 233-245
Rohmanda, M., Budiman, M (*Universitas Indonesia*)
- The Influence of Organizational Culture and Teacher Competence on Teacher Performance through Teacher Job Satisfaction** 246-262
Syihabudin, Nuryanto, U. W., Handayani, Y. S (*Universitas Bina Bangsa*)
- Translation Problems and Techniques of Key Legal–Commercial Terms in Abbott's Purchase Order** 263-275
Hidayat, T. N. Hasyim, N., Supriatnoko, Nurjanah, D. (*ITB Swadharma, Politeknik Negeri Jakarta*)
- The Quality of Sentence Translation Realized as Face-Threatening Speech in the *Wolf Totem* Novel** 276-291
Supriadi, N., Setiajid, H.H., Zain, A.A. (*Universitas Jenderal Soedirman, Universitas Sanata Dharma, Jinan University*)
- The Attitude of CNN Indonesia Online Media in Reporting Corruption Cases in Indonesia** 292-303
Az-Zahra, N., Erikson S., Fathul J. H. (*Universitas Sumatera Utara*)

The Influence of School Principal Leadership and School Principal Competency on Teacher Performance through Work Culture

Anis Fuad^{1*}, Uli Wildan Nuryanto², Yolla Sukma Handayani³

^{1,2,3}Master of Management, Postgraduate Program, Universitas Bina Bangsa, Banten, Indonesia

anisfuad25@gmail.com*, uliwildan28@gmail.com, yollasukmahandayani2@gmail.com

*Correspondence author

Abstract: This research is motivated by the vital role of school principals in improving teacher performance, which in turn has an impact on the overall quality of education. Work culture is considered a mediating factor that can strengthen or weaken the relationship between leadership, principal competence, and teacher performance. This research aims to analyze the influence of principal leadership and principal competence on teacher performance through work culture in some public elementary schools in Pontang District, Serang Regency. The research method employed is quantitative, utilizing a survey approach. The data was collected through 135 questionnaires distributed to teachers at some public elementary schools in Pontang. Data analysis was conducted using multiple regression statistical techniques and path analysis to examine the relationship between variables. Based on the research results, it can be concluded that the principal's leadership (X1), the principal's competence (X2), and work culture (Y) have a significant positive influence of 84.0% on teacher performance (Z) in some public elementary schools in Pontang. This means that teacher performance is influenced by 84.0% by the three exogenous variables, namely principal leadership, principal competency, and work culture. In comparison, the remaining 16.0% is influenced by variables outside those tested in this thesis model. These findings underscore the need for special attention to developing a work culture in the school environment as part of a strategy to enhance teacher performance.

Keywords: competency; leadership; performance; school; work culture

Submitted: 26 Sep 2024; Received in revised form: 12 Dec 2025; Accepted: 20 Dec 2025; Published regularly:
31 Dec 2025

This is an open access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Fuad, A., Nuryanto, U.W., Handayani, Y.S. (2025). The Influence of School Principal Leadership and School Principal Competency on Teacher Performance through Work Culture. *Jurnal Ilmiah Lingua Idea*, 16(2), 159-173. <https://doi.org/10.20884/1.jli.2025.16.2.13242>

Introduction

Performance is a critical factor that determines the success of an institution. In both educational and non-educational organizations, institutional progress can be measured through the quality of human resources (Basrowi & Juariyah, 2019). Performance reflects a set of values that shape individual behaviors, both positive and negative, in achieving organizational objectives. Therefore, teacher performance can be understood through teachers' observable work behaviors and the outcomes of their instructional activities (Sutopo & Supriyanto, 2020).

Assessing teacher performance is essential to determine whether educators meet established standards. Such evaluations provide educational institutions with valuable data to enhance teacher quality, motivate professional development, and support managerial decision-making (Basrowi, 2021). Performance assessment also serves as a diagnostic tool to identify areas for improvement and to plan strategic interventions that promote continuous growth (Wijayanti et al., 2020).

The effectiveness of education in schools largely depends on the leadership capacity of principals. School leaders play a vital role in managing educational personnel, fostering motivation, and creating a conducive learning environment (Basrowi & Wibowo, 2022). Leadership that emphasizes collaboration, empathy, and empowerment tends to improve teacher performance, which in turn contributes to the school's overall success (Nurlaili & Marzuki, 2021). Becoming a competent teacher requires not only individual effort but also supportive leadership that fosters professional growth and learning.

Based on these considerations, the researcher conducted a preliminary study to explore the performance of public elementary school teachers in Pontang District, Serang Regency. Data were collected using a Google Form questionnaire distributed via WhatsApp groups, containing performance indicators adapted from previous research (Basrowi & Juariyah, 2019). Responses were obtained from 38 teachers representing various schools in the district.

The findings revealed several challenges related to teacher performance. The most prominent issue was the limited ability of teachers to prepare lesson plans independently. Many teachers were found to rely on copying pre-existing lesson plans without adapting them to their specific classroom contexts, resulting in misalignment with students' needs (Basrowi, 2023). Additionally, many teachers continued to employ monotonous teaching methods, with the discussion method still dominating learning activities. This reduced student engagement and made learning less dynamic (Sari & Prasetyo, 2020). Moreover, senior teachers were found to have low technological competence, resulting in minimal use of digital learning media, such as computers and LCD projectors, in classroom activities (Basrowi & Wibowo, 2022). Consequently, teaching and learning processes tended to be less interactive and innovative.

Overall, the results suggest that teacher performance in Pontang District still requires systematic improvement through professional development programs, strengthened leadership practices, and enhanced digital literacy training. These efforts are essential to enhance the quality of education and achieve improved learning outcomes for students.

Several studies have examined the relationship between principal competence and teacher performance; however, their findings remain inconsistent. For instance, Santoso and Saine (2024), Wardiah et al. (2023), and Haenilah et al. (2022) reported that principal competence significantly affects teacher performance. In contrast, studies conducted by Puspita et al. (2024), Muslim and Yanita (2023), and Hariani and Esterina (2020) found no significant relationship between the two variables.

Similarly, empirical evidence regarding the influence of work culture on teacher performance also presents divergent conclusions. Research by Abdullah (2023), Aslamiah (2023), and Ariyanto and Miharja (2022) supports the notion that a positive work culture contributes to improved teacher performance. Conversely, findings from Sutanto et al. (2023), Mariyono (2023), and Harini (2021) indicate that work culture does not exert a significant effect on teachers' performance outcomes.

Despite the growing body of literature addressing these variables, a limited number of studies comprehensively integrate principal leadership, principal competence, and work culture within a single research model. Moreover, no previous research has specifically analyzed these relationships in the context of public elementary schools in Pontang District, Serang Regency. Hence, this study seeks to bridge this gap by investigating how principal leadership and principal competence influence teacher performance through the mediating role of work culture in that setting

Teacher performance reflects the extent to which teachers successfully carry out quality teaching and learning processes. It includes dimensions such as commitment, responsibility, creativity, discipline, and objectivity in evaluating student progress (Laila, 2021). As emphasized by Magdalena et al. (2020), teacher performance is evaluated by the educational leader, especially the principal, based on how effectively teachers fulfill their professional responsibilities. Thus, the quality of teacher performance is primarily evident in their ability to design, implement, and assess learning outcomes in alignment with instructional goals (Munawir et al., 2022).

Leadership, on the other hand, can be seen as a relational process in which a leader influences others to achieve shared objectives. According to Harmendi et al. (2021), effective leadership involves guiding, motivating, and persuading subordinates toward common goals. In educational settings, principal leadership is crucial to shaping the school environment, fostering teamwork, and motivating teachers to enhance their performance. A capable school leader demonstrates authority, confidence, and empathy, which collectively foster collaboration and commitment among school members (Hasanah, 2020; Rahayuningsih & Iskandar, 2022).

Principal competence refers to the combination of knowledge, skills, and values that enable school leaders to perform their roles effectively. Competence is reflected in the ability to make sound decisions, manage resources, and lead instructional activities with consistency and professionalism (Satato et al., 2022). As Hidayat et al. (2019) note, principals must not only master administrative functions but also serve as instructional leaders who guide teachers toward achieving educational excellence. In this sense, competence is a reflection of a leader's

intellectual capacity and practical wisdom in managing educational institutions.

Ultimately, work culture encompasses the shared values, beliefs, and behavioral norms that exist within an organization. It represents the collective mindset that influences how individuals approach their duties (Qodar, 2021). In schools, a positive work culture fosters collaboration, integrity, and dedication among teachers (Lutfim, 2022). When teachers internalize good work habits and ethical values, these behaviors become ingrained and contribute to higher institutional performance (Badaruddin, 2022). Therefore, cultivating a constructive and consistent work culture is crucial for enhancing teacher professionalism and achieving educational objectives.

A hypothesis is a formulation of a research problem that has been expressed in the form of temporary assumptions.

H1: It is suspected that there is an influence of principal leadership on Work Culture.

H2: It is suspected that there is an influence of principal competence on Work Culture.

H3: It is suspected that there is an influence of Work Culture on teacher performance.

H4: It is suspected that there is an influence of principal leadership on teacher performance.

H5: It is suspected that there is an influence of principal competence on teacher performance.

H6: It is suspected that there is an indirect influence of principal leadership on teacher performance through Work Culture.

H7: It is suspected that there is an indirect influence of principal competence on teacher performance through Work Culture.

Methods

Research Population

The population of this study comprised all teachers employed at public elementary schools in Pontang District, Serang Regency, encompassing class teachers, religious education teachers, and physical education teachers. The population was chosen because it represents the core actors responsible for implementing learning activities and maintaining educational quality at the elementary school level (Basrowi & Wibowo, 2022).

Sample

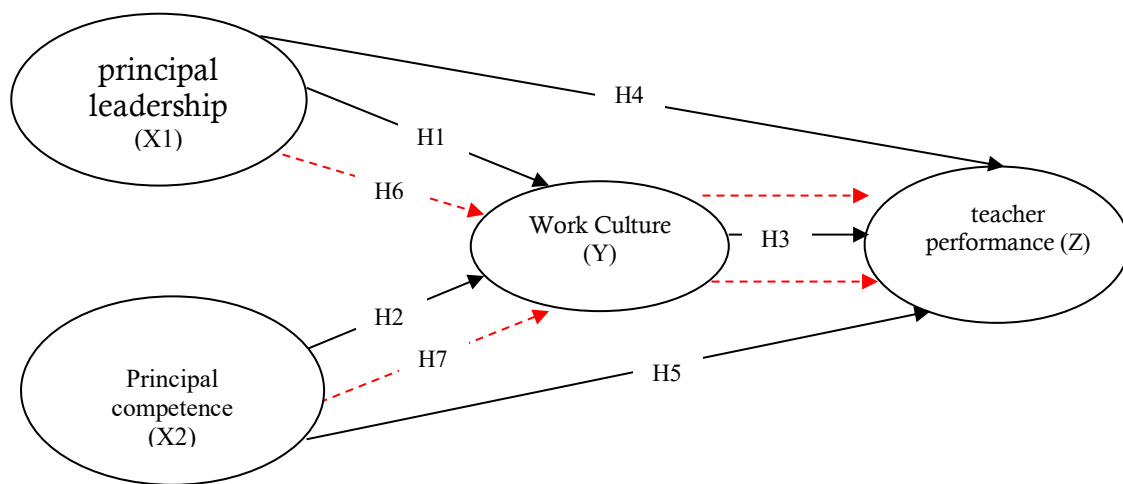
The study employed a purposive sampling technique, a non-probability sampling method that selects respondents based on specific criteria aligned with research objectives (Sugiyono, 2021). This approach ensures that the sample adequately represents the characteristics of the study population (Hair et al., 2019). The inclusion criteria for participants were: 1) teachers employed at public elementary schools in Pontang District, Serang Regency, and 2) having a civil servant (PNS) or honorary (non-permanent) teacher status.

To determine the minimum sample size, the Hair et al. (2019) formula was applied, which recommends a minimum of five respondents per indicator for SEM (Structural Equation Modeling) analysis. Given that this study involved four variables (two independent, one mediating, and one dependent) with a total of 27 indicators, the minimum required sample size was 135 respondents ($n = 5 \times 27$). Therefore, data were collected from 135 teachers distributed across 26 public elementary schools in the Pontang District. Table 2 presents the proportional distribution of respondents per school, ensuring representativeness across institutions (Basrowi, 2023).

Research Data

The research utilized quantitative data, gathered through a cross-sectional survey using a Likert-scale questionnaire. Quantitative data provide measurable and objective insights that can be statistically analyzed (Creswell & Creswell, 2018). The primary data source was obtained directly from respondents through a Google Form survey distributed via teacher communication groups. The instrument included structured questions designed to assess perceptions of principal leadership, principal competence, work culture, and teacher performance (Basrowi & Juariyah, 2019).

Figure 1
Research Model



Data Analysis Method

Data were analyzed using the Structural Equation Modeling (SEM) approach, which allows simultaneous testing of multiple relationships among variables and identifies both direct and indirect effects (Hair et al., 2019). This study employed SEM because it provides a robust analytical framework for testing complex models involving exogenous, mediating, and endogenous variables (Ghozali, 2021). Two independent variables (principal leadership and principal competence), one mediating variable (work culture), and one dependent variable (teacher performance) were analyzed to determine their structural relationships and predictive power.

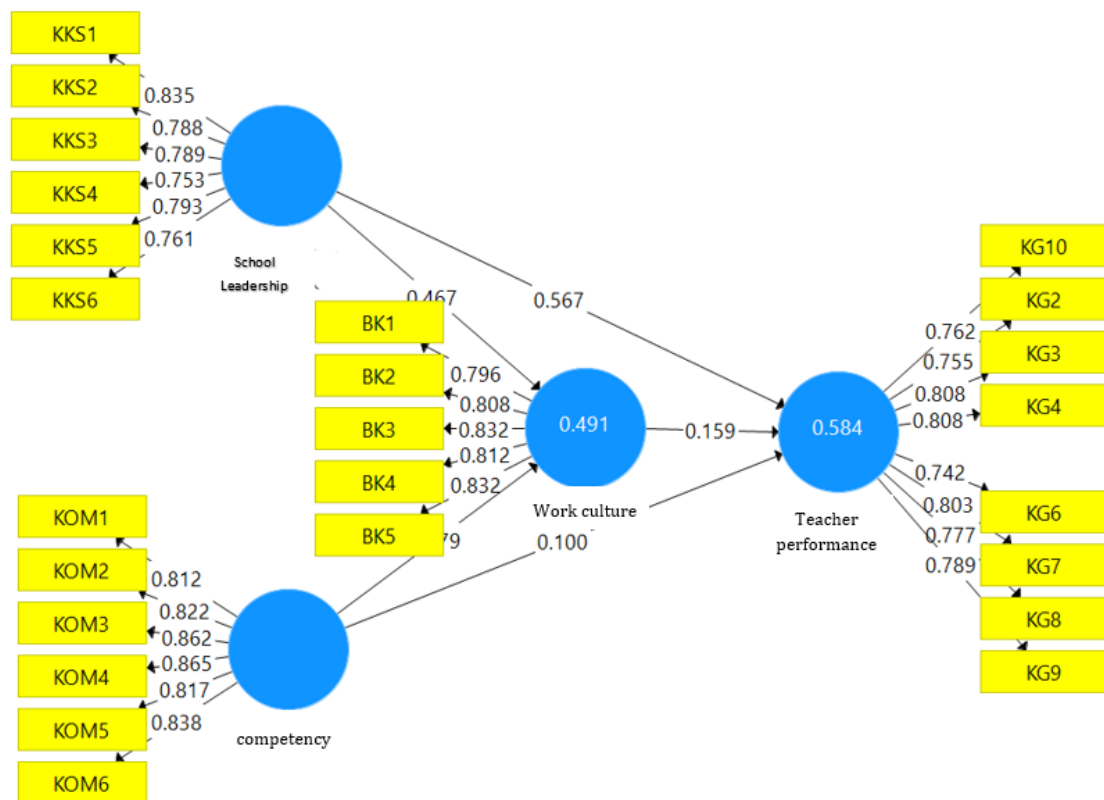
Results

Analysis Requirements Testing

The results of the PLS Algorithm drawing are as follows:

Figure 2.

Outer Model Analysis Results (PLS Algorithm)



This illustrates that each indicator has good validity to measure each of its latent variables, as summarized in the following table:

Table 1

Outer Model Analysis Results Using Factor Loading Parameters

The Influence of School Principal Leadership and School Principal Competency on Teacher Performance through Work Culture

Indicator	Work culture	School Leadership	Teacher performance	competency
BK1	0.796			
BK2	0.808			
BK3	0.832			
BK4	0.812			
BK5	0.832			
KG10			0.762	
KG2			0.755	
KG3			0.808	
KG4			0.808	
KG6			0.742	
KG7			0.803	
KG8			0.777	
KG9			0.789	
KKS1		0.835		
KKS2		0.788		
KKS3		0.789		
KKS4		0.753		
KKS5		0.793		
KKS6		0.761		
KOM1				0.812
KOM2				0.822
KOM3				0.862
KOM4				0.865
KOM5				0.817
KOM6				0.838

Source: SEM PLS Data Processing Results (2024)

The composite reliability results of the research model indicate that the composite reliability values of each latent variable exceed 0.90, demonstrating that the indicators of each latent variable exhibit very good consistency in measuring their respective latent variables.

Table 2

Results of Composite Reliability (CR) Parameter Analysis

Variable	Composite Reliability
Work Culture	0.909
Principal Leadership	0.907
Teacher Performance	0.926
Competence	0.933

Source: SEM PLS Data Processing Results (2024)

The reliability of each latent variable as seen in the following table:

Table 3

Results of Alpha Cronbachs Parameter Analysis

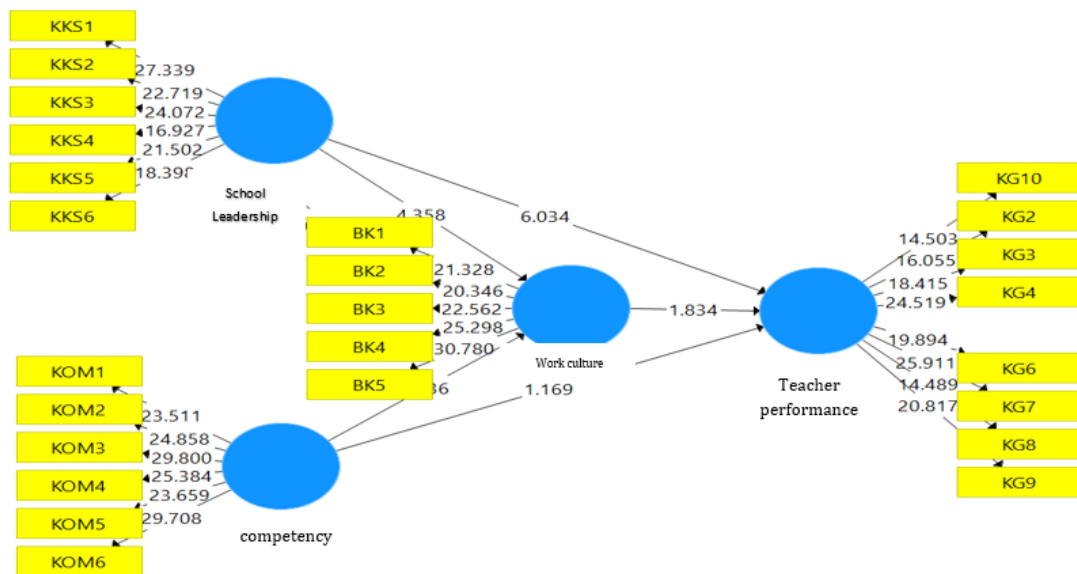
Variable	Cronbach's Alpha
----------	------------------

Work Culture	0.875
Principal Leadership	0.877
Teacher Performance	0.908
Competence	0.914

Results of PLS Inner Model Analysis (PLS Bootstrapping)

Figure 3.

Results of Inner Model Analysis (PLS Bootstrapping)



The results of the Bootstrapping analysis yielded path coefficient values for each relationship with positive values.

Table 4

Results of Significance Test/Hypothesis Test

	T Statistics (O/STDEV)	P Values
Principal Leadership -> Work Culture	5,634	0,000
Principal Competence -> Work Culture	4,780	0,000
Work Culture -> Teacher Performance	5,138	0,000
Principal Leadership -> Teacher Performance	4,765	0,000
Principal Competence -> Teacher Performance	8,455	0,000
Principal Leadership -> Work Culture -> Teacher Performance	3,590	0,000
Principal Competence -> Work Culture -> Teacher Performance	3,636	0,000

Source: SEM PLS Data Processing Results (2024)

Based on the results of the significance testing presented in Table 6, all relationships between variables exhibit t -statistic values greater than 1.96 and p -values less than 0.05, indicating that all paths in the research model are statistically significant. Specifically, Principal Leadership has a significant effect on Work Culture ($t = 5.634$; $p = 0.000$) and Teacher Performance ($t = 4.765$; $p = 0.000$). Similarly, Principal Competence significantly influences Work Culture ($t = 4.780$; $p = 0.000$) and Teacher Performance ($t = 8.455$; $p = 0.000$). Furthermore, Work Culture has a significant positive effect on Teacher Performance ($t = 5.138$; $p = 0.000$). The mediation analysis also indicates that Work Culture mediates the relationship between Principal Leadership and Teacher Performance ($t = 3.590$, $p = 0.000$) and between Principal Competence and Teacher Performance ($t = 3.636$, $p = 0.000$). Therefore, all hypotheses proposed in this study are accepted, as each path demonstrates a significant influence based on the results of SEM-PLS data processing (Source: SEM-PLS Data Processing Results, 2024).

Discussion

The Influence of Principal Leadership on Work Culture

The first hypothesis suggests that Principal Leadership (X1) has a significant impact on Work Culture (Y), consistent with earlier studies (Suhardi, 2019; Kurnianto & Kharisudin, 2020; Gautama & Edalmen, 2020). In the context of schools in Pontang, this relationship becomes particularly relevant because the work culture is strongly shaped by daily teacher–student interactions, community expectations, and school management routines. Schools in this region tend to rely heavily on collaborative practices, shared decision-making, and principal-directed initiatives; therefore, effective principal leadership directly influences how teachers adopt values such as integrity, professionalism, innovation, and responsibility (Basrowi et al., 2019; Basrowi & Meida, 2019; Rahmatullah & Basrowi, 2023).

Empirically, the findings of this study indicate that when principals in Pontang provide clear direction, consistent supervision, and motivational support, teachers demonstrate a higher commitment to lesson planning, classroom management, and student engagement. This aligns with the notion that strong leadership fosters enthusiasm and motivation, which subsequently enhances instructional quality. Teachers' motivation in this context is also reinforced by their awareness of their role in shaping the future of students in rural coastal communities, where educational challenges require adaptive and resilient teaching approaches (Habiburrahman et al., 2023; Hendriawan et al., 2023; Suryaningrat et al., 2023; Usep et al., 2019). Thus, the

significant influence of principal leadership on work culture is not only theoretical but clearly observable in how teachers in Pontang respond to leadership practices and translate them into improved teaching performance.

The Influence of Principal Competence on Work Culture

The second hypothesis suggests that Principal Competence (X2) has a significant impact on Work Culture (Y), consistent with previous findings (Setiawan, 2019; Handayani et al., 2020; Prasetyo & Mas'ud, 2021; Kian & Bernarto, 2021). Leaders with strong servant characteristics can inspire subordinates to work sincerely and comply with institutional regulations (Hardianto et al., 2023; Kurniawati et al., 2023; Nibel & Basrowi, 2022; Tonich & Basrowi, 2022). Principal competence involves observable and measurable knowledge, skills, and attitudes relevant to leadership roles. Competent principals demonstrate empathy, responsiveness, and effective communication, fostering a sense of belonging among teachers who seek recognition and acceptance within their educational environment (Elia et al., 2016; Komariah & Basrowi, 2022; Saefullah & Basrowi, 2022).

The Influence of Work Culture on Teacher Performance

The third hypothesis indicates that Work Culture (Y) has a significant influence on Teacher Performance (Z), consistent with previous studies (Hidayat & Lukito, 2020; Hutagalung et al., 2020; Akbar et al., 2020; Soeprijadi & Sudibjo, 2021; Maryani et al., 2022). In the context of schools in Pontang, this finding can be attributed to the distinctive characteristics of the local school culture, where teamwork, mutual support, and informal collaboration among teachers are already integrated into daily routines. The empirical results of this study show that teachers in Pontang tend to maintain close interaction patterns—both in instructional planning and classroom problem-solving—which strengthens collective commitment and improves teaching consistency.

This condition aligns with earlier research, which asserts that a strong work culture motivates teachers to act in the school's best interest, even without direct supervision (Elia et al., 2016; Gafur et al., 2023; Hardianto et al., 2023). In Pontang, such behavior is reflected in teachers' willingness to share teaching materials, jointly address student learning difficulties, and support administrative tasks beyond their formal obligations. The significant effect identified in the empirical findings also suggests that internal factors such as teacher motivation, job satisfaction, and morale, as well as external factors including leadership style and

organizational climate, are actively shaping the work culture within these schools (Hamdan & Basrowi, 2024; Shofwa et al., 2024; Yusuf et al., 2023).

Overall, the results indicate that teacher performance improves not simply because of abstract cultural values, but because the specific cultural practices in Pontang—collaborative work habits, strong interpersonal trust, and responsive school management—provide a conducive environment that strengthens teachers' professional behavior and instructional effectiveness.

The influence of Principal Leadership on teacher performance

The fourth hypothesis demonstrates that Principal Leadership (X1) has a significant effect on Teacher Performance (Z), aligning with earlier findings (Ritongan & Ramadhani, 2019; Agustina et al., 2020; Rahmani et al., 2021). This implies that effective school management should emphasize enhancing teacher motivation to strengthen their enthusiasm in teaching and mentoring students (Fauzi et al., 2024; Habibullah et al., 2023; Nuryanto et al., 2023). Principals play a vital role in shaping work culture and improving teacher performance by fostering supportive, inspiring, and structured environments. Effective leaders provide direction, maintain positive relationships, and ensure a conducive atmosphere for teaching. Strong leadership encourages teachers to stay motivated, innovate in instructional methods, and achieve academic goals (Basrowi & Ghofur, 2019; Furtasan Ali Yusuf & Basrowi, 2021; Nuryanto et al., 2024; Sintani et al., 2024). Moreover, visionary and participatory principals who involve teachers in decision-making processes promote a sense of ownership and accountability toward educational outcomes.

The Influence of Principal Competence on Teacher Performance

The fifth hypothesis reveals that Principal Competence (X2) has a significant effect on Teacher Performance (Z), which supports previous findings (Pratiwi & Idawati, 2019; Santosa et al., 2019; Bakry & Syamril, 2021; Pala'langan, 2022; Sukasno & Sudibjo, 2022). Competent principals can enhance teachers' enthusiasm and organizational effectiveness by embodying servant and professional leadership traits (Amiruddin et al., 2018; Junedi et al., 2024; Purwaningsih et al., 2024). The effect of principal competence operates both directly, through guidance, supervision, and feedback, and indirectly, by fostering a positive and supportive work culture that increases teacher motivation and engagement. Competent principals also promote teacher development via training and workshops, which strengthen pedagogical skills and instructional quality. Moreover, a capable leader serves as a role model who provides clear

direction, cultivates a shared vision, and motivates teachers to perform more effectively, thereby improving overall school performance.

The Influence of Principal Leadership on teacher performance through Work Culture

The sixth hypothesis demonstrates that Principal Leadership (X1) has a significant influence on Teacher Performance (Z) through Work Culture, indicating that work culture serves as an effective mediator between leadership and performance. A strong and positive work culture enhances teachers' motivation and engagement, thereby improving both their performance and instructional quality. Schools can sustain high teacher performance by fostering motivation through recognition programs, creating supportive work environments, and establishing forums for teachers to express ideas and needs. Additionally, policies that prioritize teacher welfare and professional growth contribute to strengthening work culture, which in turn amplifies the positive impact of principal leadership on achieving the educational institution's vision and mission.

The Influence of Principal Competence on Teacher Performance through Work Culture

The seventh hypothesis reveals that Principal Competence (X2) has a significant effect on Teacher Performance (Z) through Work Culture (Y), suggesting that work culture effectively moderates the relationship between principal competence and teacher performance. A strong work culture amplifies the impact of the principal's competence, as teachers tend to emulate the principal's actions and decisions. An effective principal is not only intelligent and wise but also demonstrates a servant-leadership attitude that fosters emotional closeness and mutual respect with teachers. This relational approach motivates teachers to enhance their performance. Furthermore, when a positive work culture is well-established, it strengthens the influence of competent leadership, reduces the need for strict supervision, and enables the educational institution to operate more efficiently toward its goals.

Conclusion

Based on the analysis of the empirical research model, several conclusions were drawn that addressed the research objectives as follows:

Principal leadership has a significant effect on the performance of elementary school teachers in Pontang District, Serang Regency. This finding suggests that stronger leadership from principals is associated with improved work behavior and higher performance among teachers in the district.

Principal leadership also significantly influences work culture among elementary school teachers. The more effective the principal's leadership, the more positive and productive the teachers' work culture becomes, fostering collaboration and commitment within the school environment.

Work culture has a significant impact on teacher performance. A stronger and more positive work culture encourages teachers to perform their duties more effectively, which in turn enhances the overall quality of education in Pontang District.

Principal competence significantly affects teacher performance. Principals who demonstrate higher competence are better to guide, motivate, and support teachers, leading to improved teaching quality and learning outcomes.

Principal competence also significantly influences work culture. Competent principals promote professionalism, discipline, and integrity among teachers, which strengthens the overall work culture of the school.

Work culture serves as a mediating variable between principal leadership and teacher performance. This means that the stronger the work culture, the greater the positive effect of principal leadership on teacher performance.

Similarly, work culture mediates the relationship between principal competence and teacher performance. A positive and well-developed work culture enhances the impact of the principal's competence, resulting in higher teacher motivation and improved performance in elementary schools across Pontang District, Serang Regency.

Author Contribution Statement

Anis Fuad: Conceptualization and Research Design; Data Curation and Investigation; Methodology; Project Administration; Writing - Original Draft; Writing - Review & Editing.

Uli Wildan Nuryanto: Methodology; Writing - Review & Editing; Validation.

Yolla Sukma Handayani: Formal Analysis and Visualization; Writing - Review & Editing.

REFERENCES

- Amiruddin, D., Suseno, B. D., & Basrowi, B. (2018). *Manajemen Sumber Daya Perusahaan Strategi Optimasi Kinerja Melalui Enterprise Resources Planning*.
- Basrowi, Asriani, & Purwaningsih, E. (2019). Royalty for the License of Intellectual Property Rights. *Al-Maslahah: Jurnal Ilmu Syariah*, 15(1), 57–72. <https://doi.org/10.24260/al-maslahah.v15i1.1400>
- Basrowi, B., & Ghofur, R. A. (2019). Face to Face Consumption According to Conventional and Islamic Concept. *Islamic Studies Journal for Social Transformation*, 3(1), 90. <https://doi.org/10.28918/isjoust.v3i1.1951>
- Basrowi, & Meida, E. (2019). Analysis of Operational Management Functions of MSMEs in Indonesia. *American Journal of Social Sciences and Humanities*, 4(1), 138–150. <https://doi.org/10.20448/801.41.138.150>
- Elia, A., Basrowi, & Chinnasari, B. (2016). How does the government improve the competitiveness of SMEs? lesson learned from Thailand. In *Jurnal Penelitian Pendidikan Guru Sekolah Dasar* (Vol. 6, Nomor August).
- Fauzi, Effendi, R., & Basrowi. (2024). Utilization of big data and cloud computing platforms for the smooth processing of financial accounting system data and its implications for the success of village development. *International Journal of Data and Network Science*, 8(3), 2015–2028. <https://doi.org/10.5267/j.ijdns.2024.1.012>
- Furtasan Ali Yusuf, & Basrowi. (2021). Excellent Accreditation Design in High School. *JTP - Jurnal Teknologi Pendidikan*, 23(3), 199–215. <https://doi.org/10.21009/jtp.v23i3.23112>
- Gafur, R., Setiawan, I., Gunawan, I., Lutfi, A. S., & Basrowi. (2023). *Osialisasi Pentingnya Vitamin*

- A Untuk Optimalisasi Pertumbuhan Balita*. 3(2), 346–351.
- Habibullah, Wildan Nuryanto, U., & Basrowi. (2023). Cost Benefit Analysis (CBA) dalam Penambahan Fasilitas Pembongkaran Tongkang Batubara Melalui Ponton Terhadap Peningkatan Safety Stock. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 10(5), 2147–2158.
- Habiburrahman, R., Basrowi, B., & ... (2023). Pengembangan Media Pembelajaran Menggunakan Smart App Creator Berbasis Android Pada Mata Pelajaran TIK di SMPN 12 Cilegon. ... *Pendidikan dan Ilmu ...*, 1(4), 95–105.
- Hamdan, H., & Basrowi, B. (2024). Do community entrepreneurial development shape the sustainability of tourist villages? Hamdana*. *Uncertain Supply Chain Management*, 12(1), 407–422. <https://doi.org/10.5267/j.uscm.2023.9.014>
- Hardianto, A. M., Suheli, Urhayana, C., Sidik, S., Wibisono, Y., Mus, A. M., Eva, M., Basrowi, & Suseno, B. (2023). Pola Berfikir Inovasi UMKM Sindang Heula (Keramahan Lokal Masyarakat Kabupaten Serang Banten). *Batara Wisnu Journal: Indonesian Journal of Community Services*, 3(2), 361–367.
- Hendriawan, N. K., Basrowi, B., & Rahmadani, K. (2023). Pengembangan Media Pembelajaran Aplikasi Kodular pada Mata Pelajaran Teknologi Informasi dan Komunikasi Kelas X di SMK Pasudan 1 Kota Serang. *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(12), 10491–10495. <https://doi.org/10.54371/jiip.v6i12.2927>
- Junedi, B., Basrowi, Yendra, N., Muharomah, D. R., Putri, V. K., Maliki, B. I., Umalihatyati, & Baqi, F. A. (2024). IT-based learning innovation and critical thinking skills concerning students' mastery of materials and their implications on academic achievement. *International Journal of Data and Network Science*, 8(3), 1999–2014. <https://doi.org/10.5267/j.ijdns.2024.1.013>
- Komariah, K., & Basrowi, B. (2022). Lika Liku Ojek Online Mendapatkan Point Dan Coin Di Tengah Maraknya Transportasi Digital. *Media Ekonomi*, 21(2), 73. <https://doi.org/10.30595/medek.v21i2.11070>
- Kurniawati, T., Suparmoko, M., Nuryanto, U. W., Suseno, B. D., & Basrowi, B. (2023). Effect of Business Climate on Entrepreneurial Behavior and Its Implications for Performance in Culinary Micro Enterprises, Serang Regency. *International Journal Of Education, Social Studies, And Management (IJESSM)*, 3(1), 126–134. <https://doi.org/10.52121/ijessm.v3i1.144>
- Nibel, B. H., & Basrowi. (2022). Learning Flexibility and Quantum Teaching As Predictors of Learning Quality. *Journal of Positive School Psychology*, 6(5), 1173–1185.
- Nuryanto, U. W., Basrowi, B., & ... (2023). Optimizing Human Resources Management: Government's Crucial Role In Enhancing Education Resources In Indonesia. *Edukasi Islami ...*, November, 1215–1228. <https://doi.org/10.30868/ei.v12i04.6336>
- Nuryanto, U. W., Basrowi, Quraysin, I., Pratiwi, I., & Utami, P. (2024). Halal product supply chain and sharia banking support for halal product commerce and its implications for halal product sharia economic growth in Indonesia. *Uncertain Supply Chain Management*, 12(3), 1949–1968. <https://doi.org/10.5267/j.uscm.2024.2.009>
- Purwaningsih, E., Santoso, J. T. B., & Basrowi, B. (2024). *Pengetahuan Hak Kekayaan Intelektual (HKI) Guru Dan Siswa SMPN 20 Purworejo Dalam Upaya Membudayakan Hki Guna Menunjang Keberhasilan Pembelajaran*. 5(1), 1033–1041.
- Rahmatullah, M., & Basrowi, B. (2023). Self Regulated Learning di Masa Pandemi Covid-19 Terhadap Motivasi Belajar Siswa Pada Pelajaran Pendidikan Agama Islam (PAI) SMA di Provinsi Banten. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(04), 2895–2902. <https://doi.org/10.30868/ei.v12i04.5222>
- Saefullah, M., & Basrowi, B. (2022). Dampak Lingkungan Kerja Fisik Terhadap Kinerja Dan Kepuasan Karyawan Bagian Produksi. *Jurnal Bina Bangsa Ekonomika*, 15(2), 481–491.

<https://doi.org/10.46306/jbbe.v15i2.183>

- Shofwa, Y., Hadi, R., Isna, A., & Amaludin, A. (2024). *Uncertain Supply Chain Management Harmonization of social capital and philanthropic culture : A catalyst for smooth household supply chains and successful economic development*. 12, 1053–1064. <https://doi.org/10.5267/j.uscm.2023.12.003>
- Sintani, L., Basrowi, Anden, T. E., & Retawati, A. (2024). Supply chain and digital marketing in increasing the acceleration of repositioning in the millennial generation and the implications for cooperative sustainability. *Uncertain Supply Chain Management*, 12(3), 2063–2078. <https://doi.org/10.5267/j.uscm.2024.1.025>
- Suryaningrat, Rachmansyah, R., Basrowi, B., & Rahmadani, K. (2023). Pengembangan Media Pembelajaran Interaktif pada Pembelajaran IPA berbasis Website di SMPN 6 Cilegon. *Jurnal Pti (Pendidikan Dan Teknologi Informasi) Fakultas Keguruan Ilmu Pendidikan Universitas Putra Indonesia "Yptk" Padang*, 10(2), 62–68. <https://doi.org/10.35134/jpti.v10i2.175>
- Tonich, & Basrowi. (2022). The Effect Of Adversity And Resilience On The Performance Of Middle School Teachers In Palangka Raya City. *Journal of Positive School Psychology*, 6(8), 5525–5543.
- Usep, Yusuf, F. A. ., & Basrowi. (2019). Pengaruh Kepemimpinan Kepala Pesantren Dan Motivasi Terhadap Kedisiplinan Serta Implikasinya Pada Kinerja Ustadz Di Pondok Pesantren Di Kota Serang. *National Conference on Applied Business, Education, & Technology (NCABET)*, 3(2), 40–46. <https://doi.org/10.46306/ncabet.v1i1>
- Yusuf, Z. F. A., Muti'ah, E., & Basrowi. (2023). *Occupational Risk Management For The Coding Officer Of The Medical Record Installation Section Of Banten Regional Public Hospital*. 10(4), 1861–1868.

Exploring Dialogic Feedback Practices in English Writing for Academic Purposes

Alda Fitrianiingsih^{1*}, Sri Lestari²

^{1,2}English Language Education, Faculty of Teacher Training and Education, Universitas Esa Unggul, Jakarta, Indonesia

aldafitrianiingsih1213@student.esaunggul.ac.id; sri.lestari@esaunggul.ac.id

*Correspondence author

Abstract: Dialogic feedback has been widely discussed in EFL contexts, limited research has examined its practical implementation and students' perceptions in undergraduate academic writing classes in Indonesian higher education. Therefore, this study aims to address this gap by providing empirical evidence from a regular classroom setting. Using a qualitative case study design, data were collected through classroom observations, semi-structured interviews with one lecturer and ten students, and document analysis. The participants were selected through purposive sampling from an undergraduate English Education program to ensure relevance to the research focus. Data were analyzed using thematic analysis following Braun and Clarke's framework to identify patterns across observation, interview, and document data. The implementation followed Er's (2020) three-phase framework: preparation, implementation, and follow-up. The study revealed that in the preparation phase, the teacher selected tasks aligned with learning goals and fostered an open classroom atmosphere. The implementation phase involved interactive discussions and open-ended questioning to encourage reflection and self-revision. The follow-up phase focused on monitoring students' revisions and providing additional clarification. Findings also indicate that students generally perceived dialogic feedback as supportive, interactive, and beneficial for improving writing skills, though some reported feelings of stress or anxiety. The study concludes that dialogic feedback enhances motivation, critical thinking, and academic writing quality, but requires active student engagement and consistent teacher facilitation.

Keywords: dialogic feedback; academic writing; EFL learners; implementation; perception

Submitted: 30 November 2025; Received in revised form: 18 December 2025; Accepted: 23 December 2025;
Published regularly: 31 December 2025

This is an open access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Fitrianiingsih, A., Lestari, S. (2025). Exploring Dialogic Feedback Practices in English Writing for Academic Purposes. *Jurnal Ilmiah Lingua Idea*, 16(2), 174-190. <https://doi.org/10.20884/1.jli.2025.16.2.18650>

Introduction

Dialogic feedback is crucial for encouraging students to participate actively in their learning process. It has been widely used by practitioners to improve understanding and retention of information (Er, 2020; Ajjawi & Boud, 2018; Maheshi et al., 2024). Dialogic feedback is an interactive process that fosters a two-way communication channel between teachers and students, enhancing engagement and learning outcomes (Maheshi et al., 2024). According to Lichtenberger-Majzikné & Fischer (2017), dialogic feedback occurs because there is a recipient of information and an informant. It aims to improve the quality of classroom conversation. This requires a classroom atmosphere that emphasizes collaboration, active listening, questioning, and critical thinking by students (Alexander, 2018). Gillies (2016) posits that the classroom environment should be friendly and collaborative, where students can speak personally and understand each other. When feedback transitions from one-way to dialogic, it fosters a richer collaborative environment between students and teachers. However, the practice of dialogic feedback remains a concern, particularly in English writing classes.

Implementing dialogic feedback in the English classroom is challenging due to various factors, especially the time and resource limitations teachers encounter. In large classes, providing meaningful and individualized feedback to each student can be a waste of time, making it difficult for teachers to engage in the deep dialogue necessary for effective learning (Carless & Boud, 2018). In addition, factors which affect the process of receiving feedback can be influenced by students' emotional and psychological factors. In this case, students perceive feedback as judgmental rather than supportive of their skills which can result in students feeling insecure and lacking motivation, so they are reluctant to engage in feedback dialogue (Hill et al., 2021). In Zhang (2023) study, the problem found was the influence of dialogic feedback in English classes which have differences in language proficiency levels. On the other hand, previous researchers have shown several benefits of dialogic feedback, such as increasing motivation and achievement (Cagliosi et al., 2023), improving the collaborative environment (Gillies, 2016), and encouraging students to consider their understanding (Maheshi et al., 2024).

The problems faced by students in writing academic texts can be overcome by dialogic feedback in producing high-quality academic texts, especially due to their lack of ability to write effectively. Kartchava (2017) points out that in academic writing classes, teacher one-way feedback is dominant, even though students need the opportunity to respond to the teacher's comments. Shyness, importing structures from their original language, lack of confidence in themselves, and a limited vocabulary are all common problems that may limit their ability to communicate effectively and clearly in English (Saeed & Al Qunayeer, 2022). These challenges are especially noticeable in the university setting, as students struggle to generate high-quality academic writing (Rahman et al., 2024). Addressing these challenges requires dialogic feedback that helps students overcome linguistic and psychological barriers, allowing them to confidently meet academic writing expectations.

Dialogic feedback in English academic writing classes is frequently used through interactive and collaborative dialogue between students and teachers. Rather than offer a one-way evaluation, teachers encourage students to reflect on their comprehension, examine their views,

and explore the reasoning behind comments (Jennifer & Harry, 2020). This form of dialogic feedback promotes critical thinking (Manalo, 2020), improves students' knowledge and understanding of their work (Steen-Utheim & Wittek, 2017), and encourages active participation in the learning process (Van der Kleij et al., 2019). Dialogic feedback is considered to be able to increase students' enthusiasm to be engaged in the learning and teaching process, and the direct discussion and evaluation of assignment drafts improve learning behavior and achievement among students (Jennifer & Harry, 2020).

Previous research on dialogic feedback is numerous, but its application in English academic writing classes for EFL students is still limited. Several research findings have shown its benefits in enhancing motivation, collaboration, and reflective thinking (Cagliesi et al., 2023; Gillies 2016; Maheshi et al., 2024). However, the practical use of dialogic feedback in academic writing classes for Indonesian university EFL students has not been widely examined. Therefore, this study aims to explore how dialogic feedback is applied in English academic writing, with a focus on teaching strategies and students' perceptions.

The Nature of Dialogic Feedback

In general, dialogue refers to a discussion between two or more people. According to Zhang (2023), dialogue affects our cognitive development because dialogue is the basis of communication that functions to shape our language and thought processes. Building on this, Filius et al. (2018) provide insight into how dialogue in feedback contexts can be deepened when students actively respond or "ask back" after receiving feedback, it strengthens the two-way interaction.

Several studies have interpreted dialogic feedback as a process that fosters communication and interaction between teachers and students. Lichtenberger-Majzikné & Fischer (2017) describe dialogic feedback as a tool used by teachers to promote active student participation through mutual information exchange. Similarly, Gillies (2016) emphasized that dialogic feedback is inherently collaborative and interactive, with a specific emphasis on the importance of active listening.

Reflective and constructive dialogic feedback consists of teachers providing remarks that support students in evaluating their work and implementing significant improvements, promoting a growth mentality (Muthukrishnan et al., 2024). As stated by Manalo (2020), feedback should be presented as a helpful dialogue that encourages students to reflect on their academic decisions, improve their skills, and accept responsibility for their learning development. The success of dialogic feedback depends on the extent to which teachers and students engage collaboratively in the learning process (Steen-Utheim & Wittek, 2017; Adie et al., 2018).

The Phases of Dialogic Feedback

In academic advancement, proper goal-setting is necessary to build effective learning environments. Er (2020) stated that dialogic feedback consists of three stages: preparation, implementation, and follow-up. By setting these goals at the beginning, teachers are expected to create a learning environment where students are actively involved, understand the feedback given, and use it effectively to improve their academic performance.

The preparation phase is crucial for establishing clear goals and aligning feedback with learning objectives (Maheshi et al., 2024). During the implementation phase, teachers initiate feedback discussions using open-ended questions that encourage reflection, recognize strengths, and guide meaningful revisions (Manalo, 2020; Jennifer & Harry, 2020). In the follow-up phase, students' revised work is examined to ensure improvement, and additional clarification is provided when necessary to support continuous learning and academic progress (Cagliesi et al., 2023).

Challenges, Weaknesses, and Strengths of Dialogic Feedback

Implementing dialogic feedback in large classes poses a considerable challenge, especially with regard to personalized interactions. Due to the number of students and time constraints, teachers often find it difficult to provide individualized feedback, which can reduce the effectiveness of dialogic interaction (Maheshi et al., 2024; Er, 2020; Carless & Boud, 2018). The effectiveness of dialogic feedback is also influenced by the quality of interaction, student participation, and teachers' scaffolding skills (Tam, 2020; Henderson et al., 2019).

Students' emotional factors such as anxiety and fear of criticism can further hinder participation and learning progress (Rahman et al., 2024). Despite these challenges, dialogic feedback fosters active student engagement by allowing students to clarify, negotiate, and apply feedback, which improves academic skills, critical thinking, motivation, and self-confidence (Alexander, 2018; Arinda & Sadikin, 2021; Maheshi et al., 2024; Cagliesi et al., 2023).

Strategies to Implement Dialogic Feedback

Utilizing dialogic feedback requires innovative strategies that promote two-way, reciprocal interaction between teachers and students (Hibert et al., 2023; Maheshi et al., 2024). Teachers can manage time effectively by prioritizing key feedback points, using group discussions, and integrating technology such as audio recordings, videos, and digital platforms to extend dialogue beyond the classroom (Carless & Boud, 2018; Pitt & Winstone, 2020; Willis et al., 2021).

Finally, addressing emotional challenges and encouraging student engagement are essential to effective dialogic feedback. By providing preparation guides, specific prompts for assignments, and open-ended feedback activities, teachers can create a supportive learning environment (Jennifer & Harry, 2020). Positive feedback and building trust can also ease students' anxiety and increase their own self-confidence, as well as encourage them to actively participate in the feedback process (Rahman et al., 2024).

Dialogic Feedback and Motivation

Dialogic feedback is essential to increase motivation, build self-confidence, and encourage active engagement in students' learning. Involving students in the feedback process helps them feel supported rather than judged, resulting in increased self-confidence and academic performance (Cagliesi et al., 2023). Motivation influences students' persistence, effort, and response to feedback, and personalized dialogic feedback helps students focus on their academic development (Maheshi et al., 2024; Zhang, 2023).

Dialogic feedback supports students' self-efficacy by helping them achieve specific learning goals based on the relationship between motivation and approach (Cagliesi et al., 2023). Students better understand their progress and areas for improvement when they receive constructive and personalized feedback. This belief encourages them to participate more actively in the learning process. Manalo (2020) also said that students are motivated and feel more responsible for their learning when they receive dialogic feedback. Through interactive discussions, students develop critical thinking and intellectual engagement (Alexander, 2018).

Dialogic Feedback in Academic Writing

Both oral and written dialogic feedback are possible, depending on the various learning needs and teaching context. Written feedback is described by Zhang (2023) as a one-way method in which teachers provide criticism and suggestions to students through written comments. While oral feedback, according to Henderson et al. (2019), is a type of interactive feedback that allows students and educators to talk directly about real-life assessment tasks. In their findings, this approach allows students to understand their strengths and weaknesses because of the dialogue provided directly.

Dialogic feedback focuses on the interactive process between the teacher and students by implementing an interactive understanding focus. Dialogic feedback in writing assignments begins with the teacher providing feedback on students' drafts, then continues with providing revision guidance, providing examples, and clarifying misunderstandings in the form of oral feedback (Rahman et al., 2024). Similarly, Wingate (2019) emphasizes oral feedback, this process includes discussing comments given by teachers or peers and evaluating comments to improve the draft iteratively. A structured approach is needed in developing students' writing skills such as feed-up (clarifying expectations), feed-back (providing specific feedback on the draft), and feed-forward (guiding future revisions) (Schillings et al., 2018).

Methods

This study used a qualitative method to gain an in-depth understanding of teachers' use of dialogic feedback and students' perceptions in Writing for Academic Purposes. A qualitative

approach allowed the researcher to analyze complex situations by examining participants' experiences, behaviors, and opinions (Busetto et al., 2020). The study explored the dynamics of dialogic feedback and explained how teachers implemented feedback strategies, as well as the factors influencing student motivation in English academic writing. In line with the research aim stated in the introduction, this study focused on how dialogic feedback was implemented in English academic writing classes, with particular emphasis on teaching strategies and students' perceptions of the feedback process. A qualitative case study was selected because it provided a deeper understanding of how dialogic feedback was implemented in the classroom, allowing examination of teacher–student interactions and aspects that influenced students' performance. This approach offered broader insights into the educational context and highlighted the technical processes, observed effects, and challenges of dialogic feedback.

This research focused on dialogic feedback strategies used by teachers in Writing for Academic Purposes, involving both teachers and students to capture interactional processes. The teacher served as the primary feedback provider, while students acted as recipients influenced by its application. To investigate classroom dynamics, the researcher documented teacher–student interactions with a focus on dialogic feedback and its contribution to critical thinking. Interviews with the teacher explored teaching philosophies, feedback strategies, and task design aligned with academic goals. Students participated voluntarily, offering insight into their perceptions of the feedback process. Purposive sampling was used based on research purposes and logistical considerations (Mack et al., 2005).

Three data collection techniques were used: observation, semi-structured interviews, and document analysis. Data validity was ensured through triangulation and thematic analysis based on Braun and Clarke (2006). Member checking and detailed field notes strengthened credibility and transparency.

Observation

Classroom observations were conducted with full participant consent and were video-recorded to capture detailed behavior, nonverbal gestures, and teacher–student interaction. Each two-hour session was reviewed twice for accuracy. Tools included a video recorder, observation checklist, and field notes. The checklist followed dialogic feedback criteria based on Er (2020), observing teacher feedback methods, student responses (Alexander, 2018; Adie et al., 2018; Steen-Utheim & Wittek, 2017), non-verbal reactions, and follow-up clarification (Cagliesi et al., 2023; Hill et al., 2021). Three observation sessions were conducted from the beginning to the end of the writing process. Consistent with Mack et al. (2005), the researcher minimized distractions by sitting quietly at the back of the classroom.

Semi-Structured Interview

Semi-structured interviews explored the application of dialogic feedback and students' perceptions in Writing for Academic Purposes. Interview questions were based on Er's phases: preparation, implementation, and follow-up. Additional exploration included open-ended

questioning, constructive feedback, and technology use. Interviews were conducted privately with the teacher and ten students, either in person or online depending on preference. With consent, all interviews were audio-recorded for accurate transcription. Each session lasted 40–60 minutes and used Bahasa Indonesia to ensure clear communication.

Document Analysis

Document analysis was used to examine classroom-related documents that provide insights into the implementation and effect of dialogic feedback. This includes lesson plans, students' notes on feedback, and students' writing results. According to Morgan (2022), qualitative document analysis is a valuable method to investigate how documents reflect practices, values, and educational processes.

The document analysis aimed to identify how dialogic feedback goals are articulated in instructional materials and how students apply teacher dialogic feedback in their revisions. Documents were selected based on relevance, authenticity, and their ability to reflect the phases of dialogic feedback (preparation, implementation, follow-up). The purpose of this document analysis was to explore how teachers planned and embedded dialogic feedback in their teaching materials, and to investigate how students internalized and applied this feedback in the process of writing for academic purposes. Overall, this document analysis enriches the data collected through observations and interviews by offering concrete evidence of dialogic feedback in practice.

Data Analysis Techniques

The selection of data analysis methodology used in this study was thematic analysis, which helped identify themes and patterns in qualitative data and understand respondents' ideas, feelings, and actions (Braun and Clarke, 2006). The analytic procedure was divided into six stages: familiarization with the data, generating initial codes, theme search, theme review, theme definition and naming, and report writing.

Thematic analysis was applied to data from classroom observations, semi-structured interviews, and questionnaires, following Braun and Clarke (2006) six steps. Data familiarization involved reviewing video recordings, transcripts, and questionnaire responses multiple times to gain a comprehensive understanding of the data. During the coding phase, key elements such as teacher feedback strategies, student responses, and perceptions were labeled and categorized.

Following the familiarization stage, the researcher conducted a systematic coding process using pre-established categories derived from the student interview protocol. These categories reflect core elements of dialogic feedback and served as a lens for identifying recurring patterns in the data. The first category includes several components: emotional reactions related to goal understanding (ER-UG), behavioral reactions during interactive feedback discussions (BR-IFD),

behavioral reactions related to technology use (BR-UT), cognitive reactions when acting on feedback and seeking clarification (CR-AOF), and perceptions related to dialogic feedback (DFP).

In the theme identification phase, related codes were grouped into overarching categories. In the subsequent definition and naming phase, the themes were finalized with appropriate and descriptive labels. In the final report writing phase, these themes were synthesized into a coherent analysis, providing a comprehensive understanding of the implementation and perception of dialogic feedback in the context of English academic writing.

To ensure clarity and consistency in organizing qualitative data, a coding system was developed to identify the source of each quote during the analysis process. Each source of data was labeled according to its origin: teacher statements, actions, and feedback were coded with the letter “T”, while student contributions were coded using their initials. To preserve anonymity while still allowing the tracking of individual perspectives, each student was assigned a specific code. In addition, every data point was tagged with the session in which it was collected, indicated as S1 for Session 1, S2 for Session 2, and so forth.

Results

This study examines students' perspectives on dialogic feedback in an academic English writing course. Data were collected through six classroom observations from May to July 2025 during a Research Methods course in the English Language Education Study Program at a private university in Tangerang, Indonesia. One instructor and ten students participated. Although the course contained 16 meetings, only six sessions were observed due to time constraints.

Data Description

Classroom observations and document analysis were supported by a course lesson plan outlining objectives, instructional materials, and feedback methods. Participants provided consent for video recording, and structured checklists as well as field notes based on Er's dialogic feedback phases were used. The observations centered on three main phases—preparation, implementation, and follow-up while student responses were categorized into emotional, cognitive, and behavioral aspects.

Research Findings

This study addressed two research questions:

- (1) How dialogic feedback was implemented in the class, and
- (2) How students perceived it.

Findings from observations, interviews, and documents indicated that dialogic feedback was implemented through teacher-led questioning, writing reviews, and follow-up clarification,

especially in sessions 7, 8, and 14. Students generally responded positively, remained attentive during peer feedback, and demonstrated active engagement through listening, questioning, and participation.

Dialogic feedback was implemented in four sessions (7–10) and followed the phases of preparation, implementation, and follow-up. In the preparation phase, the teacher aligned learning tasks with students' writing progress, such as designing a literature review (S7) and developing a research design (S8). While the teacher did not explicitly state the overall feedback objectives at the start of each session, comments were made in relation to the correlation between students' writing and the session topic. For example, in S8 (research design), the teacher advised student Dn, *"When you want to use the RQ, it means there is a justification. So, write your justification in the research method."* Similarly, in S9 (previous study), the teacher told the same student, *"You already know the importance of teacher talk, just talk to the section. No need to beat around the bush. The specifics of the teacher talk strategy don't need to be written in the introduction, but in the previous study."*

Observational data showed that the teacher created a respectful and open atmosphere, while classroom environment was arranged informally, with students free to choose their seats. The teacher also instructed that those who wished to consult should come to the front of the teacher's table, creating a more personal space for dialogue. This was reflected in S7 (literature review) when student N approached the teacher and requested, *"Sir, later if you want to comment, please don't speak loudly, just speak softly so only I can hear."* In the interview, the teacher also said, *"I give myself and help those who ask. If they don't ask, I just ignore them."* Such interactions indicated a level of comfort that supported more open and individualized feedback exchanges.

In the implementation phase, feedback was interactive and guided by open-ended questions that encouraged students to explain their reasoning. For example, T-S9 gave personalized feedback to Student Nt by asking, *"Can you explain how this paragraph connects to your main argument?"* Then Nt replied, *"The second sentence continues the topic of the first sentence, sir. Oh, I forgot to add a conjunction at the beginning, sorry sir."*

The teacher's interview supported these observations, noting that his goal was to *"Make students realize what works and what does not by making them talk through it."* The teacher intentionally avoided direct correction, instead asking guiding questions or offering temporary suggestions that prompted students to self-correct or reconsider their choices. They either say *"Oh, I see"* or immediately make changes to their drafts in replies to the suggestions session.

The students either say *"Oh, I see"* and immediately make changes to their drafts in response to the suggestions session. Specifically, researchers observe that this feedback cycle is maintained during the follow-up phase. Insights in the classroom after finishing the S8 midterm, a lot of students submitted updated versions of their work based on comments received before the exam. The teacher responded to students with more remarks, highlighting my areas of

improvement. A follow-up was obviously a component of the procedure, according to the teacher, who added, "I checked it directly while being scolded... I have the standard." It reaffirms the instructor's commitment to upholding high standards in instruction and implies that feedback is given to the students as part of their classes.

The observation and interview data showed that the implementation of dialogic feedback followed three phases with distinct thematic codes. In the preparation phase, the teacher aligned tasks with students' ongoing drafts, such as designing a literature review and research design, while fostering a supportive environment through informal seating and personal consultation, which reflected the codes of PP-TR, PP-GC, and PP-CE. During the implementation phase, feedback was delivered through open-ended questions that encouraged students to explain their reasoning and revise their drafts independently (IP-DQ: Dialogic Questioning, IP-CE: Clarification of Expectation). Finally, in the follow-up phase, students revised and resubmitted their work after feedback, and the teacher provided further comments to reinforce standards (FU-RU: Revision Uptake, FU-MP: Monitoring Progress). These findings indicate that dialogic feedback was applied in a structured way that combined correction with developmental support, encouraging students to engage critically and improve their academic writing performance. The follow-up phase showed consistent revision uptake. Many students submitted updated drafts after midterm feedback, and the teacher reviewed their work directly, emphasizing standards and needed improvements. The coded data (PP-TR, PP-GC, PP-CE, IP-DQ, IP-CE, FU-RU, FU-MP) confirmed the structured use of dialogic feedback, showing that students engaged critically and improved their writing through iterative dialogue.

Using thematic analysis, five themes emerged from classroom observations and interviews with eight students and the teacher. The familiarization and coding process reflected patterns related to questioning strategies, individualized instruction, minimal technology use, and varied emotional reactions.

The first theme, Emotional Reaction in Understanding Goals (ER-UG), showed that all students received clear instructions and step-by-step guidance, supported by materials on Google Drive and explicit session objectives. This aligns with Carless (2018), who emphasizes clarity as fundamental to feedback dialogue.

The second theme, Behavioral Responses in Feedback Discussions (BR-IFD), revealed strong interaction. Students engaged in two-way discussions, asked questions, and received counter-questions using the Socratic method, supporting Steen-Utheim & Wittek (2017) but showing more consistent interaction than some earlier findings.

The third theme, Behavioral Responses in Use of Technology (BR-UT), showed limited reliance on digital tools. Only one student reported using Google Docs or Excel, and most feedback was conducted face-to-face. This differs from studies highlighting increased use of digital feedback tools but aligns with Erkan Er's (2020) emphasis on direct interaction.

The fourth theme, Cognitive Responses in Acting on Feedback (CR-AOF), demonstrated that students revised their writing, sought clarification, and received repeated explanations until they understood. This supports Adie et al. (2018), highlighting cognitive engagement as central to feedback uptake.

The fifth theme, Dialogic Feedback Perception (DFP), revealed that students viewed feedback as helpful and motivating, though some experienced stress, insecurity, or overthinking when the feedback was highly detailed. Despite emotional tension, students acknowledged its academic benefits and improvement in critical thinking, consistent with Steen-Utheim & Wittek (2017).

Most students (87.5%) found dialogic feedback motivating, while 12.5% experienced stress. All students demonstrated revision uptake and engagement. Document analysis supported these findings, showing improved topic focus, structure, and use of literature from midterm to final drafts.

Discussion

This study explored how dialogic feedback was implemented in an English writing for academic purposes class and how students perceived these practices. The findings showed that dialogic feedback played a significant role in shaping students' writing development, especially through continuous interaction across the preparation, implementation, and follow-up phases. This aligns with the study's original objectives by demonstrating that dialogic feedback not only supported students' academic writing skills but also influenced their emotional, behavioral, and cognitive engagement.

The Implementation of Dialogic Feedback in English Writing for Academic Purposes

The results revealed that dialogic feedback was implemented through structured phases that supported learning, and the Discussion highlights why these features were meaningful. The preparation phase showed that the teacher designed tasks aligned with the project-based learning method and session goals, including authentic writing assignments and a final proposal seminar. Although the teacher did not explicitly state feedback objectives, feedback was always tied directly to the writing component discussed that day. This mattered because students could immediately link comments to their ongoing drafts, making feedback more purposeful and context-based.

Examples from classroom dialogue, such as the teacher's discussion with Dn in S8 about research justification and the conversation with N about sentence cohesion, illustrate how feedback served as a clarification tool rather than evaluation. These interactions show why dialogic feedback was effective in this setting: it guided students to recognize gaps in reasoning or structure through questioning, not correction. This supports the idea that dialogic feedback in this class served as a process of co-construction in meaning-making rather than passive reception.

The implementation phase demonstrated the significance of open-ended questioning and personalized comments. The teacher intentionally adopted a Socratic approach, prompting students to think through their choices. Students' statements such as Student D's description of "direct dialogue, comments to the point with the solutions" show why this method influenced their writing: it pushed them to engage metacognitively, interpret writing decisions, and adjust based on reasoning rather than memorization. However, proactive students benefited more, which suggests that dialogic feedback may not be equally accessible to quieter learners. This difference highlights the contextual challenge of dialogic practices: they rely strongly on students' willingness to engage.

The follow-up phase showed that students revised their drafts and made visible improvements in structure, clarity, and critical organization. This is significant because it demonstrates feedback uptake, showing that dialogic exchanges were not isolated moments but part of a continuous learning cycle. Students' comments such as F stating that feedback was "explained repeatedly until I understood" show why the iterative process helped deepen comprehension. The teacher's note that students who engaged more were "better but also more stressed" demonstrates that dialogic feedback carries emotional weight, which can support improvement but also create pressure. This duality is important because it highlights both the benefits and emotional demands of dialogic feedback.

Document analysis supported the significance of this process: students' drafts showed clear improvement, indicating not only understanding but also behavioral action. Therefore, implementation of dialogic feedback in this class met the research objectives by uncovering a feedback process that was interactive, reflective, and improvement-oriented, even though challenges remained with student participation and emotional readiness.

A notable point is that students' cultural respect for authority influenced how feedback was received. Even within a dialogic approach, some students accepted teacher comments without negotiation. This difference suggests that cultural context shapes the interaction, meaning dialogic feedback may function differently across learning environments.

Students' Perception of Dialogic Feedback

Students' perceptions demonstrated why dialogic feedback was valued and how it shaped their learning. Students felt more involved when assignments were discussed regularly, showing that dialogic feedback supported engagement, consistent with project-based learning expectations. They also indicated that clear focus and guidelines such as materials on Google Drive—helped them understand the purpose of each task and anticipate feedback, reducing uncertainty.

The environment established by the teacher contributed to students' perceptions. Students described the class as respectful and inclusive, enabling active exchange of ideas. For example, student A noted "two-way discussion with the teacher and frequent exchange of opinions," showing that dialogic feedback supported confidence and participation. However, several students still felt pressured during discussions, demonstrating that emotional responses were

part of the feedback experience. The significance of this finding is that emotional readiness influences how deeply students engage with dialogic feedback.

During implementation, students appreciated interactive questioning, perceiving the teacher as a guide rather than an evaluator. This perception is important because it explains why they were willing to revise their work: they felt supported rather than judged. Students also showed cognitive engagement by asking for clarification, reconsidering topics, and revising structure. Their behaviors recording feedback, bringing annotated drafts, and sharing writing samples highlight why dialogic feedback worked effectively in this class: it encouraged students to take responsibility for their improvement.

In the follow-up phase, students applied feedback by revising drafts, identifying weaknesses, and improving argumentation. Student F's statement that explanations were repeated until they understood shows that dialogic feedback helped clarify writing concepts more deeply than written comments alone. This demonstrates how dialogic practices strengthened comprehension and supported higher-order thinking. Overall, students perceived dialogic feedback as constructive, supportive, and academically useful. Although some experienced stress, they still viewed the process as essential to improving their writing skills. These perceptions relate directly to the research questions by revealing why dialogic feedback was impactful and how it shaped students' emotional and cognitive engagement with writing.

Conclusion

This study sought to investigate the application of dialogic feedback and how students view its usage in an English writing for academic purposes class. The primary aim of the study was to explore both the instructional practices of dialogic feedback and students' responses to its implementation within an Indonesian EFL context. The research focused on understanding not only how dialogic feedback was carried out in the classroom but also how it influenced students emotionally, cognitively, and behaviorally. The findings demonstrate that while dialogic feedback aligns with international theories of equal participation, in practice, cultural respect for authority shapes how learners engage with teachers' feedback. These insights suggest that dialogic feedback models must be adapted to local contexts rather than applied uniformly across different educational cultures.

In terms of practice, the study offers feasible classroom strategies such as aligning tasks with students' drafts, using open-ended questioning, and providing ongoing follow-up support. These strategies can help teachers implement dialogic feedback in a structured and supportive manner. Overall, the conclusion addresses the research aim and questions by demonstrating that dialogic feedback, when implemented consistently and responsively, can enhance students' academic writing development while also fostering engagement and reflective learning.

Limitation of the Study

Although dialogic feedback was shown to be effective, student engagement varied depending on their willingness to approach the teacher. This indicates that dialogic feedback may not equally

benefit all students, particularly those who are less confident or hesitant to initiate interaction. Additionally, the findings are context-specific and based on a limited number of participants, which may affect the generalizability of the results.

Author Contribution Statement

Alda Fitriyaningsih: Conceptualization and Research Design; Data Curation and Investigation; Methodology; Project Administration; Writing - Original Draft; Writing - Review & Editing. **Sri Lestari:** Writing - Review & Editing; Validation, Visualization.

REFERENCES

- Adie, L., Kleij, F. Van Der, & Cumming, J. (2018). *The development and application of coding frameworks to explore dialogic feedback interactions and self-regulated learning*. 2007. <https://doi.org/10.1002/berj.3463>
- Ajjawi, R., & Boud, D. (2018). Examining the nature and effects of feedback dialogue. *Assessment and Evaluation in Higher Education*, 43(7), 1106–1119. <https://doi.org/10.1080/02602938.2018.1434128>
- Alexander, R. (2018). Developing dialogic teaching: genesis, process, trial. *Research Papers in Education*, 33(5), 561–598. <https://doi.org/10.1080/02671522.2018.1481140>
- Arinda, P., & Sadikin, I. S. (2021). *Dialogic Feedback To Promote Deep Learning For Efl Speaking Learners In Online Learning Environment : Students ' Voices*. 4(5), 803–813.
- Busetto, L., Wick, W., & Gumbinger, C. (2020). How to use and assess qualitative research methods. *Neurological Research and Practice*, 2(1). <https://doi.org/10.1186/s42466-020-00059-z>
- Cagliesi, G., Batishcheva, L., & Sanmartin, A. (2023). Designing Feedback Spirals To Motivate And Promote Student Learning. *Journal of Perspectives in Applied Academic Practice*, 11(2), 47–61. <https://doi.org/10.56433/jpaap.v11i2.536>
- Carless, D., & Boud, D. (2018). The development of student feedback literacy: enabling uptake of feedback. *Assessment and Evaluation in Higher Education*, 43(8), 1315–1325. <https://doi.org/10.1080/02602938.2018.1463354>
- Djalilova, S. (2019). *Dialogic feedback and its effects on English language learners ' writing development : a case study*.

- Enita, S., & Sumardi, S. (2023). Dialogic Feedback on Graduate Students' Thesis Writing Supervision: Voices of Indonesian Graduate Students. *AL-ISHLAH: Jurnal Pendidikan*, 15(1), 487–496. <https://doi.org/10.35445/alishlah.v15i1.2614>
- Erkan Er, Y. D. & D. G. (2020). *A Collaborative Learning Approach to Dialogic Peer Feedback: A Theoretical Framework*. 1–15.
- Filius, R. M., de Kleijn, R. A. M., Uijl, S. G., Prins, F. J., van Rijen, H. V. M., & Grobbee, D. E. (2018). Strengthening dialogic peer feedback aiming for deep learning in SPOCs. *Computers and Education*, 125 (December 2017), 86–100. <https://doi.org/10.1016/j.compedu.2018.06.004>
- Gillies, R. M. (2016). Dialogic interactions in the cooperative classroom. *International Journal of Educational Research*, 76, 178–189. <https://doi.org/10.1016/j.ijer.2015.02.009>
- Henderson, M., Ryan, T., & Phillips, M. (2019). Assessment & Evaluation in Higher Education The challenges of feedback in higher education. *Assessment & Evaluation in Higher Education*, 0(0), 1–16. <https://doi.org/10.1080/02602938.2019.1599815>
- Hibert, A, Phillips, M, Gasevic, D, Pantic, N, Maclean, J & Tsai, Y.-S. 2023. (2023). *Dialogic feedback in online teaching: Implications for teacher education*. <https://doi.org/10.14742/apubs.2023.651>
- Hill, J., Berlin, K., Choate, J., Cravens-Brown, L., McKendrick-Calder, L., & Smith, S. (2021). Exploring the emotional responses of undergraduate students to assessment feedback: Implications for instructors. *Teaching and Learning Inquiry*, 9(1), 294–318. <https://doi.org/10.20343/teachlearning.9.1.20>
- Ishraga Bashir Mohammed Elhassan, M. I. A. (2017). *The Impact of Dialogic Teaching on English Language Learners' Speaking and Thinking Skills*. 8(December), 49–67. <https://doi.org/10.24093/awej/vol8no4.4>
- Jennifer, H., & Harry, W. (2020). Improving the student learning experience through dialogic feed-forward assessment. *Assessment and Evaluation in Higher Education*, 45(1), 82–97. <https://doi.org/10.1080/02602938.2019.1608908>
- Kartchava, H. N. and E. (2017). Corrective Feedback in Second Language Teaching and Learning. In *Corrective Feedback in Second Language Teaching and Learning: Research, Theory, Applications, Implications*. <https://doi.org/10.4324/9781315621432>
- Lichtenberger-Majzikné, K., & Fischer, A. (2017). The Role of Feedback in Developing Reflective Competence. *Practice and Theory in Systems of Education*, 12(3), 119–127. <https://doi.org/10.1515/ptse-2017-0012>

- Maheshi, B., Dai, W., Martinez-Maldonado, R., & Tsai, Y. S. (2024). Dialogic feedback at scale: Recommendations for learning analytics design. *Journal of Computer Assisted Learning*, May, 1–19. <https://doi.org/10.1111/jcal.13034>
- Manalo, E. (2020). Deeper Learning, Dialogic Learning, and Critical Thinking. In *Sustainability (Switzerland)* (Vol. 11, Issue 1). http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PE_MBETUNGAN_TERPUSAT_STRATEGI_MELESTARI
- Marlies Schillings, Herma Roebertsen, Hans Savelberg, D. D. (2018). *A Review of Educational Dialogue Strategies to Improve Academic Writing Skills*. <https://doi.org/10.1177/1469787418810663>
- Morgan, H. (2022). Conducting a Qualitative Document Analysis. *Qualitative Report*, 27(1), 64–77. <https://doi.org/10.46743/2160-3715/2022.5044>
- Pahlevi, M. R. (2024). *A Doctoral Student's Journey And Experiences In Writing A Research Article Through Dialogic Feedback: An Autoethnographic Self-Reflection*. 2(1), 306–312. <https://doi.org/10.36312/jelap.v1i1.3880>
- Muthukrishnan, P., Lan, L. F., Anandhan, H., & D, P. S. (2024). *The Role of Growth Mindset on the Relationships between Students' Perceptions of English Language Teachers' Feedback and Their ESL Learning The Role of Growth Mindset on the Relationships between Students' Perceptions of English Language Teachers' Fee*. October. <https://doi.org/10.3390/educsci14101073>
- Rahman, Md. N., Chowdhury, S., & McCray, D. (2024). *Undergraduate students' voices on the role of tutorial-based dialogic feedback in developing academic writing skills*. 1–18. <https://doi.org/10.32038/frsl.2024.02.01>
- Natasha Mack, Cynthia Woodsong Kathleen M. MacQueen, Greg Guest, E. N. (2005). *Qualitative Research Methods: A Data Collector's Field Guide*.
- Pitt, E and Winstone, N. (2020). *Kent Academic Repository*.
- Saeed, M. A., & Al Qunayeer, H. S. (2022). Exploring teacher interactive e-feedback on students' writing through Google Docs: factors promoting interactivity and potential for learning. *Language Learning Journal*, 50(3), 360–377. <https://doi.org/10.1080/09571736.2020.1786711>
- Steen-Utheim, A. T. (2019). *Students' sense making of feedback Dialogue, interaction and emotions*.
- Steen-Utheim, & Wittek, L. (2017). *Title: Dialogic feedback and Potentialities for Student Learning Author names and affiliations*. <https://doi.org/10.1016/j.lcsi.2017.06.002>

- Tam, A. C. F. (2020). Undergraduate students' perceptions of and responses to exemplar-based dialogic feedback. *Assessment & Evaluation in Higher Education*, 46(2), 268–284. <https://doi.org/10.1080/02602938.2020.1772957>
- Thamrin, N. S., Madya, S., & Putro, N. H. P. S. (2024). Employing multimodal dialogic feedback on EFL tertiary students' writing: Formative assessment framework. *Englisia: Journal of Language, Education, and Humanities*, 11(2), 124. <https://doi.org/10.22373/ej.v11i2.20393>
- Van der Kleij, F. M., Adie, L. E., & Cumming, J. J. (2019). A meta-review of the student role in feedback. *International Journal of Educational Research*, 98(September), 303–323. <https://doi.org/10.1016/j.ijer.2019.09.005>
- Virginia Braun, and V. C. (n.d.). *Using Thematic Analysis in Psychology*. 1–41.
- Willis, J., Gibson, A., Kelly, N., Spina, N., Azordegan, J. M., & Crosswell, L. (2021). *Towards faster feedback in higher education through digitally mediated dialogic loops*. 37(3), 22–37. <https://doi.org/10.14742/ajet.5977>
- Wingate, U. (2019). Journal of English for Academic Purposes 'Can You Talk Me Through Your Argument'? Features of Dialogic Interaction in Academic Writing Tutorials. *Journal of English for Academic Purposes*, 38, 25–35. <https://doi.org/10.1016/j.jeap.2019.01.001>
- Yang, L., Chiu, M. M., & Yan, Z. (2021). The power of teacher feedback in affecting student learning and achievement: insights from students' perspective. *Educational Psychology*, 41(7), 821–824. <https://doi.org/10.1080/01443410.2021.1964855>
- Zhang, J. (2023). *A Study on the Effectiveness of Dialogic Feedback in English Writing*. 2(3). <https://doi.org/10.56397/JLCS.2023.09.11>
- Zhu, Q., & Carless, D. (2018). Dialogue within peer feedback processes: clarification and negotiation of meaning. *Higher Education Research and Development*, 37(4), 883–897. <https://doi.org/10.1080/07294360.2018.1446417>

Exploring Students' Perception of Lecturers' Teaching Styles in Academic Reading Class

Sumdari Uli Arta Siska^{1*}, Hardianti²

^{1,2}English Language Education, Faculty of Teacher Training and Education, Universitas Esa Unggul, Tangerang, Indonesia

sumdari.siska@student.esaunggul.ac.id*; hardianti@esaunggul.ac.id

*Correspondence author

Abstract: This study examines students' perceptions of lecturers' teaching styles at Esa Unggul University, Tangerang, based on five teaching style framework: Expert, Formal Authority, Personal Model, Facilitator, and Delegator. The objectives of the study are to identify the teaching styles preferred by students, explore the reasons for these preferences, and analyze their perceived impact on learning outcomes in English language learning. A qualitative descriptive method with a case study approach was employed. Data were collected from 11 students of the 2023 Academic Reading class through semi-structured interviews and a closed-ended questionnaire using a Likert scale. The data were analyzed using thematic analysis with the assistance of *Atlas.ti* software. The findings reveal that students most strongly favored a combination of the Expert and Delegator teaching styles. The Expert style was appreciated for lecturers' mastery of content, clarity of explanation, and corrective feedback, which enhanced students' confidence and understanding. The Delegator style was valued for encouraging learner autonomy, critical thinking, and collaborative learning, enabling students to take greater responsibility for their academic progress. Additionally, the Facilitator style supported active participation, while the Formal Authority and Personal Model styles provided structure and clear guidance. Overall, students perceived that a balanced integration of expertise, structure, and autonomy contributed to more effective and engaging learning experiences. This study highlights the importance of flexible, student-centered teaching strategies in English language education and provides pedagogical insights for lecturers in higher education.

Keywords: student perception; English language learning; Grasha's model qualitative research; teaching style

Submitted: 30 Nov 2025; Received in revised form: 16 Dec 2025; Accepted: 23 Dec 2025; Published regularly: 31 Dec 2025

This is an open access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Siska, S. U. A., Hardianti. (2025). Exploring Students' Perception of Lecturers' Teaching Styles in Academic Reading Class. *Jurnal Ilmiah Lingua Idea*, 16(2), 191-205. <https://doi.org/10.20884/1.jli.2025.16.2.18652>

Introduction

The history of teacher teaching styles reflects the evolution of education from ancient times to the present. In ancient times, education was informal and direct, with the teacher as the authority who transmitted knowledge (Deci & Ryan, 2000). In the Middle Ages, education became more structured, but still authoritarian, with an emphasis on memorization. The Industrial Revolution in the 19th century brought changes, with the emergence of methods such as Montessori, which emphasized active learning experiences (Reeve, 2006). In the 20th century, theories such as Behaviorism, Cognitivism, and Constructivism began to influence teaching styles, focusing on reinforcement, thought processes, and active learning. In the 21st century, with advances in technology, teaching styles have become more diverse, integrating online learning and collaborative approaches such as project-based learning (Ma, 2021). Over time, teaching styles continue to adapt to meet student needs and the challenges of the times, creating more effective learning environments and supporting students' holistic development (Furrer & Skinner, 2003).

A teaching style is any systematic accumulation of needs, beliefs, and behaviors that faculty manifest in the classroom (Grasha, 2002). The teaching style adopted by an educator plays a crucial role in the effectiveness of the learning process (A. F. Grasha, 1994). According to Anthony Frans Grasha, there are five main teaching styles: Expert, Formal Authority, Personal Model, Facilitator, and Delegator, each of which reflects a teacher's approach to delivering material and managing interactions with students. Understanding these styles helps teachers adapt methods to students' learning needs and the educational context. Additionally, teaching style also outlines a teacher's consistent approach to delivering instruction, engaging with students, and managing the classroom, as described by Grasha's theory in the educational literature reviewed earlier. Also, teaching style can influence how students learn and grasp new ideas, making it an essential part of the learning process in education. Teacher-centered teaching styles (e.g., expert or formal authority) and student-centered styles (e.g., facilitator, personal model, delegator) constitute distinct groups, each with varying impacts on student engagement and performance. A study in elementary school science classes found that facilitator and delegator styles resulted in significantly higher academic achievement than expert or formal authority styles in general science. Furthermore, a literature review in the Indonesian context also revealed that interactive and differentiated teaching styles consistently increased student learning interest compared to traditional lecture-based approaches.

Teachers' teaching styles are related to self-determination theory. Self-Determination Theory (SDT) is a psychological framework that emphasizes the importance of intrinsic motivation and the fulfillment of three basic psychological needs: autonomy, competence, and relatedness (Guay, 2022). Autonomy is the need to feel in control of one's actions and decisions, allowing individuals to act following their values and interests rather than being influenced by external pressures. This sense of self-direction enhances intrinsic motivation, as people engage willingly in activities that resonate with them. Competence refers to the desire to feel effective and capable in one's endeavors, driving individuals to develop skills, overcome challenges, and achieve mastery. When people perceive themselves as competent, they are more likely to embrace new challenges and persist through difficulties, which boosts their self-esteem and confidence. Finally, emphasizes the need for social connections and a sense of belonging, highlighting the importance of meaningful relationships and community. When individuals feel connected to others, they are more inclined to engage in collaborative activities, which enhances their motivation and well-being. Together, the fulfillment of these three needs—autonomy, competence, and relatedness—promotes intrinsic motivation, personal growth, and psychological health (Deci & Ryan, 2000).

In an educational context, a teacher's teaching style can significantly influence student motivation, either by supporting or undermining these needs. Teachers who adopt an autonomy-supportive style encourage students to make choices and take initiative in their learning, leading to higher levels of intrinsic motivation (Reeve, 2006). Furthermore, when teachers provide constructive feedback and set appropriately challenging tasks, they can enhance students' sense of competence. Relatedness, or the sense of connectedness students feel in the classroom, is also crucial; teaching styles that foster. Research indicates that autonomy-supportive teaching styles are positively associated with self-regulated learning behaviors, while controlling teaching styles can lead to decreased motivation among students. For instance, Wang found that teachers who help autonomy support students satisfy their psychological needs, which enhances self-regulated learning and academic performance (Chia, Liu Woon, Keng, John Wang Chee, Ryan, 2016). Similarly, Cheon emphasizes that training teachers to adopt autonomy-supportive styles fosters intrinsic motivation and self-regulated behaviors in students (Cheon et al., 2020). A systematic review by Reeve also summarizes empirical studies showing that autonomy-supportive teaching behaviors—such as listening, providing meaningful rationales, and encouraging student questions—strengthen students' intrinsic motivation and self-regulated learning (Reeve, 2006). Ultimately, the teaching style not only influences immediate learning outcomes but also has long-term implications for students' attitudes toward learning, as those who experience autonomy and support are more likely to develop a lifelong love of learning (Deci & Ryan, 2008). Educators should strive to balance structure and autonomy in their classrooms by providing choice and encouraging collaboration (Reeve, 2006).

Professional development programs ought to underscore the significance of implementing SDT principles to augment students' motivation and educational experiences (Admiraal et al.,

2024). All of the theories above are about figuring out what teaching styles student like best, why they like them, and how they think this teaching style can affect their learning. The theories mentioned above all stress how important it is to know how students like to learn. They look at the different things that affect the preferences and try to figure out why students like some teaching styles more than others. The teacher's preferred teaching style can have a big effect on how well students learn. By learning about what students like, teachers can change how they teach to better fit each student's learning style, which will improve the overall learning experience. This alignment not only makes the learning environment more interesting and effective, but it also helps students do better and be happier with their education. To help all kinds of students succeed in the classroom, it is important to know how different teaching styles affect learning outcomes.

In the context of the English Education Program, one of the major challenges in academic reading classes is the mismatch between lecturers' teaching approaches and students' preferred learning styles. Previous studies have shown that while the concept of learning styles is widely recognized among educators, the empirical evidence supporting the effectiveness of aligning teaching with students' preferred learning styles remains limited (Pashler et al., 2008). However, in practice, many students still perceive that differences between their learning preferences and lecturers' teaching styles can hinder their engagement and comprehension in academic reading classes (Cuevas, 2015). Another issue is that the lack of alignment between learning strategies and students' individual styles often creates barriers in academic reading (Naimie et al., 2010). For example, reflective learners may prefer to read slowly and take notes, while active learners may learn more effectively through discussion and group work. When reading classes are designed without considering these variations, students struggle to apply appropriate strategies, which affects their ability to analyze academic texts critically. This highlights the importance of understanding not only the complexity of academic texts but also the diverse ways in which students approach them.

Furthermore, motivation and confidence in academic reading are strongly influenced by whether students feel their learning preferences are acknowledged. Learners whose styles are supported in class tend to engage more and perform better, while those whose preferences are overlooked often view academic reading as tedious or overly difficult (Pourhosein Gilakjani, 2011). For instance, kinesthetic learners may find it challenging to remain motivated during passive, text-heavy tasks but may thrive in interactive or task-based activities (Shanti Manipuspika, 2020). These issues suggest that difficulties in academic reading are not caused solely by the linguistic complexity of texts but also by the extent to which lecturers' teaching styles accommodate students' learning styles (Reid, 1987). Considering these challenges, it becomes essential to explore how lecturers' teaching styles influence students' experiences in academic reading (A. F. Grasha, 1996). Since students have diverse learning preferences, identifying which type of lecturer's teaching style is most preferred can provide valuable insights for improving classroom practices (Fleming & Mills, 1992). Therefore this research is

going to answer this question: *What type of lecturer's teaching style is preferred by students in academic reading classes?*

Objectives of the Study

The aim of the study is the research's main objective, a statement that explains what the researcher aims to achieve. The aim of the study serves as the general direction of the research and forms the basis for determining the problem formulation, research questions, methods, and data analysis. The aim of the study describes the overall focus of the research, not the detailed steps. The aim of this study is to explore students' perceptions regarding different teaching approaches and to understand how these preferences may influence their motivation, engagement, and learning outcomes in academic reading.

Benefits of the Study

Two categories benefit from this research, namely practical and theoretical. The benefits of this study are evident both practically and theoretically. Practically, the findings are expected to provide valuable insights for lecturers in academic reading classes by identifying the type of teaching style most preferred by students, allowing lecturers to adjust and improve their instructional methods to create a more engaging and effective learning environment. By aligning their teaching style with students' needs, lecturers can enhance students' motivation, participation, and comprehension in reading activities, which may also lead to better academic performance. The results may further serve as a useful reference for curriculum developers and educational institutions in designing professional development programs that focus on strengthening lecturers' ability to employ teaching strategies suited to students' preferences. Theoretically, this research contributes to the existing body of knowledge regarding teaching styles and learner perceptions, particularly in the field of academic reading. It adds empirical evidence that supports or refines established frameworks such as Grasha's Teaching Styles Theory, while also extending its application to language education contexts. Moreover, the study can be a foundation for future researchers who wish to investigate the interplay between teaching styles, student engagement, and learning outcomes, not only in academic reading but also in other skill-based courses within higher education.

Methods

Research Design

In this study, the research approach employed was a qualitative methodology. Quoting from (Creswell & Creswell, 2018) Qualitative methods are defined as research procedures for collecting original data by examining books, articles, and social media texts. Research that investigates and offers a deeper understanding of real-world issues is known as qualitative research (Moser & Korstjens, 2017). However, case study designs are valuable for exploring a bounded system over time, using multiple sources. Together, the use of interviews and the case study method supports the goal of providing a detailed, nuanced understanding of the research

topic. This design makes it possible to explore both the personal and contextual dimensions of the phenomenon, offering insights that are grounded in real-world experience (Hayden, 2023). Ultimately, the descriptive qualitative design enables the researcher to present the voices of participants authentically and respectfully, while also highlighting key themes and patterns that contribute to a deeper understanding of the issue at hand.

Location and Time of Research

This study would examine how the teacher's teaching style is applied by lecturers at the Faculty of English Education. Distributing questionnaires and interviews at the research location, carried out at Esa Unggul University, especially during face-to-face meetings and meeting schedules with lecturers, aims to facilitate the analysis of phenomena in the study. In addition, the research process would be carried out from June to August 2025, with the terms and conditions that apply and are agreed upon by various participants. This aims to ensure that the research runs according to the plan that has been prepared and meets the quality standards that have been set. By determining a specific location and time, it is hoped that this research can be carried out efficiently and effectively to produce findings that are valuable and relevant to the learning methods provided by lecturers to students in the English Education Department.

Research Subjects

This study focuses on the teaching styles of lecturers at Esa Unggul University, focusing on students, with the aim of analyzing the research questions. Participants in this study will be selected based on their major and year. This aims to obtain specific and detailed research answers regarding how students perceive the teaching styles of lecturers on campus and what teaching styles are preferred by students at Esa Unggul University. The selection criteria include active students currently studying at Esa Unggul University, students in the English Faculty who are willing to be interviewed. The students are from the academic reading class, class of 2023 at Esa Unggul University, located in Tangerang. There are 11 participants in this reading class. Participants are still active students at the university, so their insights are very valuable in understanding the lecturers' teaching styles. Informed consent was obtained directly from all participants who will be involved before the study began; this is intended to ensure that participants fully understand the purpose and procedures of the study. Participant involvement in this research was completely voluntary and without any coercion, thus allowing for in-depth data collection while maintaining a thorough understanding of the feasibility of the problem at hand.

Research Instrument

Research instruments would be essential for gathering accurate and reliable information to address research questions. This part focuses on the interview guide and the researcher would be using the closed-ended questionnaire, which covers how it was developed, its structure, its purpose, and how to maintain construct validity. This research uses a descriptive qualitative method, with in-depth semi-structured interviews as its primary instrument. method with

complementary quantitative instruments and Close closed-ended Questionnaire as the supporting. Triangulation data involves utilizing multiple data sources to examine a phenomenon from different perspectives, enhancing the depth and validity of the research findings(Denzin, 1979).

In-depth Semi-structured Interview

The interviews are designed to be flexible, allowing a predetermined set of questions to guide the conversation while also providing space for the researcher to explore new themes and gain deeper insights (Ruslin et al., 2022). This instrument is important because it will be used to answer the "why" and "how" questions behind participants' experiences, providing rich contextual data that cannot be captured through a simple survey. This framework emphasizes conducting in-depth, semi-structured interviews to gather rich qualitative data. Using this method provides a clear structure for exploring the interviewee's personal experiences, opinions, and feelings(Adams, 2015). It highlights building rapport with participants, asking open-ended questions, and allowing the conversation to flow naturally while staying focused on the research topic(Hyman & Sierra, 2016). This process will be defined in appendix to shows the relationship between student perception with the type of teacher teaching style that the student like.

Closed-Ended Questionnaire

Similar to interviews, this closed-ended questionnaire was designed to answer questions that align with the theoretical framework according to Grasha's theory (2002). The scale from this theory was used to determine responses to the five types of teacher teaching styles. Of all the interview questions I've adapted into the questionnaire, I will use only those that address the key points of each teaching style. Using this method, developed by Rensis Likert, it will provide a systematic way to measure attitudes or opinions by asking respondents to indicate their level of agreement or disagreement with a series of statements(Likert, 1932).

In this study, data obtained from the questionnaire were analyzed through a manual data tabulation process. Data tabulation is the process of organizing raw data into tables to make them more systematic, concise, and easy to understand(Kothari,2014). Manual data tabulation is the process of organizing and calculating research data into simple tables to facilitate further analysis. This process does not use specialized statistical software, but is carried out manually with the help of simple tables and basic calculations in Microsoft Excel. In qualitative research, data processing often involves manually calculated tabulation techniques to analyze information obtained from interviews, observations, and documentation. This process begins with systematic data collection, followed by grouping data into relevant categories, thus facilitating inductive analysis and drawing conclusion(Creswell, 2018). Thus, manual tabulation techniques are an effective tool for systematically processing and presenting qualitative data.

To measure students' level of agreement with each statement in the questionnaire, a five-point Likert scale will be used: 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5

= Strongly Agree. This scale will allow for data collection and will encourage comparison of student responses.

Table 1
Focused question for the questionnaire

No.	Type of Teaching Style	Focused Question	Code
1.	Expert Style	Achieve Learning Objectives	Exp5
2.	Authority	1. High Standard Assessing 2. Structured Teaching Approach	Au 2 & Au3
3.	Demonstrator	Demonstrates how to read and analyze complex texts	Dem1
4.	Delegator	The lecturer encourages me to manage my time and work independently	Del3
5.	Facilitator	1. Lecturers provide additional resources 2. Lecturers guide me in improving my reading comprehension	Fa5 & Fa1

Data Collection Techniques

For data collection, the researcher used semi-structured interviews and a closed-ended Questionnaire. To maintain focus and consistency in research, researchers often develop a predetermined list of questions. This carefully crafted set of questions, created before data collection, directly reflects the purpose of the study. By using these pre-planned questions, the researcher ensures that each participant addresses the core topics of interest, allowing for more efficient and comparable analysis of the collected data. For this data collection, the researcher also used a homogeneous sampling. This homogeneous sampling focused on English Department students at Esa Unggul University, Tangerang. This emphasis minimized external factors to focus on the shared teaching experience. I will interview students to gain their opinions on how their lecturers teach in pedagogy classes to reduce bias and maintain consistency in the research(Shaheen et al., 2018).

Data Analysis Techniques

This research used thematic analysis methodology to investigate the data. Thematic analysis is a common way to discover patterns and themes in qualitative research data. This method is easily adaptable and can be applied to a variety of theoretical approaches and research settings (Naeem et al., 2023). The thematic analysis process has several steps: identifying the data,

coding it, formulating research questions, reviewing the data repeatedly, and then demonstrating what the data indicates. Some methods use frameworks or structured diagrams to help build or refine theory within existing research. Braun and Clarke's method emphasizes explicit and implicit meanings, using coding to guide interviews toward emerging themes and assessing each student's readiness for independent learning (Braun & Clarke, 2006).

First, there is an instance in which audio or recording sessions are converted to written text or scripts that incorporate research data. Step two is to read through the transcripts multiple times to arrive at a rich understanding of the answers given by each student or interviewee. Finally, key points are identified and arranged to emphasize salient topics related to the subject. Then, codes are categorized into categories and subcategories, which constitute the main themes and subthemes of the data. This process includes six stages: becoming familiar, coding, searching for themes, reviewing, naming themes, and reporting the findings. The researcher also employed Atlas in this study. Atlas. ti is a software to analyze the qualitative data from the interviews and documents. Atlas. ti software includes features for conducting the storage and analysis of non-numeric data, as well as for detecting significant patterns and themes (Lewis, 2017).

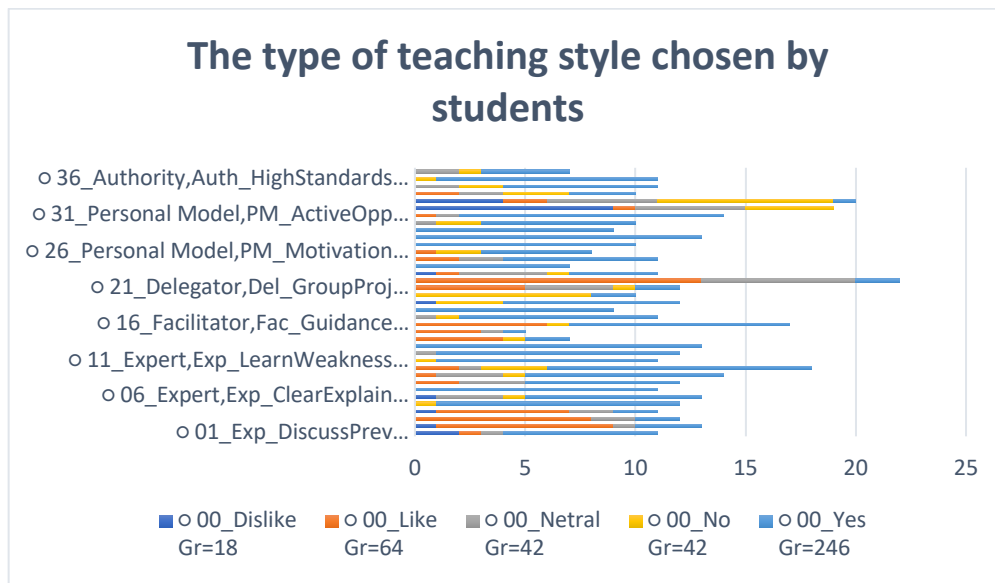
The researcher collected data with inputting the transcript interview and entered it into an Atlas. ti project to start analyzing. After the data was collected, the researcher sorted the information with codes that highlighted the important themes. This coding assisted in ordering the data and in the identification of relationships between the themes across the data set. The researcher wrote a report that highlighted the important results of my analysis when the researcher was done. Atlas. ti helped me code and analyze, and make a nice, clear report with data citations to back up my points. Atlas. ti greatly enhanced the richness and depth of the qualitative analysis by providing more detailed sharing of the content of the material under study. Using Atlas.ti to enhance the analytical quality of the data and academic rigor of the findings will increase the meaningfulness of the findings of this research (Payambarpour, 2013).

Results

Figure 12 presents the types of teaching styles preferred by students. The data from the chart shows that the Expert teaching style emerged as the most frequently selected and favored by the students. This finding is supported by qualitative data obtained from interviews, which further reveal that students did not favor a single teaching style in isolation. Instead, they predominantly preferred a combination of the Expert and Delegator teaching style.

Figure 1

Type of teacher teaching style that students like



The data from the chart clearly indicates that the Expert teaching style is the most frequently chosen and preferred by students. Based on the qualitative interview data, students predominantly preferred and valued a teaching approach that effectively combines two styles: the Expert and the Delegator.

1. Expert Style (The "Guide")

Why they chose it: Students expressed a strong need for a lecturer with deep mastery of the subject. This expertise was crucial because it translated into clear, step-by-step explanations that made complex material manageable. It built trust and credibility, reducing their anxiety. They also highly valued the lecturer's role in providing accurate corrective feedback, ensuring they learned the correct information.

2. Delegator Style (The "Facilitator")

Why they chose it: Students appreciated opportunities to apply knowledge themselves. They found value in group discussions and projects that fostered collaboration and deeper understanding. Furthermore, tasks that required them to analyze articles and provide evidence promoted critical thinking and independence, skills they recognized as essential for their academic future.

In conclusion, the students did not see these as separate choices. They preferred a blended approach where the lecturer's expert knowledge provided a secure foundation (*what to learn*), and delegator methods allowed them to actively develop skills through practice (*how to use it*). This combination effectively built both their competence and their confidence.

Discussion

This study aimed to explore students' perceptions of lecturers' teaching styles and to understand which styles were considered most effective in supporting learning in an Academic Reading class. Overall, the findings indicate that students prefer a balanced teaching approach that integrates strong academic expertise, clear instructional structure, and opportunities for learner autonomy. This combination reflects students' expectations of lecturers not only as sources of knowledge but also as facilitators of independent learning.

From a scientific perspective, the preference for the Expert teaching style highlights the importance of lecturers' mastery of content in shaping students' learning confidence and academic security. Rather than merely receiving information, students rely on lecturers' expertise to clarify complex material and provide accurate guidance. This suggests that, in academically demanding courses such as Academic Reading, students prioritize cognitive clarity and instructional reliability over interpersonal factors. The emphasis on direct corrective feedback further reinforces the role of expert knowledge as a foundation for effective learning.

The positive perception of the Formal Authority style indicates that instructional authority, when applied through clear standards and procedures, is not perceived as restrictive. Instead, it contributes to a structured learning environment that reduces uncertainty and supports student focus. This finding suggests that authority in teaching functions most effectively when it provides academic direction and consistency rather than control, especially in higher education contexts.

Regarding the Facilitator and Delegator styles, students valued opportunities to participate actively, think critically, and take responsibility for their learning. However, autonomy alone was not considered sufficient. Students expected guidance, feedback, and clear expectations alongside independence. This indicates that effective learner-centered teaching involves a balance between freedom and support, allowing students to develop academic skills while maintaining confidence in their learning process.

Overall, the findings are largely consistent with existing perspectives on student-centered teaching, yet they also reveal a contextual difference. In this study, students emphasized academic dimensions—such as clarity, expertise, and structured guidance—more strongly than relational aspects. This suggests that perceptions of teaching styles may be influenced by course type and academic demands. Consequently, this study underscores the need for lecturers to adopt flexible teaching strategies that align academic rigor with opportunities for autonomy, thereby enhancing students' engagement and learning effectiveness in English language education.

Conclusion

This study indicates that students' perceptions of teaching styles in English language education are shaped by the balance between academic rigor and participatory approaches. While students respected the clarity, structure, and reliability offered by the Expert, Authority, and Demonstrator styles, they also emphasized the importance of participation, autonomy, and critical thinking encouraged by the Facilitator and Delegator styles. These findings suggest that effective teaching should not rely on a single style but instead combine structured explanations with opportunities for interaction, collaboration, and independent exploration. To achieve this balance, lecturers are encouraged to adopt concrete, student-centered strategies such as organizing group discussions, posing open-ended questions, providing approachable communication channels, and offering constructive feedback. By integrating these practices, lecturers can create a classroom environment that maintains academic discipline while also fostering confidence, motivation, and active engagement among students.

Limitations

Despite these valuable insights, this study has several limitations. Despite these valuable insights, this study is not without limitations. First, it was conducted within a single English language education program, which may restrict the generalizability of the findings to other institutions or academic settings. Second, the data were collected exclusively through interviews and questionnaires, without incorporating classroom observations or teacher perspectives that could have offered additional triangulation and validation. Third, the study relied on students' self-reported perceptions, which may be influenced by subjectivity and personal bias. These limitations indicate that the results should be interpreted with caution and within the specific context of this research.

In addition, the suggestions for future research could be strengthened. Future studies are encouraged to examine how teaching style preferences may vary across semester levels, or between male and female students, in order to capture more nuanced patterns of perception. It would also be valuable to include teacher perspectives and classroom observations to provide a more comprehensive understanding of how teaching styles are enacted and received in practice. Furthermore, future research could explore how students' preferences for certain teaching styles relate to their academic performance, confidence, or motivation, thereby offering insights into the practical implications of aligning teaching strategies with learning outcomes. Such efforts would not only enhance the validity of findings but also contribute to more contextually grounded recommendations for effective teaching in English language education.

Recommendations

Based on these findings, several recommendations emerge for research, teaching practice, and institutional development. For researchers, future studies should expand to multiple institutions and employ diverse methods such as classroom observations, teacher reflections, and longitudinal tracking of learning outcomes to provide deeper insights into how teaching styles affect students over time. For lecturers, it is recommended to adopt a balanced teaching

approach that combines structured guidance, clear instructions, and academic rigor with opportunities for autonomy, interactive engagement, and approachable communication. For teachers in training, flexibility should be emphasized, encouraging them to adjust their styles to meet students' diverse needs and levels of independence. Finally, for institutions, teacher training workshops should prioritize flexible and student-centered teaching strategies, alongside continuous professional development programs and mentoring initiatives that equip educators to respond effectively to classroom dynamics. Together, these efforts can foster higher student motivation, deeper engagement, and improved learning outcomes.

Author Contribution Statement

Sumdari Uli Arta Siska: Conceptualization and Research Design; Data Curation and Investigation; Methodology; Project Administration; Writing - Original Draft; Writing - Review & Editing. **Hardianti:** Methodology; Writing - Review & Editing; Validation.

REFERENCES

- Adams, W. C. (2015). Conducting Semi-Structured Interviews. *Handbook of Practical Program Evaluation: Fourth Edition*, August 2015: 492–505. <https://doi.org/10.1002/9781119171386.ch19>
- Admiraal, W., Lockhorst, D., Post, L., & Kester, L. (2024). Effects of Students' Autonomy Support on their Self-Regulated Learning Strategies: Three Field Experiments in Secondary Education. *International Journal of Research in Education and Science*, 10(1): 1–20. <https://doi.org/10.46328/ijres.3343>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2): 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Cheon, S. H., Reeve, J., & Vansteenkiste, M. (2020). When teachers learn how to provide classroom structure in an autonomy-supportive way: Benefits to teachers and their students. *Teaching and Teacher Education*, 90, April 2020, 103004. <https://doi.org/10.1016/j.tate.2019.103004>
- Chia, Liu Woon, Keng, John Wang Chee, Ryan, R. M. (2016). Understanding motivation in education: Theoretical and practical considerations. In W. C. Liu, J. C. K. Wang, & R. M. Ryan (Eds.), *Building autonomous learners: Perspectives from research and practice using self-determination theory* (pp. 1–7). Springer. https://doi.org/10.1007/978-981-287-630-0_1
- Cuevas, J. (2015). Is learning styles-based instruction effective? A comprehensive analysis of recent research on learning styles. *Theory and Research in Education*, 13(3): 308–333. <https://doi.org/10.1177/1477878515606621>
- Deci, E. L., & Ryan, R. M. (2000). The “what” and “why” of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4): 227–268.

https://doi.org/10.1207/S15327965PLI1104_01

- Deci, E. L., & Ryan, R. M. (2008). Self-determination theory: A macrotheory of human motivation, development, and health. *Canadian Psychology*, 49(3): 182–185. <https://doi.org/10.1037/a0012801>
- Fleming, N. D., & Mills, C. (1992). Not Another Inventory, Rather a Catalyst for Reflection. To Improve the Academy, 11(1): 137–155. <https://doi.org/10.1002/j.2334-4822.1992.tb00213.x>
- Furrer, C., & Skinner, E. (2003). Sense of relatedness as a factor in children's academic engagement and performance. *Journal of Educational Psychology*, 95(1): 148–162. <https://doi.org/10.1037/0022-0663.95.1.148>
- Grasha, A. F. (1994). A Matter of Style: The Teacher as Expert, Formal Authority, Personal Model, Facilitator, and Delegator. *College Teaching*, 42(4): 142–149. <https://doi.org/10.1080/87567555.1994.9926845>
- Grasha, A. F. (1996). Teaching With Style: The Integration of Teaching and Learning Styles in the Classroom. *Professional & Organizational Development Network in Higher Education*, 7(5): 1–6.
- Grasha, A. F. (2002). Teaching with Style. *Angewandte Chemie International Edition*, 6(11): 951–952., 10–27.
- Guay, F. (2022). Applying Self-Determination Theory to Education: Regulations Types, Psychological Needs, and Autonomy Supporting Behaviors. *Canadian Journal of School Psychology*, 37(1): 75–92. <https://doi.org/10.1177/08295735211055355>
- Hyman, M. R., & Sierra, J. J. (2016). Open- versus close-ended survey questions. Preprint: Scheduled for February 2016, 14(2). https://www.academia.edu/16266400/Open_versus_close_ended_survey_questions
- Lewis, J. K. (2017). Using ATLAS.ti to Facilitate Data Analysis for a Systematic Review of Leadership Competencies in the Completion of a Doctoral Dissertation. *SSRN Electronic Journal*, August 2016. <https://doi.org/10.2139/ssrn.2850726>
- Ma, Q. (2021). The Role of Teacher Autonomy Support on Students' Academic Engagement and Resilience. *Frontiers in Psychology*, 12(November): 1–7. <https://doi.org/10.3389/fpsyg.2021.778581>
- Moser, A., & Korstjens, I. (2017). Series: Practical guidance to qualitative research. part 1: Introduction. *European Journal of General Practice*, 23(1): 271–273. <https://doi.org/10.1080/13814788.2017.1375093>
- Naimie, Z., Siraj, S., Abuzaid, R. A., & Shagholi, R. (2010). Did you cook your lesson based on right recipe? (Accommodating the students preferences in class). *Procedia - Social and Behavioral Sciences*, 2(2): 383–387. <https://doi.org/10.1016/j.sbspro.2010.03.030>
- Pashler, H., McDaniel, M., Rohrer, D., & Bjork, R. (2008). Learning styles concepts and evidence. *Psychological Science in the Public Interest, Supplement*, 9(3): 105–119.

<https://doi.org/10.1111/j.1539-6053.2009.01038.x>

Payambarpour, S. A. (2013). Qualitative Data Analysis Using Atlas.ti 7 Prepared by One day workshop about Why do Qualitative research? <https://doi.org/10.13140/RG.2.2.22178.63683>.

Pourhosein Gilakjani, A. (2011). Visual, Auditory, Kinaesthetic Learning Styles and Their Impacts on English Language Teaching. *Journal of Studies in Education*, 2(1): 104. <https://doi.org/10.5296/jse.v2i1.1007>

Reeve, J. (2006). Teachers as facilitators: What autonomy-supportive teachers do and why their students benefit. *Elementary School Journal*, 106(3): 225-236. <https://doi.org/10.1086/501484>

Reid, J. O. Y. M. (1987). of ESL Students. *Tesol Quarterly*, 21(1): 87-110. <http://www.jstor.org/stable/3586356?origin=crossref>. <https://doi.org/10.2307/3586356>

Ruslin., Mashuri, S., Rasak, M. S. A., Alhabyi, F., Syam, H. (2022). Semi-structured Interview: A Methodological Reflection on the Development of a Qualitative Research Instrument in Educational Studies. *IOSR Journal of Research & Method in Education (IOSR-JRME)*, 12 (1): 22-29. ISSN 2320-737x

Shaheen, M., Pradhan, S., & Ranajee. (2018). Sampling in Qualitative Research. January, 25-51. <https://doi.org/10.4018/978-1-5225-5366-3.ch002>

Shanti Manipuspika, Y. (2020). Learning Styles of Indonesian EFL Students: Culture and Learning. *Arab World English Journal*, 11(1): 91-102. <https://doi.org/10.24093/awej/vol11no1.8>

Digital Resilience Construction in Indonesian Cinema: Victims' Perspective on Gender-Based Online Violence in "Budi Pekerti" (2023)

Chatarina Heny Dwi Surwati^{1*}, Desas Noel Pitaloka², Monika Sri Yuliarti³, Rina Herlina Haryanti⁴, Tri Rejeki Andayani⁵

^{1,2,3,4,5}Universitas Sebelas Maret, Indonesia

chheny@staff.uns.ac.id; desasnp@student.uns.ac.id; monika.yuliarti@staff.uns.ac.id ;
rinaherlinaharyanti@staff.uns.ac.id; menikpsy@staff.uns.ac.id

*Correspondence author

Abstract: This paper has explored the construction of digitally mediated resilience in Indonesian cinema through a case study of the gendered online violence depicted in Budi Pekerti. The study of 16 scenes from the film has shown how the latter navigates digital harm through the lens of gendered resistance and collective familial response. The analysis has argued against the Western-centric model of digital resilience as an individual habitus, instead presenting it as a hybrid practice in which geographically displaced nurturing rituals and cultural elements, such as the Javanese language and symbolic food practices, are involved. The film presented digitally mediated resilience among Indonesian women as rooted in the nation's collectivist ethos, in which men and women enact resilience through different strategies. While women challenged digital harm through truth-seeking, linguistic correction, and media activism, men attempted to protect their reputation. This reveals how institutional barriers and media-economy structures render women's justice inaccessible in professional spaces. The film ultimately advocates a culturally-informed intervention to address techno-facilitated violence in the digital public sphere in Indonesia.

Keywords: cyberbullying; digital resilience; film analysis; Indonesian cinema; media representation

Submitted: 11 Nov 2025; Received in revised form: 5 Dec 2025; Accepted: 12 Dec 2025; Published regularly: 31 Dec 2025

This is an open access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Surwati, C. H. D., Pitaloka, D. N., Yuliarti, M. S., Haryanti, R. H., Andayani, T. R. (2025). Digital Resilience Construction in Indonesian Cinema: Victims' Perspective on Gender-Based Online Violence in "Budi Pekerti" (2023), *16*(2), 206-220. <https://doi.org/10.20884/1.jli.2025.16.2.183>

Introduction

The digital transformation of contemporary society has drastically changed the way people communicate and socialize. It has opened new avenues for connection and conflict. While information democratization and civic participation are possible through digital technologies, they have also opened up new avenues for violence, including gender-based violence that is not limited by physical space and operates in digital space (Browder et al., 2023; Liu et al., 2024). Indonesia, increasingly, has undergone numerous significant initiatives to combat Online Gender-Based Violence, including the passing of the Sexual Violence Crime Law (UU TPKS) in 2022, which provides legal protection for victims of online sexual violence. However, legislative and technological efforts have not resolved the complexity of digital harassment. The multifaceted nature of cyberbullying and malevolent online misogynist attacks continues to pose substantial challenges for victims. This is particularly true for women experiencing intersectional vulnerabilities in digital spaces.

Digital resilience has emerged as a key framework for conceptualizing individual and communal responses to technology-facilitated violence (Chen et al., 2024). While the traditional understanding of resilience primarily focuses on the psychological adaptation of individuals, digital resilience takes a broader approach, encompassing a range of sociotechnical strategies that require personal, social, and institutional responses to online harm. Digital transformation plays a crucial role in organizational resilience, which is primarily achieved through innovation capability and agile, swift responses (Zhang et al., 2025). Nevertheless, little is understood about how these concepts are constructed, negotiated, and represented in cultural productions such as cinema. This study addresses those gaps, particularly when it comes to how gender-based online violence is portrayed and how victims' experiences of digital resilience are constructed narratively in the Indonesian media.

Indonesian film has long mirrored social realities and engaged in public discourse on matters of concern. From politicized cinema during the New Order era to the more socially conscious cinema of contemporary Indonesian film, discussions of power, resistance, and social justice have consistently addressed the body, identity, and agency of women in Indonesian film (Heider, 1991, 160). The representation of women in Indonesian cinema has been a focus of scholarly interest. Studies have explored how female cinematographers challenge stereotypical depictions of women and bring alternative representations of women in cinema (Tas'an & Rosnani, 2023). However, phenomena in the digital era, such as technology-facilitated gender-based violence and the dynamics of digital resilience, are still underexplored in Indonesian cinema. This represents a significant gap in media studies research and a missed opportunity for discussion on digital citizenship in the Southeast Asia region. "Budi Pekerti" film (2023) by Wregas Bhanuteja exemplifies how digital resilience is constructed in Indonesian cinema.

The movie tells the story of Bu Prani, a guidance counselor who becomes a victim of viral online humiliation after a video of her is misconstrued. The film, which elaborately traces the ripple effects of cyberbullying on an individual, a family, and a community, is ripe for exploring how digital resilience is constructed, contested, and remade in present-day Indonesian society. The "Budi Pekerti" narrative unfolds a series of digital harms and consequences, ranging from

reputational, professional, family, and social harms to resistance, adaptation, and recovery. From a sociocultural, sociopolitical, and sociotechnical perspective that informs digital resilience, the study draws on media studies, gender studies, and technology studies. Broadly, digital resilience refers to an individual's ability to anticipate, endure, recover from, and adapt to technology-related events and situations while maintaining their core values and roles (Ang et al., 2022). The concept of digital resilience is broader than the individual-focused category of psychological resilience, as it encompasses the collective/structural/sociotechnical aspects of interventions aimed at mitigating digital harm. Gender-based violence frameworks allow for richer analyses of how power relations, structural inequalities, and cultural norms, combined with the technological affordances, produce dynamic vulnerability and dynamic resistance responses in different users.

Media representation theory has informed how media products, such as cinema, contribute to the construction of public meanings. Cinema not only reflects social relations and cultural meanings, but also actively produces meaning. Through its narrative structure, character development, visual aesthetics, and thematic focus, it can shape public discourse on social responsibility, the nature of victimhood and agency, and possibilities for change at both the individual and social levels. In the context of digital resilience, films are essential resources for viewers to understand and respond to digital violence. In line with recent research on gender violence in Indonesian cinema, the film "Posesif" (2020) represents the theme of domestic violence and control, offering more relevant findings on the representation of gender-based violence in Indonesian cinema (Safitri & Al-Ma'ruf, 2024). The Indonesian context also adds a layer of complexity. The cinemas in Indonesia have also adopted unique patterns in the representation of women, with the work of contemporary women directors offering more nuanced and layered depictions that challenge the predecessor portrayals of women (Hasan et al., 2025).

History, culture, and politics are the factors that determine the patterns of gender-based violence, as well as the resources for resistance and recovery. Rapid digitalisation in Indonesia, with its varied social imbalances, gender inequities, and shifting norms of social acceptability, has produced an unusual pattern of violence enabled by technology that may differ from the patterns identified in other nation-state contexts. Understanding how the cinema of Indonesia portrays these dynamics of violence is crucial to understanding the forms of digital resilience expression and the patterns of cultural response to technological change in that context. While many countries work toward regulating online behavior, restoring victims of digital violence, and fostering healthy digital communities, cultural representations of these issues take on particular importance in the spaces of meaning-making and norm-building (Wijaya et al., 2025). Cinema, with its emotional impact and ability for deep thinking, can be a particularly effective medium for exploring the complexity of digital resilience and envisioning different forms of digital citizenship.

There are still few studies on digital resilience in media representations, and almost none in the non-Western context. Most existing research focuses on psychological or technical factors in digital resilience, with less attention to how resilience is constructed, understood, and enacted

in specific cultural contexts (Suslovic & Lett, 2024). Most studies of Indonesian cinema have focused on traditional themes, such as gender representation, symbolic violence, and cultural identity (Clark, 2004; Murtagh, 2013), with little attention given to contemporary digital phenomena. This study fills a gap by analyzing in-depth how one significant Indonesian film constructs narratives of digital resilience and how it addresses key questions surrounding gender, power, and technology.

This study has three objectives. Firstly, to investigate how the film "Budi Pekerti" constructs digital resilience by representing the victims' responses to gender-based online violence. Secondly, to analyze the gender dimension of the concept of digital resilience, as portrayed in the film, with a focus on how gendered power dynamics shape both women's vulnerability and resistance in digital spaces. Thirdly, to examine the broader implications of the depiction of these cinematic representations in thinking about digital citizenship and social justice in contemporary Indonesian society. Through analysis of key scenes and narrative elements, this study seeks to contribute to both Indonesian film studies and the broader conversation about media representations of technology-facilitated violence.

Methods

This research employs a qualitative approach, including critical discourse analysis (CDA) and qualitative content analysis, to investigate the construction of digital resilience in "Budi Pekerti" (2023). The combination of CDA and qualitative content analysis is suitable for examining gender-based online violence in Indonesian cinema, as it encompasses both the visible and invisible aspects of film discourse. It recognizes that media texts actively construct and negotiate social reality, such as power, gender, and technology (Lazar, 2007). The study uses a case study design. "Budi Pekerti" (2023) is a notable example. The film was chosen for three reasons.

First, the film focuses on a female victim of online violence and her approach to digital resilience. Second, the film presents a rich representation of gender-based online violence in the Indonesian context. Third, the film won the Grand Jury Prize for Best Film at the 2024 Santa Barbara International Film Festival. The case study design enables an in-depth investigation of digital resilience within a specific cultural and cinematic context (Stake, 1995). The analysis focuses on 16 scenes. Scene selection follows theoretical sampling in qualitative content analysis to ensure theoretical relevance and empirical richness (Bengtsson, 2016).

Scenes were selected during the initial viewing based on three criteria: the presence of digital violence, digital resilience, and the consequences of online violence. In each scene, digital resilience construction, gender-based online violence representation, and responses to online harm are analyzed. The analysis loosely follows the three dimensions of CDA by Fairclough (1995). The three dimensions include: (1) textual features, which refer to linguistic and non-linguistic aspects, such as dialogue, visual imagery, and narrative structure; (2) discursive practice, which refers to how texts are produced, circulated, and consumed, as well as the intertextual associations; and (3) sociocultural practice, which describes the broader social and cultural practice within which the texts are embedded and which the texts embed. F

Following Bateman (2017) multimodal CDA, this study treats film as a multimodal semiotic system, meaning that the meaning is constructed through the interaction of different modes: visual, spoken, musical, and narrative. This multimodal approach is useful for analyzing power relations embedded in film's representation of gender-based online violence (Machin & Mayr, 2012). The multimodal approach recognizes that film is a multimedia communication, which means that analysis must consider how different modes combine to construct meaning, such as digital resilience and gendered violence. Qualitative content analysis corroborates CDA by providing systematic procedures for identifying, classifying, and interpreting themes in film texts (Schreier, 2012).

The method enables the systematic analysis of digital resilience construction at the personal, collective, institutional, and technological levels. The combination of CDA and content analysis allows detailed research on micro-level texts while also exploring macro-level thematic patterns. The analysis continues over several steps. First, the film was watched in its entirety to gain familiarity with the overall narrative arc. Second, the selected 16 scenes were watched repeatedly to conduct a close examination. During this stage, detailed notes were taken on the dialogue, facial expressions, camera angles, shot lengths, and close interpersonal interactions. The analysis takes on a combination of deductive and inductive methods.

In the deductive analysis, qualitative content analysis is employed to identify predetermined codes of digital resilience dimensions (personal, collective, institutional, technological, and recovery) and gender-based online violence. This stage includes systematic coding, condensation of meaning units, and pattern identification (Graneheim & Lundman, 2004). The inductive analysis uses CDA to identify the themes and discursive strategies that emerge. At this stage, analysis examines how linguistic choices, visual and iconic representations, and narrative structures contribute to the construction of particular understandings of digital resilience and gendered violence. This inductive phase remains open to unexpected patterns and cultural specificities that existing theoretical frameworks may not cover.

The validity of the research is confirmed through the use of triangulation strategies. Theoretical triangulation combines multiple frameworks, such as CDA, qualitative content analysis, and feminist theories of gender-based violence, to achieve a comprehensive understanding of the text (Denzin, 2012). Data source triangulation involves the use of character, narrative, visual, and dialogue data. Methodological triangulation combines systematic content coding with interpretative discourse analysis. The reliability was confirmed through transparent documentation of the analytical decisions and the systematic application of the analytical frameworks to all selected scenes. The consistency of the findings with the research questions and theoretical assumptions provides evidence of reliability. However, like any interpretive research, the data are a product of the researcher's analytic perspective. The researcher's choices result in a particular reading of the text, and as such, the text can be read and interpreted in many ways (Tracy, 2010).

Although the research analyzes publicly available media and does not directly involve humans, ethical considerations remain important. The analysis maintains respect in engaging with the film's representation of violence and trauma. The film is fiction, but it represents the experience of victims of online violence. The research approach acknowledges this, but does not fully explore the trauma and vulnerable experience for the sake of academic integrity. The character's identity in the film is explored through narrative analysis, rather than judgment or evaluation of the characters.

Results

From 16 scenes selected from "Budi Pekerti" (2023), which explores the construction of digital resilience through the representation of gender-based online violence and its consequences, we identified five thematic categories: truth-seeking behaviors, family protection, professional adaptation, media resistance, and emotional processing. The category themes were coded to the resilience behaviors representing the selected scenes, with the selection of themes based on three criteria: their appearance in more than one scene, their contribution to the film's narrative, and their contribution to understanding the gendered dimension of digital resilience. The findings show how "Budi Pekerti" constructs digital resilience strategies while also highlighting the gendered elements of online violence and the recovery process.

Table 1: Digital Resilience Construction in "Budi Pekerti" (2023)

Scene	Time	Type of Digital Violence	Resilience Strategy Portrayed	Gender Dimension	Impact Level
Scene 24 - Salon	19:30-19:59	Viral misrepresentation, negative comments	Initial denial and truth-seeking	Female victim stigmatization	Individual/Social
Scene 26 - Angkringan	20:33-21:37	Public shaming, viral harassment	Family protective strategies, silence as coping	Gendered family roles in crisis management	Family/Social
Scene 30 - Video Viral	27:00-27:53	Remix culture mockery, reputation damage	Self-verification through language analysis	Female identity distortion in digital space	Individual/Cultural
Scene 38 - Muklas Denial	33:19-34:24	Identity exploitation, familial defamation	Strategic disavowal for brand protection	Male content creator privilege vs female victim	Individual/Professional
Scene 44 - Library	42:13-42:30	Evidence manipulation, trending hashtags	Collective information gathering	Sibling solidarity across gender lines	Family/Digital
Scene 56 - Senam Failure	58:25-58:43	Professional sabotage, petition campaigns	Institutional withdrawal as protection	Professional women's vulnerability	Professional/Social

Scene	Time	Type of Digital Violence	Resilience Strategy Portrayed	Gender Dimension	Impact Level
Scene 43 - Teacher Meeting	41:10-41:50	Institutional pressure, career threat	Truth assertion despite consequences	Female authority challenged in the workplace	Professional/Institutional
Scene 47 - Gaung Tinta	45:05-46:16	Media exploitation, clickbait targeting	Direct confrontation and truth-telling	Female agency in media resistance	Social/Media
Scene 58 - School	01:01:09-01:05:04	Historical weaponization, context manipulation	Educational mission preservation	Maternal protection instincts in crisis	Professional/Ethical
Scene 60 - Studio Band	01:04:13-01:05:27	Collateral damage, association punishment	Transparency and legal justification	Female solidarity breaks down under pressure	Social/Professional
Scene 64 - Muklas Attacked	01:07:46-01:08:06	Physical violence escalation from digital	Seeking family support while maintaining dignity	Male vulnerability to offline violence	Individual/Physical
Scene 65 - Front Store	01:06:36-01:09:15	Psychological isolation, public avoidance	Silent contemplation and emotional processing	Female internalization of public shame	Individual/Psychological
Scene 67 - Didit Missing	01:09:32-01:11:00	Crisis amplification, strategic disclosure	Negotiating public appeal vs dignity	Gendered mental health vulnerability	Family/Crisis
Scene 82 - Resignation	01:40:52-01:40:58	Career termination, professional exile	Dignified departure, relationship preservation	Female professional sacrifice for family	Professional/Social
Scene 83 - Moving	01:42:46-01:43:26	Geographical displacement, social exile	Material reorganization, priority reassessment	Family unity through spatial displacement	Family/Social
Scene 84 - Journey	01:43:26-01:44:44	Ongoing social stigma, identity reconstruction	Collective care, nurturing behaviors	Female nurturing as a resilience foundation	Family/Emotional

Table 1 maps the chronologically ordered digitally facilitated violence and resilience responses from the film's beginning to its end. It shows the escalation of violence from viral misrepresentation (Scene 24) through geographical displacement (Scene 84). Four analytical dimensions are captured for each scene: the type of violence, the resilience strategy, gendered aspects of both victimhood and response, and the level at which harm operates (individual, family, professional, social). The progression shown in the chronology moves from initial victim-

centred responses of truth-seeking and denial in the face of digital violence, to more collective family strategies as the violence intensifies. The gender column shows that female characters (Bu Prani and Tita in particular) are stigmatised and professionally endangered.

In contrast, male characters (notably Muklas) both enjoy content-creator privilege and experience vulnerability. The level column demonstrates that digital violence rarely remains at the level of the individual, but radiates outwards to affect professional networks, families, and communities. The chronological presentation of resilience in the table shows that the film constructs digital resilience not as a single moment of resistance but as a series of evolving responses to escalating threats.

Table 2: Thematic Analysis of Digital Resilience Strategies

Resilience Theme	Frequency	Primary Gender Expression	Narrative Function	Social Implications
Truth-Seeking Behaviors	6 scenes	Female-led (Bu Prani, Tita)	Establishing moral authority	Challenges of post-truth digital culture
Family Protection Strategies	8 scenes	Cross-gender collaboration	Collective vulnerability management	Redefines traditional family roles
Professional Adaptation	4 scenes	Female authority negotiation	Career-dignity balance	Highlights gendered workplace dynamics
Media Resistance	3 scenes	Female confrontation of power	Counter-narrative creation	Questions of media ethics in the digital age
Emotional Processing	5 scenes	Female internalization patterns	Psychological resilience building	Gendered coping mechanism representation

Table 2 condenses the resilience strategies mapped across all scenes into five thematic categories, illustrating how characters relate to digital harm. Truth seeking, which is featured in 6 scenes, is generally depicted as an effort by female characters to establish moral authority and factual correctness against the viral misinformation. Family protection, the most frequently highlighted strategy across eight scenes, depicted characters working together across gender to address their collective vulnerability. This challenges the narratives of digital resilience that follow the individualistic models deemed prevalent in the Western context. Professional adjustment, evident in four scenes, captures the effort of female characters, such as Bu Prani, to strike a balance between maintaining their professional authority within a hostile environment and protecting their personal dignity.

Media resistance, represented in 3 scenes, depicts characters confronting and pushing back against the media's power and establishing counter-narratives. Emotional processing, which is featured in 5 scenes, reveal gendered patterns on how characters internalise and

address their experiences of online violence, with female characters often depicted engaging in silent contemplation and psychological work. The narrative function column captures how each resilience theme is integral to the film's story, while the social implications column reveals what these portrayals signify about Indonesia's digital culture. In terms of distribution, the film favors relational and collective resistance over individual resistance, which reflects the culturally specific understanding of resilience embedded in the family and community network rather than individual agency.

Table 3: Gender Dimensions of Digital Violence and Resilience

Aspect	Female Experience (Bu Prani/Tita)	Male Experience (Muklas/Didit)	Family Collective Response
Initial Response	Truth assertion, moral defense	Strategic denial, brand protection	Protective silence, unity
Professional Impact	Career termination, authority loss	Income loss, reputation damage	Economic vulnerability
Coping Mechanisms	Internalization, ethical maintenance	Withdrawal, mental health crisis	Mutual care, spatial relocation
Resilience Expression	Maternal care, truth-telling	Vulnerability acknowledgment	Collective nurturing
Recovery Process	Identity reconstruction through care	Gradual re-engagement	Family-centered healing

Table 3 presents a comparison of how digital violence and resilience take gendered and collective family forms. The tabulation organizes the attributes of the digital violence experience according to five aspects: initial response, professional impact, coping mechanism, expression of resilience, and recovery process. By contrasting the female perspective, predominantly voiced through Bu Prani and Tita, with the male perspective, as conveyed through Muklas and Didit, against the family collective response, the table illustrates that victimization and resilience are gendered. Female characters engage in truth-telling and moral defense but often experience worse professional repercussions, including job loss and institutional repercussions. Their coping mechanisms are more likely to be internalization and moral upholding, while their expression of resilience relies on maternal care and truth-telling.

Male characters initially employ strategic denial and brand protection, only to be burned in terms of income and reputation, which differs from the total professional exile of Bu Prani. Muklas and Didit's vulnerabilities emerge through withdrawal and mental illness, challenging the invulnerable male narrative. As the family collective response column illustrates, the film constructs resilience as a relational rather than an individual concept. Protective silence, mutual care, and residential relocation are family-level strategies that involve all family members, regardless of gender. Women and men both heal by restoring identity from family care, with

women rebuilding their identity through care, and men gradually come out with family support. The table reveals that resilience is gendered in its expressions yet collective in its foundations, suggesting that digital resilience in responding to techno-facilitated violence in Indonesia is both gendered and collective.

Discussion

The analysis reveals that "Budi Pekerti" explores digital resilience that is multidimensional and multilayered, drawing on both patriarchal and matriarchal cultural values while responding to the challenges of digitally mediated gender-based violence. The film represents digital resilience across personal, family, professional, and collective levels. The film shows how technology is increasingly a weapon of choice to perpetrate gender based online violence in the digital context. The film shows the scope of digital resilience or digital resistance through different gender lenses.

First, digital resilience at the individual level is based on gendered differences. Bu Prani's attempt to fight back against online violence centers on truth-seeking as a response to online attacks. Her use of Google Translate to search for truth and assert her own agency ("*ah suwi*", not "*asu*") demonstrates what can be referred to as "linguistic digital resilience"—using technology to correct misinformation with facts (Schmid et al., 2024). This aligns with previous research revealing that online violence against women and girls in digital spaces is increasing and poses serious threats to their safety and well-being. Women require innovative coping strategies to combat digital violence and abuse using the same technologies employed by their attackers.

In contrast, Muklas' digital resilience is through strategic disavowal and brand protection, i.e., denying that he is the son of Bu Prani to protect his content creator job (see scene 43). The gendered differences in digital resilience approaches in the film reveal that technology-facilitated abuse occurs in 99% of gender based violence situations. Still, it is fought with different strategies depending on gender positioning and social capital in the digital space. The scene with Tita speaking with Gaung Tinta (see scene 47) illustrates what can be considered "activist digital resilience," i.e., self-advocacy, where victims of digital violence challenge the media and demand accountability. This aligns with the growing presence of women in the Indonesian film sector following the New Order era (Wahyuni & Mohd Adnan, 2022). Tita's activism, therefore, reflects the broader trend of women's presence and agency in cultural productions.

Family-based digital resilience in "Budi Pekerti", the digital resilience approach is more "collective" rather than individual, which challenges Western-centric digital resilience frameworks that view it as individual psychological coping strategies (Ang et al., 2022). The family-based approach to digital resilience in the film shows what can be considered as "distributed digital resilience", i.e., all family members adopt different strategies in response to online attacks, while maintaining family support. In scene 67, for instance, the family is negotiating between seeking digital assistance and maintaining social dignity, with Muklas proposing a strategic public apology while Bu Prani defends her innocence. The film's

representation of family-based digital resilience reflects the cultural value of collective responsibility in Indonesia, while also showing how the pandemic has expanded the space for the perpetration of violence. This led to the use of new strategies to cope with violence as a collective family.

The family's decision to move (see scene 83-84) is an example of "geographical digital resilience," physically moving to avoid digital violence, revealing the limitations of purely digital-based solutions to technology-facilitated violence. Professional and institutional digital resilience, "Budi Pekerti," provides a critical representation of the institutional response to online violence, particularly in schools. The scenes in the Teacher and Staff Meeting (scene 43) and the Head of School Confrontation (scene 58) show that the institution prioritizes protecting its reputation and benefits over supporting the school principal. Bu Prani's insistence to maintain her educational mission despite the demands of the institution exemplifies what we can term as "mission-driven digital resilience", i. e., commitment to professional identity and mission as sources of strength to fight back against digital mob or online attacks. This professional approach to digital resilience aligns with our previous research, which shows that the director's gender influences the representation of women in Indonesian films.

"Budi Pekerti" presents the struggle of professional women in Indonesia as they fight digital violence differently from men. Bu Prani's resignation (see scene 82) suggests the limitations of individual digital resilience and the need for systemic change in addressing gender based digital violence in professional space. Media literacy and counter-narrative construction, as seen in "Budi Pekerti," offers a perceptive understanding of digital media. The film presents the digital media dynamics of GLAM, particularly remix culture (see scene 30) and the exploitation of the influencer economy (see scene 38). The film's representation of how Bu Prani's words were remixed into DJ shows the violent potential of digital culture to de-contextualize and weaponize ordinary words, particularly by women whose public words often become a target to attack and punish. The confrontation of Tita with Gaung Tinta (see scene 47) shows what can be considered as "media literacy as digital resilience", i.e., using the understanding of the digital media economy and ethics to fight digital violence. The claim by Tita that Gaung Tinta used "*clickbait untuk cari duit*" [clickbait to make money] demonstrates an understanding that digital violence is often motivated by economic interests in Indonesia. The film, in line with the International Telecommunication Union (ITU), reflects that technology is used to threaten, harass, bully, embarrass, assault, extort, coerce, torment, and socially exclude individuals for economic gain. The film "Emotional and Psychological Digital Resilience" by Budi Pekerti highlights the emotional and psychological aftermath of digital and online violence, which is rarely the focus of digital resilience discussions.

In scene 65, for instance, Bu Prani is portrayed as a silent figure, sitting alone in the front shop in deep contemplation, while the sound of children playing in the playground can be heard, thus reflecting the irony of her isolated state. In the end (scene 83-84), the film presents what can be called "nurturing digital resilience", i. e., recovering through acts of nurturing, feeding, and caring the family. Tita presents *bakso* (a distinctive Indonesian meatball) to each family member, reflecting the family's collective effort to overcome digital violence together. This

representation illustrates how traditional gender roles in Indonesia can be both constraining and empowering.

Cultural specificity and digital citizenship. In representing digital resilience, the film shows how digital resilience is always culturally embedded. The film's focus on language (Javanese "*ah suwi*" versus Indonesian profanity), food culture (*putu, bakso*), and social relations in Indonesia reflects how digital resilience must be understood contextually, based on the culture, rather than a universal model. The film's representation of digital resilience is conveyed through a bilingual dialogue and includes diverse cultural references. This indicates that digital resilience in Indonesia cannot be divorced from its local cultural context and practices. In other words, digital resilience in Indonesia is not something that can be translated or brought from outside, but rather something that is produced and must be navigated with cultural embeddedness. The dialogue and cultural elements in the film suggest that digital resilience for Indonesian women must be navigated in the intersection of global digital platforms and local, culture-specific practices (Hasan et al., 2023).

We can consider this as "culturally-embedded digital resilience". The film, therefore, challenges the universal digital safety approach that assumes platform-specific representations in the Indonesian digital space to be the same. This representation of digital resilience suggests that digital resilience is never a simple process, but a complex one that encompasses all dimensions, including digital, personal, professional, family, and cultural. The film shows that digital resilience for Bu Prani is not just about her individual story, but also the story and struggle of all Indonesian women in the digital space. The film, thereby, contributes to the growing research on technology-facilitated gender-based violence through critically representing the nuances of Indonesian women's digital resilience.

Conclusion

"Budi Pekerti" (2023): Culturally Grounded Digital Resilience of Indonesian Society in Resisting Gendered Online Violence through Collective Responses. The film refutes Western-centric resilience, which prioritizes individual coping, and instead highlights collective and communal resilience within familial, professional, and societal contexts. Sixteen selected scenes provide three key findings. First, digital resilience undertakes a gendered practice: female characters testified to truth-seeking and media activism, while male characters focused on reputation management, which demonstrated unequal vulnerabilities. Second, resilience operates collectively, rather than individually, through the distributed family roles of silence, geographical dislocation, and solidarity. Third, institutional failure and media complicity make systematic barriers to justice, and professional women's careers become collateral damage of the on-set violence.

The film's incorporation of Javanese language and symbolic practices, such as food and family rituals, demonstrated that resilience is effectively gendered, culturally contextualized, and collective rather than individualistic and Western-centric. While Bu Prani's protection of

educational integrity and Tita's media-literacy confrontations align with Indonesia's influencer economy context, where social media platforms exploit gendered identities for profit, the family's geographical displacement and nurturing rituals underscore the limitations of digital solutions, instead providing a culturally hybrid, physical-digital solution. In summary, this research contributes to the digital citizenship discourse on gendered practices, cultural specificity, and collective resilience, rather than individualistic and Western-centric resilience.

Author Contribution Statement

Chatarina Heny Dwi Surwati: Conceptualization and Research Design; Data Curation and Investigation; Methodology; Project Administration; Writing - Original Draft; Writing - Review & Editing. **Desas Noel Pitaloka:** Methodology; Writing - Review & Editing; Validation. **Monika Sri Yulianti:** Formal Analysis and Visualization; Writing - Review & Editing. **Rina Herlina Haryanti and Tri Rejeki Andayani:** Validation, Visualization; Writing - Review & Editing.

REFERENCES

- Ang, W. H. D., Chew, H. S. J., Dong, J., Yi, H., Mahendren, R., & Lau, Y. (2022). Digital training for building resilience: Systematic review, meta-analysis, and meta-regression. *Stress and Health*, 38(5), 848-869. <https://doi.org/10.1002/smi.3154>
- Bateman, J. A. (2017). Critical discourse analysis and film. In J. Flowerdew & J. E. Richardson (Eds.), *The Routledge handbook of critical discourse studies* (pp. 612-625). Routledge.
- Bateman, J. A. (2017). *Multimodality and genre: A foundation for the systematic analysis of multimodal documents*. Palgrave Macmillan.
- Bateman, J. A., & Schmidt, K. H. (2012). *Multimodal film analysis: How films mean*. Routledge.
- Bengtsson, M. (2016). How to plan and perform a qualitative study using content analysis. *NursingPlus Open*, 2, 8-14. <https://doi.org/10.1016/j.npls.2016.01.001>
- Browder, R. E., Aldrich, H. E., & Bradley, S. W. (2023). Upgrading adaptation: How digital transformation promotes organizational resilience. *Strategic Entrepreneurship Journal*, 17(4), 725-751. <https://doi.org/10.1002/sej.1483>
- Chen, X., Liu, Y., & Zhang, M. (2024). Digital resilience in Chinese adolescents: A portrayal of the current condition, influencing factors, and improvement strategies. *Frontiers in Psychiatry*, 15, 1278321. <https://doi.org/10.3389/fpsy.2024.1278321>
- Clark, M. (2004). Men, masculinities and symbolic violence in recent Indonesian cinema. *Journal of Southeast Asian Studies*, 35(1), 113-131. <https://doi.org/10.1017/S0022463403000936>
- Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research*, 6(2), 80-88. <https://doi.org/10.1177/1558689812437186>

- Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. Longman.
- Graneheim, U. H., & Lundman, B. (2004). Qualitative content analysis in nursing research: Concepts, procedures and measures to achieve trustworthiness. *Nurse Education Today*, 24(2), 105–112. <https://doi.org/10.1016/j.nedt.2003.10.001>
- Hall, S. (1997). *Representation: Cultural representations and signifying practices*. Sage Publications.
- Hasan, M., Dewi, S., & Sari, R. (2025). Women on the screen: A comparison of gender representation in Indonesian cinema. *ProTVF*, 9(1), 89–108. <https://doi.org/10.24198/protv.v9i1.58206>
- Hasan, Z., Syarifuddin, S., Mokodenseho, S., Aziz, A. M., & Utami, E. Y. (2023). From Screen to Society: How Popular Culture Shapes Values and Beliefs in Indonesian Teenagers. *West Science Social and Humanities Studies*, 1(03), 107–114. <https://doi.org/10.58812/wsshs.v1i03.254>
- Heider, K. G. (1991). *Indonesian cinema: National culture on screen*. University of Hawaii Press.
- Kress, G. (1990). Critical discourse analysis. *Annual Review of Applied Linguistics*, 11, 84–99. <https://doi.org/10.1017/S0267190500001975>
- Lazar, M. M. (2007). Feminist critical discourse analysis: Articulating a feminist discourse praxis. *Critical Discourse Studies*, 4(2), 141–164. <https://doi.org/10.1080/17405900701464816>
- Liu, Y., Guo, M., Han, Z., Gavurova, B., Bresciani, S., & Wang, T. (2024). Effects of digital orientation on organizational resilience: A dynamic capabilities perspective. *Journal of Manufacturing Technology Management*, 35(2), 268–290. <https://doi.org/10.1108/JMTM-06-2023-0224>
- Machin, D., & Mayr, A. (2012). *How to do critical discourse analysis: A multimodal introduction*. SAGE Publications.
- Murtagh, Ben. (2013). Genders and sexualities in Indonesian cinema: Constructing gay, lesbi, and waria identities on screen. *Asian Studies Review*, 37(3), 294–315. <https://doi.org/10.1080/10357823.2013.826761>
- Safitri, T. A., & Al-Ma'ruf, A. I. (2024). Gender Violence in the Film *Posesif* by Gina S. Noer and its Relevance as Indonesian Language Teaching Material. *Journal La Sociale*, 5(2), 398–410. <https://doi.org/10.37899/journal-la-sociale.v5i2.1167>
- Schmid, S., Hartwig, K., Cieslinski, R., & Reuter, C. (2024). Digital Resilience in Dealing with Misinformation on Social Media during COVID-19. *Information Systems Frontiers*, 26(2), 477–499. <https://doi.org/10.1007/s10796-022-10347-5>
- Schreier, M. (2012). *Qualitative content analysis in practice*. SAGE Publications.
- Stake, R. E. (1995). *The art of case study research*. SAGE Publications.
- Suslovic, B., & Lett, E. (2024). Resilience is an adverse event: A critical discussion of resilience theory in health services research and public health. *Critical Public Health*, 34(2), 178–189. <https://doi.org/10.1177/2752535X231159721>
- Tas'an, A. K. J., & Rosnani, R. (2023). Projecting Gender Identity: Woman's Portrayal in Indonesian Female Directors' Films. *VOX POPULI*, 6(1), 17–28. <https://doi.org/10.24252/vp.v6i1.37392>

- Tracy, S. J. (2010). Qualitative quality: Eight "big-tent" criteria for excellent qualitative research. *Qualitative Inquiry*, 16(10), 837–851. <https://doi.org/10.1177/1077800410383121>
- Wahyuni, P., & Mohd Adnan, H. (2022). A New Female Identity in Indonesian Films: A Feminist Critical Discourse on Marlina Si Pembunuh Dalam Empat Babak. *Jurnal Komunikasi: Malaysian Journal of Communication*, 38(3), 162–176. <https://doi.org/10.17576/JKMJC-2022-3803-10>
- Wijaya, F. R., Puspita, V., Kenny, K., & Sedharta, B. O. (2025). Haunting narratives: female entities and gender inequality in Indonesian horror films. *Humanities and Social Sciences Communications*, 12(1), 1200. <https://doi.org/10.1057/s41599-025-04815-x>
- Zhang, L., Wang, H., & Chen, M. (2025). The impact of digital transformation on organizational resilience: The role of innovation capability and agile response. *Systems*, 13(2), 75. <https://doi.org/10.3390/systems13020075>



Types and Symbolic Meanings of Food in the *Cupu Panjala* Tradition in Gunungkidul

Amanda Pisan Pramestari¹, Budi Waluyo^{2*}, Winda Dwi Lestari³, Kenfitria Diah Wijayanti⁴, Astiana Ajeng Rahadini⁵, Favorita Kurwidaria⁶, Tya Resto Fitriana⁷, Prima Veronika⁸

Javanese Language Education, Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia¹²³⁴⁵⁶⁷⁸

amandapramesti@student.uns.ac.id; budiwaluyo@staff.uns.ac.id*; windhalestari@staff.uns.ac.id; kenfitria_dw@staff.uns.ac.id; ajengrahadini_pbj@staff.uns.ac.id; favorita@staff.uns.ac.id; tyarestafitriana@staff.uns.ac.id; primaveronika1993@staff.uns.ac.id

*Correspondence author

Abstract: This study examines the types and symbolic meanings of food used in the *Cupu Panjala* Tradition in Gunungkidul. The research applies Roland Barthes' semiotic approach using a qualitative descriptive method. The data of this study consist of *ubarampe* (food offerings) in the *Cupu Panjala* Tradition, collected from informants, events, and documents through purposive sampling. Data collection techniques include observation, interviews, and document analysis. The findings show that the symbolic meanings of food in the *Cupu Panjala* Tradition operate at three levels: denotation, connotation, and myth. At the first order of signification, each food item serves as a signifier with a literal, denotative meaning as everyday food consumed by the community. However, these denotative meanings are extended into a second order of signification, producing connotative meanings that reflect moral values, spiritual beliefs, and social ideals held by the community. The *ubarampe* further operates at the level of myth. The symbolic interpretations of the food offerings allow cultural values to be presented as part of the natural order of life. As a result, ideals such as social harmony, spiritual devotion, and moral discipline are reinforced and maintained through ritual practice.

Keywords: Barthes; *cupu panjala* tradition; food offerings; symbolic meaning;

Submitted: 11 Nov 2025; Received in revised form: 12 Dec 2025; Accepted: 26 Dec 2025; Published regularly: 31 Dec 2025

This is an open access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Introduction

Java is a region renowned for its rich cultural heritage, where many traditions continue to be preserved as part of everyday life. For Javanese communities, tradition is understood as a set of customs and practices passed down from generation to generation and maintained by those who believe that inherited ways of life represent the most appropriate social order (Nuryah, 2016). Each region possesses distinct traditions that function as cultural markers and reflect the values, beliefs, and identities of its people (Koentjaraningrat, 2009). One example of a well-preserved Javanese tradition in Gunungkidul Regency is the *Cupu Panjala* Tradition.

Historically, the *Cupu Panjala* Tradition is closely connected to the cultural and spiritual authority of the Yogyakarta Palace, originating in Kembang Lampir Hamlet, Panggang District, Gunungkidul Regency. According to oral tradition, a couple named Kyai Wanawangsa and Nyai Wanawangsa lived in this area and had a son named Seyek. Since he was ten years old, Seyek was introduced to spiritual and inner knowledge under his father's guidance. His subsequent disappearance during a spiritual journey along the southern coast marked the beginning of the sacred status attributed to the *cupu* (urns) that later became central to the tradition.

The *Cupu Panjala* Tradition emerges from this narrative, particularly the belief that Seyek returned carrying three *cupu* believed to possess spiritual power. These *cupu* were later revered as sacred heirlooms and closely associated with supernatural protection, especially through the figure of Nyi Roro Kidul. This belief forms the foundation of an annual ritual in which the *cupu*, wrapped in layers of white shroud, are ceremonially opened by Panjala's descendants. The images that appear on the shroud are interpreted by the caretaker as symbolic signs believed to predict future events and determine auspicious times, particularly for agricultural activities.

The ritual, commonly known as the *Bukaan Cupu Kyai Panjala* Tradition (*Cupu Kyai Panjala* Opening Tradition), is conducted once a year in Mendak Hamlet, Girisekar Village, Panggang District, Gunungkidul Regency. It takes place during the Fourth Wage Monday and Kliwon Tuesday night, typically falling in October according to the Javanese lunar calendar. The continuity of the tradition is supported by the involvement of various participants, including caretakers, Panjala's descendants, local community members, and pilgrims, all of whom play a role in maintaining its ritual and social significance.

One of the essential elements of the *Cupu Panjala* Tradition is the presence of ritual offerings, known as *ubarampe*. These offerings consist of various traditional foods, such as *ambengan* (rice and side dishes), yellow and white *peyek kacang* (peanut rice crackers), *adrem* (a traditional cake made from flour and palm sugar), *kerupuk* (rice crackers), *ingkung* (whole chicken), *nasi uduk* or *nasi gurih* (savory rice), and *rawisan* or *terancam* (mixed vegetables with grated coconut). Within the ritual context, these foods are not merely complements to the ceremony

but function as symbolic media that convey communal beliefs, moral values, and cosmological views embedded in Javanese culture.

Despite the central role of *ubarampe* in the *Cupu Panjala* Tradition, scholarly studies that specifically examine the symbolic meanings of ritual food using a semiotic perspective remain limited. Several previous studies have explored the symbolic meanings of food offerings within Indonesian ritual traditions. Suwandi, for instance, examined food offerings in the Baritan ceremony in Asemdayong, Pemalang Regency, and demonstrated that ritual foods function as symbols of gratitude, hopes for prosperity, and harmonious relationships between humans, nature, and the divine (Suwandi et al., 2025). Their study highlights how traditional food operates as a cultural medium for expressing communal values and collective beliefs. Similarly, Hirzi investigated the symbolic meanings of *sego langgi* in Lamongan, revealing that ritual meals embody religious devotion, social solidarity, and cultural identity within Javanese Muslim communities (Hirzi et al., 2025). Another relevant study by Hafizhah and Sutikno focused on *ingkung* in the *punggahan* tradition of a Javanese community, employing a semiotic perspective to uncover how ritual food symbolizes spiritual purification, gratitude, and social cohesion (Hafizhah & Sutikno, 2024).

Although these studies provide valuable insights into the symbolic functions of ritual food, most of them tend to examine food symbolism in isolation or focus on a single ritual element without systematically analysing the layered structure of meaning proposed by Roland Barthes, particularly the interrelation between denotation, connotation, and myth. Moreover, previous research generally concentrates on individual food items or specific ceremonies, leaving limited discussion on how a complete set of ritual foods operates collectively as a system of signs within a single tradition. In addition, studies that explicitly apply Barthes' semiotic framework to food offerings in local Javanese traditions remain relatively scarce.

To address this gap, the present study offers a comprehensive semiotic analysis of food *ubarampe* in the *Cupu Panjala* Tradition in Gunungkidul by applying Roland Barthes' theory of two-stage signification. This research does not merely identify the symbolic meanings of individual food items but also interprets how denotation, connotation, and myth interact to construct cultural values such as harmony, gratitude, purity, and diversity within the ritual context. By examining the full range of food offerings as an integrated system of signs, this study contributes a more holistic understanding of the semiotic role of ritual food in Javanese tradition, thereby extending and complementing previous studies in the field of cultural semiotics and ritual discourse.

Methods

This study employs a qualitative descriptive method with Roland Barthes' semiotic framework (Barthes, 1972, 1977) as the main analytical approach. Within this framework, food offerings (*ubarampe*) in the *Cupu Panjala* Tradition are treated as cultural signs that operate through a two-stage process of signification, encompassing denotation, connotation, and myth. The object of this research consists of ritual food offerings presented during the tradition,

including *ambengan*, yellow and white *peyek kacang*, *adrem*, *kerupuk*, *ingkung*, *sega wuduk/sega gurih* (savory rice), and *rawisan/terancam*. These food items are analysed to reveal their literal meanings, culturally constructed associations, and the broader mythological values embedded within the ritual context.

Data were collected through purposive sampling, which allows researchers to select information-rich participants who possess relevant knowledge of the research topic (Creswell, 2014). The data collection process involved direct observation of the ritual practices, in-depth interviews with caretakers, descendants of Panjala, and community members, as well as document analysis of written and visual sources related to the *Cupu Panjala* Tradition. To ensure data validity, source triangulation and theoretical triangulation were applied.

The data were analysed using the interactive model proposed by Miles and Huberman, which consists of data collection, data reduction, data display, and conclusion drawing (Miles et al., 2014; Miles & Huberman, 1994). During the analysis stage, each type of food offering was examined using Roland Barthes' concept of signification. The denotative level focuses on the physical form and ingredients of the food, the connotative level examines the culturally constructed meanings attached to it, and the mythic level reveals broader communal beliefs and values embedded within the ritual practice (Barthes, 1972).

Results and Discussions

Symbolic meaning analysis was conducted on the *Cupu Panjala* tradition paraphernalia. The symbolic meaning in this research was analysed using semiotic theory from Roland Barthes.

Ambengan

The first food item in the *Cupu Panjala* Tradition is *ambengan*. *Ambengan* denotes white rice that is round, solid, and typically placed in a container known as a *tampah* (winnowing tray). This aligns with the findings of Aprilisa and Setyawan in their study, "*Makna Filosofis Ambengan Tradisi di Hari Raya Idul Fitri dan Idul Adha bagi Masyarakat Tulungagung*" ("The Philosophical Meaning of the *Ambengan* Tradition during Eid al-Fitr and Eid al-Adha among the People of Tulungagung") which describes *ambengan* as white rice placed in a winnowing tray (Aprilisa & Setyawan, 2021). However, in the *Cupu Panjala* Tradition, a plastic bucket is used as the container for the *ambengan*. Furthermore, *ambengan* carries a connotative meaning symbolizing harmony and unity among people. The mythical significance of *ambengan* in the *Cupu Panjala* Tradition is that it fosters greater unity, harmony, and peace within the community. *Ambengan* is shown in Figure 1 below.

Figure 1

Ambengan



Yellow Peyek and White Peyek

The second food in the *Cupu Panjala* Tradition is yellow *peyek* and white *peyek*. The denotative meaning of *peyek* is a food made from rice flour mixed with water and seasoned. The difference between yellow *peyek* and white *peyek* lies in their additional ingredients; yellow *peyek* includes turmeric, giving it its distinct color. In the *Cupu Panjala* Tradition, the connotative meaning of yellow and white *peyek* symbolizes inter-religious harmony. According to the research conducted by Putro, the connotative meaning of *peyek* symbolizes inter-religious harmony. Furthermore, the yellow and white *peyek* in the *Cupu Panjala* Tradition carries a mythical significance, as the community believes this offerings can unite human life (Putro, 2018). This aligns with the findings of Nabilah in her research, “*Makna Simbolik Tradisi Ruwahan di Pura Mangkunegaran Surakarta*” (The Symbolic Meaning of the *Ruwahan* Tradition at Mangkunegaran Temple in Surakarta) which indicates that *peyek* can foster greater harmony and unity within the community (Nabilah, 2022). Yellow *peyek* and white *peyek* are shown in Figure 2 below.

Figure 2

Yellow Peyek and White Peyek



Adrem

The third food in the *Cupu Panjala* tradition is *adrem*. Denotatively, *adrem* is a food that is slightly round, split in the middle, made from flour and coconut sugar, mixed with water, and

then fried. This aligns with the findings of Putro in his research that indicates *adrem* is similar to *cucur*, a snack made from rice flour, with a rather long shape and split in the middle (Putro, 2018). Furthermore, *adrem* has a connotative meaning that symbolizes the strengthening of the relationship between humans and God. Additionally, the mythical significance of *adrem* ubarampe in the *Cupu Panjala* Tradition lies in the community's belief that this offering can enhance their relationship with God. *Adrem* is shown in Figure 3 below.

Figure 3

Adrem



Kerupuk

The fourth food in the *Cupu Panjala* tradition is *kerupuk* (crackers). Denotatively, *kerupuk* are fried food made from wheat flour dough, shrimp, onions, and salt, characterized by their light, dry, and thin texture. This description aligns with the findings of Sari and Setyawan in their research, "Etnobotani Tumbuhan Ritual yang Digunakan pada Upacara Jamasan di Keraton Yogyakarta" (Ethnobotany of Ritual Plants Used in the *Jamasan* Ceremony at the Yogyakarta Palace), which explores the meaning of *kerupuk* symbolizing perseverance and enthusiasm in life (Surya Sari et al., 2019). The research suggests that *kerupuk* symbolizes the importance of not easily giving up and despairing in life. Furthermore, the connotative meaning of *kerupuk* in the *Cupu Panjala* tradition symbolizes the community's belief this food signifies God's continuous alleviation of human life's problems, thereby fostering enthusiasm and perseverance among individuals. This belief aligns with the research conducted by Lismawanty in her research, "Makna Simbolis Upacara Ritual Nadran Empang di Desa Karangsong Kabupaten Indramayu (Kajian Simbol dan Makna)" (The Symbolic Meaning of the *Nadran Empang* Ritual Ceremony in Karangsong Village, Indramayu Regency (A Study of Symbols and Meanings)). The results of her research indicate that *kerupuk* symbolizes a means to alleviate burdens and problems in human life (Lismawanty et al., 2021). *Kerupuk* is shown on Figure 4 below.

Figure 4

Kerupuk



Ingkung

The fifth food in the *Cupu Panjala* tradition is *ingkung*. Denotatively, it refers to a whole chicken, usually a rooster, that is seasoned and cooked whole. This chicken is typically provided by pilgrims as an expression of gratitude. Thus, the connotative meaning of *ingkung* is an expression of gratitude.

Furthermore, *ingkung* in the *Cupu Panjala* tradition carries a mythical meaning that symbolizes the purity of the human body and soul. It is believed that this ubarampe can help guide individuals towards a better life. These interpretations align with the findings of Al Maida and Suryaman in their research, indicating that the denotative meaning of *ingkung* is a whole chicken, usually a rooster, cooked whole (Maida & Suryaman, 2023). The connotative meaning of *ingkung* as the ubarampe is an expression of gratitude. Furthermore, the mythical meaning suggests that human life should be pure, both inside and out, similar to *ingkung*, which is cleaned thoroughly, leading to a happy and fulfilling life. *Ingkung* is shown in Figure 5 below.

Figure 5

Ingkung



Sega Wuduk/Sega Gurih

The sixth food in the *Cupu Panjala* tradition is *sega wuduk/sega gurih*, or savoury rice. Denotatively, it refers to rice seasoned with coconut milk, giving it a savoury taste. This aligns with the findings of Anggraini in her research, “Tradisi Slup-slupan Omah: Prosesi: Makna Simbolik, lan Relevansine karo Pasinaon Basa Jawa ing Sekolah Menengah Pertama” (The Tradition of House Blessing: Procession, Symbolic Meaning, and Its Relevance to Javanese Language Learning in Junior High School). Her research indicates that savoury rice is white rice

cooked with coconut milk, salt, and bay leaves, resulting in its distinctive savoury flavor (Anggraini, 2024). Connotatively, this offering in the *Cupu Panjala* tradition symbolizes holy rice. This is supported by the research of Putri which suggests that savoury rice can symbolize *ulam sari*, or the holy rice (Putri et al., 2022). Moreover, the mythical meaning of nasi wuduk in the *Cupu Panjala* Tradition is rooted in the community's belief that this rice represents the sanctity of the human body and soul. This interpretation is consistent with the findings of Nabilah in her research, which indicates that savory rice symbolizes the purity of the human body and mind (Nabilah, 2022). *Sega Wuduk/Sega Gurih* (Savoury Rice) can be seen in Figure 6 below.

Figure 6

Sega Wuduk/Sega Gurih (Savoury Rice)



Rawisan/Terancam

The seventh food in the *Cupu Panjala* tradition is *rawisan*, also known as *terancam*. *Rawisan/terancam* is a dish made of sprouts, cabbage, and Chinese petai, seasoned with a mixture of mashed chillies and onions, and combined with grated coconut. This definition aligns with the findings of Fizriyani and Mutjaba in their research, "Istilah-istilah Kuliner dalam Ritual Neloni di Kabupaten Malang: Studi Etnolinguistik" (Culinary Terms in the *Neloni* Ritual in Malang Regency: An Ethnolinguistic Study). Their research indicates that *terancam* denotes a vegetable side dish mixed with grated coconut (Fizriyani & Mujtaba, 2022). Connotatively, the ingredients of *rawisan/terancam* symbolize diversity. Furthermore, the mythical meaning of *rawisan/terancam* in the *Cupu Panjala* tradition emphasizes the necessity of diversity in life. While diversity is inevitable, it is crucial to embrace and respond to it appropriately to foster a harmonious and peaceful existence.

Figure 7

Rawisan/Terancam



From the perspective of Roland Barthes' semiotic framework, the *ubarampe* in the *Cupu Panjala* Tradition function not merely as ritual complements but as a structured system of signs that operates on multiple levels of meaning. At the first order of signification, each food item—such as *ambengan*, *peyek*, *adrem*, *kerupuk*, *ingkung*, savoury rice, and *rawisan*—serves as a signifier with a literal, denotative meaning as everyday food consumed by the community. However, within the ritual context of the *Cupu Panjala* Tradition, these denotative meanings are extended into a second order of signification, producing connotative meanings that reflect moral values, spiritual beliefs, and social ideals held by the community.

At the connotative level, the findings demonstrate that the food offerings collectively symbolize key cultural values such as harmony, unity, gratitude, perseverance, purity, diversity, and devotion to God. These meanings are not attached arbitrarily but are culturally constructed through long-standing ritual practices and shared belief systems. For instance, *ambengan* symbolizes social harmony and unity, *peyek* represents inter-religious harmony, while *ingkung* and savoury rice convey ideas of purity and gratitude. Through repeated ritual performance, these connotative meanings become stabilized and widely accepted within the community.

In Barthes' terms, this process culminates in the formation of myth. Myth, as a second-order semiological system, functions by transforming culturally produced meanings into something that appears natural, self-evident, and unquestionable. In the *Cupu Panjala* Tradition, the symbolic meanings of the *ubarampe* are perceived not merely as symbolic interpretations but as inherent truths rooted in ancestral heritage and supernatural authority. As a result, values such as harmony, obedience, spiritual purity, and communal solidarity are naturalized and legitimized through myth, making them appear as part of the natural order of life rather than as socially constructed ideologies.

Furthermore, the mythical dimension of the *ubarampe* reinforces the sacred status of the *Cupu Panjala* Tradition itself. The belief that these offerings possess spiritual power and influence human life—such as strengthening relationships with God, alleviating life's burdens, or fostering social cohesion—illustrates how myth functions ideologically. In Barthes' framework, myth serves to conceal its ideological nature by presenting cultural values as timeless and divinely sanctioned. In this context, the *ubarampe* operate as material symbols that mediate between the sacred and the social, allowing abstract beliefs to be experienced concretely through ritual practices.

The findings also reveal that food, within the *Cupu Panjala* Tradition, plays a crucial role in maintaining cultural continuity. By embedding moral and spiritual values into everyday culinary objects, the tradition ensures that these values are easily understood, remembered, and transmitted across generations. This aligns with Barthes' assertion that myth is an effective semiotic mechanism for sustaining dominant cultural narratives, as it communicates ideology in a form that is familiar, tangible, and emotionally resonant.

Therefore, the *ubarampe* in the *Cupu Panjala* Tradition should be understood not only as ritual offerings but as ideological instruments that shape collective consciousness. Through the semiotic process of denotation, connotation, and myth, food becomes a powerful medium for reinforcing Javanese cosmological beliefs and social values. This discussion confirms that Barthes' semiotic theory provides a useful framework for interpreting how cultural meanings are constructed, naturalized, and perpetuated through ritual symbols within traditional Javanese society.

Conclusion

This study explores the symbolic meanings of food offerings (*ubarampe*) in the *Cupu Panjala* Tradition using Roland Barthes' semiotic framework. The findings show that the foods used in this ritual are not merely complementary elements but function as meaningful cultural signs that communicate social, moral, and spiritual values within the community.

At the most basic level, the *ubarampe* consist of everyday foods commonly found in Javanese cuisine, such as *ambengan*, *peyek*, *adrem*, *kerupuk*, *ingkung*, *savoury rice*, and *terancam/rawisan*. These items carry clear denotative meanings as ordinary food. However, when placed within the ritual setting of the *Cupu Panjala* Tradition, they take on deeper connotative meanings shaped by collective beliefs and long-standing cultural practices. The analysis demonstrates that these foods symbolize values such as harmony, unity, gratitude, perseverance, purity, and respect for diversity. Through repeated ritual performance, these meanings become familiar and widely accepted by the community.

Beyond their connotative meanings, the *ubarampe* operate at the level of myth, as described by Barthes. The symbolic interpretations of the food offerings are not viewed by the community as symbolic constructions, but as natural and unquestionable truths inherited from their ancestors. This process allows cultural values to be presented as part of the natural order of life. As a result, ideals such as social harmony, spiritual devotion, and moral discipline are reinforced and maintained through ritual practice.

The study also shows that food plays an important role in sustaining cultural continuity. Because food is familiar and accessible, it becomes an effective medium for conveying abstract values in a concrete and easily understood form. Through the *ubarampe*, cultural norms and beliefs are transmitted across generations without the need for formal instruction. In this way, ritual food functions not only as a symbolic representation of belief but also as a tool for preserving cultural identity.

In conclusion, the *Cupu Panjala* Tradition demonstrates how everyday objects can carry complex layers of meaning within a ritual context. By applying Barthes' semiotic theory, this study highlights how food operates as a system of signs that connects the sacred, the social, and the cultural. The findings contribute to cultural and semiotic studies by showing how ritual practices transform ordinary food into powerful symbols that shape collective understanding and reinforce shared values. Future research may further explore similar traditions to examine how symbolic meanings evolve in response to social and cultural change.

Author Contribution Statement

Amanda Pisan Pramesti: Conceptualization and Research Design Data Curation and Investigation; Methodology; Project Administration. **Budi Waluyo:** Writing - Original Draft; Writing - Review & Editing. **Winda Dwi Lestari, Kenfitria Diah Wijayanti, Astiana Ajeng Rahadini:** Writing - Review & Editing; Validation. **Favorita Kurwidaria, Tya Resta Fitriana:** Formal Analysis and Visualization; Writing - Review & Editing. **Prima Veronika:** Validation, Visualization; Writing - Review & Editing.

Acknowledgment

The researchers gratefully acknowledge the financial support provided by the Institute for Research and Community Service (LPPM), Universitas Sebelas Maret, through the Non-State Budget (Non-APBN) Research Grant for the 2024 fiscal year, under contract number 194.2/UN27.22/PT.01.03/2024. This support greatly facilitated the successful completion of the research.

REFERENCES

- Anggraini, V. P. (2024). *Tradhisi Slup-Slupan Omah: Prosesi, Makna Simbolik, lan Relevansine Karo Pasinaon Basa Jawa ing Sekolah Menengah Pertama* [Skripsi]. Universitas Sebelas Maret.
- Aprilisa, H. A., & Setyawan, B. W. (2021). Makna Filosofis Tradisi Ambengan di Hari Raya Idul Fitri dan Idul Adha Bagi Masyarakat Tulungagung. *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya*, 6(2): 153-161. <https://doi.org/10.32492/sumbula.v6i2.4554>
- Barthes, R. (1972). *Mythologies*. Hill and Wang.
- Barthes, R. (1977). *Elements of semiology* (34. [print]). Hill and Wang.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4. ed). SAGE.
- Fizriyani, W., & Mujtaba, N. (2022). Istilah-Istilah Kuliner dalam Ritual Neloni di Kabupaten Malang: Studi Etnolinguistik. *Sutasoma: Jurnal Sastra Jawa*, 10(2): 118-127. <https://doi.org/10.15294/sutasoma.v10i2.59500>

- Hafizhah, L., & Sutikno, S. (2024). Pemahaman makna simbolik dalam tradisi ingkung pada acara punggahan masyarakat jawa di Desa Tanjung Morawa (kajian semiotik). *Jurnal Komunitas Bahasa*, 12(2), 194–202. <https://doi.org/10.36294/jkb.v12i2.4404>
- Hirzi, M. H., Abida, R. F., Rahmat, & Br Siregar, W. Z. (2025). Makanan Ritual dan Makna Simboliknya: Analisis Tradisi Kuliner Sego Langgi di Lamongan, Indonesia: Ritual Meals and Its Symbolic Meaning: Analyses of Culinary Tradition Sego Langgi in Lamongan, Indonesia. *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 20(2): 135–156. <https://doi.org/10.37680/adabiya.v20i2.7220>
- Koentjaraningrat. (2009). *Pengantar ilmu Antropologi* (Cet. 9, ed. rev). Rineka Cipta.
- Lismawanty, A., Dwiatmini, S., & Yuningsih, Y. (2021). Makna Simbolis Upacara Ritual Nadran Empang di Desa Karangsong Kabupaten Indramayu (Kajian Simbol dan Makna). *Jurnal Budaya Etnika*, 5(2): 99–122. <https://doi.org/10.26742/jbe.v5i2.1762>
- Maida, K. A., & Suryaman, M. (2023). Tradisi Ruwatan Rambut Gimal di Dieng: Sebuah Kajian Semiotika Roland Barthes. *Semiotika: Jurnal Komunikasi*, Vol 17, No 1 (2023): 41–53. <http://dx.doi.org/10.30813/s:jk.v17i1.3961>.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. SAGE Publications. https://books.google.co.id/books?id=U4IU_-wJ5QEC
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (Edition 3). Sage.
- Nabilah, K. D. (2022). *Makna Simbolik Tradisi Ruwahan di Pura Mangkunegaran Surakarta* [Skripsi]. Universitas Islam Negeri Raden Mas Said.
- Nuryah. (2016). Tedhak Siten: Akulturasi Budaya Islam- Jawa (Studi Kasus di Desa Kedawung, Kecamatan Pejagoan, Kabupaten Kebumen). *Fikri: Jurnal Kajian Agama, Sosial, Dan Budaya*, 1(2). <https://doi.org/10.25217/jf.v1i2.17>
- Putri, I. T. P. K., Putri, I. T. P. K., & Sukarman, S. (2022). Kepercayaan Tradisional didalam Gua Ngerit di Desa Senden Kecamatan Kampak Kabupaten Trenggalek. *JOB (Jurnal Online Baradha)*, 18(1): 126–150. <https://doi.org/10.26740/job.v18n1.p126-150>
- Putro, D. B. W. (2018). Struktur Mitos Cupu Kyai Panjala di Padukuhan Mendak: Tinjauan Etnolinguistik. *Caraka: Jurnal Ilmu Kebahasaan, Kesastraan, Dan Pembelajarannya*, 5(1): 14–35. <https://doi.org/10.30738/caraka.v5i1.4000>
- Surya Sari, L. Y., Setiana W, F. D., & Setyawati, R. (2019). Etnobotani Tumbuhan Ritual Yang Digunakan Pada Upacara Jamasan di Keraton Yogyakarta. *BIOMA : JURNAL BIOLOGI MAKASSAR*, 4(2): 99. <https://doi.org/10.20956/bioma.v4i2.6691>
- Suwandi, S., Setiyoningsih, T., Ulya, C., Chaesar, A. S. S., Setyawan, E., & Zulianto, S. (2025). Food Offerings at the Baritan Ceremony in Asemdayong, Pemalang Regency: An Ethnolinguistic Study. *KEMBARA Journal of Scientific Language Literature and Teaching*, 11(1): 263–279. <https://doi.org/10.22219/kembara.v11i1.37478>



Historicity of the National *Santri* Day

Miranti Rohmanda^{1*}, Manneke Budiman²

^{1,2}Department of Literature, Faculty of Humanity, Universitas Indonesia, Depok, Indonesia

miranti.rohmanda@ui.ac.id*; manneke.budiman@ui.ac.id

*Correspondence author

Abstract: This article discusses the establishment of National *Santri* Day, which was created through Presidential Decree No. 22 of 2015. The date refers to the event of the Jihad Resolution declared by *Kiai* across Java and Madura in 1945, under the influence of President Soekarno, to assist the Indonesian people in their struggle for independence. Seventy years later, the value of the Jihad Resolution was revisited and institutionalized into the tradition of National *Santri* Day. The legalization of National *Santri* Day raises an important question regarding its timing. This research employs a qualitative method by analyzing texts related to the historicity of National *Santri* Day to examine the background and underlying factors behind the establishment of National *Santri* Day, with an emphasis on its residual, emergent, and dominant cultural aspects. The findings of this study reveal that the values of struggle and the collective trauma toward radicalism in Indonesia are utilized as residual elements preserved by the dominant authority as a means of legitimizing its power during the new governmental period in 2014.

Keywords: National *Santri* Day; Historicity; Raymond Williams; Residual–Emergent–Dominant.

Submitted: October 31, 2025; Received in revised form: November 18, 2025; Accepted: November 26, 2025;
Published regularly: December 31, 2025

This is an open-access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Rohmanda, M., Budiman, M. (2025). History of The National *Santri* Day. *Jurnal Ilmiah Lingua Idea*, 16 (2), 233-245.
<https://doi.org/10.20884/1.jli.2025.16.2.182>

Introduction

Based on Article 28E paragraph (1) of the 1945 constitution, every person in Indonesia has the right to embrace a religion and to worship according to that religion. Article 29, paragraph (2) further guarantees citizens' freedom to practice their faith. Meanwhile, Article 22 of the Human Rights Law regulates freedom of religion and belief. Among the many belief systems in Indonesia, the state recognizes only six for official inclusion on national identity cards, based on

Law No. 1/PNPS/1965 on the Prevention of the Misuse and/or Blasphemy of Religion. These are Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Of these six, Islam has become the dominant faith that moves and shapes the social fabric of Indonesian society. In fact, within Article 1 of the PNPS Law, Islam is mentioned as the first recognized religion in Indonesia. Time by time, among its population, Islam has developed into a lifestyle continually reproduced across generations. One of the enduring Islamic cultural practices is the *santri* tradition.

The term *santri* itself does not originate from Arabic. There are three main theories concerning its etymology. The first derives from the Sanskrit word *santri*, meaning “literate.” C.C. Berg interprets *santri* as a person who possesses knowledge of Hindu sacred texts. The second theory traces *santri* to the Javanese word *cantrik*, meaning “a disciple who follows a teacher wherever the teacher goes or resides.” Another scholar, A. H. John, suggests that *santri* comes from the Tamil word meaning “Qur’an teacher” (Dhofier, 1994). Zamakhsyari Dhofier, in *Tradisi Pesantren*, defines a *santri* as a student who studies at a (1994). However, the identity of a *santri* is lifelong—being a *santri* also means engaging in an unending process of learning and teaching throughout one’s life (Baso, 2005). *Santri* learn from *Kiai*, a person who leads the *pesantren*. According to Goncing (2015), a *Kiai* is the guardian of faith and a spiritual teacher who holds absolute authority in providing religious knowledge, including fiqh, tauhid, Arabic, and muamalah. A common custom among *santri* is to kiss the hand of a *kiai* when they meet, symbolizing both respect for hierarchical difference and a hope for divine blessing. Obedience to the *Kiai*’s will is regarded as a source of spiritual merit that can lead to salvation in the afterlife (Gufron, 2019). Dormitories for *santri* are typically located within the *pesantren* complex, near the residence of the *kiai* (Herman, 2013).

The *pesantren* grew in the Walisongo period. Historically, the Walisongo spread Islam among communities that practiced animism, dynamism, and Hindu-Buddhist traditions. They adapted Islamic teachings to local wisdom and culture. Over time, Islamic centers grew around *surau* or mosques, eventually institutionalized into *pondok pesantren* (Musthofa, 2015). In its development, the form, system, and method of *pesantren* in Indonesia can be divided into two major periods: the Ampel (salaf) period, characterized by comprehensive simplicity, and the Gontor period, characterized by modernity in system, method, and architecture. This division does not negate the existence of earlier *pesantren*. Before Ampel, the *pesantren* established by Sheikh Maulana Malik Ibrahim already existed. Similarly, before Gontor, there were pioneering institutions such as *Pesantren Thawalib* in Sumatra, which served as precursors to modern *pesantren* like Gontor. The distinction between these two types is based on their significant historical influence on Islamic education in Indonesia (Ferdinan, 2018).

Santri, as an integral element of the *pesantren*, are recognized by society as individuals capable of applying religious knowledge in their communities after completing their studies. In rural areas, *santri* are often entrusted with leading local religious traditions. This trust has historically encouraged *santri* to assume leadership roles—not only as religious figures but also as community leaders such as village heads and other local administrators.

The *santri*'s role extends beyond local communities to the national level. Organizations such as Nahdlatul Ulama and Ahmadiyah played significant roles in Indonesia's struggle for independence. In 1913, KH Hasyim Asy'ari, leader of Pesantren Tebuireng, issued a fatwa prohibiting Indonesian Muslims from joining the Dutch army (Yuliah, 2012). Later, on 21–22 October 1945, the Jihad Resolution was declared, an initiative that originated when President Soekarno sent envoys to consult KH Hasyim Asy'ari on the religious legitimacy of defending Indonesia's independence. On September 16, 1945, Hasyim Asy'ari affirmed that it was a religious obligation for Indonesian Muslims to defend their homeland against foreign threats (Bizawie, 2014).

This Jihad Resolution later became the basis for commemorating National *Santri* Day, officially established by President Joko Widodo in 2015. After seventy years, this commemoration was formalized through Presidential Decree No. 22 of 2015. This raises important questions: what motivated the President's decision? What is the significance of National *Santri* Day, celebrated annually by Muslim students across Indonesia? Drawing on Raymond Williams's theory, dominant groups are willing to employ various means to legitimize their agenda, including, in this case, the mobilization of collective trauma to justify contemporary political decisions. This article aims to explain the background, form of commemoration, and functions of National *Santri* Day as observed each year in Indonesia.

Methods

The method used to address the research questions in this article is a qualitative approach through library research. The primary data for this study include Presidential Decree No. 22 of 2015, the President's speech delivered on October 22, 2015, and documentation of the National *Santri* Day march. The analysis is conducted through a contextual approach and relies solely on theoretical interpretation, without empirical data support. Data analysis is conducted using Raymond Williams's theoretical framework, which discusses residual, emergent, and dominant cultural forms to examine social phenomena.

The residual refers to cultural elements originating from the past that persist in the present, albeit in varied forms. Experiences, meanings, and values that cannot be fully articulated or substantiated within the dominant culture continue to be lived and practiced through these residual elements. The residual holds a position that is strongly influenced by the dominant forces. It is maintained because it still carries cultural and political functions.

Meanwhile, the emergent represents new meanings, forms, and social relations that arise within a specific cultural period as a result of the interaction between the dominant power—which controls and regulates—and the residual, which seeks to endure or be preserved (Williams, 1977).

Results

Collective Memory of the Jihad Resolution

Presidential Decree No. 22 of 2015 designates October 22 as National *Santri* Day. The decree was signed on October 15, 2015. This date refers to the Jihad Resolution proclaimed by KH

Hasyim Asy'ari, calling upon *santri* to fight for the nation. The presidential considerations for establishing National *Santri* Day are outlined in three main points: a. The ulama and *santri* of *pondok pesantren* have played significant roles in the struggle to gain and defend the independence of the Republic of Indonesia, as well as in nation-building. In order to commemorate, emulate, and continue the contributions of *ulama* and *santri* in defending and maintaining the integrity of the Republic of Indonesia while contributing to national development, it is necessary to designate *Santri* Day on October 22. October 22 refers to the date when the Jihad Resolution was declared in 1945 by ulama and *santri* from various regions of Indonesia, obligating every Muslim to defend the homeland and safeguard the independence of the Republic of Indonesia from colonial forces.

All three points highlight the same core idea: that National *Santri* Day institutionalizes the collective memory of the Jihad Resolution initiated by Soekarno in 1945. According to Gufron (2019), at that time, the Indonesian people—still under colonial rule—were inspired by KH Hasyim Asy'ari's religious decree that defending the newly independent nation was both a national duty and a religious obligation. For Indonesians, independence was not only a political aspiration but also a religious imperative. Thus, the nationalism fostered by *santri* and ulama can be understood as a collective awareness that striving for national freedom is itself an act of faith and devotion in Islam.

Although the individuals who participated in the Jihad Resolution are no longer alive, the religious communities and organizations connected to these figures continue to preserve their memory. Halbwachs (1992) notes that collective memory can be reactivated through the social groups that embody and sustain it.

Historically, beyond its commemorative purpose of honoring the Jihad Resolution and expressing gratitude, it is essential to examine the broader context surrounding the issuance of the Presidential Decree. Why did neither President Soekarno nor President Susilo Bambang Yudhoyono (SBY) initiate such a commemoration? Referring to President Joko Widodo's speech published by the Indonesian Cabinet Secretariat (Pidato Presiden RI Pada Hari Santri Nasional Di Masjid Jakarta, 2015), he stated that, through this decree, it is hoped that:

"...santri will always remember to continue their jihad for the nation, for the homeland, for our beloved Indonesia, and to always strive for the welfare and justice of all Indonesian people."

(<https://setkab.go.id/pidato-presiden-ri-pada-deklarasi-hari-santri-nasiona-di-masjid-istiqlal-jakarta-22-oktober-2015/>)

This statement suggests that the commemoration of National *Santri* Day serves as a moral reminder for contemporary *santri* to continue their "jihad" for the homeland. The pronoun "our" following "Indonesia" subtly constructs a sense of ownership and belonging—implying that the nation's identity must be consciously maintained and reaffirmed.

In March 2015, the Indonesian National Resilience Institute (Lemhannas) published a journal titled *Enhancing the Mitigation of Radicalism to Establish a National Security System for National Resilience*. The journal discusses the dangers of radicalism in Indonesia, referencing past incidents such as the Madiun/PKI (1948), DI/TII (1949), and the September 30 Movement

(1965). It also warns of the threat posed by the Islamic State of Iraq and Syria (ISIS), whose influence had reached Indonesia. The Ministry of Defense thus took decisive steps to prevent radicalization from undermining the national ideology. One of the most relevant recommendations in the journal reads:

“It is recommended to take more comprehensive and concrete measures, including:

a. Ideological aspect: Religious leaders, under the coordination of the Minister of Religious Affairs, should establish a shared commitment and understanding concerning religious radical ideologies, so that the public will have no hesitation in their worship and the radical groups can be isolated within their own environments, thereby facilitating the deradicalization process.” (Salamuddin, 2015).

The discussion of radical groups in Indonesia remains ongoing and unresolved. The meaning of “radical” has also undergone a significant transformation. In its denotative sense, radical means “to the root” — to think radically is to think deeply and fundamentally. However, when combined with the term Islam, forming “radical Islam,” it acquires a new, socially agreed meaning—an active, threatening force, especially within Indonesia’s sociopolitical context.

The history of Islamic radicalism in Indonesia spans several eras. Before the Reformation period, radical Islamic movements were largely framed as resistance to capitalism and Islamic hegemony itself. In the contemporary period, however, Islamic radicalism is primarily viewed through a political lens. Political radical Islamists use religious symbols to justify their movements. In practice, they often frame their activities as religious dakwah (propagation) rather than as political or structural movements (Solihin, 2017).

During the Old Order era, Kartosuwiryo declared Darul Islam (DI/TII) as a movement to establish an Islamic State of Indonesia. Rebellions under DI/TII erupted in various provinces, including South Sulawesi. The movement’s goal was to create an Islamic state governed by sharia. However, this movement became a serious threat to Indonesia’s newly established republic. President Soekarno attempted to suppress it, and by 1947, DI/TII was officially banned (Bruinessen, 2013).

Following DI/TII, acts of terrorism in Indonesia became increasingly associated with radical Islam. The global terrorist network Al-Qaeda, led by Osama bin Laden, extended its influence into Southeast Asia, supporting local networks such as Jemaah Islamiyah, which carried out the Bali bombing on October 12, 2002, killing more than 200 people (Solihin, 2017).

Public fear of Islamic radicalism resurfaced in 2014. Since the New Order, several organizations have been classified as radical, including Hizbut Tahrir Indonesia (HTI), Majelis Mujahidin Indonesia (MMI), Front Pembela Islam (FPI), Jamaah Islamiyah (JI), Negara Islam Indonesia (NII), and Laskar Jihad (LJ) (Rokhmad, 2014). A 2016 journal article discussing HTI’s vision of the Khilafah (Islamic Caliphate) argues that Hizbut Tahrir believes that the implementation of sharia can only be realized through an Islamic Caliphate (Daulah Khilafah Islamiyah) (Arifin, 2010). Consequently, HTI’s Dakwah Al-Islam bulletins often contain calls for the establishment of a caliphate (Shofwan, 2016).

Hikam (2018), in the *Journal of Defense and State Security*, compiled data on terrorist acts motivated by radical movements in Indonesia. He notes that post-Reformation radical narratives often feature themes such as anti-NKRI (anti-Unitary State of Indonesia), anti-government (thaghut), and pro-Islamic state or caliphate movements. Hikam identifies two dominant radical currents: (1) groups sympathizing with or affiliated to ISIS, and (2) groups linked to the transnational Hizbut Tahrir network.

He summarizes several incidents as follows:

- a. Terror attack on Thamrin Street (January 14, 2016);
- b. Suicide bombing at Surakarta Police Headquarters (July 5, 2016) by Jamaah Anshar Daulah Khilafah Nusantara (JADKN) led by Bahrudin Naim, an Indonesian ISIS member;
- c. Bombing in Kampung Melayu (May 24, 2017) by the ISIS-affiliated JAD group;
- d. Planned terror attack on August 17, 2015, in Solo;
- e. Arrest of the Majalengka terrorist network in Tangerang Selatan (November 2016);
- f. Arrests in Serpong, Payakumbuh, and Deli Serdang (December 2016).

Residual, Emergent, and Dominant

The collective fear of the resurgence of radical Islam has been widely responded to by the Muslim majority in Indonesia through proactive rejection of all forms of radical movements. The mainstream Islamic community—predominantly represented by Nahdlatul Ulama (NU), Muhammadiyah, and other major Islamic organizations across the archipelago—has consistently rejected khilafah-oriented and violent movements (Azra, 2014). This resistance became especially visible in 2017, when NU Chairman Said Aqil Siradj and Muhammadiyah Secretary-General Abdul Mu'ti held a joint discussion concerning the dissolution of Hizbut Tahrir Indonesia (HTI). Both leaders agreed that the dissolution was legitimate, as the movement was considered a threat to Pancasila (Medistiara, 2014).

This sociopolitical climate was strategically utilized by the Jokowi–JK (Joko Widodo–Jusuf Kalla) campaign team in 2014 to attract the support of the Muslim majority. During that period, Jokowi pledged to establish a National *Santri* Day, proposed initially for 1 Muharram. According to Antara News (Khairany (2014) on June 28), Jokowi stated during a campaign dialogue at Pondok Pesantren Babussalam, Malang, East Java:

“A mental revolution must be carried out. I believe that pesantren plays a crucial role in this mental revolution. The pesantren are the key. Therefore, I agree to the proposal for establishing a National Santri Day.”

As promised, once elected President, Jokowi fulfilled this commitment by formalizing National *Santri* Day, referring to the date of the Jihad Resolution in 1945—October 22. The selection of this date represents a residual cultural element: a continuation of past values reflecting the ideological strength of Islam in shaping Indonesia's independence within the framework of Pancasila, as envisioned by Soekarno. The authority and influence of *Kiai* within the Jihad Resolution demonstrated the power of religious leadership in mobilizing the masses through spiritual conviction.

These residual elements, including the collective trauma surrounding radicalism, have been effectively reappropriated by the dominant power. Since 2015, the commemoration of National *Santri* Day has been institutionalized as an emergent tradition—a new national practice designed to preserve cultural memory while serving political and ideological functions. The celebration typically includes flag ceremonies with speeches reflecting annually changing themes. The successive themes of National *Santri* Day from 2016 to 2024 are as follows (Rohman, 2014):

- a. *Dari Pesantren untuk Indonesia* (From Pesantren for Indonesia)
- b. *Wajah Pesantren Wajah Indonesia* (The Face of Pesantren, the Face of Indonesia)
- c. *Bersama Santri Damailah Negeri*. (With *Santri*, May the Nation Be Peaceful)
- d. *Santri Indonesia untuk Perdamaian Dunia* (Indonesian *Santri* for World Peace)
- e. *Santri Sehat Indonesia Kuat* (Healthy *Santri*, Strong Indonesia)
- f. *Santri Siaga Jiwa dan Raga* (*Santri* Prepared in Mind and Body)
- g. *Berdaya Menjaga Martabat Kemanusiaan* (Empowered to Uphold Human Dignity)
- h. *Jihad Santri Jayakan Negeri* (*Santri's* Jihad Glorifies the Nation)
- i. *Menyambung Juang Merengkuh Masa Depan* (Continuing the Struggle, Embracing the Future)

The flag ceremony, as a central ritual of the commemoration, represents an emergent form—a new cultural manifestation resulting from the strong influence of state power in regulating and domesticating religious ideology under the pretext of nationalism. Historically, there has been no direct connection between the *santri* tradition and the flag ceremony, nor between Islamic ritual and the military-style upacara.

Following the ceremony, *santri* often hold parades carrying banners and wearing traditional *santri* attire—peci, sarung, and baju koko for men, while women wear muslim dresses (often also with sarung) and headscarves (jilbab).

There also exists the National *Santri* Day March, circulated through the YouTube channel Pendidikan Baznas, with the following lyrics:

*Resolusi jihad panggilan jiwa
Santri dan ulama tetap setia
Berkorban pertahankan Indonesia*

*Saat ini kita telah merdeka
Mari teruskan perjuangan ulama
Berperan aktif dengan dasar pancasila
Nusantara tanggung jawab kita*

*Reff:
Hari santri bukti cinta pada negeri
Ridho dan rahmat dari ilahi
NKRI harga mati*

Ayo santri ayo santri ayo santri

*Ayo ngaji dan patuh pada kiai
Jayalah bangsa, jaya negara
Jayalah pesantren kita*

*Mari bersiap kita berangkat
Ke pesantren dengan penuh semangat
Raih cita cita luruskan niat
Mengabdikan tuk kemaslahatan umat*

*Jayalah bangsa negara
Jayalah indonesia
Jayalah Indonesia*

English meaning:
The Jihad Resolution is a Call of the Soul
Santri and ulama remain loyal
Sacrificing to defend Indonesia

Now that we are free
Let us continue the struggle of the ulama
Actively contributing to the foundation of Pancasila
The Archipelago is our responsibility

Refrain:
National Santri Day proves love for the nation
Blessing and grace from the Almighty
NKRI is non-negotiable

Come, Santri, let us learn and obey the *Kiai*
Glory to the nation, glory to the state
Glory to our Pesantren

Let us go to Pesantren with a full spirit
Pursue our dreams with pure intentions
Serve for the benefit of the ummah

Glory to the nation and the state
Glory to Indonesia
Glory to Indonesia
(Source: YouTube Pendidikan Baznas)

The first section reveals a hegemonic effort to shape public opinion by constructing narratives of loyalty among santri and ulama. This dominant framing is repeatedly articulated

through key statements—such as ‘Let us continue the struggle of the ulama’—and reinforced by the strategic invocation of collective memory surrounding the Jihad Resolution, which functions to activate collective consciousness. Within this discourse, santri identity is positioned as inherently tied to obedience toward religious authority (*kiai*) and the state. The role envisioned for *santri* by the state is explicitly articulated through imperatives such as *Berperan aktif dengan dasar Pancasila, Nusantara tanggung jawab kita, and menjaga kejayaan bangsa dan negara*. In this rearticulation, the concept of *jihad* operates as a residual cultural element that is selectively appropriated and aligned with the dominant ideological formation—namely Pancasila and the doctrine of NKRI harga mati—thereby reinforcing state-centered hegemony rather than challenging it. These marches are always sung in the ceremonies of National *Santri* Day.

These combined elements—ceremonies, parades, and the fixed date of October 22—are unified by the dominant authority (the state) and legalized (which is the day is labelled on national calendar and known by everyone in Indonesia, such as National Children Day, National Teacher Day, and National Mother Day), thereby establishing National *Santri* Day as a cultural tradition in contemporary Indonesia. Both parties derive mutual benefits: the public gains a sense of protection amid fears of radicalism, while political elites—particularly during the campaign period—secure broader popular support.

Through National *Santri* Day, the Jokowi administration successfully legitimized its authority by invoking and institutionalizing the residual collective memory of Islamic valor during Indonesia’s independence struggle, specifically the historical moment of the Jihad Resolution.

Discussion

The commemoration of National *Santri* Day as an instrument of state-led control and prevention against the spread of radicalism—which, if left unchecked, may escalate into acts of fanaticism—appears, on the surface, to be a thoughtful and strategically relevant policy choice. By emphasizing the role of *santri* as promoters of moderate Islam, the state aims to reinforce narratives of peaceful religiosity. However, once this commemoration was formally institutionalized, a range of concerns emerged. One of the most critical among them is the growing dichotomy between “*santri*” and “non-*santri*,” a divide that necessitates thorough and careful scholarly examination because it risks creating new layers of social and religious stratification.

In 2015, Muhammadiyah publicly expressed serious reservations and ultimately rejected the establishment of National *Santri* Day, signaling a significant moment of dissent within Indonesian Islamic discourse. The organization even submitted a formal letter of protest to President Joko Widodo, emphasizing its discomfort with the policy’s implications. This opposition was later reinforced by political scientist Mada Sukmajati (Universitas Gadjah Mada), who argued that, in practice, the term *santri* narrowly refers to individuals who embody specific cultural markers—such as peci, sarung, or songkok—symbols historically associated with Nahdlatul Ulama (NU) or the broader nahdliyin community (cnnindonesia.com, (2024)). As a result, institutionalizing National *Santri* Day risks deepening intra-Islamic boundaries and

sectarian sentiments among Indonesian Muslims. Despite these objections, Muhammadiyah's stance was treated as a minority opinion, and the Presidential Decree continued without significant reconsideration, allowing the commemoration to proceed annually as planned.

This situation prompts a fundamental and unresolved question: Who exactly qualifies as a “*santri*” within the framework of National *Santri* Day? If the term is strictly defined according to its traditional meaning—as articulated by Dhofier (1994), namely “students who study at a *pesantren*” then the implications become problematic. Millions of Indonesian Muslims have never attended a *pesantren*, yet they actively participate in religious life and contribute to Islamic discourse. Should these individuals be excluded from the nationalist-religious sentiment that National *Santri* Day seeks to cultivate? Limiting the definition risks alienating Muslims who do not fit the *pesantren*-based identity, potentially creating a hierarchy of religiosity and undermining the inclusive spirit that national commemorations are ideally meant to embody.

In reality, the opposite has occurred. National *Santri* Day is now celebrated not only by *pesantren* students but also by educational institutions under the Ministry of Religious Affairs (Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, and State Islamic Universities). These institutions conduct flag ceremonies and other activities to mark the day. Consequently, the definition of *santri* has expanded to encompass all individuals engaged in religious learning.

Parallel to the institutionalization of National *Santri* Day, the Ayo Mondok (“Let’s Go to *Pesantren*”) movement—promoted by Nahdlatul Ulama since 2010—also gained momentum. According to Lukman Harits Dimiyati, the grandson of a *pesantren* founder in Tremas, Pacitan, this campaign emerged as a response to the perceived failure of state education institutions to provide moral and character formation for students (nu.or.id, (2015)). This critique of the national education system suggests that National *Santri* Day serves as a means to reorient society toward traditional Islamic values, typically taught through *kitab kuning* (classical Islamic texts) in *pesantren* settings.

However, another concerning phenomenon accompanies this development: the widespread observance of National *Santri* Day by public (state) schools, which are expected to uphold inclusivity. For example, SDN Dawuan published on its official website photos of students participating in a ceremony dressed entirely in white to commemorate National *Santri* Day 2024 (<https://sdn1dawuan.sch.id/>, (2024)). Similarly, SMPN 1 Kragan instructed its students to wear “*santri* clothing” for the celebration (<https://www.smp1kragan.sch.id/>, (2024)).

Such practices in secular public schools risk narrowing the space for pluralism. Granting special recognition to Muslim identity within state educational institutions may inadvertently generate a sense of inequality and exclusion among non-Muslim minorities who are “not celebrated.” This growing concern reflects broader criticism of the national education system’s failure to cultivate an inclusive environment that ensures equal rights and comfort for all citizens regardless of religious difference.

More problematically, National *Santri* Day may lead to a subtle form of empowerment imbalance (overpowering) among *santri* or former *santri*, who may feel privileged by the state’s acknowledgment of their collective identity. According to Williams (1977:135), the emergence

of new cultural traditions (emergent forms) is often associated with the rise of complex and significant class dynamics within society. Through the government's valorization of the *santri's* role in Indonesia's struggle for independence, the state inadvertently elevates one religious group while neglecting others.

This raises ethical concerns regarding historical fairness and inclusivity. As Hakh (2018) notes, during the Japanese occupation in 1942, 90 Christian pastors and church elders in Ambon were executed for refusing to hoist the Japanese flag on the church pulpit or bow to the Emperor before worship. Their sacrifice likewise represents religiously inspired patriotism, yet it has not received similar national recognition.

Conclusion

National *Santri* Day embodies a complex form of historicity. The government, as the dominant power, has created an emergent tradition from the residual values of the 1945 Jihad Resolution by institutionalizing National *Santri* Day through ritualized flag ceremonies, the singing of the National *Santri* March, and the dissemination of nationalist ideals framed within religious discourse every October 22.

Beyond its political utility, this commemoration functions as a social mechanism to respond to collective fears and past traumas concerning radical movements in Indonesia. By transforming the memory of Jihad Resolution into an annual state ritual, the government seeks to reaffirm nationalism through Islamic symbolism while promoting stability in the face of perceived religious extremism.

However, on the other hand, this state-patented tradition may also be understood as an institutionalized cultural-political container infused with emotion—a construct that appears necessary for Indonesian Muslims today but, in practice, fails to generate new critical discourse capable of rebuilding or advancing the nation. Rather than fostering interfaith understanding and pluralistic nationalism, National *Santri* Day, which effectively mobilizes residual memory to serve dominant objectives, risks reproducing selective historical narratives that prioritize certain religious identities over others.

The critical reading of the National *Santri* Day policy presented in this article has not yet directly involved the broader public in assessing how National *Santri* Day has shaped ideology and discourses of state resilience in the years following its legalization. This gap may serve as a productive avenue for future research.

Author Contribution Statement

Miranti Rohmanda: Conceptualization and Research Design; Data Curation and Investigation; Methodology; Project Administration; Writing - Original Draft; Writing - Review & Editing. **Manneke Budiman:** Methodology; Formal Analysis and Visualization; Writing - Review & Editing

REFERENCES

- Arifin, S. (2010). *Ideologi dan Praksis Gerakan Sosial Kaum Fundamentalists: Pengalaman Hizb al-Tahrir Indonesia*. UMM Press.
- Azra, A. (2014). A Global Perspective Seen from Indonesian Case. In C. Tan (Ed.), *Reforms in Islamic Education* (pp. 59–75). Bloomsbury Publishing. <https://doi.org/10.5040/9781472593252.ch-003>
- Baso, A. (2005). *Islam Pascakolonial: Perselingkuhan Agama, Kolonialisme dan Liberalisme*. Mizan.
- Bizawie, Z. (2014). *Laskar Ulama-Santri Dan Resolusi Jihad*. Pustaka Compass.
- Bruinessen, M. Van. (2013). *Contemporary Developments In Indonesian Islam, Explaining The Conservative Turn*. Institute of Southeast Asian Studies Singapore.
- Dhofier, Z. (1994). *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*. LP3ES.
- Ferdinan, M. (2016). Pondok pesantren dan ciri khas perkembangannya. *TARBAWI: Jurnal Pendidikan Agama Islam*, 1(1), 12–20. <https://doi.org/10.26618/jtw.v1i1.348>
- Gonceng, N. (2015). Politik Nahdatul Ulama dan Orde Baru. *The Politics*.
- Gufon, I. A. (2019). Santri dan Nasionalisme. *Islamic Insights Journal*, 01(1), 41–45. <https://doi.org/10.21776/ub.ijj.2019.001.01.4>
- Hakh, S. B. (2018). Peranan Orang Kristen Dalam Pusaran Politik di Indonesia (Suatu Tinjauan Historis-Teologis). *Jurnal Ilmiah Musik Dan Agama: Voice of Wesley*, 2. <https://doi.org/10.36972/jvow.v2i1.15>
- Halbwachs, M. (1992). *Memory Collective*. University of Chicago.
- Herman. (2013). SEJARAH PESANTREN DI INDONESIA. In *Jurnal Al-Ta'dib* (Vol. 6, Issue 2).
- Hikam, M. A., & Riyanta, D. S. (2018). Perkembangan Kelompok Radikal di Indonesia Pasca Perppu Ormas Nomor 2 Tahun 2017 dan Uu Nomor 5 Tahun 2018 Terorisme dalam Perspektif Keamanan Nasional. *Jurnal Pertahanan & Bela Negara*, 8(3), 47–68. <https://doi.org/10.33172/jpbh.v8i3.439>
- Khairany, Rr. C. (2014). *Jokowi janji tetapkan Hari Santri Nasional pada 1 Muharam*. <https://www.antaranews.com/>.
- Medistiara, Y. (2017). *Saat NU dan Muhammadiyah Duduk Bareng Bahas HTI*. <https://News.Detik.Com/>.
- Musthofa, M. (2015). Kedatangan Islam dan Pertumbuhan Pondok Pesantren di Indonesia Pespektif Filsafat Sejarah. *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial*, 2(1), 1–15.
- Rohman, M. F. (2024). *Diperingati Tiap Tahun, Ini Tema Hari Santri Sejak 2016 hingga 2024*. <https://www.nu.or.id/nasional/>.
- Rokhmad, A. (2014). Pandangan Kiai tentang Deradikalisasi Paham Islam di Kota Semarang. *Jurnal Analisa*, 21(01), 28. <https://doi.org/10.18784/analisa.v21i1.25>
- Salamuddin, B. (2015). Meningkatkan Penanggulangan Radikalisme guna Mewujudkan Sistem Keamanan Nasional dalam Rangka Ketahanan Nasional. *Jurnal Lemhannas RI*, 3(1), 4–12.

- Shofwan, A. M. (2016). Pandangan Hizbut Tahrir Terhadap Radikalisme Gerakan Isis Dalam Menegakkan Daulah Khilafah. *Addin*, 10(1), 141–162. <https://doi.org/10.21043/addin.v10i1.1132>
- Solihin, N. (2017). Understanding The Radicalism Movement In Indonesia: A Conflict Approach To The Rise Of Terrorism. In *AJIS : Academic Journal of Islamic Studies* (Vol. 2, Issue 1). <https://doi.org/10.29240/ajis.v2i1.166>
- Williams, R. (1977). *Marxism and Literature* (Vol. 114). Oxford University Press.
- Yuliah, S. (2012). *Resolusi Jihad Kyai Haji Hasyim Asy'ari (Fatwa Jihad Kyai Haji Hasyim Asy'ari dan Implikasinya dalam Perang 10 November 1945 di Surabaya)*.
- _____. *Gerakan Nasional "Ayo Mondok."* (2015). Nu.or.Id.
- _____. *Hari Santri Nasional: Janji Kampanye Jokowi yang Tuai Polemik.* (2024). <https://www.cnnindonesia.com/>.
- _____. *Upacara Memperingati Hari Santri Nasional 2024.* (2024). <https://sdn1dawuan.sch.id>.
- _____. *Peringatan Hari Santri Nasional 2024 di SMP Negeri 1 Kragan: Seruan untuk Memakai Pakaian Santri.* (2024). <https://www.smp1kragan.sch.id/>.
- _____. *Pidato Presiden RI Pada Hari Santri Nasional di Masjid Jakarta.* (2015, October). <https://setkab.go.id/>.

The Influence of Organizational Culture and Teacher Competence on Teacher Performance through Teacher Job Satisfaction

Syihabudin^{1*}, Uli Wildan Nuryanto², Yolla Sukma Handayani³

^{1,2,3} Master of Management, Postgraduate Program, Universitas Bina Bangsa, Banten, Indonesia

syihabudinsyihabudin79@gmail.com*; uli.wildan11@gmail.com; yollasukmahandayani2@gmail.com

*Correspondence author

Abstract: This study aims to examine the direct impact of organizational culture and teacher competence on job satisfaction, the direct effect of organizational culture on performance, and the influence of teacher competence and job satisfaction on performance. Additionally, the study examines the indirect effect of organizational culture and teacher competence on teacher performance, as mediated by job satisfaction, among elementary school teachers in Carenang Subdistrict, Serang Regency, Banten Province. This research employs a quantitative method with a correlational approach. The population consists of all elementary school teachers in Carenang Subdistrict, totaling 182 individuals. A proportional random sampling technique was applied to select the sample, which consisted of 165 respondents. The research instrument was developed based on a grid derived from relevant theoretical frameworks. Data collection was conducted using a structured questionnaire, and the study took place between June and July 2024. The findings indicate that both organizational culture and teacher competence have a positive and significant effect on job satisfaction. Furthermore, organizational culture, teacher competence, and job satisfaction all have a positive and significant influence on teacher performance. Job satisfaction was also found to mediate the relationships between organizational culture and teacher competence, as well as the performance of elementary school teachers in Carenang Subdistrict, Serang Regency, Banten Province.

Keywords: organizational; culture, competence; satisfaction; performance

Submitted: 27 Sep 2025; Received in revised form: 5 Dec 2025; Accepted: 23 Dec 2025; Published regularly: 31 Dec 2025

This is an open access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Syihabudin, Nuryanto, U.W., Handayani: Y.S (2025). The Influence of Organizational Culture and Teacher Competence on Teacher Performance through Teacher Job Satisfaction. *Jurnal Ilmiah Lingua Idea*, 16(2), 246-262. <https://doi.org/10.20884/1.jli.2025.16.2.13256>

Introduction

Globalization continues to reshape social and educational dynamics, requiring Indonesia to strengthen its national education strategy to remain competitive in a global society (Rahmawati et al., 2023). One critical factor in achieving quality education is teacher performance, which determines the success of learning outcomes in schools. Strong teacher performance reflects effective planning, implementation, and evaluation of learning processes. However, achieving optimal performance remains a challenge in several regions, including Carenang District.

However, various studies indicate that in many rural and remote areas of Indonesia, regions with characteristics similar to Carenang District, teacher performance remains a significant challenge due to uneven distribution of teachers, limited pedagogical competence, and inadequate school facilities (World Bank, 2017; Rahmawati et al., 2023). Such conditions hinder the effective planning, implementation, and evaluation of learning processes, ultimately affecting the quality of education in these areas.

Preliminary data indicate that elementary school teachers in Carenang District continue to demonstrate less-than-optimal performance, with an average evaluation score of only 72.49% in 2021. Preliminary observations and reports from local education stakeholders suggest that elementary school teachers in Carenang District continue to face challenges in achieving optimal performance. Factors such as limited pedagogical training, uneven distribution of teaching staff, and inadequate school resources appear to contribute to this situation. These conditions may impede the effective planning, implementation, and evaluation of learning processes, ultimately affecting the quality of education in the district (Rahmawati et al., 2023; World Bank, 2017).

Some teachers struggle with designing effective lesson plans and have not met competency standards in national assessments. Moreover, low job satisfaction—evidenced by lack of punctuality, limited creativity, and weak initiative—suggests a need to strengthen organizational support and professional motivation (Munawir et al., 2023).

Previous studies have emphasized that teacher performance is strongly influenced by leadership style, organizational culture, and job satisfaction (Hikmah, 2023; Yenti & Darmiyanti, 2023). Previous studies have emphasized that teacher performance is strongly influenced by leadership style, organizational culture, and job satisfaction (Hikmah, 2023; Yenti & Darmiyanti, 2023). Teacher performance encompasses their ability to facilitate learning, motivate students, and assess educational outcomes effectively, which is critical in developing students' character in the era of Society 5.0 (Sapdi, 2023). Enhancing teacher competence is therefore an important means of improving overall performance, as well-trained and skilled teachers are better equipped to implement instructional strategies and respond to diverse student needs. Similarly, fostering a supportive work culture strengthens professional commitment and provides an environment that enables teachers to perform at their best, ultimately enhancing the quality of education.

This study investigates the impact of organizational culture and teacher competence on teacher performance, with job satisfaction serving as a mediating variable. Teacher performance is a critical determinant of educational quality, influenced by multiple factors including organizational culture, teacher competence, and job satisfaction. Organizational culture shapes the values, norms, and expectations within schools, affecting how teachers plan, implement, and evaluate learning processes. Teacher competence, encompassing pedagogical knowledge, subject mastery, and professional skills, enables educators to respond effectively to the diverse needs of students. Meanwhile, job satisfaction plays a mediating role by motivating teachers to apply their skills and engage fully in their professional duties. Despite the recognized importance of these factors, limited empirical research has examined their interrelationships specifically in public elementary schools in Carenang District. Addressing this gap, the present study aims to investigate the influence of organizational culture and teacher competence on teacher performance, with job satisfaction as a mediating variable, to provide insights that may enhance teacher productivity and improve educational outcomes in the region.

Organizational culture serves as the foundation and identity of any institution, shaping how its members think, behave, and approach problem-solving. According to Al Hairi (2021), it acts as both the external and internal solution framework that guides organizational behavior and cohesion. In the context of education, organizational culture supports the development of institutions by fostering collaboration, discipline, and innovation among educators and students. Organizational culture constitutes the foundation and identity of any institution, shaping how its members think, behave, and solve problems. It provides both an internal and

external framework that guides organizational behavior and promotes cohesion (Al Hairi, 2021). In the educational context, a strong organizational culture fosters collaboration, discipline, and innovation among educators and students, thereby supporting the development of effective learning environments. Such a culture fosters the development of students who are not only academically competent but also possess strong character and leadership qualities, enabling them to respond effectively to societal challenges (Al Hairi, 2021). Conversely, a weak organizational culture, coupled with inadequate administrative management, can impede educational progress and hinder the development of learners' skills (Al Hairi, 2021). Thus, organizational culture acts as a social glue, uniting members through shared norms, values, and goals, and guiding the institution toward achieving its objectives.

Teacher competence is a key determinant of professional performance and productivity. According to Law No. 14 of 2005 of the Republic of Indonesia, competence encompasses the knowledge, skills, and behaviors that teachers must possess to perform effectively. Teacher competence is a key determinant of professional performance and productivity. According to Law No. 14 of 2005 of the Republic of Indonesia, competence encompasses the knowledge, skills, and behaviors that teachers must possess to perform effectively. Rohman (2020) describes competence as the integration of knowledge, skills, values, and attitudes that manifest in consistent patterns of thinking and behavior, making it fundamental to achieving educational objectives. When teachers possess strong competence, they are more capable of delivering effective instruction, managing classrooms, and engaging students, all of which directly enhance their performance.

Building on this, job satisfaction functions as an important psychological factor that can either strengthen or undermine the influence of competence on performance. Dziuba et al. (2020) explain that job satisfaction emerges from various aspects of the work environment, including leadership, management practices, and compensation, that shape teachers' emotional responses to their professional roles. Omar et al. (2020) further note that teachers who feel valued and entrusted with additional responsibilities often exhibit higher satisfaction. In this sense, competence not only improves performance directly but also increases teachers' sense of efficacy and fulfillment, which reinforces their motivation.

Organizational culture provides the broader institutional context that shapes both job satisfaction and the effectiveness with which teacher competence translates into performance. A strong school culture establishes shared values, norms, and expectations that guide

professional behavior (Habudin, 2020). Such a culture promotes collaboration and alignment with institutional goals, thereby enhancing teachers' satisfaction and enabling them to utilize their competencies more effectively. Empirical studies support this integrated relationship. Haryadi and Wahyudi (2020) demonstrate that organizational culture significantly influences satisfaction and performance, while Putri et al. (2023) show that competence and culture jointly shape job satisfaction, which subsequently affects performance outcomes.

Taken together, the synergy between teacher competence, job satisfaction, and organizational culture forms a comprehensive framework that determines teacher performance. Competent teachers are better positioned to succeed when they work in supportive organizational environments and experience high levels of job satisfaction (Susanto, 2023; Aditiya & Fatonah, 2023). In turn, satisfied teachers tend to display stronger commitment, creativity, and accountability, directly contributing to improved educational quality (Gentari et al., 2023; Moron, 2023). This interconnected perspective underscores the importance of examining these three variables collectively when evaluating teacher performance.

The theoretical framework for this study is grounded in the assumption that both individual and organizational factors shape teacher performance. Organizational culture establishes shared norms and values that influence teachers' attitudes and behaviors, thereby affecting their job satisfaction and capacity to perform effectively. Teacher competence contributes directly to performance through pedagogical skills and professional knowledge, while also enhancing job satisfaction by increasing teachers' confidence and sense of efficacy. Job satisfaction, in turn, serves as a mediating psychological mechanism that moderates or amplifies the impact of organizational culture and competence on performance. Together, these relationships form an integrated framework linking organizational culture (X1) and teacher competence (X2) to teacher performance (Z), with job satisfaction (Y) serving as a mediating variable

Methods

This study was conducted at several public elementary schools in Carenang District, Banten Province. The research process spanned from January to August 2024, encompassing stages such as observation, interviews, and the distribution of questionnaires to teachers and staff within the area. Data collection was systematically conducted throughout this period to ensure comprehensive coverage of the targeted respondents.

This research employed a quantitative correlational approach, aiming to test hypotheses derived from theoretical foundations empirically. Quantitative research emphasizes objectivity through structured data collection and statistical analysis (Creswell, 2014). A correlational design was employed to investigate the relationship among variables, specifically the influence of organizational culture, teacher competence, and job satisfaction on teacher performance. All observed relationships in this study were hypothesized to be positive and unidirectional.

The population of this study comprised all elementary school teachers in Carenang District, totaling 182 individuals. Based on the Structural Equation Modeling (SEM) framework, the appropriate sample size ranges from five to ten times the number of observed indicators (Ferdinand, 2014). With 33 indicators used in this study, the minimum required sample was 165 respondents (33×5). Thus, a total of 165 teachers were selected as research participants to adequately represent the population.

Table 1

Population and Sample Data

No	Scholl	adress	population	(%)	Sample
1	Carenang 1	Kp. Bojonglo Ds. Mekarsari	10	5.49	9
2	Carenang 2	Kp. Carenang Ds. Mekarsari	11	6.04	10
3	Carenang 3	Kp. Ciguha Ds. Carenang	11	6.04	10
4	Pamanuk 1	Kp. Pamanuk Ds. Pamanuk	12	6.59	11
5	Pamanuk 2	Kp. Kedeper Ds. Pamanuk	11	6.04	10
6	Mandaya 1	Kp. Mandaya Ds. Mandaya	12	6.59	11
7	Mandaya 2	Kp. Kedung Sentul Ds. Walikukun	11	6.04	10
8	Mandaya 3	Kp. Mandaya kiyai Ds. Mandaya	11	6.04	10
9	Ragas 1	Kp. Toyek Ds. Ragas Masigit	12	6.59	11
10	Ragas 2	Kp. Bojong GdngDs. Ragas Masigit	12	6.59	11
11	Ragas 3	Kp. Bojong Ds. Ragas Masigit	11	6.04	10
12	Teras 1	Kp. Kompa Ds. Teras	12	6.59	11
13	Teras 2	Kp. Teras Ds. Teras	11	6.04	10
14	Teras 3	Kp. Sambilawang Ds. Teras	14	7.69	13
15	Panenjoan	Kp.Panenjoan Ds. Panenjoan	11	6.04	10
16	Walikukun	Kp. Pengasinan Ds.Walikukun	10	5.49	9

No	Scholl	adress	population	(%)	Sample
	TOTAL		182	100.00	165

Source: Data List 1 UPT Carenang District (2024)

This study employed a quantitative cross-sectional design, collecting data at a single point in time using a Likert scale to assess respondents' perceptions. Both primary and secondary sources were utilized to enhance the robustness of the analysis.

Primary Data

Primary data were collected through an online questionnaire administered via Google Forms. A total of XX questionnaires were distributed, and all items were closed-ended, designed to measure the four variables in this study. The instrument consisted of XX statements for organizational culture, XX statements for teacher competence, XX statements for job satisfaction, and XX statements for teacher performance. All items were adapted from previously validated instruments to ensure reliability and conceptual alignment with existing literature. Respondents rated each statement using a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree).

Data Analysis Method

The collected data were analyzed using a Structural Equation Modeling (SEM) approach, specifically the Partial Least Squares (PLS) technique, processed with SmartPLS version 3.3. SEM-PLS is a variance-based analytical method that allows for the simultaneous examination of both the measurement model (assessing construct validity and reliability) and the structural model (testing hypothesized relationships between variables).

Results

This section presents the research findings and discusses their implications in relation to the proposed hypotheses and existing theoretical perspectives.

Validity Test

The validity of the research instruments was assessed using the correlation coefficient (r) obtained from SmartPLS v.3.2.9 (2024). Each item was examined to determine whether it met the required threshold for validity. For Organizational Culture, all ten items (B01 to B010) showed strong correlations ranging from 0.608 to 0.869, with significance levels of 0.000, indicating that each item is valid for inclusion in further analysis.

Regarding Teacher Performance, the eight items (KG1 to KG8) displayed r-values between 0.692 and 0.868, all of which were statistically significant ($p < 0.001$), confirming their validity. For Job Satisfaction, all seven items (KK1 to KK7) yielded correlations from 0.709 to 0.777, with significance at 0.000, demonstrating that they are valid measures. Finally, for Teacher Competence, all eight items (KMG1 to KMG8) yielded r-values ranging from 0.695 to 0.934, all of which were significant at $p < 0.000$, validating their suitability for the study.

The validity and reliability tests were conducted using SmartPLS v.3.2.9 (2024). All instrument items for organizational culture, teacher competence, job satisfaction, and teacher performance met the required validity threshold ($r > 0.325$) and demonstrated satisfactory reliability, with each construct showing Cronbach's Alpha and Composite Reliability values above the recommended minimum of 0.70. These results confirm that all items are appropriate for further hypothesis testing.

According to the validity criteria, any item with a correlation coefficient higher than 0.325 is considered valid. Based on this rule, all 33 items across the four variables satisfied the condition, confirming that the instruments are reliable and appropriate for subsequent analysis.

Findings from observations indicated that several schools in Carenang District still exhibited inconsistent implementation of organizational routines, particularly in collaborative planning and instructional supervision. Interview data supported these observations, revealing that teachers perceive variations in administrative support and access to professional development, which influence their job satisfaction and performance. These qualitative insights complement the quantitative results and help explain differences in teacher responses across the four constructs.

Reliability Test

Table 3

Reliability Test Results

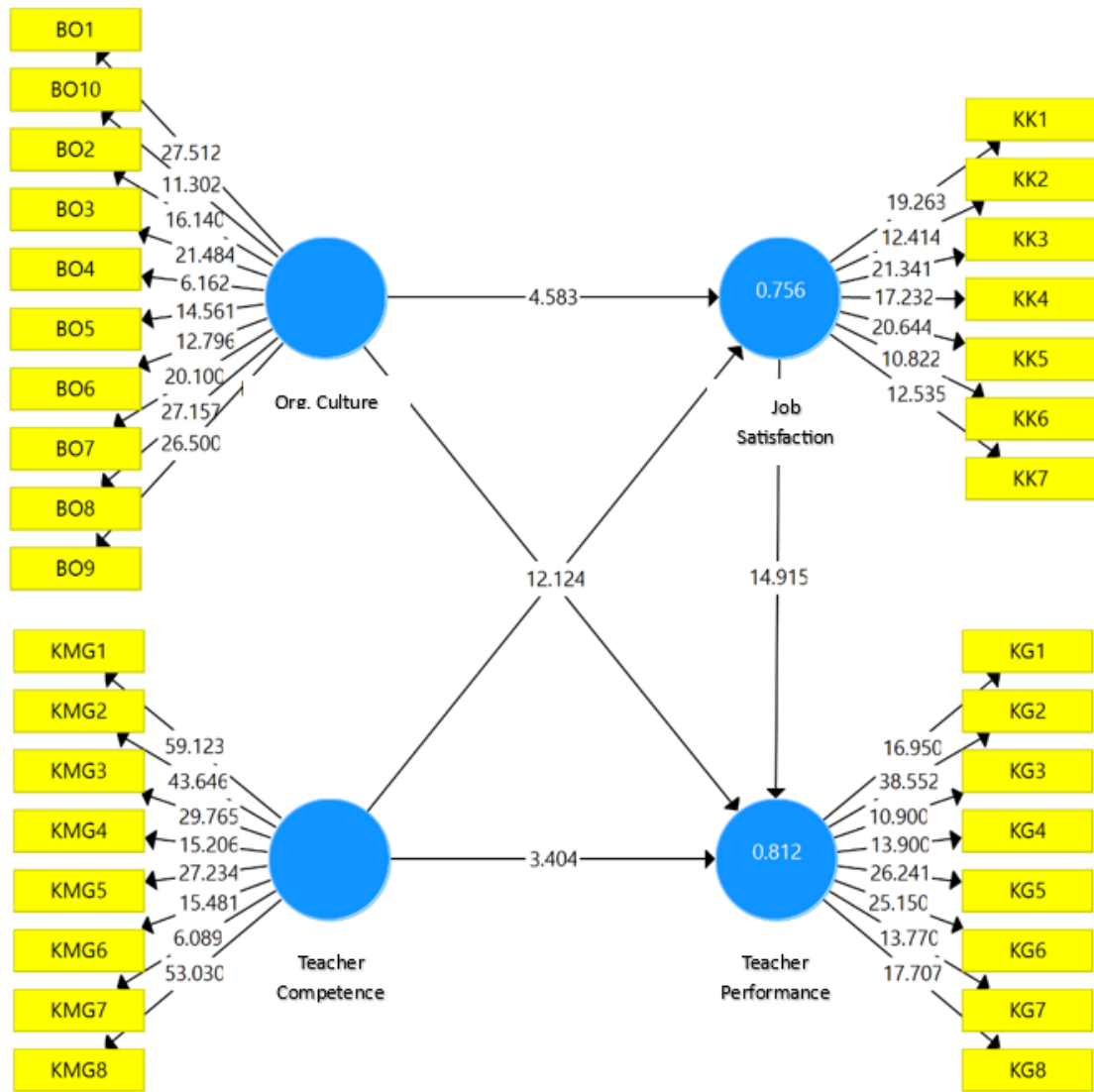
Variable	Croanbach's Alpha	Conclusion
Organizational culture	0,925	Reliabel
Job Satisfaction	0,866	Reliabel
Teacher Performance	0,916	Reliabel
Teacher Competence	0,941	Reliabel

Source: Data processed by SmartPLS v.3.2.9 (2024)

Bootstrapping test

Figure 1

Bootstrapping Model Significance Test



Source: Data processed by SmartPLS v.3.2.9 (2024)

According to the analysis conducted using SmartPLS version 3.2.9, the T-statistics calculated in this study indicate that all examined relationships among the latent variables exhibit positive and statistically significant effects. This conclusion is based on the fact that each T-statistic exceeds the critical threshold of 1.654.

Hypothesis Testing

Table 4

Direct Hypothesis Testing Results

Predictor	Outcome	Path Coefficient	t-Value	Significance
Org. Culture	Job Satisfaction	0.454	4.58	0.000
Org. Culture	Teacher Performance	0.411	3.22	0.008
Job Satisfaction	Teacher Performance	0.936	14.92	0.000
Teacher Competence	Job Satisfaction	0.670	12.12	0.000
Teacher Competence	Teacher Performance	0.432	3.40	0.007

Source: Data processed by SmartPLS v.3.2.9 (2024)

The bootstrapping analysis using SmartPLS 3.3 revealed the following findings:

H1: Organizational culture has a significant positive effect on job satisfaction. The path coefficient is 0.454 ($T = 4.583$, $p < 0.05$), indicating that a stronger organizational culture is associated with enhanced teachers' job satisfaction.

H2: Teacher competence positively and significantly affects job satisfaction, with a path coefficient of 0.670 ($T = 12.124$, $p < 0.05$). This suggests that higher competence improves teachers' satisfaction.

H3: Organizational culture significantly contributes to teacher performance (coefficient = 0.411, $T = 3.218$, $p < 0.05$), meaning a better organizational culture is linked to higher performance.

H4: Teacher competence has a significant positive impact on teacher performance (coefficient = 0.432, $T = 3.404$, $p < 0.05$), indicating that more competent teachers perform better.

H5: Job satisfaction strongly influences teacher performance (coefficient = 0.936, $T = 14.915$, $p < 0.05$), demonstrating that higher satisfaction is associated with superior performance.

Table 5

Results of Indirect Hypothesis Testing

	(O)	(M)	(STDEV)	(O/STDEV)	P Values
Organizational Culture -> Job Satisfaction -> Teacher Performance	0,238	0,241	0,057	4,209	0,000
Teacher Competence -> Job Satisfaction -> Teacher Performance	0,627	0,634	0,062	10,170	0,000

Source: Data processed by SmartPLS v.3.2.9 (2024)

H6: The Mediating Role of Job Satisfaction in the Relationship Between Organizational Culture and Performance

The results of the analysis indicate that Job Satisfaction acts as a mediator between Organizational Culture and Performance. The path coefficient was found to be 0.238, with a T-value of 4.209 (exceeding the threshold of 1.654) and a P-value of 0.000 (below 0.05). These statistics confirm that Job Satisfaction significantly transmits the effect of Organizational Culture on Performance. Therefore, the hypothesis H6 is supported.

H7: Job Satisfaction as a Mediator Between Teacher Competence and Performance

The findings further reveal that Job Satisfaction mediates the relationship between Teacher Competence and Performance. Specifically, the path coefficient is 0.627, the T-value is 10.170 (greater than 1.654), and the P-value is 0.000 (less than 0.05). This demonstrates that Job Satisfaction serves as a meaningful mediator, enhancing the impact of Teacher Competence on Performance. Consequently, H7 is accepted.

Discussion

To strengthen the discussion section, it is necessary to provide a more coherent interpretation of the research findings by explicitly linking the results to the theoretical perspectives and empirical studies reviewed in the literature. This section should elaborate on how each finding aligns with, differs from, or extends previous research, while also clarifying the study's contribution to existing knowledge in the areas of organizational culture, teacher competence, job satisfaction, and teacher performance. **Direct Influence of Organizational Culture on Job Satisfaction**

This finding aligns with prior research suggesting that a supportive organizational culture—characterized by shared values, norms, and mutual trust—enhances teacher satisfaction by fostering collaboration, recognition, and a sense of belonging (Schein, 2017; Robbins & Judge, 2019). When teachers feel appreciated and supported through inclusive practices and clear organizational policies, they are more motivated and confident in performing their duties effectively. Consequently, a positive and inclusive organizational culture plays a crucial role in enhancing teachers' job satisfaction and overall performance.

Direct Influence of Teacher Competence on Job Satisfaction

This finding supports previous studies (Gafur et al., 2023; Hardianto et al., 2023; Z. F. A. Yusuf et al., 2023), which emphasize that teachers' mastery of pedagogical, professional, and interpersonal skills enhances their confidence and job satisfaction. Competent teachers are

better equipped to manage classrooms, deliver engaging instruction, and assess learning outcomes effectively, leading to a greater sense of accomplishment and professional fulfillment. Moreover, high competence fosters self-efficacy and motivation, which have a positive impact on both teaching quality and job satisfaction (Elia et al., 2016; Juanto & Basrowi, 2023; Rustandi et al., 2023).

Direct Influence of Organizational Culture on Performance

This finding aligns with previous studies (Munawir & Basrowi, 2023; Suwarno et al., 2020; Utami & Basrowi, 2021), which emphasize that a strong and well-defined organizational culture provides a shared vision and clear direction, motivating teachers to work toward institutional goals. A collaborative culture also fosters teamwork, knowledge sharing, and collective problem-solving, which enhance overall teacher performance. Moreover, organizational cultures that value participation and appreciation promote higher motivation, engagement, and professional commitment among teachers. Supportive environments that offer professional growth opportunities and recognize achievements further strengthen teachers' dedication and effectiveness (Nur Pratama et al., 2022; Suwarsono & Basrowi, 2021; Utami et al., 2020)

Direct Influence of Teacher Competence on Performance

This finding aligns with prior research (Soenyono & Basrowi, 2020; Suseno & Basrowi, 2023; Utami et al., 2021), emphasizing that teacher competence—encompassing pedagogical, professional, and interpersonal skills—plays a crucial role in enhancing instructional quality and learning outcomes. Competent teachers are able to deliver material effectively, manage classrooms efficiently, and adapt to diverse student needs, thereby fostering an engaging and productive learning environment. Moreover, teachers with strong subject mastery and interpersonal abilities can communicate concepts clearly, motivate students, and build positive relationships, which in turn enhance student engagement and teacher performance (Fahsya & Basrowi, 2016; Munir et al., 2022; Purwaningsih, Rachmawati, et al., 2023; Utami et al., 2019).

Direct Effect of Job Satisfaction on Performance

This finding supports previous research (Maliki et al., 2022; Mustofa et al., 2023; F. A. Yusuf & Basrowi, 2023) showing that satisfied teachers demonstrate higher motivation, dedication, and productivity in their work. Teachers who experience satisfaction with their duties, environment, and recognition are more likely to engage actively in improving instructional quality, collaborating with colleagues, and achieving school goals. Furthermore,

job satisfaction enhances teachers' psychological well-being, reduces stress, and promotes work-life balance, which collectively strengthens focus and resilience—factors that directly contribute to better professional performance (Dermawan et al., 2021; Nibel & Basrowi, 2022; Purwaningsih, Anisariza, et al., 2023).

Indirect Effect of Organizational Culture on Performance through Job Satisfaction

The specific indirect effect coefficient (0.166; $t = 2.096$; $p = 0.037$) indicates that a strong and supportive organizational culture has a significant and positive impact on teacher satisfaction, which in turn enhances performance. Clear role expectations and alignment between teachers' responsibilities and school goals further strengthen their sense of purpose and appreciation, leading to higher satisfaction and commitment that translate into improved professional performance (Hidayat & Basrowi, 2022; Nurjanah et al., 2023; Suwarno et al., 2020).

Indirect Effect of Teacher Competence on Performance through Job Satisfaction

The indirect effect coefficient (0.111; $t = 2.148$; $p = 0.033$) indicates that higher competence enhances teacher satisfaction, which in turn improves performance. Competent teachers possess a strong mastery of subject matter, effective teaching strategies, and sound classroom management skills, which enable them to achieve learning objectives and foster meaningful student engagement. The ability to deliver successful learning experiences increases teachers' confidence, fulfillment, and motivation, leading to higher job satisfaction and, consequently, better overall performance (Aditiya & Fatonah, 2023; Munawir et al., 2023; Utami et al., 2021).

Conclusion

The findings of this study demonstrate that organizational culture and teacher competence have a significant and positive effect on job satisfaction, indicating that a supportive school culture and strong professional capabilities contribute meaningfully to teachers' sense of fulfillment. The results further confirm that organizational culture, teacher competence, and job satisfaction each have a direct and positive impact on teacher performance. These findings collectively show that teachers who experience supportive organizational conditions, possess higher competence, and feel satisfied with their work are more likely to perform effectively in carrying out their professional duties. Moreover, the mediation analysis reveals that job satisfaction serves as a crucial pathway linking both organizational culture and teacher competence to enhanced teacher performance. This means that fostering positive cultural

values and enhancing teacher competence indirectly strengthen performance by elevating teachers' overall job satisfaction.

These conclusions directly answer the seven research questions by demonstrating: (1) the direct effect of organizational culture on job satisfaction, (2) the direct effect of teacher competence on job satisfaction, (3) the direct effect of organizational culture on teacher performance, (4) the direct effect of teacher competence on performance, (5) the direct effect of job satisfaction on performance, (6) the indirect effect of organizational culture on performance through job satisfaction, and (7) the indirect effect of teacher competence on performance mediated by job satisfaction. All pathways tested in the model are supported, reinforcing the theoretical assumption that organizational and individual determinants interact to shape teacher performance.

Theoretically, this study contributes to strengthening the understanding of how organizational culture and competence function as antecedents of satisfaction and performance within the educational context, particularly in elementary schools in developing regions. Methodologically, this study extends previous work by integrating structural equation modeling (SEM) with field observations and interviews, offering a more comprehensive perspective on teacher behavior and organizational dynamics. Practically, the findings underscore the importance for school leaders and policymakers to cultivate a positive organizational culture, provide sustained professional development, and establish mechanisms that support teachers' well-being, as these factors collectively enhance performance outcomes.

Despite its contributions, the study has several limitations. First, it relies primarily on self-reported questionnaire data, which may introduce response bias. Second, the research is limited to one subdistrict, restricting generalizability to broader educational settings. Third, although interviews and observations were conducted, the qualitative data were not explored as extensively as the quantitative results, leaving room for deeper analysis in future research.

Based on these limitations, several recommendations are proposed. Future studies should expand the sample to include more districts or provinces to enhance generalizability. Researchers are also encouraged to adopt mixed-methods designs with more in-depth qualitative exploration to capture the nuances of teacher experiences. For school administrators, it is recommended that they strengthen organizational culture through collaborative practices, improve teacher competence through targeted professional

development, and implement programs that enhance teacher satisfaction to sustainably improve performance.

Author Contribution Statement

Syihabudin: Developed the research concept and design; managed data collection and investigation; oversaw methodological approaches; coordinated project administration; prepared the initial manuscript draft; contributed to manuscript review and editing.

Uli Wildan Nuryanto: Contributed to methodology development; assisted in manuscript review and editing; performed validation of findings.

Yolla Sukma Handayani: Conducted formal data analysis and created visual representations; contributed to manuscript review and editing; carried out validation processes; developed visualizations to support the study results.

REFERENCES

- Aditiya, R., & Fatonah, N. (2023). *Teacher competency and curriculum implementation toward school goals*. *Journal of Educational Development*, 8(2), 55–63. <https://doi.org/10.17509/curricula.v2i1.56483>
- Al Hairi, A. (2021). *The role of organizational culture in educational institutions: Building character and effectiveness*. *Journal of Educational Management and Leadership*, 5(2), 45–53.
- Amiruddin, A., Junedi, A., & Purwaningsih, D. (2024). *Teacher competence and performance in Indonesian schools*. *Journal of Educational Development*, 12(2), 45–57.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.
- Dermawan, R., Hidayat, S., & Basrowi, B. (2021). *Job satisfaction and teacher motivation in improving performance*. *Journal of Educational Research*, 8(2), 77–88.
- Dziuba, S., Nowak, M., & Lewandowski, T. (2020). *Job satisfaction and organizational effectiveness in educational institutions*. *European Journal of Education*, 55(4), 612–625.
- Elia, L., Basri, H., & Ahmad, R. (2016). *Teacher competence and job satisfaction in education*. *Journal of Educational Studies*, 8(2), 45–53.
- Fahsyah, H., & Basrowi, B. (2016). *The role of teacher interpersonal skills in student achievement*. *Journal of Educational Psychology*, 4(2), 55–67.
- Ferdinand, A. (2014). *Metode penelitian manajemen: Pedoman penelitian untuk skripsi, tesis dan disertasi ilmu manajemen* (5th ed.). Badan Penerbit Universitas Diponegoro.
- Gafur, A., Hardianto, D., & Yusuf, Z. F. A. (2023). *Teacher professionalism and performance improvement*. *International Journal of Educational Research*, 12(1), 22–33.
- Gentari, L., Rahmad, D., & Yusuf, M. (2023). *The relationship between job satisfaction and teacher performance*. *Indonesian Journal of Pedagogical Studies*, 7(3), 114–128.
- Habudin, M. (2020). *Organizational culture and performance in educational settings*. *Journal of Human Resource Management*, 5(1), 44–58.
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2021). *A primer on partial least squares structural equation modeling (PLS-SEM)* (3rd ed.). SAGE Publications. <https://doi.org/10.1007/978-3-030-80519-7>
- Hardianto, D., Basrowi, B., & Juanto, A. (2023). *Teacher development and educational quality*. *Educational Management Review*, 15(3), 110–124.

- Haryadi, T., & Wahyudi, A. (2020). *Organizational culture and its impact on teacher job satisfaction*. *Management Education Review*, 6(1), 23–36.
- Hidayat, S., & Basrowi, B. (2022). *Organizational culture and job satisfaction as determinants of teacher performance*. *Journal of Educational Management*, 10(3), 55–66.
- Hikmah, N. (2023). *Leadership style and its impact on teacher performance*. *Journal of Educational Management*, 7(1), 22–34.
- Juanto, A., & Basrowi, B. (2023). *Competence-based education management*. *Indonesian Journal of Education Studies*, 9(1), 56–68.
- Maliki, A., Setiawan, D., & Yusuf, F. A. (2022). *Teacher job satisfaction and its effect on performance in primary education*. *Journal of Learning Innovation*, 10(1), 34–45.
- Moron, F. (2023). *Job satisfaction and teacher performance: An empirical analysis*. *International Journal of Education*, 12(3), 97–105.
- Munawir, A., & Basrowi, B. (2023). *Organizational culture and teacher performance in education*. *Journal of Educational Research and Practice*, 11(2), 54–67.
- Munawir, R., Santoso, H., & Pratama, D. (2023). *Teacher job satisfaction and performance: Empirical evidence from Indonesian schools*. *Education Studies Review*, 9(3), 88–102.
- Munir, A., Pratama, D., & Basrowi, B. (2022). *Professional competence and instructional performance of teachers*. *Indonesian Journal of Education*, 9(3), 122–134.
- Mustofa, M., Rahman, T., & Basrowi, B. (2023). *Work motivation and job satisfaction as determinants of teacher performance*. *Indonesian Journal of Education*, 9(3), 101–115.
- Nibel, S., & Basrowi, B. (2022). *Work environment, job satisfaction, and teacher productivity*. *Journal of Human Resource Education*, 6(4), 56–69.
- Nur Pratama, D., Suwarsono, S., & Basrowi, B. (2022). *Supportive culture and teacher motivation*. *Indonesian Journal of School Management*, 8(3), 99–112.
- Nurjanah, L., Putri, D., & Basrowi, B. (2023). *Job satisfaction as a mediator of organizational culture and teacher performance*. *Indonesian Journal of Education Research*, 7(1), 23–34.
- Omar, N., Latif, R., & Hassan, S. (2020). *Job satisfaction and affective commitment in academic settings*. *Asian Journal of Social Sciences*, 9(2), 45–59.
- Purwaningsih, S., Anisariza, R., & Basrowi, B. (2023). *The relationship between job satisfaction and teacher engagement*. *Journal of Educational Leadership*, 11(2), 89–103.
- Purwaningsih, S., Rachmawati, T., & Basrowi, B. (2023). *Pedagogical competence and classroom management in primary education*. *Journal of Learning and Development*, 11(1), 48–62.
- Rahmawati, L., Nurdin, S., & Maulana, F. (2023). *Globalization and teacher performance in Indonesian education*. *International Journal of Education Reform*, 15(4), 210–223.
- Robbins, S. P., & Judge, T. A. (2019). *Organizational behavior* (18th ed.). Pearson.
- Rohman, A. (2020). *Teacher competence and professional quality*. *Journal of Educational Research*, 10(2), 85–93.
- Rustandi, I., Basrowi, B., & Yusuf, Z. F. A. (2023). *Pedagogical skills and job satisfaction among teachers*. *Southeast Asian Journal of Education*, 5(2), 77–89.
- Sapdi, M. (2023). *The role of teachers in character education in the era of society 5.0*. *Educational Innovation Journal*, 6(2), 95–107.
- Schein, E. H. (2017). *Organizational culture and leadership* (5th ed.). Wiley.
- Soenyono, D., & Basrowi, B. (2020). *Teacher competence and performance improvement strategies*. *Southeast Asian Journal of Teacher Education*, 6(1), 30–41.
- Susanto, H. (2023). *Teacher competence and its influence on job satisfaction*. *Journal of Education and Society*, 9(1), 33–42.

- Suseno, H., & Basrowi, B. (2023). *The impact of professional competence on teacher productivity*. Journal of Educational Leadership and Practice, 8(2), 89–101. <https://doi.org/10.4337/9781800880429.00013>
- Suwarno, D., Hardianto, D., & Basrowi, B. (2020). *Organizational values and performance enhancement in schools*. Journal of Educational Leadership, 7(1), 45–60.
- Suwarno, H., Setiawan, D., & Basrowi, B. (2020). *The influence of school culture on teacher motivation and performance*. Journal of Human Resource Education, 5(2), 78–90.
- Suwarsono, S., & Basrowi, B. (2021). *Teacher development through organizational culture*. Journal of Human Resource Education, 9(2), 81–93.
- Utami, L., & Basrowi, B. (2021). *The impact of cultural alignment on educational performance*. Southeast Asian Journal of Education, 5(1), 23–35.
- Utami, L., Rustandi, I., & Basrowi, B. (2019). *Enhancing learning outcomes through teacher professional competence*. Journal of Educational Development, 7(4), 150–165.
- Utami, L., Rustandi, I., & Basrowi, B. (2020). *Collaborative culture and performance improvement in schools*. Journal of Education and Society, 10(4), 140–152.
- Utami, L., Suwarsono, S., & Basrowi, B. (2021). *Teacher effectiveness and pedagogical mastery*. International Journal of Education and Social Science, 9(3), 70–84.
- Utami, R., & Basrowi, B. (2021). *The mediating role of job satisfaction in the relationship between teacher competence and performance*. Indonesian Journal of Education and Development, 8(3), 112–124.
- Yenti, R., & Darmiyanti, L. (2023). *The role of teachers in national education development*. Journal of Educational Research, 10(1), 15–28.
- Yusuf, F. A., & Basrowi, B. (2023). *Teacher performance and satisfaction in the context of school culture*. Journal of Educational Management, 12(1), 25–38.
- Yusuf, F. A., Gafur, A., & Hardianto, D. (2023). *Teacher competence and satisfaction in educational institutions*. Journal of Human Resource Development, 14(1), 33–47

Translation Problems and Techniques of Key Legal–Commercial Terms in Abbott’s Purchase Order

Taufik Nur Hidayat^{1*}, Nur Hasyim², Supriatnoko³, Darul Nurjanah⁴

¹Faculty of Economics and Business, ITB Swadharma; ^{2,3}Business Administration Department, Politeknik Negeri Jakarta; ⁴Civil Engineering Department, Politeknik Negeri Jakarta, Indonesia

taufik.nurhidayat@swadharma.ac.id; nur.hasyim@bisnis.pnj.id; supriatnoko@bisnis.pnj.ac.id;
darul.nurjanah@sipil.pnj.ac.id

*Correspondence author

Abstract: This study analyzes the translation problems and translation quality of key legal–commercial terms in Abbott’s Purchase Order Terms and Conditions, a bilingual corporate document used in international business. Adopting a qualitative descriptive approach, 60 legally significant terms were examined using Spradley’s componential analysis to identify problem types, Molina and Albir’s (2002) taxonomy to classify translation techniques, and Nababan et al.’s (2012) Translation Quality Assessment model to evaluate accuracy, acceptability, and readability, supported by expert validation. The results showed that major translation problems include system-bound non-equivalence, ambiguity, under-translation, modality errors, and terminology inconsistency, largely caused by conceptual gaps between English common-law terminology and Indonesian civil-law concepts. Calque emerged as the most frequently used technique, often producing unnatural, unclear, or misleading renderings, while established equivalents resulted in more accurate and acceptable translations. Literal and calque frequently weakened legal precision by reproducing surface linguistic forms without conveying the functional legal effects of the source text. Overall, the study concludes that translating legal–commercial terminology requires linguistic competence, comparative legal knowledge, and consistent terminology management. The findings highlight the need for improved translation practices, more rigorous post-editing of machine-assisted output, and closer collaboration between translators and legal experts to ensure clarity, accuracy, and enforceability in bilingual corporate documents.

Keywords: legal-commercial terms; translation problems; translation techniques

Submitted: 27 Nov 2025; Received in revised form: 22 Des 2025; Accepted: 26 Des 2025; Published regularly: 31 Des 2025

This is an open access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Hidayat, T. N., Hasyim, N., Supriatnoko, Nurjanah, D. (2025). Translation Problems and Techniques of Key Legal–Commercial Terms in Abbott’s Purchase Order. *Jurnal Ilmiah Lingua Idea*, 16(2), 263-275.
<https://doi.org/10.20884/1.jli.2025.16.2.18631>

Introduction

The translation of legal-commercial documents has become increasingly important in global business operations, where bilingual contracts serve as a bridge between parties from different legal and cultural backgrounds. Inaccurate or poorly rendered translations may lead to contractual ambiguity, financial disputes, or legal liability, making precision in legal translation a critical requirement (Cao, 2007). Purchase orders (POs), although often perceived as routine corporate documents, contain binding terms and conditions that function as contractual agreements. Therefore, their translations must maintain not just linguistic meaning, but also legal intent and enforceability.

In Indonesia, translating English legal-commercial documents present unique complexities. English legal terminology is largely shaped by the common law system, while Indonesian legal concepts are grounded in the civil law tradition. This difference results in a lack of direct equivalence for many key terms (Alcaraz & Hughes, 2002). Expressions such as *indemnification*, *injunctive relief*, *setoff*, and *time is of the essence* are not merely lexical units but legal constructs embedded within their respective systems. If such terms are mistranslated or oversimplified, contractual obligations may be misinterpreted, potentially affecting business operations and legal responsibilities.

Translating legal-commercial texts—contracts, purchase orders, terms and conditions—presents a distinct set of problems that make this genre one of the most demanding in translation studies. Unlike literary or general informative texts, legal-commercial documents are performative: language in these texts does not merely describe but creates, allocates, and limits legal rights and duties between parties. Consequently, any loss, shift, or ambiguity introduced in translation can have legal and commercial consequences such as contractual disputes, unintended liabilities, or problems in enforcement (Cao, 2007; Šarčević, 1997). The combination of specialized vocabulary, system-bound concepts, dense syntactic structures, and high register quality means translators must master not only two languages but also two legal cultures and the rhetorical conventions of contract drafting (Alcaraz & Hughes, 2002; Harvey, 2000).

Several empirical studies focus directly on translation challenges in legal terminology. Dewi et al., (2021) revealed that translating English legalese into Indonesian often results in non-equivalence due to differences in legal systems, rigid syntactic structures, and terminology that does not exist in Indonesian civil law. Literal translation frequently fails to preserve legal nuance, indicating that translators must navigate conceptual and structural disparities simultaneously. Translators, particularly novices, struggle with complex sentence structures and modal verbs such as *shall*, *must*, and *may*, which carry distinct legal force in English contracts. Misinterpreting these modal verbs can significantly alter the normative obligations of a clause, potentially causing legal ambiguity. In addition, analysis of Google Translate performance on legal terminology further showed that machine translation consistently fails to handle system-bound terms such as *indemnification* or *severability*, emphasizing the need for careful human post-editing when translating commercial and legal documents (Cahyaningrum, 2022; Farahsani et al., 2021; Jufriadi et al., 2022; Yusran, 2017).

Research and theory on translation errors also contribute to understanding the complexity of legal-commercial terminology. Supporting this, Rusadi & Setiajid (2023) and Thelen (2008) research on a shipbuilding contract translation demonstrated that high-quality legal-commercial translation requires not only linguistic strategies but also consultation with legal experts and the creation of a specialized glossary to maintain consistency across lengthy documents. It was in line with Venuti theory that provides a valuable theoretical lens for understanding the inaccuracies found in legal-commercial term translation. Venuti (1998) argued that most translation errors originate from the ideological dominance of domestication,

which prioritizes fluency and naturalness in the target language at the expense of the foreign text’s conceptual and cultural distinctiveness. In the context of legal-commercial terms—many of which are system-bound to the Anglo-American legal tradition—this domestication often leads to the erosion of essential legal meanings. Terms such as *indemnify*, *due diligence*, *reasonable efforts*, or *breach of warranty* carry specific contractual implications in common law, but when domesticated into overly general Indonesian equivalents such as *mengganti rugi*, *usaha yang layak*, or *upaya wajar*, the legal force embedded in the original terminology is weakened or lost entirely.

Although prior studies have mapped general problems in legal translation and proposed techniques and frameworks, there is still a need for applied document-level analyses to evaluate how the translation of the key legal-commercial terms was rendered in Abbott’s Purchase Order. The present study focused on Abbott’s Purchase Order — addresses this gap by empirically evaluating how key legal–commercial terms were rendered, categorizing the problems encountered, and assessing their potential legal and communicative impact. In this study, legal impact refers to the effect of translation problems on enforceability, liability, and contractual rights, while communicative impact refers to their effect on clarity, interpretability, and shared understanding among contract users. Abbott’s Purchase Order Terms and Conditions represent a comprehensive example of a multinational, legally binding document translated into Indonesian. The text includes extensive legal terminology, jurisdiction-specific references, and syntactically dense clauses. These characteristics make it an ideal subject for examining the quality of legal–commercial translation within a corporate context.

To achieve the purpose, this research aims 1) to identify category of translation problems in real corporate text found in Abbott’s Purchase Order; 2) to identify the translation in translated-text found in Abbott’s Purchase Order and 3) to measure the translation quality in translated-text found in Abbott’s Purchase Order. The focus is on translation problems in translating legal-commercial terms and assessing translation quality of the translated terms. The findings of this study are expected to contribute to the field of translation studies by providing empirical insights into the challenges of legal–commercial translation and offering implications for improving corporate translation standards.

Review of Related Literature

Legal translation is considered one of the most challenging areas of translation because it involves system-bound terms that carry meanings shaped by specific legal traditions. The meaning of legal expressions comes not only from language but also from the legal system behind them. Translators must ensure that the target text creates equivalent legal effects, not just similar wording. This difficulty increases when translating between different legal systems such as English common law and Indonesian civil law. Since many English legal-commercial terms originate from common law concepts, Indonesian often lacks direct equivalents, making adaptation or descriptive translation necessary to convey the intended legal function (Cao, 2007; Harvey, 2000; Šarčević, 2019)

Commercial contracts, including purchase orders, contain hybrid features because they combine legal language with business-specific terminology. Biel (2014) observed that such documents are typically formulaic, standardized, and repetitive, reflecting their function as instruments of legal certainty. Translating these documents requires maintaining the structural and rhetorical features of contract language while ensuring clarity for local readers. However, translating business documents used in cross-border contexts becomes even more complex because clauses may incorporate international legal standards or jurisdiction-specific practices, which may not exist in the target legal system

Major Categories of Translation Problems

System-bound non-equivalence and conceptual gaps

A persistent problem in legal-commercial translation is that many lexical items are system-bound—their meaning and legal effect are grounded in a specific legal tradition. English contract language often reflects common law concepts (e.g., indemnification, setoff, injunctive relief, work made for hire) that do not have neat one-to-one equivalents in civil law jurisdictions (Alcaraz & Hughes, 2002; Cao, 2007). Translators face non-equivalence at different levels: absolute non-equivalence (no equivalent concept), relative non-equivalence (overlap but different scope), and terminological vagueness. Strategies documented in the literature include description (explicitation), borrowing plus gloss, and finding a functional approximate term — each with trade-offs between legal precision and readability (Molina & Albir, 2002; Šarčević, 1997).

Modality (shall / must / may / will)

Grammatical modality in contracts carries normative force: shall typically imposes obligation, may grants discretion, while must signals requirement or duty. Misrendering these modal verbs alters who is bound and to what extent (Cao, 2007). Research emphasizes that modality is not merely lexical but pragmatic: translators need to render the illocutionary force (obligation, permission, prohibition) accurately in the target language, sometimes requiring syntactic reconfiguration (e.g., explicit modal auxiliaries, periphrastic constructions) to preserve force and legal effect (Harvey, 2000; Siregar, 2009)

Syntactic density, nominalization, and readability

Legal-commercial English often favors long, paratactic sentences with multiple embedded clauses, passive constructions, and dense nominalization. While these structures serve legal precision and inter-clause referencing in the source text, they impede comprehension when translated literally into Indonesian (which prefers clearer clause boundaries and active voice for readability). Studies recommend controlled simplification (without altering legal content), sentence-splitting, and reordering to preserve readability while maintaining accuracy — yet such changes must be justified and documented because stylistic simplification can be misread as substantive alteration in legal terms (Biel, 2014; Molina & Albir, 2002).

Terminological inconsistency, repetition, and register

Commercial contracts rely on terminological consistency to reduce interpretive risk: the same concept should be labeled uniformly across the document. However, translators sometimes introduce variant translations (synonymy) for a single source term, or inconsistently render defined terms (e.g., Purchaser, Buyer, Client), which undermines legal clarity. The literature stresses the use of a terminology database/glossary and adherence to established equivalents (when available) as best practice (Alcaraz & Hughes, 2002). Register issues also arise: legal texts require formal, technical register in the TT; over-Domestication that makes the language colloquial risks reducing perceived enforceability.

Culture-specific and jurisdictional references

Many commercial POs include references to foreign statutes, regulatory regimes, or compliance frameworks (e.g., Dodd-Frank conflict minerals provisions, FDA-related debarment concepts, international Incoterms). Translators must decide whether to retain the foreign term, translate with explanatory gloss, or adapt to a local equivalent. Each choice has implications:

retaining the original preserves link to the source legal regime but may confuse local readers; explicitation increases clarity but lengthens text and may be interpreted as adding normative content (Cao, 2007; Šarčević, 1997).

Pragmatic ambiguity and implicature

Beyond lexical equivalence, legal–commercial translation must consider pragmatics: what the clause implies about parties’ intentions, risk allocation, routines (e.g., notice periods, cure opportunities), and procedural thresholds. Ambiguities that are tolerable in the source (because of established jurisprudence) may be intolerable in the target legal culture. Thus, translators should flag potential pragmatic gaps and, where appropriate, propose footnotes or alternative formulations for legal review (Harvey, 2000).

Textual/formatting issues and machine-assisted workflows

Finally, modern practice often involves machine translation (MT) and translation memory (TM) tools. While these technologies increase productivity and consistency, they can propagate errors across repetitive clauses if initial segment alignment is poor or if the TM contains incorrect established equivalents. Empirical studies recommend post-editing protocols and quality-assurance checkpoints tailored for legal texts (Molina & Albir, 2002; Biel, 2014).

Translation Techniques and Translation Quality

Translation techniques play a critical role in achieving equivalence in legal–commercial translation. Molina and Albir (2002) identify 18 translation techniques, several of which are frequently used in legal texts, including borrowing, calque, literal translation, established equivalent, and modulation. Legal translators must carefully choose the most appropriate technique depending on the legal function and potential interpretive consequences of the term. Some scholars have revealed that the selection of translation techniques directly affects the accuracy, acceptability, and readability (Hasyim, 2019; Hidayat, 2017; Sukaesih et al., 2019).

To systematically assess translation quality, many scholars have adopted the Translation Quality Assessment (TQA) framework of Nababan et al. (2012), which evaluates accuracy, acceptability, and readability. The model is widely implemented in Indonesian academic research due to its clarity, practicality, and adaptability across different text types. Using a scale of 1 to 3 for each component, the model allows researchers to quantify translation performance while maintaining qualitative insights into translation problems. Given its suitability for analyzing complex legal terminology, the TQA model provides a robust methodological framework for evaluating the quality of translations in legal–commercial documents such as purchase orders.

Methodology

This study employs a qualitative descriptive research design, which is appropriate for analyzing textual features and evaluating translation quality. The primary data source consists of Abbott’s Purchase Order Terms and Conditions (2023), which includes both the original English text and its Indonesian translation in a side-by-side format. The document spans 49 clauses containing legal definitions, contractual obligations, commercial procedures, and remedies, making it rich in legal–commercial terminology. The selected commercial terms were based on their legal significance and frequency of occurrence within liability, intellectual property, remedies, and compliance clauses. Translation quality assessment used Nababan’s TQA (2012) by measuring aspect of accuracy, acceptability, and readability with their qualitative parameter.

Data collection was carried out through purposive sampling. The researcher identified key legal-commercial terms that have significant implications for contractual interpretation. These include terms related to liability, intellectual property, warranties, dispute resolution, and obligations. Each term was extracted along with its corresponding Indonesian translation. The selected data were then categorized into conceptual terms, procedural terms, and jurisdiction-specific legal terms, allowing for structured analysis. This study adopts a descriptive-analytical approach focusing on identifying translation problems and techniques. Therefore, validation emphasizes analytical correctness and theoretical consistency rather than evaluative quality judgment, which is outside the scope of the study. Data analysis proceeded in three stages by using componential analysis (Spradley, 1980). First, the major problems in legal-commercial terms were identified and categorized. Second, translation techniques used for each term were identified using Molina and Albir's (2002) taxonomy.

Results and Discussion

Major Category of Translation Problems

Below is a complete data distribution of the major categories of translation problems found in the 60 key legal-commercial terms from the Purchase Order Terms & Conditions.

Table 1. Data Distribution of Major Category of Translation Problems

Problem Category	Frequency	Percentage (%)
Non-equivalence	16	26.67%
Modality errors	10	16.67%
Structural / syntactic problems	7	11.67%
Terminology inconsistency	9	15.00%
Under-translation	11	18.33%
Over-translation	3	5.00%
Ambiguity	12	20.00%
Cultural / jurisdiction mismatch	6	10.00%
Register / formality issues	8	13.33%
Total	60	100%

The distribution revealed that non-equivalence (26.7%) was the most frequent translation problem, reflecting the difficulty of rendering system-bound legal concepts (e.g., *indemnify*, *setoff*, *injunctive relief*) into Indonesian. Ambiguity (20%) and under-translation (18.3%) also appeared in many items, showing that essential elements of legal meaning were often omitted or rendered vaguely. Problems with modality (16.7%) occurred mainly in the translation of *shall*, *may*, and *must*, which are critical in establishing legal force. Terminology inconsistency (15%) showed that key terms were not translated uniformly throughout the document. Meanwhile, register issues (13.3%) and jurisdiction mismatch (10%) appeared mostly in compliance-related clauses referencing U.S.-centric regulatory frameworks. Over-translation was the least frequent problem (5%), but still notable in a few instances where additional meanings not present in the source text were introduced. Here are the examples of them:

System-Bound Non-Equivalence and Conceptual Gaps

One of the most prominent translation problems in the Abbott Purchase Order concerns system-bound legal terminology—terms rooted in common-law systems that lack direct equivalents in Indonesian civil law. For instance, the clause “Seller shall indemnify and hold harmless Purchaser from any and all claims ... including strict liability” (ST) would typically be translated as “Penjual harus mengganti rugi dan membebaskan Pembeli dari segala klaim ... termasuk tanggung jawab ketat” (TT). The difficulty lies in the fact that strict liability is a U.S.-based tort doctrine, while Indonesia does not recognize the concept in the same way, making “tanggung jawab ketat” a problematic rendering that may oversimplify or distort the intended legal force. Another example is “Work made for hire shall be deemed Purchaser’s property” (ST), often translated as “Karya yang dibuat untuk disewa dianggap sebagai milik Pembeli” (TT). The phrase *work made for hire* refers to a U.S. copyright doctrine that does not operate identically in Indonesia; incorrect translation can directly affect intellectual property ownership. These conceptual gaps pose risks of legal misinterpretation, weakened enforceability, and potential ownership disputes.

This echoes (Šarčević, 1997, 2019) observation that “legal terms are deeply rooted in the legal system to which they belong and cannot simply be transferred without loss or distortion of meaning.” Similarly, Cao (2007) notes that “legal translation is essentially inter-systemic communication,” making non-equivalence inevitable when doctrines do not share identical conceptual foundations.

Modality (shall, must, may, will)

Modal verbs in legal English carry precise legal implications, and these distinctions often blur when translated into Indonesian. For example, the clause “Seller shall provide immediate written notice” (ST) translated as “Penjual harus memberikan pemberitahuan tertulis segera” (TT) illustrates how *shall*, a marker of binding obligation, is softened when rendered as “*harus*,” which may be interpreted more broadly as necessity rather than strict legal mandate. Likewise, “Purchaser may withhold payment” (ST) becomes “Pembeli dapat menahan pembayaran” (TT), where “*may*” expresses discretionary authority, yet “*dapat*” in Indonesian is ambiguous between ability and permission. If interpreted in the sense of capability rather than legal authorization, the meaning of the clause may be altered entirely. The mistranslation of modality risks misrepresenting binding obligations, altering rights, and weakening legal precision.

As Williams (2005) stated that modality in legal discourse is a carrier of deontic force, not merely linguistic variation. Baker (2011) also underscored that modality is “one of the most unstable fields of cross-linguistic equivalence,” particularly in regulatory or contractual language. Alcaraz & Hughes (2002) argued that English legal modality “cannot be reduced to surface forms” because contractual obligations involve a spectrum of enforceability. The present data confirm this difficulty, as the mistranslation of modal meanings led to semantic under-specification and reduced accuracy scores.

Syntactic Density and Nominalization

The Purchase Order is characterized by dense sentence structures and heavy nominalization, common in legal drafting but challenging when transferred into Indonesian. An example is the sentence “Any termination of this Agreement shall not constitute a waiver of any rights accrued prior to such termination” (ST), translated as “Pengakhiran Perjanjian ini tidak akan dianggap sebagai pengesampingan hak apa pun yang timbul sebelum pengakhiran tersebut” (TT). The English text compresses complex legal concepts into nominalized units—termination, waiver, rights accrued—making the TT equally dense and potentially difficult for Indonesian readers to process. Another example, “Non-performance of obligations will result in remedies including, without limitation, cover damages” (ST), translated as “Kegagalan

pelaksanaan kewajiban akan mengakibatkan upaya hukum termasuk, tanpa batasan, ganti rugi penutup” (TT), illustrates how nominalization combined with system-bound terms creates opacity in the TT. Such structures reduce readability and increase the risk of misinterpreting conditional relationships and legal consequences.

Newmark (1988) warns that nominalization tends to hide processes behind abstractions, which can mislead translators into treating them as lexical rather than functional units. The findings concur with his view, as literal renderings such as *waktu adalah esensinya* misrepresent the dynamic contractual effect of *time is of the essence*.

Terminology Inconsistency

Terminological inconsistency appears when key contractual terms are translated using multiple equivalents across different clauses. For example, the document uses “Goods,” “Products,” and “Items” interchangeably in English, and these are sometimes rendered as “Barang,” “Produk,” or “Item” (TT). If the translator does not maintain consistency, Indonesian readers may assume the terms refer to different objects, undermining contractual clarity. Similarly, the distinction between “Order Details” and “Purchase Order” must be preserved, yet translators often produce “Rincian Pesanan” and “Pesanan Pembelian” inconsistently. Because these terms play a role in determining contractual hierarchy, inconsistent translation may cause confusion regarding precedence of documents, potentially leading to interpretive disputes during enforcement.

Šarčević (1997) stated that terminological consistency is a prerequisite for legal certainty while G mar (1995) warned that inconsistent terminology can alter the interpretation of legal rights and obligations. Inconsistent term selection is a dominant cause of lowered acceptability and accuracy in legal-administrative texts. (Nababan et al., 2012)

Culture-Specific and Jurisdictional References

The Purchase Order includes many culturally and jurisdictionally specific legal references that pose significant translation challenges. For example, the clause “This Agreement shall be governed by the laws of Indonesia, excluding Articles 1266 and 1267 of the Civil Code” (ST) is typically rendered as “Perjanjian ini diatur oleh hukum Indonesia, dengan pengecualian Pasal 1266 dan 1267 KUHPerdara” (TT). These articles concern judicial termination of contracts, and misunderstanding their exclusion may lead to incorrect assumptions about termination procedures. Another example is the idiomatic legal expression “Time is of the essence” (ST). A literal translation such as “Waktu adalah esensinya” is nonsensical in Indonesian. The correct conceptual rendering is “Ketepatan waktu merupakan hal yang sangat penting dan wajib dipenuhi.” Failure to translate such culturally embedded expressions accurately risks weakening legal urgency and altering contractual expectations.

Legal language is inseparable from the cultural universe of the legal community that produces it. It can be said that many English contractual terms resist straightforward equivalence which requiring translators to bridge normative assumptions rather than simply linguistic structures (Alcaraz & Hughes, 2002; G mar, 1995; Mattila, 2013).

Pragmatic Ambiguity and Implicature

Many clauses in the Purchase Order rely on pragmatic inference rather than explicit wording, which creates ambiguity when translated into Indonesian. For example, “Reasonable efforts shall be made to prevent delays” (ST) becomes “Upaya yang wajar harus dilakukan untuk mencegah keterlambatan” (TT). The term “reasonable efforts” carries a specific legal standard in English jurisprudence, whereas “wajar” in Indonesian is vague and culturally variable. This ambiguity may cause disagreements about the required level of diligence. Another example,

“Such information shall be disclosed only to the extent necessary” (ST), translated as “Informasi tersebut hanya boleh diungkapkan sejauh yang diperlukan” (TT), leaves questions unanswered—necessary for whom? by what standard? The TT may fail to preserve the intended legal boundaries, increasing the risk of confidentiality breaches or insufficient compliance.

Legal texts encode a high degree of conventionalized implicature making pragmatic interpretation essential for accurate translation (Baker, 2011; Bhatia, 2010). What is meant is not what is said which is common in contractual clauses. In the data, terms such as *subject to*, *without prejudice*, and *notwithstanding* contain loaded pragmatic meanings, and their literal renderings fail to convey their legal implications. This supports Kasirer (2001) who stated that legal translation requires “pragmatic reconstruction” rather than linguistic substitution.

Textual Coherence, Cross-Referencing, and Intertextuality

The document contains numerous internal references, definitions, and hierarchical cross-links that must be preserved to maintain coherence. For instance, the phrase “As defined in Section 1 (‘Authority’)” (ST) must be rendered precisely as “Sebagaimana didefinisikan pada Bagian 1 (‘Otoritas’)” (TT). Any mistranslation or inconsistency in Section 1 will propagate errors throughout the document because the term “Authority” appears in multiple clauses. Another example is “Supplemental Agreements shall take precedence over the Order Details” (ST), translated as “Perjanjian Tambahan berlaku lebih tinggi daripada Rincian Pesanan.” The translator must understand the hierarchy of documents; an incorrect rendering may invert precedence and change enforcement outcomes. Thus, textual coherence is crucial to preserving contractual meaning, and errors in cross-referencing can destabilize the entire interpretive structure.

As Halliday & Hassan (1976) noted, coherence is achieved when a text hangs together conceptually, enabling readers to follow obligations, rights, and conditions as a unified whole. In legal drafting, this coherence is crucial because contractual meaning emerges not from isolated terms but from the interaction of clauses across the text since inconsistent term choice can alter the interpretation of contractual obligations (Sarcevic, 1997; Gemar, 1995)

Textual and Machine-Assisted Workflow Problems

Machine translation (MT) tools and automated workflows frequently introduce distortions in legal texts. For example, MT often translates “injunctive relief” (ST) into “bantuan perintah pengadilan”, which is incomplete and misleading. A more accurate TT would be “upaya hukum berupa perintah pengadilan (injunctive relief)”. MT also struggles with long, clause-heavy sentences. When a long sentence is segmented incorrectly by the system, the TT may become fragmented or logically reversed. This commonly occurs with *indemnity* or *confidentiality* clauses.

Such workflow-related issues lead to syntactic distortion, misaligned conditionality, and incomplete rendering of legal remedies or obligations. If the translator relies too heavily on MT output without revising it, the resulting TT may lose enforceability or misrepresent essential legal concepts. Machine translation of legal texts often produces superficially correct but semantically inadequate renderings because algorithms cannot interpret legal pragmatics or system-bound references (Kenny, 2022; O’Hagan & Grin, 2019). In same time, post-editing without domain expertise leads to structurally correct but conceptually flawed output (Martínez, 2021).

Translation Techniques in Legal-Commercial Terms

This section provides the data distribution of translation techniques used in legal-commercial terms found in Terms and Conditions of Purchase Order PT Abbott. The data distribution can be seen in this following table:

Table 2. Data Distribution of Translation Techniques

Translation Techniques	Frequency	Percentage
Calque	25	37.9%
Established equivalent	15	22.7%
Literal	10	15.2%
Modulation	7	10.6%
Discursive Creation	2	3%
Addition/Amplification	2	3%
Explicitation	2	3%
Borrowing (NB)	1	1.5%
Generalization	1	1.5%
Transposition	1	1.5%

Based on the table above can be seen the most frequently techniques used is calque which appeared 25 times (37.9%) followed by established equivalent appeared 15 times (22.7%). The third rank is literal appeared 10 times (15.2%). The others techniques which have no significant frequency are modulation (7 times), addition, discursive creation, and explicitation (2 times each). Then followed by generalization, transposition, and borrowing which appeared once each. Overall, out of 66 times techniques used, calque seems overwhelming in use.

This overwhelming use of calque reflects a tendency to replicate the linguistic and syntactic form of English legal terms directly into Indonesian without adapting them to the norms, concepts, and legal traditions of Indonesian civil law. Examples such as *strict liability* (*tanggung jawab ketat*) and *injunctive relief* (*upaya hukum perintah pengadilan*) illustrate how structural imitation often produced unnatural, unclear, or misleading legal expressions in the target text. This is consistent with the findings of Alwazna (2020), Cao (2007), and Šarčević (2019), who showed that legal terms often carry “hidden presuppositions” tied to the source legal system and cannot be transferred through direct lexical mirroring.

The second most frequently used technique was established equivalent (22.7%), which generally led to higher-quality translations. Terms such as *trade secrets* (*rahasia dagang*), *audit rights* (*hak audit*), and *compliance with applicable laws* (*kepatuhan terhadap hukum yang berlaku*) were rendered using widely accepted Indonesian legal terminology, demonstrating the translator’s familiarity with certain legal-commercial concepts. This finding supports the principle of terminological conventionality discussed by Šarčević (1997) and by Cao (2007), who argued that the use of legally recognized terminology is central to functional accuracy.

In contrast, literal translation constituted 15.2% of all techniques and contributed significantly to the low accuracy scores observed in many terms. Literal renditions such as *time is of the essence* (*waktu adalah esensinya*) and *termination for convenience* (*pengakhiran untuk kemudahan*) reveal that the translator tended to preserve surface-level lexical meaning while overlooking the underlying contractual function and legal implications of the terms. Literal and calque are less recommended to use because a word for word approach is problematic in legal translation due to its failure to transfer the operative effect of legal concepts across different legal systems (Sarcevic’s, 1997). This outcome aligns with the view of Newmark (1988), Nida

and Taber (1969), and Baker (2011), who emphasize that literal transfer of form is rarely sufficient in specialized texts that rely on system-bound terminology. The prevalence of calque in the data suggests that the translator relied heavily on the morphological resemblance between English and Indonesian rather than on functional equivalence.

A smaller proportion of the techniques involved modulation (10.6%), typically used to shift perspective or interpretive angle (Molina & Hurtado Albir, 2002). Although modulation sometimes improved naturalness, it was inconsistently applied and often lacked the amplification necessary to preserve legal nuance. It can be assumed that modulation can actually improve naturalness and perspective alignment when used carefully (Newmark, 1988). For example, *reasonable efforts* (*upaya wajar*) and *commercially reasonable efforts* (*upaya wajar secara komersial*) appear smooth but insufficiently capture the normative standards embedded in the original English expressions. This finding echoes the work of Prieto-Ramos, (2015) who noted that modulation without clarification can lead to partial transfer of legal obligations.

Several techniques appeared minimally in the dataset, including amplification, explicitation, discursive creation, generalization, borrowing, and transposition, each occurring between 1.5% and 3% of the time. Despite their low frequency, these techniques were crucial in determining translation quality. Generalization, for instance, was found in the rendering of *indemnification* → *ganti rugi*, which significantly narrowed the legal scope of the original term, reducing accuracy. Similarly, explicitation such as *venue* (*tempat sidang*). The next example is addition such as *reasonable efforts* (*upaya yang wajar*) which may reduce the semantic meaning. “yang” can change modifier into classifier (Baker, 2011) and it potentially effects semantic upgrading which can reduce accuracy of meaning especially in formal equivalence. This is supported by classical translation theory warns that addition may introduce unwanted meaning (Nida & Taber, 1982; Klaudy, 2003).

In similar, generalization risks oversimplification in specialized domains (Newmark, 1988). Studies by Chakhachiro (2005) and Cao (2007) have similarly shown that generalization is incompatible with legal precision because legal terms often encode specific procedural or doctrinal elements that cannot be collapsed without losing meaning. The present findings reinforce this principle: generalization may be efficient but sacrifices legal completeness.

Conclusion and Suggestion

This study concludes that the translation of legal-commercial terms in the Terms and Conditions of Purchase Order is determined by two interrelated dimensions: the major categories of translation problems and the translation techniques employed. The analysis demonstrates that the most recurrent translation problems fall into six major categories—system-bound conceptual gaps, modality shifts, syntactic density and nominalization, terminology inconsistency, culture-specific and jurisdictional references, and pragmatic ambiguity. These problems arise from structural and conceptual differences between English common-law contract drafting and Indonesian civil-law terminology, causing distortions in meaning, weakening legal force, and reducing interpretative clarity in the translated text. The findings highlight that legal translation is a systemic and functional task that cannot rely solely on linguistic equivalence.

In same time, there are several translation techniques employed. Techniques dominated by calque and literal translation generated the lowest accuracy because they reproduce surface forms without conveying functional legal effects. Other techniques are established equivalent, modulation, addition, explicitation, borrowing, transposition, and discursive creation. Some of them led to higher accuracy such as established equivalent, transposition, borrowing, and explicitation and some others led to lower accuracy such as discursive creation, modulation, and addition.

Based on these findings, several directions for future research are recommended. It can be interdisciplinary studies such as laws and linguistics as well translation studies especially in translation quality of major category of translation problems. It can be used like piloting study to pattern the translation problems especially in legal-commercial context. Research on post-editing practices in legal translation could help optimize the integration of MT with human expertise. Finally, developing an Indonesian legal terminology management model that incorporates statutory references, jurisprudence, and multilingual drafting norms would significantly enhance translation reliability and standardization.

Author Contribution Statement

Taufik Nur Hidayat: designed the research, collected and analyzed the data, and drafted the manuscript. **Nur Hasyim:** contributed to the development of the theoretical framework, supervised the analysis procedures, and refined the methodology. **Supriatnoko:** assisted in data validation, interpretation of findings, and manuscript revision. **Darul Nurjanah:** contributed to expert review of legal aspects, verified terminological accuracy, and provided critical feedback during final revisions. All authors read and approved the final manuscript.

References

- Alcaraz, E., & Hughes, B. (2002). *Legal Translation Explained*. St. Jerome Publishing.
- Alwazna, R. Y. (2020). Legal Translation and Comparative Law: Interactions and Intersections. *International Journal for the Semiotics of Law*, 33(3), 681–699.
- Baker, M. (2011). *In Other Words: A Coursebook on Translation* (2nd ed.). Routledge.
- Bhatia, V. K. (2010). Legal Discourse: The Use of Conventionalized Genres. In M. Coulthard & A. Johnson (Eds.), *The Routledge Handbook of Forensic Linguistics* (pp. 36–50). Routledge.
- Biel, Ł. (2014). *Lost in the Eurofog: The Textual Fit of Translated Law*. Peter Lang.
- Cahyaningrum, I. (2022). Google Translate for Legal Document. *ELTLT*. <https://doi.org/10.4108/eai.14-8-2021.2317631>
- Cao, D. (2007). *Translating Law*. Multilingual Matters.
- Chakhachiro, R. (2005). Translation and the Language of the Law. *Perspectives: Studies in Translatology*, 13(1), 38–56.
- Dewi, H. D., Wijaya, A., & Hidayat, R. S. (2021). English legalese translation into Indonesian. *Wacana*, 21(3), 446–474. <https://doi.org/10.17510/wacana.v21i3.866>
- Farahsani, Y., Rini, I. P., & Jaya, P. H. (2021). Google Translate Accuracy in Translating Specialized Language From English to Bahasa Indonesia: A Case Study on Mechanical Engineering Terminology. *Proceedings of the 4th International Conference on Sustainable Innovation 2020–Social, Humanity, and Education (ICoSIHESS 2020)*, 518(ICoSIHESS 2020), 427–435. <http://penerjemahonline.wordpress.com/contoh->
- Gémar, J.-C. (1995). *La Traduction Juridique: Histoire, Théorie et Pratique*. Linguattech.
- Halliday, M.A.K & Hassan, R. (1976). *Cohesion in english*. Longman.
- Harvey, M. (2000). A Beginner's Course in Legal Translation: The Case of Culture-Bound Terms. *The Interpreter and Translator Trainer*, 3(2), 181–201.
- Hasyim, N. (2019). *Model penerjemahan istilah yang berkaitan dengan kecerdasan emosi dari bahasa Inggris ke bahasa Indonesia*. Sebelas Maret University.
- Hidayat, N. T. (2017). *Analisis terjemahan jenis proses pidato pelantikan Presiden Barack Hussein Obama dan Donald Trump (Sebuah kajian terjemahan dengan pendekatan sistemik fungsional linguistik)*. Universitas Sebelas Maret.
- Jufriadi, Amalia Asokawati, & Thayyib, M. (2022). The Error Analysis of Google Translate and Bing Translator in Translating Indonesian Folklore. *FOSTER: Journal of English Language Teaching*, 3(2), 69–79. <https://doi.org/10.24256/foster-jelt.v3i2.89>

- Kasirer, N. (2001). Legal Translation and the Dictionary. In R. Sacco (Ed.), *El derecho: Enciclopedia jurídica* (pp. 375–394). Fundación Cultural.
- Kenny, D. (2022). Machine Translation for the Legal Domain: Challenges and Perspectives. In M. O’Hagan (Ed.), *The Routledge Handbook of Translation and Technology*. Routledge.
- Martínez, I. A. (2021). Post-Editing Legal Machine Translation: Quality, Risks, and Workflows. *Translation & Interpreting*, 13(2), 78–95.
- Mattila, H. E. S. (2013). *Comparative Legal Linguistics: Language of Law, Latin and Modern Lingua Francas* (2nd ed.). Ashgate.
- Molina, L., & Hurtado Albir, A. (2002). Translation Techniques Revisited: A Dynamic and Functionalist Approach. *Meta: Journal Des Traducteurs*. <https://doi.org/10.7202/008033ar>
- Nababan, M. R., Nuraeni, A., & Sumardiono. (2012). Pengembangan Model Penilaian Kualitas Terjemahan. *Kajian Linguistik Dan Sastra*, 24(1), 39–57.
- Newmark, P. (1988). *A Textbook of Translation*. Prentice Hall.
- Nida, E.A and Taber, C. . (1982). *The theory and practice of translation*. E.J. Brill.
- O’Hagan, M., & Grin, F. (2019). The Socio-Economic Impact of Machine Translation in Legal Settings. *Translation Spaces*, 8(2), 163–186.
- Prieto-Ramos, F. (2015). Quality Assurance in Legal Translation: Evaluating Standards, Practices, and Resources. *The Interpreter and Translator Trainer*, 9(1), 79–92.
- Rusadi, A. M., & Setiajidi, H. H. (2023). Evaluating the Accuracy of Google Translate and Chatgpt in Translating Windows 11 Education Installation Gui Texts To Indonesian: an Application of Koponen’S Error Category Evaluating the Accuracy of Google Translate and *English Language and Literature International Conference*, 6(1), 698–713. <https://jurnal.unimus.ac.id/index.php/ELLIC/index>
- Šarčević, S. (1997). *New Approach to Legal Translation*. Kluwer Law International.
- Šarčević, S. (2019). Challenges of Legal Translation in Globalized Law. *Translation & Interpreting*, 11(1), 1–17.
- Siregar, R. (2009). *ANALISIS PENERJEMAHAN DAN PEMAKNAAN ISTILAH TEKNIS : STUDI KASUS PADA TERJEMAHAN DOKUMEN KONTRAK ANALISIS PENERJEMAHAN DAN PEMAKNAAN ISTILAH TEKNIS : STUDI KASUS* Untuk Memperoleh Gelar Magister Humaniora dalam Program Studi Linguistik pada Sekolah Pa. Sumatera Utara University.
- Spradley, J. P. (1980). (1980). *Participant observation*. Holt, Rinehart and Winston.
- Sukaesih, I., Nababan, M. R., Santosa, R., & Djatmika, D. (2019). *Accidentally Rude: A study on translation techniques of a translated english-sundanese novel*. 254(Conaplin 2018), 165–168. <https://doi.org/10.2991/conaplin-18.2019.34>
- Thelen, M. (2008). Translation Quality Assessment or Quality Management & Quality Control of Translation? *Translation and Meaning, Part 8*(January 2008), 411–424. https://www.researchgate.net/publication/316460849_TRANSLATION_QUALITY_ASSESSMENT_OR_QUALITY_MANAGEMENT_QUALITY_CONTROL_OF_TRANSLATION
- Venuti, L. (1998). *Th Scandal of Translation*.
- Williams, C. (2005). *Traditions and Change in Legal English: Verbal Syntax in UK Legislative Texts*. Peter Lang.
- Yusran, N. (2017). *An Error Analysis of Legal Terminology Translation Using Google Translate From English to Indonesian*. [UIN Syarif Hidayatullah]. [https://repository.uinjkt.ac.id/dspace/handle/123456789/36465%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/36465/1/NURRIFA_YUSRAN - FUF.pdf](https://repository.uinjkt.ac.id/dspace/handle/123456789/36465%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/36465/1/NURRIFA_YUSRAN_-_FUF.pdf)



Jurnal Ilmiah Lingua Idea
Vol 16, No 2 (2025): 276-291.
DOI: <https://doi.org/10.20884/1.jli.2025.16.2.18502>
ISSN 2580-1066 (online); 2086-1877 (printed)

The Quality of Sentence Translation Realized as Face-Threatening Speech in the *Wolf Totem* Novel

Nunung Supriadi^{1*}, Harris Hermansyah Setiajid², Adella Amira Zain³

Faculty of Humanity, Universitas Jenderal Soedirman, Purwokerto, Indonesia^{1*}; English Letters Department, Universitas Sanata Dharma, Yogyakarta, Indonesia²; Faculty of Chinese Language Education, Jinan University, China³

nunung.supriadi@unsoed.ac.id; harris@usd.ac.id; adellaamira18@gmail.com

*Correspondence author

Abstract: Translated novels play a significant role in enabling Indonesian readers to access literary works originally written in foreign languages, including Chinese novels. One persistent challenge in literary translation is the rendering of face-threatening utterances, which convey culturally bound pragmatic meanings. This study aims to examine the translation quality of face-threatening utterances in the Indonesian translation of *Wolf Totem*, with a focus on the influence of translation techniques on translation quality. This research adopts a descriptive qualitative design. Face-threatening utterances in the source text and their corresponding translations in the target text are identified and analyzed using a pragmatic approach. The translation techniques employed are classified, and translation quality is assessed in terms of accuracy, acceptability, and readability based on expert evaluation. The findings indicate that discursive creation is the most frequently used translation technique, accounting for 53% of the data. This technique yields high levels of acceptability (91%) and readability (94%), indicating that the translated utterances are natural and accessible to Indonesian readers. However, the accuracy level is moderate (53%), indicating that some pragmatic and semantic nuances of face-threatening utterances are not fully preserved. These results suggest that while discursive creation enhances naturalness in the target language, it may compromise semantic precision. This study highlights the importance of translators striking a balance between creative freedom and pragmatic fidelity when translating face-threatening utterances in literary texts.

Keywords: *Face-threatening speech; translation technique; translation quality*

Submitted: 19 Nov 2024; Received in revised form: 30 Dec 2025; Accepted: 31 Dec 2024; Published regularly: 31 Dec 2025

This is an open-access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Supriadi, N., Setiajid, H.H., Zain, A.A. (2025). The Quality of Sentence Translation Realized as Face-threatening Speech of *Wolf Totem* Novel. *Jurnal Ilmiah Lingua Idea*, 16 (2), 276-291.
<https://doi.org/10.20884/1.jli.2025.16.2.18502>

Introduction

The number of novels translated from foreign languages into Indonesian has increased significantly in recent decades, accompanied by a growing readership. Translated novels enable Indonesian readers to access literary works originally written in other languages and cultures, thereby expanding literary horizons and cross-cultural understanding. The success of a translated novel, however, does not depend solely on linguistic transfer, but also on how effectively the translation conveys meaning, context, and interpersonal nuances embedded in the source text. When these elements are inadequately rendered, readers may struggle to engage with the narrative or fully appreciate the characters and plot development.

One crucial aspect influencing readers' engagement with translated novels is the quality of translation, particularly at the pragmatic level. Pragmatic meaning governs how utterances function in context, including how characters express authority, solidarity, conflict, or emotion. In literary texts, such meanings are often realized through face-threatening utterances, which involve actions that potentially challenge a speaker's or hearer's positive or negative face. When such utterances are mistranslated or pragmatically weakened, character portrayal may lose its intensity, resulting in diminished narrative impact and reader immersion. This issue is especially critical in novels that rely heavily on interpersonal conflict and ideological tension.

The problem becomes more serious in translations involving large cultural distances, such as translations from Mandarin Chinese into Indonesian. Cultural norms governing politeness, hierarchy, and confrontation differ substantially between the two languages, making face-threatening utterances particularly difficult to translate. Inaccurate or overly generalized renderings may diminish the pragmatic force of utterances, thereby altering character relationships and the narrative's overall tone. Despite the growing volume of translated novels in Indonesia, systematic research examining how face-threatening utterances are translated and how their translation quality affects the target text remains limited.

This study focuses on the Indonesian translation of *Wolf Totem*, a highly influential Chinese novel that explores ideological conflict, cultural identity, and human-nature relations through intense character interactions. The book, originally published in China and widely acclaimed internationally, portrays life in Inner Mongolia, frequently employing face-threatening utterances to construct power relations, moral authority, and ideological struggle. Although *Wolf Totem* achieved significant literary recognition internationally, including prestigious awards, its reception among Indonesian readers has been relatively limited compared to other translated novels. Previous discussions in translation forums and reader communities suggest that cultural distance and pragmatic loss in translation may contribute to this phenomenon, although empirical academic evidence remains scarce.

Several translation studies have examined face-threatening acts in various contexts, including political discourse, audiovisual translation, and intercultural communication. Existing research demonstrates that face-threatening utterances are often modified, softened, or omitted in translation to conform to target-language norms, which may impact pragmatic equivalence and character construction. However, most prior studies focus on non-literary texts or language pairs other than Chinese-Indonesian. Research specifically addressing face-threatening utterances in translated literary novels, particularly within the Indonesian context, remains underexplored. Moreover, limited attention has been paid to the relationship between translation techniques and translation quality dimensions—accuracy, acceptability, and readability—when translating such utterances.

This gap underscores the need for a targeted investigation into how face-threatening utterances are translated in literary texts and how translation techniques impact their quality. Understanding this relationship is essential for improving literary translation practices and preserving pragmatic meaning across cultures.

Accordingly, this study aims to (1) identify face-threatening utterances in the source text of Wolf Totem and their Indonesian translations, (2) analyze the translation techniques employed in rendering these utterances, and (3) assess the translation quality of the utterances in terms of accuracy, acceptability, and readability. By addressing these objectives, this research seeks to contribute to translation studies by offering empirical insights into pragmatic translation quality in literary texts and by providing practical implications for translators working with culturally sensitive discourse.

Definition of Translation

According to Newmark (1988), translation is the process of conveying a message or meaning from the source language (SL) into the target language (TL). According to Nida and Taber (Nida, 1982), translation is an effort to produce the closest natural equivalent of the intent of the source language (SL) into the target language (TL), first in terms of meaning, and second in terms of style. Catford (1980) explains that translation is the transfer of discourse from the source language (SL) to the target language (TL). Translation as a means to convey the equivalence of meaning from the source language (SL) into the target language (TL) is a fundamental concept. Levy (in Muam, 2019) explains translation as a creative process that allows for the production of multiple close equivalents, thereby creating situational meanings.

Translation Techniques

Translation techniques are a practical way of analyzing translation results. According to Molina and Albir (Molina, 2002), translation techniques are procedures for analyzing and classifying the process of finding equivalents. According to Molina and Albir (Agustina, Nababan, and Djatmika, 2016; Djatmika & Wiratno, 2016; M. R. Nababan, 1997), translation techniques have five characteristics: namely, translation techniques affect the translation results, techniques are classified by comparison of SL and TL texts, techniques are at the micro level, techniques are not related to each other but are based on context-specific and functional techniques. According to Molina and Albir (Molina, 2002), there are 18 types of translation techniques, namely :

- a. *Adaptation*
- b. *Borrowing*
- c. *Amplification*
- d. *Calque*
- e. *Compensation*
- f. *Description*
- g. *Discursive creation*
- h. *Established equivalent*
- i. *Generalization*
- j. *Linguistic amplification*
- k. *Linguistic compression*

- l. *Literal translation*
- m. *Modulation*
- n. *Particularization*
- o. *Reduction*
- p. *Linguistic and paralinguistic substitution*
- q. *Transition*
- r. *Variation*

Translation techniques are also an essential part of the translation process. In the translation process, translators must not forget to use translation techniques. This is because translation techniques facilitate the completion of the translation results.

Assessment of the quality of the translation

The translation quality of a literary work, such as a novel, is always exciting to analyze. A quality translation must have clear indicators. According to Nababan, Nureni, and Sumardiono (2012)(M. R., N. & S. Nababan, 2012) (M. R. Nababan, 1997), Assessment of translation quality includes accuracy, acceptability, and readability. The first translation quality instrument is accuracy.

According to Nababan et al. (2012), the accuracy of a translation instrument is categorized into three levels: accurate (3), less accurate (2), and inaccurate (1). Qualitative parameters assessed for accuracy are correct, less precise, and incorrect. accurate assessment is the meaning of words, technical terms, phrases, clauses, sentences or source language texts transferred accurately into the target language; absolutely no distortion of meaning; an inaccurate assessment is that most of the meanings of words, technical terms, phrases, clauses, sentences or source language texts are transferred accurately to the target language, however, there are still distortions of meaning or double meaning translations (taxa) or meanings are omitted, which interferes message integrity)Inaccurate assessment is the meaning of words, technical terms, phrases, clauses, sentences, or source language texts transferred inaccurately into the target language or omitted.

The qualitative parameters of acceptability are categorized as acceptable, less acceptable, and unacceptable. An acceptable assessment is that the translation feels natural; the technical terms used are commonly used and familiar to readers; the phrases, clauses, and sentences used are in accordance with the rules of the Indonesian language (BSa). The less acceptable assessment is that, in general, the translation already feels natural; however, there are slight problems with the use of technical terms or slight grammatical errors. Unacceptable evaluation is a translation that is not natural or feels like a translation work; the technical terms used are not commonly used and are not familiar to the reader; the phrases, clauses, and sentences used are not in accordance with the rules of the Indonesian language (BSa).

The qualitative parameters of legibility are high legibility, moderate readability, and low readability. A high level of readability indicates that words, technical terms, phrases, clauses, sentences, or translated texts can be easily understood by readers. Moderate readability assesses that, in general, translations can be understood by readers; however, there are specific passages that must be read more than once to understand the translation. A low legibility rating is a translation that is difficult for readers to understand.

Speech acts

Speech acts have the meaning that focuses on the use of language in conveying the intent and purpose of speech. According to Searle (1969), in Agustina, Nababan, and Djatmika (Djatkika & Wiratno, 2016), all linguistic communication involves speech partners, which means that communication is not just a series of symbols, words, or sentences in the form of speech act behavior. Austin (1962)(Austin, 1955) states that a speech act takes place in a performative sentence and is formulated in three action events, namely locutionary, illocutionary, and perlocutionary.

Face Threatening Speech

According to Brown and Levinson (Brown, 1987), in Agustina, Nababan, and Djatmika (2016), face is a self-image that is owned by someone who is always guarded, respected, and not violated in the speech process between speech participants. There are two types of faces, positive and negative faces. Positive face is the desire of each speaker so that other parties can accept them, while negative face is the desire of individuals so that other parties do not hinder each other's wishes. Directive utterances include asking, ordering, warning, challenging, forcing, and inviting. Assertive utterances are a denial. Commissive utterances include threatening and promising. Expressive speech includes mocking, apologizing, complaining, and insulting.

Methods

This study employs a descriptive qualitative research design to examine the translation of face-threatening utterances in a literary text. A qualitative approach is appropriate because the research focuses on interpreting pragmatic meaning, contextual use, and translation choices rather than measuring variables statistically. In qualitative language research, the researcher seeks to understand linguistic phenomena as they appear in context and meaning-making processes, positioning the researcher as the primary instrument of analysis (Santosa, 2021) (Nisaa', 2011; Perdana, 2023; Santoso, 2017). This approach enables an in-depth examination of how face-threatening utterances are realized in the source text and how they are translated in the target text.

The research location is textual rather than geographical. Following Santosa (2021), qualitative language research locations may take the form of texts, discourses, or translated products, which serve as the boundaries of analysis. Accordingly, the object of this study is the Indonesian translation of Chapter 1 of *Wolf Totem*, translated from Mandarin Chinese into Indonesian. This chapter was selected because it introduces key characters and establishes interpersonal relationships through frequent pragmatic interactions. The data consist of clauses in the source text that contain face-threatening utterances and their corresponding translations in the target text, with particular attention to utterances threatening positive and negative face.

Data were collected through document analysis. The researchers conducted a close and repeated reading of the source text to identify face-threatening utterances, which were then matched with their Indonesian translations. Each data unit was recorded and classified based on the type of face-threatening act and the translation technique applied. This systematic procedure ensured transparency and consistency in data collection.

Data analysis was carried out in several stages. First, the utterances were categorized according to their pragmatic function. Second, the translation techniques used in the target text were identified. Third, translation quality was assessed in terms of accuracy, acceptability, and readability. The analysis focused on examining how translation techniques influence the preservation or reduction of pragmatic meaning.

To ensure trustworthiness, triangulation was applied. Theory triangulation was conducted by integrating pragmatic theory and translation studies frameworks. Researcher triangulation was applied by involving more than one evaluator in assessing translation quality, reducing subjective bias. Data triangulation was achieved by comparing recurring patterns of face-threatening utterances across the text to ensure consistency of interpretation.

Result and Discussion

The results of data analysis and discussion of face-threatening utterances in the Wolf Totem novel are categorized based on speech acts, the use of translation techniques, and the quality of translation.

Table 1

Face-threatening speech is contained in the novel

No	Types of Speech Acts	Negative Face Threatening Types	Amount	Percentage
1	Directive	Ask	1	3%
		Reign	6	15%
		Request	4	10%
		Warn	15	38%
		Challenging		
		Forcing Will		
		Inviting		
2	Assertive	Deny	4	10%
3	Commissive	Threaten		
		Promise		
4	Expressive	scoffed	4	10%
		Apologize	1	3%
		Sigh	2	5%
		insult	2	5%
Total			39	100%

Face-threatening speech act data:

老人压低声音说：就你这点胆子咋成？

Lǎorén yā dī shēng yīn shuō : Jiù nǐ zhè diǎn dǎnzi zǎ chéng?

(Directive-request): Amplification

Bilgee: "You need more courage than that".

跟羊一样。你们汉人就是从骨子里怕狼，要不汉人怎么一到草原就净打败仗。

Gēn yáng yī yàng. Nǐ men hàn rén jiù shì cóng gǔ zǐ lǐ pà láng, yào bù hàn rén zěnme yī dào cǎo yuán jiù jìng dǎ bài zhàng

(Expressive-contempt-contempt-mocking): Discursive creation

Bilgee: "You are like a sheep. The fear of wolves is in your Chinese bones. Only that explains why you never win a battle here."

*这会儿可别吓慌了神，弄出点动静来，那可不是闹着玩的。
Zhè huìr kě bié xià huāng le shén, nòng chū diǎn dòng jìng lái, nà kě bù shì nào zhe wán de。*

(Directive-warn): Discursive creation

Bilgee: "Control yourself. If they catch the slightest movement from us, we're in danger".

*幸亏这不是群饥狼，毛色发亮的狼就不是饿狼。
Xìngkuī zhè bù shì qún jī láng, máo sè fā liàng de láng jiù bùshì è láng.*

(Directive- warn): Adaptation

Bilgee: "... if their fur is shiny, that means they are not hungry."

*狼最 怕枪、套马杆和铁器
Láng zuì pà qiāng, tào mǎ gān hé tiě qì*

(Directive- warn): Compensation

Bilgee: "Wolves are afraid of guns ...".

*铁器他有没有呢？他脚底一热，有！
Tiěqì tā yǒu méiyǒu ne? Tā jiǎo dǐ yī rè, yǒu!*

(Directive-ask): Generalization

Bilgee: "...is he carrying something metal?"

*他脚下蹬着的就是一副硕大的钢镫。他的脚狂喜地颤抖起来。
Tā jiǎo xià dēng zhe de jiù shì yī fù shuò dà de gāng dèng . Tā de jiǎo kuáng xǐ dì chàn dǒu qǐ lái.*

(Directive- warning): Discursive creation

Bilgee: "...under his feet are two metal stirrups."

(快！快！) 这里的狼，多多的有啦。
(Kuài! Kuài!) Zhè lǐ de láng, duō duō de yǒu la

(Directive-ordered): Adaptation

Chen Zhen: "Hurry up! Quick! There are wolves everywhere!"

再忍一会
Zài rěn yī huǐ,

(Directive-requesting): Discursive creation

Bilgee: "Keep calm."

哦，学打猎，先要学会忍耐
ó, xué dǎ liè, xiān yào xué huì rěn nài

(Directive-warn): Compensation

Bilgee: "The first thing you need to learn as a hunter is patience."

“陈陈（阵）！”“陈陈（阵）！”
“Chén chén (zhèn)!”“Chén chén (zhèn)!”

(Directive-ordered): Discursive creation

Gasmai: "Chenchens! Chenchens"

别来！别来！狼咬人。快赶开羊！狗来！
Bié lái! Bié lái! Láng yǎo rén. Kuài gǎn kāi yáng! Gǒu lái!

(Directive-command-order): Discursive creation

Gasmai: "Stay where you are! Do not come close! This wolf will bite you. Movement just the sheep! Let the dogs in."

“阿、阿！阿！”惊叫的童声传来。
“Ā, ā!” Jīng jiào de tóngshēng chuán lái.

(Directive-request): common equivalent

Gasmai's son "Mother! Mother!"

抓狼腿！抓狼腿！
Zhuā láng tuǐ! Zhuā láng tuǐ!

(Directive-warn): Adaptation

Gasmai" Hold his fee."

巴勒！巴勒！
Bā lēi! Bā lè!

(Directive-command): Borrowing

Bilgee: Bar! Bar!".

把羊群往狼那儿赶！
Bǎ yáng qún wǎng láng nàr gǎn!

(Directive-ordered): Adaptation

Bilgee: "Driving the sheep to the wolves"

把狼挤住！不让狼逃跑！
Bǎ láng jǐ zhù ! Bù ràng láng táo pǎo!

(Directive-warn): discursive creation

Bilgee: "We're going to lock him in so he can't escape!"

我真不如草原上的狗，不如草原上的女人，连九岁的孩子也不如
Wǒ zhēn bùrú cǎo yuán shàng de gǒu, bùrú cǎo yuán shàng de nǚ rén, lián jiǔ suì de hái zǐ
yě bùrú

(Expressive-complain): Discursive creation

"Not just guts like sheep. A dog more useful than I, moreover, a woman. Even a nine-year-old boy embarrasses me."

不是不是，
Bùshì bù shì,

(Assertive-denial): Adaptation

Gasmai: "No"

你要是不来帮我，狼就把羊吃到嘴啦。
nǐ yào shì bù lái bāng wǒ , láng jiù bǎ yáng chī dào zuǐ la.

(Derivative-denying): Discursive creation

Gasmai: "If you didn't come out to help, the werewolves would have made it prey on our sheep."

你这个汉人学生，能帮着赶羊，打手电，我还没见过呢。
Nǐ zhè gè hàn rén xué shēng, néng bāng zhe gǎn yáng, dǎ shǒu diàn, wǒ hái méi jiàn guò ne.

(Expressive-mocking): Discursive creation

Bilgee: "This is the first time I've seen a Chinese student helping herd the sheep and illuminate the area with a flashlight."

这些羊尾巴换这么大的一条狼，不亏不亏
Zhèxiē yáng wěibā huàn zhème dà de yī tiáo láng, bù kuī bù kuī

(Assertive-denial): Amplification

Bilgee: "Exchanging some sheep for this big wolf is a beneficial barter 天我教你剥狼皮筒子

Míngtiān wǒ jiào nǐ bō láng pí tǒng zi.

(Directive-warn): Adaptation

Bilgee: "Tomorrow"

明天
Míng tiān

(Directive-warn): Discursive creation

"I'll teach you how to skin wolves."

刚才你怕不怕？
Gāngcái nǐ pà bù pà ?

(Directive-ask): Amplification

Chen: "Were you scared there?"

怕，怕……我怕狼把羊赶跑，公分就没有了。我是上产小组的组长，丢了羊，那多丢人啊

Pà , pà . _ _ _ _ _ _ _ _ _ _ Wǒ pà láng bǎ yáng gǎn pǎo, gōng fèn jiù méi yǒu la. Wǒ shì shēng chǎn xiǎo zǔ de zǔ zhǎng, diū le yáng, nà duō diū rén a.

(Directive-warn): Discursive creation

Gasmai: "fear afraid...I am the head of a production team, and you can imagine how It's a shame I could be losing a sheep."

陈陈(阵), 过了春节, 我给你一条好狗崽, 喂狗技术多多地有啦, 你好好养, 以后长大像巴勒一样。

Chén chén (zhèn), guòle chūnjié, wǒ gěi nǐ yī tiáo hǎo gǒu zǎi, wèi gǒu jìshù duōduō dì yǒu la, nǐ hǎohǎo yǎng, yǐhòu zhǎng dà xiàng bā lè yī yàng.

(Directive-warn): Description

Gasmai: "Chenchen, I will give you a puppy after the New Year.r"

你好好养, 以后长大像巴勒一样
Nǐ hǎohǎo yǎng, yǐhòu zhǎng dà xiàng bā lè yī yàng

(Directive-warn): Discursive creation

Gasamai: "There are so many ways to raise dogs. Do well, and the child dog will grow up to be like Bar."

那会儿我一抓着你的手就知道了。咋就抖个不停?

Nà huì er wǒ yī zhuāzhe nǐ de shǒu jiù zhīdào le. Zǎ jiù dǒu dé bù tíng?

(Expressive -mocking): Discursive creation

Bilgee: "I already knew when I held your hand. You're shaking like a leaf. What do you think you could use a knife in that kind of battle?"

要打起仗来, 还能握得住刀吗? 要想在草原呆下去, 就得比狼还厉害。

Yào dǎ qǐ zhàng lái, hái néng wò dé zhù dāo ma? Yào xiǎng zài cǎoyuán dāi xiàqù, jiù dé bǐ láng hái lìhài.

(Directive-requesting): Discursive creation

Bilgee: "...you have to learn to be tougher than those wolves"

汉人的花.....花木拉 (兰, 少少地有; 我们蒙古人的嘎斯迈, 多多地有啦, 家家都有。

Hàn rén de huā..... huā mù lā (lán, shàoshào dì yǒu; wǒmen ménggǔ rén de gā sī mài, duōduō dì yǒu la, jiā jiā dōu yǒu.

(Expressive-mocking): Discursive creation

Bilgee: "You Chinese don't have many figures like Hua Mulan, but many women

Gasmai-like Mongols. At least there is saut in every family."

难道狼群不想打了，
Nándào láng qún bù xiǎng dǎ le,

(Directive-warn): Amplification

Chen: "Looks like they won't attack."

那咱们不是白白冻了大半天吗？
nà zánmen bùshì bái bái dòngle dà bàntiān ma?

(Expressive-complain): Discursive creation

Chen "'t seems we let our bodies freeze for no reason."

狼群才舍不得这么难找的机会呢，准是头狼看这群黄羊太多，就派这条狼调兵去了。
Láng qún cái shěbudé zhème nán zhǎo de jīhuì ne, zhǔn shì tóu láng kàn zhè qún huáng yáng tài duō, jiù pài zhè tiáo láng diào bīng qùle.

(Assertive-denial): Amplification

Bilgee: "A pack of wolves wouldn't pass up an opportunity like this."

这样的机会五六年也碰不上一回，看样子狼群胃口不小，
hèyàng de jīhuì wǔliù nián yě pèng bù shàng yī huí, kàn yàng zi láng qún wèi kǒu bù xiǎo,

(Directive-warn): Discursive creation

Bilgee: "...Opportunities like this only come around once every five or six years, and it looks like the wolves have quite the appetite."

真打算打一场大仗啦，今儿我可没白带你来。你再忍忍吧，打猎的机会都是忍出来的…

Zhēn dǎsuàn dǎ yī chǎng dà zhàng la, jīn er wǒ kě méi bái dài nǐ lái. Nǐ zài rěn rěn ba, dǎliè de jīhuì dōu shì rěn chū lái de…

(Directive-warn): Discursive creation

Bilgee: "...you will see how much this event is worth waiting for. As I said, patience is the key to a good hunt."

“……你会明白这场活动有多么值得等待。正如我所说，耐心是狩猎成功的关键。”
“……Nǐ huì míngbái zhè chǎng huódòng yǒu duōme zhídé děngdài. Zhèngrú wǒ suǒ shuō, nàixīn shì shòuliè chénggōng de guānjiàn.”

The analysis of face-threatening utterances in the Indonesian translation of *Wolf Totem* reveals clear pragmatic and translational patterns that shape the quality of the translated text. The most frequent face-threatening utterances are directive speech acts of warning, accounting for 38% of the data. This dominance suggests that interpersonal interaction in the novel is constructed mainly through cautionary and authoritative expressions, reflecting the power relations and ideological tensions among characters. Such utterances play a crucial role in character construction and narrative intensity. Directive acts of commanding constitute the second most frequent category (15%), further reinforcing the hierarchical and confrontational nature of character interactions. Other speech acts—such as asking, denying, and mocking—appear less frequently but still contribute to shaping interpersonal dynamics. The relatively low occurrence of apologizing and complaining suggests that mitigation strategies are limited, emphasizing a narrative style marked by assertiveness and confrontation.

Translation technique findings

Findings of sentence translation techniques that represent face-threatening utterances in the novel *Wolf Tote*, chapter 1

Table 2
Translation techniques applied

No	Translation Techniques	Amount of data	Percentage
1	Adaptation	6	18%
2	Borrowing	1	3%
3	Amplification	4	12%
4	Calque		
5	Compression	1	3%
6	Description	1	3%
7	Discursive creation	21	53%
8	Standard Match	1	3%
9	Generalization	1	3%
10	Amplification	1	3%
11	Compression		
12	Literal	1	3%
12	Modulation		
14	Particularization		
15	Reduction	1	3%
16	Substitution		
17	Transposition		
18	Variation		
Total		39	100%

In terms of translation techniques, discursive creation emerges as the most dominant strategy, accounting for 53% of all cases. This finding suggests that the translator prioritizes naturalness and contextual adaptation over strict semantic correspondence when rendering face-threatening utterances. Adaptation and addition techniques further support this tendency, indicating efforts to align pragmatic meaning with Indonesian sociocultural norms. However,

the minimal use of literal and standard equivalents demonstrates a deliberate avoidance of rigid source-text structures in favor of fluency and readability.

Translation quality findings

The quality of the translation of the sentences that represent the utterances threatens the face of Wolf Totem's novel from the aspects of accuracy, acceptability, and readability.

Table 3
Accuracy Translation Quality Findings

No	Accuracy Level	Amount	Percentage
1	Accurate (3)	21	53%
2	Less accurate (2)	16	41%
3	Inaccurate (1)	2	6%
Total		39	100%

Table 4
Acceptability Translation Quality Findings

No	Accuracy Level	Amount	Percentage
1	Acceptable (3)	36	91%
2	Less acceptable (2)	2	6%
3	Unacceptable (1)	1	3%
Total		39	100%

Table 5
Readability Translation Quality Findings

No	Accuracy Level	Amount	Percentage
1	Readable (3)	37	94%
2	Less readable (2)	2	6%
3	Not readable(1)	2	6%
Total		39	100%

The analysis of translation quality reveals a notable divergence among the three quality dimensions. While acceptability (91%) and readability (94%) are consistently high, accuracy remains moderate at 53%. This suggests that, although the translated utterances are generally natural and easily understood by Indonesian readers, the pragmatic force and semantic specificity of face-threatening utterances are weakened or altered in translation. The dominance of discursive creation thus enhances target-text accessibility but may compromise pragmatic precision, particularly in conveying power relations and interpersonal tension embedded in the source text.

Conclusion

Of the 39 Wolf Totem translated novel data analyzed, the results showed that the most significant directive was a speech act of warning (15, accounting for 38%) of 38%. The most common translation techniques are free equivalents (discursive creation) with 21 (53%). For

the quality of translation with indications of accuracy, acceptability, and readability, there were 21 utterances (53%) for the acceptability aspect, 36 acceptable utterances (91%), and for a high readability level, there were 37 utterances (94%).

Wolf Totem's translation employs numerous uses of " a and a lot of warning, highlighting the presence of multiple tales featuring stories with the main character Chen, who is innocent and young, and is often referred to as a very senior and experienced wolf hunter. The translation technique uses many free equivalents (discursive creation) because the source language (Chinese) has a very different metaphorical meaning and cultural background from the target language (Indonesian). By using the free equivalent technique, the accuracy is slightly reduced, but the level of acceptability and legibility is very high.

Author Contribution Statement

Nunung Supriadi: Conceptualization and Research Design; Data Curation and Investigation; Methodology; Project Administration; Writing - Original Draft; Writing - Review & Editing. **Harris Hermansyah Setiajid:** Methodology; Writing - Review & Editing; Validation. **Adella Amira Zain:** Formal Analysis and Visualization; Writing - Review & Editing.

REFERENCES

- Agustina, M. D., dkk. (2016). Technical and Quality Analysis Translation of Sentences Representing Negative Face Threatening Claims On The Adventures of Sherlock Holmes. *Universitas Sebelas Maret*.
- Austin, J. L. (1955). *How to Do Things with Words*. Oxford University Press.
- Brown, P. & L. S. (1987). *Politeness: Some Universals in Language Usage*. Cambridge University Press.c
- Catford, J. (1980). *A Linguistic Theory of Translation*. Oxford University Press.
- Djarmika & Wiratno, T. (2016). Analysis of Representing Sentence Translations Positive Politeness in the Novel The Host by Stephenie Meyer and Impact on Translation Quality. *Journal of Linguistics*. UNS Press.
- Molina, L. & A. A. H. (2002). Translation Technique Revisited: A Dynamic and Functionalist Approach. *Meta: Translator's Translator's VII*(4).
- Nababan, M. R. (1997). *Aspects of Translation and Language Interpretation Theory*. UNS Press.
- Nababan, M. R., N. & S. (2012). Development of Translation Quality Assessment Model Competency Grant.
- Newmark, P. (1981). *Approaches to Translation*.

- Nida, E. A. & T. C. R. (1982). *The Theory and Practice of Translation*. E.J. Brill.
- Nisaa', R. K. , N. M. R. , & S. R. (2011). *Analisis Teknik, Metode, Dan Ideologi Penerjemahan Subtitle Fil Becham Unwrapped dan Dampaknya Pada Kualitas Terjemahan. . Tesis. Universitas Sebelas Maret.*
- Perdana, E. (2023). *A Comparative Study Of Indonesian Translation Between "Budi Pekerti Dizigui" And "Budi Pekerti Seorang Murid."* *Jurnal Bahasa Dan Budaya China*, 10(1). *Publication Ltd.*
- Santoso, R. (2017). *Linguistic Qualitative Research Methods*. UNS Press.
- Searle, J. R. (1969). *Speech Acts: An Essay in the Philosophy of Language*. Cambridge University Press.
- Sutopo, H. B. (2002). *Qualitative Research Methodology: Basic Theory and Its Application in Research*. UNS Press.

The Attitude of CNN Indonesia Online Media in Reporting Corruption Cases in Indonesia

Namira Az-Zahra^{1*}, Erikson Saragih², Fathul Jannah Harahap³

^{1,2,3}Master's Program in Linguistics, Faculty of Cultural Sciences, Universitas Sumatera Utara, Medan, Indonesia

namiraazzahra@students.usu.ac.id*; eriksonsaragih@usu.ac.id; fathuljannah.22mei@gmail.com

*Correspondence author

Abstract: This study aims to reveal the types of language attitude employed by the online media outlet CNN Indonesia in reporting corruption cases in Indonesia and to analyze how ideological messages are represented through the use of such attitudes. The research adopts a qualitative approach with a descriptive method. The analysis is conducted using the Appraisal theory, particularly the subsystem of attitude, which encompasses affect, judgement, and appreciation. The data consist of clauses containing evaluative attitudes drawn from 15 CNN Indonesia news texts on corruption cases published between January 1 and December 31, 2024. The data were collected through documentation, observation, and note-taking techniques, and analyzed using an interactive model. The findings indicate that the use of attitude is dominated by the judgment category (65%), particularly within the subcategory of propriety, which evaluates perpetrators of corruption as unethical, immoral, and irresponsible. Additionally, positive judgment is used to legitimize law enforcement agencies as professional and credible actors. The appreciation category (29%) is used to assess the social, economic, and ecological impacts of corruption. In comparison, affect (6.27%) is rarely applied and more frequently appears implicitly to reinforce the negative image of the perpetrators. These findings suggest that language attitude functions not only as a linguistic evaluative tool but also as an ideological strategy through which the media frames perpetrators as "public enemies" and strengthens the hegemony of anti-corruption discourse.

Keywords: appraisal; attitude; corruption; media ideology; online media

Submitted: 16 Oct 2025; Received in revised form: 30 Dec 2025; Accepted: 31 Dec 2025; Published regularly: 31 Dec 2025

This is an open access article under the terms and conditions of the Creative Commons Attribution License (CC BY-SA 4.0)



To cite this article (APA Style):

Az-Zahra, Namira, Erikson Saragih, dan Fathul Jannah Harap. (2025). The Attitude of CNN Indonesia Online Media in Reporting Corruption Cases in Indonesia. *Jurnal Ilmiah Lingua Idea*, 16(2), 292-303.
<https://doi.org/10.20884/1.jli.2025.16.2.18065>

Introduction

Corruption is a serious problem that hinders national development and the creation of good governance in Indonesia. Corrupt practices not only cause economic losses but also undermine public trust in government institutions. Corruption remains a central issue in Indonesia, as it undermines the integrity of public officials, erodes the credibility of legal institutions, and tarnishes the country's national image. It is no surprise that the mainstream media often focuses on corruption cases in their reporting. In this case, reporting on corruption cases not only conveys facts but also shapes the public's interpretation of the perpetrators, institutions, and legal processes.

The media plays a crucial role, as it not only serves as a conduit for information but also shapes public opinion (Kusumaningsih, 2024). In line with this, information in the media is also capable of constructing the minds and habits of society (Dewi et al., 2021). Through the way the media narrates a case, the public is led to understand who is considered guilty, the extent to which the relevant institutions can be trusted, and how the legal process works. Thus, the media plays a crucial role in building public critical awareness of corrupt practices while pressuring institutions to be more transparent and accountable. Ultimately, the media plays a significant role in shaping social and political perceptions, including those in online media.

Online media can be understood as a form of digital journalism that presents and distributes information through websites. The primary characteristics of this media are the speed of news delivery, the diversity of content formats, and its global reach (Romli, 2018; Muqsith, 2021). Another advantage of online media is the interactive nature of the internet, which enables the integration of various elements, such as text, images, audio, and video, making news delivery more dynamic than conventional media (Hadi, 2010). Currently, numerous online media outlets are easily accessible. One of the many popular and interesting online media outlets to study is CNN Indonesia.

The popularity of CNN Indonesia is evident from the fact that it is often used as a point of comparison with other media outlets (Naqqiyah, 2020; Siswanti, 2019). CNN Indonesia operates as an online news portal in collaboration with Warner Media, presenting both local and international content in Indonesian, allowing the Indonesian public to access global news (Firdaus et al., 2022). Through CNN Indonesia, numerous studies have been conducted on national issues, such as the COVID-19 pandemic (Naqqiyah, 2020), the relocation of Indonesia's new capital (Triamanda et al., 2023), and international humanitarian issues such as the situation in Al-Aqsa (Siswanti, 2019). This demonstrates the role of CNN Indonesia as a mainstream media outlet that helps shape public opinion through its news coverage and language choices, making it an important object of study.

In the context of reporting corruption cases in Indonesia, online news such as that presented by CNN Indonesia operates in a competitive information ecosystem in terms of word choice, emphasis, and linguistic evaluation in news texts that have the potential to influence public perception of perpetrators of corruption and law enforcement agencies (Amalia & Sirulhaq, 2025). From a linguistic perspective, the way the media expresses its attitude towards events

and news actors provides a direct means of examining how evaluative meanings are formed and conveyed. In this case, a language attitude analysis is necessary to highlight that media discourse is a social practice connected to power relations and the ideologies implied in language choices. Thus, in this case, CNN Indonesia, as one of the mainstream media outlets that not only conveys facts but also shapes attitudes through its language choices, can reflect the media's ideology in framing the representation of corruption in Indonesia.

The attitude of CNN Indonesia online media in reporting corruption cases in Indonesia can be analyzed using appraisal theory in systemic functional linguistics. Appraisal is a term that refers to how speakers and writers evaluate and express their attitudes towards the people, objects, and events they talk or write about (Martin & Rose, 2007). This evaluation can be positive, negative, or neutral, and is typically expressed through linguistic devices such as modality and evaluative lexical choices. Modality analysis is the method by which speakers and writers convey their level of commitment to the truth of a statement. Meanwhile, evaluative lexical choice analysis refers to the specific words chosen by speakers or writers to express their evaluations and attitudes.

The evaluation of a text involves examining how it is manifested in clauses. Speakers or writers usually interpret their experiences and integrate them with the judgments they make, then convey these attitudes through the text (Martin & Rose, 2007). Attitude itself is divided into several parts, namely affect, judgment, and appreciation. Affect is used to express feelings related to emotional conditions, both positive and negative, such as happiness or unhappiness, satisfaction or dissatisfaction, a sense of security or insecurity. Judgment is a statement or expression of attitude towards an action, which can take the form of criticism, appreciation, or disapproval. This assessment examines how speakers or writers evaluate personality and social behavior in relation to cultural, ethical, legal, and personal standards. Judgment also includes sources of behavioral assessment in accordance with norms, whether in the form of praise, criticism, admiration, or contempt.

Meanwhile, appreciation is an attitude towards an object that involves evaluating the aesthetic quality of a process or product without directly touching on emotional aspects. Appreciation is governed by three main variables: impact and quality, balance and complexity, and evaluation (Martin & White, 2005; Martin & Rose, 2007; Thompson, 2013; Halliday & M.I.M., 2014). This theory is particularly suitable for categorizing and assessing evaluative language expressions used, as well as revealing how the use of such language can convey ideological messages contained in news texts.

Previous studies have examined the use of language in online media coverage of corruption cases, such as Suryawati & Widaningsih (2022), which focused on media framing analysis through the attitudes of Kompas.com and Wartaekonomi.co.id in their coverage of the alleged corruption case involving Gibran-Kaesang using Robert N. Entman's framing method. Furthermore, Nurrohmah & Setiawati (2025) revealed the ideology of corruption discourse in news coverage of the PT Timah corruption case on the Tempo.Co news portal by analyzing three dimensions of discourse, according to Norman Fairclough, namely text, discourse practice, and

sociocultural. Meanwhile, Khasanah & Faris (2018) used van Dijk's critical discourse analysis on liputan6.com regarding the acid attack on KPK investigator Novel Baswedan and found editorial bias that was more favorable to the victim while portraying the police negatively. Then Palau & Palomo (2021) examined how the media in Spain framed the issue of corruption, whether within a substantive framework that discussed causes, effects, and solutions or not. The results showed that the media highlighted political actors and judicial institutions, while ignoring civil society actors, resulting in a news framing that did not support corruption prevention efforts. In addition, Hu (2023) highlights in his research that the state power structure limits media criticism in China through language and journalistic practices that appear in corruption news and is the result of a compromise between the desire for criticism and authoritarian control.

Based on the above explanation, these studies only focus on framing analysis and critical discourse analysis to understand how online media constructs narratives in reporting corruption cases. Specifically, there has been no study that examines linguistic attitudes using appraisal theory, which provides detailed analytical tools to reveal the evaluative aspects of language that are often implicit. Thus, this study fills the gap by aiming to reveal the types of linguistic attitudes employed by CNN Indonesia in its reporting of corruption cases in Indonesia and how the ideological messages conveyed through these linguistic attitudes are represented.

This study aims to explicitly examine the linguistic attitudes employed by CNN Indonesia in reporting corruption cases in Indonesia using appraisal theory. Specifically, this study seeks to:

1. identify the types of attitudes used by CNN Indonesia in its reporting of corruption cases in Indonesia.
2. reveal how these attitudes represent ideological meanings in the media's portrayal of corruption cases in Indonesia.

The expected results will not only contribute to linguistic studies, particularly appraisal in Indonesian media, but also enhance the critical literacy of the public in reading the news, so that they do not passively accept the media's attitudes.

Methods

This study uses a qualitative approach with a descriptive method. This approach and method were chosen because the purpose of the study is to understand the meaning behind the use of language in news texts and to enable researchers to present the linguistic facts found and interpret them. The research design is discourse analysis using appraisal theory, specifically attitude (Martin & White, 2005) and (Martin & Rose, 2007), which is used to classify and analyze evaluative attitudes in texts through the categories of affect, judgment, and appreciation. The data in this study consists of evaluative language attitudes used in CNN Indonesia news texts about corruption cases in Indonesia. The data source consists of CNN Indonesia news texts published from January 1 to December 31, 2024, specifically 15 selected news texts relevant to the issue of corruption in Indonesia. This study is limited to CNN Indonesia's coverage of corruption cases in Indonesia throughout 2024, focusing on the appraisal subsystem of the attitude system. The analysis does not encompass other subsystems or aspects of reader

reception; therefore, the study's results focus on the ideological representations that appear at the textual level.

The amount of data analyzed consisting of 15 news texts is considered sufficient because the analysis focuses on clauses as the primary carriers of evaluative meaning within appraisal theory. Each text contains multiple evaluative clauses, allowing for an in depth examination of how attitudes are linguistically constructed. In addition, the evaluative patterns identified across the texts show recurring tendencies, enabling a comprehensive ideological interpretation without reliance on a large quantity of data. Nevertheless, this study is not intended to represent the overall patterns of corruption reporting across Indonesian online media. The selection of CNN Indonesia was conducted purposively, taking into account its position as a mainstream media outlet with wide readership and a significant role in shaping public discourse. This research is not designed as a comparative media study, therefore other online media are acknowledged but not analyzed directly. Consequently, the findings should be understood as context specific to CNN Indonesia and should not be generalized to Indonesian online media as a whole.

Data collection in this study was conducted using documentation techniques (Herdiansyah, 2012) and observation and note-taking techniques (Sudaryanto, 2015). The process included 1) searching for news using the keywords "corruption" and "corruption in Indonesia" through both the website search feature and Google operators (site:cnnindonesia.com), 2) downloading and saving news texts, 3) selecting relevant news, and 4) coding clauses containing evaluative attitudes based on attitude categories and their positive and negative values. Data analysis was conducted using an interactive model (Miles et al., 2014) comprising three stages. First, data condensation was carried out through the selection, focusing, simplification, abstraction, and organization of clauses containing evaluative attitudes. Second, data presentation was carried out in the form of attitude distribution tables, representative text quotations, and analytical narratives. Third, conclusions were drawn by interpreting how these evaluation patterns reflect the ideology of CNN Indonesia online media in its reporting of corruption cases. Data validation was maintained through theoretical triangulation, which involved comparing the analysis results with appraisal theory and was supported by literature related to media language analysis.

Results

The Types of Attitudes Used by CNN Indonesia in Its Reporting of Corruption Cases in Indonesia

Based on an analysis conducted using appraisal theory (Martin & White, 2005; Martin & Rose, 2007) on 15 news texts about corruption cases in Indonesia between January 1 and December 31, 2024, in the online media outlet CNN Indonesia, several types of linguistic attitudes were identified. These linguistic attitudes were found in 255 clauses, each of which had a predicative meaning. These linguistic attitudes encompassed the categories of affect, judgment, and appreciation, which varied lexically and exhibited both positive and negative

polarities. The use of these linguistic attitudes was dominated by the category of judgment, followed by appreciation, with affect being the least used. This is illustrated in the following table.

Table 1
Distribution of CNN Indonesia Online Media Attitudes in Corruption Case Reporting

Attitude Category	Subcategory	Number of Findings	Percentage (%)	Dominant Orientation
Judgment (65%)	Propriety (ethics/morals)	94	36.86%	Negative towards perpetrators
	Veracity (honesty)	32	12.55%	Negative towards perpetrators
	Capacity (ability/competence)	21	8.24%	Positive towards law enforcement officials
	Tenacity (responsibility/consistency)	19	7.45%	Negative towards perpetrators
Appreciation (29%)	Valuation (impact/value)	73	28.63%	Negative towards corruption and positive towards the legal process
Affect (6%)	Implicit emotion (implied)	16	6.27%	Negative towards perpetrators
Total		255	100%	

Discussion

The table above shows that 65% of the language used in CNN Indonesia news reports is judgmental. The most dominant subcategory is propriety (36.86%), which assesses acts of corruption as unethical, immoral, and against the law. CNN Indonesia consistently frames perpetrators with terms such as extortion, bribery, conspiracy, abuse of authority, and others. This is evident in the following data.

1. Terdakwa kasus dugaan korupsi yang juga mantan Menteri Pertanian Syahrul Yasin Limpo (SYL) didakwa melakukan pemerasan RP44,5 miliar selama periode 2020-2023 (CNN Indonesia on Wednesday, February 28, 2024).
2. Uang itu disebut untuk kepentingan pribadi SYL dan keluarga (CNN Indonesia on Wednesday, February 28, 2024).

In data 1, it can be seen that the evaluative item in the clause is 'didakwa melakukan pemerasan', while in data 2, it is 'kepentingan pribadi'. The appraisers or expressers the evaluative element in both data are law enforcement and the media, and the appraised is Syahrul Yasin Limpo (SYL). The polarity used in both words is also negative; however, in data 1, it refers to unethical actions, and in data 2, it refers to the abuse of authority.

The subcategory of veracity (12.55%) emphasizes the dishonesty of the perpetrator through expressions such as *proyek fiktif*, *tidak melaporkan gratifikasi*, or *seakan-akan terjadi bencana*, and so on. Then, the capacity subcategory (8.24%) emphasizes the perpetrator's ability to abuse power, as seen in expressions such as "suspect in the case," "responsible for the action," and "abuse of authority," among others. Meanwhile, tenacity (7.45%) is used to assess the perpetrator's avoidance of responsibility, for example, by failing to attend court hearings or investigations. This is evident in the following data.

3. KPK resmi menahan Gus Mudhlor sebagai tersangka kasus dugaan suap dana insentif (CNN Indonesia on Tuesday, May 7, 2024).
4. Pemeriksaan dilakukan penyidik Jaksa Agung Muda Bidang Tindak Pidana Khusus (CNN Indonesia on Wednesday, August 21, 2024).
5. Saat digiring, Adam tak berkomentar banyak kepada media (CNN Indonesia on Saturday, April 27, 2024)

When examining data 3, it is evident that the evaluative item in the clause is 'tersangka kasus dugaan suap,' and the appraisers are the KPK and the media. The appraiser is Gus Mudhlor, with a negative polarity, to assess the dishonest and unethical behavior of the party being assessed, thus falling into the veracity subcategory. However, when viewed in data 4, which is the capacity subcategory, it can be seen that the evaluative item is *dilakukan penyidik* as reported by the media against the Attorney General's Office. This falls under positive polarity, which indicates professionalism. Then, in data 5, it can be seen that the evaluative element in the data is *tak berkomentar*, which is an implicit defensive expression made by the media towards Adam with negative polarity, indicating a lack of responsibility. This finding confirms CNN Indonesia's ideology of attempting to delegitimize perpetrators of corruption by portraying them as immoral, dishonest, and irresponsible.

Although judgment is largely directed at perpetrators, CNN Indonesia also presents positive judgment of law enforcement agencies through the subcategory of capacity. Expressions such as 'penegakan hukum profesional' and 'alat bukti cukup' construct law enforcement agencies as credible and competent actors. This demonstrates CNN Indonesia's efforts to legitimize law enforcement as a solution-oriented and morally legitimate entity in combating corruption, while fostering public trust in law enforcement institutions.

The attitude of appreciation, particularly in the valuation subcategory at 28.63%, as shown in the table above, reflects an evaluation of the impact of corruption. Examples that emerge are *kerugian negara Rp271 triliun*, *kerusakan ekologis*, *biaya pemulihan lingkungan Rp 12.1 triliun*, and *proses hukum sesuai prosedur*. This is evident in the following data.

6. Nilai kerugian ekologis atau kerusakan lingkungan yang dirimbulkan dalam perkara ini yaitu senilai Rp271.069.688.018.700 (CNN Indonesia on Thursday, March 28, 2024).

In data 6 above, it is known that the evaluative item in the data is kerusakan lingkungan and the appraiser is IPB experts, while the appraised is corruption. This data also reveals the use of negative polarity, indicating a severe environmental impact. By emphasizing financial, social, and ecological losses, CNN Indonesia constructs a representation that corruption is not merely an individual violation but a serious threat to public welfare. This attitude shows the media's alignment with the interests of the people.

Based on the table above, it can also be seen that affective attitudes only appear in 16 clauses with a percentage of 6.27%. Direct emotional expressions are rarely used because CNN Indonesia maintains a formal and objective news style. However, some diction, such as digiring, rompi oranye, and mendongkrak elektabilitas, implies an implicit emotional evaluation. This can be seen in the following data

7. Berdasarkan pantauan CNNIndonesia.com, Gus Mudhlor sudah mengenakan rompi oranye khas tahanan KPK dengan tangan diborgol (CNN Indonesia on Tuesday, May 7, 2024).

Data 7 shows that the evaluative elements in the clause are 'rompi oranye' and 'tangan diborgol', mentioned by the media in relation to Gus Mudhlor, which provide a visual to reinforce the negative image of him as a criminal. The lack of affect confirms that CNN Indonesia prioritizes an informative journalistic style, but slips in implicit moral evaluation to reinforce the negative image of the perpetrator. Thus, CNN Indonesia primarily uses negative judgments to assess perpetrators of corruption, as well as positive judgments for law enforcement officials, with additional appreciation for the impact of the case and minimal emotional impact.

Representation of Ideological Meanings in the Use of Attitude Language in CNN Indonesia Online Media

The analysis of 15 CNN Indonesia news texts on corruption cases published in 2024 reveals that the use of linguistic attitude functions serves not only as an evaluative strategy but also as an ideological mechanism for framing socio-political reality. In line with Fairclough (2013), media language constitutes an ideologically charged discursive practice through which lexical choices and evaluative strategies shape public perceptions of events, actors, and power relations. The patterns of attitude identified in CNN Indonesia's coverage reveal how ideological meanings are constructed through evaluations of corruption perpetrators, law enforcement agencies, and the societal impacts of corruption.

Based on the distribution of findings (Table1), judgement is the most dominant category, accounting for 65% of the 255 evaluative clauses analyzed. This dominance suggests that CNN Indonesia's ideological framing centers on moral evaluations of corrupt individuals. The prominence of the propriety subcategory (36.86%) reflects a consistent portrayal of corruption as unethical, immoral, and unlawful. Lexical items such as pemerasan, penyuapan, penyalahgunaan wewenang, and pemufakatan jahat do more than describe legal violations they construct perpetrators as actors who deviate from social and legal norms. From van Dijk's

(1998) perspective, this strategy contributes to an ideological binary between ingroup and outgroup positioning perpetrators as subjects of criticism and delegitimation.

The veracity (12.55%) and tenacity (7.45%) subcategories further reinforce this ideological construction by highlighting dishonesty and irresponsibility, for instance, through expressions such as "proyek fiktif" and "tidak melaporkan gratifikasi," as well as depictions of avoiding legal accountability. Together, these negative judgment patterns consistently delegitimize corrupt perpetrators on moral, ethical, and legal grounds. Conversely, positive judgement in the capacity subcategory (8.24%) is employed to construct law enforcement agencies as credible, professional, and competent actors. Expressions such as 'penegakan hukum profesional' and 'alat bukti cukup' serve to morally and institutionally legitimize these institutions in the fight against corruption. This strategy aligns with Fairclough's (2001) view that media discourse contributes to the production of hegemony through the legitimation of state institutions.

The appreciation category (29%) also plays a significant role, particularly in framing the impacts of corruption. The valuation subcategory (28.63%) conveys negative evaluations of the social, economic, and environmental consequences of corruption as illustrated by references to state financial losses and environmental restoration costs. Such framing positions corruption not merely as an individual crime but as a structural threat to public welfare, reflecting the media's ideological alignment with societal interests.

Although affect appears least frequently (6.27%) implicit emotional expressions still contribute to the ideological message. Visual and descriptive terms such as *rompi oranye*, and *tangan diborgol* evoke emotional responses and reinforce the criminal image of perpetrators without explicit emotional language. The limited use of explicit affect suggests an effort by CNN Indonesia to maintain journalistic formality and objectivity while implicitly conveying moral evaluation. Overall, the patterns of linguistic attitude in CNN Indonesia's corruption reporting reveal a consistent ideological strategy. Negative judgment is used to delegitimize those who perpetrate corruption. Positive judgment legitimizes law enforcement agencies, while appreciation and implicit affect emphasize corruption as a serious, multidimensional threat to society. These findings demonstrate how media discourse, as argued by van Dijk (1998), actively shapes public knowledge and opinion through evaluative and ideologically loaded discursive practices.

Conclusion

Based on the analysis of 15 CNN Indonesia news texts on corruption cases published in 2024, this study finds that CNN Indonesia consistently uses evaluative language to construct ideological meanings in its reporting. Judgment emerges as the dominant category, primarily expressing negative moral evaluations of corrupt perpetrators in terms of propriety, veracity, and tenacity, which function to delegitimize them as unethical and irresponsible actors. In contrast, positive judgement is used to legitimize law enforcement agencies as professional and credible. Furthermore, appreciation frames corruption as a structural problem with serious social, economic, and environmental consequences. At the same time, the limited use of affect reflects

a formal journalistic style that nevertheless reinforces negative representations of perpetrators through implicit emotional cues.

From a theoretical perspective, these findings reinforce the relevance of appraisal theory particularly the attitude subsystem as an effective analytical framework of uncovering evaluative and ideological meanings in media discourse. This study demonstrates that linguistic attitudes are not neutral elements of language use but function as discursive mechanisms through which ideology, legitimacy, and delegitimacy are constructed in news texts. As such, this research contributes to media linguistics by illustrating how appraisal theory can be applied to examine the relationship between language, ideology, and power in online news reporting. From a practical perspective, the findings have implications for journalism and media literacy. For journalists and media institutions, the study highlights the importance of critical awareness of evaluative language choices, as such choices can shape public opinion and reinforce particular ideological positions. For audiences, the study highlights the importance of critical media literacy in recognizing the implicit attitudes, judgments, and ideological orientations embedded in news texts, thereby reducing the risk of passive media consumption. Future research may expand the scope of analysis by examining other online media outlets or adopting a comparative approach to explore variations in evaluative strategies across media institutions. Further studies could also investigate other appraisal subsystems, such as engagement and graduation or integrate textual analysis with audience reception studies to achieve a more comprehensive understanding of ideological construction and its effects in media discourse.

Author Contribution Statement

Namira: Conceptualization and Research Design; Data Curation and Investigation; Methodology; Project Administration; Writing - Original Draft; Writing - Review & Editing.
Erikson: Methodology; Writing - Review & Editing; Validation. **Jannah:** Visualization; Writing - Review & Editing.

REFERENCES

- Amalia, R., & Sirulhaq, A. (2025). Fenomena Ketidaksantunan Berbahasa Pada Kolom Komentar Akun Instagram @Gibran_Rakabuming. *Jurnal Pendidikan Dan Pembelajaran Bahasa Indonesia*, 14(1), 1–0. https://doi.org/10.23887/jurnal_bahasa.v14i1.4774
- Dewi, A. S., Utama, I. M., & Sudiana. (2021). Pemosisian dan Pencitraan Aktor dalam Berita Pemberkosaan Siswa oleh Oknum Guru pada Media Massa Online Kompas.Com, Kumparan.Com, dan Balipost.Com. *Jurnal Pendidikan Dan Pembelajaran Bahasa Indonesia*, 10(1), 69–80. https://doi.org/10.23887/jurnal_bahasa.v10i1.388
- Fairclough, N. (2001). *Language and power (2nd ed.)*. New York: Routledge.

- Fairclough, N. (2013). *Critical discourse analysis the critical study of language*, second edition. In *Routledge* (2nd ed.). New York: Routledge.
- Firdaus, H. A., Sakrim, S., & Fatmasari, R. K. (2022). Makna Gramatikal dalam Surat Kabar Online CNN (Cable News Network) Indonesia pada Rubrik Politik (Edisi April dan Juni) (Kajian Semantik). *Jurnal Review Pendidikan Dan Pengajaran*, 5(1). <https://doi.org/10.31004/jrpp.v5i1.4920>
- Hadi, I. P. (2010). Perkembangan Teknologi Komunikasi dalam Era Jurnalistik Modern. *Scriptura*, 3(1). <https://doi.org/10.9744/scriptura.3.1.69-84>
- Halliday, M. A. K. & M., & M.I.M. (2014). *Introduction to Functional Grammar Revised by Christian M.I.M Matthiessen*. New York: Routledge.
- Herdiansyah, H. (2012). *Metodologi Penelitian Kualitatif untuk Ilmu-ilmu sosial*. Jakarta: Salemba Humanika.
- Hu, Y. (2023). How Media Resources and Power Relations Define Critical Reporting in China: A Longitudinal Analysis of The Beijing News' Corruption Coverage Between 2004 and 2018. *Journalism Studies*, 24(11). <https://doi.org/10.1080/1461670X.2023.2216789>
- Irza Triamanda, Tri Widya Ningrum, & Bomaseta Aadiyaatloka Nalendra. (2023). Analisis Framing Pemberitaan Pemindahan Ibu Kota Negara Baru pada Media Online CNN Indonesia. *Jurnal Audiens*, 4(1). <https://doi.org/10.18196/jas.v4i1.2>
- Kusumaningsih, R. (2024). Peran media dalam mempengaruhi opini publik tentang Hukum dan keadilan. *JISHUM Jurnal Ilmu Sosial Dan Humaniora*, 3(1), 27–40. <https://doi.org/10.57248/jishum.v3i1.459>
- Martin, J. R., & Rose, D. (2007). *Working with discourse: Meanng beyond the clause*. London: Bloomsbury
- Martin, J. R., & White, P. R. . (2005). The Language of Evaluation. *Discourse and Writing/Rédactologie*, 6(2), 10-Jan. <https://doi.org/10.31468/cjsdwr.238>
- Maulida Khasanah, & Faris. (2018). Analisis Wacana Kritis Van Dijk pada Teks Berita Online Kasus Penyerangan Penyidik KPK Novel Baswedan pada Media Liputan6.Com Periode 11 April 2017 Hingga 9 April 2018. *Jurnal Heritage*, 6(2). <https://doi.org/10.35891/heritage.v6i2.1566>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: Amethods sourcebook*. In *The SAGE handbook of applied social research methods* (4th ed.). London: Sage.
- Muqsith, M. A. (2021). Framework Media di Dunia. *'ADALAH*, 5(2). <https://doi.org/10.15408/adalah.v5i1.17931>

- Naqqiyah, M. S. (2020). Analisis Framing Pemberitaan Media Online CNN Indonesia.com dan Tirto.id Mengenai Kasus Pandemi Covid-19. *Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam*, 3(01), 18–27. <https://doi.org/10.33367/kpi.v3i01.1483>
- Nurrohmah, A., & Setiawati, E. (2025). Ideologi wacana korupsi dalam pemberitaan kasus korupsi PT Timah pada portal berita Tempo.co. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 8(1), 157–170. <https://doi.org/10.30872/diglosia.v8i1.1133>
- Palau, A. M., & Palomo, J. (2021). The Role of the News Media in Fighting Corruption Practices: A Case Study of Spain. *Journalism Studies*, 22(7). <https://doi.org/10.1080/1461670X.2021.1895871>
- Romli, Asep Syamsul M. (2018). *Jurnalistik Online: Panduan Mengelola Media Online*. Bandung: Nuansa Cendekia.
- Siswanti, N. (2019). Analisis Framing Media: Studi Komparatif Media Online “CNN” dan “Kompas” Terkait Fenomena Kemanusiaan di Al-Aqsa Periode 20 - 23 Juli 2017. *Jurnal Riset Komunikasi*, 2(2). <https://doi.org/10.24329/jurkom.v2i2.62>
- Sudaryanto. (2015). *Metode dan aneka teknik analisis bahasa*. Duta Wacana University Press.
- Suryawati, I., & Widaningsih, T. (2022). Sikap Media Dalam Kasus Dugaan Korupsi Gibran-Kaesang. *Avant Garde*, 10(1). <https://doi.org/10.36080/ag.v10i1.1680>
- Thompson, G. (2013). *Introducing Functional Grammar*. London: Routledge. <https://doi.org/10.4324/9780203431474>
- van Dijk, T. A. (1998). *Ideology: a multidisciplinary approach*. London: Sage.



JURNAL ILMIAH LINGUA IDEA

ISSN 2086-1877 (Print); 2580-1066 (Online)

Volume 16, Issue 2, December 2025

Available Online at: <http://jos.unsoed.ac.id/index.php/jli/index>



Publication Ethics

The Ethics of Publication of *Jurnal Ilmiah Lingua Idea* follows COPE's Best Practice Guidelines for Journal Editors.

Publication decisions

The editors of *Jurnal Ilmiah Lingua Idea* are responsible whether the articles submitted to the journal should be published or not. The editors' decision are based on the policies of *Jurnal Ilmiah Lingua Idea* editorial board and constrained by such legal requirement against libel, copyright infringement and plagiarism. The editor may discuss with other editors or reviewers to make publication decision.

Fair Play

An editor at any time evaluate manuscripts for their intellectual content without regard to race, gender, sexual orientation, religious belief, ethnic origin, citizenship, or political philosophy of the authors.

Confidentiality

The editors and any editorial staff must not disclose any information about a submitted manuscript to anyone other than the corresponding author, reviewers, potential reviewers, other editorial advisers, and the publisher, as appropriate.

Disclosure and conflicts of Interest

Unpublished materials disclosed in a submitted manuscript must not be used in an editor's own research without the express written consent of the author.

DUTIES OF REVIEWERS

Contribution to Editorial Decisions

Peer review assists the editor in making editorial decisions and through the editorial communications with the author may also assist the author in improving the paper.

Promptness

Any selected referee who feels unqualified to review the research reported in a manuscript or knows that its prompt review will be impossible should notify the editor and excuse himself from the review process.



JURNAL ILMIAH LINGUA IDEA

ISSN 2086-1877 (Print); 2580-1066 (Online)

Volume 16, Issue 2, December 2025

Available Online at: <http://jos.unsoed.ac.id/index.php/jli/index>



Confidentiality

Any manuscripts received for review must be treated as confidential documents. They must not be shown to or discussed with others except as authorized by the editor.

Standards of Objectivity

Reviews should be conducted objectively. Personal criticism of the author is inappropriate. Referees should express their views clearly with supporting arguments.

Acknowledgement of Sources

Reviewers should identify relevant published work that has not been cited by the authors. Any statement that an observation, derivation, or argument had been previously reported should be accompanied by the relevant citation. A reviewer should also call to the editor's attention any substantial similarity or overlap between the manuscript under consideration and any other published paper of which they have personal knowledge.

Disclosure and Conflict of Interest

Privileged information or ideas obtained through peer review must be kept confidential and not used for personal advantage. Reviewers should not consider manuscripts in which they have conflicts of interest resulting from competitive, collaborative, or other relationships or connections with any of the authors, companies, or institutions connected to the papers.

Review Process

Every manuscript submitted to *Jurnal Lingua Idea* is independently reviewed by at least two reviewers in the form of "double-blind review". Decision for publication, amendment, or rejection is based upon their reports/recommendation. In certain cases, the editor may submit an article for review to another, third reviewer before making a decision, if necessary.

DUTIES OF AUTHORS

Reporting standards

Authors of reports of original research should present an accurate account of the work performed as well as an objective discussion of its significance. Underlying data should be represented accurately in the paper. A paper should contain sufficient detail and references to permit others to replicate the work. Fraudulent or knowingly inaccurate statements constitute unethical behavior and are unacceptable.



JURNAL ILMIAH LINGUA IDEA

ISSN 2086-1877 (Print); 2580-1066 (Online)

Volume 16, Issue 2, December 2025

Available Online at: <http://jos.unsoed.ac.id/index.php/jli/index>



Data Access and Retention

If applicable, authors are asked to provide the raw data in connection with a paper for editorial review, and should be prepared to provide public access to such data, and should in any event be prepared to retain such data for a reasonable time after publication.

Originality and Plagiarism

The authors should ensure that they have written entirely original works, and if the authors have used the work and/or words of others, that this has been appropriately cited or quoted.

Multiple, Redundant or Concurrent Publication

An author should not in general publish manuscripts describing essentially the same research in more than one journal or primary publication. Submitting the same manuscript to more than one journal concurrently constitutes unethical publishing behaviour and is unacceptable.

Acknowledgement of Sources

Proper acknowledgment of the work of others must always be given. Authors should cite publications that have been influential in determining the nature of the reported work.

Authorship of the Paper

Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported study. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

Disclosure and Conflicts of Interest

All authors should disclose in their manuscript any financial or other substantive conflict of interest that might be construed to influence the results or interpretation of their manuscript. All sources of financial support for the project should be disclosed. Fundamental errors in published works When an author discovers a significant error or inaccuracy in his/her own published work, it is the author's obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.



JURNAL ILMIAH LINGUA IDEA

ISSN 2086-1877 (Print); 2580-1066 (Online)

Volume 16, Issue 2, December 2025

Available Online at: <http://jos.unsoed.ac.id/index.php/jli/index>



Fundamental Errors in Published Works

When an author discovers a significant error or inaccuracy in his/her own published work, it is the author's obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.



JURNAL ILMIAH LINGUA IDEA

ISSN 2086-1877 (Print); 2580-1066 (Online)

Volume 16, Issue 2, December 2025

Available Online at: <http://jos.unsoed.ac.id/index.php/jli/index>



Submission Information

All manuscripts should be submitted to Jurnal Ilmiah Lingua Idea Editorial Office by Online Submission and Tracking Interface at: <http://jos.unsoed.ac.id/index.php/jli/index>

The following materials should accompany the submitted manuscripts to the editorial office:
Signed Copyright Transfer Agreement form (a copy reproduced from the website),

However, if for any reason authors are unable to use the above methods, authors may also contact to Editorial Office according to the following address:

Nadia Gitya Yulianita, S.Pd., M.Li. (Editor in Chief)
Jurnal Ilmiah Lingua Idea
Faculty of Humanities, Universitas Jenderal Soedirman
Jl. Dr. Soeparno, Kampus Unsoed Karangwangkal, Purwokerto, Central Java, Indonesia
E-mail: linguaidea@unsoed.ac.id.

Three types of manuscripts are acceptable for publication in Jurnal Ilmiah Lingua Idea: *Original Research Articles, Review Articles, and Short Communication.*

Preparation of Manuscripts

Manuscript of research article or reviews should be prepared in 'camera ready' as above templates, according to the guidelines in the website:
<http://jos.unsoed.ac.id/index.php/jli/author>

Reviewing of Manuscripts

Every submitted paper is independently reviewed by at least two peers. Decision for publication, amendment, or rejection is based upon their reports. If two or more reviewers consider a manuscript unsuitable for publication in this journal, a statement explaining the basis for the decision will be sent to the authors within three months of the submission date. The rejected manuscripts will not be returned to the authors.

Revision of Manuscripts

Manuscripts sent back to the authors for revision should be returned to the editor without delay (1 month). The revised manuscripts should be sent to Editorial Office by e-mail (linguaidea@unsoed.ac.id) or preferably through **Online Submission Interface** (<http://jos.unsoed.ac.id/index.php/jli/about/submissions>). The revised manuscripts returned later than six months will be considered as new submissions.



FAKULTAS ILMU BUDAYA
UNIVERSITAS JENDERAL SOEDIRMAN

Jl. Dr. Soeparno 1 Karangwangkal Purwokerto Utara, Jawa Tengah 53122
Telp/Faks. 0281-625152, email linguaidea.fibunsoed@gmail.com

