INCOLWIS 2019

Proceedings of the 2nd International Conference on Local Wisdom
Padang, West Sumatera, Indonesia
August 28-30, 2019

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Proceedings of the 2nd International Conference on Local Wisdom
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Padang, West Sumatera, Indonesia

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Preface

Digitalization that has become a necessity in the 4.0 era is still often responded with anxiety. The term disruption is interpreted as a crippling attack. That is natural because technology, in addition to bringing benefits to facilitate human work, also changes behavior. For example, when Gutenberg invented the printing press, humans who usually gather and tell stories to one another, turn into room humans. Human activities think done in the room by dialoguing with books. Verbal tradition eroded, but then led to written tradition. Civilization changes. This is also what is happening now in the 21st century. Anxiety is a natural thing because a lot of work is lost replaced by digital processes. But humans are blessed by God in the form of reason. Humans are required to think about opening new opportunities in the format of digital technology.

Anxiety or expectation of our response depends on how to read the technology. When viewing digital technology as a medium, the hope lies that our medium is increasingly varied and broad. Variative in terms of platform, broad in terms of reach. This means we can convey messages easily in the form of content.

The characteristics of the medium always want to reach a wider audience. The media looking for circulation, television, and radio reach viewers and listeners, digitizing looking for visitors. That's why Google already provides translation features in various languages, including regional languages. From our language, in addition to the national language, regional languages have entered, including Javanese and Sundanese. Google's goal is to invite readers to their pages. The number of visitors that Google accumulates and can provide their benefits.

The model developed by Google is an opportunity for us to create creative content. However, the features developed by Google have theoretical and practical benefits. Theoretically, it can be researched for linguistics. Practically, it makes it easier for people to know every language in the translation version they want. For example, try to look for the proverb in Javanese and Sundanese. That means that there are already those who use digital media for language development. But they are still limited to practical interests. This is one of our challenges as lecturers and researchers in local languages and cultures to create creative content that can be utilized by the community.

The International Conference on Local Wisdom in Padang, with very diverse themes and touching various cultural issues, is challenged to utilize digital technology in the hope that messages from local wisdom can reach the public, both for theoretical and practical purposes. Of course, to achieve this goal, collaboration must involve resources from the digital technology circle. I am sure, going forward, local wisdom will not only be a cultural asset but will also be a guide for the community.

Prof. Dr. Sutrisna Wibawa
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Getting Back on Education: What’s Learning Look Like in Indonesian Prison High School?

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Abstract. In Indonesia, 40 million children still live in household that earn less than $2 per day, which put them in the poverty line [1]. Many of these young people are imprisoned due to criminal activity such as truancy, small theft in the bus or train station, begging or drug missus, and vagrancy. In Indonesia, there are 3.2 per cent of young people under 18 years of the total prison population. The aims of this study is to examine how young inmates access to Indonesia prison high school and what is learning look like in prison high school? Using qualitative interviews with 40 upper secondary prison-based school students, this study investigated inmate students’ pathways on upper secondary education, motivations behind participation and the feeling self-worth in this program. Results indicate that participating in a prison school should be maintained. Most of inmate students in Sekolah Istimewa the Juvenile Special Development Agency (LPKA) Tangerang and Sekolah Terbuka LPKA Bandung entered prison-based high school by: (i) compulsory entrance (ii) voluntary decision; (iii) inclusive educational program; (iv) the role of teacher and prison officer; (v) leisure activities. Despite various reasons, providing education to incarcerated young people can be understood as human right and those who participating in educational activities in the prison may reduce recidivism and increase the likelihood of finding work.

Keywords: Prison School, Restorative Justice, Children’s Right, Inmate Student.

1. INTRODUCTION

Indonesia is one of countries that respects the human right. Right to get education become on the 10th part of the law that can be seen on paragraph 60 of article 1: “every child deserves to get education and learning in developing their personality based on their interest, talent and intelligence.” It is include those who deal the law. Based on the data of the Directorate General of Corrections (Directorat Jenderal Permasyarakatan), there are 2.699 in 2019 [2]. Furthermore, the Directorate General of Social Rehabilitation explained that more than 4000 adolescents aged 16-18 years deal with cases of violations of law every year. Many of them are arrested and were brought to court and after going through trial 83% of children were imprisoned. The Indonesian young people who committed delinquency as explained, is indeed at a fairly high number. Most of these young people deal with minor offences such as theft, truancy, robbery, and vagrancy, or other more serious offences such as drug missus, violence and murder. These young people need social care and education in the prison, otherwise it may cause more offending behaviour and lead to a lifetime of declining health.
In Indonesia, there are 3.2% young people under 18 years of the total prison education. There are spread either in Child prison (Lembaga Pembinaan Khusus Anak/LPKA), or adult prison, known as Jail (Rumah Tahanan/RUTAN) and Correctional Institution (Lembaga Permasyarakatan/LAPAS). The Directorat General of Correction (Dirjen Permasyarakatan) under the Ministry of Justice and Human Right (Kementerian Hukum dan Hak Azasi Manusia) manage the Indonesia’s prison system. In the sentence, many of these adolescent lost their right on freedom, growing and getting education (Linda, 2010). Only 929 adolescent or 39% joined formal education, and 175 people or 7% joined skill training. Prison education for young inmates is very significant dimension of life in prison. For those who dropout from high school because of entering prison, the Indonesian government provide formal (primary, lower secondary and upper secondary school) and nonformal (equivalency education program that include Package A, B and C) education both in LPKA or in RUTAN and LAPAS. Prison education is important to provide meaningful activities for young inmates during imprisonment and it support inmate for life after prison. Education and training in prison, in any level, give young inmate hope and promise. It helps them to find a meaning of life, to show their existence, to determine their conduct and behaviours.

In Indonesia context, prison education refers to educational activities both in long and short term implemented inside prison. These educational activities may include literacy programs, training, vocational skill program, and formal and nonformal secondary school. It might also covers vocational education and tertiary education. Education program in the prison system most funded by the government with support by private sector in voluntary basis. The aims of high school based-prison in Indonesia is not only for decreasing offending-related behaviour, but also for acquisition knowledge and skills for future life. The outcome of this type of education is gaining high school certificate so when the young inmate release, perhaps they can continue their education outside or getting a job. Research in prison education has documented various result and benefit on participation in educational prison activities, included the improvement of basic skill [3], reduction of recidivism [4] and contribution of self-worth [5]. Prison-based education, however, remains under-theorised and under-researched in Indonesia. Thus, we raise some questions; what is the nature of schooling in a youth prison? How young inmates access to Indonesia prison high school?

2. RESEARCH METHOD

Inductive approach used in this study with employing perspective transformation as a theoretical framework. The aims is to examine the experience of inmate students in prison school with research question: what is the nature of schooling in a youth prison? How young inmates access to Indonesia prison high school? The study was conducted in two high school prisons in Banten and West Java Province, this include Sekolah Istimewa the Juvenile Special development Agency (LPKA) Klas I Tangerang and Sekolah Terbuka LPKA Klas II Bandung. Both high school prison are in children prison, means there is no adult prisoners. This is compulsory for child prison or ‘Special Child Development Institution’ to provide education for every inmate children, include primary and secondary education level. The LPKA Klas I Tangerang is the oldest children prison in Indonesia and has facilities for inmates over 200 boys between 16 and 18 years old. The LPKA Klas I Tangerang has a wide, calm, tidy and clean yard that pleases the prison occupants and visitors. The young inmates in LPKA often smiled if they meet the researcher or other visitor while they are busy doing activities in the jail. Their everyday activity mostly doing some cleaning, gardening, or cooking in the common kitchen area, LPKA Tangerang has a complete education facilities; it has elementary,
junior and senior high school and provide some occasional training. Studying activities in LPKA Tangerang start from 07.30 WIB until 11.30 WIB. Similar to LPKA Klas I Tangerang, LPKA Klas II Bandung also has fair school facilities. The area of prisons in LPKA Klas II Bandung bigger than LPKA Tangerang.

A sample of fifty inmate students was recruited using snowball sampling. Snowball sampling is a method to access research informants based on “referrals made among people who share of know of others who possess some characteristics that are of research interest” [6]. The criteria for inmate students participant in this study is that participants must have studied one year in prison high school. Each inmate students involved in in-depth interviews for one to two-hours conversation and it was audio recorded. Ethical considerations include informed consent and anonymity have been delivered to ensure the participants confidentiality so they can speak freely [7].

3. RESULTS AND DISCUSSION

The finding of this study demonstrated various pathways taken by young inmates to reparticipate in education program available in the prison. Key factors related to their participation, especially in child prison, is because schooling is mandatory since these young offender arrived into prison. Furthermore, the study also revealed that young inmates have been successfully maintain their motivation of learning as shown by their voluntary decision to re-enter schooling and put their learning activities as leisure.

3.1 Compulsory Entrance

Education for young inmates is part of the rehabilitation activities inside the prison. For young inmates in LPKA, schooling is mandatory since they arrived into prison. In Indonesia, since 2014, all child prisoners in LPKA had access to basic and secondary education and other education activities such as training and vocational skills program. When child prisoner enters the prison for the first time, they will be interrogated about their previous educational journey, and suggested to access the prison school that suit them. However, if their retention period is shorter than 1 year, they will be sent to the training centre rather than to education centre (either in basic or secondary education). There is a difference between education and training. Training is a nonformal education activity with focus on specific vocational skill and on employability. On the other hand, education is more long term educational activity both in formal and nonformal pathways to give the inmate students broad knowledge and related-skills. It also focus on developing the capacity if inmate students for self-critical reflection. If the inmate students completed a particular training in the prison, they will measured by the ability to show their skill in term of “what you can do”. Education, in the other hand, is measured by the ability of inmate students to show what they know and apply its knowledge into different aspect of live. In other words, training in prison context is more employment-focus and it does not constitute as education in the field of adult education [8].

3.2 Voluntary Decision

Inmate students in school-based prison may have developmental and psychological problems [9][10]. They also may question the purpose and benefit of education in prison context. But, some young inmate in this study are seeking the educational opportunities available in a prison. For these inmate students, participating in school is voluntary as they...
realise that their educational journey and aspiration have to be maintained even though they are in prison. Most of the young inmates in this group have been pushed out from their previous school while they commit to criminal. On the other hand, for young inmate who has been failing from mainstream school before in prison, their participation is part of obligation or regulation. Most of these young inmates have low skill levels which create the challenges in the schooling process. Teacher and roommates influence a young inmate to participate in education in prison. Teacher who has good relationship with young inmate inspire them to commit with education while in prison.

When young inmates enrol in classes, it means they are participating in the educational activity that force them to act as scholars instead of prisoners. Reading some papers and textbooks are part of daily activities and habits in prison in which prevent them in violence, but to challenge to become scholars. One of the young inmates, Firman, stated that his biggest motivation to attend the prison school was to prove his parent that even though he was a prisoner, he will be able to expand his skills and knowledge for his own good. So, when he release, he will not return to the same “hole” (Firman, 18 years old). Many young inmate feel fortunate with learning opportunity in the prison school until they get a diploma. Based on the most inmate students joined in the interviews argue that in the current era, almost jobs require a diploma and learning opportunity in the prison school is very beneficial for them later after leaving the prison. Lucy, one of the female inmate students stated: “the reason for going to school so I can work and get some money after jail.”

3.3 Inclusive Education Program

Students commented that school work in the school-based prison was easier than their previous school. Diverse student population with different abilities and backgrounds influence the prison school’s manager to develop the educational program more accessible and inclusive for everyone. One of students said:

“I always get trouble in the previous school. Before I came here, I was in year 10 in 
the public vocational school. But, few weeks before the final examination, the police 
put me in the jail because of brawl with friends that causes someone’s death. Although I have difficult experience in previous school, the prison school accepted 
me and believe in me as I am (Rama, 17 years old).”

This is line with the study conducted by Å. Diseth et al that most of the prisoners in European countries have weak educational background. Thus, most of the prisoners “need and desire for more formal education program” [11]. The students in this study also commented that a common curricular feature of the prison school was the opportunity to earn easy credits. Almost all the students noted the possibility easy credits at some point in their interviews, most often in response to questions about things they like about the prison school. Students also reported appreciating the opportunity to catch up the school lesson they missed, and enabling them to proceed their learning toward high school graduation.

While there were many limitations that the youth prison schools faced, which is some of the inmate students commented about lack of dedicated teachers, but they get the benefit of this unique setting. Many students in other prisons in the European got benefit from the opportunities to use their schools and to express what they had learned in the prison classroom [12]. Many inmate students enjoy their participation in the prison learning even though they commented on the limited facilities used in the prison. For example, the use of multimedia and internet was very limited due to prison’s rule and restriction. While most of students experiencing the marginalization on the learning process, they still appreciate great
attention from the teachers. Prison education clearly play a positive role on students to achieve academic goals. The constructive relationship between inmate students and with teachers often attribute to positive learning experiences.

3.4 The Role of Teacher and Prison Officer

In the Republic of Indonesian Government Regulation Number 32 of 1999 concerning the Term and Procedures for the Implementation of the Rights of Citizens, it states that education and teaching are conscious efforts to prepare prisoners through guidance or training activities for their future roles. In both LPKA Tangerang and Bandung, teachers and prison officers usually offer and even force inmate to enrol in school program. One of the young inmate stated:

"before I did not know that in the prison there was a school for prisoners. I was offered by tutors who taught at the school and the tutors gave advice to follow the learning at the school (Firmansyah, 17 years old)."

Although it seems that some prison officers forced the young inmate to go to prison school, but for a young prisoner like Aldi, he feel unmotivated when he said: "Actually, I don’t want to study at school anymore. I am so lazy to come to the classroom." Of course, the reason for not wanting to go to school was revealed by Aldi because he did not yet have an awareness of education that was important for his future. During the initial process of going to school, they are provided with school supplies. Such a learning coercion happened in prison school, it is indeed adjusted to the characteristics of the prison, because every prison and its inmates has varied learning characteristics. Indeed, some young inmates are difficult to manage and it force the teachers act as provocateur and police officer [13].

3.5 Leisure Activities

The schooling process in correctional institution make prisoners feel like having leisure activities in prison other than just wasting time in the jail. This is also may reduce the level of stress that can be arise anytime. The daily practice of the inmates start from 4.30 that they have to wake up and do the morning prayer, clean up the blocks and prepare for the morning ceremony at 8.00 am. Every morning, all young inmates must attend the morning ceremony in which they will be check by the officer. After breakfast, the young inmates ready for school until noon time. For some inmates who not join the schooling activities, they spend time in the blocks almost whole day.

Activities in prison school also include art and sports activities. Many arts and sports activities are carried out in prisons such as futsal and angklung. The exercise programs in educational activities in prison school will increase the health and wellness of the young inmates [14]. Furthermore, Bersimon et al. [15] also stated that art program such as music “decreases anxiety and anger level of the young inmates.” Even this activities in not mandatory, many inmate students joined the activities because it such like a leisure activities for them. This aims to provide the young inmate with a healthy soul and good mind. One of the students said: “it brings happiness for me and I like playing basketball” (Febri, 17 years old). Every inmates students have a different spirit. There are some who have high enthusiasm, but some are lazy to attend school. For the inmate students in this group, it is clear that prison school activities is like leisure activities in which it gives them privilege to encounter other experience in the prison other than spend time behind bars [16].
4. CONCLUSIONS

Getting education, health and proper life is a right for all Indonesia, especially for children. Education can be gateway to social and economic mobility for young inmate after release from prison. Investing education in prison provides the opportunity for young inmate to thrive in the future regardless of their past. It also give the greatest benefit to society as a whole in which the young inmate will leave together with society after release. Providing education for young offenders also should be understood as a the obligation of the government to meet educational need of every children as part of the the human right. It means that the prison education should not only be understood as a conception of efficacy. Educational activities in the prison may help young prisoners relieve the boredom of prison and build a positive socialisation with prison community. In the long future, it also open up the opportunity to increase employability in the future.

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Attitude of The Community Language of Bogor District towards Sunda Language: Sosiolinguistics Studies

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³Universitas Pamulang, Indonesia

Abstract. This research is motivated by the increasingly widespread people of Bogor Regency who rarely use Sundanese in every opportunity. The purpose of this study was to describe the attitudes of the people of Bogor Regency towards Sundanese viewed from (a) gender factors, (b) age factors, (c) type of work factors, and (d) level of education factors. The subjects of this research are the people who live in Bogor Regency. Data collection in this study uses the method of observation, questionnaires, and interviews. This study links the social characteristics of respondents with their opinions or justifications for Sundanese as a mother tongue. The results of this study about the attitudes of the people of Bogor Regency towards Sundanese viewed from (a) gender factors, the average value reached 69.24 according to either category. (b) the age factor average value reached 69 in the good category (c) factor type of work the average value reached 69.6 depending on the good category. (d) the level of education factor on average value reaches 69.16 close to either category. Based on these findings, it can be concluded that the language of the people of Bogor Regency has a good language attitude towards Sundanese.

Keywords: Language Attitude, Sundanese

1. INTRODUCTION

Language is the identity or characteristic of a society and even a nation. With language we can express ideas, ideas, and opinions. In addition to Indonesian, every region in Indonesia has its own regional language. That language is the identity of the community. A language is a communication tool used by humans in social life. Language is also a reflection, characteristics, and characteristics of a group of people. Each group of people has their cultural history and language, which is certainly different from one another. Indonesia has a variety of cultures and varied languages, one of which is Sundanese culture and language.

Sundanese is the mother language of the Sundanese with the second largest number of speakers with 27 million speakers [1]. Sundanese is spoken in almost all provinces of West Java and Banten. The dialect is varied. Speaking of dialects, until now there is still a long debate among fellow dialectologists about language and dialect. At first glance, the distinction between
language and dialect is because conceptually, Dialect is a subdivision of language. In everyday reality on the ground, it is not as simple as one might imagine. It is not easy to determine the criteria that can be used to conclude that the two language variations found in Region X are two different languages or two different dialects of the same language. [2].

The existence of a language will be maintained if the speakers still preserve the language. As stated earlier, although Sundanese is the language with the second largest number of speakers after Javanese. However, that does not mean not threatened with extinction. The threat of the extinction of Sundanese is seen from the increasingly widespread use of Indonesian and Foreign languages which dominate the everyday conversation. In addition to that, [1] revealed the inability of young people to use regional languages, not apart from the influence of the increasingly strong existence of national languages. Indonesian which was originally only used in official situations, now has an informal situation, including its use in the family environment. As a result, Sundanese are less able to compensate for the dominance of national or foreign languages. This fact is exacerbated by the lack of a good assessment of local languages, one of which assesses that local languages are closely related to conservatives.

Research on Sundanese has been done by Khak. The study discusses the study of Language Shifting in Sundanese-Sundanese families in West Java. The results of the study are a shift in language among Sundanese people who are married to fellow Sundanese. In that study it was found that only 43.2% of the Sundanese parents' spouses taught Sundanese language to their children as a means of maintaining regional languages in the family. The language attitude of most Sundanese-Sundanese towards Sundanese is generally less positive because in their lives Sundanese is not too widely used. The less positive attitude of the language was also supported by an environment that did not provide much space for the use of Sundanese in everyday interactions, especially in heterogeneous regions, such as Depok, Bogor and Bekasi.[3]

Similar research has also been carried out by Saptarini et al., Who examined knowledge of language regulations and language attitudes of Sundanese rural communities in West Java. The results of this study are that in general the knowledge of rural Sundanese people in West Java about linguistic regulations can be categorized as poor because the average has only reached 34.25% of the ideal. Furthermore, the language attitude of the Sundanese Rural community in West Java can be categorized as good, because on average it reaches 68.56% of the ideal. [4]

This study discusses the language attitudes of the people of Bogor Regency towards Sundanese. What distinguishes this study from previous studies is that in this study the population is smaller and the sample taken is quite representative. So hopefully the results can be generalized.

The term attitude refers to the understanding of one's mental attitude. As stated by Schiffman in [5] "attitude is a learned disposition to behave inconsistently favorable or unfavorable way to reflect on a given object" attitude is a human tendency or tendency towards something. Attitude is an evaluation or assessment of objects, likes or dislikes become the core of that attitude. A person's attitude towards an object acts as an intermediary between the response and the object in question.

In line with this statement, [6] states attitude is a tendency to act following attitudes towards certain objects. Attitudes always exist in someone who appears through his behavior when dealing with certain objects.

Fishman stated that language attitudes are psychiatric events and are part of the attitudes of language users in general. Language attitude is an evaluation reaction to a certain language [8]. In agreement with that [9] revealed that the attitude of language (language Attitude) is a feeling or mental position towards one's language or the language of others.
Garvin and Mathiot formulated three characteristics of language attitudes, namely: Language Loyalty that encourages the community of a language to maintain its language and if necessary prevent the influence of other languages. The pride of language (Language Pride) that encourages people to develop their language and use it as a symbol of identity and community unity. Awareness of the language norms (Awareness Of The Norm) that encourages people to use their language carefully and politely is a very big factor influencing the actions of activities using language. [10].

2. RESEARCH METHODS

This study uses a survey method, namely research that takes samples from the population and collects data through a questionnaire as a primary data collection tool. As Kerlinger said in the book [11] survey research is research conducted on large and small populations, but the data studied are data from samples taken from these populations, so that relative events, distribution, and relationships between variables are found. sociological and psychological. Survey research is usually done to generalize in-depth observations, but the generalization done can be more accurate when a representative sample is used.

The research subjects in this study were the people of western Bogor Regency. The determination of the sample using a quota proportional random sampling technique. The number of samples obtained as many as 130 people from 8 districts in Bogor Regency.

Data collection instruments in this study through observation, interviews, and questionnaires. Through the method of data collection obtained two types of data, namely qualitative data in the form of observations and interviews, and quantitative data in the form of a questionnaire or questionnaire data. Qualitative data were analyzed descriptively qualitatively using the analysis model proposed by Miles and Huberman in the book [12] which includes data reduction, data display, and conclusion drawing.

Furthermore, quantitative data obtained through a questionnaire or questionnaire method were analyzed descriptively quantitatively by involving several activities, namely classification based on gender, age, occupation, and education level. Convert answer choices into attitude categories, calculate frequency, and determine language attitude criteria. The following criteria for the interpretation of scores that the authors quote from [11]

<table>
<thead>
<tr>
<th>Skor</th>
<th>Interpretation Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>0% -20%</td>
<td>Not good</td>
</tr>
<tr>
<td>21% -40%</td>
<td>Not good</td>
</tr>
<tr>
<td>41% -60%</td>
<td>Enough</td>
</tr>
<tr>
<td>61% -80%</td>
<td>Good</td>
</tr>
<tr>
<td>81% -100%</td>
<td>Very good</td>
</tr>
</tbody>
</table>

3. RESULTS AND DISCUSSION

<table>
<thead>
<tr>
<th>Variabel</th>
<th>Gender</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>categori</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>Male</td>
<td>64</td>
<td>68,44</td>
<td>1,15</td>
<td>Good</td>
</tr>
<tr>
<td>Language</td>
<td>Woman</td>
<td>66</td>
<td>70,04</td>
<td>1,11</td>
<td>Good</td>
</tr>
</tbody>
</table>
From table 2 it can be seen that the attitude of the Bogor Regency community language in terms of male gender reaches 68.44 and can be categorized well. Furthermore, the attitude of Bogor Regency community language in terms of the gender of women reaches 70.04 and can be categorized well. In general, the attitude of Bogor Regency community language in terms of gender reached an average of 69.24 so that it can be categorized well. The attitude of the language of the female sex is better than the attitude of the language possessed by respondents who are male.

Tabel 3. The language attitudes of the people of Bogor Regency in terms of age are presented in the following table.

<table>
<thead>
<tr>
<th>Variabel</th>
<th>Age</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Kategori</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>&lt;=30 tahun</td>
<td>66</td>
<td>69,1</td>
<td>1,1</td>
<td>Good</td>
</tr>
<tr>
<td>Language</td>
<td>31-40 tahun</td>
<td>33</td>
<td>69,6</td>
<td>1,1</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>41-50 tahun</td>
<td>16</td>
<td>70,2</td>
<td>1,2</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>&gt;50 tahun</td>
<td>15</td>
<td>68,3</td>
<td>1,3</td>
<td>Good</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>130</td>
<td>69</td>
<td>1,2</td>
<td></td>
</tr>
</tbody>
</table>

From table 3 it can be seen that the attitude of the Bogor Regency community language in terms of age <= 30 years on average reaches 69.1 and can be categorized well. The language attitude of the people of Bogor Regency viewed from the age of 31-40 years reached 69.6 and can be categorized well. The attitude of Bogor Regency community language in terms of age 41-50 years reached 70.2 and can be categorized well. Furthermore, the attitude of Bogor Regency community language in terms of age > 50 years reached 68.3 and can be categorized well. In general, the attitude of Bogor Regency community language in terms of the average age reaches 69 so it can be categorized well. The attitude of languages aged between 41-50 years is better than the attitude of language that is owned by other respondents.

Tabel 4. The attitude of the Bogor Regency community language based on work is presented in the following table.

<table>
<thead>
<tr>
<th>Variabel</th>
<th>Job/Profesi</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Kategori</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>Buruh Tani</td>
<td>3</td>
<td>67,6</td>
<td>1,52</td>
<td>Good</td>
</tr>
<tr>
<td>Language</td>
<td>Petani</td>
<td>8</td>
<td>68,4</td>
<td>1,2</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>Karyawan</td>
<td>41</td>
<td>68</td>
<td>1,1</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>Wiraswasta</td>
<td>11</td>
<td>73,8</td>
<td>1</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>Guru Honor</td>
<td>13</td>
<td>73,9</td>
<td>1,1</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>PNS</td>
<td>6</td>
<td>67,2</td>
<td>1,3</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>Ibu Rumah Tangga</td>
<td>48</td>
<td>68,4</td>
<td>1,2</td>
<td>Good</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>130</td>
<td>69,6</td>
<td>1,2</td>
<td></td>
</tr>
</tbody>
</table>

From table 4 it can be seen that the attitude of the Bogor Regency community language when viewed from the types of farm laborers works, on average it reaches 67.6, which means it is categorized as good. Bogor Regency people's language attitude seen from the type of work of farmers, an average of 68.4 which means that it is included in the good category. The attitude of the Bogor Regency community language when viewed from the type of work as employees,
reached an average of 68, which means it was categorized as good. The attitude of the language of the people of Bogor Regency is seen from the types of work as entrepreneurs, on average it reaches 73.8 which means it is categorized as good. The attitude of the Bogor Regency community's language is seen from the type of work as honorary teachers, on average it reaches 73.9 which means it is included in the good category. The attitude of the Bogor Regency community language when viewed from the type of work as civil servants, on average reaches 67.2 which means it is included in the good category. The attitude of the Bogor Regency community language when viewed from the type of work as a housewife, on average reaches 68.4 which means it is included in the good category. In general, the attitude of the Bogor Regency community language when viewed from the type of work, an average of 69.6 which means that it is included in the good category. The best language attitude is shown by respondents who have a job as an honorarium teacher, which on average reaches 73.9 in the good category.

<table>
<thead>
<tr>
<th>Variabel</th>
<th>Educational level</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>Not in School</td>
<td>4</td>
<td>68.7</td>
<td>1.2</td>
<td>good</td>
</tr>
<tr>
<td>Language</td>
<td>SD</td>
<td>17</td>
<td>69.4</td>
<td>1.2</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>SMP</td>
<td>27</td>
<td>68</td>
<td>1.1</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>SMA</td>
<td>58</td>
<td>69.3</td>
<td>1.07</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>Sarjana</td>
<td>24</td>
<td>70.4</td>
<td>1.14</td>
<td>good</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>130</td>
<td>69.16</td>
<td>1.14</td>
<td>good</td>
</tr>
</tbody>
</table>

From table 5 it can be seen that the attitude of the Bogor Regency community language in terms of the level of education that is not schooled or did not graduate from elementary school reaches an average of 68.7 which means it is categorized as good. The attitude of the Bogor Regency community language in terms of the level of education that has completed elementary school reaches an average of 69.4 which means it is categorized as good. Furthermore, the language attitude of the people of Bogor Regency in terms of the level of education that completes junior high school reaches an average of 68 which means it is categorized as good. The attitude of the Bogor Regency community language in terms of the level of education that graduated from high school reached an average of 69.3 which means it was in a good category. The attitude of the Bogor Regency community language in terms of the level of education that has graduated reached an average of 70.4 which means that it is in a good category. In general, the attitude of the Bogor Regency community language in terms of education level reached an average of 69.16 which means it was included in the good category. The attitude of the language of the people of Bogor Regency who have a college degree has the most superior language attitude compared to other respondents who did not graduate, reaching an average of 70.4, which means it is categorized as good.

The results of this study are the attitudes of the people of Bogor Regency towards Sundanese in the good category. This justifies the results of research by Saptarini et al. that, the language attitude of the people in West Java have a good language attitude [13].

4. CONCLUSIONS

Based on the results of the research described in the discussion it can be concluded that in general the attitudes of the language of the people of Bogor Regency towards Sundanese are in
a good category because they reach an average of 69.25. The attitude of Bogor Regency community language in terms of gender reached an average of 69.24 so that it can be categorized well. The attitude of the Bogor Regency community language in terms of the average age reaches 69 so that it can be categorized well. The attitude of the Bogor Regency community language when viewed from the type of work, on average reaches 69.6 which means it is included in the good category. And the attitude of Bogor Regency community language in terms of education level reached an average of 69.16 which means it was included in the good category.

This research still needs to be developed, because the population and samples taken are only one part of the Bogor Regency area, namely only the western part. This research will be resumed by taking samples from all parts of Bogor Regency, especially those with heterogeneous populations.

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Determinant Factors in the Formation of Students’ Islamic Personality at Indonesian School of Bangkok (SIB) 2018

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Abstract. Education is a necessity for every human being. In Islam, education is evidenced by changes in attitudes and behavior in accordance with Islamic doctrine that requires activities and environment to support its success, so it can be said that Islamic education is the formation of a Muslim personality. This study was conducted at Indonesian School of Bangkok (SIB) located in Thailand with cross sectional design. The results of statistical analysis showed that students who got Islamic Education in the family environment well tend to 7,636 times have a good Islamic personality, while students who got Islamic Education in school well, tend to be 6,238 times have a good Islamic personality. Islamic education in the family environment had most significant relationship with the formation of students’ Islamic personality in SIB Thailand.

Keywords: Islamic Education, School, Family Environment, Society

1. INTRODUCTION

Education is a necessity for every human being. Human Resources will be formed through the educational process that will play a role in the development of the nation and state[1]. Education requires the attention and participation of all related parties. It is fitting that the components in the education process such as students, teachers, teaching-learning process, management, education services and other supporting facilities must be coordinated and cooperate well[2]. Education is an activity to develop all aspects of human personality that will run for life. In general, education can also be interpreted as a human effort to foster his personality in accordance with the values in society and culture[3]. For that, Islamic qualifications for education provide clarity of conceptual form, the formation of Muslim personality and the progress of society and culture does not deviate from the Islamic doctrine[4].

In Islam, education is evidenced by changes in attitudes and behavior in accordance with Islamic doctrine that requires activities and environment to support its success, so it can be said that Islamic education is the formation of a Muslim personality[5]. Islamic personality can be seen from personality of person (individual) and personality in the society (ummah). Individual personality includes a person's characteristic in attitude and behavior, as well as his
intellectual ability. Because of the personality of each individual, then as an individual a Muslim will display his trademark[6].

Islamic education can be obtained from the family environment, school, to the community environment where all these aspects have different roles and processes in the formation of a person's personality[7], [8]. Islamic education is an effort undertaken by a person in order to prepare human beings who can believe, understand, and practice the Islamic doctrine[9]. Based on research conducted by Nurul Fadhila (2011), implementation of Islamic education in the family environment was the most important factor for the formation of students’ Islamic personality[10].

Nurul Fadhila's research was conducted in one of the schools in Indonesia, where the majority of the population is Muslim, so in applying Islamic education both in the family environment, schools, and society has not experienced significant difficulties. But when Islamic education was applied in one of the countries where Islam is a minority, it was a challenge for writers to conduct a study at one of the Indonesian Schools in Bangkok, Thailand. In addition, at this time many students who have received Islamic education but they had not formed an Islamic personality. Starting from dress, association, and others. And there are still many students who were not optimal in worship and in the society they had less reflects as an Muslim student.

2. RESEARCH METHOD

This study was conducted at Indonesian School of Bangkok (SIB) located in Thailand with cross sectional design. The population was all students of Junior High School and Senior High School in SIB Thailand. The sample amounted to 37 people and was selected based on the total sampling technique. The inclusion criteria in this study were stated as active students in the study period and willing to be the respondent. The dependent variable was student's islamic personality and the independent variables were Islamic Education in school, Islamic Education in family environment, and Islamic Education in society. Data collected includes data on Islamic Education in school, Islamic Education in the family environment, and Islamic Education in society. Other data collected were data of individual characteristics in the form of age and gender.

3. RESULT AND DISCUSSION

The distribution result of the student's islamic personality showed the proportion of students who had less Islamic personality were 18 people (48,6%) and students who had good Islamic personality were 19 people (51,4%).

Table 1. Proportion of Respondents based on Islamic Personality

<table>
<thead>
<tr>
<th>Islamic Personality</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less</td>
<td>18</td>
<td>48,6</td>
</tr>
<tr>
<td>Good</td>
<td>19</td>
<td>51,4</td>
</tr>
<tr>
<td>Total</td>
<td>37</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 2 was the result of bivariate analysis on the relationship of student characteristic towards the formation of students’ Islamic personality. The results of the analysis indicate that age and sex were not related to the formation of students' Islamic personality. This was
evidenced by the value of p value at age and gender more than 0.05 (p > 0.05) that is 0.223 and 0.325, whereas Islamic Education in schools, Islamic Education in the family environment and Islamic Education in the society had a significant relationship.

In the variable of Islamic Education in school, students who got Islamic Education in school well tend to be 4.4 times as likely to have a good Islamic personality (OR = 4,400; 95% CI = 1.093 - 17,720). Students who got Islamic Education in the family environment well tend to be 5,333 times bigger have good Islamic personality (OR = 5,333; 95% CI = 1,142 - 24,899). In the variable of Islamic Education in the society, students who got Islamic Education in the community well tend to be 4,688 times have a good Islamic personality (OR = 4,688; 95% CI = 1,108 - 19,834).

Of the five variables studied, only variable Islamic Education at school, Islamic Education in the family environment and Islamic Education in society had a p value less than 0.05 (p value < 0.05), so only those variables were included in multiple logistic analyzes. The result of multiple logistic test shown in Table 3 was obtained 2 dominant variable that were Islamic Education in school and Islamic Education in family environment. The results of statistical analysis showed that students who got Islamic Education in the family environment well tend to 7,636 times have a good Islamic personality (OR = 7,636; 95% CI = 1,330 - 43,850), while students who got Islamic Education in school well, tend to be 6,238 times have a good Islamic personality (OR = 6,238; 95% CI = 1,253 - 31,062) compared with students who lacked Islamic Education at school.

Table 2. Correlation Between Student Characteristics and Islamic Education towards the Formation of Students’ Islamic Personality in SIB 2018

<table>
<thead>
<tr>
<th>Student Characteristic</th>
<th>Islamic Education</th>
<th>Islamic Personality</th>
<th>P Value</th>
<th>OR</th>
<th>95% CI</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Less</td>
<td>Good</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- 13</td>
<td>4</td>
<td>10,8</td>
<td>7</td>
<td>18,9</td>
<td>0.233</td>
</tr>
<tr>
<td>- 14</td>
<td>3</td>
<td>8,1</td>
<td>5</td>
<td>13,5</td>
<td></td>
</tr>
<tr>
<td>- 15</td>
<td>4</td>
<td>10,8</td>
<td>3</td>
<td>8,1</td>
<td></td>
</tr>
<tr>
<td>- 16</td>
<td>3</td>
<td>8,1</td>
<td>4</td>
<td>10,8</td>
<td></td>
</tr>
<tr>
<td>- 17</td>
<td>4</td>
<td>10,8</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Male</td>
<td>9</td>
<td>24,3</td>
<td>6</td>
<td>16,2</td>
<td>0.325</td>
</tr>
<tr>
<td>- Female</td>
<td>9</td>
<td>24,3</td>
<td>13</td>
<td>35,1</td>
<td></td>
</tr>
<tr>
<td>Islamic Education at school</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Less</td>
<td>11</td>
<td>29,7</td>
<td>5</td>
<td>13,5</td>
<td>0.049*</td>
</tr>
<tr>
<td>- Good</td>
<td>7</td>
<td>18,9</td>
<td>14</td>
<td>37,8</td>
<td></td>
</tr>
<tr>
<td>Islamic Education in family environment</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Less</td>
<td>9</td>
<td>24,3</td>
<td>3</td>
<td>8,1</td>
<td>0.038*</td>
</tr>
<tr>
<td>- Good</td>
<td>9</td>
<td>24,3</td>
<td>16</td>
<td>43,2</td>
<td></td>
</tr>
<tr>
<td>Islamic Education in society</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Less</td>
<td>10</td>
<td>27,0</td>
<td>4</td>
<td>10,8</td>
<td>0.045*</td>
</tr>
<tr>
<td>- Good</td>
<td>8</td>
<td>21,6</td>
<td>15</td>
<td>40,5</td>
<td></td>
</tr>
</tbody>
</table>
Based on bivariate results, the proportion of students who had good personality was more prevalent in students with age 13 years and in female students. This was because 13 years old students had not much social with the outside world such as students with age above. It is as revealed by Dafiq (2012) that the development of personality is basically individual, but in fact the personality was apparently can be transmitted or affect others. When a teenager started hanging out with his or her negative personality such as: lazy, violating rules / discipline, apathy and lying, he or she will likely become a negative character. Therefore it was necessary to know about the methods of personality formation of children that can be used as a guide by parents and teachers as early childhood educators to be able to form a child who has a positive personality traits and ready to face the challenges of the future[11]. However, the results showed that there was no significant correlation between age and gender with the formation of students' Islamic personality (p value > 0.05).

In table 2, it could be seen that the proportion of students who had a good personality was more in the students who got Islamic education in school, family environment, and society well than the students who were lack of Islamic education both in school, family environment, and society. This result stated that there was a significant relationship between Islamic education in the schools with the formation of students' Islamic personality (p value < 0.05). Students who were well educated in schools tend to be 4.4 times as likely to have a good Islamic personality (OR = 4,400; 95% CI = 1,093 - 17,720).

This accordance with the study conducted by Eliana Sari (2014) stated that if the management of Islamic education in the school environment was improved, the effectiveness of the application of one percent of students' emotional intelligence will increase by 0.907%. Management of Islamic education in the school environment could actually be a major solution of the education system in the school environment as preventive and anticipatory to the deviant behavior of students. Efforts to foster religious behavior in the management of Islamic education in the school environment could be done in the form of celebrating religious holidays, providing worship facilities for the entire school community and to provide opportunities for the entire school community[5].

This was also accordance with a case study conducted by Diallo (2016) in Australia that found Islamic studies in Islamic community schools aimed at developing and maintaining Muslim student identity by teaching them Islamic culture and faith while at the same time trying to create opportunities for students to engage with the social, cultural and political issues facing Muslim communities in Australia and elsewhere. Muslim students had the opportunity to discuss Islamic teachings and values with their peers, their teachers, priests, or community leaders on issues affecting them personally and communities[12]. Islam in a minority country had some similarities especially in the application of Islamic education in the schools[13], it was also occured in the Indonesian Schools of Bangkok, Thailand.

Islamic education in the family environment also had a significant relationship with the formation of students’ Islamic personality in SIB Thailand (p value <0.05). Students who get Islamic education in the family environment tend to be 5,333 times bigger have good Islamic
personality (OR = 5,333; 95% CI = 1,142 - 24,899). According to Muhammad and Rafikul (2011) in his research, strong Islamic values infused in a family could help the student's in the formation of Islamic personality and able to transform them into a good Muslims[14]. This was in line with research conducted by Adamu et al (2015) which revealed a strong positive correlation between parental involvement and the performance of Islamic Education. He stated that the increased involvement of parents was significantly related to improvements in student learning performance in Islamic Education[15].

This was also accordance with the Holy Qur’an in At-Tahrim (66) verse 6:

٨٥٠ وَأَهْلِيكُمْ أَنْفُسَكُمْ قُوا آمَنُوا الَّذِينَ أَيُّهَا يَا مَا مَا أَمَرْهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Which means:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

Islamic Education in the society had a significant correlation with the formation of students’ Islamic personality. Students who got Islamic Education in the community well tend to be 4,688 times have a good Islamic personality (OR = 4,688; 95% CI = 1,108 - 19,834). As stated by Institute of Medicine, National Research Council (2011) in their workshop report, at this time teenagers spend most of their time outdoors with their peers, so it can be understood if peers were very influential on the attitude, manner of talk, interest, appearance, and behavior of adolescents. Social change was evident in changes in attitudes and behaviors, which could constitute harsh obstacles and challenges to changes in religious and moral attitudes and behavior[16].

4. CONCLUSIONS

Based on multivariate analysis, Islamic education in the family environment had most significant relationship with the formation of students’ Islamic personality in SIB Thailand (p value <0.05). Students who get Islamic education in the family environment tend to be 5,333 times bigger have good Islamic personality (OR = 5,333; 95% CI = 1,142 - 24,899).

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Education and Knowledge as Determinant Early Marriage in Women, Bogor District, Indonesia

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Abstract. Early marriage is a marriage performed by a woman at the age of 13-16 years or men aged 17-18 years. Early marriages often result in losses both in terms of health and development for women, as well as the issue of human rights violations that are widely ignored and are usually associated with social and physical impacts on young women and their offspring. Based on Kemenkes data, the number of early marriage under the age of 19 is 46.7%. The purpose of this study is to determine the factors associated with early marriage to women in Sibanteng Village, Leuwisadeng District, Bogor Regency in 2017. The study was conducted in March 2017 using a cross sectional design. The subjects of this study used a sample of 111 respondents. Data collection techniques by means of Proportional Simple Random Sampling. Data analysis was performed with the chi-square test with 95% CI (p = 0.05). Education (p = 0.001) and knowledge (p = 0.0005) have a significant association with the incidence of early marriage. Attitude (p = 0.118), family support (p = 1), culture (p = 0.833), economy (p = 0.172), showed no significant association with the incidence of early marriage. It is hoped that the government and related institutions can increase the level of education and knowledge in the Bogor area.

Keywords: Behavior, Early Marriage, Education, Knowledge, Reproductive Health

1. INTRODUCTION

Marriage is one way to ensure their daughters are protected as wives, give birth to legitimate children before the law and will be safer if they have a husband who can take care of them regularly. Early marriage is a marriage that occurs in adolescents under the age of 20 years who should not be ready to carry out marriage. Adolescence is also a period of risk of pregnancy due to early marriage (young age).

Marriage that takes place at the age of adolescence will generally cause problems both physiologically, psychologically and socio-economically. The impact of young marriage is more visible in adolescent girls compared to adolescent boys. The real impact of early marriage is the occurrence of abortion or miscarriage because physiologically the reproductive organs (especially the uterus) are not yet perfect. Increased cases of divorce at young marriages because generally the young couples are psychologically immature, so it is still unstable in dealing with problems that arise in marriage. Judging from the socio-economic problems of young marriages are usually not followed by economic readiness.
2. RESEARCH METHOD

The design of this study used a cross sectional research design. This research was conducted in Sibanteng Village, Leuwisadeng District, Bogor Regency in February 2017. The population in this study were married women in Sibanteng Village, Leuwisadeng District, Bogor Regency. The sample in this study were married women in the village of Sibanteng. The total sample of 111 samples obtained randomly. Test using chi square with a significance of 0.05.

3. RESULTS AND DISCUSSION

The results of the research show that the variables which are significantly associated are the education and knowledge of women. While the variables of attitude, family support, income, and culture of young marriage in the family are not associated to early marriage in women.

| Table 1. Frequency Distribution of Variable of the Women in Bogor in 2017 |
|-----------------|-----------------|-----------------|-----------------|
| No | Variables | Category | (n=111) | (%) |
| 1. | Age at marriage | Yes (< 18 years) | 37 | 33,3 |
| | | No (>18 years) | 74 | 66,7 |
| 2. | Education | Low* | 74 | 66,7 |
| | | High* | 37 | 33,3 |
| 3. | Knowledge | Low | 60 | 54,1 |
| | | High | 51 | 45,9 |
| 4. | Attitude | Positive | 67 | 60,4 |
| | | Negative | 44 | 39,6 |
| 5. | Family support for early marriage | Yes | 62 | 55,9 |
| | | No | 49 | 44,1 |
| 6. | Income < UMK* | 86 | 77,5 |
| | | ≥ UMK* | 25 | 22,5 |
| 7. | Culture of early marriage in family | Yes | 72 | 64,9 |
| | | No | 39 | 35,1 |

*: Low=elementary school and junior high school, High=senior high school and under graduate
**: UMK=Minimum wage for work (monthly) as much as Rp. 3.204.551,-

| Table 2. Association Between Determinant Variables and Early Marriage Women in Bogor in 2017 |
|-----------------|-----------------|-----------------|
| No | Variables | Category | Early Marriage | P-Value | OR |
| 1 | Education | Low | 44,6% | 55,4% | 0,001 | 6,640 |
| | High | 10,8% | 89,2% | | |
| 2 | Knowledge | Low | 50% | 50% | 0,0005 | 6,286 |
| | High | 13,7% | 86,3 | | |
| 3 | Attitude | Positive | 31,3% | 68,7% | 0,118 | - |
| | Negative | 36,4% | 63,6% | | |
| 4 | Family support for early marriage | Yes | 33,9% | 66,1% | 1 | - |
| | No | 32,7 | 67,3% | | |
There were 44.6% of respondents who had low education and early marriage, while 10.8% of respondents had high education and early marriage. Statistical test results obtained values for the educational variable of $p = 0.001$, it can be concluded that there is a significant association between the education of respondents with the incidence of early marriage.

The results are in line with the theory that the lower a person's education, the faster the age of marriage. According to Widhaningrat and Wiyono, education level is an important factor in the logic of everyone's thinking to determine behavior, including married behavior at a young age, women with low education generally marry and have children at a young age. This study is in line with other research. The results of the study show that there is a significant association between adolescent girls' education and young marriage, $p$ value $= 0.021$. This study is also in line with other research showing that there is an association between the level of education with the incidence of young marriage in adolescent girls. Thus education has an important factor towards the occurrence of early marriage, because if a person is only educated low then the opportunity to get married at a young age is very large because for those who do not go to school it is very easy to decide on marriage at a young age. Because if someone has low education, then the information obtained at the higher education level will be interrupted, which can ultimately affect the way of thinking and behavior of the person.

The results of this study indicate that as many as 50% of respondents with low knowledge carry out early marriage, and as many as 13.7% of respondents with high knowledge do early marriage. Statistical test results obtained values for the knowledge variable of $p$ value $= 0.0005$, it was concluded that there was a significant association between respondents' knowledge and the incidence of early marriage. The results of this study are in line with other research. The other's study showed that there was no association between individual knowledge and the incidence of young marriage. Thus a person with a low level of knowledge tends not to think about the impact on the behavior carried out, because someone they do not know what the impact will be.

There is no significant association between respondents' attitudes toward the occurrence of early marriage. The results of this study are in line with one research that there is no association between the attitudes of respondents with the incidence of young marriage. But this study contradicts the research conducted by Karjono and Murtiananingisih that there is a significant association between the attitudes of respondents with the events of early marriage. There are still many respondents who have a positive attitude towards early marriage, although the attitude variable is not related to the incidence of early marriage, but more than half of respondents still have a positive attitude towards early marriage.

4. CONCLUSIONS

The family is an important role in the occurrence of early marriage, because without the support of the family there will not be a marriage at a young age. But in this study more than half the sample received support from families to get married at a young age, even though the
family support variable was not related to the incidence of early marriage. The results of this study contradict the research conducted by Yunitasari et al that there is a association between family support and the incidence of early marriage 12. Likewise with research conducted by Dewa, that there is a significant association between family support for early marriage 13. In a study conducted by Siti Zubaidah et al showed that there is an influence of parents' encouragement to young marriages in adolescents5. Family support, especially parental support, is crucial for adolescents to decide and undergo marriage at a young age 14. Nurhajati revealed that parents who have limited understanding and knowledge especially about reproductive health, the tendency that occurs is marrying off their children 15. Parents have a large role in the events of early marriage, because parents who have the power in deciding the marriage of their children.

This study is in line with research conducted by Frecilia et al that there is no association between the economy and the incidence of early marriage9. Research conducted by Ayuning Aulia et al shows that there is no significant association between parental income and young marriage 7. And the results showed that there was no supportive culture for early marriage. Related institutions to increase the level of education in the Bogor area and to collaborate with the community to increase the level of knowledge with programs in counseling about reproductive health.

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Internalization of Anticorruption Education Values Through Creativity of Writing Poems

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Abstract. Internalization of anticorruption education values is a preventive effort to reduce the problem of corruption in Indonesia. In this article, the model of internalization of the anticorruption education values in literary appreciation learning in high schools through creativity of writing poems. This research applied a case study approach with observation and document analysis techniques in Surakarta City Senior High Schools. The findings of this research include: (1) the internalization of the anticorruption education values can be applied in literary appreciation learning, especially through the creativity of writing poems; (2) the internalization of the anticorruption education values in literary appreciation learning can increase the awareness and sensitivity of Surakarta City Senior High School students to the corruption problem in Indonesia; and (3) the internalization of the anticorruption education values can increase the ability of Surakarta City High School students to write anticorruption poems.

Keywords: Anticorruption Education Value, Creativity of Writing Poem, Surakarta City Senior, High School

1. INTRODUCTION

Corruption is still a big problem for Indonesia. Transparency International recorded the score of Indonesia's perception index in 2016 was 37, which made Indonesia rank 90th out of 172 countries surveyed. This figure is not much different from that in 2015, namely with a score of 36 and rank 88th of the 168 countries measured [1]. This shows that Indonesia is still perceived as a country with a high level of corruption. Indonesian Corruption Watch (ICW) noted that in the first six months of 2017, 226 cases of corruption were found with a total of 587 suspects and made the country experience a loss of Rp. 1.83 trillion and a bribe of Rp. 118.1 billion [2]. Even on the KPK's official website, there is news about this corruption problem almost every day (www.kpk.go.id).

Responding to this alarming problem of corruption, various measures to deal with and prevent it have been carried out. Wijayanto [3] recommends four approaches as strategic steps to cope with the corruption problem, namely the legal approach, the business approach, the market or economic approach, and the cultural approach. Transparency International Indonesia (TII) also points out nine points of measures to eradicate corruption that lead to several parties, including the government through its president and ministers, KPK (Indonesia's Corruption Eradication Commission), DPR (House of Representative), political parties, and public [1].
Among the efforts to deal with and prevent the above, the cultural approach and public involvement have a strategic role as a preventive measure. The United Nations Against Corruption (UNCAC) also points out the advantages of preventive efforts compared to repressive efforts especially because legally repressive actions are still vulnerable to corruption. One of the preventive measures referred to is the effort to internalize anticorruption education through education. Education is the choice of efforts to prevent corruption because education is aimed at rebuilding the proper understanding of the society about corruption, raising awareness of all possible corruptive acts that occur, not committing any corruption acts, and daring to oppose corruption acts that occur [3].

Internalization of anticorruption education can be carried out in various ways. One of them is through literary appreciation teaching materials, especially writing poems. Writing poems may be a common thing for students. However, writing poems with an anticorruption theme is certainly something new for them. The anticorruption theme requires students to explore enough references relating to corruption cases, losses caused, and their adverse effects on the lives of Indonesian people. The effort to explore this reference is expected to be a bridge for students in their efforts to improve their anticorruption literacy competencies. In addition to increasing students' insight into the corruption problem, from this activity, students are expected to have concern and sensitivity to the corruption problem in Indonesia. Increased literacy competence will be useful for the formation of anticorruption generation in the future.

2. RESEARCH METHOD

This research used the descriptive-qualitative method. Descriptive qualitative research will produce data in the form of written words [4]. The research approach used is a case study that aims to picture the learning phenomena in the classroom. This research was conducted in Surakarta City Senior High Schools. The data collection techniques were carried out through observation and document analysis. The observation technique was carried out by observing the learning process in the classroom. The collected data were then analyzed using an interactive analysis model consisting of data reduction, data presentation, and conclusion drawing/verification [5].

3. RESULTS AND DISCUSSION

Writing poems requires mastery of several concepts, ideas, or references from observation, experience, research, and study. It's the same with writing anticorruption poems. The main requirement to be able to produce a good anticorruption poem is to explore ideas, thoughts, and references about the topic of anticorruption as many possible. These are the main points expected from students. An increase in anticorruption literacy competence in the process of writing poems is the main goal that is targeted to be mastered by students well.

Through a series of stages of learning, this goal can also be achieved by looking at the quality of poems written by students. There is an increase in the students’ ability to write poems which is marked by the sharpness of ideas, especially their ability to focus on a corruption problem. One of the corruption problems that is widely raised as a topic of poems is the case of Setya Novanto (SN).

Everybody knows SN with his cases, polemics, and all kinds of intrigues. It seems like there is no one in Indonesia who doesn't know him, including students. However, few students want to raise this problem in poems. Through the stimulus provided in the training, the students were also able to package it into interesting poems, like the poem "Lara Selalu Ada (Lara Always..."
There)" written by Putri Nur M. The poem focuses on the events when SN tried to avoid the legal bondage that threatened him. To avoid KPK, SN played several scenarios by pretending to be sick until the tragedy of crashing into an electric pole on the side of the road when he was about to head to KPK.

Pengakuan tak juga ia pertanggungjawabkan / lara selalu menjadi alasan / tipu daya selalu ia mainkan / hingga Fortuner ia korbankan
(Admitting, he was not responsible for / sickness is always a reason / deception he always plays / until Fortuner, he sacrifices)

The same focus is also shown in the poem "Setan Negara (Devil of Nation)" by Tasya A.D.N. SN's drama rounds of avoiding the legal process that ensnares him are described in the following verses of the poem.

Semua cerita telah dimainkan / drama empat babak mereka bilang / keluar masuk rumah sakit / kepala benjol memang terasa sakit
(All the stories have been played / the four-act drama they said / going in and out of the hospital / the head was indeed painful)

SN's case is seen not only from the play he performed, but also from the amount of money he corrupted, 72.5 B and 2.5 T. The number is also the target point that many students aim at, such as the poem "Setan Negara" by Tasya A.D.N. with the statement "72.5 Milyar dibayar dengan 15 tahun masa kurungan (72.5 billion is paid with 15 years of imprisonment)";

the poem "SN" by Regina M.P. with the statement "Namun kau menelan 72,5 Milyar hak kami (But you have taken 72.5 billion of our rights)";

the poem "Setya Novanto" by Rani Istiani with the statement "Lebih dari 2,5 triliun yang dikeruksi (More than 2.5 trillion corrupted)," and several other excerpts of poems. In addition, students also see the E-KTP case as an interesting thing from the SN figure that becomes the students' source of ideas in writing poems.

SN case is indeed the most widely used as a source of ideas for students in writing poems. This is understandable considering the SN case is quite unique and attracts a very big attention from the media. Therefore, it was not difficult for students to find references about SN corruption cases which were then written into poems.

In addition to the SN case, they also found other cases, such as the corruption case at Pertamina, like the poem "Minyak Mulia (Noble Oil)" written by Mega Pratiwi.

Minyak kita mereka sembunyikan / tuangan minyak mereka makan / hidup kita mereka mainkan
(Our oil they hide / the spill of oil they eat / our lives they play)

The excerpts of the poem above highlights the problem of corruption in Pertamina, which involves the ranks of the famous SOE (State Owned Enterprise) leaders. In this poem, the students look more at the consequences of corruption. It is stated at the beginning of the poem.

Wajah-wajah tak berdosa / menunduk penuh derita / merenung nasib berhias lara / jerit tangis menyedihkan / raungan-raungan memilukan / mengisi seluruh relung kehidupan
(Innocent faces / facing down miserably / contemplating the fate decorated with sickness / the sad cry of tears / the woeful roars / fill all the niches of life)

Another case raised by the students to be written as an anticorruption poem is corruption in the Qur’an procurement, as written by Ganis Mashita Aulia.

Hai pejabat tinggi negara / kau bekerja lingkup agama / mengapa bisa amnesia / pikirkan keberadaan Tuhan / Ingatlah keberadaan Tuhan
(Hi high state officials / you work in the scope of religion / why can you suffer from amnesia / think of the existence of God / Remember His existence)
The various topics of corruption put into the poem above show an increase in students' anticorruption literacy competencies. Literacy itself concentrates on reading and writing activities. Wildova [6] stated "Its main principle is literacy approach to initial reading and writing."

In the process of writing anticorruption poems, the students were required to use references from various media. After that, they put it into poems. The use of media to obtain information shows that young people's literacy about governance—including in relation to corruption—tends to be high.

The urge to write anticorruption poems is a strategic step to increase students' insights on corruption in Indonesia. They have probably been following the development of information about corruption cases from television or other media. However, by presenting the problem of corruption in poems, there will be a process of reflection, contemplation, and the deposition of deep feelings because poetry requires it. Thus, in addition to cognitive dimensions with increasing students' insights on corruption issues, this training of anticorruption poem writing is also an effort to instill anti-corruption attitudes or characters, which include honesty, caring, independence, discipline, responsibility, hard work, modesty, courage, and justice [7].

The measure to instill an anticorruption character through poems was once carried out by Ulya and Mujiyanto [8] towards junior high school students in Salatiga. From the process of writing poems, the characters of honesty, courage, sensitivity, and responsibility were instilled in them. The process of writing anticorruption poems at Boyolali Senior High Schools is inseparable from the content of the anticorruption character. In the writing process, there is learning about discipline (writing with a specified time limit), responsibility (taking responsibility for every word written), independence (writing poems by putting forward ideas and thoughts independently), and so on [16] [17].

This training of anti-corruption poem writing activity is also a concrete step taken in order to internalize anticorruption education in learning. Anticorruption education emphasizes the anticorruption character building in individual students [3]. The main objective of internalizing anticorruption education is that students can understand and apply anticorruption values in their daily lives. Wickberg [9] reinforces the importance of instilling efforts to prevent corrupt behavior in students as younger generation is the largest age group of the population in several countries. This provides reinforcement that the younger generation must be involved in efforts to change social problems, including the fight against corruption.

The emergence of the Puisi Menolak Korupsi (PMK / Poetry Against Corruption) movement commanded by Sosiawan Leak reinforces the belief that poetry learning has a great bargaining value in efforts to prevent corruption acts from an early age. By including anticorruption values in poetry learning, poetry has a broader dimension, not only for the needs of beauty and pleasure, but also for political-sociological dimensions as an inseparable part of the socio-political dynamics of a nation [10].

The role of poetry in the socio-political context has been shown by several studies. Poetry can be used as a powerful weapon to unite the nation [11]. In fact, protesting poems can also change a country's political system [12]. In Indonesia, we know the poet W.S. Rendra could shake up the dictatorship of the New Order government through his poetry. "They only have weapons, we have words," he said. [13]

4. CONCLUSIONS

From the activities described above, it can be concluded that poetry has quite a wide range in the context of human life, including social and political problems. From this research, it can
be concluded that (1) the internalization of anticorruption education values can be applied in the literary appreciation learning, particularly through the creativity of writing poems; (2) the internalization of the anticorruption education values in literary appreciation learning can increase the awareness and sensitivity of Surakarta City Senior High School students to the problem of corruption in Indonesia; (3) the internalization of the anticorruption education values can increase the ability of Surakarta City Senior High School students to write anticorruption poems.

REFERENCES


Nista Madya Utama, The Local Wisdom to Achieve Prosperity and Peace in the Digital Era

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Abstract. Cultural change that has triggered various problems in people's lives in the industrial revolution era 4.0 raises many problems, in order to overcome them, appropriate local wisdom is needed. This study was aimed at describing the main concept nista madya utama as a local wisdom for leaders and for world peace throughout the ages. The theory used was modern and hermeneutic philology theory. The method used in this study was descriptive method. The main concept of nista madya utama originates from Javanese local wisdom which means to abandon evil deeds, having high moral standard or in middle level for people with dissabilities. These concepts are very suitable for leaders, because the Javanese leader is like a king, so that controlling nista madya utama will have an impact on the peace of the people. This local wisdom applies throughout the ages in any era. So called because the concept of acting according to ability, avoiding bad deeds and doing virtue in life is a concept that can be a controller in any era. The main concept of nista madya utama is able to memayu hayuning bawana or maintain the safety of the earth and its contents and memayu hayuning family that is maintaining the integrity of the family.

Keywords: Nista Madya Utama, Local Wisdom, Digital Era

1. INTRODUCTION

Indonesia is currently experiencing a new round, namely the post-election round in the era of modern society. Besides that, the community is being denounced with digital facilities in life. This situation causes people to be easily influenced to do bad things. Machiavelly mentions that political life is clearly marked by the existence of power anarchy and moral decline in the relations of government of a country [1].

People are confused by various statements from officials and community leaders. Even people are tested for their maturity to be able to behave. Society is made resistant as well as Hobbes's philosophy which states that basically everyone will serve his own interests first and ignore the interests of others [1]. The confusing chaos is happening nowadays because among groups are more concerned with their interests than the interests of other groups or communities so that there is a mutual struggle for digital power to be able to win the sympathy of the community.

In that position, power becomes the field to reach office and property which sometimes uses methods that show other interests. In this case the desire to achieve something becomes wild without being aware of the nature of life that must maintain harmony. The role of religious leaders, religious teachers and pastors is very big to be able to make people aware
that they are not excessive and return to normal lines. Even the condition of the community seems to be a trigger for some people to be industrious to worship to calm themselves and return to their shari'a.

Javanese society as a very old cultural community [2] is a community that has a wealth of local wisdom. Local wisdom is powerful enough to make the Javanese community resistant to various suffering of colonialism, politics of divide et impera, and the overthrow of democracy. History writes that the Javanese people will experience a deranged era. This was stated in the Jayabaya Term forecast. At that time it was mentioned that all bad behaviors carried out by humans even mentioned people who did not follow to do bad things, then he would not benefit. In Javanese society even life's irregularities are referred to as crazy ages [3].

To overcome the enormous conditions of cultural change, one of the things that can be used as a moral and social controller is local wisdom. That is because local wisdom is a cultural result. An ancestral heritage is a source of traditional knowledge and virtues that ancestors have done in their time. Local wisdom contains moral teachings in order to have self-control over improper behavior.

One of Javanese local wisdom that is quite well known is the moral teaching that became the view of life of leaders in the past. The concept is hereditary taught by kings to their descent. The concept is divided into nista, madya and utama. This concept evolved from thinking which was later discovered orally from generation to generation. Therefore, this concept is often included as tradition and folklore. Folklore is a hereditary habit produced by certain groups of people [4].

Folklore is distinguished by verbal (oral), semi-verbal, non-verbal. The folklores which are included in oral folklore are those which spread orally and are found in oral form [4]. Oral folklore develops from oral stories that are purely oral or can also be written literatures which are then passed down orally from generation to generation so that they experience considerable variation. Therefore, the main concept of civil society which is the result of verbal folklore is actually the work of Javanese literature. Javanese literary works which contain this concept develop and experience meaning according to the mimetic recipient of this concept. The main concept of nista madya utama becomes a concept which is at the same time a view of life in Javanese culture which contains a role as a balancer of life while also containing behavior.

Based on this understanding, it appears that the main concept of nista madya utama originates from Javanese local wisdom that is important for people's lives, especially for a leader. This concept contains values which develop into traditional expressions which are sub-concepts of the nista madya utama. Cultural changes that cause various household and community problems.

If this concept is implemented in a row of government and household leadership, it will be able to control the turmoil of cultural change. As a result, the situation becomes more conducive, and peaceful. The concept of nista madya utama as part of Javanese local wisdom is as the control of individual moral. This is then considered effective as moral teachings that are controlling actions.

2. RESEARCH METHOD

The main concept of nista madya utama in this paper is based on Javanese literary text entitled Serat Aji Pamasa and Serat Wulang P.B. IX. Serat Aji Pamasa is written by the famous one, R. Ng. Ranggawarsita. While Serat Wulang P.B IX are literary works consisting of various serats which are the work of Paku Buwana IX. The main data source of the main
concept of *nista madya utama* described is Wulang P. B IX in the form of manuscripts. The modern philological theory was used to analyze the manuscripts while hermeneutics was used to analyze the meaning contained in. The method used was modern and descriptive philology method. The modern method of philology was done by transliteration and translation.

3. RESULT AND DISCUSSION

The concept of *nista, madya,* and *utama* is the teaching contained in Serat Nitipraja. Serat Nitipraja is the work of Sultan Agung. Therefore, the view of the *nista madya utama* is the teaching developed by Sultan Agung. Besides that, this teaching also found in Serat Aji Pamasa by R.Ng Ranggawarsita and in Cetha Literature. Serat Nitipraja has the same text with Serat Niti Sruti and Jayabaya [5]. The main concept of *nista madya utama* is also explained in Serat Wulang P.B. IX and become a life view of Susuhunan Paku Buwana IX. Below is a description of these concepts.

3.1 The concepts of Nista

*Nista* means low, trivial for behavior [6]. Mischief is a very bad act, even religious prohibition. *Nista* deeds are despicable acts [7]. In Serat Wulang by P.B. IX, mentioned an act of contempt which is when a woman or *estri* turns to another man. Likewise the actions of women who are dishonest, lying, not accepting sincerely their husbands’ giving, often angry, not filial, brave, not appreciative, and presumptuous to their husbands are the examples of despicable actions (Serat Wulang, pupuh 38, verse 1-7). Above are *nista* concepts for a woman who is married.

Paku Buwana IX states that people who continue to commit abusive acts will eventually find it difficult to distinguish between despicable and non-despicable actions (Serat Wulang P.B. IX, pupuh 44, verse 2). In Serat Nitipraja, it is stated that nista acts are actions that harm other people, the community, or the people in a country [8].

In government environment, it is detrimental to the people, denying the mandate, expecting something to be done not because of their responsibility, but because they want to get profits and wages. Further mentioned in Serat Aji Pamasa that if a king has the nature of wanting to own property belonging to the people or retainer, even if by buying. Then if the owner is not happy, the intention should be undone [8].

In Cetha Literature, it is stated that the character of Rama teaches Bharata that someone in evil deeds are always worried in all things, has not firm in mind, put prejudice on relatives and officials, government and always have doubt [9]. *Nista* actions are human actions that want to have the rights of others in a wrong way. Greedy and lustful attitude to have something by endanger others is an act of *nista*. The insulting concept for the servants of the state was conveyed by Ajar Surabasata to his son named Sasana.

The concept of *nista* is caused by the attitude or wishy-washy plan, *bandha sumitra* or other people's property, rules of regulation or complaining of other people's ugliness, makoleh ken awak or personal selfishness, *sakutha batin* which is in the mind feeling the king's trust or leader, datan *anetepi* or disobey, and *iren-renran* or jealous envy [10].

In the text of Serat Wulang P.B. IX stated that living humans are welcome to choose. Humans can choose to do virtue or evil. Signs of goodness and meanness are arranged and written in the books. As for what needs to be avoided is to do a lot of *nista* behaviors. *Nista* behavior is low behavior and can cause a variety of adverse consequences as stated in the text excerpt of Serat Wulang P.B. IX, pupuh 38, verse 2 as below.
3.2 Concepts of Madya

The definition of madya is middle or medium. Madya as part of the main concept of nista madya utama which means being in the middle or the right one. The madya concept is a concept whose implications are in the form of non-deviant actions, in this case following the norms, rules, and legislation. In everyday life, the concept of madya is identical to carrying out orders from superiors, can curb lust, not act badly, and does not have the intention to harm and make other people lose. Likewise, the madya concept leads to the giving of things and obligations in the context of their responsibilities. Madya deed is the act of avoiding evil deeds. Madya or middle nature is a trait that is in the middle between the nista and the utama. Intermediate behavior is behavior as it is.

In Serat Aji Pamasa, it is stated that if a king has a generous nature, then there are people who are deficient to come to the king to ask for help, then the king is obliged to provide sufficient funds to meet their needs. The king could have refused the request if he felt the king had spent too much money. If there is someone who presents valuable items to the king, then the king is obliged to provide valuable rewards as a substitute. In this case the intermediate nature is the nature that carefully considers everything well. The middle concept for the servants of the state is delivered by Ajar Surabasata to his son named the Sasana. According to him the cause of the emergence of madya act is taberi or diligent, anggugu or obedience, and mituhu or heed. Likewise can be guided or can be responsive to problems.

The madya concept is almost the same as the concept of narima ing pandum which is accepting what is, wedi ing pepaco or fear of prohibition, bisa angon ing wahyaning mangsakala or can adjust according to situations and conditions [10]. This madya concept is a concept that shows the local wisdom of Javanese people, where there is flexibility in behaving in life. This middle attitude, it shows the teachings that a person must be able to measure himself, no need to overdo it. People who cannot measure their own abilities and are too excessive aiming for praise. This person can be called a blaba wuda or someone who does not think of abilities so that all his possessions are given to others. As a result, he himself suffers from lack or even no ability at all. This madya concept is also relevant to the concept of caution.

3.3 Concepts of Utama

The concept of Utama is the concept that leads to the main actions or very good level of act. These actions will make other people happy. The utama action requires efforts that are more than just intermediate actions in order to provide more benefits to the community. The actions of utama are usually actions that are followed by the desire to do good and do service so that the community is avoided from the suffering situation. The actions usually require sacrifice. The action is seen in people who sincerely want to share for others, the poor, orphans and the people in general who suffer. The concept of utama is part of the nista madya utama concept of civil society in Serat Wulang P.B. IX emphasized that the king would take the lead in carrying out his obligations and life. This can be seen in the quote text Serat Wulang pupuh 4 verse 15 below.
Dadiya jayeng jaya nung/ wenang amengku mumpuni/ mring manungsa kangi widada/ darsaneng praja utami/ mulus tulusa utama/ sedyane ingkang marsudi//

Be a superior person/ who has great power/ in sustainable Javanese land/ as an example of the superior/ flawless government/ such desires are expected//

In the text, it is stated that the main human being is king, where the king has great power. In the government there are no gaps and vices that the people live in a safe, peaceful and peaceful life. It is stated that parents or ancestors taught examples from their ancestors which could be classified as middle and primary actions. As in the quote Serat Wulang pupuh 20 verse 2.

Rama ibu/ ambabar tuladanipun/ leluhur ing kuna/ kangi nista madya utami/ sayogyane piniliha kangi utama//
Mother and father/ tell the story of the example/ the ancestors in ancient times/ about the nista madya and utama/ should choose the utama one//

In the text, it appears that the kings should choose the utama actions in order to carry out their duties. The utama concept leads a king to have a virtuous nature to take it like one who has a sincere, sincere feeling, likes to give funds or alms to others. For people who undergo the main practice, will make the heart to be holy, clean, firm and steadfast in its establishment. To take the utama action is not easy. The person must not be easily shaken up, able to distinguish lies, act wisely, not harm other parties, be humble, not arrogant, gentle and always want to increase knowledge. The utama attitude is also shown by the ambeg paramarta attitude so that it will be patient and compassionate. And give forgiveness to those who have been guilty of him [10].

In everyday life the utama attitude is a commendable attitude. It is stated that the utama attitude comes from the tranquility of the mind. For a servant of the state, there are 7 utama attitudes that must be done so that the work is of prime value, namely (1) temen or sincerity, (2) geni or economical, (3) nastiti or careful, (4) ngati-ati or being careful, (5) angrawruhi or give knowledge and provide explanations if other people do not know, (6) santosan ing kalbu or heartiness, and (7) mantepe or steady. The concept was conveyed by Ajar Sarabasata to his son Sang Sasana [10]. The utama characteristic is the characteristic that is an example for employees. This can be seen in Serat Wulang P.B. IX pupuh 33 verse 3, as below.

Kongas budine tan angas/ ngulama adoh mring melik/ yaik mantri prawira/ dadi tuladhaning mantri/ kangi seja mamrih becik/ mangkono labuhanipun/ sumingkir mring kanistan/ angayunaken utami/ mardi basa basukaning saniswara/

Very well-known behavior that is not only limited to mere talk and not a coward/ good and not jealous/ so employees who have the utama character/ become an example for other employees / who intend to have the main traits/ stay away from bad behavior/ expect virtue for everything that is utama //
In the text, it is shown that the utama behavior refers to people who are not only good at talking but also good at doing things. The person is not a coward, in his heart there is never jealousy. The utama employee will usually be a role model for other employees. Likewise the utama nature must be able to defeat the act of contempt. In his behavior, he must look for everything in the first place. In royal ethics the utama action is to prioritize God's interests from personal interests. Similarly, the person did not violate the king's prohibition or illahiyyah law. When compared with madya actions, the madya action is more to set aside personal interests and prioritize common interests. Not violating state rules. While the act of nista is an act that should not be done. This madya concept will be very good if done by people who have the ability, that is a person with a high social class. This means that the person has the freedom of funds so that those people will easily be able to spend some of their wealth to help others / this action is the utama action associated with giving to others.

3.4 The concept of Nista Madya Utama, Javanese local wisdom for leaders

The concept of nista madya utama was originally developed as local wisdom which was used as advice to a leader in order to lead well and the people to be peaceful and peaceful. Likewise, this local wisdom is the fruit of the thought of the position of the king as the ruler on earth or the King God. Deity of the king is one concept that originates from the understanding of the king is khalifatullah. Khalifatullah is the vicegerent of Allah. Khalifah or khalafah comes from the word khallaf which means behind the stage, leaving something behind or something that occupies something else [9].

The concept of a king deity is a concept that views the position of the king as the position of a god or the incarnation of a god. He has enormous power, supernatural power, and responsibility for mankind. This concept comes from the concept of Javanese Hinduism. According to Lekkerkerker, what is seen in the titles of kings such as Wisnu Wardhana is a title for Erlangga. After the arrival of Islam these titles changed to Islamic titles, such as khalifatullah, Sultan, and Sunan [11].

This concept is directed at the attitude of the people towards the king, where the king becomes the most feared person, is heard. Even in the context of Javanese society there is an attitude of worship that is revealed at the time of facing the king. The concept of king deity is a concept that originates from pre-Hindu-Buddhist cultural syncretism [11].

Furthermore, this concept was carried away and influential in Islamic culture which acculturated Javanese spiritual culture [12]. The concept appears in the ways of mentioning the king with titles that show the highest, the most powerful on earth such as the mention of "Gusti ingkang ratu" as the highest designation for the king who later called the call "Gusti". The concept of supreme mastery is seen in the mention of God, namely "Gusti Allah". In the mention, there seems to be a desire to put the king as the highest ruler in the world.

In the Serat Wulang P.B text. IX Pupuh 6 verse 11, there is a mention of the king with "Sampeyan Dalem ingkang Sinuhun Kanjeng Susuhunan Pakubuwana IX". From the text it can be seen that the mention of "sampeyan dalem" is the mention of the king. In the mention of the king of Java there is also the mention of "Ingkang Sinuhun Kanjeng Susuhunan Senopati ing Ngalaga Ngabdurrahman Sayidin Panatagama". The word "sayid" is a term for Arabs descended from the Prophet Muhammad [7]. "Susuhunan" is the term king of Surakarta, which means worship. Furthermore, the meaning and title are "the noble offerings of the senopati of war, Ngabdurrahman, which is the security of the Prophet Muhammad as a religious administrator".

The Javanese have the phrase "mengko sira genti ingsung" which means you will be my successor. This was later interpreted as "khalifah" [13]. The title "Susuhunan Panembahan
Senopati ing Ngalaga Ngabdurrahman Sayidin Panatagama" is a title given to the king in Kasunanan Surakarta after the Giyanti agreement [14]. The title gives the meaning that in the Javanese sunan community or king is the khalifatullah fir ardi who is tasked to memayu hayuning bawana or the king has the duty to maintain the preservation of the earth as it is.

In the Surakarta Kasunanan Palace with the character of the Keraton Mataram Islam which is concentric, the position of the king or sunan is at the peak of the sacred hierarchy which creates harmony. Sunan in the view of traditional bureaucracy is the center of the world which occupies the top of the hierarchy of the palace community. In this case, sunan is the same as deity in Hindu and Buddhist mythology, therefore sunan is the same as deity. In the tradition of the Surakarta Keraton community, sunan is the head of state and government who concurrently heads of religion. Sunan is a judge and prosecutor, so the title used is "Sampeyan Dalem Ingkang Sinuhun Kanjeng Susuhunan Pakubuwana Senopati Ing Ngalaga Abdurrahman Sayidin Panatagama".

The meaning of the word sunan is the first person to be respected in the palace and sunan to be the center of world life. Another term is Pakubuwana. Besides that sunan is the supreme commander or senopati ing ngalaga and trustworthy bearer of the establishment of Islamic law or called sayid panatagama [14].

The position of such a high king in Javanese society shows that local wisdom was created by ancestors on earth. The nista madya utama is local wisdom directed at kings, leaders to overcome the natural problems of the Java problem.

3.5 Nista Madya Utama and World Peace throughout Times

Nista madya utama is local wisdom which was originally intended for kings and leaders. The king and the Javanese leader were expected to be able to practice the main concept of civil society. The king of Java was the king's god, who held the control of the people and nature. So the intelligence of the Javanese appears in the main moral doctrine of morality. This intelligence can be explained from the opinion that who controls the structure, it is he who regulates culture [15]. The culture expected from the main civil service concept is described as below.

3.5.1 Memayu Hayuning Bawana

If the leader has the attitude to be able to understand and carry out the concept of nista madya utama, then nature will be protected from damage and digital drunken conditions, so that harmony will occur in the world. The concept of nista madya utama contains the statement that humans are forbidden to do evil actions both in their religious life and social life. Nista actions in religious life are acts of humans who do not carry out their religious obligations, do not acknowledge their faith, and violate religious restrictions. For that humans are required to do virtue.

Utama actions is more than normal. More action on the spiritual life is an act of humans who are conscious of wanting to reach the love of God. For that ritual acts not only do the obligatory ones, but also all that are sunnah. Likewise, to be able to perform virtue, it is very good self-control. With self-control, humans do not slip into actions to harm others, use the rights of others even if only slightly, violate religious and social rules and are strong, firm and not shaken by temptation. The utama action is taken after humans can overcome the temptation to do evil and realize their responsibilities as God's creatures in the world, so they can divide their time to help others, social activities and environmental preservation.
The description of the above virtues is given to the king or leader who has the carrying capacity of physical strength, knowledge, skills and economy, and the environment. However, it will be different if the king or leader has a deficiency in the carrying capacity. A king who lives in a socio-political situation and a work environment that does not support it will be difficult to take the utama action, so it is better to choose madya concept in leadership.

Likewise, if there are economic limitations, the utama actions related to the funds will be limited so that they will move in the madya concept area. While leaders who have limited ability, skill, and knowledge will be safer if they move in the madya concept area although it is possible that he will take the utama action in the utama concept in the field of funding.

Based on the description, the concept of a good leader is a leader who does not take action, preferring the madya concept and the utama one. Such a concept will be able to build memayu hayuning bawana or preserve nature and its soil. That is considering that the power of the Javanese kings, especially the kings of Islamic Mataram to their descendants, even the concept was understood by the Javanese community as the great binathara, which is of the great nature like a god.

The concept is also understood by the people when looking at leaders as owners of everything, both property and human beings. Therefore, against the king's wishes, the people will be able to answer “ndherek kersa dalem” or follow your will [16]. Such great power is said to be the authority of “wisesa ing sanagari”, which means having the highest authority throughout the country [17]. In the world of great powers of power it is described as "gung binathara, bau dhendha ny ahrawati" or as big as the power of a law-keeping deity and ruler of the world [17]. Therefore the main concept of mid-life for a king or leader will be able to make progress and world peace. Guarding in Javanese culture is called the term "memayu hayuning bawana". In this digital era, people think more individually, selfishly and use energy and materials that are not environmentally friendly. With this main concept of madya, leaders will be able to call for action with the nista madya utama local wisdom by acting first.

3.5.2 Memayu Hayuning Kaluwarga

The notion of memayu hayuning kaluwarga is to maintain security, peace and tranquility so that a family is created which in terms of Islam. A family that maintains calm, tranquility and peace between family members who are referred to as sakinah families. Furthermore, the families who are mawadah are families who love each other and love each other among their family members. Besides that there are also family terms that are Rahmah. Rahmah means forgiveness of mercy, sustenance, and grace. This means that families who get grace from God because the family is awake in love and trust [18].

4. CONCLUSION

The nista madya utama is a flexible concept applied. On the one hand it can be applied to leaders to their families or individuals. Therefore this concept is a concept of local wisdom which is the basis of the view to achieve a peaceful life. In memayu hayuning kaluwarga concept, family members should not act in contempt such as having an affair, not being straightforward between family members, ignoring love of family, not respecting other family members, not carrying out obligations, depriving other family members of their rights, envy and jealousy all of which will cause the family to feel uneasy that there will not be a family that is sure to be sakinah mawadah warahmah. In this case the head of the family cannot maintain the concept of memayu hayuning kaluwarga.
REFERENCES

Environmental Literacy for Elementary Students
Based on Sundanese Local Wisdom

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Abstract. Environmental education aims at making students to have environmental literacy. Student with environmental literacy will be able to behave respectfully and be environmentally responsible. This study examines comprehensively about environmental literacy in the classroom learning based on Sundanese Local Wisdom through literature method. This research resulted in a basic paradigmatic view of the local wisdom of Sundanese people drawn from the concept of life of the Kanekes community. The basic ideology of the Kanekes community connects the environment with human life. "Natural balance" becomes the main pioneer in the survival of the Kanekes community. Customary local wisdom, a social and cultural condition in which the repertoire of cultural values is contained which respects and is adaptive to the surrounding environment, and is arranged in a strict order of the customs of a society. Although often considered ancient, the values they teach are still the best way to preserve the environment in post-modern times.

Keywords: Environmental, Literacy, Local Wisdom, Sundanese, Elementary

1. INTRODUCTION

The global community initiated environmental education through UNESCO in 1977 at a conference that discussed the environment. The conference was attended by 265 delegates and 65 observers from various countries, and issued the Tbilisi Declaration, which one of its mandates was environmental education for all circles and all levels of education, both formal and non-formal. Since then, environmental education has begun to be integrated into school curricula. The conceptualization of environmental education is currently rooted in the movements of the late 19th and early 20th centuries relating to nature, conservation and contextual education [1].

The target of environmental education is developing human awareness and concern for the environment and its problems, developing knowledge of the human environment, skills,
attitudes, motivations, and commitment to work both individually and collectively as a solution to prevention efforts. Environmental education also aims to create human beings with environmental literacy skills who know what is good for the environment and know how to treat it [2]. These literacy skills are characterized by four important things, such as high comprehension ability, critical thinking skills, the ability to collaborate and communicate, and critical thinking skills [3].

The concept of literacy dynamically encounter many numerous developments and changes. Literacy was used limitidly in the areas of communication and language skills such as reading, writing, listening and speaking. Currently, although reading and writing are as basic literacy that must be mastered, but also the other types of literacy need to be considered is cultural literacy [3]. One significant importance indicator of cultural literacy is children's understanding of environmental literacy.

The concept of literacy Since 1990, a number of environmental literacy frameworks have been published, which is the main objective of UNESCO in dealing with environmental literacy concerning awareness, knowledge. Cognitive skills, attitudes and behavior of a person towards the environment [3]. Since then, instruments have been developed as a tool for assessing environmental literacy. In addition, the North American Environmental Education Association (NAAEE) publishes Guidelines for improving Environmental Education.

Referring to the UNESCO literacy framework, the Minister of Environment and the Minister of Education issued a joint decree No. Kep.07 / MenLH / 06/2005 and No. 05 / VI / KB / 2005 concerning guidance and development of environmental education in schools. This decree underlines that environmental education is carried out in an integrated manner with existing subjects, as a follow-up to the program of “beautiful environmental schools”. The aim is to build the foundation of environmental education earlier, equip young people with an understanding of the environment and educate students to behave caring about the environment.

Early environmental education of elementary school students can be implemented non-formally, starting with habituation in their families. Formal access to environmental education is constructed by integrating it into learning at school. Integration of environmental education in thematic learning corresponds to the basic paradigm of the 2013 curriculum. In elementary school student learning, thematic is an ideal concept to make learning meaningful, linear with cognitive development in elementary school children, which is in the concrete operational stage. In addition, the essence of integrated thematic learning learns various kinds of learning material that are united in one theme so that they are able to integrate and touch their cognitive, affective and psychomotor dimensions [5]. At that stage, elementary school students learn to connect what he / she sees, reads, and feels comprehensively, so that environmental education is not just a discourse, but internalized into students, which is called environmental literacy.

Environmental literacy can simply be interpreted as environmental literate, a person who has knowledge, attitudes, skills, and behaviors that support the environment [4]. In addition, Holweg stated that the knowledge component includes one's knowledge of: 1) physical and ecological systems, 2) social, cultural and political systems, 3) environmental problems, 4) solutions to environmental problems, and 4) community participation in developing action plans solving environmental problems. For this meaning, elementary school children are taught about environmental literacy from an early age associated with the local ecology of each region, so learning becomes meaningful [1].

According to Hartoyo [5], the knowledge of local ecology consists of: (1) practical knowledge about nature faced by local communities: and (2) supernatural knowledge concerning subjective cultural and world values which often influence values people against something. This can be observed from the knowledge of explanations, for example explanations
relating to ecological processes, and from depicting knowledge, for example a description of the various components of the ecosystem, what they are, how their number and distribution. While supernatural knowledge can be observed by paying attention to the basic forms of rules, norms, values produced by culture, religion and morals. The existence of sociocultural values is important because this greatly influences the decisions of local communities to take part in natural resource management and environmental sustainability.

Anthropologically, since its inception, humans developed and were able to adapt to the surrounding natural environment because they have a system of reason and a system of instincts or instincts that are able to capture natural phenomena and react adaptively so as to create "culture" as a "system of adaptation" that they create in relation maintain the existence of relations with the surrounding nature [6]. The concept that humans are closely related to and culture is known as the relation of cultural triangulation. Humans create their culture to cope with situations that occur in their natural environment, or vice versa, nature shapes the culture of humans who live in that natural environment [7].

Culture or ethnicity is a national asset that must be preserved because it balances the development of the times so that people do not let go of their ethnic culture and national identity [9]. There is no exception of the Sundanese community, which includes ethnic or Sundanese people, is a part of other ethnic communities living in Nusantara. Harsojo, as quoted by Koentjaraningrat [8], said that, in terms of cultural anthropology, Sundanese people are people who have used Sundanese languages and dialects as their mother tongue and dialect in everyday conversation. These groups are people who live in Tanah Pasundan or Tatar Sunda (now known as West Java and Banten). According to Koesoemadinata, Sundanese people are people who love mountains. This is evidenced by more life in the mountains and management of mountainous areas as agricultural and livestock land. Based on the contours of the mountains or mountains, the livelihoods of the Sundanese people in the past were known as "farming" communities, both those who settled permanently and shifted cultivators. The existence of these farming communities is still often found in several "indigenous communities" that live in various mountainous areas in West Java and Banten, such as the indigenous Baduy community in Kanekes or the Kampung Naga indigenous people in Tasikmalaya.

Based on the description mentioned, this can be formulated that the purpose of this paper is to describe comprehensively the environmental literacy of elementary school students associated with the local wisdom of Sundanese people taken from the perspective of the life of the old Sundanese people. The emphasis on the context of "Sundanese local wisdom" in this article is focused on indigenous local wisdom, which is a social and cultural condition that contains a repertoire of cultural values that respect and adapt to the environment, and are constantly arranged in a customary order a community (Sundanese indigenous people). Although this article talks about "customs", this does not always have to be associated with indigenous people, because definitively, "customs" are habits that have been established in people's lives so that they become a "social culture" that applies in a community.

2. RESEARCH METHOD

This research uses a systematic literature review method presented by Nightingale, a systematic literature review often abbreviated as SLR that identifies, evaluates, and interprets all findings on a research topic. In general, the stages of conducting an SLR consist of 3 major parts: Planning, Conducting and Reporting. The details of each step are as shown below.
3. RESULTS AND DISCUSSION

3.1 Environmental Literacy

Environmental literacy can simply be interpreted as environmental literate, that is having knowledge, attitudes, skills, and behaviors that support the environment [1]. Hollweg et al. [1] states that the components of knowledge include one's knowledge of: 1) physical and ecological systems, 2) social, cultural and political systems, 3) environmental problems, 4) solutions to environmental problems, and 5) community participation in compiling environmental problem solving action plans. The second sub-component indicates that the concept of environmental literacy has basically accommodated the socio-cultural system adopted by the community. This is logical because the environmentally literate society is able to explore the role of culture, social systems, and politics in managing the environment for quality and sustainable life (Cortese, 1990). In addition, Hollweg et al., [1] explained that the attitude component describes a person's sensitivity and response to environmental problems. Components of skills describe a person's ability to take action against environmental problems, while the behavioral component shows involvement and habits as individuals or groups to try to solve current environmental problems and prevent the rise of new problems.

There are 3 levels of environmental literacy, they are nominally environmentally literate, functionally environmentally literate, and operationally environmentally literate [4]. Nominally environmentally literate indicates that someone is only able to recognize the basics of terms in communicating about the environment. People at this stage are developing their concern and sensitivity to the environment. In addition, they also still have very simple knowledge about natural system work and the influence and interaction between natural systems and social systems. Functionally environmentally literate indicates a person has a broader knowledge and understanding between social systems and natural systems. The people at this stage care about the negative interactions between the two systems and have begun to develop skills to analyze, synthesize, and evaluate information from primary and secondary sources. Operationally environmentally literate indicates someone who has exceeded the previous level in knowledge and understanding of the environment. People at this stage have been able to play an active and responsible role in efforts to preserve the environment. In addition, Roth [4] states that in
developing the operationally environmental literate stage, a strong and transdisciplinary collaboration between families, social communities, media, religious organizations, and educational institutions is absolutely necessary.

In education, environmental literacy can be formulated in soft skills and hard skills. The UK National Curriculum Council (NCC) states the formulation includes:

a) knowledge, which is the basis of information for building awareness and environmental preservation including knowledge and understanding;

b) skills, which are related to communication skills, problem solving, seeking information about matters relating to the environment;

c) attitude, including the ability to appreciate, openness and tolerance with matters relating to the environment.

It can be concluded that, basically, the main competency or component of an environmental literate elementary student include three context, they are knowledge, skills, and attitude in accordance to their level of education.

3.2 Environmental Literacy Based on Sundanese Local Wisdom

The Kanekes, like other Sundanese, have the view that the natural environment is not something to be subdued, but must be respected, preserved, and maintained. The point is that the attitude of the Sundanese people in relation to nature is more adaptive to nature. This can be seen in terms of their farming methods which are limited by traditional belief traditions in the form of offerings, sacrifice of animals, or objects used to overcome life problems that are considered or trusted because of the aspect of relations with nature [9]. The attachment of humans or Sundanese people to the natural environment positions humans "as if they are submissive" to nature, but that is not the concept that actually exists. The fact is that Sundanese people, who are generally farmers, must adapt to nature so that indirectly nature also shapes the mentality of Sundanese people (ancient Sundanese farmers). This was said by Koentjaraningrat [10], that Indonesian peasant communities live in harmony with nature as a conception that is prevalent in the mentality of Indonesian farmers.

The sacred forest area of the Baduy community in Kanekes Village, South Banten, is the most sacred and protected area by the Baduy people. This is inseparable from the animist belief system adopted by the Baduy community, Sunda Wiwitan. The essence of the trust is indicated by the absolute customary provisions which are also called pikukuh (customary rules) with the concept of not having any slight changes or without any changes that sound the bridge is cut, the cottage holds a connection, which means that the length should not be cut, short may be connected. Literally, the meaning of pikukuh is "not changing something" or "accepting what is given".

Customs, culture, and traditions still color the lives of the Baduy people. There are three main things that color their daily lives, they are a simple attitude of life, friendly to nature, and a spirit of independence. Simplicity and simplicity is a point of charm that is attached to the Baduy community. Until now, the Baduy community is still trying to survive in its simplicity amid the strong modernization in all aspects. For them, simplicity is not a deficiency or inability because in general, they already have the concept and practice of nature conservation. For example, they are very concerned about forest safety. This they did because they were well aware that maintaining the forest would preserve the sustainability of their fields.

Despite always having a positive impact, interactions between humans and their environment sometimes cause negative impacts, such as disasters, catastrophes, and other losses. In such conditions, local wisdom owned by the community can minimize the negative
impacts that exist. This happened to the Baduy community. Their customs to follow, carry out, and believe that the ancestors of ancestors carried out for generations, consciously or unconsciously, directly or indirectly, have a major role in environmental preservation, thereby minimizing the potential for disasters.

Alignment of Sundanese people or Sundanese people with the surrounding environment, either directly or indirectly, forms a mentality or character that is "in accordance" with nature and the surrounding environment. This is contained in stories of folklore, proverbs or parables that are full of life guidance and the names of people who take names and terms of nature. In other words, nature for Sundanese people is not only viewed from the "economic" side to fulfill their life and life needs, but in terms of literature, nature is often described as a symbol of human life, ethics and aesthetics. Nature is used as a place of presupposition, formulation for human nature and behavior, through expressions in comparative languages, chirps or metaphors. Through this form of language we can find out the richness of the flora and fauna of the natural environment of the Sundanese people.

The position and self-awareness of Sundanese people in interpreting Nature, begins with the awareness that in humans there are natural elements in the form of water, wind, fire, earth and light which are actually the same as natural elements that exist in nature. The existence of trust and awareness in harmonizing with nature is at least a form of attitude and character in which Sundanese humans will not make nature as an exploitation material. Efforts to maintain a balance between "jagat alit" (human self) with "jagat ageung" (nature and its contents) on one side is also a manifestation of religiosity of Sundanese people as "Holy beings" or beings originating from the "kahiyangan" chastity. As Sundanese (Sunda means clean, holy, beautiful, good), they have the task of "managing and perfecting" nature and its contents in relation to dealing with other humans of different cultures.

The next is related to the meaning of trust in "uga" in the relationship of human existence to the natural environment. As an agrarian society that is very familiar with nature or its environment, Sundanese agrarian societies recognize "Uga" as a symbolic relationship between humans and their nature. "Uga", for Sundanese people, is one form of disclosure of anticipatory predictions from the generation of karuhun to be guided by future events [11]. The phrase is revealed in words that show the connection with the surrounding natural environment both with water, land, trees, forests, mountains and various names of places or other landscapes around it.

Some example of "uga" in Sundanese customs related to the prediction of human existence with nature is shown as follows:

Uga Bandung : “Sunda nanjung, lamun nu pundung ti Bandung ka Cikapundung geus balik deui”.
Uga Galunggung : “Sunda nanjung lamun pulung turun ti Galunggung”
Uga Kawasen : “Urang kudu peperangan, dina keur nyieun jalan tengah di Gunung Kendeng, maung ngembang dadap di cai buhaya ngembang kaso. Dina kuer peperangan kade kudu bareng jeung kolot urang ulah hareup teuing bisa kaleye, ulah tukang teuing bisa katinggaleun”

Some of the "uga" expressions above mention a number of regional names (for example, Bandung) and landscape names (eg, Mount Galunggung). This indicates that the Sundanese people interpret the area, land or territory of a landscape not as a means of production or a place of residence, but is something or a place that is sacred or sanctified. This also shows that there is an attachment between humans and nature, which in turn is often carried out in respect of
nature and its contents in the form of ceremonial traditions, as a manifestation of cultured human expression (means; a man of noble character).

### 3.3 Literacy Implementation in Sundanese Local Wisdom Environment for Elementary School

However, there are still many people living in unhealthy and polluted environment as well as land dispute. Community for Environment of West Java states that this largest province on population in Indonesia has 12 environmental cases consisting of environmental damage and pollution, conflict of land dispute, natural disaster, and large scale infrastructure development. Those cases must be handled as soon as possible. According to Disaster Management Agency of West Java, in 2018 there were 1,399 environmental disasters consisting of 425 landslides, 416 forest fires, 260 tornados, 123 floods, 141 forest and plantation fires, 5 tidal waves, and 2 earthquakes. This is terrible as Sundaneses are well known for their harmony to the nature. That is why literacy of environment needs to be developed as early as possible; one way to be used is School Literacy Campaign.

School Literacy Campaign which was launched since 2015 by The Indonesia’s Ministry of Education and Culture developed based on nine priority purpose (nawacita) about the responsibility of The Ministry of Education and Culture [15]. The priority goals related to education are Goals number 5, 6, 8, and 9. It is stated; (5) developing the quality of the Indonesian Society; (6) increasing human productivity and competitiveness globally so that Indonesia can rise as other countries in Asia (8) Developing the nation’s Character Revolution; (9) strengthening unity and social restoration of Indonesia. The environment literacy campaign in Elementary School should be developed in three phases, such as; habituation, development and learning [16].

Habituation of environment literacy is the earliest phase, where the emphasis is on the reading culture as habit. The core is habituation of school literacy ecosystem so that the students can become long life learner [16]. The implementation is by providing learning sources about how to conserve environment suitable with the local wisdom of Sundanese, providing environment enriched with literacy for example, school library, classroom reading corner, book zone, school activity unit, and school farm with the theme of environment conservation relevant to local wisdom of Sundanese.

Environment literacy through development of environmental education which is the key to prepare students with knowledge, skill, value and affection of caring environmental so that they can participate actively in solving environmental problems [17]. School, as learning site, can be utilized as media of character development of caring environment effectively. The role of the school as place for playing and learning can help students to understand the impact of human behavior on earth and become place of human living sustainably. Ironically, various environmental problems cannot be solved showed that education of living environment does not effectively build human character to conserve the environment. Therefore, alternative solutions are needed to solve those problems.

One of the implementation forms of environmental living-based education can be implemented and programmed at school is Eco School. Eco School program is an international program objected to improve the students’ environmental literacy. The appearance of Eco School started from the people consciousness to increase the environmental quality. Eco School can adapt the program to fulfill students’ priority in case of local area [18]. It is clear that, Eco School can be integrated with the development of environmental education through the program
planning of adiwiyata. Through this program, all school society are expected to be involved in school activities toward healthy environment and to prevent negative environment.

There are five benefits joining Adiwiyata, such as; 1) promoting the acceleration achievement of 8 national standards of education as written in President’s Decree Number 19 in 2006 on National Standard of Education, 2) increasing the efficiency of the school operational spending through economization and reduction of consuming various energy sources, 3) creating togetherness among the school society and the teaching-learning condition which is more comfortable and conducive, 4) becoming learning site about values of conserving and managing well living environment for school society and all people around the school, 5) improving the effort of environmental conservation and management of through activities related to the control of pollution and damage as well as the conservation of school function [19]. Schools succeeding to implement Eco School will be awarded “Adiwiyata School” from The Ministry of Environment.

Literacy learning of environment implemented should be a process of organizing values and make the concept clearer on developing knowledge, skill, and behavior of environment conservation. Things must be emphasized are about (1) knowledge of what caused damage and pollution, (2) knowledge of the impact, and (3) knowledge on the strategy to transform when facing environment problems [16]. Various ways done to implement this environmental literacy, for example as done by Elementary School of Bestari Utami in Garut Regency by including local wisdom of Sundanese in the school curriculum [20]. Therefore, there will be harmony between the acceptance of foreign culture as the impact of digital era and the commitment to conserve local culture in case of local wisdom of Sundanese. This thing is important that the development of population and the behavior in the future as well as conservation of the local culture and environment of Sundanese. Knowledge on local wisdom of Sundanese is a part of the orientation of environment conservation through culture. The implementation of Sundanese culture in curriculum of SD Bestari Utari is part of environmental literacy but not all participants are educated to realize it. In this activity, students are taught at school to respect their Sundanes culture.

The realization of the program implementation is the material of Sundanese inserted in the learning sources. Example, making assignments about the importance of environmental conservation, putting information into Sundanese in form of art work. Then, they also complete learning project done in group. One example is playing traditional music instrument such as Angklung. Farming vegetable is one of Sundanese local wisdoms where the students can realize the importance of environmental conservation.

4. CONCLUSIONS

Either directly or indirectly, in fact nature is the "earth of residence as well as the book of life" for the Sundanese people. In its development, the local wisdom became 'custom and culture in the Sundanese community. This, of course, ultimately formed Sundanese culture that grew and developed in the Sundanese community (including the traditional Sundanese order that developed among the Sundanese indigenous people or Sundanese communities who are still bound by tatali paranti karuhun) as having a role in maintaining sustainability and balance nature in relation to the life of the Sundanese people. In its culture, Sundanese does not only recognize the name or command of nature but also has the ability to "live the character of each element of nature" as a lesson which is then used as a presupposition to look at ourselves and other human beings.
Environmental literacy implementation in education aspect can be done through habituation, development and learning. Habituation with literacy learning culture where the materials are Sundanese local wisdom, development and Eco School to be Adiwiyata School. Learning the theme of Sundanese local wisdom to conserve environment through curriculum and instruction in Elementary School.

REFERENCES

Abstract. Serat Tata Krama PB VII was written in 1780 in Java or 1852 AD by Pakubuwana VII. Serat Tata Krama PB VII is one of the most amazing Javanese literary works. Inside Serat Tata Krama PB VII tells about the relationship between a king and his subordinates and the relationship between officials in the kingdom and other officials, even relations with other governmental devices, and the community. This study aims to describe the form of Pakubuwana VII Leadership, philosophy, and character education for high school students contained in PB Tata Krama Fiber VII. This study uses a qualitative descriptive method with a content analysis approach with a literature study technique with the main data PB Fiber Tata Krama VII. The results of this study provide knowledge to students about the value of character education, about Javanese literary works, and literature appreciation learning material. This research also contributes to the field of literary research. The urgency of this study is that the results of this study become a reference and guideline for relevant research and can be considered as a form of Character Education Strengthening (PPK) and consideration of alternative teaching materials.

Keywords: Hermeneutic, Pakubuwana VII, Serat Tata Krama.

1. INTRODUCTION

History can be said as one of the processes to know the ins and outs of a country, region, or place with various approaches. The historical approach can be derived from the results of relics and various other things [1]. The inheritance produced by humans can be any kind of thing. For example, literature, different histories, kingdoms, and many others. One that until now still leaves its history for the Indonesian Nation is the Surakarta Kasunanan Palace which was once headed by Pakubuwana VII as its King [2].

Pakubuwana VII is one of the Javanese King who is well known in Surakarta and in general in the Java region. Pakubuwana VII has the real name Raden Mas Malikin Solikin. Pakubuwana VII comes from Pakubuwana IV's father and Mrs. KRAY. Retnadiluwih. Sri Susuhunan Pakubuwana VII (born in Surakarta, July 28, 1796 AD - died in Surakarta, May 10, 1858 AD at the age of 61 years) was the king of the Surakarta Kasunanan who ruled from 1830 AD – 1858 AD.
Pakubuwana VII ascended the throne on June 14, 1830 replacing his nephew, namely Pakubuwana VI who was banished to Ambon by the Dutch. At that time the Diponegoro War had just ended. The reign of Pakubuwana VII was relatively peaceful when compared to the previous kings. No more nobles physically rebelled after Prince Diponegoro. Even if there is only a small rebellion that does not disturb the stability of the palace.

The peaceful of that situation encouraged the growth of large-scale literary activities in the palace environment. The reign of Pakubuwana VII was considered the most prosperous era in Kasunanan Surakarta. One of the causes of the rapid advancement of the literary world, was the existence of a great poet who is still known today, namely Ranggawarsita. Most of Ranggawarsita's work was born at this time. The relationship between the king and the poet is also said to be very harmonious. Literary works produced for example, *Serat Tata Krama PB. VII* (1852), *Serat Nitik Bayunun*, and *Angger-angger Nagari* (1970).

Pakubuwana VII was also stipulated a law that was in effect throughout the country, named *Angger-angger Nagari*. In addition, the Kasunanan version of prey was intended to be used as a work guide for farmers and parties related to agricultural production. Many of the Kasunanan versions of prey institutions were adopted by farmers in the Mataram region until the introduction of agricultural intensification programs in the early 1970s.

His government era ended at his wafatan and because he did not have a crown prince, Pakubuwana VII was replaced by his older brother (another mother) with the title Pakubuwana VIII who took the throne at 69 years old.

*Serat Tata Krama PB. VII* was written in 1780 in Java or 1852 AD. *Serat Tata Krama PB. VII* in this study was taken from previous research. The research was conducted by Siti Fatimah in her research entitled "*Serat Tata Krama P.B. VII* in the Philological Study "to obtain a bachelor's degree. Siti Fatimah's research was conducted in 2015. The study produced a text edition of *Serat Tata Krama P.B. VII* in accordance with philological studies. *Serat Tata Krama P.B. VII*, which can then be read and understood by readers. *Serat Tata Krama P.B. VII* is in the catalog of the Reksa Pustaka library collection with code script P4, Sasana Pustaka library number 177 Na, and Radya Pustaka Museum Library with code number SMP-RP 75b. The three manuscripts are composed in the same form, namely transitions. Text of Krama P.B. VII is written using Javanese script and in Javanese.

2. RESEARCH METHOD

This study uses a descriptive qualitative method by reading in depth *Serat Tata Krama PB. VII*. Then do a description based on the catch of meaning and purpose possessed by the researcher. The meaning and purposes obtained the data stage that interpreting *Serat Tata Krama PB. VII* using hermeneutic theory.

Based on the object of this study, the type, the research objectives, then the data sources in this study include the script of *Serat Tata Krama PB. VII* and the meaning of them. The data of this study were taken from two manuscripts that had previously gone through the previous research process. The data sources collect from documentation and archives from several sources. The data can be mentioned as follows: libraries, print outs, internet, and other literatures about history and Bausastra dictionaries.

The technique to take this research subjects are used purposive sampling. Purposive sampling which is intended in the research that is, in this study took from several people who knew about the scientific manuscript, historical knowledge, and educational science as a validator in this study. Purposive sampling is done by taking a subject not based on strata, random or regional, but based on certain objectives.
Data collection in this study uses document analysis in the form of collecting data from various sources of written documents, articles, books, texts, journals, proceedings, and the internet.

3. RESULT AND DISCUSSION

Previous statements have discussed symbolic theoretical or outline. The old Javanese literature works like *serat* because in it there must be certain symbols that the author or poet wants to convey [11]–[13]. As in the results of the study as follows.

Upacaranipun songsong ijem byur, kothak kuluk, épok lantè wedhung, waos panurung 2, pakecokan petahan.
Pangawasa saha padamelanipun anampani ngetrapken dhawah saking wadananipun. Prakawis ingkang leres saé utawi marnekaken arta paos. Pasowanipun ing pagelaran utawi ing kantor Parésidhènan.”


Perlengkapanya:
payung warna hijau
kotak tempat kuluk
epok
tikar
senjata pasikon
tombak panurung : 2
tempat meludah warna putih


Symbols that appear in passages of the Serat Tata Krama PB. VII is contained in green umbrellas containing symbols can protect all people who are under it. Then the fork box that has a symbol that someone must be able to maintain the degree and rank that is owned, because all of that is a mandate that should be maintained. Broadly speaking, the symbol that appears in the passage is a King who has the right hand in collecting all taxes for the benefit of many people and represented by a tax official there called *Kaliwon Polisi* or *Kaliwon Pajak*.

Upacaranipun songsong biru, épok lantè wedhung, paidon kuningan, waos 1.
Pangawasa padamelanipun ngetrapken mariksani sakathahipun tiyang ingkang gadhah prakawis ingkang kaleres bawahipun piyambak. Pasowanipun ing pradata utawi ing kantor Parésidhènan.”

Perlengkapanya:
- payung warna biru
- epok
- tikar
- senjata pasikon
- tempat meludah kuningan
- tombak : 1.

Kekuasaan, pekerjaanya menerapkan dan memeriksa semua orang yang mempunyai masalah, yang kebetulan bawahnya sendiri. Kunjungannya ke perdata atau ke kantor keresidenan.”

Symbols that appear in passages of the Serat Tata Krama PB. VII is contained in a blue umbrella that contains symbols that can provide justice for all those who are under it. Then epok has a symbol that someone must be able to keep all the secrets he has with and he knows, because as a prosecutor he must be able to keep any case he is handling. Broadly speaking, the symbol that appears in the passage is a King who has the right hand in prosecuting all those who are guilty through a fair and wise trial through Panewu Jaksa.

“29) Mantri Kori Jaksa sama kaliyan Panéwu Jajeneng Jaksa, amung kaot songsongipun cemeng byur.”

“29) Mantri pintu jaksa, sama seperti panewu jaksa, namun bedanya payung hitam.”

Cultural symbols that appear in passages from the Serat Tata Krama PB. VII above is found in the use of the equipment used by the Mantri Kori Prosecutor. Previously, it was explained about the clothes and equipment used by Panewu Prosecutors. The clothes and equipment used by Panewu Prosecutors are the same as those used by the Mantri Kori Prosecutor, but the difference lies in the use of black umbrellas or Songsong Cemeng Byur. The purpose contained in the Songsong Cemeng Byur umbrella is a form of protection that must always be present until whenever the death comes. Because the task of the Mantri Kori Prosecutor is a task that relates to the life of society at large. The form of relations between the King and the people carried through the Kori Jaksa Prosecutor's Office.


“30) Panewu damel juga sama seperti panewuja jaksa, namun berbeda pekerjaannya menerapkan perintah dari kaliwon kepada mantri golonganya sendiri. Kunjunganya ke pagelaran atau sri manganti dengan silih berganti.”

The symbols contained in one of the pieces in Serat Tata Krama PB. VII above describes the King's relationship with other servants through his servant named Panewu Dalem. Panewu Dalem has a very big symbol for a Javanese work at that time. Because, when the King wants
to coordinate or connect with his other servants, it must be through Panewu Dalem. Such a symbol is one of the symbols of the King's strength that is not easy to be approached by other Abdi. So the King also feels safe with that. Especially when there is political upheaval and even uprising, the King will always be safe and comfortable.

The biggest symbol and can be seen in plain view in the symbolic communication that is in Serat Tata Krama PB. VII, namely the existence of the interests of a King through a literary work. Literary works can be a tool used by a king as a form of legitimacy or form of power at that time [14], [15]. Moreover, Pakubuwana VII was the King who when he ruled produced many great works, so there was no doubt that Pakubuwana conveyed his symbols through the texts of literary works produced by him. One of the literary works that symbolizes Pakubuwana VII is Serat Tata Krama PB. VII.

4. CONCLUSIONS

This study can be concluded that Serat Tata Krama PB. VII is a symbolic communication carried out by Pakubuwana VII as a form of legitimacy in the government by giving rise to rules and duties of officials working when Pakubuwana VII ruled. Serat Tata Krama PB. VII is also one example of cultural symbolic communication because the communication carried out by the King through literary works in the 18th century was mostly carried out by other Kings before. It is also a habit carried out by the King so that it forms a culture that is repeated repeatedly and continuously. Serat Tata Krama PB. VII can be said as a whole is part of cultural symbolic communication that emerged in the 18th century on Java.

REFERENCES


Local Wisdom on Nyadran Tradition in Sragen Regency

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Abstract. This study aims to describe and to explain local wisdom values in the Nyadran traditional ceremony in Ngepringan Village, Sragen Regency. It was descriptive qualitative with a case study approach. The case study were conducted to give the information about the procession of the nyadran ceremony, including procedures, ubarampe used and symbolic meaning. Source of data were informants, events, and documents. Data collection technique deployed interview, field observation and content analysis. The result indicates some facts about the procession of nyadran traditional ceremony, including the procession of cleaning tombs and punden, nyekar (spreading the flower on the tombs), cooking sesaji, bancakan, andum sodakhohan, nyadran to Mbah Gedhon punden, and punggahan. Ubarampe used are apem, kolak, ketan, ingkung, bucu, nasi golong, krupuk abang, egg, kemenyan, nasi uduk, jadah, pisang raja, peyek teri, red rose, and white rose. Local wisdom values in the nyadran traditional ceremony are mutual cooperation, tolerance, harmony, affection, and religious. Some values and philosophies in the nyadran ceremony are considered revelant for being utilized as learning materials of Javanese subject of SMK (Vocational High School).

Keywords: Nyadran Ceremony, Local Wisdom, Symbolic Meaning, Learning Material of Javanese Subject for SMK

1. INTRODUCTION

Indonesia is an archipelago county with various cultural wealth. Indonesian people’s life become multicultural. Multicultural awareness necessarily has to be implanted in each individual to avoid fatalistic or chauvinism attitude [1]. Consequently, a strategical effort to rebuild values of local wisdom is required by, one of them, basic education. Basic education is a form of multicultural education as a program of implanting the effective enculture of local wisdom values to students in the early age [2]. This is supported by Fitriyani, et al. [3] that one of the efforts to preserve cultural values is through the utilization of local culture in the educational process.

The role of basic education must be appropriate to its academic function and acquire the potentials of local wisdom values as a value-added that can be utilized to maintain social and natural harmonies [4]. This study considers that local wisdoms containing in nyadran tradition has values, manifested in social and traditional rules, such as taking care of nature, being obedient and respecting elders, etc. Hence, these local wisdoms are possibly utilized as a means
to build children characters. This is similar to as Chotimah [5] who suggested that local wisdows can be used as a builder of the nation's character.

In the reality, local wisdoms in nyadran tradition have not been relevantly manifested into all subjects. However, the process of internalizing local wisdom values among students has been occurring. Moreover, elementary schools are limited in the conceptual scope, not realized into a concrete life [6]. Through learning materials adjusted to growth level, students are stimulated to be nationalist by integrating local wisdom values in teaching and learning process [7]. As a result, respecting and loving their culture will be built. Local wisdom value-based teaching encourages students to constantly be close and able to solve real problems in their daily life. Besides, their cultural knowledge will become the global and local knowledge as an initial treatment for building character.

Contextualizing knowledge on local wisdoms to reinforce student character becomes urgent to do. This is because of that globalization has involved human need excessively. Moreover, in 2016, Indonesia faces AEC, which is quite competitive and open. This reality has to be response seriously by considering strategical steps unless local wisdom diversity gets distorted, ignored, or even distinct. Therefore, the integration of local wisdom values in strengthening children identity and character become a strategic step that probably anticipates intolerable actions in the social life.

2. RESEARCH METHODS

This study deployed descriptive qualitative with mainly focusing on describing and explaining local wisdom values in nyadran tradition to build elementary student characters. Culture-based descriptive qualitative method was a descriptive method and logic definition method relating to values in the culture manifested in the real life. Source of qualitative data was the nyadran traditional ceremony. Data collection technique used observation and in-depth interview to customary stakeholders, elementary teachers, and elementary students. In obtaining the data, informants are selected with reference to research purposes [8]. To assure the data validity, it was needed to test data validity by using data triangulation. The data triangulation was utilized to check the data validity by utilizing other things [9]. Data analysis techniques employed the interactive chain analysis in terms of data reduction, data display and drawing conclusion.

3. RESULTS AND DISCUSSION

3.1. Nyadran Tradition in Sragen Regency

Nyadran tradition is an ancient heritage developing in Central Java, Indonesia. This tradition is a symbol of human relationship with ancestors, human, and the Almighty God. Ngepringan society have point of view and attitude about life orienting to good values, such as polite, religious, and spiritual [10]. Nyadran in the Javanese society closely relates to sacred values as a realization of the Javanese fidelity toward Allah SWT. The interrelationship between cultural ritual and religion definitely refers to social thing. It indicates that in each culture, religion is the most precious element of the whole social life [11].

Each nyadran process has local wisdom values that can be manifested through basic education, which help students in developing their potentials, skills, and personal character better [12]. This is in line with the Law of the Republic of Indonesia Number 20 Year 2003 on national education system that the goals of national education are to develop abilities and to
build characters and prestigious national civilization in order to create the intelligent national life. In a consequence, character educations should be early given to students. If students recognize tradition containing moral and character education since the early age, they will have good character as they are grown up [13]. One way to build children character is by introducing traditions containing local wisdom values.

Local wisdom values in the nyadran procession include deliberation, mutual cooperation, environment-caring, communicative, peace-loving, religious, mutual sharing, generous, and harmonious values. The deliberation value is actualized as nyadran committee are being organized. The mutual cooperation and environment-caring values are actualized at the procession of cleaning tombs, punden (a building considered holy by past local society and used as a place for revering ancestors), and village environment. The communicative value is built at the bancakan procession. The religious value is actualized in terms of worshiping Allah SWT through praying. The generous value is represented in the procession of andhum sodaqoh and punggahan. The harmonious value is reflected as the nyadran takes place. Those values of character builders are summarized in the following table.

<table>
<thead>
<tr>
<th>No.</th>
<th>Nyadran Procession</th>
<th>Local Wisdom Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Organizing nyadran committee</td>
<td>Deliberation</td>
</tr>
<tr>
<td>2.</td>
<td>Cleaning tombs and punden</td>
<td>Mutual cooperation and environment-caring</td>
</tr>
<tr>
<td>3.</td>
<td>Cooking foods and sesaji (ritual offerings)</td>
<td>Communicative</td>
</tr>
<tr>
<td>4.</td>
<td>Bancakan</td>
<td>Religious</td>
</tr>
<tr>
<td>5.</td>
<td>Andhum sodaqohan</td>
<td>Mutual Sharing</td>
</tr>
<tr>
<td>6.</td>
<td>Nyadran in Mbah Gedhong punden</td>
<td>Harmonious, religious</td>
</tr>
<tr>
<td>7.</td>
<td>Punggahan</td>
<td>Generous, religious</td>
</tr>
</tbody>
</table>

These values containing in the procession of nyadran ceremony is able to build student characters and personalities. They are religious, tolerant, communicative, peace-loving, and environment-caring.

3.2. Local Wisdom Values in the Nyadran Tradition

The nyadran tradition has moral character values horizontally and vertically. Vertical moral values indicate the relationship necessarily maintained spiritually and harmoniously between human and God as a realization of how grateful human is on His mercy. Meanwhile, horizontal moral values refer to positive relationships between human and human, human and animal, and human and natural environment [14]. From the nyadran procession, humans consistently have to become a responsible organizer. It indicates that humans proportionally utilize animal and natural environment and do not commit vandalism so that disasters are able to be avoided. Since these local wisdom values are developed, children personality and character are constructed well. These values are deeply described in the followings.

1. Deliberation value
   Deliberation value is actualized as the nyadran tradition ceremony is prepared. There is a great meeting to build nyadran committee. This deliberation is usually called rembug warga. This probably builds students’ communicative character.

2. Mutual cooperation and environment-caring values
These values are realized by the society with activities of cleaning tombs and village environment together. This can build environment-caring character and stimulates harmonious feeling.

3. Communicative Value
Communicative attitude is reflected by moms when they cook foods and *sesaji* (ritual offerings) used in the *nyadran* ceremony. They are pleasure to ask one another if need anything for preparing foods and *sesaji*. Without their communicative attitude, miscommunication will definitely occur. Besides, the communicative attitude is also reflected in the procession of *nyadran*, in which the society need to walk for reaching the graveyard. This aims to make the society greet one another so that the familial relationship is maintained. This representation of communicative attitude is able to build students’ communicative character, realized in daily life in terms of school and society environments.

4. Harmonious Value
Harmonious value is represented by creating peacefulness and serenity among society before *nyadran* takes place and after *nyadran* finishes. Hence, the *nyadran* tradition is able to developed into culture and tradition in the society. This may build peace-loving character among students. This character is reflected by students with different religion, race, ethnicity, custom, and tradition by maintaining harmony one another.

5. Sharing value
*Nyadran* tradition ceremony is conducted by Muslim society, but still, there are some non-Muslims contributing in cleaning environment and tombs. In the end of the ceremony, participants set the foods aside for non-Muslim. While they have different religion, their tolerance is certainly strong as they keep living harmoniously and do not disturb one another. From this reflection, we see how sharing and tolerant attitudes between humans can create the unity. Moreover, these attitudes are potentially applied among students to develop tolerance and respect.

6. Religious value
In the Javanese context, the religious value of *nyadran* tradition is related to the effort of maintaining human memory, so humans do not forget their origin [15]. The *nyadran* tradition has reflected principle values of the local tradition and religious lessons [16]. These principle values are brotherhood, affection, mutual help, *amar ma'raj nahi munkar* (asking for doing goodness and avoiding badness), and equality. These principles remind that each human must be back to God. The *nyadran* tradition has become the religion lesson, in which contents include salvation prayer, salawat recitation, and *tahlilan* (a salvation ritual for celebrating and praying someone death), and grateful expression to God, the natural creature, due to His mercy. These activities definitely build religious character among students.

7. Generous value
Generous value is performed by sharing foods and crops among society after the *nyadran* ceremony. This tradition is known as *pungguhan*. It is a realization of character education to mutually sharing among humans without differentiate one another. These values are basically indicated from national ideology (Pancasila or five principles). These are able to strengthen the national integration through each stage in the procession before, during, and after the *nyadran* tradition. Local wisdoms are based on values that are considered good and true and maintained in a long period [17]. Hence, wisdom values of the local society can truly used as an instrument for strengthening the national integration. This condition is because of that local wisdom can be understood an inter-generation knowledge, which is useful
for the society while being in contact to family, neighbor, other societies, and surrounding environment [18].

In a consequence, basic education absolutely become an effective program of implanting life awareness in varied culture in terms of local wisdoms, which grow and develop in the society. Education practically is a system underlining three educational centers, including family, school, and society. These educational environments have each responsibility and role in implanting awareness on cultural diversity in the multicultural life [19]. Local wisdoms are basically part of Indonesian people’s identities, which are dynamic, so the development will bring impacts for local wisdoms in the society. Therefore, participation and role of all society components are necessary to maintain local wisdom values.

4. CONCLUSIONS

Nyadran has local wisdom values used for building communicative, environment-caring, peace-loving, tolerant, religious, and sharing characters among elementary students, developed in learning materials. Local wisdom values in the nyadran tradition are (1) deliberation, reflected in the meeting for organizing nyadran committee; (2) mutual cooperation and environment-caring values, represented in activities of cleaning tombs and village environment mutually; (3) creative and communicative values, indicated in the procession of cooking sesaji; (4) harmonious value, actualized by peacefulness and serenity while the nyadran procession is taking place; (5) sharing, tolerant and unity values, showed in the attitude of helping one another, even different religion, during the nyadran procession; (6) religious value, manifested by expressing the society’s gratefulness to God in terms of praying and reciting short Surah; and (7) generous value, exemplified by sharing foods among society after the nyadran ceremony. By introducing nyadran tradition, students are not only able to know it but also deeply understand its local wisdom values to, then, be applied in their daily life as a realization of student character building.

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Folklore in Meme: Minangkabau Folklore Survival Form in The Digital World

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Abstract. A meme has become a communication trend in social media. Although it tends to contain humor, memes have become the identity of a community group. Many memes in Minangkabau language contain folklore. As one form of a cultural symbol, it is a possibility that memes are a transformation of the previous culture. This article presents the survival of the Minangkabau folklore in the digital era, which are in memes form. The object of this study is the Minangkabau language memes on Instagram. Search and collection results are then grouped according to their visual form and contents. The analysis shows that there is still a folklore content in many Minangkabau memes, including rhymes, proverbs, pepatah petitih, myths, legends, and people's beliefs. In general, the content of folklore in memes is conveyed through satire which sometimes tends to be sarcastic. Indirectly this also shows that netizens as folk are a significant element in the development of the Minangkabau folklore.

Keywords: Folklore, Minangkabau, Digital, Internet, Meme

1. INTRODUCTION

Although known in a non-verbal form, folklore also is known as a product of oral tradition. The spread method and the orality seemed to be a standard and category of distinctiveness of folklore. But in the last two decades, discussions and research on folklore have shifted because the media changed.

Today, folklore's documentation and archiving activities have shifted to digital-based activities. Data collectors and researchers compete to share knowledge and the wealth of their respective traditions. Mapping study and folklore objects are no longer limited to local areas but in regional and even global regions. The process and results of digitalization of folklore directly added new areas of study for folklorist. Today's folklore study has penetrated into "computational folkloristics" [1].

For folklorist, folklore reflects the values of a social community. As a cultural symbol, folklore reflects a habit that expands into a tradition of society. On the other hand, the advancement of information technology made a shift towards the theoretical understanding of folklore. The issue of folklore contained in digital communication has become the current trend. Folklorist no longer only dwells on legends, myths, customs, and superstition, but switches to digital-based communication and the internet. Folklore has changed and developed into e-folklore (internet-based folklore) and newslore (news-based folklore). However, the
peculiarities of folk and lore as the main components of folklore did not change because of the media changing.

Netizens as folk and their values as lore remain as important elements in e-folklore [2]. The internet folklore includes folklore about the internet, folklore on the internet, and folklore on the internet related to real life [3]. New characteristics of this technology-based folklore is that repetition and its variations are temporary and fade within a certain period. Blank [4] mentions that this characteristic makes it difficult for folklorist to discover the origin of this digital folklore culture while at the same time demonstrating the importance of this studies.

However, the task of a folklorist is not to find truth in folklore, but to find out how folklore as an expression is considered true by a society. Gencarella [5] states that a critical study of folklore must show folklore as an articulation of expectation, not the core.

Here shows the correlation between the formation of a society and the formation of its products as a representation of themselves. Changes and advancements in the mindset and knowledge of society will also affect its folklore, both in form and media. Roth [6] states that the transformation of folklore is a form of communication between humans and culture.

In this state, folklore transformations can have various forms. In general, this transformation is through genres and media. The well-known forms of this transformation are comics, films, animations, and even games [7]. In cyberspace, folklore can transform as memes [8]–[11] and studies of them are need because memes can be assigned as a social communication system. Domokos [12] states contemporary folklore studies can make a relevant contribution to the understanding of the changed communicational situation in the 21st century.

2. RESEARCH METHOD

Meme was described by Richard Dawkins in his book The Selfish Gene as “a unit of cultural transmission or a unit of imitation”. The term, meme suggestive of “m” for memory or imitation and “eme” for gene. In this biological term, Dawkins suggested that all life in the universe must evolve by the differential survival of slightly inaccurate self-replicating entities; he called these “replicators”. Furthermore, these replicators automatically band together into groups to create systems that carry them around and operate to favors their continued replication. Because of its nature; imitate and replicate; meme becomes study material not only in the biological field but social science also as Dawkins [13] also state the term ‘meme’ for a social replicator, the examples he uses being tunes or jokes. A 'successful' replicator in this context is a tune or joke which can 'get itself' transmitted continuously. An 'unsuccessful' one is not passed on and is forgotten. These ideas also arise in a number of other contexts.

In this paper, meme refers to a message that propagate, persist, and has an impact [14]. Besides that, meme is a symbol that requires no explanation, and which can be taken the form of words, actions, sounds, drawings, conveying an idea.

The first memes that appeared on the internet were graphic, often schematic images of men called "emotional piki" who expressed a certain emotion or character, and from which were built amateur short comics with a simple plot. The most used "memopics" have become a unified and widespread means of communication, forging on the internet network, for the help of which they expressed their own emotions (such as emoticons), creation cutting off various comic stories [11].

There are various memes with folklore contents on the internet, mainly on Instagram. In the qualitative method framework, this paper presents meme samples with Minangkabau folklore. That meme was collected from several Instagram accounts with a Minangkabau hashtag #minangkabau. Before being analyzed, the memes did classify according to the kind of folklore.
Analysis and interpretation continued not only to the folklores kind but also the meme form as a representation of folklore's survival against the digital era.

3. RESULT AND DISCUSSION

If compared, folklore and meme have equated characteristics. Both are spread, propagate and bring information on a certain community. It is possible if memes contain folklore and even memes are folklore itself. It shows creativity in folklore transformation to digital media. They bring both two aspects, text and image, which are not exist on traditional folklore.

Figure 1. Mother's wish for her child's mate

The description above is implicitly carried in the text (Figure 1). *Kecek amak ndak paralu cari jodoh nan rancak doh*, mother doesn't look for a beautiful/handsome mate, implying the Minangkabau's openness to marriage. The physical appearance and origin of future brides is not a concern for Minangkabaunese. However, the sentence was continued, *yang pantiang lai urang awak amak alah sanang mah* the important thing was that he/she is urang awak (Minangkabau) mother quite happy. The sentence implies the parents' tendency who prefer the mate to their fellow Minangkabaunese (ideal marriage for Minangkabaunese).

As one of the ethnic with a communal family system, Minangkabau has two types or forms of marriage that are ideal marriage and abstinence marriage [15]. Ideal marriage for Minangkabaunese is prioritizing intermarriages which are termed of *awak samo awak* and personified with *kuah tatuang ka nasi* (soup poured on rice) or *pulang ka bako* (back to father's relatives) [16]–[18]. However, the Minangkabaunese are also open to interethnic marriages by enrolling future daughter/son-in-law to *kaum induak bako* (father's relatives) as *kemanakan nan mancari induak* (nephew/niece) [19]. It shows that marriage in Minangkabau today is merely an agreement. The practice also illustrates the Minangkabaunese intelligence in overcoming the pressure of adat and tradition to accommodate their interests and hopes in facing life. This effort and strategy are called the politics of marriage [20].
Superstitions and myths are committed as folklore [21]. In terms of the use of spells and inheritance shamanism can also be categorized as folklore. Shaman, magic, and spell, as anthropologists and folklorist deal with it, relate to a world of action both benevolent and malevolent by powers and beings that may be variously human, nonhuman, natural and supernatural.

Figure 2 and figure 3 indirectly shows the beliefs of the Minangkabausse towards shamanic practices. The sentence, *jan sombong bana diak kumanyan saribu ciek nyo, mamanjek dindiang adiak di tangah malam beko* (do not be arrogant, incense price only one thousand, you will climb the wall tonight) describing the anger of the young man because of the girl pride and threatening to bewitch the girl. The same tend also describe on *adiak ndak dapek, kumayan den baka* (if I can’t get you, I’ll burn the incense).

There is various sorcery in Minangkabau. The famous one is *gasiang tangkurak*. In practice, *gasiang tangkurang* uses mantra (spell) as media. This mantra can be categorized as mantra *pelet*. Wijaya [22] states *pelet* is a mystical thing and are used for them to achieve certain goals through shortcuts without effort and hard work. The methods also vary, some of which make the intermediary or supporting media as objects later used as an amulet, charm, or protection. As a tool, Putra [23] mentions *gasiang tangkurak* is a type of oval-shaped instrument (top spinning) with basic material from the forehead bones of a deceased person. This tool is required in the *basirompak* ritual which is a magical ritual to conquer a woman because she reject a man's love [24]. In addition, Elia [25] indicated to this activity as *sijundai* which in its mantra there are ideas which relate to the victim name (the girl), place, time indication, and the main action...
of sjiundai to hurt the victim. Elia also added a pronoun that is often used for the victim is diak or adiak (Figure 2 and 3).

The Minangkabaunese believes that this ritual still exists. This ritual is usually used for revenge. This sorcery victim will lose memories and doing crazy. Climbing the wall is the most popular victim actions [26]. Also, those two memes (Figure 2 and 3) illustrate one way to get a lover through the practice of black magic which can be seen from the text incense (kumanyan, kumanyan). Kemenyan has been commonly regarded as one of the means in offerings or worship [27]. Therefore, incense as a tool contains connotations as inviters of spirits or spirits [28] in the world of shamanism [29]. According to Asaari [30], incense is considered as a means of connecting the unseen world with the real world.

It shows that magic in folklore speaks of what "we" (moderns) have never known, or left behind. It is a myth of lost spaces, fictive spaces. So, while we may never have lived/believed in a magical world, contemplation of the ‘fantastic’ domains of the magical is nonetheless a useful way of learning something about what we are, and what we are not. Moreover, it turns out that we are really not so far removed from the ‘magical’ sensibility of a transformation of the world through the word. [31].

This expanded view of folk culture, along with its more classic concerns, entails a variety of disciplinary and methodological emphases. Symbols that give shape to cultural worlds, and myths that convey bundles of knowledge that are absorbed by members of a society, are continually reconnected to the reality within which participants in a given society function. Rituals not only "reflect" society, but constitute a powerful transformative mechanism that makes and remakes these linkages. It is therefore necessary to examine these concepts at the level of performance as well as within the planes of meaning and significance [32].

4. CONCLUSIONS

Folklore has exceeded space and time. The folklore transformation - form, variety, and type - in the digital world and internet is documentation of folklore's survival. Meme as a folklore's transformation has shown netizens as folk who remain loyal to their tradition or lore. The correlative relationship between folk and lore will continue to change and develop along with the advancement of technology and human knowledge.

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Local Wisdom in Traditional Game Kasti as Cultural Values of Character Building

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Abstract. Local wisdom in traditional game, kasti (a ballgame played between two teams of 12 players each) as cultural values integrates character building. The research used qualitative method. Descriptive qualitative data consisted of primary and secondary data. Primary data were gathered by observing, recording, documenting, and analyzing the data from the presentation of the traditional game. Secondary data were the information obtained from various sources such as books, documents, photographs, theses, dissertation, internet, research report, articles, and the other writings which contained knowledge, dealing with the subject matter of the research. The result of the research showed that the values of character building which dominantly establish traditional game, kasti were a) creativity, b) religiosity, c) curiosity, d) discipline, e) democracy, f) hard working, g) tolerance, h) responsibility, i) achievement, and j) appreciation.

Keywords: Local Wisdom, Cultural Values, Method, Finding

1. INTRODUCTION

The term, local wisdom, consists of two words, wisdom and local. The word, ‘wisdom’ means the ability to think and act using knowledge, experience, understanding, and common sense, and ‘local’ means limited to a particular part of an area (local area). Therefore, local wisdom can be understood as ideas and knowledge in a local area. Wisdom has good and moral values; it is used as guidance for community members who come from a certain culture as the entity and from a culture geographically [1]. In general, local wisdom can be interpreted as local ideas that are wise, full of wisdom, good value, which is embedded and followed by members of the community. In the discipline of Anthropology local wisdom known by the term local genius [2].

Local wisdom is indigenous wisdom or knowledge of a certain community; it comes from the traditional culture from generation to generation, and it is used to organize people’s life structure. Since it is focused on cultural values, it can be defined as follows: Local wisdom is local cultural values which can be used to organize people’s life structure wisely and prudently. The first definition emphasizes more on local wisdom to organize social structure which comes from glorious and sublime cultural values, while the second definition emphasizes on sublime cultural values to organizes social structure [3]. Furthermore, local knowledge is a personality, cultural identity of the community in the form of values, norms, ethics, beliefs, customs, and special rules accepted by society and proven ability to survive continuously [4].

Traditional knowledge is the knowledge which is owned or controlled from generation to generation and is still developed according to the exchange in environment. Bishop, et. al. in his
journals [5] point out that traditional games are "...a game which has been handed down from generation to generation; it has good, positive, valuable, and desirable values. Local wisdom can be understood as human attempt to use his common sense (cognition) to act and to behave toward something, object, or event which occurs in a certain space. This understanding is arranged etymologically in which wisdom can be understood as one’s capacity, using his reasoning, to act or behave according to his evaluation on an object of an event.

Traditional game, kasti as a local wisdom is one of the efforts to develop children to have proper behavior by instilling cultural values in character building through various activities. From these various activities, consciously or unconsciously, a traditional game contains integrated character values which are beneficial in instilling good character values in children.

A traditional game is a game which contains good cultural values and has its function to train its players to do important things which will be very beneficial for their social life in the future; for examples, training them to calculate, to think aptly and wisely, not to be overly sentimental, to be courageous, to be honest, to be sportsmanlike, etc. The values of environmental wisdom are abstractions of people’s experiences of adapting to their environment in a broad sense, and can be considered as guidelines, ways and directions for the most effective activities for the supporting community in carrying out community life in their environment [7]–[9]. In addition, this kind of information could enable physical education teachers to help students develop the attitudes, behaviors, and cognitive strategies required to become “healthy and competent” overall—that is, socially, emotionally, academically, and physically, because these four domains are closely related to one another. This information would increase people’s emotional awareness, something key to developing social skills [10].

As the time passes and technology is developing rapidly, children are easily influenced by this globalization and the advancement of technology. They begin to abandon traditional games and prefer the modern ones. Today, children are often get used to digital games such as video games, Playstation, and online games. These games seem to be modern games because they are played by using modern and sophisticated equipment with the latest technology. They are, of course, far different from traditional games which sometimes do not need any equipment. If there is equipment for the game, it is usually a simple one which is easily found in the surrounding place like stones, twigs, or dry leaves [11]. In addition, computer-based games have the possibility of players cheating to win [12].

Based on the explanation above, the formula of the problems in his research was, what factors which established character building in the traditional game, kasti as local wisdom?

2. RESEARCH METHOD

The process [13] of the development and the establishment of a person’s character is influenced by two factors: environmental factor and congenital factor. Psychologically, behavior is the realization of potency: Intelligence Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ), and Adverse Quotient (AQ) owned by a person. Character configuration in the context of totality in the psychological and socio-cultural process can eventually be grouped in four categories: the process of heart, the process of mind, physical process and kinesthetic, the process of feeling exercise, and the process of volition. The four psycho-social processes are related holistically and coherently to each other and complimentary to each other in order to establish the character as the realization of the sublime values in one’s self. The growth and the development of good character will encourage students to grow with their capacity and commitment to do the best and the right things which lead to the goal of life.
Character does not function in a vacuum space \[14\]; it functions in the social environment and domain. It is known that moral values and moral feelings clearly have the influence on moral behavior, especially when both of them appear at the same time. However, the influence is overlapping. For example, when one forgives and does the right thing to someone else who is angry, he will usually has good and positive feeling toward that person.

It is said \[15\] that there are 18 (eighteen) values of character building: (1) religious value: attitude and behavior which show adherence to carry out religious doctrine, being tolerant toward religious rituals done by different religious followers, and live harmoniously with the other religious followers; (2) honesty: an effort to make one’s self a person who is credible in any speech, action, and work; (3) tolerance: behavior and action of someone who appreciate other people’s religion, ethnicity, opinion, attitude, and action which are different from his (4) discipline: someone’s action which indicates orderly and adherence to various regulations and legal provisions; (5) hard working, a behavior which shows seriousness in solving any obstacles in studying and working and carrying out any assignment as well as possible; (6) creativity in thinking about something which yields new things which have been owned; (7) independence: attitude and behavior which do not easily rely on other people in carrying out his tasks; (8) democracy: in the way of thinking, behaving, and acting; one who values his right and obligation equal to other people’s; (9) anxiety: behavior and action which always attempt to know more something which he is learning; (10) spirit of nationality, the way of thinking, acting, and having a conception which place national interest rather than vested interest or the interest of one’s group; (11) love the country: the way of thinking, behaving, and acting which indicate high loyalty, care, and appreciation to language and physical, social, cultural, economic, and political condition of the nation; (12) appreciating achievement: behavior and action encourage someone to yield something which is beneficial for the people and recognizing and respecting other people’s achievement; (13) being friendly, an action which is emphasized on feeling happy to talk, to socialize, and to work together with other people; (14) peace loving: attitude, speech, and action which cause other people to feel happy and safely on one’s presence; (15) being fond of reading: a habit of providing spare time to read various kinds of reading materials which give benefit to one’s self; (16) caring for environment: attitude and action which always attempt to prevent natural environmental damage in one’s surrounding and to improve the damage; (17) social care: attitude and action which always have the feeling of helping other people who need help; (18) responsibility: one’s attitude and behavior to carry out his tasks and obligation of what he should do toward himself, the people, and environment (natural, social, and cultural environment) of the country and God Almighty.

In another version, some people categorize character building into 8 (eight) elements of character: (1) honesty, (2) compassion, (3) good judgment, (4) courage, (5) kindness, (6) self-control, (7) cooperation, and (8) diligence of hard work \[16\].

It is said \[1\] that character education is attempting to describe important pillars of character by indicating the synergy among home, school, community, and business world. Concerning the synergy above, there are 9 (nine) elements of character: (1) responsibility, (2) respect, (3) fairness, (4) courage, (5) honesty, (6) citizenship, (7) self-disciplined, (8) caring, and (9) perseverance.

In establishing character building, its necessary if the version above is made as a reference, based on our own cultural local wisdom. To complete the explanation above, based on the perspective of Huitt’s behavioral model in his research \[17\], it is necessary to understand that the development of individual character includes 4 components: cognitive, affective, volition, and behavior.
3. RESULT AND DISCUSSION

The name, *kasti* is not very popular in Indonesia. Even though this game might have the same way of playing, it has different names according to the persons who see it. This game is a traditional game which is mostly played by boys. It is really not known its history; one thing for sure is that it is traditional game of cultural art which has existed from generation to generation inherited by the ancestors. It needs accurate throw and how to avoid speedily.

It is found [18] that *kasti* has its own rules as follows:

a. This game is played by at least six players;
b. It needs a ball and chalk to make square sections according to the number of players who play the game; in each section is written the name of one player;
c. Players take turn in throwing or rolling the ball; when the ball stops in one section, the player whose name is written on that section will be “a cat”;
d. The cat has the job to throw the ball to the other players. If the ball catches one of the other players, he will get the point;
e. If the point has reached a certain limit which has been agreed by all players at the beginning of the game.

<p>| Table 1. Analysis on the Data of the Values in Character Building in the Game |
|------------------|----------------------------------|</p>
<table>
<thead>
<tr>
<th>No</th>
<th>Playing Technique</th>
<th>Character Building</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Preparing a ball and chalk to make sections according to the number of the players and a player’s name is written on each section;</td>
<td>Creativity</td>
</tr>
<tr>
<td>2.</td>
<td>Reciting prayers before playing;</td>
<td>Religiosity</td>
</tr>
<tr>
<td>3.</td>
<td>The rules of the game is explained;</td>
<td>Curiosity</td>
</tr>
<tr>
<td>4.</td>
<td>Players adhere to the order and to various rules and regulations in the game;</td>
<td>Discipline</td>
</tr>
<tr>
<td>5.</td>
<td>Players play in turn to throw and to roll the ball; if the ball stops in one section, the person whose name is written on the section will be “a cat”;</td>
<td>Democracy</td>
</tr>
<tr>
<td>6.</td>
<td>The game trains players to be focused because routine and serious exercises are needed to be focused to hit the ball;</td>
<td>Hard Working</td>
</tr>
<tr>
<td>7.</td>
<td>“The cat” has the job to throw the ball to the other players, he will get the point;</td>
<td>Tolerance</td>
</tr>
<tr>
<td>8.</td>
<td>When the pint has reached a certain limit, the player will get punishment which has been agreed at the beginning of the game;</td>
<td>Democracy</td>
</tr>
</tbody>
</table>
Based on the explanation of the data above, it was found that the values of character building in the traditional game, *kasti* were determined as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>It is not easy to play the game since the players depend on one to another;</td>
</tr>
<tr>
<td>10.</td>
<td>The player who first reaches the main point will be the winner and get the point;</td>
</tr>
<tr>
<td>11.</td>
<td>There will be the winners and the losers in the game.</td>
</tr>
</tbody>
</table>

a. The traditional game constituted (a) creativity, (b) religiosity, (c) curiosity, discipline, (e) democracy, (f) hard working, (g) tolerance, (h) democracy, (i) responsibility, (j) achievement, (j) appreciation

b. It is necessary to understand the values of character building in the traditional game. *Kasti* that the development of character building includes establishing cognitive component, knowledge of the character values of the traditional game about good and bad with rational basis which will creatively process moral decision by developing imagination, creativity, problem solving, and skill in children’s affective, volitional, and behavioral development. The cognitive knowledge will influence the establishment values of what will be instilled in the affective components to yield morals or ethics of good mentality: to help children communicate their feelings effectively and naturally, decrease their anxiety, maintain their self-control, and train their concentration. These two components will eventually influence the component of volition in the form of commitment to create good and bad psychometric behavior.

As in school, this game consists of critical importance, all players lead themselves to large “value add” on noncognitive skills, in terms of producing desirable long terms outcome like course taking and graduation as much as other players who are good at adding value to the (much more easily measured) skills. And that means that, at present, we risk failing to find, study, reward, and replicate half of what matters for life success, and can be learned from the game, and other players who are on paths to a life time of success [19] [20].

### 4. CONCLUSIONS

From the result of the analysis above, it could be concluded that the traditional game, *kasti* integrated Character Building as follows: (a) creativity, (b) religiosity, (c) curiosity, (d) discipline, (e) democracy, (f) hard working, (g) tolerance, (h) responsibility, (i) achievement, and (j) appreciation.

Cognitive aspect in the knowledge of character values in the traditional game, *kasti* was about good and bad with rational basis which will process creatively moral decision to develop imagination, creativity, and problem solving which develop children’s skill in their growth. The cognitive knowledge will eventually influence the values of what establishment which will be instilled in the affective components in order to yield moral and ethical values for good mental health: to help children communicate their feelings effectively and naturally, decrease their anxiety, maintain their self-control, and train their concentration. These two will eventually influence the component of volition in the form of commitment to create good and bad psychometric behavior.
Acknowledgements

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Maternal Behavior Factors Related to the Incidence of Diarrhoea in Infants in RW 06 Pamulang District, South Tangerang in 2018

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Abstract. Diarrhoea is a condition of defecation (BAB) more than three times a day with watery consistency. Diarrhoea is a very dangerous disease that often attacks children or infants, and can cause death. Pamulang Primary Health Care data in 2017 has occurred as many as 6,863 cases of diarrhoea and in the West Pamulang District as many as 911 cases. Throughout the beginning of 2018 there were 74 diarrhoea cases. This study used a cross sectional study design with a population of 200 infants and a sample of 102 respondents with random sampling cluster data collection techniques. Data analysis performed was univariate analysis and bivariate analysis using the chi-square test. The results showed that 77.5% of children under five experienced diarrhoea. Bivariate analysis results obtained by hand washing behavior with a P value of 0.001 and the use of milk bottles with a P value of 0.021 had a significant relationship with the incidence of diarrhoea in infants. It is expected that the community maintains the cleanliness of their home environment and keeps themselves clean by washing their hands before and after activities and always maintaining the cleanliness of milk bottles that children will use.

Keywords: Maternal Behavior, Diarrhoea, Infants

1. INTRODUCTION

Diarrhoeal disease is still a global problem with a high degree of morbidity and mortality in various countries, especially in developing countries, and also as one of the main causes of high rates of morbidity and mortality of children in the world [1]. In general, it is estimated that more than 10 million children aged less than 5 years die each year in the world where around 20% die from diarrhoea infections [2]. In developing countries, children under five experience an average of 3-4 diarrhoea occurrences per year but in some places occur more than 9 incidents of diarrhoea per year or nearly 15-20% of a child's life time is spent on diarrhoea [3].

Diarrhoea is a disease that is a public health problem in Indonesia. This is due to the high morbidity and mortality. Based on the results of a morbidity survey by the Diarrhoea Sub Directorate, the Ministry of Health in 2000 to 2010 showed a tendency to increase the incidence of diarrhoea. In 2000 the incidence of diarrhoea amounted to 301/1000 population, in 2003 the
incidence of diarrhoea rose to 374/1000 population, in 2006 the diarrhoea increased again to 423/1000 population and in 2010 the incidence of diarrhoea became 411/1000 population [4].

Based on previous studies that have been done, it is known that many factors influence the incidence in infants. One factor that causes diarrhoea is environmental factors [5]. Based on the results of research conducted by Elizabeth, et al (2014), stated that there is a significant relationship between environmental factors such as hygiene practice of mothers incidence events in infants with a p value 0.000 [6]. Meanwhile, in research conducted by Taosu and Azizah in Bena Village, East Nusa Tenggara, it can be seen that behavioral factors such as washing hands after defecation affect the incidence of diarrhoea where as many as 98% of respondents do not wash their hands after defecating and have diarrhoea, and washing behavior and sterilizing milk bottles have an effect on the occurrence of diarrhoea in infants where as many as 68.7% of respondents do not wash and sterilize milk bottles for infants and cause diarrhoea in infants in Bena Village [7].

According to data from the Banten Provincial Health Office in 2011, there were 346,513 cases of diarrhoea. Diarrhoea is a disease that often causes death due to lack of fluids if it is not immediately treated quickly and correctly. In Banten Province diarrhoea cases in 2011 reached 971,269 cases while in 2010 it reached 816,802 cases. The estimated number of diarrhoea cases in 2012 was 534,142 cases [8].

South Tangerang City is one of the 8 cities or regencies in Banten province. Data from the South Tangerang City Health Office states that diarrhoea cases in South Tangerang City in 2016 were 34,728 cases. Of the 7 sub-districts in South Tangerang City, Pamulang District ranks the 2nd most cases of diarrhoea, which is 6,863 cases [8].

According to data from the Pamulang Public Health Center, 911 cases of diarrhoea in infants and infants in 2017 in the District of Pamulang Barat. Throughout the beginning of 2018 from January to March it has been recorded in the District Pamulang Barat there were 74 cases of diarrhoea in infants and infants [9].

2. RESEARCH METHODS

This research used quantitative research type, with analytic observational study with cross sectional study design. This research was conducted in RW 06 Pamulang Barat Subdistrict, Pamulang Subdistrict, South Tangerang in May-June 2018. The population in this study were all infants in RW 06 environment with 200 infants and the samples obtained were 102 respondents using cluster random sampling data collection techniques. The variables studied consisted of the dependent and independent variables, the dependent variable was the incidence of diarrhoea in infants while the independent variable was the mother's behavior consisting of water cooking behavior, hand washing behavior and the use of milk bottles. Data analysis performed was univariate analysis and bivariate analysis using the chi-square test.

3. RESULTS AND DISCUSSION

3.1 UNIVARIATE ANALYSIS

Based on table 1 from the analysis of the description of the incidence of diarrhoea in infants, 79 infants (77.5%) had diarrhoea and 23 infants (22.5%) did not have diarrhoea. From the table it can be seen that the presentation of infants who have diarrhoea more than infants who do not have
diarrhoea. It is known that as many as 53 mothers (52%) have bad water cooking behavior, more than respondents who have good water cooking behavior that is equal to 49 respondents (48%). Then in the hand washing behavior variable, it is known that as many as 65 respondents (63.7%) have bad hand washing behavior, more than respondents who have good hand washing behavior that is equal to 37 respondents (36.3%). In table 1 it can also be seen that the variables of milk bottle usage as many as 69 respondents (67.6%) have bad milk bottle usage behavior, more than those who have good milk bottle use behavior that is equal to 33 respondents (32.4%).

<table>
<thead>
<tr>
<th>No.</th>
<th>Variables</th>
<th>Category</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Incidence of Diarrhoea</td>
<td>Diarrhoea</td>
<td>79</td>
<td>77.5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No</td>
<td>23</td>
<td>22.5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Diarrhoea</td>
<td>23</td>
<td>22.5</td>
</tr>
<tr>
<td>2</td>
<td>Drinking Water Cooking Behaviour</td>
<td>Bad</td>
<td>53</td>
<td>52.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Good</td>
<td>49</td>
<td>48.0</td>
</tr>
<tr>
<td>3</td>
<td>Hand Washing Behavior</td>
<td>Bad</td>
<td>65</td>
<td>63.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Good</td>
<td>37</td>
<td>36.3</td>
</tr>
<tr>
<td>4</td>
<td>Use of Milk Bottles</td>
<td>Bad</td>
<td>69</td>
<td>67.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Good</td>
<td>33</td>
<td>32.4</td>
</tr>
</tbody>
</table>

### 3.2 BIVARIATE ANALYSIS

Based on the results of bivariate analysis it is known that infants suffering from diarrhoea from mothers who behave in poor cooking water are 32 respondents (71.1%) lower than infants who have diarrhoea from mothers who behave in good cooking water, namely, as many as 47 respondents (82, 5%). Statistical test results showed no relationship between the behavior of cooking water with the incidence of diarrhoea in infants with a p value of 0.173 (p value > 0.05).

Based on table 2 it can also be seen that infants suffering from diarrhoea from mothers who behave with bad hand washing are 57 respondents (87.7%) higher than infants who have diarrhoea from mothers who behave with good hand washing, as many as 22 respondents (59, 5%). Statistical test results show that there is a significant relationship between hand washing behavior and the incidence of diarrhoea in infants with a p value of 0.001 (p value < 0.05), with an OR value of 0.206, which means that respondents who have bad hand washing behavior have a 0.206 chance times are more likely to experience diarrhoea in their infants compared to respondents who behave well to wash their hands.

Another variable that was also analyzed bivariately was the use of milk bottles. It was found that infants suffering from diarrhoea from mothers who behaved poorly in the use of milk bottles were 58 respondents (84.1%) higher than infants who experienced diarrhoea from mothers who behaved well. In the use of milk bottles, there were 21 respondents (63.6%).

Statistical test results show that there is a significant relationship between hand washing behavior and the incidence of diarrhoea in children under five years old with a p value of 0.021 (p value <0.05), with an OR value of 0.332, which means that respondents who have bad milk bottle...
use behaviors have a chance 0.332 times more likely to experience diarrhoea in their infants than respondents who behave well.

Table 2. Results of Bivariate Analysis of Correlation between the Incidence of Diarrhoea and Drinking Water Cooking Behavior, Hand Washing Behavior, and Use of Milk Bottles

<table>
<thead>
<tr>
<th>Variabel</th>
<th>Incidence of Diarrhoea</th>
<th>P Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Diarrhoea</td>
<td>No Diarrhoea</td>
</tr>
<tr>
<td></td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Drinking Water Cooking Behavior</td>
<td>32</td>
<td>71,1</td>
</tr>
<tr>
<td>Bad</td>
<td>47</td>
<td>82,5</td>
</tr>
<tr>
<td>Good</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hand Washing Behavior</td>
<td>57</td>
<td>87,7</td>
</tr>
<tr>
<td>Bad</td>
<td>22</td>
<td>59,5</td>
</tr>
<tr>
<td>Good</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Use of Milk Bottles</td>
<td>58</td>
<td>84,1</td>
</tr>
<tr>
<td>Bad</td>
<td>21</td>
<td>63,6</td>
</tr>
<tr>
<td>Good</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on the results of univariate analysis as many as 53 respondents (52%) had bad cooking water behavior, more than respondents who had good cooking water behavior which was 49 respondents (48%). Based on bivariate analysis, a P value of 0.173 was obtained, indicating that there was no significant relationship between the behavior of cooking water with the incidence of diarrhoea in infants.

The results of this study are not in line with research conducted by Samwel et al. (2014) which shows that there is meaningful relationship between household drinking water treatment and the incidence of diarrhoea in infants. They stated that households which did not use treated water had higher odds of contracting childhood diarrhoea than those which treated their drinking water [10]. Water for drinking must be treated first and the water container must be clean and closed. Untreated water can cause disease [11]. One form of drinking water treatment in households that is simple and is often used is by cooking. Household drinking water treatment can reduce the incidence and death rates caused by water-borne diseases such as diarrhoea [12].

From the results of interviews and observations it is known that the majority of respondents use refill water (gallons) for their daily drinking needs so that respondents no longer cook water for their drinking needs. However, it is better to keep boiling the water before consuming it to make sure that germs and bacteria die and the water becomes sterile before consumption.

Based on the results of univariate analysis as many as 65 respondents (63.7%) had bad hand washing behaviors, more than respondents who had good hand washing behaviors, amounting to 37 respondents (36.3%). Based on the results of bivariate analysis shows that there is a significant relationship between hand washing behavior with the incidence of diarrhoea in infants with a P value of 0.001. With an OR value of 0.206 which means that respondents who have bad hand washing behavior have a 0.206 times greater chance of experiencing diarrhoea in their infants compared to respondents who behave properly to wash their hands.
The results of this study are in line with research conducted by Mengistie et al (2013) conducted in Rural Ethiopia and also get results that there is a relationship between hand washing behavior with the incidence of diarrhoea in infants [13]. Habits associated with personal hygiene that are important in transmitting diarrhoeal germs are hand washing. Hands that contain disease germs if not cleaned properly can be a medium for disease germs to enter the human body, either through direct contact with the mouth or contact with food and drink. Lack of individual awareness to maintain personal hygiene such as washing hands can be one of the causes of the widespread spread of diarrhoea cases. Handwashing is one of the behaviors that can avoid the occurrence of diarrhoeal disease [14].

From the results of interviews with respondents, many of the respondents who have implemented hand washing behavior before carrying out activities. However, many respondents only wash their hands if they are really dirty or feel they must wash their hands and respondents only wash their hands using water only without using hand washing soap. Because the respondents considered washing their hands using water alone was considered quite clean [16].

Based on the results of univariate analysis, it is known that as many as 69 respondents (67.6%) have bad milk bottle usage behavior, more than respondents who have good milk bottle usage behavior that is equal to 33 respondents (32.4%). From the results of bivariate analysis shows that there is a significant relationship between the use of milk bottles with the incidence of diarrhoea in infants with a P value of 0.021. With an OR value of 0.332, which means that respondents who have bad milk bottle use behaviors have a 0.332 times greater chance of experiencing diarrhoea in their infants compared to respondents who behave well.

This study is in line with research conducted by Ogbo et al in 2018 which found that there was a relationship between milk bottle use and the incidence of diarrhoea in infants. They stated that Children who were bottle-fed had a higher prevalence of diarrhoea compared to those who were not bottle-fed [15].

4. CONCLUSION

Univariate analysis test results that most affected by the incidence of diarrhoea in infants there are 79 infants (77.5%), poor cooking water behavior as much as 52.0% of respondents, bad hand washing behavior as much as 63.7% of respondents, use of bottles bad milk as much as 67.6% of respondents. The results of bivariate analysis that have been carried out can be concluded that of the 3 (three) variables tested, there are 2 (two) variables that have a significant relationship, namely, the variable of hand washing behavior with a p value of 0.001 (p <0.05), and variable use of milk bottles with a p value of 0.021 (p <0.05). Relevant institutions such as Primary Health Care need to provide more information on PHBS especially washing hands using soap and running water before and after conducting activities, the importance of water treatment before consumption and the importance of good milk bottle management.

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The Influence of Firing Line Active Learning Approach on Students’ Motivation in Learning Mathematics

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Abstract. This research was carried out because of the low motivation of grade 8 students in SMPN 01 Tenjo and the conventional teacher centred method used in their mathematics classroom. The aim of this research was to identify whether there is an influence of firing line active learning approach on students’ motivation in learning mathematics. This research used quasi experimental post-test only control design. The subject if this research were the students at SMPN 01 Tenjo grade 8 in two classes 8.1 and 8.2 with the total number of students are 65 students. In order to get the data, students learning motivation questionnaire used in this research. Then, t-test used to analyse the data. It was proven by the results of tvalue = 2.043 and ttable = 1.998. (2.043 > 1.998). It was found out that the average score of students’ mathematics learning motivation in experiment class (which use firing line active learning approach) is greater than in the control classroom (that use conventional learning method). In conclusion, the firing line active learning approach influenced students’ motivation in learning mathematics.

Keywords: Active Learning, Firing Line, Students’ Motivation

1. INTRODUCTION

Education is a means in shaping a person’s character with the intention of creating the quality and competitive human resources. In order to reach that goal, the cooperation from various sector including government, educational stakeholders, and family are needed. Learning mathematics is a process of interaction between the teacher and students to get new information related to mathematical knowledge, with the intention of changing the students’ mindset and behaviour.

Learning mathematics is very important. Mathematics is not just a collection of numbers, symbols and formulas, which have nothing to do with the real everyday life, it is precisely that mathematics grows and develops from the daily life, moreover mathematics is able to help people in overcome the social, economic, and another routine problem [1][2]. However, in teaching mathematics, many teacher still use teacher centred method, as a result, students achievement were low and there were less active in the learning process [3]–[5].

There are many factors cause students to be passive and feel unmotivated in mathematics classroom. Those factors can come from within students or from outside students themselves, one of which is the teaching method that mostly used in mathematics tend to monotonous and
less varied method [6]. Furthermore, students that are not given the opportunity to play an active role in learning process resulting in low motivation to learn mathematics.

From the conditions above, the question arises how to make students more active in the mathematics learning process with a pleasant and reciprocal learning atmosphere, so that the students are motivated in learning mathematics. Therefore, in the learning process requires learning strategies that are student-centred or not conventional ones [3][4]. There are many learning strategies that focus on students that will have an impact on increasing student motivation in learning mathematics in the classroom alternately. Active learning strategy as a learning system through active ways of learning towards students’ independent learning and also a learning approach where students are directly involved in doing something and think about what they are doing in class, is one of it [9][10]. In this research, the researcher proposes one active learning strategies that can be used in mathematics classroom, the firing line method. Firing line (line of fire) is the format of quick movements that can be used for various purposes such as testing and role play, it offers continuously couple spins, learners have the opportunity to respond quickly to the questions posed or types of challenges that other [11]. Firing line is one of the active learning strategies that takes advantage of study groups to maximize learning [9].

A research about firing line strategy was conducted by Jawara [7] show that learning by the firing line method is more effective than other active learning strategy. Maharani [12] give the result of hypothesis testing which shows the students’ ability in problem solving which is treated by firing line approach is higher than the ones treated by conventional learning strategy. Based on the above background, the researchers are interested in conducting research titled: The Influence of Firing Line Active Learning Approach on Students’ Motivation in Learning Mathematics.

Firing line approach is an approach that is designed to demonstrate the pair rotating in the formation of two rows facing where students can test each other by asking questions to their friend besides. Students who get the question should answer the questions in a limited time [13]. In addition, firing line method is a fast movement that can be used for various purposes such as testing and role playing. This method includes continuously rotating pair. Learners have the opportunity to respond quickly to the questions posed or another type of challenge. A firing line active learning approach is let the students getting more roles in the form of agile quick activities, full of enthusiasm, and also has a goal so that students can easily understand the material that has been delivered to achieve learning objectives [13][14]. Students get the opportunity to respond quickly, this strategy is used to find out how much the response or feedback from students about the material taught by the teacher at the time of giving the material, thus provide the students to play an active role in learning activities.

2. RESEARCH METHOD

This research was conducted in SMPN 01 Tenjo which located at Jalan Raya Tenjo Km. 02 Kecamatan Tenjo Kabupaten Bogor. The method used in this research was quasi experimental post-test only control design. The subjects of this research are 8 grade students of class 8.1 and 8.2, amounting to 65 students all. This research design consist of two groups, the first one was the experimental class in which the firing line active learning were implemented and the second one was the control class which used conventional ones [15][16].
### Table 1 Research Design

<table>
<thead>
<tr>
<th>Groups</th>
<th>Treatment</th>
<th>Posttest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental class (R)</td>
<td>P</td>
<td>O</td>
</tr>
<tr>
<td>Control class (R)</td>
<td></td>
<td>O</td>
</tr>
</tbody>
</table>

P : the treatment using the firing line active learning approach
O : the questionnaire were given for both groups

The independent variable of this research was the firing line active learning approach (written as X), while the dependent variable was students’ motivation in learning mathematics (written as Y). The instrument used in this research was students’ motivation in learning mathematics questionnaire that consist of 29 valid statements.

### 3. RESULTS AND DISCUSSION

The instrument validation result show that from the total number of 44 statements, 29 statements are valid, in which its t-count was greater than or equal to the t-table which equal to 1.988. Furthermore, from the reliability test showed $\alpha = 0.988$ which greater than 0.60. As a result, the students’ motivation in learning mathematics questionnaire was reliable and could be used as a research instrument.

#### Normality Test

Chi-square test was used in this research to test the normality of its population. The result of the test as shown in table below:

<table>
<thead>
<tr>
<th>Class</th>
<th>Number of Data</th>
<th>$\chi^2$ Value</th>
<th>$\chi^2$ Table</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>33</td>
<td>6.124</td>
<td>7.814</td>
<td>Normally distributed</td>
</tr>
<tr>
<td>Control</td>
<td>32</td>
<td>4.704</td>
<td></td>
<td>Normally distributed</td>
</tr>
</tbody>
</table>

As shown in table 2 above, $\chi^2$ value of the experimental class is equal to 6.124 and the $\chi^2$ table is equal to 7.814. Since $\chi^2$ value $< \chi^2$ table, it means that the population of the experimental class was normally distributed. Similar to the experimental class, the $\chi^2$ value of the control class is equal to 4.704 which is less than the $\chi^2$ table that means that the population of the control class was also normally distributed.

#### Homogeneity Test

The next step is the homogeneity test by using Fisher test. This test used to find out whether the data collected has a homogeneous variants or not. The calculation of homogeneity test are as follows:
Table 3 Homogeneity Test

<table>
<thead>
<tr>
<th>Class</th>
<th>Number of Data</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental class</td>
<td>33</td>
<td>87.333</td>
<td>8.324</td>
<td>69.292</td>
</tr>
<tr>
<td>Control class</td>
<td>32</td>
<td>82.875</td>
<td>9.291</td>
<td>85.661</td>
</tr>
</tbody>
</table>

\[ F_{value} = \frac{\text{variance}_{1(greater)}}{\text{variance}_{2(smaller)}} = \frac{85.661}{69.292} = 1.236 \]

\[ F_{table} = F_d \left( \frac{df_1 = n_1 - 1}{df_2 = n_2 - 1} \right) = F_{0.05} \left( \frac{df_1 = 33 - 1}{df_2 = 32 - 1} \right) = F_{0.05} \left( \frac{32}{31} \right) = 1.816 \]

Since the \( F_{value} \) is less than \( F_{table} \), then the variance of both classes were homogeneous.

Hypothesis Test

The first hypothesis test used t-test. This test used to see was there any influences between firing line active learning approaches to students’ motivation in learning mathematics. Null Hypothesis (\( H_0 \)) of this test stated there is no influences between firing line active learning approaches to students’ motivation in learning mathematics. While the Alternative Hypothesis (\( H_a \)) stated there is influences between firing line active learning approaches to students’ motivation in learning mathematics.

Table 4 T-test Result

<table>
<thead>
<tr>
<th>Class</th>
<th>Number of Data</th>
<th>Score</th>
<th>Mean</th>
<th>( t_{value} )</th>
<th>( t_{table} )</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental class</td>
<td>33</td>
<td>2882</td>
<td>87.333</td>
<td>2.043</td>
<td>1.998</td>
<td>( H_0 ) rejected</td>
</tr>
<tr>
<td>Control class</td>
<td>32</td>
<td>2652</td>
<td>82.875</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the table 4 above, the result of \( t_{value} \) and \( t_{table} \) with significance level \( \alpha = 0.05 \) and degree of freedom (df) = 63 are 2.043 and 1.998. Since \( t_{value} \) is greater than \( t_{table} \) then the null hypothesis was rejected, which means that there is influences between firing line active learning approaches to students’ motivation in learning mathematics.

Next, statistics hypothesis test used to get information about which class that the mean of students’ motivation in learning mathematics are greater. Null Hypothesis (\( H_0 \)) of this test stated the mean of students’ mathematics learning motivation in experimental class is less than or equal to in the control class. While the Alternative Hypothesis (\( H_a \)) stated the mean of students’ mathematics learning motivation in experimental class is greater than in the control ones.

Table 5 Statistic Hypothesis

<table>
<thead>
<tr>
<th>Class</th>
<th>Number of Data</th>
<th>Score</th>
<th>Mean (( \mu ))</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental class</td>
<td>33</td>
<td>2882</td>
<td>( \mu_1 = 87.333 )</td>
</tr>
<tr>
<td>Control class</td>
<td>32</td>
<td>2652</td>
<td>( \mu_2 = 85.875 )</td>
</tr>
</tbody>
</table>
From table 5 above, it can be seen that $\mu_1 = 87.333$ is greater than $\mu_2 = 85.875$. It means that the mean of students’ mathematics learning motivation in experimental class is greater than in the control ones.

4. CONCLUSIONS

As the objective of this research is to identify whether there is an influence of firing line active learning approach on students’ motivation in learning mathematics, the t-test used to analyse the data resulting $t_{value} = 2.043$ and $t_{table} = 1.998$. Since $t_{value}$ is greater than $t_{table}$ so the alternative hypothesis ($H_a$) was accepted while the null hypothesis ($H_o$) was rejected. As a conclusion, there are influence the firing line active learning approach influenced students’ motivation in learning mathematics. It can be seen from result of the mean of students’ motivation in experimental class which was greater than in the control class.

REFERENCES


The Use of Image Media to Increase Learning Motivation in the Field of Social Sciences in Elementary School Students

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Abstract. The low motivation to learn in class IV students in primary schools is a problem that is quite heavy felt by the teachers who teach in class. That's because children in grade I in primary school still don't know the learning objectives that are in school. This is supported by the learning system provided by the teacher, which is still largely unattractive, which causes students to be less enthusiastic in following the lessons. This research was conducted with the aim of increasing the motivation to learn elementary school students in class I by using media images. The research method used is Action research. The results showed that the use of image media in the activities of the teacher in the first cycle was 75.11% while in the second cycle was 86.81%. These results indicate that an increase in teacher activity in an effort to increase student motivation and student activity. On the results of student learning motivation there was an increase from cycle I obtained 72.15% to 85.24% in the second cycle. This means an increase in the average motivation of students to increase by 16.89%. From the results of this study it can be concluded that the application of learning using picture media can increase student motivation in Social Sciences in Primary Schools.

Keywords: Image Media, Learning Motivation, Social Sciences Learning, Elementary School Students.

1. INTRODUCTION

Social studies learning seeks to help students in solving problems faced, so as to make students increasingly understand and understand the social environment of their community. Social studies are taught in primary schools, intended so that students become good human beings and citizens, as expected by themselves, parents, society, and religion. Based on the understanding and purpose of social studies at the elementary school level as described above, it seems that a learning pattern is needed that can bridge the achievement of these goals. So that the ability and skills of teachers in choosing and using various models, methods, and learning strategies are constantly being improved so that social studies learning in elementary schools is really able to condition the effort to equip basic abilities and skills for students to become human beings and good citizens. However, in reality there are many students in elementary school who are very difficult in understanding social studies lessons, because in delivering their material, there are still many teachers in primary school who are less interesting, very monotonous and
tend to be boring. For this reason, an effort is needed to be able to turn students in primary schools into enthusiasm and have high motivation to study social studies so as to improve learning outcomes in the social studies field. In this study, researchers tried to use image media, so students in elementary school in studying social studies can be excited in participating in social studies lessons delivered by their teacher.

Implementation of Social Sciences Learning in primary schools implemented in Indonesia, basically there are some components that need to be discussed first, such as methods, assessments, media, learning steps and the role of the teacher. After that, the steps to compile the Learning of Social Sciences and the Syllabus and Learning Plan will be discussed.

As a teacher, of course, know more about the conditions faced in the classroom, teachers often find students who are passive when learning Social Sciences. This is due to the lack of teacher presenting social science learning material that is more interesting, creative, and meaningful. In addition, the learning media used must be able to provide a pleasant experience and meet the needs to increase student motivation. Therefore, in the process of learning in the field of Social Sciences, educators should be able to present effective and efficient learning according to the mindset of students by applying various uses of the media and guiding students to develop their learning motivation. One of the simple visual media that can simplify the way students learn is drawing media. This media can be made, is not too expensive, and is easily understood and understood by students. Images can provide ideas or provide clarity about things. By using the picture media students are easier to understand learning. Based on some of the results of previous studies, image media can increase student motivation. Kasmaienezhadfard's research findings (2015)[1], show that images in textbooks can increase student creativity. The use of images for educational and learning purposes is vital, but textbook designers must be aware of the use of images. In this Kasmaienezhadfard research aimed at helping curriculum planners and designers to discuss the strengths of textbooks that will be strengthened by pictures and convey their weaknesses to convey to students. Research and Development (R&D) and ADDIE Learning System Design (ISD) are used to develop media in Musnar research (2017)[2], on the process and results of developing comic-based learning media on Social-History Science subjects for fifth grade elementary schools. In conclusion, the research findings show that the comic-image based learning media developed are declared valid and can be used in contexts intended for Class Five Elementary Schools. Elpis Research (2017)[3] in class VI Elementary School shows that through the use of image media, social science learning outcomes can improve.

2. RESEARCH METHOD

This research uses classroom action research methods or Classroom Action Research, namely research conducted in class with the aim of improving or improving the quality of learning practices. Bogdan, Robert C. Biklen. Sari Knopp in (Kasinah, 2013)[4], defines classroom action research as research carried out by educational practitioners with the aim of improving their professional practice and understanding students better. Accordingly, Taggart (1988)[5] state that, classroom action research is a center of research conducted in class, and only tries to investigate what actually happens to students in the class. This study focuses on social studies on Theme 1 in class IV Al-Fath Cirendeu Elementary School, totaling 33 students consisting of 12 male students and 21 female students, with the learning process using drawing media.
3. RESULTS AND DISCUSSION

Data analysis in the discussion of the results of this study is based on observations made by researchers who have observed the activities of teachers in using media images in an effort to increase student motivation in thematic learning when the teaching and learning process takes place. The results of the analysis of teacher activity data and student participation in cycle I and cycle II are as follows:

The results of the acquisition of teaching activities of teachers in applying media images / photos are in quite good category. The percentage of teacher activity in the Social Science learning process using picture media in the first cycle obtained an average of 75.11% and is in the good category. As for the second cycle the results of the acquisition of teaching activities of teachers in applying the media image has increased which is in the category of very good. In the second cycle of the percentage of the teacher activity in the Social Sciences learning process using picture / photo media obtained an average of 86.81 and are in the very good category. These results can be concluded that in the first cycle of student learning activities in learning Social Sciences by using media images that have been implemented well.

The observations of the activities of the first cycle of the teacher can be concluded that the use of picture / photo media is going well. The results of the percentage of the first cycle of meetings 1 to 3 obtained an average motivation of students 72.22 and are in the good category. Based on the observations of the activities of the second cycle teachers, it can be concluded that the use of image media is going very well. The results of the percentage of the second cycle of meetings 1 and 3 obtained an average student participation of 86.22% and are in the very good category. These results can be concluded that in the second cycle of student learning activities in learning Social Sciences by using media images that have been implemented very well. The recap of observations of teacher activities in the use of image media and observations of students' learning motivation in Social Sciences learning cycle I and cycle II are shown in the following tables and diagrams:

<table>
<thead>
<tr>
<th>Number</th>
<th>Result of Learning Process</th>
<th>Cycle I (%)</th>
<th>Cycle II (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Teacher Observation Activities</td>
<td>75.11%</td>
<td>86.81%</td>
</tr>
<tr>
<td>2.</td>
<td>Observation Activities</td>
<td>72.22%</td>
<td>85.24%</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td>73.67%</td>
<td>86.03%</td>
</tr>
</tbody>
</table>

Data analysis of observations of teacher activity in the first cycle obtained 75.11% while in the second cycle obtained 86.81%. Increase in teacher activity in an effort to increase student motivation and their activity, which shows student motivation to increase by 16.75%. The results of students' motivation in the first cycle obtained 72.22% to 85.24% in the second cycle. This means that the increase in the average student motivation increases by 15.09%.

Basically, in a learning process carried out by a teacher and students, there is a relationship between student motivation and learning outcomes. Some authors, among them according to P.
Pintrich (1999)[6] and S. Kang (2008)[7], the two experts stated that learning arises from the interaction between cognitive variables and the level of learning motivation possessed by students. Motivational variables have been widely studied by educational theories. These studies have found that students’ intrinsic and extrinsic motivation have a high impact on the learning process. Extrinsic motivation according to C. Walker, A. Barbara and A. Robert (2000)[8] refers to motivation produced by external factors that surround students and affect students. Some theories about student motivation presented by A. Bandura (1997)[9], the experts emphasized that learning motivation is influenced by the factors of student expectations, the value obtained and the influence that makes student motivation to increase or decrease. Expectation refers to students’ beliefs about what they want to achieve by doing certain tasks. Values affect the reasons why students become passionate about learning, doing certain academic tasks and their final learning outcomes. The influence that makes motivation to learn can be influenced by various factors, one of which is the use of image media as was done in this study.

In addition to media images, to improve student learning motivation is also done by using video, such as research conducted by Edna Bravo, et. al from the Department of Management Technical University of Catalonia, entitled: "Video as a New Teaching Tool to Increase Student Motivation". In the study stated that this study based on the use of several video streams created as supporting material for learning and is used by 12 teachers with 487 students in the Terrassa Aeronautics and Industrial School (ETSEIAT). In this innovative way, it can be concluded that the learning tools with the help of video media have a tremendous impact on students’ enthusiasm for learning, so that their learning achievements increase significantly after applying learning with the help of these media, which is applied in class.

Another article about increasing learning motivation is to utilize Information and Communication Technology (ICT) at school. Review the article with the title: "Effective use of ICT for Education and Learning by Drawing on Worldwide Knowledge, Research, and Experience: ICT as a Change Agent for Education", written by Syed Noor-Ul-Amir from the Department of Education, University Of Kashmir stated that information and communication technology (ICT) has become a common entity in all aspects of life.

Education is a very socially oriented activity and quality education is very much related to professional teachers in educating students. The findings of Yusuf (2005)[10], state that the use of Information and Communication Technology in education is very suitable for student-centered learning. But with the world moving fast to digital media and information, the role of ICT in education is becoming increasingly important and will continue to grow and develop in the 21st century. The results of learning media research in the social sciences are carried out by Yanuari (2019)[11], The research results show that learning with Powtoon-based video media is very effective in improving learning outcomes in the field of social science in elementary schools. The results of the study (Heafner, 2014)[9] suggest that the use of technology in social studies as a means to motivate students by involving students in the learning process by using familiar teaching tools that increase the efficacy and self-esteem of students. Research from Ming Hung Lin (2017)[7], designing teaching activities for digital learning and applying technology tools flexibly. In this study, students were tested and continued the questionnaire survey to understand opinions about digital learning. The results of his research show that using digital learning can increase motivation and student learning outcomes. The results of this study indicate from Dwi Y (2018)[12], showing that: elementary school teachers have used learning media, such as books, pictures, tangible objects, and the environment, but teachers and students need to add interactive game-based multimedia to support learning activities in schools higher quality basis[13].
4. CONCLUSIONS

Based on the acquisition of classroom action research results that have been carried out for two cycles consisting of 6 meetings. Regarding the use of media images in learning Social Sciences class I Al-Fath Cirendeu Elementary School. Showing an increase in student motivation. These results can be seen in the analysis of the activity data of the first cycle teacher 1 at 73.75%, meeting 2 at 75%, meeting 3 at 75%. So it can be concluded that the average acquisition of teacher teaching activity data for students in the first cycle was 74.58%. In cycle II, the acquisition of data analysis results at meeting 1 was 86.25%, meeting 2 was 90%, and meeting 3 was 92.5%. Then it can be concluded that the average acquisition of data in the second cycle is 89.58%.

In the analysis of data from the activities of students in cycle I meeting 1 amounted to 73.75%, cycle I meeting 2 amounted to 71%, and cycle I meeting 3 amounted to 76%, it can be concluded that the average acquisition of data on student activity cycle I 73.75%. In cycle II, the acquisition of data analysis results at meeting 1 was 78.75%, meeting 2 was 89%, and meeting 3 was 91%. Then it can be concluded that the average acquisition of data from student activities in the second cycle is 86.25%. The use of image media used in the learning process is to support the Social Science learning process that is provided to students at the elementary school level in the low grades.

REFERENCES


The Effect of Transformational Leadership and Integrity on Quality of Work Life
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Abstract. Quality of work life is essential to an office that this article aims to analyze the effect of transformational leadership, and integrity of the quality of work life by using a quantitative approach and survey method. The study sample total 132 Government Internal Supervisory Apparatus random. The results showed that; (1) The direct effect positive of transformational leadership on the quality of work life; (2) The direct effect positive of integrity on the quality of work life; (3) The direct effect positive of transformational leadership on the integrity; (4) there is a positive indirect effect of transformational leadership to the quality of work life with integrity. To improve the quality of work life, need to improve the transformational leadership and integrity.

Keywords: Transformational Leadership, Integrity, Quality of Work Life

1. INTRODUCTION

An organization needs a balance between the level of intensity of work with well-being. Quality of work life or abbreviated QWL aims to understand human behavior in the workplace and ways to improve the well-being, balance between the productivity of the achievement of organizational goals. QWL related to comfortable working conditions for employees, fun, and employees were involved in various decisions the organization's work.

Seeing the importance of QWL, Alqarni in his research it is said that "low QWL causing dissatisfaction in work, increase employee absenteeism, lack of motivation to work, have a negative moral, lack of productivity, and poor performance of the organization" [1]. As according Singhapakdi et. al, that the "quality of work life as a form of employee satisfaction by fulfilling various needs resources, activities, and increased quality in the workplace” [2]. This is according to the results of research Abdul, and Hassan which says that "as a form of employee satisfaction with various needs through the resources, activities and results that come from participation in the workplace” [3].

The reason researchers conducted a study in Government Internal Supervisory Apparatus of the Ministry of Justice and Human Rights of the Republic of Indonesia because there are some problems that occur. Based on the findings of the study found that the high labor intensity of Government Internal Supervisory Apparatus, a workload that many causes frequent overtime work, this is the condition that causes there are some employees who fall ill. In addition, the
level of well-being are not balanced between the workloads, longer work and their salary, working conditions are less comfortable because there are several groups of fellow employees of the main groups of senior and junior group were still a few years of working so unhealthy competition.

Another problem that arises is related to leadership. It is based on the pre-study related to leadership, including; several programs that do not fit the implementation time as program Prevent to be held in March 2017 but was finally set up in July 2017 this is due to lack of control of work and lack of job evaluation that is not a culture of professionalism for officials, leaders less motivating to employees in work, lack of appreciating the work of employees, and do not understand the needs of employees due to not build persuasive communication with employees.

Problems also occur on aspects of employee integrity. Based on the results of pre-study found that there are some employees who do not have integrity in their work as in monitoring dishonest because supervised has a close relationship with regulatory authorities, there are also some supervisors when return service from out of town do not go directly to the office when the clock office still exists, dishonest conduct surveillance while in the field, not transparent about the weakness and lack of time to supervise. In this study, there are several variables including the concept of QWL, transformational leadership and integrity.

The term QWL was first introduced in the International Labor Conference in 1972, but only gained attention after the United Auto Workers and General Motors took the initiative to adopt the practice of changing the quality of working life for the working system. There are several definitions of quality of working life including; by Farid that "as an effort to improve the quality of the organization and take advantage of the benefits of an organization. Quality of work life is the center of attention for the employees so that its role can be enhanced and increase their participation in the development of the organization" [4].

Similar feelings were expressed by Khashman et. al, that a work situation or development reflects an increase in all elements of the organization and the basics of the environment to ensure all employees to be able to adapt, and increase the potential of human resources. Human resources play a very important role in the success of the organization [5].

Further on transformational leadership is a topic to attract many people and are defined in many ways. Transformational leadership style is an activity affects the people that they like to achieve goals. According Phaneuf et. al, that a leadership style that is geared towards change and enhanced performance, both individually and or collectively" [6]. Furthermore, according to Pradhan, and Prasad that "transformational leadership can help the employees involved to gain the trust of the organization" [7]. This is in accordance opinions Olcum and Fayda that "transformational leaders change personal values subordinate to support the vision and goals of the organization and establish a climate of trust between leaders and subordinates" [8].

The next variable on integrity, according to Elsetouhi et. al that "integrity is associated with a range of values associated with the construction, morality, honesty, ethical, and sincerity" [9]. While Cheng et.al also says that the "integrity implies that individual behavior is consistent with the values of honesty and trustworthy. At the individual level, the integrity of an ethics, character, honest, ethical, transparent and credible"[10]. This is in accordance opinions Hafiz, M. Azizal, and Mohd that "The integrity of the building within an organization to foster mutual trust between leaders and subordinates" [11].

2. RESEARCH METHOD

The method in this research is the survey will be analyzed using path analysis (path analysis). Questionnaires were used to obtain research data consists of three variables, namely: quality of
work life (Y), transformational leadership (X1), integrity (X2). Inferential analysis using Structural Equation Modeling, or better known as (SEM). This research was conducted at the Government Internal Supervisory Apparatus (APIP) of the Ministry of Justice and Human Rights of the Republic of Indonesia. The number of research subjects as many as 132 officers.

3. RESULTS AND DISCUSSION

Based on the findings in the field can be described as follows:

First hypothesis, positive direct influence transformational leadership of the QWL. Parameter estimation of testing direct influence transformational leadership on QWL shows the value of CR for 2662, with a probability value of 0.008. Values above are qualified acceptance of H1, 2662 CR value is greater than 1.96, and the probability is less than 0.05. Thus, it can be concluded that the effect on the transformational leadership of the QWL. Then H0 is rejected and H1 accepted, which means that the direct effect of transformational leadership significantly influence QWL. QWL in some studies associated with leadership, effective leadership which will always have an impact by increasing the quality of working life of employees. According to research results Nazem and Entezari that transformational leadership style has a positive effect on the QWL [12]. Meanwhile, according to Kerstin that transformational leadership recommended as the most suitable approach for an organization that aims at improving the quality of working life of employees [13].

Second hypothesis, positive direct influence integrity of the QWL. Testing the integrity of the direct influence of the QWL showed CR values of 2,532 and a probability value of 0.011 so it has been eligible for admission H1, 2532 amounted CR value is greater than 1.96, and the probability is less than 0.05. Based on these data, the integrity of a significant direct effect on the QWL. Integrity maintain high performance standards and conduct meaningful intelligence competencies, education, and training to be able to add value through the quality of working life. This is confirmed by Cetinkanat that the quality of work life is a concept that encompasses a variety of disciplines. The principle of integrity requires the employee to have a personality that is based on the elements of honesty, courage, thoughtful, and responsible for establishing trust as a basis for taking a decision [14]. Furthermore according to Birjandi that integrity can improve the quality of working life of employees [15].

Third hypothesis, positive direct influence transformational leadership of the integrity. Transformational leadership on integrity demonstrate the value of CR for 1419 and with a probability value of 0.156 as well as the values do not meet eligible for admission H1, 1419 amounted CR value is greater than 1.96, and the probability is less than 0.05. So that transformational leadership positively have no direct impact on the integrity. While the research results Engelbrecht found that values such as individual moral responsibility, mutual respect, fulfillment, honor, and integrity can affect transformational leadership [16].

Fourth hypothesis, positive direct influence of transformational leadership to QWL through integrity. The influence of transformational leadership on QWL through integrity demonstrate the value of CR for 1417 with a probability value 0.156. The values do not qualify for admission H1, 1417 amounted CR value is greater than 1.96 and a smaller probability of 0.05, which means that no direct influence transformational leadership positively to QWL through integrity. While based on research results Helmiatin that transformational leadership a positive effect on QWL [17] [18].
4. CONCLUSIONS

Based on the results it can be concluded that research transformational leadership has a positive direct impact significantly on the QWL, integrity positive direct impact significantly on the QWL, transformational leadership significantly positive direct effect on the integrity, and the indirect effect of transformational leadership positively to QWL through integrity.

REFERENCES


Evaluation the Lesson Plan of English Language Learning in Junior High School Seraphine Bakti Utama West Jakarta

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Abstract. The aim of this study to learn in depth about the process English lesson plan. This research was conducted in Junior High School Seraphine Bakti Utama in West Jakarta. The methodology used is an evaluation method using a model of the gap (discrepancy evaluation model). Data collection techniques performed through direct interview techniques, document, and field observations. The primary data source is the principal, teachers, and students. The results showed that: (1). The majority of teachers have not been optimally apply the principles for the preparation of lesson plan particularly related to basic competencies spiritual attitudes, social attitudes, knowledge and skills, student-centered, context, contemporary, feedback and integration. (2). Teachers have implemented measures lesson plan preparation, especially related to the analysis of the syllabus, and the development of learning assessment. (3). Teachers have been conducting preliminary core activities and cover the lesson plan. In conclusion the teacher has not optimally apply the principles and steps in preparing the lesson plan.

Keywords: Evaluation, Lesson Plans, English

1. INTRODUCTION

Learning a language is how learning students in the school to be able to communicate using language that is being studied both orally and in writing in everyday life. English language learning success is measured on the ability to communicate with the students themselves. Related to this is the teacher in this case English teacher in Junior High School Seraphine Bakti Utama West Jakarta expecting success in his duties as a language teacher to make students succeed in learning English. To achieve success in learning and teaching languages to the students, a language teacher should make planning the implementation of learning well.

The situation in the field prove that students who take English classes have the ability to communicate a foreign language better than students who did not follow the course of the English language. Novelty of this study is the school prefer the character of students compared with students' cognitive abilities that some of the subject matter is always associated with the character of the students even relevant in evaluating the learning, the key must be considered by the teacher in the assessment is the character of students.

Based on the description and the issues raised above authors reasoned to conduct research on for mengevaluation English lesson plan in Junior High School Seraphine Bakti Utama West Jakarta. There are some concepts that need to be considered in this study include; concept
evaluation, discrepancy evaluation model evaluation, lesson plans, learning English, the purpose of learning English, and curriculum.

Activities to evaluate and measure the success of a program known as program evaluation. There are several definitions of evaluation proposed by experts. The definition has been known quite extensive, including the definition put forward by Farjad that evaluation is a systematic process for determining the price, value or significance of an activity or a process [1]. Likewise, according to Neumann, Robson and Sloan that evaluation is an activity that is systematic, planned and achieving goals, involves the collection of data relating to the organization and program [2]. According to Mamaril, Cox, and Vaughan that evaluation carried out to assess the success of a program that has been implemented. In human life, the evaluation is not new because it is always accompany one's life. Individuals who have been working on a case, it would have to be done to assess whether it complies with the original intention [3].

More on Evaluation Discrepancy Evaluation Model which is grounded to the views expressed the program evaluation activities involve the benchmarking process, and can not be regarded as a form of evaluation in the absence of a form of benchmarking while the base. Selection of evaluation models to be used in research activities is determined based on the focus, goals and evaluation questions were developed. Based on the formulation of the problem (evaluation questions) that have been formulated above, evaluation model used in this study is the gap or discrepancy evaluation model. This model is suitable to examine the effectiveness of programs to explore gaps in the view of program implementation in the field.

The model was developed by Malcolm M. Provus based research in the public schools in the city of Pittsburgh Pennsylvania Office of Education in collaboration with the Department of Health, Education and Welfare of the United States. The principle of the model evaluation is a process of comparing the gap between the display program in the field (performance) standards, while the results of the benchmarking shows the information gap that can be used as a basis for making a decision about the value or usefulness of the object being evaluated.

Further related lesson plan refers to the syllabus. Lesson plan derived from the syllabus to guide student learning activities in an effort to achieve basic competence. Every teacher in the educational unit is obliged to draw up lesson plans complete and systematic so that learning takes place in an interactive, inspiring, fun, challenging, motivating students to actively participate and provide enough space for innovation, creativity, and independence in accordance with their talents, interests, and development physical and psychological students.

Said learning more emphasis on teaching learners in earnest involving aspects of intellectual, emotional, and social. According to research results Hwang and Wang is said to be learning objectives is to develop the skills of learners, able to apply his knowledge in the context of everyday life, and learning become an important way to enable learners to experience what they will encounter in everyday life [4]. Further, according Chik, and Ho argued that language learning can be done outside the classroom to supplement classroom teaching weakness [5]. According Dallinger et. al., based on some research both theoretically and practically said that the success of learning is influenced by the characteristics of learners, learners' achievements, cognitive ability, motivation, or demographics, followed by class factors, namely the quality of the instructional or the composition of the class [6].

Likewise, according to Nia, Abbaspour, and Zare says that the curriculum is a broader term compared to syllabus. The curriculum includes all activities and arrangements made by institutions throughout the academic year to facilitate the learners and instructors while the syllabus is limited to certain subjects and in certain classes [7]. According to research results Korotchenko et. al., who said that the first and most important stage in the development of foreign languages is the curriculum, it is because of the material development of human
resources to achieve educational objectives [8]. As the results of the research of Shawer said that Lo completes the learning outcomes in the curriculum. Teachers in teaching can define topics (syllabus), provide and write learning materials (content), and use teaching methods and learning techniques. In other words, the curriculum relates to what it wants to accomplish (objectives), while the teaching relates to how to achieve the objectives (procedures) [9].

According to Sakhieva et. al., that "the curriculum is a learning process based on the competency of student formation, arranging to develop a way of learning every learner considering the needs and characteristics of learners”. The curriculum is a group of subjects that must be mastered by learners who care about the needs and characteristics of learners [10].

While the syllabus is interpreted as a learning plan for a specific theme subject group that includes competency standards, basic competencies, learning materials, learning activities, learning indicators, Assessment, time allocation and learning resources developed by each unit of education. According to Dvorghets and Shaturnaya, a good syllabus module is a syllabus that contains about the media, genre, context, case study, practice, analysis, evaluation, and explanation [11]. Syllabus serves as a reference in drafting the implementation of Learning Plan, meaning syllabus as the planning of the learning process is not final, it should be followed up with the plan of implementation of learning, so focus and concrete.

2. RESEARCH METHOD

This study uses the approach to evaluation with Discrepancy evaluation model developed by Malcolm M. Provus. Evaluation of this model consists of three stages/phases; the application of the principles of the preparation of the implementation of learning, the implementation of measures preparing the implementation of learning, and implementation of lesson plan English. This research was conducted in Junior High School Seraphine Bakti Utama in West Jakarta. For the purposes of this study, the selection of informants is purposive, that is based on the intent of the study. Criteria for selecting informants, among others: (1) The principal, (2) Teacher; (3) Students. The data collected in this study conducted through structured interviews, in-depth interviews, document searches, and observation.

3. RESULTS AND DISCUSSION

Based on the findings in the field found that there are three steps being taken by the teacher in the process of planning the implementation of learning them; principles, measures and implementation of the lesson plan.

In the first stage related to the principles in the preparation of lesson plan that has been applied The Junior High School Seraphine Bakti Utama in West Jakarta is referring to the curriculum in 2013, as the national curriculum applied in various educational institutions in Indonesia. But along with the emergence of English learning education reform. So that teachers in making lesson plan should refer to the curriculum in 2013. In general, the following table respondent participation related design units under this program:

<table>
<thead>
<tr>
<th>No.</th>
<th>The principles in the preparation lesson plan</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Basic competence spiritual attitudes, social attitudes, knowledge, and skills</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Several meetings in the classroom</td>
<td>10%</td>
</tr>
</tbody>
</table>

Table 1. Principles of preparation lesson plan
Based on table 1 above, it can be explained that there are some teachers who do not apply the principles of lesson plan with the optimal learning process is also not optimal. Though learning materials is closely related to the principles of lesson plan. This is consistent with the results of research Laihonen and Szabó, which says the material dimension of learning is how to make someone can investigate, interpret, negotiate, modify and customize the learning environment [12]. In line with these opinions Meraji and Zamanian also says that the teaching materials are adopting the values of the target language culture can improve the language skills of learners. Quality teaching materials are prepared based on the needs of learners and educators, learners' cognitive development, and follow the development of science, information and communication technology [13].

The second stage drafting related measures lesson plan, based on interviews with teachers said that teachers perform the steps in the preparation lesson plan namely by reviewing the syllabus in advance, because the syllabus to be a reference in drafting lesson plan and appropriate curriculum, 2013. In general, the following table respondent participation program operating unit linked below:

### Table 2. Steps lesson plan

<table>
<thead>
<tr>
<th>No.</th>
<th>Step-by-step preparation lesson plan</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Assessment syllabus</td>
<td>10%</td>
</tr>
<tr>
<td>2</td>
<td>Formulation of indicators of achievement at KI KD-1, KI-2, KI-3, and KI-4</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Learning materials</td>
<td>10%</td>
</tr>
<tr>
<td>4</td>
<td>Translation of Learning Activities</td>
<td>10%</td>
</tr>
<tr>
<td>5</td>
<td>The allocation of time</td>
<td>10%</td>
</tr>
<tr>
<td>6</td>
<td>Development of learning assessment</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>Determine the learning strategies</td>
<td>10%</td>
</tr>
<tr>
<td>8</td>
<td>Determining Media, Equipment, Materials and Learning Resources</td>
<td>10%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>60%</td>
</tr>
</tbody>
</table>

Based on table 2 above, it can be explained that the average teacher has put measures in preparation of the lesson plan. These steps are important as they relate to the achievement of learning objectives. According to Kirk, Mininger, and Laird that language learning can be effective if the teacher can describe the learning basic knowledge such as: actions, goals,
constraints, solutions, tasks, and procedures for troubleshooting. The purpose of learning the English language also refers to the communicative competence, ie the ability to master knowledge of the language and the ability to use the language properly [14]. The third stage related to the implementation lesson plan. In general, the following table associated units respondent participation program product below:

<table>
<thead>
<tr>
<th>No.</th>
<th>Implementation lesson plan</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Preliminary activities</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>Core activities</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Closing activities</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>40%</td>
</tr>
</tbody>
</table>

Based on table 3 explained that preliminary activities teachers are only implement 10%, core activities only apply 20% and activity cover only implemented 10%, these findings can be explained that teachers must have the ability to streamline the learning process. This is according to the results of research conducted by Zlatovi, Balaban and Kermek that the learning objectives are: short and clear statement on the results of such learning; increased knowledge, skills, values and attitudes of learners. Learning aims to create a continuous change in the behavior and thinking of learners in a learning environment [15]. Meanwhile, according to Scrimin that the learner can learn independently, self-motivated if supported by the learning objectives, implementing strategies for effective learning, monitoring the progress of learners, applying a conducive environment for learners [16]. A learning process can not be separated from teaching and learning. It shows that through learning the English language, learners are expected to recognize a foreign culture, to practice basic communication in English [17]

4. CONCLUSIONS

In the aspect of the principles of the implementation of learning that teachers have not optimizing the use of the principles of the preparation of lesson plan in particular on loading full basic competence spiritual attitudes, social attitudes, knowledge and skills, centered on the student, context, contemporary, feedback and integration.

In the aspect of the implementation of the measures, teachers have implemented measures preparing the implementation of learning assessment in particular on the syllabus, and the development of learning assessment. In the aspect of the implementation of the lesson plan, especially in the aspect of preliminary activities, core and cover activities already implemented.

REFERENCES


Influence of Receivables, Debt, Capital, and Assets to Profitability
(Empirical research on Property & Real Estate listed on Indonesia Stock Exchange year 2012-2016)

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Abstract. This research is to know or obtain the effects of receivable turnover, long-term debt, working capital and fixed assets of company to profitability. The purpose of this research is the Property Company listed on the Indonesia Stock Exchange which located in Jakarta. This research was conducted on Company audited Financial Statements of the period 2012 to 2016 by using the method of causal research therefore, the data analysis used is statistical analysis in the form of several linear regression test. The results of this research show that part, variable receivable turnover have a significant impact on profitability, while long-term debt, working capital and fixed assets have no significant impact on the profitability of the Property Company listed on the Indonesia Stock Exchange in 2012 until 2016.

Keywords: Debt, Receivable, Capital, Assets, Profitability, Property

1. INTRODUCTION

Property companies in Indonesia in the past five years have been up and down in achieving profit or profitability, it is influenced by social symptoms and internal symptoms of the company. In review of the social symptoms caused by lack of interest and the purchasing power of the public to the property while the review of the internal symptoms of the company caused the policies applied by the management of the company and the interests of of shareholders. Competitive competition between property companies also affects the ups and downs of profit or loss achievement (profitability). With the demands of corporate management and shareholders who want a maximum profit or profit eventually companies continue to invest developing property products to increase property sales despite the market conditions are sluggish And the profit gained last year is not maximized.

The company will generally conduct various activities to achieve its primary goal of profit or profitability that have been targeted in the company budget plan. With maximum profit or profitability, the company can maintain its business continuity (Going Concern) for a long period of time.

Business Continuity (Going Concern) A company can be seen from how to manage accounts receivable, fixed assets, long term debt and working capital. Effective management is carried out with the implementation of accounting records and reporting in accordance with the general applicable accruing rules.
The purpose of this research was to acquire empirical evidence of the influence of turnover of receivables, long-term debt, working capital and the fixed assets to partial profitability. This research is expected to contribute well to the management of the company as a consideration to manage the company in order to increase profitability.

2. RESEARCH METHOD

The design of the research that will be used to resolve the problem is a causal research approach whereby the author wants to know about the influence of variables independent of the dependent variables.

In this research included in the free variables are receivables turnover, Natural logarithm of long term debt, working capital turnover and fixed-asset turnover. While the bound variable is Return On Asset (ROA).

The population in this research is the entire property company listed on the Indonesia Stock Exchange as much as 39 (thirty nine) property companies.

The sampling technique used in this research is the Purposive Sampling method. Sampling criteria are as follows:

A. The property company is listed on the Indonesia stock Exchange by reporting the results of audited consolidated financial statements in 2012-2016.
B. Property companies that have the necessary data completeness.
C. Property companies that booked profits or profits.

So that in this research will use data of 105 data, the amount gained from the calculation of property company population as much as 39 minus property companies that do not meet the criteria as much as 18 so that the samples in research As many as 21 companies.

In this research, it is used is an archive data collection technique in the form of audited financial statements of companies using secondary data from the Indonesian Stock exchange.

The methods of analysis that will be used in this research are quantitative data analysis methods consisting of descriptive statistics, classic assumption test (normality, multicollinearity and heteroskedasticity), linear regression analysis test Hypothesis Test (t-Statistic test).

The equation of regression between the influence of receivables turnover, long term debt, working capital and fixed assets to profitability using the following formula:

\[ Y = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + e \]

**Description:**
- \( Y \): Profitabilitas
- \( a \): Konstanta
- \( b \): Koefisien regresi
- \( X_1 \): Receivable Turnover
- \( X_2 \): Ln Long Term Debt
- \( X_3 \): Working Capital
- \( X_4 \): Fixed Assets Turnover
- \( e \): Standar Error

3. RESULTS AND DISCUSSION

Descriptive statistics are used to see the general overview of the data that has been collected in this research. Descriptive includes the mean value, Minimum value, maximum value and
standard deviation value, which can be seen from the output of the following descriptive statistics table:

<table>
<thead>
<tr>
<th>Descriptive Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>N</td>
</tr>
<tr>
<td>ROA</td>
</tr>
<tr>
<td>PMIC</td>
</tr>
<tr>
<td>FP</td>
</tr>
<tr>
<td>PAT</td>
</tr>
<tr>
<td>LnHP</td>
</tr>
</tbody>
</table>

The heteroskedasticity test aims to detect residual variations in regression model testing on all data and model regression can be used in research studies. If the remaining variation in the test is resolved it is called homoskedasticity and if the different residue variations are called heteroskedasticity. The heteroskedasticity test used in this research was to look at the Scatterplot picture patterns.

Based on the scatterplot image above, it can be seen that the data spreads evenly, not assembled in one place, and does not form a particular pattern so that it can be concluded that the regression test in this research did not occur a Heteroskedasticity problem.

Test normality in this research using one sample Kolmogorov Smirnov test with significance value > 0.05 then data can be assumed to be distributed with normal and normal probability plot in the determination of normal or absence of data used in this research.
The results of normality testing in the table above indicate that the value of Kolmogorov Smirnov Z is 0.078 and Asymp Sig (2 Tailed) amounted to 0.131. Since the Asymp Sig value (2-Tailed) in this research is greater than 0.05, it can be concluded that the data in this research is distributed normally and qualified test normality, so the data is feasible for use in research.

Test normality using the histogram chart method by looking at the normal display of a symmetrical or bell-shaped histogram chart. It is shown in the picture below that the data follows a normal curve so that it can be concluded that the data is distributed normally. If the histogram chart shows normal distribution patterns, then the regression model meets the normality test assumption.

Test normality using a graph of a P-plot spread can be seen from the spread of data on the diagonal source of the normal graph P-plot of regression standardized residual shown by the image below. Decision making is done if the point spreads around the line and follows the diagonal line means it shows normal distribution patterns and regression models that meet the normality test.
The test coefficient of determination is used to calculate the magnitude of influence between independent variables to dependent variables together. Research that uses one independent variable, the value of R Square which is used to see the test result of its coefficient of determination, while in this research using two or more independent variables, the Adjusted R Square is used to see coefficient of determination test result. This is done to measure and calculate the ability of regression model's in describing variations of dependent variables. The value of coefficient of determination is between zero and one (0 < R < 1). The table below shows the coefficient value of determining of the summary model.

**Model Summary**

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
<th>Durbin-Watson</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.369</td>
<td>0.136</td>
<td>0.101</td>
<td>0.09044</td>
<td>1.931</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Trans_InHTP, Trans_PP, Trans_FMK, Trans_PAT

b. Dependent Variable: Trans_ROA

Based on the table coefficient of determination of R value (correlation coefficient) of 0.369, this indicates the relationship of the turnover of receivables, working capital turnover, turnover of fixed assets and logarithm of long-term debt to very low or very weak profitability is only 36.9 percent and the Adjusted value of R Square (coefficient of determination) is 0.101 that means that 10.1 percent of dependent variables can be described by independent variables together while The remaining 90.9 percent is explained by other variables that are not researched. The default error of estimate value obtained by 0.0904 where the smaller the default error of estimate is then the regression model in this diffuser is approaching precisely in predicting or explaining the dependent variables. The value of Durbin Watson amounting to 1.931 in the range of values -2 and +2 indicates that there is no autocorrelation between variables.

A multiple linear regression analysis is an analysis to measure the magnitude of influence between two or more independent variables against one dependent variable and predicts or describes the dependent variable by using an independent variable. This analysis is aimed at knowing whether or not there is an influence between variables, namely turnover
receivable (X1) Working capital turnover (X2) Fixed assets (X3) and long term debt (X4), against profitability (Y). So that the regression model formula becomes as follows:

$$Y = a + B_1 X_1 + B_2 X_2 + B_3 X_3 + B_4 X_4 + e$$

**Profitabilitas = a + B1 PP + B2 PMK + B3 AT + B4 HP + e**

**Description:**

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
<td>Profitabilitas</td>
<td>a</td>
<td>Konstanta</td>
<td>b</td>
</tr>
<tr>
<td>X1</td>
<td>Receivable Turnover</td>
<td>X2</td>
<td>Ln Long Term Debt</td>
<td>X3</td>
</tr>
<tr>
<td>X1</td>
<td>Receivable Turnover</td>
<td>X2</td>
<td>Ln Long Term Debt</td>
<td>X3</td>
</tr>
<tr>
<td>e</td>
<td>Standar Error</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The equation of multiple linear regression is seen from the value present in column B, the first line in column B shows constant (a) and the next line shows the coefficient of the variable independently, based on the table above can be inferred regression equation Multiple linear Studies in this research are as follows:

$$Y = a + B_1 X_1 + B_2 X_2 + B_3 X_3 + B_4 X_4 + e$$

ROA = 0.028 + 0.011 PP + 0.023 PMK + 0.005 AT + 0.040 HP + e

From the test results of multiple linear regression test above, it can be noted in the equation of several linear regression research that:

1. A constant (a) of 0.028 indicates that if independent variables (receivables turnover, working capital turnover, fixed assets and long-term debts) are zero value then Y (profitability) is 0.028 units.
2. Variable regression coefficient of receivables turnover (B1) amounting to 0.011 this means that every increase in receivables is 1 percent, then the profitability (ROA) will rise by 1.1 percent so that it can be concluded that the regression coefficient of variables Turnover of receivables is positively valuable which means there is a positive connection between the turnover of receivables with profitability (ROA), therefore the better the turnover of receivables then the better the profitability (ROA).
3. Variable regression coefficient of working capital turnover (B2) of 0.023 This means that any increase in working capital turnover by 1 percent, then the profitability (ROA)
will increase by 2.3 percent so that it can be concluded that the regression coefficient of working capital turnover positive variables which means a positive relationship occurred between the turnover of working capital with profitability (ROA), therefore the better the turnover of working capital then the better the profitability (ROA).

4. Variable regression coefficient of fixed assets Turnover (B3) of 0.005 This means that every fixed asset increase by 1 percent, then the profitability (ROA) will increase by 0.5 percent so that it can be concluded that variable regression coefficient Turnover of fixed assets is worth positive which means there is a positive relationship between the turnover of fixed assets with profitability (ROA), therefore the better the turnover of fixed assets then the better the profitability (ROA).

5. Variable regression coefficient of long-term debt of 0.040 this means that any long-term increase in debt by 1 percent, then the profitability (ROA) will rise by 4 percent can be concluded that the variable regression coefficient of term debt Long-worth positive means there is a positive relationship between long-term debt to profitability (ROA), therefore the better the use of long-term debt then the better the profitability (ROA).

Based on the explanation of analysis and the results of the research above obtained the following results:

1. The influence of receivables turnover on profitability

Based on research results there is a significant influence between the turnover of receivables on profitability. It is explained by the test result of T-calculate the receivables turnover of 2.854 (positive coefficient), while the T-table value of 1.984 is known T-count > T-table or 2.854 > 1.984 with a significance value of 0.005 more From a α value of 0.05. Thus, it was concluded that the turnover was significantly influential about this profitability in line with the research results of Julyana in 2016 and research of Dewi Lisnawati in 2017 that the turnover of receivables affects profitability. Then Ho or nil hypothesis is rejected and H1 or hypothesis one is accepted.

This means that the receivables are fast billed, it is likely because the risk of receivables is stuck and uncollectible is transferred to third parties such as banks and insurance. For example, the purchase of an apartment or house is usually done by the KPR so that the property company receives full payment from the bank for the purchase, and the buyer is new to the bank. Another possibility is that the management company manages to manage its standards well by minimizing the amount of uncollectible receivables and maximizing the turnover of receivables, thereby affecting the company's profitability to be good and Increased.

2. Effect of long-term debt to profitability

Based on the research results there is no significant influence between the long term debt to profitability. It is explained by the test results of the T-calculate variable long-term debt of 1.251 (positive coefficient), while the T-table value of 1.984 is then known T-count < t-table or 1.251 < 1.984 with a significance value of 0.214 more of a α value of 0.05. It was concluded that long-term debt had no effect and had no effect and had no significant influence on this profitability in line with the results of Dewi Liana's 2015 research and Liza Nadira's research in 2013 for long term debt has no effect on profitability. Then the Ho or the nil hypothesis is accepted and H2 or hypothesis two is rejected.

This means that long-term use of corporate debt is more likely to be used for more costly operational activities that will be used for investment and business activities, which makes long-term debts not Significant impact on the company's profitability.
3. The effect of working capital turnover on profitability

Based on the research results there is no significant influence between the turnover of working capital to profitability. This is explained by the test result of T-calculate the working capital turnover variable of 1.605, (positive coefficient), while the T-table value of 1.984 is then known T-count < t-table or 1.605 < 1.984 with its significance value of 0.112 Greater than the α value of 0.05. It was concluded that the turnover of working capital had no effect and did not have a significant influence on this profitability in line with the research results of Hoiriya in 2015 and research Rinny Meidyastiani year 2014 that the turnover of capital Work has no effect on profitability. Then the Ho or the nil hypothesis was accepted and H3 or the three hypotheses rejected.

This means that the use of company working capital has not been used maximally and optimally in helping to improve the company's performance in this case of sales and business activities, so that working capital does not affect the profitability of the company.

4. Effect turnover of fixed assets on profitability

Based on the research results there is no significant influence between turnover of fixed assets on profitability. It is explained by the test result of T-calculate variable turnover of fixed assets of 1.464 (positive coefficient), while T-table value of 1.984 is known to T-calculate < t-table or 1.464 < 1.984 with its significance value of 0.154 Greater than the α value of 0.05. So it was concluded that the turnover of assets remained uninfluential and did not have a significant influence on this profitability in line with the research results of Heri Setiawan in 2010 and the research of Taufik in 2011 that the turnover of fixed assets has no effect on profitability. Then the Ho or the nil hypothesis was received and H4 or four hypothesis was rejected.

This means that the company's fixed assets are likely not to be used maximally for business activities so that the company's profitability is not much affected.

4. CONCLUSIONS

This research aims to empirically test the influence between receivables turnover, working capital turnover, fixed asset turnover and long-term debt to profitability in property companies listed on the Indonesia Stock Exchange year 2012 to 2016. Based on the results of the research and the discussion has been obtained the following conclusions:

1. The influence of the receivable turnover significantly affects profitability. This shows that the larger the receivables turnover, the greater the profitability. It is shown from the results of the discussion, where the regression coefficient of 0.011 is positive, T-count > T-table or 2.854 > 1.984 and the significance value of 0.005 is less than α by 0.05. The management of the company performs good policies in managing its subsidiaries so that no receivables are not collectible or stalled and usually the risk of uncollectible receivables in the property sector is transferred to third parties such as banks and Insurance.

2. The influence of long-term debt does not significantly affect profitability. This indicates that long-term debt has no significant impact or no effect on the profitability shown by the results of the discussion, where the regression coefficient of 0.040 is positive, T-count of < t-table or 1.251 < 1.984 and Value The significance of 0.214 is greater than α by 0.05. Management firms do not use the maximum use of long-term debt for investment activities and efforts to increase profitability, visible from the results of long-term debt research that may be used for operating activities so that no impact on profitability.
3. The influence of working capital turnover does not affect significantly on profitability. This indicates that the turnover of working capital does not significantly impact or does not affect the profitability is shown from the results of the discussion, where the regression coefficient of 0.023 is positive value, T-count < t-table or 1.605 < 1.984 and Significance value of 0.112 is greater than α of 0.05. The management of the company has not maximised the use of working capital as one way to increase profitability, seen from the research results that working capital has not influenced profitability.

4. The influence of turnover of fixed assets has no significant effect on profitability. This indicates that the turnover of fixed assets is less impactful or has no effect on the profitability is shown from the results of the discussion, where the regression coefficient of 0.005 is positive, T-count < t-table or 1.464 < 1.984 and Significance value of 0.154 is greater than α of 0.05. The management of the company is likely to use most of its fixed assets only for operational activities but not used for other business activities that can improve and affect profitability.

Based on the results of research and discussion that has been done, the advice and suggestion provided is as follows:

1. Advice and suggestion for property companies

Property companies listed on the Indonesia Stock Exchange can effectively utilize the use of fixed assets, working capital and long-term debts to increase profitability even if those variables are not too impactful and directly affect the profitability of the company. And for the turnover of corporate receivables, the management of the company can conduct policies such as aging age against receivables and management of receivables to make the receivables more quickly turn into cash or banks thereby increasing profitability.

2. Advice and suggestion for further researchers

Further researchers are expected to add other independent variables that can affect the profitability of this due to the results of the low coefficient of determination (R) and Adjusted R Square below 50 percent. To improve the value of coefficient of determination (R) and Adjusted R Square using different sector companies, extend the research period and replace or add independent variables. It is advised or recommended that the research approach accurate and precise results.

REFERENCES


Islamic Academic Culture (Budai) as a Model of Sustaining Religious Education in a Global Era at Sultan Agung Islamic University Semarang, Indonesia

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Abstract. Nowadays many Islamic higher education systems globally operate the backdrop of Islamic traditional values. With the growing competition in the global higher education marketplace, Sultan Agung Islamic University (UNISSULA) has offered the quality Islamic traditions, namely Islamic Academic Culture (BudAI).

The main objective of this research is to know the influences of BudAI implementation toward the students’ behaviors in a global era based on Islamic values and tenets. Hence this study is under a qualitative and quantitative research supported by an interdisciplinary approach, mainly education, culture and social. The qualitative ethnography was adopted to collect the primary data through the interview and observation. Questionnaires were added to take account the influences of teaching BudAI by using the quantitative model of regression. This study of BudAI model shows that the implementing of Islamic Academic Culture has given great contributions toward students’ behaviors in facing the global era by maintaining their Islamic values to be the generation of Khaira Ummah.

Keywords: BudAI, Teaching Model, Culture, Islamic Values

1. INTRODUCTION

The existence of global culture in the 21st century that changes so quickly, is undeniably true. The change of life or work can be resulted from the automation economy because of the existence of the fourth industrial revolution (4IR) [1]. In facing this situation, UNISSULA must respond it wisely. There are only two choices—“to be or not to be” based on what the values from the changes are. At least, four points, such as growth, renewal, change, and continuity are to be prominent factors for filtering the values of the global era.

Then, what is globalization? If we see from the word, it can be defined from the verb “to globalize”. It is closed to the meaning of “to make global”, mainly to make worldwide in scope—across borders and the spread of economical, political, cultural, and technological ideas. It is noted that in global era, at least only there is one domination culture. It is for nation who has great hegemony in all aspects of the life. Recently, two economical giants are America and China which dominate the position of global culture.
Absolutely, America and China are to be a center of civilization. Their universities have also taken the top position of the world rank universities. In the tight competition among universities over the world, many developing and developed nations are looking for the uniqueness followed by the high quality of their universities.

At least, in Asia, the leaders of Higher Education must share a deep responsibility to prepare their graduates for the coming global competitions. They can increase the understanding of cultural diversity, the solidarity and regional integration within Asia, join research of Asian university, and increase the cooperation in Education [2].

UNISSULA also has done the same experiences with other universities for enhancing education in line with the spirit of era. Education will also be valueless without any reconstruction for the development of human resources as an agent of change. Furthermore, Sultan Agung Islamic University Semarang is one of the biggest Islamic Higher Education in Indonesia. In this era, accreditation is not the one criterion for guaranteeing any university in accumulating the new students. Most stakeholders, mainly from their parents are interested at UNISSULA Semarang, for an example, because of its uniqueness. UNISSULA not only offers the achievements, but also guarantees the religious behaviors. A research suggests that parents choose an Islamic university for their children because of high standards of conduct and behavior reflective of religious expectations [3]

The education program dealing with the religious activities at Sultan Agung Islamic University is familiarly called BudAI. It stands for ‘Islamic Academic Culture.’ It began in August 18, 2005 under Rofiq Anwar administration as the Rector. Then it becomes the main agenda of Islamic education for the next Rectors. As a program for enhancing education of Islamic traditional values, BudAI is run based on the characteristics of Unissula’s cultural denomination. It is Islam. And Unissula has a powerful commitment as an Islamic Higher Education for running the program of BudAI with the Islamic spirit since the first time of the independence was promoted [4]

Hence, UNISSULA has agenda for implementing the program of BudAI per semester with training and education. In fact, it is not merely about the program but it is about that BudAI can be a part of tradition. So UNISSULA has roles for implementing, controlling, an enhancing the program. It is like a culture. Furthermore, the culture of education is very important in continuing tradition [5]. Tradition can be achieved by doing the activities many times till we find them as a part in our life that their existences are a must.

Hence BudAI is closed to the program of school culture. This model is mostly adopted by Madrasah (Senior Islamic School). Many authors have investigated the research studies on Madrasahs ([6]; [7]; and [8]). They describe some the growing of Madrasahs along with the type of strategy education in school. Moreover in Madrasah, islamic values always are used for the main materials in the process teaching learning as a path of education [9]. In contrast to Madrasah, BudAI as the novelty of this research offers high-quality education method with the conceptual Founding to achieve the good character as a part of ‘Khaira Ummah’ new generation. This program has been supported fully by the Foundation of YBWSA (Council of Islamic Sultan Agung Foundation).

Khaira Ummah’ has been popular at Sultan Agung Islamic University (UNISSULA) since Dr. dr Rofi’q Anwar’s administration. The best generation reflected in the term of ‘Khaira Ummah’ finally refers to the good characters. They are inspired by high priority in the Prophet Muhammad (bless on him) standard, strong and positive university culture in the spirit of Islam, dignified
2. RESEARCH METHOD

As humans, we are always interpreting. They are the subject of living in this universe creating culture. The abilities of humans in creating and developing culture, according to the philosopher Ernst Cassirer because human beings are as ‘animal symbolicum.’ [12]. Because culture is a kind of symbolic system, the process of understanding any culture must be read, translated, and interpreted [13]. Research is also no different. Whether explicitly stated or not, all researches are guided by theoretical orientations or ways of interpreting the world that we call paradigm which widely recognizes two major paradigms—qualitative and quantitative [14].

This research is under quantitative and ethnography qualitative research supported by an interdisciplinary approach of American Studies. It is merely about the data. The qualitative researcher can get a better understanding of a specified phenomenon by demanding participants who have certain characteristics [15]. Thus this kind of research needs purposive sampling by selecting participants with specific characteristics, such as extreme cases, typical cases, maximum variation, or politically important cases [16]. Meanwhile the reconciliation of tense highlights on the concept of Founding And the interdisciplinary approach uses religion, sociology, and culture discipline.

Population and sampling in this research are from all elements of people in the YBWSA, meanwhile sampling is taken from every group, both lecturers and students in the environment of Sultan Agung Islamic University. Those data were taken in April 2019. But the participants for this research were selected-academic community in UNISSULA. They were students at both Faculty of Laws and Faculty of Language and Science of Communication. At least, there were two waves for getting completed data from all respondents. The total of complete data were 85 from 100 questionnaires. In this research, the dependent variable was “The Noble Character” (Y), meanwhile “BudAI Model (X)” was as the independent variable. Hence T-Test in linear regression analysis was used to know whether X has significantly influenced the dependent variable of Y. Building on the research described above, our hypotheses as follows: (Ho) : There is no influence from X to Y partially; (Ha) : There is influence from X to Y partially. And the decision is (Ho) will be rejected if the significance has the scores (< 0.05, there is any influence) but if the significance is more 0.05, (Ho) will be accepted (There is no influence partially)

This research was also under qualitative supported by an inter-disciplinary approach [17]. This approach was used to analyze the issue of Islamic Academic Culture from multidisciplinary perspectives, mainly Islamic education, social, and culture. Islam is specially chosen because Islam itself is phenomenon. In Islam, beliefs are of the first importance. Moreover, BudAI is noted as a long journey of belief accepted by all members of UNISSULA for achieving the good character.
BudAI also involves theory of culture and theory of Conceptual Founding. Here, social life requires common habits, norms and values, as well as common beliefs and ideas, and that all these constitute culture. Meanwhile, nowadays a Higher Education has to respond toward the shifting global economy and technology. It is a must for any university to struggle for fighting against the fast changing of technology. One of them is by having the uniqueness.

3. RESULT AND DISCUSSION

BudAI was first divided into in number of movements. Respondents were the students in two faculties. They were totally 100 respondents, but 15 respondents were excluded because of uncompleted-documents. This research focused on five movements dealing with BudAI programs, such as (1). **Prayer together movement**, The students were called for the congregational prayers together both ‘Dzuhur and ‘Ashar’ along with Dhuha (if it necessary) while they were in Campus; Furthermore, they could do the correct prayer (Sahihul ‘Ibaadah). The Prophet was told to establish prayer and to see that members of household too did the same; (2) **Islamic Dress Movement**, the students were asked to dress as desired by religion. Here the obvious outward sign of modesty is the protection of one’s private parts from any exhibition; (3) **Tahaarat movement**, It is closed to the meaning of purify and it is an essential feature of civilized life; (4) **Modelling movement**, it is merely about on how to imitate. It is here that the Prophet stands out among all the moral teachers of the world as all that he preached he also practiced, and we know all about it as recorded in Alhaadith; (5). **Reciting Al Qur’an together movement**. The Students were imposed to run the spirit of ‘Iqra’ hence the could open the world by knowledge.

Those movement have been implemented in UNISSULA as a part of education strategy. Education is also an attempt to help or assist the development of the social individual human beings, creatures of moral and religious beings [18] (Nasir, 2005:71). UNISSULA with its vision and mission brings about Islamic education in the spirit of “Bismillah Membangun Generasi Kahira Ummah” which is reflected in QS. Ali-Imron: 110 “We are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors”.

Al-Ghazali said that ‘amr al-ma’rūf nahy al-munkar’ is the largest matters in religion. The term denotes to activities commanding the good and forbidding the evil. At least we can do it started from our family. Humans always make mistakes. Hence it is something that is very principal, And because of that mission, God directed the prophets.

The concept of Founding is positioned to the Prophet Muhammad SAW as an ideal type [19]. Islam also knows the concept of ‘taqlid’ mainly the imitating on the loved ones. It is any kind of tradition. It is nothing more than the concrete experience of this truth which is carried in common by the society [20]. In short, the Islamic values are the premises of resistance to change and protection of past values. It is similar to the conservative values, mainly they will keep their traditional values that bring the better future. In Islam, the central theme is the seeking of the pleasure of God in whatever one does or believes. Anything which displeases God is bad and must be avoided strictly. Islam believes that everything that pleases God is also good for society and is in accord with the best in human understanding.
Here it is the result of quantitative research only focusing on classical linear regression assumptions by seeing the residuals. From the data that we have got by giving questionnaires to students in two faculties, we have plotted the residuals for the data set against X and the predicted values, Y that would give us basically the same picture with just a different scaling on the X-axis. But we can not plot the residuals against the observed values of Y because they are related. It is noted that the residuals always sum to 0 in simple linear regression. What we are hoping to see is simply a random scattering of points. It means that nothing giving any indication that the assumptions of our model (picture 1) are false. It indicates that the Budal implementation has any influence partially toward the good character for students in two faculties. See the picture 1.

Picture 1. Scatteplot
Dependent Variable: The Noble Character

And the last destination for implementation this program is to be good characters inspired by the Prophet. How long has the program of BudAI been implemented? It is not a big deal. Finally it had better that there is controlling, continuity, sustainability, and enhancing the program. Hence this program can be alive like any tradition [21].

4. CONCLUSIONS

Having discussed the research above, it concludes that two faculties both the Faculty of Laws and the Faculty of Language and Science of Communication can accept the program of BudAI. It shows that there is a partial influence of the BudAI program to students’ behavior based on Islamic values, such as prayer together, Islamic dress, taharaat, modeling and reciting the holy Al Qur’an. Even though, it is not significant influence, but UNISSULA has started introducing Fazail-i-Akhlaaq—good morality. It is of the essence of the Prophet’s teachings that salvation for mankind depends, on the one hand, on Imaan, and the other hand, on pious and good deeds—’Aamal-i-Swaleh. The BudAI is an strategy education as well as a UNISSULA’s character in promoting, competing, and involving the relationship among the universities in a global competition. Furthermore, it also gives the strengthening of the spiritual world to run the civilizing movements.
as stated above and builds the reconstruction of science and technology as a part of a modern society in Industrial revolution point 4.0.

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Trends of Mobile Learning in Mathematics

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Abstract. This article presents the learning process that uses mobile learning, math mobile, mobile applications in mathematics learning. In this era of technology and sophisticated, mobile technology service devices are very supportive in the learning process, both in local and global contexts, mobile learning is a new paradigm in learning using mobile technology and wireless networks. The method used is discourse analysis. The results of the analysis of various articles about the use of mobile learning and learning activities in learning mathematics from various countries, namely the existence of mobile learning technology is the same as learning grip technology that can be accessed anywhere, by anyone together with wireless networks and cell phone networks so that can facilitate, support, improve and expand the reach of students in learning mathematics. Various benefits of mobile learning mathematics are: exploring mathematics freely, learning mathematics through teamwork, learning mathematics in social and human environments, learning mathematics in authentic real-life situations, visualizing mathematics and investigating dynamically, learning mathematics smoothly and efficiently using sophisticated technology so that it can support learning activities.

Keyword: Mobile Learning, Learning Activities, Learning Mathematics

1. INTRODUCTION

Mathematics is known as the science of numbers, abstract, deductive, logical, and emphasizes more on thinking and reasoning. It is very challenging for students both in primary and secondary schools throughout the world. Some countries, especially in developing countries, have adopted different methods and approaches to try to overcome challenges. In the field of computer science and information communication technology, mathematics plays an important role. At present technological developments, there is a great interest in utilizing the considerable appeal and availability of mobile devices for education[1]. As a result, various mobile technology education applications (mobile learning or m-learning) are on the trend[2].

With Mobile learning, an environment is introduced in learning new things because of the advent of mobile technology and wireless networks[3]. Various cellular communication mechanisms support mobile learning, such as voice communication, access to learning portals on the internet, and learning via SMS. Mobile learning as an interactive media by combining the convergence of audio, web, and mobile technology in one complete package. Mobile devices like smartphones and
media players are getting stronger, more convenient, and everywhere. This device has changed the way people communicate, search for information, and work with data from various forms[4].

Globalization era can easily absorb from mobile services, seen from the increasing number of users of various ages can take advantage of mobile learning services, thus posing challenges for designers. The era of mobile devices and services has opened up a whole new way of learning to make information possible accessible to everyone and wherever they are. Mobile devices in education, one of the informal digital practices as a high potential for changing mathematics in different classes[5]. Mobile devices are very flexible, computing devices, but there are many uses. Various mobile features are used to build mathematical knowledge.

2. RESEARCH METHOD

The method used is discourse analysis. Discourse analysis is a way or method to study the discourse contained in ideas and messages contained in an article, both textually and contextually[6]. Through discourse analysis of various articles on mobile learning can reveal various facts about the use of mobile learning in various developing countries, so that it can be assessed whether in Indonesia can also be used in learning, especially mathematics learning. A researcher can conclude the text, and words explained when the general definition is not enough to understand the message of the author[7].

3. RESULT AND DISCUSSION

Students born in the current era who are equipped with various digital technologies bring them different changes in learning. They have access to several sources of information, multitasking and socially connected to friends, through mobile devices.

Mobile devices are cheaper than personal computers and are widely used because of the more affordable prices such as mobile phones/smartphones as one of the necessities that must be had for everyone. The latest developments in mobile and wireless technology have new M-Learning or mobile learning modes. Many students prefer mobile learning because it can accommodate a variety of features and service sections that offer a highly interactive learning experience. Mobile learning can complement e-learning by creating additional channels of access for users from mobile devices such as smartphones, PDAs, MP3s, MP4 Players, Laptops / Netbooks, I pads, and Tablets[8].

In this paper, the author explains the trend of mobile learning in learning mathematics that is being developed by several countries today. The author analyzes from several articles that discuss mobile learning in learning mathematics in developed and developing countries.

a. Malaysia

The mobile learning project that is implemented focuses on learning mathematics in elementary schools in Malaysia. His prospects of implementing mobile learning include significant and challenges of m-learning and students’ perceptions of the use of mobile learning in mathematics. Includes an online mobile quiz, tracking student learning progress. M-learning is different from e-learning.

E-learning is intended to strengthen and harmonize overall learning strategies, while m-learning offers another way to deliver learning content into daily life by developing learning materials in the consumption of byte formats that are transmitted over wireless networks.
Implementing mobile learning for elementary schools in Malaysia by using open source might prove the potential of a new mobile learning environment. The model developed, MobileMath, focuses on learning mathematics which allows students to conduct lessons, quizzes, exams, and performance tracking with electronic charts[3].

Learning activities with mobile learning are no longer controlled by the teachers entirely in the classroom but also makes it possible for students to learn anything they want at any time and in any place even though outside the school area.

b. Israel

Reports on research results in Arab secondary schools in Israel in the field of teaching mathematics using mobile phones. There were 32 teachers and eighth-grade students to carry out outdoor activities in real life, analyzing students' perceptions about learning mathematics using smartphones. The results found that the use of mobile phones in mathematics learning is the main characteristic felt by students which can influence their learning. In addition, students can experience various qualities of Mathematics learning that are activated by using a cellphone/smartphone: (1) can explore mathematics widely (2) learning together with groups (3) learning Mathematics in social and human environments (4) learning in life everyday (5) gives a broad picture of mathematics (6) doing mathematics learning activities using sophisticated technology (7) learning easily, effectively and efficiently. Overall, students were positively impressed by the potential and capabilities of the cellular phone used in the Mathematics learning process. It shows that mathematics education can benefit in the form of utilizing these new technological tools[9].

Student activities in online learning, so the distance learning process and online learning have a significant relative advantage for independent learning.

c. Namibia

A case study in a secondary school in Namibia. Mathematics becomes one of the most important lessons that must be taught at every level of education. The results of previous research presented by Agustine et al., entitled MobileMath innovative solutions to the problem of student mathematics learning outcomes still lack in the Caribbean region, explaining that there is an increase in mathematics results after using the system mobile learning and smartphones in mathematics.

In secondary schools, the mathematics learning system is implemented using Interactive Mobile, but not all schools want to utilize the technology of mobile learning, due to the lack of use of mobile learning to improve the teaching and learning process of mathematics[10]. One of the advantages of mobile learning technology is that affordable mobile applications are expected to help students in learning. Go-Math was made to support learning activities and discussion of mathematics between families.

Learning activities with the use of Go-Math mobile learning can be used anywhere and anytime. There are only a few obstacles faced by both teachers and students not wanting to use their smartphones for learning activities. They do not believe that the smartphone can help in learning. They mostly use smartphone features in general.
d. **Iran**

The results of the study [11], concluded that the effect of the use of technology about games in elementary school students in learning mathematics could change attitudes and creativity in learning mathematics. The sophisticated technology in mobile can open a window for the next generation and make the teaching and learning process happen when and where students are. Supported technology can help students to construct abstract concepts that are difficult to understand but can also facilitate whatever is in students’ minds through several graphical theorems and multidimensional studies. The combination of new generation and digital mobile technologies enhance cognitive and social skills in current learning concepts[12].

Mobile learning is a device for utilizing a cell phone along with a cell phone network, which can facilitate, enhance, and expand the range of learning and teaching processes. With the existence of mobile technology, we can attract information and provide learning processes at any time and place anywhere. Mobile devices are cheaper than personal computers and are used by many people because almost everyone has a cell phone [13]. The use of advanced technology in the learning and assessment process through mobile learning tests enables students to develop when used according to their needs or experience.

Activities in the teaching and learning process outside the classroom; learning anywhere and anytime is not limited by time. Cellphone lifters such as cellphones/smartphones, laptops, iPad, and tablets in which there are learning features or software so that students can learn mathematics effectively.

e. **South Africa**

Many researchers in the field of education have researched how to support the activities of the learning process through mobile technology in the local and global environment, focusing on how to develop and evaluate mobile learning services from the results of learning mathematics. With the use of mobile devices and services, students can access new ways of learning mathematics that obtain information for everyone, every time and everywhere. The project was carried out in secondary schools in rural and urban areas in southern Africa. With the main problem, what culture can be considered when designing mobile technology in learning and learning mathematics in South Africa[14].

Learning with mobile devices is a global goal and phenomenon educational principles for all and the development of mobile learning technology concepts. Students develop new skills and literacy that are activated by mobile devices such as SMS texting, moblogging, and mobile video creation[15]. Mobile learning is a global phenomenon that must be analyzed critically. Several studies have been made on how to design, develop, and evaluate mobile learning. However, only a few foci on the development of mobile learning, systems, and local cultural contexts, where mobile learning takes place [16].

Student learning activities in South Africa can occur at anytime and anywhere using a mobile device, can contain additional information or exercises, which are designed according to a more specific curriculum.
4. CONCLUSIONS

Mobile Learning is a mobile device that is a new trend in learning mathematics with the emergence of the use of mobile and wireless technology among students. Mobile learning can be as successful as it is today and in the future, because at this time PDAs and Tablets are more popular among many people. Mobile learning is different from e-learning in terms of mobility and interaction between students and teachers. Mobile devices enable students to explore and experiment with concepts they have learned while the teacher can control the level of difficulty of students. The contents of mobile learning can be more interesting for students because of new concepts and new ways to learn.

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Skill Education Program for Persons With Visual Disability in Indonesia
(Study on the Rehabilitasi Sosial Bina Netra (RSBN) Orphanage in Malang City, East Java, Indonesia)

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Abstract. Persons with Disabilities are anyone who experiences physical, intellectual, mental and sensory limitations for a long time in interacting with the environment can experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights. One of the efforts to increase the skill (capacity) of persons with disabilities is through coaching conducted by social rehabilitation institutions. This study aims to find out how the skill educational program for people with visual disabilities at the RSBN orphanage in Malang City, East Java, Indonesia. The study used a qualitative approach and qualitative descriptive research. Data collection techniques through interviews, observation and documentation. The subjects of the study were determined purposively namely the managers of the RSBN orphanage. The results showed that the skill education program for people with visual disabilities included: (1) mental physical guidance; (2) social guidance; (3) Skills guidance; (4) Placement in the community; and (5) Further coaching, so that people with visual disabilities have work and business skills after graduating from an institution. This skill educational program is able to make clients' visual disabilities become independent in carrying out their lives.

Keywords: Program, Education, Skill, Visual Disability.

1. INTRODUCTION

Jaeger and Bowman[1], states that disability is a problem that touches the lives of many people. Today there are an estimated 550 million people with disabilities worldwide. Most people know someone with a disability, and many of them have family members with disabilities. The number of people with disabilities continues to grow with population growth in many parts of the world. Grow, Alphas, Stephens, and Towers (2017) said that “It is generally claimed that visual disability has an adverse affect on quality of life”[2]. Compared to persons without disabilities, persons with visual impairments have a relatively low employment rate [3]. People with visual disabilities need social
protection. Social protection programs have the potential to directly affect the lives of persons with disabilities [4].

The 1945 Constitution of the Republic of Indonesia guarantees that all Indonesian citizens have the right to a prosperous life, free choice of religion, protection and legal certainty, freedom of mind, education and health services, as well as the right to access and special treatment to obtain opportunities and the same benefits in order to achieve equality and fairness. This reflects that the state guarantees the fulfillment of the basic rights of all people, including people with disabilities, in order to obtain equal treatment and services in the life of the state. The right to access and special treatment is aimed at people with disabilities who in their lives need some assistance or special means to meet their needs.

World Health Organization (WHO) define disability as “A restriction or inability to perform an activity in the manner or within the range considered normal for a human being, mostly resulting from impairment”. In addition to general understanding, WHO also states the definition of disability based on social models as follows: (1) Impairment, i.e. incompleteness or abnormality accompanied by its effects on certain functions. For example paralysis in the lower part of the body is accompanied by the inability to walk on both feet; and (2) Disability (handicap), is a limitation in certain activities as a result of social factors that only slightly or completely do not take into account the people who bear certain damage (weakness) and therefore expel those people from the flow of social activity.

According to Kristiansen, Veimas, and Shakespeare [5] there are two interpretive models of disability, namely medical models and social models. Medical models include: (1) Full-Essentialist Individual Deficiency interpretation (FEID), which views that disability is caused by permanent medical characteristics that lead to a life of deficiency and 'abnormality', and (2) Part-Essentialist Individual Deficiency interpretation (PEID), which sees that disability is caused by the above medical characteristics, but conditions such as this can be corrected by changes in the social environment, so as to enable some degree of 'normal living'. Oliver [6] noted that “this medical approach produces definitions of disability which are partial and limited and which fail to take into account wider aspects of disability”. While social models, include: (1) Politics of Disablement interpretation (POD), which views that disability is caused by systematic social practices that exclude impaired people from the activities of ‘normal citizenship, and (2) Social Construction of Disablement interpretation (SCOD), which states that disabilities are affected by the way impairments are defined and associated with characteristics that are necessarily assumed to have a negative impact on personal identity, development and fulfillment.

Dorfman (2017) said that “disability is viewed socially as a personal tragedy or misfortune that requires charitable giving, pity, and paternalism from society”[7]. Ravindran, Brentnall, and Gilroy[8] stated that “Western conceptualisations of disability include three dominant philosophical approaches that shape disability service provision: the individual approach, the social approach and the holistic approach. The individual approach encompasses the (bio) medical model and the philanthropic model. The (bio) medical model promotes understanding disability as resulting from impairments that require fixing by health professionals. The philanthropic model focuses on charity and helping those with a disability. The social approach considers societal and environmental barriers to social inclusion as disabling. The social approach is beneficial in the political space in advocating for social inclusion and the rights of people with disabilities. The holistic approach consolidates these two perspectives, indicating that both impairments and environmental factors contribute to the disability experience.”
Whereas in the Law of the Republic of Indonesia Number 08 of 2016 concerning persons with disabilities it is stated that Persons with Disabilities are any person who experiences physical, intellectual, mental, and/or sensory limitations in the long term that in interacting with the environment may experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights. Persons with disabilities can be grouped into four categories, namely: (1) Persons with physical disabilities; (2) People with intellectual disabilities; (3) People with mental disabilities; and (4) Persons with sensory disabilities. There are people with multiple disabilities, people with disabilities who have two or more types of disabilities, including deaf-speech and blind-hearing disabilities. Both persons with physical, mental or dual disabilities all have rights [9].

In Indonesia, the rights of persons with disabilities are specifically regulated in Law of the Republic of Indonesia Number 8 of 2016 concerning Persons with Disabilities. According to the Law of the Republic of Indonesia Number 08 of 2016 states that Persons with Disabilities are any person who experiences physical, intellectual, mental, and / or sensory limitations for a long time in interacting with the environment can experience obstacles and difficulties to participate fully and effectively, with other citizens based on equal rights. The rights of persons with disabilities generally include: Right to life, Right to be free from stigma, Right to privacy, Right to justice and legal protection, Right to education, Right to entrepreneurial and cooperative work, Right to health, Political right, Cultural and tourism rights, Right to social welfare, Right to accessibility, Right to public services, Right to protection from disasters, Right to habilitation and rehabilitation, Right to concession, Right to data collection, Right to live independently and involved in the community, Right to expression, Right to communicate, and obtain information, Right to move and citizenship, and free from action discrimination, neglect, torture and exploitation.

The Government and Regional Governments must provide social security, social protection and assistance to persons with disabilities. As a manifestation of the government’s obligations, a service institution for people with disabilities was formed, that is the orphanage of Rehabilitasi Sosial Bina Netra (RSBN) in Malang. The Government and Regional Governments must provide social security, social protection and assistance to persons with disabilities. RSBN in Malang is one of the technical implementing units of the East Java Provincial Social Service that specifically carries out service and rehabilitation tasks for people with visual disability. The orphanage of RSBN in Malang has the main task of carrying out part of the tasks of the East Java Province Social Service in the fields of service, rehabilitation, assistance, guidance, development and resocialization of persons with visual disability, by providing physical, mental and social guidance and skills training, to develop the social capabilities of persons with visual disability. in order to become capable and useful citizens. The vision of the orphanage of RSBN in Malang is the realization of clients who have visual disabilities who are independent and able to work to improve their welfare.

This study aims to find out how the program description is carried out by the RSBN Intitution in Malang in an educational effort to improve the capacity of people with visual impairments [16].

2. RESEARCH METHOD

This study uses a qualitative approach [10], [11]) while the type of research is a qualitative descriptive study. The location of the study was conducted at the institution of Rehabilitasi Sosial Bina Netra (RSBN) in Malang, East Java. Subjects and research informants were determined based on purposive or judgmental sampling [12],[13],[14]. Purposive sampling technique is used in
situations where a researcher uses certain considerations with specific objectives. Based on the above considerations, the subjects and informants in this study include: the manager of the orphanage on of RSBN Malang and clients with disabilities. The process of collecting data uses interview techniques, observation, and documentation. Given the data generated in the form of qualitative data, then to interpret it used an interpretive approach (interpretive approach). The stages of the qualitative data process refer to the views of Babbie, namely: (1) Coding Process, which is the process of classifying and categorizing data, which includes: open coding, axial coding and selective coding; (2) Memoing Process, i.e. the process of writing memos or notes to yourself and others involved in the project), including Code Notes, Theoretical Notes, and Operational Notes; and (3) Concept Mapping Process, which is the process of mapping relationships between various concepts. To test the validity of the data, the researcher focused on the credibility and confirmability criteria. The credibility technique used is observation persistence and referential adequacy. While the certainty technique (confirmability) uses a detailed description technique [15].

3. RESULTS AND DISCUSSION

The education program for clients with disabilities at the RSBN Orphanage in Malang is implemented within a period of between 2 and 3 years in accordance with the abilities of each client with a disability. The stages of the educational activity program include:

First, the Initial Approach Phase. This stage is intended to conduct orientation and consultation both for prospective clients who are in the community and prospective clients who come directly to the state hospital in Malang. At this stage also carried out identification of prospective clients, growing interest and motivation of prospective clients and to conduct client selection selection. For clients who are in the community, after this process they will be provided with a registration form (bio data) to be able to request a letter of recommendation from the village and the local Social Service. then the client can be escorted by the family, Social Service, village officials, or Volunteers to orphanage RSBN in Malang;

Second, the Acceptance Stage. This stage includes the activities of client registration, excavation, study of client problems through assessment, discussion and disclosure of problems through case conferences followed by placement of eligibility in the program. At this stage prospective clients who come to the RSBN orphanage in Malang will be selected administratively, follow the assessment process to find out the level of disability, physical and socio-economic conditions and readiness of the client to participate in social rehabilitation, continued discussion (case conference) the results of the assessment of prospective clients and end with a client placement in the guesthouse. If the client turns out to be ineligible due to inability to be educated or unable to train, then the client will be returned to the sending agency / family or can be temporarily resettled and then referred to an institution more suited to the client's needs;

Third, the Pengasral Stage. Prospective clients who have met the requirements to get maid service. These services include shelter at the guesthouse, personal hygiene kits, cutlery and meals with a balanced menu 3 times a day and snacks. Clients also get uniforms and learning tools which include braille, reglate and stylus, duplek paper to record guidance material, OM sticks. Clients will also get the guesthouse cleaning tools. In case of illness, the Client receives health services either through soft medicines provided at the orphanage, eye health
checks and general health at the Polyclinic every Friday, as well as examination of referrals to designated health installations (Community Health Centers, Hospitals);

**Fourth**, the Placement Phase in the Program (Program Implementation). At this stage, the client can participate in all types of social rehabilitation services according to the client's condition and ability. The program is divided into 5 (five) tiered classes which include: Preparatory Class A, Preparatory Class B, Elementary Class, Vocational Class, and Practical Class; and

**Fifth**, Program Termination Phase. At this stage the client can be returned to the family and community. This stage includes resocialization, provision of working capital assistance, work placement, further coaching and monitoring (home visit).

In an effort to improve the abilities and capacities of persons with disabilities so that they can live independently without being dependent on others, the state hospital in Malang implements various educational programs, which include: (1) Physical and Mental Guidance Program; (2) Social Guidance Program; and (3) Business / work skills guidance program.

**First**, the Physical and Mental Guidance Program. The physical and mental guidance program is intended to foster devotion to God and the realization of the client's will and ability to restore self-esteem, confidence, and emotional stability in order to create a personal maturity. This program includes: (a) Religious Guidance, where this guidance aims to make the client a human being who is devoted to Allah SWT and has good character as a person and community member; (b) Exercise, so that the client has a healthy physique, protected from various diseases; (c) Mobility orientation, so that clients are able to move from one place to another without the help of others; and (d) Activity Daily Living (ADL), which is guidance given to clients so that clients have the ability to carry out activities independently.

**Second**, the Social Guidance Program. This program is aimed at forming social attitudes based on solidarity and togetherness and social responsibility. The form of this program includes: (a) Braile Writing Practice, which is the introduction of braille letters as a medium of communication for blind persons with disabilities; (b) Practice in Indonesian, with the aim that the client can communicate using Indonesian that is good and right; (c) arithmetic exercises, aiming that the client can do calculations simply, easily, and quickly; (d) Citizenship Education, aims to be able to practice the values of Pancasila in everyday life; and (e) Entrepreneurship Training, which aims to foster enthusiasm; and

**Third**, the Business Skills Guidance Program (Work). This program is intended so that people with visual impairments have work and business skills to ensure a future that matches their abilities and environmental conditions. The forms of business / work skills guidance activities include: (a) Crafts, in which forms of business skills are provided to clients in the field of making mat; (b) Domestic Industry, with the aim of providing productive business skills to increase household income; (c) Massage skills program, in the form of: Message, which is a massage technique that uses a theory from Germany that aims to provide refreshment massage (tired massage and healing massage for sufferers who are indicative of the message); Shiatsu, a massage technique that prioritizes pressure to correct the body's condition from abnormalities towards normal as well as to improve blood circulation and increase endurance; and Reflection, which is a healing massage which is emphasized at certain laden points, especially in the legs, body and hands; (d) Band and Karawitan music art skills; (e) Koran reading skills (Qiroat); and (f) placement program in the community.
To prepare graduates in the community, the RSBN orphanage in Malang took the following steps: (a) Resocialization, which was carried out during the 4 months leading up to social rehabilitation and completed work skills training. This activity is in the form of Work Learning Practices; (b) Each graduate is given working capital as work provision in accordance with the type of skills possessed; and (c) Advanced Coaching carried out through the local Social Service branch, Home Visit by RSBN orphanage officials in Malang, Correspondence in Braile letters, Development Training, and Reunion (Meeting). The further development is not only about job assessment, but also the adjustment of the attitude of the graduates further in the community. It is expected that with social rehabilitation and business skills training (work) while in the orphanage it will fulfill its future responsibly and be able to adjust its life challenges.

In summary, the form of educational programs in an effort to increase the capacity of clients with blind persons in orphanages RSBN Malang can be seen in the table as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Type of Program</th>
<th>Forms of activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Physical and Mental Guidance Program</td>
<td>(a) Religious Guidance,</td>
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<td></td>
<td></td>
<td>(b) Sports,</td>
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<td></td>
<td></td>
<td>(c) Mobility Orientation,</td>
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<td></td>
<td></td>
<td>(d) <em>Activity Daily Living</em> (ADL)</td>
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<tr>
<td>2.</td>
<td>Social Guidance Program</td>
<td>(a) Braile Writing Practice Writing,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(b) Indonesian language training,</td>
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<tr>
<td></td>
<td></td>
<td>(c) Counting exercises,</td>
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<tr>
<td></td>
<td></td>
<td>(d) Citizenship Education,</td>
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<tr>
<td></td>
<td></td>
<td>(e) Entrepreneurship Training.</td>
</tr>
<tr>
<td>3.</td>
<td>Business Skills Guidance Program</td>
<td>(a) Handicrafts,</td>
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<tr>
<td></td>
<td></td>
<td>(b) Domestic Industry,</td>
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<td></td>
<td></td>
<td>(c) Massage skills program,</td>
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<td></td>
<td></td>
<td>(d) Band and Karawitan music art skills,</td>
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<td></td>
<td></td>
<td>(e) Al-Quran / Qiro’at reading art skills; and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(f) Placement program in the community.</td>
</tr>
</tbody>
</table>

*Source: Research Results 2019*
4. CONCLUSIONS

The orphanage of RSBN of Malang is a government-owned institution that has the duty and function as a social service institution for clients with blind persons. In an effort to increase the capacity and capability of persons with blind disabilities, RSBN implements various stages of the process which includes the stages: initial approach, acceptance, resurrection, placement in the program, and termination which includes: resocialization, work placement, and further coaching (home visit). Whereas the educational program carried out in an effort to increase the ability (capacity) of clients with blind disabilities to live independently, includes three forms of programs, namely: Physical and Mental Guidance Program, Social Guidance Program; and the Business skills Guidance Program (work). The program implemented by the RSBN has succeeded in educating clients with disabilities to be able to live independently without being dependent on others.

REFERENCES

Integrity Value in Local Wisdom (Wayang Sukuraga): Character Education Media Learning in Elementary School

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Abstract. Sukuraga Puppets (Wayang Sukuraga) is a local wisdom puppet show from Sukabumi City, Indonesia. As a culture heritage product, it has a rich art value and impressions. This Article describes Sukuraga Puppets as a media character education to deliver an integrity values for student in Elementary School. This study was survey using an interview and observation. The participant were a Sukuraga Dalang (Sukuraga Puppets player), audiences of sukuraga pupets show from academia, researcher, and public. Based on this study results, Sukuraga Puppets can be use as a media learning to deliver integrity values. In addition, the Sukuraga can be use as an effort to motivate learners in knowing their self being awareness as well as a means for students in making moral action (to express, show, and construct values).

Keywords: Integrity, learning media, Sukuraga Puppet, Value.

1. INTRODUCTION

The importance of character education is due to the widespread of moral decadence that occurs in todays society. Lemenig recognize it since 1920s ago. He mentioned that value-based education is needed to gain the moral problem [1]. In Indonesia, the problem of morality triggers the level of crime. More detailed, Suswandari [2] stated that in Jakarta, 1.318 out of 1.647.835 primary and secondary school children are committed to crime, and this number is growing each year. Up to this point, the need of character education in Indonesia is increasingly high.

Efforts to develop value-based learning models in schools are increasingly sought after by researcher [3]. One of the topics of approach that is increasingly sought after is a learning model that integrates local cultural wisdom. Indonesian researchers began to examine the integration of the curriculum with the value of local wisdom although it has not been maximally explored [4]. However, the guided learning methods [5], and material from local wisdom itself [6] has been developed. They conclude that local wisdom value can be integrated to the teaching learning in school everyday activities.
Sukuraga Puppets (Wayang Sukuraga) is a product of local wisdom derived from Sukabumi. It is a puppet show about a body part of human being. This is a contemplative wayang about human awareness of his existence as a physical being. Sukuraga means a body part of human. The puppets show us the conflict of our body part (eyes, mouth, ears, nose, hands, feet, etc.). How they talk, describe, recognize, act, in what tension they solve the conflict and what purposes are showed in every dialogue between the puppets figure. The story of the conflict shows us that, humans display consciousness as wholeness, starting from the awareness that is presented by the body parts. This values will help humans to act morally in a good way. Based on this assumption, the value of Sukuraga is closely related to moral development which must be instilled early on school age.

This value study is important to do because there has no study before about the value of Wayang Sukuraga that could be integrated to the school curriculum. As Susan [7] mentioned that “The visual can play an integrated role in relationship building by opening opportunities for collaboration, meaningful exchanges and achieving common goals in curriculum.”. The relevant studies were only related to the relationship between other local wisdom with the citizenship [8].

2. RESEARCH METHOD

This study uses a survey method. The survey was conducted using interview guidelines to dig up information about the perception of responses/responses. The respondents were 10 academics who watched the sukuraga puppet show at the 4th ICEDU (International Conference of Education) in Bangkok, Thailand. The responses were expressed in the form of opinions about what values were conveyed by the Wayang Sukuraga performance. How does perception arise regarding the usefulness of Wayang Sukuraga in the learning process? Next, watch the Wayang Sukuraga performance independently. After that, we held a discussion with the puppet performance practitioners (Dalang) to find out about the knowledge, beliefs and feelings of the Dalang on the cultural wealth that was exhibited. This interview was conducted for the values contained in the philosophy of Wayang Sukuraga. Information about craft, art from the Sukuraga puppet also needs to be explored to understand and make it parallel with learning media. This can ensure that students/new generations can identify Wayang Sukuraga and its values and possibilities can be conveyed through various learning media, so that they can appreciate and respect their ancestors and cultural riches [12].

3. RESULTS AND DISCUSSION

Learning media become an important component in implementing meaningful learning activities for students. Learning media as everything that is used to convey messages from the teacher in a planned manner, to create a good learning environment, in which students can be occur with an effective learning process. Learning media can be divided into as follows.

a) Graphic media, which is a two-dimensional shaped media because it has a length and width. For example: charts, graphs, diagrams, comics, posters, and others.

b) Three-dimensional media, which are artificial media or models smaller than the original or almost the same and can be seen from various angles. For example: stacking models, pop-ups, original objects, and others. Sukuraga puppets are included in the three-dimensional media.

c) Projection media, which are media that can be displayed in front of the class using tools (projection). For example: slides, films, videos, OHP, and others.
The environment media, in which students can utilize the environment as learning media. Thus, students will be happier and not feel bored studying in the classroom.

Of the four types of media classifications that are often used, sukuraga puppet media is included in the three-dimensional media, because this puppet is a media or imitation model that is shaped smaller than the original or almost the same. Besides this three-dimensional media can be seen from various directions, both from front-back, right-left, and top-bottom.

Shadow Puppetry has been used by many authors to support learning [9]. The puppets shows become a method of choice for educating students [10]. The arts can promote theoretical understanding of and valuation of cultural diversity. The arts allow students to experience themselves as empowered and creative individuals moving, making music, creating visual imagery which is both their own and that of another culture they perform—it allows them to imaginatively cross borders [11]. Wayang Sukuraga also has this potential to explore. Teacher will be strong enough to deliver local wisdom value using the development of Wayang Sukuraga as a media learning.

Based on an interview on March 2, 2018 conducted to the puppeteer (Mr. Effendi), the results were obtained as to why the wayang sukuraga used wayang kulit media? Effendi said, "the Raga wayang using skin media is as a union of essence, which in general humans are happy with their skin or facial appearance only ... see when girls are attacked by zits even though only two items are blocked in their faces, they are embarrassed to leave the house, and we also in general to clean the dirt on the skin at least take a shower twice a day, but to cleanse the soul in order to remove the dirty that makes the eyes of the heart unable to see alias blind, how many times a day to water spiritually? do we regularly wash our faces or clothes every day?"

The characters in Wayang Sukuraga are different from other puppets such as Wayang Kulit or Wayang Golek. Wayang Sukuraga has its own identity by not adopting the epic Ramayana or Mahabharata. This certainly affects the storyline played. All characters can be antagonist or protagonist, unlike Wayang Kulit for example where Kurawa is always antagonistic and Kurawa is always protagonist. All figures in Wayang Sukuraga are members of the human body and characterizations are displayed as the function of the limbs in daily life.

Sukuraga Art is divided into two types, namely Wayang Sukuraga and Kudu Leumpang Art. As for the figures of the puppet sukuraga where the characters are bodies or human limbs, such as eyes, nose, ears, mouth, right and left hands, breasts, genitals (vagina, penis), buttocks and legs. However, in the performance of wayang sukuraga characters that are often not only displayed characters such as eyes, hands, nose, ears and feet. Foot figures here are not categorized into sukuraga puppets but instead become Kudu Leumpang art. The following description is about character and characterizations in Sukuraga Art.

The eye (matana) acts as the 'seeing' or the person who has the view. In the core scene the eyes usually appear first before the other figures. There is no difference between the figures of the Right Eye and the Left Eye, all the same, only one character namely Si Mata or The Panon. The distinction in mentioning Si Mata and Si Panon was adjusted to the language when the performance (Sundanese/Indonesian). Eye figures are visually displayed by women and have a feminine character. This is consistently shown by the puppeteer in every performance of Wayang Sukuraga.

Nose (Irung) has a masculine character. Serves as ‘who can smell or smell.’ In several performances of the Sukuraga Puppet, Si Irung is displayed witty, innocent, and childish. Usually the mastermind speaks buzzing in playing Irung's character.
Ears (Ceuli) plays the role of the 'listener'. In the performance of Wayang Sukuraga Si Ceuli, he has a strict character and tends to be a protagonist. There is no difference between right and left in this character. Visually displayed Ceuli women. Puppeteers sometimes refer to the Ceuli character as Ceu Eli. 'Ceu or Eceu' in Sundanese means a vocation for women. In the form of Ceuli not only displayed in the figure of the human body but also the figure of a bird.

The mouth (mulutna) in the dominant Sukuraga Puppet is shown antagonist because the mouth often lies to other figures. The mouth is chatty and shown by women puppeteers. In the form of the mouth is not only displayed in the figure of the human body but also the figure of a bird. Mouth is also good at singing.

Right hand (Leungeun Katuhu or Leungka) acts as the protagonist. Often cornered by Left Hand (Leungeun Kenca or Leungke) in the speech of Wayang Sukuraga. Leungka tends to be quiet and innocent. Not much to say but more dominant to move. In several plays Leungka is often shown together with Leungke.

Leungke is the opposite of Leungka. Leungke tends to be the antagonist and bad symbol in the Sukuraga Puppet play. Various immoral acts such as stealing, bribing and accepting bribes, hitting, etc. are carried out by Si Leungke in several scenes of Wayang Sukuraga.

This Breast Figure is almost never shown in the Wayang Sukuraga performance. Although this Breast figure belongs to a member of the body or wayang sukuraga character, this character is rarely displayed, it can be said as an additional character in the wayang sukuraga. This figure is the same as Breast, which is very rare, in fact it is almost never shown in the performance of Wayang Sukuraga. Visually this figure takes the form of a vital organ of a woman. This figure is in the form of male genitalia modified in such a way that it appears artistic, not vulgar. Same with the figures of Breast, Vagina, and Buttocks, this character is almost never shown in the performance of Wayang Sukuraga. This butt figure is the same as other figures such as breasts, vagina, penis, where the figures are rarely displayed in the Wayang Sukuraga performance.

This foot figure is one of the figures of the sukuraga puppet, but this foot is not used as a puppet, but is called the kudu leumpang (Should Move). Kudu Leumpang is one of the arts of Sukuraga which is also shaped like a foot.

This Wayang Sukuraga is a two-dimensional and three-dimensional medium, which is played by one or more puppeteers. Full control of each puppet is like a shadow puppet. In the form of appearance variations of sukuraga puppets can be either flat or puppet puppets. The media that will be used at the time of research is puppet puppets. The form of the puppet hand puppet itself is in the form of flannelette and cloths that are no longer in use, then made into a hand puppet. The characters used such as hands, eyes, feet, ears, mouth.

A survey was also carried out on several performance audience from different country. The following data were obtained from eleven participants, who is the presenter in 4th ICEDU international conference in Bankok, Thailand.

A speaker from Humphreys University in the state of California, United States said. "I was very happy to watch the Wayang Sukuraga performance on the night of the 2018 ICEDU seminar. I was extremely impressed with this performance because of the clarity of understanding conveyed by the presenter (Dalang). I was very touched by the puppet itself, and the creativity behind it, also about the explanation and aspects of cultural wealth in it. I explained to the presenter that we, in America, are constantly trying to make the children understand their cultural heritage as a reinforcement of understanding of their educational needs. This performance helped me, reminded myself, of the importance of cultural heritage in meeting the strengthening of education and care for them (children). So, congratulations. Very good work and thank you for giving me the opportunity to give this testimonial. "
Other speakers from this university are female lecturers. She said "What I like the most is especially about the metaphors of wayang, which is not someone who does something but about the ears, the mouth that clearly displays the value of a culture and its affirmation of the activity of thinking first before speaking and how to listen. I really enjoyed this aspect. Thank you."

Next is a female lecturer from Faisalabad State University, Pakistan. "I came to attend two international seminars this year. The Wayang Sukuraga performance that I witnessed last night was extraordinary. Something about which part of the body came first or later caught my attention. We must be thankful that we have the perfect shape and we must use each of our organs in an appropriate way. Think before we speak so we don't hurt each other. I really enjoyed this and would like to meet again with this team, because for me it was extraordinary. The Wayang Sukuraga performance that I witnessed last night was extraordinary. The context behind this performance is extraordinary. Which part of the body should come first ... I think ... that ... we must think before we speak. We must use appropriate and appropriate language and words so as not to attack others. I think this is the best show. Thank you very much for showing this to us and others too."

In contrast to the previous presentation, independent researchers from the United States, who obtained Doctorates from Drew University of America and Wenzhou-Kean University of China. He said, "I am very impressed with the Sukuraga puppet. How to show it, the dynamics in the whole story, I feel it is very valuable to be adopted and hope that one day I can visit Indonesia and observe how the Wayang (Sukuraga) works in the classroom. And hope we have collaborative work together. I mean we can expand the scope for example by maintaining the continuity of the world as a peaceful and pleasant place for children and for those with developmental disabilities or disabilities for example, or whatever it is ... that we have work to provide whatever needs for them (children)."

Starting with that, a professor from the University of Gehnt, Belgium said "this is very important to me because this form (puppet) can give children and teach them about the idea that you have eyes but can also see with your hands, by touching and manipulate something in learning, and this is like a new eye you have. You keep your feet, you can walk, you can dance, you can move, and once again this becomes a path for learning. So, thank you. This is a unique experience. I like it, and I will record it with me for my country. Thank you."

While a female lecturer from National University og Modern Languages, Pakistan said "I see your puppet program is a very good idea to teach children about values with the help of various body parts (Sukuraga). Which parts of the body do what tasks, and what should they (these body parts) do?. I think, this is more about moral education with good speech. Very good job. Congratulations."

A male English teacher from Russia believes "today I have the opportunity to see very good performances, puppet shows, and what's interesting is that these good people use puppet shows to teach English to students. This is not the usual way and a very good way, because children can see a variety of different body parts. And they can see what if the body part is in another place (not in the right place). This is very interesting. I wish you success in teaching and in your life."

A Chairman & CEO of The International Institute of Knowledge Management, Srilanka added: "Yes this actually explains to us the meaning of this puppet, how we use it for the benefit of Educational purposes. Actually ... we need ... I'm Oshadee from Srilanka ... I mean we need to know about the high quality and technology used in Education ... because it seems simple. But actually in Education simplicity (simple = easy to digest) is the most important thing. The symbolization of speaking, (this puppet), the mouth, which is under the eye, and
does not stay or is higher than the eye, symbolizes that we must see, we must think before speaking. This is an interesting topic, and a way of teaching that appeals to anyone. We believe that the context of this technology must be developed and how it looks, as well as how it is used for modern education. Thank you."

while the Co-Founder & Managing Director of The International Institute of Knowledge Management, Srilanka said: "What did you do at this dinner, how do you educate children using this Wayang (Sukuraga), and about the concept WOW ... I am very impressed with eyes in your hand, what you will do is only the best (best) thing. Is this made of traditional material? Yes, made of leather, alright."

And finally, a participant from Kuwait. He said: "I watched your performance (Sukuraga). This puppet is very beautiful and has many benefits for children. Because God created this part of the human body is very very important for us. Maybe some people ignore this part of the body. We only realize this part of the body when it hurts. So it's a good idea to teach kids about this. I hope we can meet again next time. Thank you."

4. CONCLUSIONS

History proves that the development of character and culture of a nation can never breaks away from the traditional values that have underpinned and raised it. The history of the nations of the world shows that a developed and large nation has roots in the mythological tradition. Mythology is the crystallization of concepts, values, and norms that animates people's attitudes towards life and causes communication between members of the community to be efficient. Wayang stories are works of art that are valuable, monumental, and very valuable, not only because of the greatness of the story, the beauty of the delivery, the firmness of character patterns, but also the value of philosophies and "teachings" that are priceless and are still relevant to the present situation.

The use of the Wayang Sukuraga art form gives concrete meaning in giving identity to certain communities or societies. Wayang Sukuraga is the preservation of culture in the context of an education of moral simplicity for everyone, especially children in school. The preservation of culture in question is the Wayang Sukuraga as cultural heritage that shows the character of a society along with the increasingly rapid digital development. While moral simplicity education is reflected in the message conveyed by the puppet, using the five senses in accordance with the basic objectives. The eyes are located above the mouth, meaning that before developing an opinion it is better to use the eyes as validation whether the opinion is appropriate. An ingredient for self-reflection in the formation of character. Wayang Sukuraga can be a learning medium to deliver the value of integrity in elementary schools.

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Analyse Climate Change Against Occurrence of Dengue Fever in South Tangerang City In 2013-2018

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Abstract. Climate change makes mosquitoes able to adapt and survive and thrive in areas that were previously impossible to become mosquito habitat. In 2015, South Tangerang City was the City with the highest number of cases of Dengue Hemorrhagic Fever in Banten Province. The number reached 1,834 cases with 15 deaths. The purpose of this study to determine the relationship of climate change (rainfall and wind speed) to the occurrence of Dengue Hemorrhagic Fever in South Tangerang City in 2013-2018. This research is quantitative and is a type of descriptive epidemiological research with an ecological study design. This study uses secondary data for 6 years (2013-2018). Rainfall and wind speed have a significant relationship with the incidence of DHF in South Tangerang City in 2013-2018.

Keywords: Climate Change, Dengue Hemorrhagic Fever, South Tangerang City

1. INTRODUCTION

Climate change is a global challenge in the 21st century. The severity of the effects of climate change poses a threat to all aspects of the scope that are home to humans and other living things [1]. The Indonesian state, which consists of several islands, both large and small islands, makes Indonesia the largest archipelagic country in this world. Geographically, Indonesia has become a country that is vulnerable to the effects of climate change which are increasingly severe [2]. By definition, climate is the average weather described in terms of averages and other statistics that measure elements over a period of time and may be more than one specific geographical area [3]. The most significant climate variables to influence a disease, among others namely temperature, rainfall, humidity, and wind speed [4].

Climate change has an indirect impact on the occurrence of Dengue Hemorrhagic Fever, which causes the area infected by the disease vector to become wider and the increasing number and activity of mosquitoes infected by the Dengue virus [5]. Countries with a tropical climate are endemic areas for the spread of Dengue Hemorrhagic Fever reported as the second country with the largest case of Dengue Hemorrhagic Fever among 30 other endemic countries. During the last 10
years since 2008 in Indonesia, the morbidity rate of Dengue Hemorrhagic Fever tends to be high until 2010, then that number has decreased in 2011 to 27.67 per 100,000 population, then in 2011 experienced the upward trend in 2016 reached 78.85 per 100,000 population[6].

Based on data in 2016, in Banten Province, the incidence rate of Dengue Fever was 68.5 per 100,000 population with a Case Fatality Rate of 1.6 percent. South Tangerang City was the city with the highest number of cases of Dengue Hemorrhagic Fever in Banten Province. The number reached 1,834 cases with the number of deaths by 15 people [7].

The results of previous studies indicate that there is a strong relationship between humidity and rainfall on the occurrence of Dengue Hemorrhagic Fever in the period 2000-2009 and for analysis per year, the results show a strong relationship between temperature and the incidence of Dengue Fever in 2006 in East Jakarta City[8].

2. RESEARCH METHOD

This research is quantitative and is a type of descriptive epidemiological research with ecological study design. The research location was in the City of South Tangerang in March to July 2019. The location was chosen because South Tangerang City is one of the areas with a high dengue hemorrhagic fever event which reached 1,834 cases in 2015. The population in this study were all residents in the city Tangerang Selatan with Dengue Hemorrhagic Fever cases from 2013 to 2018. The dependent variable is the occurrence of Dengue Hemorrhagic Fever and its independent variable, climate (rainfall and wind speed). Data were analyzed with the Pearson moment test to determine the relationship between climate variables (rainfall, and wind speed) against Dengue Hemorrhagic Fever.

3. RESULTS AND DISCUSSION

a. Univariate Analysis

The following is an overview of the average rainfall and average monthly wind speed during 2013-2018 in Kota Tangerang Selatan
Based on Figure 1, it is known that during 2013-2018, the highest rainfall occurred in January 2014 which amounted to 554 mm, while the lowest rainfall occurred in July 2015 which was 0 mm or no rain.
Figure 2. Overview of average monthly wind speeds in South Tangerang City in 2013-2018

Based on Figure 2, it is known that during 2013-2018, the highest wind speed occurred in December 2016 and January 2018 which was 11 km/hour, while the lowest wind speed occurred in July 2013 which was 5 km/hour.
Based on Figure 3, it is known that during 2013-2018, the highest incidence of Dengue Fever occurred in December 2018 with 148 cases, while the lowest incidence of dengue occurred in October 2018, 9 cases. In the same year and only in the span of 1 month, the incidence of dengue fever can increase dramatically.

**b. Bivariate Analysis**

Following are the results of bivariate tests between rainfall and wind speed for the occurrence of Dengue Hemorrhagic Fever in South Tangerang City in 2013-2018.

**Table 1.** Pearson test results of the relationship between rainfall and wind speed on the incidence of DHF

<table>
<thead>
<tr>
<th>Variable</th>
<th>R</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rainfall</td>
<td>0.277</td>
<td>0.019</td>
</tr>
<tr>
<td>Wind Speed</td>
<td>-0.273</td>
<td>0.020</td>
</tr>
</tbody>
</table>
Based on the table above, it is known that from 2013-2018 there was a significant relationship between rainfall and the incidence of dengue fever because the test results showed a value of \( p < 0.05 \). Correlation test results \( (r) \) of 0.277, meaning that they have a significant relationship, weak strength with a positive direction. The wind speed variable indicates that there is a significant relationship between wind speed and the incidence of dengue fever because the test results show a \( p \) value \(< 0.05 \). The correlation test results \( (r) \) of -0.273, meaning that they have a significant relationship, have weak strength with a negative direction.

3.1 Relationship of rainfall to the occurrence of Dengue Hemorrhagic Fever in South Tangerang City in 2013-2018

Bivariate test results showed that there was a significant relationship between rainfall and the incidence of dengue in South Tangerang City in 2013-2018. The results of this study are not in line with research conducted in Serang District which states that there is no significant relationship between rainfall and the incidence of dengue fever in Serang Regency 2007-2008 \( (p = 0.114) \) [9]. Other research also states that there is no significant relationship significant between rainfall on the occurrence of dengue fever in Pekanbaru City in 1999-2008 \( (p = 0.122) \) [10]. Rainfall and low angina velocity will add to puddles as vector breeding grounds. The effect of rainfall on vectors varies greatly, depending on the amount of rainfall, the frequency of rainy days, geographical conditions, and the physical properties of the land or habitat type [11].

Average monthly rainfall in the city of South Tangerang in 2013-2018 is 201 mm which means it is included in the medium monthly rainfall. This will be good for vector breeding.

3.2 The relationship of wind speed to the occurrence of Dengue Hemorrhagic Fever in South Tangerang City in 2013-2018

Bivariate test results show that the relationship of wind speed to the incidence of dengue in South Tangerang City in 2013-2018 there is a significant relationship with the negative pattern between the wind speed of the incidence of dengue in South Tangerang City in 2013-2018, it can be concluded that a decrease in wind speed will not increase the incidence of dengue fever, and vice versa. This study is not in line with research conducted in Serang District which states that there is no meaningful relationship between climate factors, wind speed and DHF incidence rates.[9].

The Aedes aegypti mosquito has the most effective flight distance of 50-100 miles or 81-161 km. Wind speed directly affects the ability to fly vector if the wind speed is 11-14 m / sec it will inhibit mosquito flying activity [11]. The average wind speed in South Tangerang City in 2013-2018 is 7.69 km / hour and the figure does not meet the wind speed limit to inhibit mosquito
activity. The wind has a significant influence on the behavior of Aedes sp. who prefer to be in a room that has a small wind speed, so the possibility will affect the spread of dengue fever [12].

4. CONCLUSIONS

Based on the results and discussion of the research that has been described, it can be concluded that the rainfall and wind speed variables have a significant relationship with the incidence of dengue fever in the city of South Tangerang in 2013-2018. Through this research, the government is expected to be able to adjust the health program as a precautionary measure against the incidence of DHF in accordance with climate change. For the community to always support and cooperate in implementing health programs that have been launched by the government. Other researchers are expected to examine other climate variables that are likely to influence the incidence of dengue fever and with a longer time span.

REFERENCES

Local Wisdom (Sukuraga Puppets) Android Application as a Media Literacy Learning

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Abstract. The purpose of this study was to determine the effectiveness of the application of Android Sukuraga as a media literacy in the study. The subject of this study was five validation experts and the teachers of State Elementary School in Sukabumi City consisting of 300 teachers. The results of this study indicate that (1) the process of developing media literacy includes 5 grades (2) android application materials local wisdom literacy was feasible to use, (3) teaching materials based on android applications based on local wisdom-charged literacy were effective used.

Keywords: local wisdom, android application, media literacy

1. INTRODUCTION

In industry 4.0, the era of mass media plays an important role in life so that each individual cannot be separated from its influence. People continue to use social media such as android as part of the means of life. Rapid advances in technology can dramatically change human lives. Individuals experience a technology-driven environment not only in daily life but also in professional life. The 4.0 industry era was created by Schwab in 2016 and mentions that era 4.0 was hyperconnected or became hyper-intelligent because of large data or artificial intelligence [1] so that in South Korea (2014), Cuba (2016), USA (2000) has included the ability of media literacy or digital literacy into the curriculum in schools ranging from kindergarten to college.

Using android media as a learning media in the classroom and outside the classroom facilitates students to get knowledge more quickly and broadly.[2] In this context, the use of mobile devices in the learning environment can be seen as a component that can improve efficiency in the teaching-learning process. That important to evaluation android by based learning environment as an opportunity to achieve the integration of mobile learning technologies and mobile applications into education So the integration technology into education very necessary to support and update the media to support professional teachers so as to improve literacy in a manner digital for students.[3]

The history of media literacy began in 1964 when UNESCO developed a model of media education programs that would be carried out throughout the world. Since then various countries have begun to pay attention to media literacy, one of which is to do media literacy or media education through formal and non-formal education channels. [4]

Literacy very important to be applied in formal and non-formal, where the two places have different cultures and habits each other's culture of each country. (Yer, 2011) [5] L iterations the source of technology from communication, the code used, the message produced and the
selection, interpretation and, impact of the message. Silverblat identified five elements of media literacy, namely: 1. Awareness of the impact of media on individuals and society. 2. Understanding the process of mass communication. 3. Development of strategies for analyzing and discussing media messages. 4. Awareness of media content as a text that gives understanding our culture and ourselves. 5 Enhanced understanding of pleasure, understanding and, appreciation of media content. [6]

Eshet-Alkalai (2012) argues that digital literacy as a technical ability that requires more than intelligence to use devices but also requires technical and procedural, cognitive, and social-emotional skills needed to live, learn, and work in a digital society [6]

Therefore, one of the principles in media education or media literacy is to empower audiences. It is called empowering, because in Brow's view "media literacy is a new compass in navigating the world of media." Because, in Brow's assessment, "if people are not empowered, people will become victims of the media." The aim of media literacy is to give us greater control over interpretation because all media messages are the result of construction. With regard to the empowerment of media audiences to build this empowered audience, we will once again see the purpose and flow of media education to achieve media-literacy. [7]

In terms of the objectives of media literacy, there are two different views. The first view, called protectionist groups, states that media education is intended to protect citizens as media consumers from the negative effects of media literacy. The second view, called preparations, states that media literacy is an effort to prepare citizens to live in a media-tight world in order to become a critical media consumer. That is, in the eyes of the preparatory group, the general public needs to be equipped with the competence of media literacy to benefit from the presence media.

Local wisdom is a manifestation of cultural teachings that are presented by a local community and can be used as a filter to absorb and process foreign cultures according to their own character and abilities. Foreign culture here includes foreign to the public through media. Cultural values and local wisdom that owned by the community can be used as a basis when interpreting the experiences they have gained from the mass media, so that the social behavior that is formed is social behavior that is in accordance with the culture of the community rather than social behavior based on media culture. [8]

This cultural wealth and potential must be developed and maintained. Because cultural property owned is identity and state assets [7] Recently, the interest of highly capable students has increased throughout the world, and more and more research is paying attention to their characteristics and meeting their cognitive, emotional, and social needs. This interest arises from the difficulties faced by superior students in their educational settings, for example, traditional strategies used by teachers do not challenge their abilities or fulfill their desire to continue. Consequently, researchers in Texas recommend that preparing an educational environment that supports these students reach their full potential [9]

Laying the principles of cultural wealth and potential in Sukabumi must be done early in school. Elementary Schools as formal educational institutions responsibility to realize the goals of national education also have an obligation to shape the identity of children as part of their cultural environment. Therefore, elementary schools require the development of education in accordance with the characteristics of cultural wealth in the school environment.

One of the riches of the local culture of Sukabumi is Wayang Sukuraga. Sukuraga Puppet is different from wayang from other countries. The characters in the Sukuraga Puppet part of our body namely the Five Senses (eyes, mouth, ears, nose), hands and feet. The Sukuraga is made by Effendi as an artist who wants to be a puppet shaped art but not forgetting the creator's
natural nature. So that the puppets are made in different forms from wayang in general. Effendi created a puppet that can teach how humans to always remember the Creator and learn to understand yourself (which is present in humans) before understanding the aim in k e wildlife. Wayang Sukuraga is full of education because every character in Wayang Sukuraga reminds us of the functions and meanings of the five senses that God has given us.

Based on all t moans above the researchers in collaboration with Effendi creator of Puppet Sukuraga to create applications Puppet Sukuraga form of Wayang Sukuraga in the form of Android, so the application can be enjoyed and ranging from the children to adults, according to the needs of the times era 4.0 that life human today is not free from the use of Android. Sukuraga application is a sukuraga puppet application in the form of an android that can be downloaded via Playstore. This application consists of contents: simulation, knowledge, info, and quizzes. Simulation content teaches users to play sukuraga puppets from each character and can replace the screen background with historical places in the city of Sukabumis such as the fighting building, the monument, the kotabumiku monument, and the town hall. The Knowledge Section consists of Sukuraga, Philosophy, Artists and Literature, info content contains historical information from wayang sukuraga and Quiz content contains games in the form playstore user understanding of Wayang Sukuraga through questions and scores.

In accordance with research conducted by Nthuli (2017) technology has changed the science of educating at an early age so that today's society needs media education based on local wisdom, so that the culture or wealth of a nation can be maintained and enriched by not forgetting the elements of the nation's cultural richness according to wisdom locally owned. [10] The era of globalization requires us to always increase media literacy and can start from the environment of children. As research conducted in Ates (2017) that the advancement of media literacy will change the human mind quickly so needs local wisdom-based media so that citizens are not affected by globalization is not in accordance with the cultural values of the nation. [11]

2. RESEARCH METHOD

This study uses a qualitative approach to the resulting data in the form of words, sentences and images to explore how social reality occurs by describing variables that are relevant to the problem and unit study, this case is how to study the case studies studied. The initial stage of the research methodology is to determine the type of research, which is based on the research method being carried out. The research method that will be carried out using the case study research method because the research, there are many problems arising from the exposure of the android application media which the result in changes in the order of people's lives so that media literacy is needed for education. [12]

The case study itself, according to Stake, is a research method that explains the decisions in the study then implements and after that sees the results. The type of case study research itself consists of three types, namely (1) intrinsic case study, if the study is aimed at gaining a better understanding of a particular case; (2) instrumental case study, if a particular case is examined with the main objective of gaining an understanding of an issue or to obtain generalizations so that it is supportive and clarifying other cases; and (3) multiple case study or collective case study, if several cases are examined together to explore a phenomenon, population, or general condition. [13]

3. RESULTS AND DISCUSSION

The results of this study began with the training to assist the use of Sukuraga Android media for 3 months starting from May to August 2019 to elementary school teachers in the City of
Sukabumi. The teacher gives an assessment of the use of the sukuraga android application in the classroom. Then the data were analyzed by 1. Awareness will be the impact of the media on individuals and society. 2. Understanding the process of mass communication. 3. Development of strategies for analyzing and discussing media messages. 4. Awareness of media content as a text that gives culture and ourselves. 5 Enhanced understanding of pleasure, understanding and, appreciation of media content.

From the results of observation and interviews obtained that the level of awareness of the impact of individuals and society, they better understand how important the values that exist in the local wisdom of wayang sukuraga, in the use of the senses, after the eyes (panon) see the mouth moves after thinking and so on

The second level of understanding of the communication process, obtained data from 300 teachers who attended the workshop 70 percent can use applications with good communication to the audience, namely students, students also look enthusiastic about learning, but 30 percent do not understand its use because the age factor of participants aged over 55 years so it requires patience and patience to use the Android app.

The third level 95 percent of teachers can analyze the use of applications and give messages according to media sukuraga application. The message conveyed contain moral education for students, and students also give offered are a message back using the existing contents application.

The fourth level was obtained as much as 80 percent of participants understood the messages that were expected from the wayang sukuraga as items from local wisdom, that the wayang sukuraga was unique or different from other puppets in Indonesia starting from the shape, color, character, and role of the puppet characters.

Last, teachers can innovate the use of applications by adding messages through stories from puppet figures Sukuraga and inviting students to preserve local wisdom by making other media besides android applications such as hand dolls, handicrafts, and literary works, so students more lively messages from characters wayang sukuraga.

From the above data, it is revealed that local wisdom has a positive message, especially a moral message that can increase the moral intelligence that uses it. Local wisdom can be preserved by incorporating it into the curriculum by collaborating with the local government, especially the education office, so that cultural preservation which is full of moral education can be maintained. This is in line with research conducted by Chusorn (2014) [14] That cultural preservation can be realized by using local wisdom in school curricula to introduce culture early on. And the introduction of media literacy can be introduced from an early age like research conducted by Dileck Altun (2018) [15].

4. CONCLUSIONS

Based on the above data it can be concluded that the puppet android application sukuraga as local wisdom are positive, contributing to improved literacy media on society in general and education in particular. Sukuraga android application test searches obtained data that shows the effectiveness of the use of applications in learning to improve media literacy as educators and educated students, and the meaning or message in the local wisdom of Sukabumi, Wyang Sukuraga, can improve moral intelligence and media literacy in the environment people in general and special education.
REFERENCES


An Internalization of Entrepreneurship’s Values Through Market Day in Elementary School

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Abstract. Facing the industrial revolution 4.0 and the challenges of competition that is so swift from within and outside the country such as the MEA (ASEAN Economic Community) requires that the Indonesian generation has the skills in life that must be fostered from an early age, one of which can be through education in schools. So much effort in building students' life skills through the cultivation of character values and entrepreneurial values as an effort to shape the nation's competitiveness and character through learning. This study aims to describe the internalization of entrepreneurial values through the "Market Day" school program in elementary schools as one of the actual conditions of entrepreneurship learning in elementary schools. This research is a qualitative descriptive design with observation, documentation and interviews as research instruments. The subjects of the study were 4A grade students of SDIT Darojatul Ulum Depok. This program is integrated with several subjects including IPS, English and Mathematics. Based on research results, this program is one way to internalize entrepreneurial values that aims to help students have attitudes, knowledge, and skills to act in line with entrepreneurial values. In this program hone students' ability to be independent, creative, risk-taking, action-oriented, leadership, and hard work.

Keywords: Values, entrepreneurship, market day, elementary school

1. INTRODUCTION

The inculcation of entrepreneurial values as an effort to foster entrepreneurial character and skills, and foster a culture of entrepreneurship begins with an understanding which can then become a habit of students. Maria Montessori [1] said that "education is obtained not by listening to words, but by experience of the environment” (Montessori, 2007: 6). Epistemologically, entrepreneurship is essentially an ability in creative thinking and innovative behavior that is used as a basis, resources, driving force, goals, tactics, and tips in facing life's challenges. An entrepreneur can not only plan and speak, but can also act, realize the plans in his mind into an action oriented to success. For this, creativity is needed, namely the mindset of something new, and innovation, namely the action of doing something new. Entrepreneurship education aims to form a whole human (holistic). According to Rahman [2] The goal of holistic education is to help develop the individual potential of children in a more pleasant, democratic and humanistic...
learning environment through experience in interacting with their environment. Basically, entrepreneurship education can be implemented in an integrated manner with educational activities in schools. Entrepreneurship education is implemented in the curriculum by identifying the types of activities in schools that can realize entrepreneurship education and be realized by students in their daily lives. In this case, entrepreneurship education programs in schools can be internalized through various aspects. Entrepreneurship education in general is an educational process that applies the principles and methodology towards the formation of life skills in its students through an integrated curriculum developed in schools. The first stage (elementary school) the implementation of entrepreneurial values is taken 6 (six) points, namely: 1. independent 2. creative 3. dare to take risks 4. action-oriented 5. leadership 6. hard work. But in this case it does not mean limiting the inculcation of values that all schools uniformly internalize the six entrepreneurial values, each level of the education unit can internalize other entrepreneurial values independently according to the needs of the school.

According to Alma [3] Entrepreneurship plays a role in increasing the capacity of the workforce, building generators, examples for other communities, helping others, empowering employees, living efficiently, and maintaining environmental cleanliness. Entrepreneurial spirit will encourage someone to take advantage of existing opportunities into something profitable. In line with Kurniasih [4] Entrepreneurial Behavior is an individual's response to an entrepreneurial stimulus. The behavior is an action that can be observed and has a specific frequency, duration and purpose for entrepreneurship, whether realized or not.

Center for Policy Research and Education Innovation (May 27, 2010) [5] obtained information that entrepreneurship education is able to produce positive perceptions of the profession as an entrepreneur. The problem is, entrepreneurship education in schools has so far only touched the level of introduction of norms or values, and not at the level of internalization and real action in everyday life. Entrepreneurship education in Indonesia still lacks sufficient attention, both by the world of education and society. (Ministry of National Education Research and Development Agency Curriculum Center, 2010) [6]. According to Wibowo [7] it was for the sake of encouraging the stagnation of formal education that Agus suggested that entrepreneurship education could underlie national education directions. By developing and instilling entrepreneurial values, national education will produce graduates who are always independent, creative, and innovative. As a human resource development project, entrepreneurship education will elevate the degrees of both students and students. Entrepreneurship education in formal education upholds the spirit of to know, to do, and to be entrepreneur.

Entrepreneurship in elementary schools is the basic learning of entrepreneurial values as an effort to introduce and instill an entrepreneurial spirit in students. There are no specific entrepreneurship lessons in primary schools in the 2013 curriculum but thematic learning through the application of values contained in entrepreneurship through daily habituation in the family, school and social environment. In entrepreneurship education the need to accelerate experience and mindset. In entrepreneurship education that we want students to transmit is the mindset and behavior of an entrepreneur to the student until he behaves and is entrepreneurial. Education is to form independent students through thought patterns and the provision of competencies and skills. So in entrepreneurship education, students will develop entrepreneurial behaviors and respond to future challenges.

According to Wahyono [8] Entrepreneurship education is one form of application of the world of education concern for the progress of the nation. In entrepreneurship education, it is shown that there are values and forms of work to achieve success. Entrepreneurship education is a conscious effort made by educational institutions to instill knowledge, values, souls, and
entrepreneurial attitudes to students. This aims to be able to create new entrepreneurs that are reliable, characterized and can improve the welfare of the community. According to Khulafa [9] providing entrepreneurship education in elementary schools is expected that children have an understanding and character of entrepreneurship since childhood so that they are able to apply it in the future. According to Rachmadyanti [10] Elementary school students can be trained to develop attitudes, souls and entrepreneurial abilities through various creative activities that can be integrated with the applicable curriculum. In research M. Noor & Nurul R.A. 2017 [11] states that teachers say learning Indonesian with entrepreneurial values in learning Indonesian is indeed not easy. In class IV Elementary School 2013 Curriculum there is a theme of various occupations that can be inserted into the content of entrepreneurial values. In learning one, it explains about various occupational professions and economic activities. The teacher claims to have difficulty when developing the teaching material independently. This difficulty exists because in the development of teaching materials containing entrepreneurial values, teachers must understand about entrepreneurship. The success of the entrepreneurship education program can be known through the achievement of criteria by students, teachers, and school principals which include: 1) students have a high entrepreneurial character and behavior, 2) the classroom environment is able to develop the habits and behavior of students in accordance with internalized entrepreneurial values, and 3) the environment of school life as an entrepreneurial learning environment. From the description of the concept of entrepreneurship education above, it can be concluded that entrepreneurship is basically focused on efforts to learn about one's values, abilities and behavior in creating and innovating. Therefore, the object of entrepreneurial study is the values and abilities of a person which is manifested in the form of attitude.

2. RESEARCH METHOD

This study is intended to illustrate the internalization of entrepreneurial values that occur in the 'Market Day' Learning process in the field. This study aims to describe the internalization of entrepreneurial values through the "Market Day" school program in elementary schools as one of the actual conditions of entrepreneurship learning in elementary schools. Therefore, this study uses exploratory research. Using exploratory research, the focus is on finding ideas and insights about learning models in internalizing entrepreneurial values. This research was conducted at SDIT Darojatul Ulum Depok City, West Java, Indonesia. Researchers chose this location because SDIT Darojatul Ulum already had facilities and curriculum that can support the development of entrepreneurship, the 'Market Day' program. The research subjects were students at SDIT Darojatul Ulum, totaling 12 boys and 8 girls. The development of research instruments in this research is observation, interview and documentation study.

3. RESULTS AND DISCUSSION

The 'Market Day' learning program starts from grade 1 to grade 6 which is conducted at the beginning of the semester (odd) of the new school year. This program is integrated with several subjects including IPS, English and Mathematics. According to Targana [12] Thematic learning is integrated learning that uses themes to link several subjects so as to provide meaningful experiences to students. Thematic learning model is a learning model whose development begins by determining a particular topic as a central theme or topic, after the theme is determined then the theme is then used as a basis for determining the basis of sub-themes from other related fields of study (Fogarty, 1991: 54). Integrating subjects in entrepreneurship learning is an attempt to internalize entrepreneurial values as in research based on source
triangulation and technical triangulation carried out by Hananta [13] that teachers at Aisiyah Bantul Primary School of Primary integrate integrating entrepreneurial values into subjects such as; independence, accuracy, discipline, cooperation, perseverance, creativity, tenacity, honesty, responsibility, and decision-making abilities. The values developed by each teacher are different. The difference in grades is adjusted to the subjects taught, and the level of development of students' needs is different.

Gambar 1. 'Market Day' Personal Documentation

The program is made into the school curriculum and student programs that involve class teachers, students and parents of students. The aim of the 'Market Day' as a school program is expected to be more effective in increasing students' understanding of entrepreneurial values that learn from theory and then practice firsthand. Based on the characteristics and character of entrepreneurship according to Abidin [14] are: 1) self-confidence, self-confidence, independence, individualism and optimism, 2) task-oriented and the results of the need for achievement, profit orientation, perseverance and perseverance, determination to work hard,
have a determination strong, energetic encouragement and initiative, 3) risk taking, ability to take reasonable and challenging risk, 4) leadership behavior as a leader, associating with others, responding to suggestions and criticisms, 5) Innovative and creative and flexible originality, 6). future oriented and forward-looking, perspective. Students learn by doing an independent process by opening their own stands, making their own creations for products and decoration of the place of sale, writing their own interesting words for stands and products, students interacting directly honing their social skills by serving buyers, students are made to use English as the language of instruction, financial transactions by counting themselves all transactions hone mathematical abilities, with integrated in several lessons to form their own attitudes, understanding and skills.

Norman M. Scarborough and Thomas W. Zimmerer [15], "An entrepreneur is one who creates a new business in the face if risk and uncertainty for the purpose of achieving profit and growth by identifying opportunities and assembling the necessary resources to capitalize on those opportunities ". Based on Phillip Kotler [16], marketing is a type of social activity and adjustment that is sought by individuals or groups to achieve what they want by making products and exchanging them with a certain nominal value to other parties. So, we can say that marketing activities is a process of how a product can be known and desirable so that there are transactions between one party to another based on agreement. Matters which include marketing activities are determining products, determining prices, after-sales services (packaging and promotion) and sales (distribution of goods). The 'Market day' program provides opportunities for children to learn marketing activities by making their own products or consignment, how to make them attractive by packaging and promoting them, and how to sell them in interesting ways. Through all these processes there are entrepreneurial values in them and children are accustomed to what is felt through direct experience so that it will indirectly be formed plus habituation which they will practice in their lives [17].

The 'Market Day' implementation consists of 4 steps and components, including:

1. Product, is everything that is promoted to consumers so they can see, hold, then buy and consume. Products consist of: product variety, quality, design, features, brand name, packaging, size, service, guarantee and return.
2. Price, is a certain amount of money used by consumers to pay for the product they bought or the value determined by the seller of the value of the goods they sell.
3. Place is the land or facility available as a location in the sales process to produce goods that are sold and will be available to the market or consumers as well as the place where the product is delivered to the hands of consumers.
4. Promotion, is various activities that conclude the communication process and product introduction to consumers directly or indirectly.

internalization of entrepreneurial values applies the 4 components above.
1. Students create creative product ideas and convey them to parents because the 'Market Day' process also involves parents, but may only assist them to be independent for each 'Market Day' process.
2. Students set prices on each product produced in accordance with the difficulties and costs of producing goods when made, Dare to take risks and minimal leadership for decisions taken,
but usually on the day of market activity in elementary schools can sell goods at prices that are not too expensive and consistency, in accordance with the agreement of the teacher and parents and usually the price of the product is the same.

3. For action-oriented sales centers children are invited and given the opportunity by teachers to decorate and arrange the kiosks they will use to sell their products.

4. Finally students learn the hard work of promoting merchandise to consumers by communicating directly to mention the name of the item and the price of the item. And they can also learn supportive trading calculations when they make transactions.

4. CONCLUSIONS

Based on the results of research that "Market Day" stimulates students' original thinking to be independent, creative, risk-taking, action-oriented, leadership, and hard work. Internalization of entrepreneurial values is absorbed through the practice of entrepreneurship. In this way, learning is not limited in terms of knowledge and information, but more than that accompanied by the teacher, their parents give students the opportunity to make a habit that will be remembered and practiced in their daily lives. Students can work together, communicate, and use critical thinking while doing, facing and completing the learning process. 'Market Day' provides an opportunity for children to have a platform in direct sales and meet their customers. 'Market Day' is also a medium in social education, where children make their social transactions with others. This program fulfills entrepreneurial values when children make the initial stages of starting entrepreneurship, the transaction process and the final process of calculating sales, where the process of internalizing entrepreneurial values is achieved by assessment through indicators of the achievement of entrepreneurial values at the elementary school level.

REFERENCES


Writing Literacy Based on the Game Toward Children in Minangkabau

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Abstract. Writing literacy was one of the earliest known literacies in the history of human civilization. Writing literacy is classified as functional and great useful literacy in daily life, especially for low-grade students. The obstacle, the habit of writing in low class becomes a boring thing because the activities are carried out monotonously without any variation in learning. Moreover, in an increasingly modern era, lower class students are more preoccupied with technology, and it is feared that students will not be literate and do not recognize Minangkabau children's games, one of which is the finger game. Therefore, the main objective of this research was to improve writing skills based on Minangkabau children's games, namely by playing the finger. The results showed the emergence of the view that the game of finger as one of the cultures of Minangkabau children who were able to deliver early writing learning to realize writing literacy in the digital era. Early writing learning based on finger games was able to bring students into a pleasant writing habit.

Keywords: Writing Literacy; Finger Game; Minangkabau

1. INTRODUCTION

Writing skills by language teaching experts are placed at the highest level in the language acquisition process. This is because writing skills are productive skills that can only be obtained after listening, speaking and reading skills. This also causes writing skills to be the most difficult language skills [1], [2]. Although writing skills are difficult, their role in human life is very important throughout the ages. Writing activities can be found in human activities every day, such as writing letters, reports, books, articles, and so on. It can be said, that human life is almost inseparable from writing activities [3], [4]. Writing is vital in all aspects of learning and life. Without writing skills, students cannot work efficiently and achieve success, both in class and in real life outside the classroom. Therefore, writing skills must be trained to start from elementary school, so students are able to express thoughts, feelings, and information in writing [5], [6].

Writing skills are far more meaningful if you pay attention to writing literacy in its application. Writing literacy is categorized into three text forms that are most often found by students in school and in daily life, namely: (1) narrative prose, text in which the author tells a story, whether fact or fiction; (2) expository prose, text in which the author describes,
explains, or conveys factual information or opinions; and (3) documents, displaying
information such as diagrams, maps, tables, graphs, lists, or instruction sets [7], [8]. The
tendency of elementary students to know prose texts and be able to write them. It will be far
more meaningful if the writing made by students is in the form of prose that comes from daily
life or based on his experience [9], [10].

Literacy is developed through the specific study of English in all its forms, allowing
students to understand how English works in different social contexts and critically assessing
the opinions, facts, and intentions of the author, and helping them to make increasingly
sophisticated language choices in the texts they write themselves [11], [12]. Literacy is
defined to affect classroom instruction, community service, and literacy opportunities offered
to students and adults with broad support needs [13], [14]. The definition of literacy must
explain the nature of concepts that are appropriate to certain conditions, contextual, have
clear, relative, and culturally bound consequences. Literacy is far more than "an individual's
ability to process written information in everyday life" as is generally defined [15]. Literacy
is above all social characteristics, culture is sensitive, and always embedded in certain
situations and contexts [16], [17].

Based on observations with respondents through observation and interviews found several
problems. First, the teaching material used does not adequately describe the effective writing
literacy learning process, so students have not been able to harmonize relations between ideas,
and have not been able to harmonize interpersonal relations. As a result, the ideas conveyed are
difficult to understand. Some of the sentences compiled by students have not been effective
because there are still many redundant words. In addition, the sentences compiled by students
appear to be incomplete in accordance with the correct structure, namely subject, predicate,
an object. Some sentences that are arranged do not have a subject, and others do not have a
predicate. Second, writing literacy teaching materials used in elementary schools still lack
students to recognize attitudes that need to be built in the prose that is made. The attitude that
students write is not even derived from their experience in applying that attitude. Third,
teaching materials used by students are difficult to make the beginning of an interesting story,
determine the ending, and work on conflict and climax. In addition, many spelling errors and
punctuation were found. Writing learning problems are caused by several factors, one of
which is the limited knowledge of the teacher about writing and the limited time the teacher
fosters writing learning.

Based on the problems that have been raised, development research needs to be done. One
solution that can be done to improve literacy in writing student prose in producing innovation
and developing character intelligence in elementary school towards the generation of gold is
to conduct research on the development of literacy teaching writing materials for first-grade
elementary school students.

The guided writing strategy is one of the writing learning strategies that language teachers
can apply [18], [19]. This strategy was developed by Blake and Spenneto which stated: guided
writing is a strategy for developing writing skills and using writing skills to improve learning.
This strategy can be used at almost all levels. This strategy is an instructional framework for
all forms of selected writing tasks [20], [21].

The guided writing strategy can be developed using play learning methods. The method
of play that is suitable for elementary students is a game that is close to the lives of students.
Games that are close to student life, namely local wisdom-based games. Games based on local
wisdom are one of them is the maramal finger game which tends to train students in writing.
Finger march performance is assumed to increase literacy in writing low-grade elementary
school students.
2. RESEARCH METHOD

The research method conducted refers to the Mixed Method development model with Model Plomp. Plomp model consists of three stages, namely: (1) preliminary research, (2) prototyping phase, and (3) assessment stage [22]. Plomp model used can determine the needs of students at the preliminary analysis stage and produce a prototype design with self-evaluation and expert review evaluations by experts at the prototyping phase based on needs. The prototype was tested using the one to one evaluation method. The results of the evaluation were continued with trials with the small group method and field test to find out the practicalities. Whereas to find out the effectiveness of testing using the field test evaluation method at the stage of stage assessment in different classes.

3. RESULTS AND DISCUSSION

The results of developing teaching materials for writing skills using the method of finger fortune-telling can be described as follows:

The definition phase is carried out an analysis on several aspects, which include: curriculum analysis, needs analysis, and analysis of the characteristics of students.

The phase prototyping phase is the second stage of the plomp model. At this stage is a continuation of the preliminary research phase. In the phase prototyping stage, the designing of writing materials using the maramal finger game method in elementary school I. The teaching materials are tailored to the Core Competencies and Basic Competencies curriculum designated, then arranged according to the steps of the game maramal finger game finger. The designed material encourages learners to be skilled in writing. The materials are complemented by colorful drawings for learners. Thus, this material will be appreciated by the learners and can support the learning process.

The format of the preparation of teaching materials is modified from the structure of teaching materials according to the Ministry of National Education which consists of (1) cover, (2) introduction, (3) table of contents, (4) usage instructions, (5) Core Competencies and Basic Competencies to be achieved, (6) title, (7) objectives to be achieved, (8) tasks or activities, (9) supporting information, (10) reflection, and (11) bibliography. The phase of prototyping phase aims to produce writing material using a finger maramal method that is valid, practical and effective so that it is suitable for use in the learning process. This development phase consists of three stages, namely: design validation, practicality test, and effectiveness test. The results of the study can be described as follows:

An evaluation of the validation instrument is conducted to get a valid data collection instrument. The data collection instrument was validated by 3 experts. After the instrument is said to be valid and the teaching material is validated by expert validators and practitioners. Furthermore, after the teaching materials are designed, the teaching material is validated by 6 expert validators, and 3 practitioners are validators to assess aspects of content, language, presentation, and graphics. The conclusion of the results of the overall teaching material analysis is the teaching material of writing skills using the method of finger maramal in the first class of SD is valid. The results of validation and writing teaching materials using the maramal finger method have a valid category. Validation results can be seen in the following table:

| Table 1. Teaching Material Feasibility Test |
|-----------------------------|-----------------------------|
| Aspect | Average | Category |
|-----------------------------|-----------------------------|
|
A trial was conducted to see the practicality of the teaching material after the validation process with the experts was completed. Tests for teaching materials for writing skills using the finger maramal method were performed at Kampung Olo Padang Elementary School 04 Padang. The practicality of the teaching materials developed can be seen from the observation sheet of the implementation of learning, the results of practical analysis by teachers and students, and the observation of the use of teaching materials by students. Practical results can be seen in the following table:

<table>
<thead>
<tr>
<th>Table 2. Teaching Material Practicality and Effectiveness Test</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aspect</strong></td>
</tr>
<tr>
<td>---------------------</td>
</tr>
<tr>
<td><strong>Practicality</strong></td>
</tr>
<tr>
<td>a. Results of the assessment of Teacher's response</td>
</tr>
<tr>
<td>b. Results of the assessment of student responses</td>
</tr>
<tr>
<td>c. Results of Observation on the Use of Teaching Materials</td>
</tr>
<tr>
<td><strong>Effectiveness</strong></td>
</tr>
<tr>
<td>a. Student activities</td>
</tr>
<tr>
<td>b. Assessment of the writing process</td>
</tr>
<tr>
<td>c. Results Evaluation writing</td>
</tr>
<tr>
<td><strong>Spread</strong></td>
</tr>
<tr>
<td>a. Student activities</td>
</tr>
<tr>
<td>b. Assessment of the writing process</td>
</tr>
<tr>
<td>c. Assessment of results</td>
</tr>
</tbody>
</table>

The deployment stage is the stage of using teaching materials in a broader scope. This spread can be done in other classes, other schools, or other teachers. In this study, the distribution was carried out on a limited scale, namely class I SDN 16 Air Tawa r Padang. The aim is to test the effectiveness of using these teaching materials on different objects, situations, and conditions.

Teaching materials that have been developed are said to be valid if they meet certain criteria. The characteristics of the product are said to be valid if it reflects the soul of knowledge (state of the art knowledge) [22], [23]. This was what is said by content validation. Furthermore, the product components must be consistent with each other (construct validity). Therefore, the validation of the writing material using the method of finger maramal play emphasizes the content and construct. In this study, the validation is further broken down into product validation carried out on content, language, presentation, and graphics [24], [25].

Validation in this study was conducted by six expert validators and 3 practitioners validators. Product validation can be done by several experts or experienced experts to assess new products designed so that further weaknesses and advantages can be identified. The validation results from the experts were collected and then analyzed to find the average of each indicator and each aspect.

Based on the results of data validation of teaching materials by expert validators and practitioner validators, the percentage was 88.35%. If seen from the predetermined categories, the teaching materials that have been developed are categorized as very valid. Therefore, it can be concluded that the teaching materials developed are in accordance with the demands of the...
curriculum. Material presentation was in accordance with the indicators formulated and in accordance with the development of students [26], [27].

The contents of teaching materials are also in accordance with the writing learning material in the first grade of elementary school. Various concepts and elaboration of the tasks contained in teaching materials make it easier for students to develop ideas contained in their thoughts into written forms. The contents of teaching materials have been able to achieve the selected basic competencies [27], [28]. In addition, the use of language in teaching materials uses simple and easy to understand sentences by students. Sentences use communicative language so that students are easily understood [29], [30]. Then, the teaching materials developed were designed with attractive colors, namely the dominant colors of blue and green so that they could motivate students to follow the learning process well. Thus it can be concluded that the teaching materials developed have been declared valid and can be used in the learning process. This is because the teaching materials have met the indicators that have been determined after being validated by the expert validator and the practitioner validator then the revision process is carried out until the teaching material can reach the valid criteria that have been set [31]–[33].

The practicality of teaching materials relates to the ease of use of the devices used by teachers and students. Its practice or practicality means that it is easy to implement, easy to check, and equipped with clear instructions that make it easier for teachers and students to use the learning devices used [34], [35]. To see whether the teaching materials developed were practical or not, a trial was conducted on first-grade students of Public Elementary School 04 Kampung Olo, Padang City. Seeing the Lesson Plan that has been developed before, the learning process is conducted one meeting with a time allocation of 4x35 minutes. Practices observed were the level of implementation of lesson plans, teacher response questionnaires, student response questionnaires, and interviews with the practicalities of learning devices.

Teaching material can be said to be effective if it has an effect or a good influence on the achievement of learning objectives. The effectiveness of the learning program was characterized by the following characteristics: (a) successfully delivering students to achieve predetermined instructional goals, (b) providing an attractive learning experience, actively involving students so that support the achievement of instructional goals, (c) have the facilities that support the learning process [36], [37]. Based on the results of the effectiveness test at the development stage, the average results of the writing skills assessment showed a high percentage.

At this 1st meeting, at the meeting, 1 student was very enthusiastic about working on teaching materials because this was something new so that they followed each process very well. Active students ask and express opinions about their experiences according to the theme [37], [38]. Learners do step-step writing well. However, there are some students who have sketched the essay very well, but when writing it is actually very deviated from the framework of his essay. However, the results of the essay he made were very good even though it did not fit the essay, so these students succeeded in terms of the assessment of results but failed in terms of the writing process.

In learning 2, students have sufficiently understood the steps to write the finger maramal method and done it very enthusiastically especially with the holiday theme. Students have many ideas for writing so that they have an impact on the process and results of writing students who are increasing.

Learning 3 was the level of enthusiasm of students has decreased. This is because they look rather bored to keep writing. But after being given motivation and explanation the students do each step well. Although there are some students who are lazily working on it and with more supervision the students continue to work on the teaching material.
The level of effectiveness of teaching materials is also strengthened by data at the deployment stage. At this stage of dissemination, the learning process situation feels somewhat different because students in this deployment stage are easier to understand what is conveyed by the teacher. The students are all enthusiastic, actively asking questions, giving opinions and working on each step in the teaching material [39], [40]. Therefore, the average writing result of students at the distribution stage is higher than the trial phase. At this stage of deployment, there are no significant difficulties, only there are some students who are rather slow to understand writing. But after several times students understand and are able to work on teaching materials very well.

Based on the above explanation, it can be concluded that writing teaching materials using the finger maramal method have effective criteria. This is because students have used writing processes as a whole and systematically. Then, after writing exercises and assessments, the learning achievement of students also tends to increase. Both in terms of learning activities, assessment of the writing process, and evaluation of writing results. Therefore, it can be concluded writing materials use the effective finger maramal method for grade I elementary school.

4. CONCLUSIONS

The level of validity of narrative writing teaching materials using the maramal finger method has very valid criteria. This is in accordance with the results of validation from expert validators and education practitioner validators. These results illustrate that the teaching material developed has been valid and can be used in the learning process.

The practicality of teaching materials for writing narratives uses the method of playing maramal finger has very practical criteria. The practicality of teaching materials for writing narratives using the method of finger maramal play in Grade I of Elementary School as a whole in a very practical category. This is obtained from the results of observations of the implementation of the lesson plan on teachers who teach, teacher responses, student responses, and observation sheets for the use of teaching materials. These results illustrate that teaching materials are very practical and can assist in carrying out the process of learning to write narratives in grade I of elementary school.

The level of effectiveness of narrative writing teaching materials using the finger maramal method has effective criteria. The effectiveness of teaching narrative writing materials using the method of finger maramal play in grade I elementary school can be known through student activities, process evaluation, and assessment of the results of writing narratives of students. The results of observations of student activities, assessment of processes, and assessment of the results of writing narratives of students provide a very good picture, meaning that the use of teaching materials in learning to write narratives has been effectively implemented.

The results showed the emergence of the view that the game of maramal finger as one of the cultures of Minangkabau children who were able to deliver early writing learning in realizing literacy writing in the digital era. Beginning writing learning based on maramal finger games is able to bring students into a pleasant writing habit.

REFERENCES


Improving Visual Spatial Ability of Children 3-4 Years Through Playing Lego

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Abstract. At the children aged 3-4 years stage of development, they can distinguish colors, sizes and recognize direction. This study aimed to improve the visual spatial of 3-4 year olds through play lego, carried out on 14 children in Lazuardi Cordova Kindergarten, South Meruya, West Jakarta, Indonesia. The research method used the Classroom Action Research method, which consists of planning, action, observation, and reflection. Sources of the data retrieval came from activity observation notes with an ordinal rating scale. From the results of pre-cycle research found that children's visual spatial ability was 44.2%, at a score of 1.8 or was at an undeveloped level. At the implementation phase of cycle 1, it increased of 20.4% to 64.6%. It was at a score of 2.3 or was at the stage of developing. In cycle 2 the children's visual spatial ability again increased to 72.6%, a score of 2.8 or in the stage began to develop. Finally in cycle 3 the child's visual spatial ability reached a very good development level of 82.2%, at a score of 3.3 or at a very good development level. So it can be concluded that the visual spatial intelligence of children aged 3-4 years can be improved through playing lego.

Keywords: visual spatial ability, children aged 3-4 years, playing Lego

1. INTRODUCTION

Early childhood is a golden period for children's development. At this time the child's growth will affect and determine the child's development at a later stage [1]. With the increasing of parents understanding about the importance of education from an early age, many parents have begun to joined their children in to playgroups. Playgroup is an educational service for 3-4 years early childhood [2]. At pre-school age children are expected to master a variety of concepts such as colors, sizes, shapes, and directions as a foundation of learning in writing, language, mathematics and other sciences. By introduction of concepts carried out while playing, children will feel happy and without realizing they have many learning [3]. In addition, because children 3-4 years aged still think according to their own perspective (egocentric), children still need to be guided to know what is right and wrong according to the circumstances they should, not only based on their point of view. At the age of 3-4 years children begin to recognize shapes such as circles or squares, recognize colors and can distinguish sizes such as large-small, high-low, many and few, and distinguish directions such as right-left, top-bottom, front and back. The ability related to vision and spatial fields is
called visual spatial intelligence. Children who have good visual spatial ability are able to
determine the direction, as well as having good hand eye coordination [4].

In TK Lazuardi Cordova there are still many children 3-4 years aged who have not been
able to distinguish colors, distinguish sizes and recognize direction. Some children still
misstate directions, as right is said to be left or in the other hand left is said to be right. They
also do not understand the size, such as many little, or high-low. Playing lego is very fun for
kids. Lego bricks can be built according to their imagination and creativity, for example
into a toy, or according to the shape they imagine. Therefore, can playing lego improve the
visual spatial intelligence of children 3-4 years aged in kindergarten Lazuardi Cordova? How
playing lego can improve children's visual spatial intelligence?

Multiple intelligences include linguistic intelligence, mathematical logic intelligence,
visual spatial intelligence, intrapersonal intelligence, interpersonal intelligence, musical
intelligence, kinesthetic intelligence, spiritual intelligence and naturalist intelligence ([5].
Multiple intelligence is an assessment that looks descriptively at how individuals use their
intelligence to solve a problems and produce something [6]. Although up to now there has not
been any measuring tool that can conclusively identify the kinds of intelligence according to
Gardner's concept, but the practitioners have started to take proactive steps. The concept of
multiple intelligences is studied to find as many ways as possible for the development of
various intelligences in children and to apply them early on [7]. It Means there are no children
who are stupid or smart, there are children who stand out in one or several types of
intelligence. So in assessing and stimulating children's intelligence, parents and teachers must
be as an observant in using which methods that can stimulate the potential for multiple
intelligence of children [8].

Visual Spatial intelligence is one of 8 Gardner’s multiple intelligences. Children with
visual spatial intelligence are observers of the world, they are sensitive to natural signs and
observing them visually spatially is the ability to capture the world of visual space accurately,
imagine the spatial and make changes to these perceptions [9]. Visual spatial thinking ability
is the ability to think in the form of visualization, images and three-dimensional forms [6].
Visual spatial intelligence is using by children to think in the form of visualization and
pictures in solving a problem or determining an answer [10]. Children who have the ability to
remember places or know the positions of objects correctly, means having spatial intelligence
and space intelligence [11]. Visual spatial intelligence is the ability to see an object in a great
detail, and remember it for a long time [12]. Someone who has visual intelligence tends to be
more creative. In addition, people who have high visual intelligence usually: 1) Have a sharp
memory. 2) Can develop high thought patterns and skills in problem solving. 3) Receive
awards for performance. 4) More able to express emotions and feelings [13]. Whereas in
children who have high visual spatial intelligence usually: 1) Able to recognize colors and to
integrate colors when coloring; 2) Like to doodle, draw, imagine, make simple designs; 3)
Understand the shape and direction; 4) Able to create a form, such as the shape of a plane,
house, car, or other forms that have an elaborate form of transformation Also creative, able to
imagine a form, and pour it in the form of images. They are also able to estimate their distance
and existence with an object. The best way to learn for children who are visually spatial is
through colors, graffiti, direction, shape and space [5]. Children who stand out from the
potential of visual spatial, usually have a high ability of observation and imagination and pour
it in the form of images and other works [7].

Factors that influence visual spatial intelligence are nature (genetic), nurture (stimulation).
Stimulation has a major role in determining the plural intelligence of a child [4]. In children 3-
4 years aged, the basic neuron system of the child is well connected. The brain's connection
pathways have formed strongly in associative networks. Associative networks will be expressed by children through body language, verbal and nonverbal, so that children are able to think symbolically. Symbolic thinking is thinking with the language of symbols or symbols [14]. According to Piaget, cognitive development of children aged 2-4 years is in the preoperational phase [2]. Characterized by the functioning of symbolic abilities, the ability to think intuitively, and center on the child's own perspective or egocentric [2]. Symbolic or make believe play is a preoperational period which is characterized by imaginary play and pretend play. Symbolic play is useful for combining children's emotional experiences. In subsequent developments, symbolic play activities will be increasingly constructive in the sense of being closer to reality [3]. Children aged 3 years have abundant energy and great curiosity so that it is the right time to be stimulated [15]. Children aged 3-4 years have the following characteristics of growth and development: 1). Socialization and Independence: a) Security and love. b) Encourage children to share their feelings. c) Invite children to eat together. d) Buttoned up clothes, e) Eat with your own spoon. 2). Rough Motor: Grading, Running, Jumping, Playing ball, Walking on boardwalks. 3). Fine Motor: Playing puzzles, Constructing blocks, Drawing, Cutting, Playing watercolors. 4). Speaking and Storytelling: Singing, Reading poetry, Mentioning, full name, Mentioning the opposite word, explaining something [15]. In addition, behavioral characteristics of children aged 3-4 years are: 1) Adding the use of representations that are verbal but the speech is egocentric, 2) the beginning of a symbolic period, 3) giving a transductive reason, 4) can think about something using language [14], Characteristics of children aged 3-4 years, namely recognizing and equating six colors, able to stack blocks or rings according to their shape, know their age and own name, and can tell stories using 4-5 words in one sentence [16].

Playing has a very important meaning in a child's life. Every healthy child always has the urge to play [17]. Play is a fun activity and is an inherent need in every child [3]. Teaching and learning activities in kindergartens we often hear with the slogan "learn while playing". Fun learning activities can be easily understood by early childhood. Fun learning is stimulation. The best stimulation of learning for early childhood is through play [14]. Play can also provide opportunities to give a new ideas or foster creativity [14]. The stages of early childhood play include stages: 1). Functional play (functional games), which is from simple and repetitive movements. 2). Constructive play. 3). Symbolic play (symbolic or make believe play), which is characterized by imaginary or pretend play. 4). Social play (social play with rules), at this stage children use symbols that are colored with logic and objective logic in play. Children's activities are more controlled by the rules of the game. 5). Games with rules and sports, the rules on sports are much more strict and rigid, but at this stage children like to do this activity over and over again and are motivated to achieve achievement. Early childhood will choose a game that suits their intelligence [18]. Based on research conducted by Smith and colleagues, the characteristics of play activities, namely: 1) Conducted on their own interests and interests, 2) With a happy feeling, 3) Flexible activities, 4) Freedom to choose, 5) More emphasis on the ongoing process compared to the final result, 6) Having the quality of mock. Play activities have a certain framework that separates them from daily real life [3]. When entering the age of 3 years, children will be more independent and begin to get closer to their peers. Children begin to enter the parallel playing stage, where a child plays with other children without interaction [10].

Lego is a game that using pieces of toys that can be builded into various shapes. This toy has a variety of colors, sizes and varying amounts. When preparing legos, children can recognize various shapes, sizes, and colors contained in legos so as to produce a shape [19]. Lego is a kind of toy in the form of plastic blocks which are famous among children. These
blocks and pieces can be builded into any form, such as cars, trains, buildings, cities, statues, planes and others [20]. Playing Lego is usually introduced by parents to their children since toddlers. This game is popular because it can foster children's creativity in making something. Playing lego together with parents and children will unite ideas together. How to play lego can be done by uniting lumps into a desired shape. Bunk stacked in accordance with the size / smaller size. Because in lego there are parts that are cornered and vice versa, so that the pieces can be put together like attached. Legos can be builded according to creativity and imagination [10]. The history of LEGO begins in 1932 in Denmark: Began by Kirk Christiansen in the city of Billund (Southern Denmark) which established a game of wood crafts. To get the name of the business, he held a contest for his employees. But finally Christiansen himself who discovered the name LEGO, came from an abbreviation of two Danish words namely "Leg" and "God" which means "play well" or in German "spiel gut" means a good game. 15 years later, Christiansen found that plastic is an ideal material for toys that will be produced. So finally bought the first injection molding machine in Denmark. Thanks to its tenacity, the investment and reinvestment paid off. In 1949 Christiansen made a prototype of LEGO Brick which until now has fascinated children and adults. Year after year, he always strives to perfect LEGO Brick, which until now is still the basis of LEGO games and building systems. Starting in 1963, LEGO Brick was made from ABS (Acrylonitrile Butadine Styrene) [21].

Children who like to play lego will have good visual-spatial intelligence, because when children play lego, they pour the idea of a room concept [22]. Playing lego is including in the construction game, which is an activity that uses various objects that exist to create a work [3]. The ability of construction, as an indicator of visual spatial intelligence, can be done in various ways, including mimicking and making construction activities, playing plasticine, decorating projects and playing geometry. Making construction activities is a free construction play activity. This activity aims to stimulate the child's ability to make construction independently. All children's imagination and creativity will be devoted to making construction. Besides being able to develop construction skills, playing lego can also develop various aspects of children's potential, including cognitive, motor, language, social, and understanding the concept of space. Cognitive aspects, children are given the opportunity to re-create the images / forms of their thoughts in concrete forms. Aspects of language, developing language skills. This can be done by constructing a building, then giving it a name and discussing what is being built. Or by communicating with friends when playing lego. Social development can be seen when children work together when building legos in groups. Motor development can be seen from eye and hand coordination when arranging legos in the desired shape. Using the skills of large or rough and small or fine muscles, and controlling the placement of the object. By controlling the placement of objects children can develop visual spatial intelligence. Children understand the concept of space, train children to understand the position of objects such as above, below, right and left [5]. Lego games are constructive games that are beneficial for children to develop cognitive abilities, legos also play a role in terms of recognizing colors, because of the different colors of Lego [17].

2. RESEARCH METHOD

This research used classroom action research methods, Kemmis and Mc. Taggart consisting of stages (1) planning, (2) action, (3) observation, (4). Dimensions of visual spatial intelligence include: the ability to remember places, know the exact position, the ability to see an object in great detail, with indicators: can capture colors and be able to combine colors, can make simple designs, can create shapes, recognize object identities when the object exists
from a different perspective. Can estimate the distance and whereabouts of himself with an object. The instrument used in this study was the observation guideline, which consisted of 6 indicators related to the improvement of visual spatial intelligence of children aged 3-4 years through playing lego and also documentation at the time of the study. Data analysis technique obtained through observation on a rating scale between 1 to 4.

3. RESULTS AND DISCUSSION

In the pre-cycle stage, the activity was carried out in 2 meetings. At this stage the researchers only made an observations and documented children's visual spatial abilities when they played based on the instruments that had been made [23]. From the observations it can be seen that the average assessment of children in this pre cycle is 1.8 on a scale of 4, or as much as 44.2% if presented. This means that the ability of children's visual spatial intelligence in the Playgroup was still at an undeveloped stage. Furthermore, after action was given in cycle 1, cycle 2 and cycle 3 there was an increasing as can be seen in the following table.

Table 5. Recapitulation of Visual spatial Intelligence Children 3-4 years aged in TK Lazuardi Cordova, Meruya, West Jakarta, Indonesia

<table>
<thead>
<tr>
<th>No</th>
<th>Respondents</th>
<th>Pra Cycle</th>
<th>Cycle I</th>
<th>Cycle II</th>
<th>Cycle III</th>
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<td>1</td>
<td>Ali</td>
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<td>18</td>
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<tr>
<td>2</td>
<td>Dar</td>
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<td>46</td>
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<td>19</td>
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<td>Total</td>
<td>149</td>
<td>619</td>
<td>217</td>
<td>904</td>
<td>244</td>
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<tr>
<td>Average</td>
<td>44.2</td>
<td>64.6</td>
<td>72.6</td>
<td>82.2</td>
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</tbody>
</table>

Assessment: 1,8 Undeveloped, 2,5 Began to develop, 2,8 Developed as expected, 3,3 Well developed

Graph of Visual spatial Intelligence Data Recapitulation of 3-4 years old children
From the tables and graphs the study it was seen that efforts to improve the visual spatial abilities of children aged 3-4 years through playing lego at TK Lazuardi Cordova have been successful. Which there was an increasing in the ability of visual spatial ability of children 3-4 years aged in each cycle.

The results and process of this research were closely related to visual spatial ability according to Howard Gardner which children who have visual intelligence will be able to solve spatial problems (spatial). Children are able to observe the spatial world accurately, even imagine geometric and three-dimensional shapes, and the ability to visualize with graphics or spatial ideas (spatial).

From the observations in the pre cycle it was found that the visual spatial intelligence of children aged 3-4 years initially was at the level of rating scale 4 (at the stage of development), or by 44.2%. After took action in the first cycle, an it increased of 20.4% began to occur at 64.6% or at the level of 2.5 on the 4 rating scale (at the stage of developing as expected). To improve children's visual spatial abilities, it is given another cycle II action. Where there was an increase of 8% to 72.6% or at the level of 2.8 on the rating scale 4 (stage towards developing as expected), and in cycle 3 there was an increase of 9.6% to a level of 3.3 rating scale 4 or at the Well developed stage (82.2%). Because the visual spatial ability of children 3-4 years aged through play lego in Lazuardi Cordova Kindergarten has improved which was at a well developed stage, the Classroom Action Research was stopped in cycle 3.

4. CONCLUSIONS

After had the acted of playing lego for 3 cycles, it can be concluded that the activity of playing lego can improve the visual spatial ability of children 3-4 years aged in kindergarten Lazuardi Cordova. Visual spatial ability of children aged 3-4 years include the ability of children to recognize colors, grouping things according to color, re-mentioning objects seen, matched objects according to their pairs, symbolic play with surrounding objects, and mentioning the position of objects according to the information obtained (high-lace, top-bottom and far-near).
REFERENCES

The Representation of Cina on Indonesian Twitter

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Abstract. Ahead of the 2019 presidential and vice presidential election contestation, Chinese issues arose in Twitter and becomes discourse on it. Debate on this issue is particularly related to "Is it proper to 'get a place' and is compatible with Indonesian identity?" However, pragmatically the disagreement is not limited to dialectics that occurs in society, but is often associated with efforts to support or reject certain presidential candidates. Thus, representation on social media can be a "gateway" for acts of violence. For this reason, the representation needs to be revealed by using Critical Discourse Analysis (CDA) and operating Appraisal System (AS). The data were collected from tweets and responds between September 23, 2018 until April 13, 2019. Based on the data revealed that term Cina was not used appropriately. It is sometimes used to generalize between China as a state and Chinese as a race and is used to control netizens as well.

Keywords: Representation, Critical Discourse Analysis, Appraisal System

1. INTRODUCTION

Ahead of the 2019 presidential and vice presidential election contestation, various issues arose in the online media. The Chinese issue colors the news and media opinion so that it becomes a discourse on social media too. Debate on this issue is particularly related to "Is it proper to 'get a place' and is compatible with Indonesian identity?" However, pragmatically the disagreement is not limited to dialectics that occurs in society, but is often associated with efforts to support or reject certain presidential candidates. The dispute was intensified in the political year (2019) because many Chinese issues were attached to supporters of the 2019 Presidential and Vice-Presidential Candidates (PVPC) elections. Some called for a serious threat from China to the Unitary State of the Republic of Indonesia (NKRI) if a pair of PVPC candidate selected. And vice versa, some others warned of a big threat from groups other than China if another candidate won the election. Therefore, everything that "smells" of China is very vulnerable to talk about.

The increasingly widespread Chinese discourse is inseparable from the events that preceded it. In 2015 there was a case of blasphemy involving the former Governor of DKI Jakarta, Basuki Tjahaja Purnama (BTP)\(^1\), who came from the Chinese ethnic. As a result, a group of people initiated the 212 Action at the Jakarta Monas which was considered beneficial to extremist or Radical Islamic groups\(^2\). BTP - which in the 2011 DKI Governor Election is paired with Joko Widodo - is supported and promoted by the Indonesian Democratic Party of Struggle (PDIP). The party also supported and promoted Joko Widodo as the 2019 Presidential Candidate. Therefore, the initiator of the 212 Act continued other actions (actions 411 and reunion 212).
even though the target had changed [3], [4]. When the 212 Act was first intended for BTP to be imprisoned, while the 411 action and 212 reunion targeted a change of president in 2019.

After the BTP was criminalized, social cases that began with statements on social media emerged and increased. Based on data from the Southeast Asia Freedom of Expression Network (SAFEnet), cases of persecution increased after the conviction of BTP under the blasphemy law.

The phenomenon, called The Ahok Effect, occurs on accounts deemed insulting to scholars or religion on social media [5]. Many of the acts of persecution (more than 100 citizens in Indonesia) were preceded by the act of doxing (‘illegal actions in the form of searching and distributing personal data with malicious intentions’) carried out by certain groups and are correlated with a number of mass organizations [6]. In their action, the group carried out four stages, namely (1) an invitation to collect targets, target data collection, to be widely distributed; (2) invitation to hunt, coordinate hunting; (3) forcing apologies, documenting them, and making them available on social media; and (4) taken to the police station, requesting detention. Thus, representation on social media can be a “gateway” for acts of violence. For this reason, the representation needs to be revealed.

In the 2019 Presidential Election there were only two registered candidates for Presidential and Vice Presidential Candidates. The limited candidate was caused by the minimum threshold of seats in parliament owned by political parties [7]. Only political parties that have more than 20% of the votes in parliament may and are entitled to submit a candidate. Meanwhile, the political parties that met the minimum threshold were only the PDIP and the Gerindra Party. As a result, other parties must form a coalition with one of the two parties to be able to carry the presidential candidate.

The limited number of candidates and vice presidential candidates led to sharp polarity among his supporters. In effect, supporters of the two camps identified themselves (self) by distinguishing them from other supporters (the others) in binary opposition. Therefore, it is not uncommon to display crossing issues such as left vs. right, extremists vs. communists, etc. on social media, especially Twitter.

Twitter is a social media that is characterized by the intensity of interaction between citizens. The media features comments and responses columns so that what is tweeted can be responded to and responded to by other citizens. In 2019, which is an election year, Twitter is characterized by intensive interaction between citizens around the issue of Presidential and Vice President, particularly on China issue.

In its use — especially on social media—, the language can construct and at the same time be constructed. When people try to give meaning to a phenomenon or use it as a strategy of power, they are constructing language. The construction can create reality [8]. Likewise, when citizens tweet (tweet) a Chinese phenomenon basically occurs construction of the issue. If the construction is negative, it will build an image that the two issues are negative as well. Thus, language is not a neutral phenomenon, but is always related to the development of awareness of a problem or issue. Therefore, through CDA, Chinese construction will be revealed. Conversely, language is constructed because it is not only constructed by its syntactic elements, but also its semiotic sign.

Several researches operated CDA in various data [2], [9], [10]. However, the lack of CDA research twitter-based has been taking place. That approach, also called the critical discourse studies, examines ways of abusing social power, domination, and injustice that are raised through texts and conversations in the socio-political context [8], [11], [12]. Because, the discourse in society is not merely describing reality, but also as a social practice. With that function, discourse does not always represent reality clearly. Therefore, CDA tries to uncover the “unclearness” [9]. As such, CDA is distinguished from discourse analysis. Discourse
analysis produces a description, while CDA is not limited to describing but also social criticism, even sometimes there is intervention from researchers on injustice, domination, exploitation, and power relations [13].

Technically, CDA is a systematic impact of the choice of certain language elements or grammatical construction in a text [14]. Thus, the main concept in CDA as discourse, a series of complex communicative events and reflected through written and oral [15]. Therefore, CDA can be applied by examining linguistic features, such as categorizing themes based on collocation [16], the use of pronouns in political rhetoric [17], and systemic functional linguistics [9], [18]. However, those researches have limitations. Collocation may uncover the theme of a discourse, but it does not ensure all clauses to be revealed. The use of pronouns probably can show the alignment of speaker in a speech, but it only distinguishes ingroupness and outgroupness. Systemic functional linguistics that classify three metafunctions: ideational, interpersonal and textual [9], [19], [20] may can depict what underpin in a discourse, but to analyse interpersonal meaning needs to be sharpened because it only accommodate mood an residue. The theory that interpersonal meaning is appraisal system [21]. It can analyse the relation between speaker (or writer) and listener (or reader) deeper. In the theory introduced engagement, attitude and graduation [22]. Engagement refers to a clause that represents interpersonal meaning that could be simple clause, complex clause, imperative and interrogative structure [22].

2. RESEARCH METHOD

This qualitative research bases CDA to reveal representation China on Indonesian Twitter. It operates AS to get interpersonal meaning particularly in connection with participant’s relation: writer and reader through Twitter. The data were collected from Twitter from September 23, 2018 until April 13, 2019 due to campaign period. These researchers sorted the data manually because advanced feature in Twitter could not recognize and differentiate which one is Malaysian language and Indonesian language. They limited and chose Indonesian tweets only as data. The data were analyzed by operating appraisal system (AS) as offered by White [22] that classify it into three kinds: engagement, attitude and graduation.

3. RESULTS AND DISCUSSION

This research found that based on the data all tweets were categorized and analyzed into three metafunctions: engagement, attitude and graduation. This paper found 86 tweets regarding representation of China even these researchers excluded the profile of Twitter account to ensure his/her privacy. Based on engagement level, several tweets represent China as public enemy, even if it refers to descent (race) or state.

a. Engagement

Interpersonal meaning depicted from engagement that devided propositions into two characteristics: informative and interactional. Besides, the clause could be classified into two kinds: mono-gloss and hetero-gloss which the first one means that the clause is simple statement, does not contain modus and modality while the latter one means the clause contains a shift in meaning. Both mono-gloss and hetero-gloss affect interpersonal relation between writer (tweet maker) and its reader. In addition, hetero-gloss was differentiated into intra-vocalise and extra-vocalise which previos one means that an utterance produced by summarizing or modifying another text so that it feels like the writer’s own. On the contrary, extra-vocalise means taking or quoting from another text directly.
According to data, there were tweets used interactional proposition such imperative form below.

“Terus nanti yang ngisi loker di bank orang cina… Terus dia bilang ‘cina tros yg dapat kerja! Kami jadi budak!”

That tweet seems informative proposition, but it implicitly means emotional relation from writer to reader on China issue. The writer expressed his/her emotional feel about China. The data is also pictured that the writer utilized hetero-gloss, especially intra-vocalise that he wrote as if it was quoted from another text but actually with his/her own style of utterance. Another tweets were categorized as combining intra-vocalise and extra-vocalise hetero-gloss. The combination could be depicted as one of them below.


The writer of the tweet used another text to be quoted (kata dirjen imigrasi ronny sompie di tvOne, TKA cina sudah masuk sekitar 1.3000.000 orang (2016) itu belum dihitung sampai di tahun 2019) to support his/her opinion or attitude (Jelas sekali setelah Jokowi bebaskan visa RI untuk cina RRC & kerjasama MoU investasi).

Several tweets represent unharmonious relation between writer and reader regarding to cina in connection with presidential election. Those are showed, for instance, on tweet below.

“Tak penting jumla yg mau kau hitung berapapun@Dennysiregar7 bisa gak kau atw Jokowi sekalipun menghadirkan rakyat sebanyak itu tanpa diberi uang, tanpa nasbung, tanpa jemputan bis, tanpa preman, tanpa apparat ASN lurah kades Bupati gubernur. Atw kau mo pi ke cina atau korut?”

That tweet represents that the writer ignored calculation made by @Dennysiregar7 and challenged to create such event (to mobilize people selfless). Another data depicted dialectics between positive and negative representation on China. One tweet was published in April 6, 2019 and one another was in April, 2019. The first one can be seen below.

“Jakarta rusuh Suharto mundur Fitnah Pemerkosaan Massal Perempuan etnis Cina disebabluaskan Pelarian modal dan perampokan BLBI ratusan triliun oleh 25 bankir cina tertutupi Tionghoa seolah2 menjadi korban terbesar.”

Meanwhile, the latter data shown below.

“Pada peristiwa Mei 1998, lebih dari 150 orang perempuan etnis Cina mengalami perkosaan dan pelecehan seksual, demikian catatan sebuah tim relawan kasus Mei 1998, dan kasusnya tak juga kunjung terungkap, hingga kini, 20 tahun kemudian, dan tak ada.”

The last two data opposited one another. The first represents that many issue on China that were not true and only narrative strategy used to get legitimation from society. While the latter one represents the opposition.

b. **Attitude**

Attitude refers to evaluative writer to lead opinion that is represented from its phrase, particularly by using adjective and adverb attributes. That attitude is distinguished into three dimensions: appreciation, judgement and affect. Appreciation is used to respond an object, process and product that could be negatively or positively depends on the meaning
posed. Meanwhile, judgement means evaluative stance toward someone’s behavior that could be positively or negatively, depending on the norm referred. Affect means emotional response that marked by mental verbs as adore, love, hate, etc. According to data, there were tweets that represent attitude of the writer to cina as follows.

“Kesalahan terbesar ADP adalah tidak bermata ngantuk kayak Royson Jiordano, anak cina penghina presiden.”

That tweet framed that the writer compared ADP to Chineman that has privilege due to his “Chinessness”. That data encourages how China placed as an object that must be avoided because of special treatment they get from authority.

c. **Graduation**

Graduation is shift-meaning scale that consists of force and focus. Force means giving special pressure by phrasing, for example, excellent service. Meanwhile, focus means a pressure that could be up or down and has gradation in meaning as a bit hard (that could be differentiated from easy, very easy, so hard, etc.). From the data depicted that cina was represented as superior nation especially in medicine sector by using superlative degree (paling jago).

“Dokter paling jago untuk neurorestorasi itu ya dari Cina… Bapak yang lagi terbujur sakit itu butuh ahli neurorestorasi segera biar bisa tampil gagah lagi di podium. Tapi abis itu kalian ummat2nya puasa dulu maki2 cina… biar barokah.”

The tweet contains the highest scale of degree so that it indicated that there is still resistance to encounter negative frame in the discourse [23].

4. **CONCLUSIONS**

Cina that could be refers to a race and a state (The People’s Republic of China) was represented on Twitter in various ways. Based on AS perspective, cina was pictured as superordinate term and used confusingly. Cina, either as a race or a state was represented as public enemy. By using extra-vocalise and intra-vocalise, China was represented negatively to control netizens’ mind. However, there were resistance to defend and position the term properly.

**REFERENCES**


Developing Character Education on Symbols of Begalan Tradition in Banyumas, Central Java

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Abstract. Symbols of Begalan tradition in Banyumas have numbers of great values for the development of character education (PPK). The problems arise later are 1) how is the tradition of Begalan in Banyumas?, 2) how are the values of character education development implemented in the symbols of the Begalan tradition in Banyumas? This research was conducted with a qualitative descriptive approach. The data obtained were the symbols of the Begalan tradition in Banyumas district. The data collection techniques determined was observation and interview techniques. The observation technique was carried out to see directly how the Begalan tradition in Banyumas was performed. The interview technique was conducted to see how the origin and response of the people who carried out and saw the performances of the Begalan tradition in Banyumas. Data analysis was conducted by describing the symbols of the Begalan tradition in Banyumas and explaining the character values available in the Begalan tradition symbols. The results of the study indicated that there were some values of the symbols of the Begalan tradition in Banyumas which could be utilized to develop character education. Character values presented in the symbols of the Begalan tradition were 1) religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) nationalism, 10) respecting achievement, 11) friendly/communicative, 12) peace-loving, 13) environment care, 14) social care, and 15) responsible.

Keywords: implicature, Begalan Tradition in Banyumas, Character Values

1. INTRODUCTION

Banyumas is a district in central Java region which has a tradition called Begalan. When the saw the performance of Begalan tradition in Banyumas, the researcher saw kitchenware which was hung onto two "angkring" (many people calling brenong kepang). That is property of performance from four-legged bamboo. "brenong kepang" hung on two angkring and shouldered carried by one player. Other players play a role as a hijacker. From the statement of the actor, the researcher obtained that "uba rampe" and the "angkring" had an implicit meaning or in pragmatics known as implicature. Likewise, "uba rampe" brought by angkring, all of which have implicit meanings which is very appropriate for the development of human character education in general, and the development of the character of the groom and woman in particular. Begalan means to dispose bride and groom bad luck [1]. Habisch and Bachmann stated that there is an meaning to the implicit character reinforcement contained in the "begalan" show at Banyumas. The problem is now is what is the character values from the show Begalan tradition in Banyumas? Thus, the
study aimed to describe and explain the various values of characters which emerged from Begalan tradition in Banyumas.

Begalan Tradition is one of the distinctive features of the Banyumas wedding ceremony, which includes advice to the two brides symbolically conveyed and visualized in the form of drama fragments by two players [2]. A person portrayed himself as the envoy of the groom who carried angkring and uba rampe while another person served as a representative of the family of the bride who is in charge of the robber. In the angkring, there are housewares as the supplied by the bride and groom. According to Khan & Bughio begalan means an attempt to rob the bride and groom's bad luck [3]. So the term ruwatan is included in the Begalan ceremony.

Character is personality, psychological traits, morals, or characters which distinguish someone from others [4]. Based on this understanding, characters can be positive or negative. However, based on Act No. 20 of 2018 concerning Strengthening Character Education article no 2 paragraph 1, the character developed is a positive character. Characters developed in Act No. 20 is a character to the implementation of Pancasila values which consist of eighteen values, namely religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curiosity, enthusiasm, nationality, love homeland, respect for achievement, communicative, peace-loving, bibliophile, environmental care, social care, and be responsible [5]. Therefore, the character values examined was the symbols of Begalan traditions in Banyumas which are available in character values of Pancasila (positive values) as mandated by Permendikbud No. 20 of 2018 relating to the Development of Character Education

2. RESEARCH METHOD

This study was conducted in qualitative descriptive approach. Therefore, the researcher describes, defines, and presents research data. In qualitative approach, researcher interpreted and explained to character values discovered in the research data [6]. The data of this study was obtained from Begalan tradition in Banyumas district. The data were collected from observation and interview techniques. The observation was implemented by looking directly at the performances of the Begalan tradition in Banyumas. The interview technique was done by the researcher interviewed players, organizers, and spectators of Begalan tradition. Interviews with players were carried out to obtain information about how the origin of the tradition was as well as the meanings of various tools used in the performance of Begalan tradition. Interview with the organizers was carried out to discover the motivation for organizing Begalan. Interviews with the audience were conducted to determine the benefits of Begalan tradition for the community, whether it was merely entertainment or there were certain character values internalized in people's lives. Data analysis was carried out by describing the Begalan tradition and explaining various character values found in Begalan tradition.

3. RESULTS AND DISCUSSION

3.1 Begalan Tradition in Banyumas, Central Java

Begalan is an art and form of traditional communication typical of Banyumas which has a long history. The art of Begalan was a work of Adipati Banyumas Raden Tumenggung Yudaneagara IV (regent in colonial era) around the 1750s [7] [1]. It was originally created to dispose bad luck over the overthrow of itself as Regent of Banyumas which then had become part of the Banyumas culture and associated with wedding ceremony [8] [9]. At the moment, Begalan is a Banyumas culture carried out for generations and is believed by the community. Begalan can be referred to
as a form of culture, both material and non-material. As Rido, Ibrahim, & Nambiar stated that culture could be seen both materially and non-materially [10]. Material culture appears in material objects produced, then used by humans for example, simple tools such as accessories, household appliances, clothing, architectural design, computers and automotive [11]. Nonmaterial culture is the elements intended in the concepts of norms, values, beliefs, and languages. As a traditional culture, Begalan is a form habit or way of thinking displayed through the customs adopted by the Banyumas community. Folk culture according to Novianti was a model of indigenous communities characterized by economic activities for fulfilling their own needs, social intimacy among members, role of strength based on rituals and traditions, and relatively isolated from urban life [12].

Begalan comes from the Javanese word "begal" which means robbing or forcibly seizing in the middle of someone's journey. Mbegal or Begalan means imitating the way robbers block someone in the middle of their journey. In the area of the former residency of Banyumas, the word Begalan is known as an art show with the mission of giving marriage advice to the bride. Begalan's art began to perform on stage after Raden Tumenggung Yudanegara IV was deposed from his position by the British government as duke of Banyumas [11]. The duke of Raden Tumenggung Yudanegara IV as the 10th Duke of Banyumas aspired to have Banyumas to be independent as a private area (free of tax) or become an autonomous region, and no longer be a direct subordinate of the Surakarta Kasunanan (Empire). At that time, Kasunanan had begun to be subordinate to the Government of the Dutch. By the Surakarta Kasunanan, this dream was considered as mbalelo (rebel) to the government so that they were reported to the Dutch Governor-General, and suggested to be sentenced with demotion from the Duke to become Mantri Anom. Regarding the report and proposal, the Dutch Governor General was welcome to realize and then determine his successor, namely Raden Tumenggung Yudanegara V as the 11th Duke of Banyumas. According to the story (Herusatoto, 2008), the former Duke of Raden Tumenggung Yudanegara IV was praying and obtained an inspiration to create Begalan art. The art was intended as a means for self-purification with the aim of removing the bad luck that happened to him so that he would soon get happiness and peace again, both for himself and his children and grandchildren. Begalan art in the form of tutur sembur (speech spray), which delivers a history of experience, ideas, and advice to children and grandchildren in order to be able to avoid things that cause bala (disasters). By the people of Banyumas, the art was then preserved and staged when carrying out hajat mantu kapisan (marrying the first daughter) with the aim of discarding suker (negative things that might hinder), which would hamper the new way of life for the bride and groom.

3.2 Meanings of Begalan Tradition Tools in Banyumas, Central Java

Begalan traditions use various tools. In Banyumas's terms, these are called uba rampe. The tool (uba rampe) is a media which present symbolic messages. The Uba rampe is a kitchen ware made entirely from bamboo, wood, and coconut shells. The types of uba rampe are: pari (paddy) and palawija (secondary crops), tepas (bamboo fan), kukusan (bamboo steamer), irus (ladle for soup), cething (rice basket), siwur (bamboo scoop for bath), enthong (ladle for rice), layah and ulegan (mortar and pestle), talenan (cutting boards), and dingklik (kitchen stool). All uba rampe are hung to angkring (double-legged bamboo). Angkring is a symbol of family independence which is able to stand alone. Both pair of angkring legs is a symbol of brides who is able to support all needs and burdens, which he carries out sincerely. Pari (paddy) and palawija (various kinds of yams) symbolize Dewi Sri, namely god of fertility and prosperity. Tepas (bamboo fan) has a double meaning, something which can be used to reduce hot and raise or burn the furnace fire in
the kitchen. *Irus* helps to flip through or stir the vegetables which are being cooked so that the spices are evenly distributed. It symbolized that the case should be processed (reversed) and thought of as well as possible, not to take unilateral actions which will end in regret. *Layah* and *ulegan* symbolizes *lingga* (male/husband) and *yoni* (female/wife). *Cething* or *bakul nasi* is a symbol of fortune container. *Kukusan* is a place where paddy is cooked into rice. This is a description of the dynamic of life so that it is not to be directly occupied as it is, but take the steam (the implicit meaning of the dynamic). *Siwur* or *Gayung* helps to flush something (creating a cool atmosphere).

3.3 Development of Character Values in *Begalan* Traditions

*Begalan* literally means robbery by forcibly seizing the material of someone on the way of journey. In the context of *Begalan* tradition, *membegal* has the same meaning as the common word *begal*, but what is robbed (*begal*) is not the property but *bajang sawan kaki penganten* and *nini penganten* (the brides’ bad luck) [13]. *Pembegalan* of *bajang sawan* is a manifestation to the development of the value of religious characters. The religious attitude referred to in this case is an effort to prevent other people from experiencing bad luck or getting danger. *Angkring* symbol presents a meaning of independence. The development of character education from the symbol [5] of *angkring* is a character of independence of a married person. This independence is also implicit as the development of responsibility in character education. The independent character referred to in this opportunity is independence in all things namely personality, social, and economic [14]. A married person is required to be independent as a form of his personal responsibility. Thus, the symbol of *angkring* is able to develop independent and responsibility characters. *Pari* symbol presents fertility. This symbol is able to develop the character of environmental care. Someone who does not care about the environment will not be able to create fertile plant to meet the food needs of his family. *Palawija* symbol means prosperity, which is implicitly able to develop a democratic and friendly character. In running a married life, one should be democratic in solving various problems. In order to make democracy working properly, a person needs to develop a friendly character because democracy without friendship will cause inconvenience[1]. If someone has a friendly character, it will automatically create an atmosphere of prosperity [13]. *Tepas* symbol presents cooling down the atmosphere which implies the development of the character of peaceful because peace will bring cold or cool atmosphere. *Irus* symbol utilized to take vegetables implies the development of creative character education. A man as a bread winner must be creative in order to be able to take the blessing of prosperity prepared by God Almighty on this earth. *Layah* and *ulegan* symbols presented as *lingga* (male/husband) and *yoni* (woman/wife) implicate the development of character of tolerance and democracy. *Husbands and wives should be able to role as* *ulegan* and *layah*, *they must accept their respective positions*, *ulegan* on the top and *layah* down. If they have accepted each other's positions, husband and wife can solve all problems democratically [15]. Settlement of the problem is illustrated with grinding chili, salt, union, and shrimp paste. Grinding (problem solving) really requires tolerance so that good democracy will occur. Kamaruddin said, a group of people will live peacefully if there is tolerance among them [9]. *Cething* symbol or *bakul nasi* is a symbol of a place (container) of fortune. This symbol has implications for developing the character of honesty and responsibility; it means that a wife, as a place for a husband to give the income, should be able to manage the income honestly and responsibly. *Kukusan* symbol used as a place to cook rice implies the development of creative characters and appreciates achievement. A wife must be creative to change paddy into rice so that it can be consumed (husband and wife). Besides, a husband must also be able to appreciate the achievements of his wife who has been able to turn paddy into rice.
It supported by Scott-Phillips [16], they mentioned the slightest award to the slightest achievement will lead to a feeling of happiness like someone who respects it. Siwur Symbol utilized to water or flush plants means the development of environmentally friendly and socially caring character education. Husbands and wives must often water plants outside the home, meaning that paying attention, or caring to their neighbors. In addition, as the siwur functions to water plants, the wife and husband must also be able to maintain the environment and family [17].

4. CONCLUSIONS

Begalan tradition serves to develop religious character education. Angkring symbol illustrates the development of independence character education. Pari symbol describes the development of environmental care character education. Palawija symbol presents the development of democratic and friendly character education. Tepas symbol means cooling down or the development of the character of peaceful. Irus symbol whose function is to take vegetables illustrates the development of creative character education. Layah and ulegan symbol symbolize lingga (male/husband) and yoni (woman/ wife) which implicate to the development of tolerance and democracy characters. Cething symbol is a symbol of a place (container) of fortune. It implies the development of honesty and responsibility characters; it means that a wife as a place for a husband to give income should be able to manage the income honestly and responsibly. Kukusan symbol utilized as a place to cook rice has implications for the development of creative characters and appreciates achievement. Siwur symbol used to water or flush plants contains the development of environmentally friendly and socially caring character education.

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Community Empowerment Policy Analysis in the Archipelago Group Natural Resources Management

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ABSTRACT

Abstract. This research aims to analysis the policy of community empowerment in natural resource management. Research was conducted in Kelapa Island and Harapan Thousand Islands. Method used the case study method using a qualitative approach. The results of the study showed, (1) The condition and potential of natural and human resources, especially the level of participation in the preservation of natural resources in the form of coral reefs identified in damaged state (20%) Cause of damage due to the degraded mangrove forest and the accumulation of household waste in the research area, 13.2% of the 100 respondents who have an income above 10,000,- IDR/day or 250,000,- IDR /month, it is shown that income Community is still far below Regional Minimum wage of 700,000,- IDR / month, the quality of the sea water is good enough for the cultivation of grouper, seaweed, the number of community respondents who throw garbage in the sea and area is 81%; (2) factors that can affect the natural resource condition in the form of increasing population with an average growth of 3.5% per year, so that the population density reaches 3.458/km square, household waste affecting pollution Water quality because people throw directly into the sea both latrines and household waste (kitchen). Based on the findings, it was concluded that the community is still poor in natural resource management in the archipelago group.

Keywords: Analysis, Policy, Community Empowerment, Natural Resources

1. INTRODUCTION

Thousand Islands consist of a cluster of small islands and has the potential of highly productive natural resources (high productivity) and diversity such as mangroves, coral reefs, sea grass, and biota that live in it. Utilization of the Thousand Islands region that stands out is the fisheries and aquaculture and tourism. Natural resources are very limited land, while the natural resources of coastal and marine and environmental services potential.

Natural resources consist of marine and coastal resources can be recovered as coral reefs, seagrass, mangrove, demersal and pelagic fisheries while environmental services include marine transportation and tourism language. The nature of coastal ecosystem force vulnerable islands with existing problems require an integrated and comprehensive management by involving the
local community involved and active role of local communities that need to be integrated with various agencies handling related.

Human resources generally Thousand Islands livelihood as a fisherman and as farmers seaweed, fish farmers Terapu, traders and civil servants. Poverty, lack of education and knowledge and lack of information as a result of the isolation of small islands are characteristic of small island communities. The results of the development and have not been enjoyed by people who live in remote island region. Community development is laid as an object and not as a subject of development. Thus, it takes a high attention and desire to improve the condition of coastal communities as resource managers of small islands that take place in a sustainable manner.

Some problems occurred cluster of islands including; coral reefs are damaged, water quality pollution, deforestation Mangrove, bomb fish, people throw garbage, toilets and household waste (kitchen) directly into the sea.

For all these reasons that the researchers chose to conduct research in the area of cluster islands. Some studies related to the research conducted as research conducted by Santosa which states that of the many communities the concept of community empowerment, there is one key concept that is fundamental and important that their independence in the community focused on the ability to perform and make decisions in the interests based on ownership of local resources [1]. Likewise, the results of research conducted by Erum and Hussain which says that the natural resources leads to economic growth in local communities [2].

Further based on the results of research conducted by Meyer which says that most institutional problems caused by the natural resources is corruption; the rule of law or justice issues; inefficient administration; poor regulation; lack of voice and accountability; political instability [3]. Based on several studies above, the novelty of the research is focused on the quality of sea water, income communities and islands Force participation rate in conservation of natural resources. Some concepts related to this research include; The concept of need analysis, community empowerment, and natural resources.

Policy analysis is a technique used in public administration to examine and evaluate employees in goal. It has been defined as the process of "determining the various policy achieving a goal. According Thomas and the Bull that the policy analysis is a diverse field, and the researchers used this framework in a variety of theoretical perspectives to policy-making criticism of contemporary issues, processes and policies [4]. Likewise, according to Vining and Weimer that the policy research and policy analysis differ in important ways, a policy research is a very valuable resource for policy analysis. Research policies relating to the relevant policy issues almost always played an important role in policy analysis of evidence analysis [5]. Furthermore, according to Posner and C. Cvitanovic that in the process of creating a policy, it is necessary to understand deeply about the purpose and effect of the policy [6].

Community empowerment is an attempt to provide reinforcement to the power or the public. As a process, empowerment is a series of activities to strengthen the weak groups in society, including individuals who experience poverty. According Markantonia, et al who said that the successful implementation of community development policy is to require appropriate support, structure and process for transferring power from the state to society [7]. Likewise, according to Edwards and Salvador that there are several dimensions such as policy implementation of technical, institutional, and political. Technical dimension refers to a policy or program design. Draws attention to the institutional dimension of organizational capacity, or "core capabilities organizations to implement specific changes, and the role of government in community development [8]. According Farhana et. al, who said community empowerment refers to a process that allows the community to improve control over their lives. Thus, facilitating
empowerment at the Community level requires the collective and coordinated efforts of various groups and social institutions to increase the economic resources [9].

Natural resources is everything that comes from nature that can be used to meet the needs of human life. According to Lessmann and Steinkraus, natural resources are a blessing for the region, but the natural resources would be a disaster if it is not kept well [10]. Likewise, according to Zalle, natural resources may lead to improved economic performance and good, and vice versa can be disastrous for a region. Natural resources degrade the quality of the institution to postpone democratization, reducing the level of civil liberties and the weakening of the rule of law [11].

2. RESEARCH METHOD

The method used in this study is a case study using a qualitative approach. The case study method was used to obtain accurate information to answer the problem of this research, that the conditions and potential natural and human resources, especially the level of participation in the preservation of natural resources and the factors that may affect the condition of the natural resources in the Cluster Islands (Kelapa Island and Harapan Island). The main data sources (key informants) in this study is the community, local government archipelagoes. Resources of this will be done several methods of data collection such as interviews, documentation and observation to get as much information as possible about community empowerment policy analysis in natural resource management archipelagoes.

3. RESULTS AND DISCUSSION

The results of the research on the condition and potential of natural and human resources, especially the level of participation in natural resources preservation show that coral reefs as a natural resource potential in the research areas identified in damaged condition (percent closing 20%). The cause damage to coral reefs is the degradation of mangrove forests and the accumulation of household waste in the research area. So also in the aspect of people's incomes showed that 13.2% of the 100 respondents who have income above 10,000. - IDR / day or 250,000, - IDR / month, this suggests that people's incomes are still far below the regional minimum wage (UMR) locally 700,000, - IDR / month. This fact shows the weakness of the local economy in the area of research. While the quality of the waters around the island of Palm that shows the quality of sea water in the study areas in fairly good condition suitable for the cultivation of grouper, seaweed and others. As well as the number of respondents who throw garbage people in the sea and its surroundings are at 81%, it show that the level of public awareness of the environmental quality of life is still low.

The pressure on natural resources caused by the increase in population and the fishermen understanding of the importance of environmental value and not to heed sustainability will cause damage to the surrounding environment. Impact on the degradation of seawater quality so that it can decrease the results of the capture and cultivation around the island, which in turn can reduce the economic level of society and it comes down to poverty.

In order to make natural resources (sustainable) balance, it is necessary strategically to implement empowerment programs involving the community from planning to evaluation and monitoring in program activities learning. Based on these results match the results of research conducted by Danish, et. al, that the excessive use of natural resources, through agriculture, deforestation, and mining can have a negative impact on the environment [12]. Likewise, the
results of research conducted by Armey, and M. Mc Nab that the abundance of natural resources can have an adverse effect on the environment. If these resources are not well managed [13].

The results of any factors that could affect natural resource conditions showed that the increase in population with an average growth of 3.5% per year, so the population density reaches 3,458 / km. Likewise related to the household waste affecting water quality pollution because people throw directly into the sea either latrines and household waste (kitchen) and there not yet organizing waste management both by society and the government.

Clusters of small islands have a potential for high-productivity natural resources, have specific properties that differ from the continent or large islands, including having limited freshwater resources, sensitive and vulnerable to external influences Both natural and due to human activities, such as storms and large waves, pollution, having endemic types of high ecological value, the water area is wider than the area of its land and does not have a hinterland far from the coast.

Improving the utilization of the resources of small islands and its waters for the economic interests of the region has caused environmental damage, which in turn also has an impact on the socio-economic conditions of the community. People who are on small island have different life patterns when compared to the people who are in Big Island for example Java Island which most of the people are farming, while the Seribu Islands mostly hang his life from the sea.

Based on the above results are supported by the results of research conducted by Dalu, and Shackleton that there is a pretty basic understanding of the contribution of natural resources to the resilience of the urban poor who live in coastal settlements implications on the economic level of the surrounding community [14]. Likewise, according to Malin Song, et al, that natural resources are prepared and designed for the audit office off of natural resources by the leaders [15].

4. CONCLUSIONS

Based on the findings of this study concluded that (1) the conditions and potential natural and human resources, especially the level of participation in the preservation of natural resources such as coral reefs identified in a state of disrepair. The cause of the damage due to degradation of mangroves and accumulation of household waste in the area of research, people's incomes are still far below the local minimum wage (UMR) locally, the quality of sea water in fairly good condition for groper aquaculture, seaweed and others, as well as the majority of people respondents dispose of waste in the sea and its surroundings; (2) factors that may affect the condition of the natural resources in the form of an increase in population, household waste affecting water quality pollution because people throw directly into the sea either latrines and household waste (kitchen).

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The Effect of Responsibilitas, Leadership, on Job Performance of High School at North Jakarta

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Abstract. The purpose of this study was to describe and analyze the influence of responsibility, leadership on job performance. This research used a quantitative approach with survey method. The sample of this research is the whole 120 teachers in High School at North Jakarta is done randomly. The results of the research showed that (1) there is a positive direct influence on responsibility for performance; (2) there is a positive direct effect of leadership on performance; (3) there is a positive direct influence on leadership; (4) there is a positive indirect effect of responsibility for performance through leadership. To improve performance, it is necessary to increase responsibility, and leadership.

Keywords: Responsibility, Leadership, Job Performance

1. INTRODUCTION

The performance of teachers in North Jakarta Public High Schools must always be improved to produce quality education quality. Having a teacher who performs well, will have implications for the learning process in the classroom in educating students, which in turn can improve the quality of students. Likewise, conversely, teachers who perform poorly will have an impact on the quality of students. Therefore improving teacher performance can be supported by several factors such as teachers must have responsibility in work, leadership of school principals.

Based on the initial survey, it was found that there were several problems related to the performance of North Jakarta High School teachers including; not being able to optimally develop teaching materials properly, teaching materials only focus on teaching material books so that the teacher does not have the ability to adapt teaching materials and teaching materials according to the needs of students, not according to the conditions of students and not in accordance with work life.

Other problems that arise, teachers have not optimally designed teaching materials well, do not develop their creativity and even seem to only focus on completing teaching material. Not evaluating student learning methods, not paying attention to how to teach well related to the application of teaching approaches and methods, not understanding the ability of students to receive teaching material, and not paying attention to students' ability to understand teaching material so that mastery and understanding of teaching material for students is not optimal.

Furthermore, the lack of optimal teacher performance can also be seen from the quality of work shown by North Jakarta High School teachers. This can be seen that the teacher is often
late in teaching in the classroom, often completing teaching before the time is over, even not paying attention to class conditions and the readiness of students to receive teaching materials. Even though paying attention to the readiness of students in receiving teaching material is very important to see the effectiveness of teaching in the classroom.

Furthermore, the problem that arises when researchers conduct surveys in the field is that teachers only complete their main tasks as teaching staff in the classroom, only focus on students' cognitive abilities and pay little attention to aspects of student character so that some students are still involved in brawls between students. Related to the research done, there are several variables that need to be explained; Responsibilities, and leadership.

Basically performance is the level of achievement of the implementation of teacher duties based on their authority and responsibility. To achieve good performance is certainly not an easy thing. This is due to the number of things or aspects that affect the level of performance of a teacher, both in terms of organizational mechanisms, group mechanisms, individual characteristics, and individual mechanisms. According to Sony and Mekoth that "performance, in general, refers to behavior that is relevant to organizational goals and under individual control" [1].

While Melanie Ohme and Zacher that “Performance is one of the most important results in the context of work, it has been defined as a measurable ability of work behavior that is under control and contributes to organizational goals” [2]. According to Ghani, et. al, that "performance is one of the important elements that provide goals and methods to achieve the organization's mission" [3]. According to Mohamad and Jais that "performance is the total value expected of individuals in carrying out a job. In addition, each individual has the quality and quantity of work" [4]. Furthermore, according to Yoon-Suk Hwang et. al, that performance is essentially, teachers are able to improve students' academic outcomes [5].

This shows that individual performance is largely determined by motivation and desires and the ability to do work . Although the leaders must take corrective action to restore it if there is an imbalance between the established work standards and the level of work achieved.

Responsibility is another term of responsibility. Responsibility is an action that is very important to do in everyday life because without responsibility, then everything will be chaotic. However responsibility becomes something very important in his main life in the world of education. According to Mergler and Shield that "the responsibility is determined based on causality (what has been done) and hope (what should have been done)" [6].

According to Helker and Wosnitza that "responsibility is seen as an individual quality, which is reflected in the realization and emotional experience needed to do a job and readiness to realize responsible behavior" [7]. So that the responsibility is not only the completeness of a job but also more embedded in the issue of character and awareness of the main awareness of a teacher in improving the quality of education. According to Ilona Semradova and Sarka Hubackova that responsibilities are usually defined as political, criminal, legal and ethical categories that reveal about the relationship between the actions and the consequences of any action performed [8].

Responsibility is part of an appropriate and effective way of making decisions, it should mean setting the best choices within the boundaries of social norms and commonly given expectations, to enhance positive human relations. In decision making it is closely related to the attitude of responsibility because the results of these decisions will certainly provide an effect in the world of education. With this attitude of responsibility can improve achievement in school, as well as learning requires great personal responsibility.

Leadership is a topic that attracts many people and is defined in many ways. According to Elbaz and Haddoud that "leadership is an important and dynamic component in realizing
organizational satisfaction and performance. Effective leadership is seen as the beginning of job satisfaction, and as a vital factor for organizational success” [9]. Leadership arises and develops as a result of automatic interactions between leaders and individuals led. Since the beginning of the formation of a social group, a person or a number of people among their citizens have a more active role than their peers, so that the person or some people appear more prominent than others.

A leader may have a variety or more than one power inherent in him, whose essence can be used to control quality or leadership according to his authority. A person must have the skills and strengths, especially the excess skills in one field so that he is able to influence other people to jointly carry out certain activities, in order to achieve one or several goals.

According to Player et. al, that “effective leadership can realize the school’s vision, provide support to teachers, improve teacher performance and enforce rules” [10]. Certain leadership will greatly influence the leadership style, namely leaders who carry out their leadership functions with all their philosophy, skills and attitudes. Furthermore, according to Pina, et. al that “leadership can directly affect schools, classroom conditions and teachers, which in turn can affect indirect learning conditions of students” [11]. The leader can focus on interpersonal relationships. In this case, it includes mutual trust, respecting subordinate ideas, building cooperation, being sensitive to the needs and welfare of subordinates.

2. RESEARCH METHOD

The method in this study is a survey that will be analyzed using path analysis. The questionnaires used to obtain research data consisted of three variables, namely: responsibility (X1), leadership (X2), and teacher performance (Y). Inferential analysis uses path analysis. This research was conducted in North Jakarta State High School in the sample in this study amounted to 120 people. But before using path analysis, the analysis requirements test was carried out first, namely the normality test, significance test, and linearity. Whereas to calculate the path coefficient using the correlation coefficient of each causal relationship.

3. RESULTS AND DISCUSSION

The results obtained after conducting a model analysis are used as a basis in answering hypotheses and drawing conclusions in this study. Explanation of the answers to these hypotheses can be described as follows:

First hypothesis, positive direct effect of responsibility on performance. The results of the analysis of the first hypothesis resulted in the finding that responsibility has a direct positive effect on performance. From the data of the calculation for the preparation of the regression equation model between the performance and responsibility in appendix 5, the regression constants a = 89.34 and the regression coefficient b = 0.31. Thus the relationship between the simple regression equation model is \( \hat{Y} = 89.34 + 0.31X_1 \). Before the regression equation model is further analyzed and used to draw conclusions, first test the significance and linearity of the regression equation. Regression equation \( \hat{Y} = 89.34 + 0.31X_1 \), for the significance test obtained \( F_{\text{count}} = 24.71 \) greater than \( F_{\text{table}} (0.05; 1: 118) = 3.92 \) at \( \alpha = 0.05 \). Because \( F_{\text{count}} > F_{\text{table}} \), the regression equation is stated to be very significant. For the linearity test obtained \( F_{\text{count}} = 0.98 \) smaller than \( F_{\text{table}} (0.05; 29: 89) = 1.59 \) at \( \alpha = 0.05 \). Because \( F_{\text{count}} < F_{\text{table}} \), the distribution of estimated points forms a linear line can be accepted. In research conducted by Kirsten Schweinberger that teachers have a responsibility in enhancing the motivation and achievement of students [12].
Second hypothesis, positive direct effect of leadership on performance. The results of the second hypothesis analysis yield findings that leadership has a direct positive effect on performance. From the calculation data for the preparation of the regression equation model between performance and leadership in appendix 5, the regression constants $a = 92.72$ and the regression coefficient $b = 0.27$. Thus the relationship of the simple regression equation model is $\hat{Y} = 92.72 + 0.27X_2$. Before the regression equation model is further analyzed and used to draw conclusions, first test the significance and linearity of the regression equation. Regression equation $\hat{Y} = 92.72 + 0.27X_2$, for the significance test obtained $F_{\text{count}} = 23.81$ greater than $F_{\text{table}} (0.05; 1, 118) = 3.92$ at $\alpha = 0.05$. Because $F_{\text{count}} > F_{\text{table}}$, the regression equation is stated to be very significant. For the linearity test obtained $F_{\text{count}} = 1.42$ smaller than $F_{\text{table}} (0.05; 32, 86)$ of 1.58 at $\alpha = 0.05$. Because $F_{\text{count}} < F_{\text{table}}$, the distribution of estimated points forms a linear line can be accepted. In the study, Brenda E. Morrison, and Dorothy Vaandering in this journal have been suggested that the leadership has relevance to the performance [13].

Third hypothesis, positive direct effect of responsibility on leadership. The results of the sixth hypothesis analysis provide findings that responsibility has a direct positive effect on leadership. The path coefficient value of responsibility for leadership is 0.208 with a calculated $t$ value of 2.32. Because the coefficient of $t_{\text{count}}$ is greater than the value of $t_{\text{table}}$ at $dk = 118$ for $\alpha = 0.05$ at 1.98, $H_0$ is rejected and $H_1$ is accepted, which means there is a positive direct effect of the responsibility variable on the leadership variable which is very significant. In research conducted by Marshall the leadership has relevance to the responsibility [14]. According to David Knights, et al that leadership will not be accomplished properly, if there is no effort to improve themselves and have no sense of responsibility [15].

Fourth hypothesis, positive indirect impact of responsibility on performance through leadership. The indirect effect of responsibility for performance through leadership is the product of three path coefficients, namely: the path coefficient of responsibility to leadership ($\beta_{21}$). The amount of indirect influence responsibility for performance through leadership is: $(0.208)(0.243) = 0.051$. So that the influence of total responsibility on performance is 0.294 through leadership. Research conducted by Ohme and Zacher about good performance can improve your career. The difference in research done is not to study the career [2].

4. CONCLUSIONS

This study is intended to look for factors that can influence the performance of teachers in North Jakarta State Senior High School including responsibility, and leadership. Responsibility directly positively affects the performance, direct positive leadership to the performance, the responsibility directly positively affects the leadership, the responsibility of indirect effect positively to performance through leadership.

REFERENCES


Project Based Learning Method in Indonesian Learning on Class Xii Nusantara Vocational Health School 02 Ciputat

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Abstract. Project-based learning method is method of learning that use project or activity as a medium. Learners carry out exploration, assessment, interpretation, synthesis, and information to produce various forms of learning outcomes. Project-based learning provides opportunities for students to explore content (material) by using various ways that are meaningful to them, and conduct experiments collaboratively. In Indonesian Language Learning, Project-Based Learning Models can be done in analyzing short stories that are shared in groups. The implementation process starts from the division of each group's short stories, analyzes intrinsic and extrinsic elements, presents and makes summaries and final conclusions from each group. This activity will carry on for two meetings accompanied by and monitored by the teacher. The results obtained will be given a conclusion as a better evaluation material in the future. Project-Based Learning is carried out among vocational high schools as the beginning of understanding concept operationalization and provision in business and industry.

Keywords: Method, Project-Based Learning, Short Story, Intrinsic and Extrinsic

1. INTRODUCTION

a. The essence of Project-Based Learning Methods

A project method is lesson presentation that starts by a problem, and discuss various aspects that related to the overall solution and its meaning. The use of this method departs from the assumption that problem solving is not viewed from various aspects. In other words, solving each problem needs to involve not just one lesson or field, but rather involves a variety of subjects that have to do with and contribute to solving the problem, so that each problem can be solved as a whole that matters. In its use the project method has advantages and disadvantages.

Project Based Learning (PJBL) is learning model that uses projects / activities as the core of learning. Learners carry out exploration, assessment, interpretation, synthesis, and information to produce various forms of learning outcomes. Project-based learning is a learning model that uses problems as a first step in gathering and integrating new knowledge based on their experience in actual activities. This method is an in-depth investigation of a real-world topic, this will be valuable for the attention and effort of students [7].
Project-based Learning Model defines as a learning method that uses projects/activities as media. Learners carry out exploration, assessment, interpretation, synthesis, and information to produce various forms of learning outcomes. The other definition of PBL is model or learning method that uses problems as a first step in collecting and integrating new knowledge based on their experience in actual activities. Project Based Learning is designed to be used on complex problems that needed investigation and deep learning by learners to understand it [6;7].

Given that each student has a different learning style, project-based learning provides opportunities for students to explore content (material) by using various ways that are meaningful to themselves, and conduct experiments collaboratively. Project-Based Learning is an in-depth investigation of a real-world topic; this will be valuable for the attention and effort of students [2].

Project-based learning can be said as the operationalization of “Production-Based Education” concept that developed in Vocational High Schools (SMK). As an institution that serves to prepare a person to work in the business world and industry, SMK must be able to equip their students with the “standardized competencies” they needed to work in their respective fields. With “production-based” learning, students in SMK are introduced to the real atmosphere and meaning of work in its real world. Thus the learning model that is suitable for Vocational Schools is project-based learning.

So, it is recommended to use the team teaching in the learning process, and it will be even more interesting if the atmosphere of the study room is not monotonous, some examples of changes in classroom layout, such as traditional classes, discussion groups (drafting and division of group tasks), lab tables (when working on independent assignment), circle (presentation). Or create a fun learning atmosphere, even when discussions can be held in the park, the meaning is learning doesn't have to be done in the classroom.

Whereas according to the Buck Institute for Education [7] and Made [8], Project-based learning has the following characteristics:

a) Students make decisions about a step of work;
b) The existence of problems or challenges that submitted to students;
c) Learners design processes to determine solutions to problems or challenges posed;
d) Students are collaboratively responsible for accessing and managing information to solve problems;
e) The evaluation process is carried out continuously;
f) Students regularly reflect on the activities they have been carried out;
g) The final product of learning activities will be evaluated qualitatively;
h) Learning situations are very tolerant of mistakes and changes

b. Steps of Project-Based Learning

The steps of project-based learning are in the explanation below:

1. Determining Basic Questions (Start with the Essential Question)
   Learning begins with essential questions, namely questions that can give assignments to students in carrying out activities. Taking topics that are in accordance with the real world and starting with a in-depth investigations and topics raised are relevant for students.

2. Designing Project Planning (Design a Plan for the Project)
   Planning is carried out collaboratively between instructors of students. Students are expected own the project. Planning contains rules for activities in project completion.

3. Arrange a Schedule (Create a Schedule)
Teachers and students arrange a project completion activities schedule. Activities at this stage include: (1) creating a project completion timeline, (2) making project completion deadlines, (3) guiding students to plan new ways of completion, (4) guiding students when they make methods not related to the project, and (5) asking students to make explanations or reasons for choosing a method.

4. Monitor Learners and Project Progress (*Monitor the Students and the Progress Project*)
   The instructor is responsible for monitoring the activities of students while completing the project, using a rubric that can record all important activities.

5. Test results (*Assess the Outcome*)
   Assessment is carried out to measure the achievement of competencies, evaluate the progress of each student, the existence of feedback on the understanding that achieved by students, and help the instructor develop the next learning strategy.

6. Evaluating Experience (*Evaluate the Experience*)
   At the end of the learning process, teachers and students reflecting the activities and results of the projects that have been carried out. At this stage, students are asked to express their experiences during completing the project. Teachers and students develop discussions to improve performance during the learning process, so that in the end a new inquiry is found to answer the problems raised in the first stage of learning [3;4;5].

c. Principles of Project-Based Learning
   According to Gear, P project-based learning has several principles, namely:
   1. The Principle of centralized (centrality);
   2. The Principle of Question Driving (driver);
   3. The Principle of constructive Investigation (constructive investigation);
   4. The Principle of autonomy (autonomy);
   5. The Principle of Realistic (realism).

d. The Role of Teachers and Students in Project-Based Learning
   The roles of teachers and students in implementing project-based learning are as follows:
   a) Plan and design learning;
   b) Making learning strategies;
   c) Imagine interactions between teacher and student;
   d) Looking for student uniqueness;
   e) Assess students in a transparent manner and various kinds of assessment, and
   f) Make a portfolio of student work

e. Assessment of Project-Based Learning
   Project-based learning assessment must be carried out thoroughly on the attitudes, knowledge and skills that students acquire during learning. Project appraisal on this model is an assessment of a task that must be completed within a certain period / time. The task is in the form of an investigation from the planning, data collection, organization, processing and presentation of data. Project appraisal can be used to determine understanding, ability to apply, investigative ability and ability to clearly inform students on certain subjects.
   There are at least 3 project assessments to consider, namely:
a) Management ability: the ability of students to choose topics, find information and manage the time of data collection and report writing.
b) Relevance: conformity with subjects, taking into account the stages of knowledge, understanding and skills in learning.
c) Authenticity: the project carried out by students must be the result of their work, taking account to the teacher's contribution in the form of guidance and support for students project.
d) Innovation and Creativity: student project results novelty elements and something different than usual.

Project appraisal is carried out from planning, work process, to project results. For this reason, teachers need to determine the things or stages that need to be assessed, such as the preparation of designs, data collection, data analysis, and preparing written reports. Task reports or research results can also be presented in the form of posters. The appraisal can use assessment tools / instruments in the form of a checklist or rating scale.

Project appraisal is carried out starting from the planning, working process until the end of the project. For this reason, it is necessary to pay attention to the things or stages that need to be assessed. The assessment can also use a rating scale and checklist. Product assessment is an assessment of the manufacturing process and the quality of a product. Product assessment includes assessing the ability of students to make products technology and art, such as: food, clothing, works of art (sculptures, paintings, drawings), items made of wood, ceramics, plastics and metals.

2. RESEARCH METHOD

This study deployed content analysis approach. Content analysis approach is suitable to operate social research like education [1]. A research approach that focuses on a deep investigation about an object. Learning is more emphasized on the activities of students in producing products that are applied to the ability to research materials, analyze problems, make preliminary descriptions, to be able to present learning products based on experiences gained in life.

3. RESULT AND DISCUSSION

a. Process in Learning

This learning is carried out among Vocational High School students of class XII for short story as a material. This learning is divided into three groups with different short stories. The short story selections are based on the Indonesian language booklet XII class published by Erlangga Publisher. The learning process is held for two weeks with 2 meetings a week.

Learning in the first week is dividing groups by teacher and followed by the explanation of extrinsic and intrinsic material and element. In giving this material, the teacher explains and complements it with various examples for analysis. In this process students can and may be encouraged to ask questions to be able to complete the analysis they will do later with the group.

Project-based learning is done to improve students' cooperation and intellectual development that has been given. Next, they held a group discussion about the contents and plot of the short story they had gotten. In addition, the results of their analysis will be presented in discussions at the end of the meeting in the second week.
Learning in the second week begins with the teacher repeating the material and the lesson to make a presentation. Then each group is encouraged to make a 5-minute presentation for each. The presentation is closed with a question and answer, and evaluation given by the teacher to each group.

As the closing of this short story learning, the teacher gives a conclusion and each student makes a summary based on their perspective on the group presentations.

b. Assessment

The assessment is carried out by the teacher as a whole which is divided into two parts, namely the assessment of poses and projects. Project appraisal is carried out to see the extent of cooperation, responsibility, discipline and courtesy in working on and presenting their papers.

The second assessments in project or group discussion results were presentations. The things that assessed are the accuracy in describing the elements of intrinsic and extrinsic and the reasoning they get in the analysis of their project presentation [9] [10].

4. CONCLUSIONS

Learning using project-based methods for class XII in analyzing short stories is divided into several groups. Learning by this method makes students recognize responsibility and lead to reasoning in terms of analyzing. In addition, this method is the easiest method and is often carried out in learning that requires direct verification of the learning process carried out by students inside and outside the learning hours.

For the results obtained from the group discussion is answered to the group presentations. And it is described in each slide to explain to other group of friends. The presentation is closed with a summary as a group report material. In addition, the teacher gives conclusions and suggestions on the group results. Project-based learning that carried out in learning short story text, can be used in other learning on Indonesian. In addition, the division of students is structured so that it is more effective and efficient. This is supported by the active teacher in providing material so their students have more choice in describing the short story text analysis.

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Traditional Games versus Digital Games: Which is superior?

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Abstract. The purpose of this study is to describe the advantages of traditional games compared to digital games in adolescent personality development. The method used is descriptive qualitative. The source of research data is the game activities of teenagers, both playing traditional games and digital ones and the various libraries about games. The results of the study show that traditional games are superior to digital games, especially the formation of adolescent characters as individuals and community members. Traditional games further develop the potential and health of adolescents comprehensively, whereas the digital games hone skills more cognitive and more affective than those ones. The results of this study are needed to provide understanding to the parents, the teachers, and the government in providing students learning facilities and regulation.

Keywords: traditional games, digital games, superior

1. INTRODUCTION

The phenomenon of playing the game with teenagers in Malang, Indonesia has experienced a shift. Traditional games, for example Gobag Sodor, engklek, petak-umpet, bentiengan, bek thor are increasingly difficult to find in teenage games. The teenagers prefer carry their mobile phones and play games contained therein, such as mobile legend, PUBG, and free fire. The tendency of digital games raises pro-contra in society, between the cultural values and the technological modernization.

The role of the game in personality development has been recognized by learning experts. Montessori's view of pleasant learning influences cognitive, social, and personality outcomes [1]. The game develops skills, learns to get along, learns to solve problems, and learns to control emotions [2]. These skills are not taught at school but can be learned through experience only. Fun games can train positive emotions so that they can nourish the body and improve the quality of life [3]. Various studies of the impact or influence of the game have been made. The impact of the game on improving physical, mental, attitude, and mental health of the community have been carried out by Dehkordi [4]. Vlachopoulos and Makri stated that simulations and video games have a positive impact on learning goals [5]. More specifically, the study of Stojanovska, Malinovski, Connell, and Trajkovic states that different games have an impact on learning satisfaction, and significantly impact education outcomes [6]. Other research focuses on the role of traditional games on character education. Nugrahatuti, et al. [7]; Saputra and Ekaawati [8] stated that traditional games shape the character of early childhood, both cognition,
psychomotor, and affection. The traditional games are also the means of preserving the cultural arts [9].

The main problem that needs to be studied is the influence of traditional games and digital games. Tatli states that the preference of games not related with gender, and parents' education level[10]. Arias explains that video games have positive effects, on cognitive aspects, but also potentially negative acts of hostility, addiction, parenting patterns, and teacher behavior [11]. The role of teachers and parents is needed to direct children and accompany children [12]. Understanding the two types of games is needed. This research aims to compare traditional games and digital games.

2. RESEARCH METHOD

This research is a qualitative comparative analysis of the advantages of traditional games and digital games. The data source of this research is traditional games in the city and digital games played by teenagers in Malang. Data collection was carried out by observing the teenagers' play activities and the literature studies on traditional games and digital games.

3. RESULTS AND DISCUSSION

Traditional games originated from the previous generation to the next generation. The game has various functions and messages. The character of a traditional game is fantasy, recreation, sports, and also practicing life in society, practicing skills, practicing modesty, honesty, and dexterity. The aspects of traditional games include physical, psychological, and social aspects [13]. The form of a traditional game includes a physical game, children's songs, puzzles, a play with objects, and role-playing [14]. Digital games are resulted by technological modernization. The character of a digital game needs modern devices, both computers and mobile phones, and internet networks. The digital game requires high concentration. This concentration causes the player to ignore the environment and no contact with the environment cause anxiety or mental health problems [15]. Based on observations, it was concluded that teenagers played more digital games than traditional games. The factors influenced by the trend of playing digital games, friendship, facilities, and pleasure. The equations of traditional gameplay and digital games describe in table 1.

<table>
<thead>
<tr>
<th>Aspects</th>
<th>Traditional game</th>
<th>Digital game</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emotions</td>
<td>playful enthusiastic</td>
<td>playful enthusiastic</td>
</tr>
<tr>
<td>Cognition</td>
<td>critical creative</td>
<td>critical creative</td>
</tr>
<tr>
<td>Cooperation</td>
<td>teamwork discipline</td>
<td>teamwork discipline</td>
</tr>
<tr>
<td>Value</td>
<td>honest</td>
<td>honest</td>
</tr>
</tbody>
</table>

Table 1 shows the similarities of aspects in traditional game activities and digital game. The concept of the game which is intended to bring excitement to the players. The enthusiasm of the players urgent for the success of players winning the game. In the gobag sodor game, the player must be enthusiastic to touch the opponent to be able to defeat the opponent. Similarly, the
PUBG game requires players to enthusiastically try to avoid enemy attacks and attack the enemy. Even though it has the same aspects, the embodiment of aspects is not always the same. Aspects of cognition in traditional games are more honed on critical thinking that still prioritizes respect for opponents. Although trying to defeat the opponent, the method used does not leave the ethics of humanity. On the other hand, in digital game games that are set up in the form of animations or cartoons, the human element is more ignored. Aspects similar to aspects of cognition are collaboration. In traditional games, players are always in a position as team members who must hold the team work solidly to win the game. While in digital games it is possible that players can play single. In this case, the traditional game is better able to teach players to cooperate, communicate, and respect their opponents.

Comparison of traditional games and digital games shows many differences. The following table 2. shows the difference between the two types of games.

<table>
<thead>
<tr>
<th>Aspects</th>
<th>Traditional Game</th>
<th>Digital Game</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>real activity</td>
<td>virtual activity</td>
</tr>
<tr>
<td></td>
<td>gestures</td>
<td>finger movements</td>
</tr>
<tr>
<td>Tools</td>
<td>natural materials</td>
<td>special tools</td>
</tr>
<tr>
<td>Interaction</td>
<td>direct contact</td>
<td>undirect contact</td>
</tr>
<tr>
<td>Contact</td>
<td>physically contact</td>
<td>virtual contact</td>
</tr>
<tr>
<td>Effects</td>
<td>recreation</td>
<td>addicted</td>
</tr>
<tr>
<td>Activity</td>
<td>sport simulation</td>
<td>war</td>
</tr>
<tr>
<td>Value</td>
<td>inheriting cultural</td>
<td>ekclusive</td>
</tr>
</tbody>
</table>

The different aspects of traditional games and digital games indicate weaknesses and strengths. It is possible, traditional games are superior to digital games, and vice versa. However, overall it can be concluded that traditional games are superior to digital games.

The game usually requires a tool, for example, bek uses stones, using a piece of tile (kreweng). These tools are very easy to find around the house or field that is a playground. In addition, the prices of the tools used for traditional games are relatively cheap. Not so with digital games that require hardware and software at relatively expensive prices. The provision of tools and facilities (internet networks) often creates several problems. For example, the children try to get money to buy data packages in various ways. In economically capable children because they are facilitated by parents, the provision of fund package funds and even cell phones is not a problem. Not infrequently, children steal money from other people or their parents to be able to buy data packages or cellphones. Another action is to force parents to provide the game tools and facilities. This action is an act that is not commendable.

With regard to the tools and processes of play, traditional games move the limbs as a whole, for example through the activities of running, jumping, or clapping while making a move on the game. Instead of the digital games prioritize the fingers movements and eyes fixation. Optimizing body movements makes the body healthier than the movements of digital games such as PUBG or mobile legend.

The communication is an important thing in establishing interaction. Educating efforts cannot be solely through formal education. The effective communication is easy to learn through play activities because real interaction requires communication skills. The communication skills in games can manifest in the addition of vocabulary, the courage to communicate, and respect
for opponents of speech [16]. Traditional games and digital games require interaction with members in group games. However, both have differences. Interactions in traditional games are more direct contact. This direct contact requires visual contact, body, and speech contact. Meanwhile, digital games are more on speech contact. For example, the PUBG game only requires audio speech. Visual contact is only found in certain types of games. If observed, the language used as a communication tool is a language that is coarse, full of invective, because of irritation towards the party members who are not in accordance with the wishes of other players. Communication is done with the aim of regulating the behavior of other players who are not necessarily willing to be led by other members.

Digital’s contacts that occur are also virtually. Digital games done through computers and mobile phones, the contacts are virtual. Unlike traditional games that require physical contact. In clash or hide and seek games, the players must be in the same place and physical contact occurs. The physical contact that occurs is carried out by the player while still paying attention to the safety factor of the team members and members of the opposite party. This concern is an educational value in interaction in society [17].

The game causes various psychological effects. In general, many traditional games provide recreational effects in the form of feeling happy, full of challenges and exercising body muscles. As can be found in the game, teenagers feel enthusiastic about winning the race. Enthusiasm is, of course, a joyful effect. Play activities train the muscles of the body so that it can restore the body's functions that have been disrupted. The end of the game can lead to feelings of satisfaction and physical health of the body. This is different from the effects of digital games. Digital games also provide fun and challenges overcoming various problems provided by programmers. The fun is obtained by the player when they get a victory. Victory is a challenge that demands the achievement of game goals. These challenges make players feel dissatisfied if they get defeat. This dissatisfaction makes the game player addicted to achieving victory, and a victory that results in additional points demands to always play the game. This addiction results in neglect of responsibility for the obligation of adolescents to do learning tasks, help parents, even socialize with the community [18].

Negative things that arise in digital games are caused by the types of digital game activities. PUBG game, mobile legend, free fire contains activities to resolve conflicts in an event, including battles or battles. Fighting and battle settings put pressure on mentally. Defeat makes you feel sad and status as a loser. Conversely, traditional games are a sport. All activities of moving the limbs result in the freshness of the body and thoughts. Traditional game activities are also in the form of simulations of everyday life, for example, playing cooking. Children try to imitate and are created with natural ingredients to be served in the dishes they make. This simulation effect can activate the power of innovation and children's creation in their adult years.

Traditional games also elevate cultural values through kid songs that have cultural values that contain implied messages, for example, the song cublak-cublak suweng. The song was intended to bring children closer to the Javanese cultural environment and become an introduction to a game that tests team agility and harmony. In contrast, digital games build more exclusive groups in children [19]. Digital game players are always in a special group that doesn't invite everyone to join the team. Players are usually formed from friendships or special groups. The positive side of the PUBG game is to build a spirit of corruption in overcoming problems. In adulthood, players are trained to tolerate building.
4. CONCLUSIONS

The traditional games have superior value than digital ones. It is necessary to notify and assist the children to choose the type of game. Inaccurate selection of the games can cause various adverse effects on the young generation.

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E-Class: Alternative for the Valuation of Foreign Student’s Writing Competence Using “Learning Management System Schoology”

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Abstract. This research aimed to identify the effectiveness of the utilization of “learning management system schoology” in the valuation of foreign student’s writing competence. The method used in this research was descriptive-qualitative by action research. Based on the result, it could be concluded that “learning management system schoology” is very effective to be used in the valuation of foreign student’s writing competence. The effectiveness of “learning management system schoology” is shown in the following criteria: (1) the writing products of the foreign student is completely documented; (2) the lecturer is able to provide feedback to the script uploaded online; (3) the authenticity of the script written by the foreign student can be identified easily; and (4) paperless.

Keywords: writing competence, foreign student’s, schoology, learning management system

INTRODUCTION

Writing is the most complex skill related to language competence compared to listening, speaking, and reading. The complexity of writing skill is influenced by the level in mastering the grammatical structure, vocabulary mastering, and understanding the context while presenting the ideas in a script since the writer is not face to face with the reader [1] [2]. The complexity of writing competence is the reason why valuation of writing competence needs to be carried out through an unsimple process, especially for the students who are learning a second language [3].

As the development of technology becomes more and more advanced, the valuation of writing competence should follow the progress [4]. Otherwise, the authenticity of the script produced by the learners of Indonesian as a foreign language may not be appropriate to the competence owned by the real students. In other word, the students may undertake plagiarism [5]. The student’s habit in using e-dictionary is strongly influence the appropriateness of the selected diction in arranging sentences [6]. The utilisation of online translating tool frequently produces inscriptions which is appropriate with the target language [4].

An action by writing tutor is required in order to minimize the habit of the learners of Indonesian as foreign language in utilising technology based softwares which inhibit their improvement on writing competence [7]. The “E-learning management system schoology” is
one of the methods which can be carried out. E-learning is an alternative method which could be utilized to document all the scripts produced by the students, thus the improvement on the level of the student’s writing competence can be easily identified based on the portfolio recorded in the e-learning system [8].

RESEARCH METHOD
The research was carried out as qualitative method with action research. The object of this research was foreign student of BIPA participant who joined the writing class. The research was carried out from September to December 2018. The research was carried out through several steps, including: (1) identification of the problem’s field focus; (2) data collection; (3) data analysis and interpretation; (4) planning; (5) implementation; and (6) evaluation of result. Data collection was carried out through observation, interview, and test. Data analysis was carried out by critical analysis technique. Data interpretation was carried out through FGD and theoretical triangulation.

RESULT AND DISCUSSION
The research was carried out through six steps, including: (1) identification of the problem’s field focus; (2) data collection; (3) data analysis and interpretation; (4) planning; (5) implementation; and (6) evaluation of result. The result of respective step is explained below.

3.1 Identification of problem’s field focus
Identification of problem’s field focus was carried out by pre-test (initial examination) of the student’s writing competence. The examination result of the student’s initial writing competence is shown in the following table.

Table 1. The Initial Writing Competence of Foreign Student

<table>
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<th>No</th>
<th>Name</th>
<th>Originality</th>
<th>Writing Competence</th>
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<tbody>
<tr>
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<td>Egypt</td>
<td>88</td>
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<tr>
<td>2</td>
<td>LYT</td>
<td>Chinese</td>
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<td>8</td>
<td>KP</td>
<td>Laos</td>
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</table>

Based on the obtained data, it could be concluded that the student’s initial competence was vary, whereas 12.5% were highly competent, 25% were competent, 12.5% were fairly competent, and 50% were incompetent.

3.2 Data collection
Data collection was carried out by observation and interview. The observation was carried out during the writing lesson. The observation was conducted to all of the foreign student in the writing class to obtain data related to the student’s habits during a writing practice. The
result of the observation showed that during the examination, the students were strongly dependent to dictionary to determine the appropriate diction while writing. The students also frequently used online translation software during the writing practice.

Interview was carried out to collect information regarding the underlying reasons of the students for their preference to use dictionary and translation software. Based on the result of the interview, the students’ reason for using dictionary and translation software during the writing test was to know the translation of the words originated from their language in Indonesian.

3.3 Data analysis and interpretation

The result of the observation and interview showed that the students are strongly dependent to dictionary and translation software. This can be understood since it may favor the students during their early learning period because the learning materials is very simple. However, if the students always rely on the dictionary and translation software during the learning period of a more complex lessons, then the language in the inscription produced in the target language would more likely be inappropriate.

Understanding of context, mastering of vocabulary, and understanding of grammatical element become more important. Thus, it is necessary to carry out practice of writing habituation so that the students get used to write spontaneously and improve their vocabulary mastering.

3.4 Planning

Action planning during the research was relied on the identified problems. In order to develop student’s writing habit, the students were asked to write their diary down on a specific book. After one week the task was given, the result showed that the students’ daily activity reported in the diary were monotonous, including their activity from wake up, get bath, have breakfast, going to college, going home, studying, and back to sleep.

Other than that, the times required to evaluate the students’ one-week diary was very long. The diaries even needed to be taken home so that the feedback could be provided immediately. As the impact, the students needed to use another book to do their assignments.

In order to anticipate the problem, the application of e-class was carried out by utilizing the “learning management system schoology”. The “learning management system schoology” was chosen by considering the following aspects: (1) LMS Schoology is free; (2) there are plenty of menus which can be utilized in the learning process; (3) valuation can be carried out directly based on the pre-defined criteria; and (4) obtained data can be stored in the system for a very long period.

3.5 Implementation

The implementation of the valuation of foreign student’s writing competence by the utilization of LMS Schoology was carried out through several steps, including: (1) the lecturer create a schoology account as an instructor; (2) the lecturer passed the class’ access code to the students; (3) the students create schoology account as student using the access code provided by the instructor; (4) the lecturer explain the method to upload the writing task in their schoology account; (5) the students tried to upload their writing task both by typing directly on their account and by uploading their prepared document; (6) the lecturer commented on the student’s uploaded manuscript from the writing task; (7) when the students understood thr
technique in using the school, the students were obligated with a task to write down their
diary in Schoology, including all of the writing practice assignments carried out in the class.

The following figures show the utilisation of LMS Schoology in the learning and
evaluation of foreign student’s writing competence.

![Figure 1. Writing class in Schoology](image1)

![Figure 2. Results of student’s diary writing task in Schoology](image2)

3.6 Evaluation of the Result

Evaluation was carried out through the identification of writing competence examination
results at the end of the first and second learning sessions. The following table shows the score
of writing competence obtained by the students at the end of first session.

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Originality</th>
<th>Writing Competence</th>
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<tbody>
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<td>8</td>
<td>KP</td>
<td>Laos</td>
<td>63</td>
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</tbody>
</table>

From the table above, it can be concluded that 12.5% of the students were highly
competent, 12.5 were competent, and 75% were fairly competent. Even though there were
four students who obtained decrease of scores, but four other students obtained significant
score improvement. Interview was carried out to identify the cause of score decrease in the
writing competence of the four students. OMEMA stated that during the test, he did not open
the dictionary because he did not bring it, thus he undertook the task with the vocabulary he
had mastered. LYT stated that during the test he was ill. AMYAA stated that he tried to
arrange a sentence using the new words, thus a lot of his sentences were inappropriate to the
context of the target language. While PV stated that he had tried optimally but his score was decreased by one point compared to the pre-test.

### Table 2. The Writing Competence of the Foreign Students at the End of the Second Session

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Orginality</th>
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</thead>
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<td>8</td>
<td>KP</td>
<td>Laos</td>
<td>70</td>
</tr>
</tbody>
</table>

The table above informs that 50% of the students were categorised as highly competent, 25% were competent, and 25% were fairly competent. However, there were two students who obtained decrease of score, that is RM by one point and AC by two points. However, 75% of the students obtained significant increase of writing competence.

The utilization of LMS Schoology in the writing lesson is very effective to provide feedback and carry out evaluation on the development of foreign student’s writing competence [8]. The result of this research is consistent to the research carried out by Hsu (2008) about the effectiveness of online learning in the identification of student’s competence level development [9]. Based on the documentation technique, the utilisation of LMS Schoology is very good. This is appropriate to the research carried out by S. Seok and B. DaCosta (2016) who stated that “digital literacy goes beyond student competence and classroom integration” [10]. Plagiarism which may be undertaken by the students while writing can also be detected easily with LMS Schoology. Plagiarism is a behavior which needs to be wary about by the evaluator because of the existence of online translator software that is easily accessible to the students [5]. Paperless is one of the main reason in the application of e-class in writing. It is relevant to several researches conducted previously by A. Khalid (2014) [11]; T. Jones and C. Brown (2011) [12], and Wahyuni (2014) [13].

### 4. CONCLUSIONS

The result of this research showed that LMS Schoology is effective to be used in the valuation of foreign student’s writing competence who learn Indonesian as the second language. Based on the outcome of the application of writing lesson with LMS Schoology could improve the writing competence of foreign students significantly. The effectiveness of the utilisation of “learning management system schoology” was shown in the following criteria: (1) all of the manuscript produced by the foreign students are completely documented; (2) the lecturer can provide feedback to the manuscript uploaded online; (3) the authenticity of the manuscript produced by the foreign students can be identified easily; and (4) paperless.
REFERENCES


Acknowledgments

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The Use of Team Games Tournament Method for Reading Javanese Lettered Text in Vocational High School

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1,2,3,4Universitas Sebelas Maret Surakarta, Indonesia

Abstract. This study aims to determine whether the application of the Team Games Tournament (TGT) method with sentence puzzle media is able to improve the passive situation of students in reading Javanese texts in Javanese learning. The type of research used is classroom action research. This study consisted of two cycles. Each cycle consists of four stages, namely planning, action, observation, and reflection. The research subjects were students from one class in a vocational high school in East Java, Indonesia. The results showed that the application of the Team Games Tournament (TGT) method had several positive effects in improving students’ passive situations in reading Javanese text in Javanese language learning.

Keywords: team games tournament, reading comprehension, Javanese lettered text

1. INTRODUCTION

Language learning is complex learning. Learning a language is very important because language grows and develops with the wearer community [1]. In language learning, students are required to have four language skills, namely listening, speaking, reading and writing skills. Language skills affect one another. The main function of the language is as a means and tool of communication [2]. Talking about learning cannot be separated from the learning variable itself. Learning variables include learning conditions, learning methods, and learning outcomes [3]. The ability of the teacher to use the right method in learning greatly affects the learning outcomes. This is because one professional teacher indicator is able to prepare the learning component as well as possible which includes learning objectives, learning materials, learning methods, learning media, and learning evaluation [4]. [5] applied cooperative learning to increase students’ enthusiasm and active participation in reading activities in English classes. The application of cooperative learning used by [5] is able to increase enthusiasm and student participation in reading activities.

[6] examined the impact of playing a game on the performance and attitudes of class VIII students on mathematics lesson. After three weeks of intervention, the application of the Team Games Tournament (TGT) for the experimental group students had achieved significant learning outcomes compared to the control group students. The TGT experimental group also showed different attitudes toward certain positive limits to mathematics. [7] examined the effect of the Team Games Tournament (TGT) learning model using teaching aids in terms of spatial intelligence on mathematics learning achievement. This quasi-experimental research was
conducted on mathematics learning in a three-dimensional material. The results showed that mathematics learning achievement was better when using 3D teaching aids than 2D props.

Furthermore, [8] examined the influence of the application of the Team Games Tournament (TGT) method by playing dice on science learning outcomes. The results showed significant differences between learning outcomes through the Team Games Tournament (TGT) method and learning outcomes through discussion methods. The results of the average posttest value after being applied the Team Games Tournament (TGT) method was 72.1. The average value of this value increases compared to the average value of the pretest before applying the Team Games Tournament (TGT) method, which is 57.

The application of the Team Games Tournament (TGT) method can not only be applied to language learning but can also be applied to science learning. This depends on the creativity of the teacher to use the right method in delivering the material. The teacher as a teacher is a teacher who is able to create the best learning situation [9]. In this study, the application of the Team Games Tournament (TGT) method was used to increase the activity of students in Javanese language learning in reading Javanese letters.

Preliminary observations showed that students who actively asked were 53.12%, active students answered 46.87%, students take notes without being instructed 46.87%, students who attend learning in an orderly manner 43.75%, and students did not get sleepy 43.75%. Some students pay attention to the teacher's explanation while others feel bored and noisy themselves. The attitude of these students influenced their interest in participating in learning to read Javanese lettered texts. Therefore, researchers further examine the low attitudes of students in learning to read Javanese lettered texts.

Teachers and researchers seek to improve the quality of the learning process which includes student performance and teacher performance. The use of the Team Game Tournament (TGT) method with sentence puzzle media can be used as an alternative to learning to read Javanese lettered texts. The use of the Team Game Tournament (TGT) method stimulates the enthusiasm and power of student competition. Competition can make students keep trying to correct mistakes and shortcomings to get the best results. The use of the Team Game Tournament (TGT) method also stimulates students to work with friends in a team. Students must work together with their team so that they are able to complete the tasks given by the teacher correctly and quickly. This shows that the use of the Team Game Tournament (TGT) method can foster social attitudes namely cooperation between students in the team.

The application of the Team Game Tournament (TGT) method requires an educational game that supports it. The type of educational games is also easy to create and use [10]. Educational games are needed to help implement the Team Game Tournament (TGT) method and make students feel comfortable, happy, and enthusiastic during learning. The use of educational games can make students play while learning. Learning experiences gained through playing can make students understand the subject matter easily compared to the lecture method. Educational games that are used can vary depending on the subject matter to be taught. Seeing some positive things, the Team Game Tournament (TGT) method with sentence puzzle media can be used as a teacher's consideration in Javanese language learning activities.

Based on the description above, the problem to be examined is whether the use of the Team Games Tournament (TGT) method can improve the passive situation of students in learning to read Javanese lettered texts.
2. RESEARCH METHOD

This classroom action research was conducted at Kasiman State Vocational School located at Jalan Wonosari, Sambeng - Kasiman, Bojonegoro Regency, East Java. The subjects of the study were Javanese language teachers and class X TKR 1. The time of implementation in the even semester of the academic year 2016/2017. The research subjects were 32 students with all male students. This research was conducted in two cycles. Each cycle consists of four stages, namely planning, action, observation, and reflection. Data collection techniques in research are carried out by observation, interviews, document analysis, and tests. Observations applied in the form of passive observations, meaning that observers are not directly involved in the implementation of learning. Observations were made on teachers when carrying out teaching and learning activities in the classroom as well as on student performance during the teaching and learning process took place. Interviews were carried out after observations in both classroom learning and document studies and before action was taken. Document analysis is carried out on various documents such as curriculum, Learning Implementation Plan (RPP), books or subject matter and a list of values given by the teacher. The test is conducted to determine the measure of success achieved by students after the implementation of the action in learning. Data analysis carried out is critical analysis and Fixed comparison analysis. Critical analysis is used to analyze data from observations and interviews. Fixed comparison analysis is used in comparing pre-cycle with the cycle I and cycle I with cycle II.

3. RESULT AND DISCUSSION

The results of the interview with the teacher indicate that the method used by the teacher during the process of learning to read Javanese lettered texts takes place is the lecture method and the assignment of assignments. The role of teachers is very dominating during the learning process, causing students to be bored and less interested in learning materials. The teacher also has not used learning media that attract students to take part in learning. Based on this, it can be concluded that the problems experienced by the teacher during the process of learning to read Javanese lettered texts are less varied methods and learning media used by the teacher, causing the ability of students to read Javanese lettered texts is still low.

The attitude of students shows an attitude that is less active during learning to read Javanese lettered texts in progress. Based on observations, there were 53.12% of students who actively asked, active students answered 46.87%, students take notes without being instructed 46.87%, students who attend learning in an orderly manner 43.75%, and students did not get sleepy 43.75%. Some students pay attention to the teacher's explanation while others feel bored and noisy themselves. The attitude of these students influenced their interest in participating in learning to read Javanese letters so that the ability to read Javanese lettered texts was still low.
In the second cycle there was an increase in student activity compared to pre-cycle and cycle I. Active students asked as much as 81.25% or increased by 28.13% from pre-cycle. Students who answered questions from teachers were 84.37% or increased by 37.5% from pre-cycle. A total of 81.25% of students take notes without being instructed or increased by 34.38%. Students who attend learning in an orderly manner as much as 81.25% or an increase of 37.5%. Students who are not sleepy during learning are 84.37% or an increase of 40.62%.

Before action or pre-cycle, student activity is still low in learning to read Javanese lettered texts. This student activity is characterized by several factors, namely: (1) actively asking questions, (2) answering questions from the teacher, (3) taking notes without prompting, (4) orderly taking lessons, and (5) not drowsy during the lesson. Students who actively asked were 53.12%. Students who answered questions from teachers were only 46.87%. Students who take notes without being instructed 46.87%. A total of 43.75% of students who attend learning in an orderly. Students who are not sleepy during learning are 43.75%.

After the Team Game Tournament (TGT) method was applied with sentence puzzle media in students of class X TKR 1 State Vocational School Kasiman, the quality of the process of learning to read Javanese lettered texts increased significantly. This can be seen from the activity of students which increases compared to pre-cycle. Active students ask as much as 81.25% or experience an increase of 28.13% from prasiklus. Students who answered questions from teachers were 84.37% or increased by 37.5% from pre-cycle. A total of 81.25% of students take notes without being instructed or increased by 34.38%. students who attend learning in an orderly manner as much as 81.25% or an increase of 37.5%. Students who are not sleepy during learning are 84.37% or an increase of 40.62%.

Increasing student activity in the learning process can be seen from changes in student enthusiasm during the learning process. One of the factors that influence student enthusiasm is the giving of motivation by the teacher. The teacher always motivates and guides students when they experience difficulties in understanding Javanese text. In addition, reflection on learning outcomes makes students try to correct mistakes made in the previous cycle.

In the opinion of students, learning using the Team Game Tournament (TGT) method and the use of sentence puzzle media can help them understand Javanese text. The spirit of competition encourages students to be more motivated to take part in learning to read Javanese lettered texts. Interest and motivation largely determine the success of student learning. The application of the Team Game Tournament (TGT) method can foster internal motivation within
students so that students are more interested in learning to read Javanese lettered texts. Increased student activity is also due to the success of the teacher as a motivator. Giving motivation done by the teacher in the form of praise and applause is a source of extrinsic motivation for students so that they are more passionate and enthusiastic to take part in learning.

[6] examined the impact of playing a game on the performance and attitudes of class VIII students on mathematics lesson. After three weeks of intervention, the application of the Team Games Tournament (TGT) for the experimental group students had achieved significant learning outcomes compared to the control group students. The TGT experimental group also showed different attitudes toward certain positive limits to mathematics. [7] examined the effect of the Team Games Tournament (TGT) learning model using teaching aids in terms of spatial intelligence on mathematics learning achievement. This quasi-experimental research was conducted on mathematics learning in a three-dimensional material. The results showed that mathematics learning achievement was better when using 3D teaching aids than 2D props.

Furthermore, [8] examined the influence of the application of the Team Games Tournament (TGT) method by playing dice on science learning outcomes. The results showed significant differences between learning outcomes through the Team Games Tournament (TGT) method and learning outcomes through discussion methods. The results of the average posttest value after being applied the Team Games Tournament (TGT) method was 72.1. The average value of this value increases compared to the average value of the pretest before applying the Team Games Tournament (TGT) method, which is 57.

[11] describe the influence of the Teams Games Tournament (TGT) cooperative learning model and motivation on physics learning outcomes. This research is quasi-experimental research with the factorial design was carried out at SMAN 2 Makassar. There are several findings from this study. Physics learning outcomes students who are taught using the TGT cooperative learning model are higher than students are taught using conventional learning models. There is a significant interaction effect between learning and motivation models for student physics learning outcomes.

[12] researched the effect of applying the Cooperative-Game-Tournament Team(TGT) on understanding and communication in mathematics. The results show that there are significant interactions between group types (group experience & control) and time period. TGT was found to have an effect on student understanding and communication in mathematics. Cooperative TGT has encouraged students and teachers to be innovative and creative in the process of teaching and learning mathematics in the classroom.

The advantages of this study are compared to the above studies, namely the results of research in the form of improving student performance through the application of the Team Games Tournament (TGT) method in reading Javanese lettered texts. This can be an alternative method for SMA / SMK teachers in teaching Javanese lettered text material so that students are more attractive and interactive in learning Javanese.

4. CONCLUSIONS

The results of the discussion above show that the use of the Team Games Tournament (TGT) method can improve the quality of the learning process in terms of student performance and teacher performance. Improving student performance can be proven by increasing the percentage of indicators which include: (1) active students ask; (2) students answer questions
from the teacher; (3) students take notes without being instructed; (4) students who attend learning in an orderly manner; and (5) students are not sleepy during learning.

Therefore, the authors suggest: (1) students should be more active and enthusiastic in following Javanese language learning, especially material reading Javanese lettered texts; (2) teachers should improve their competence and creativity in classroom management both in terms of methods and learning media that are in accordance with the subject matter so that it attracts students to take part in learning; (3) teachers should always include students actively in the learning process so that students have direct learning experiences that impact on the ease of understanding learning material; and (4) the school should facilitate complete facilities and infrastructure for learning activities, especially Javanese language learning.

REFERENCES

Job Satisfaction: Mediating Variable of Vocational High School Teacher’s Performance

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²,³,⁴Universitas Malang, Malang, Indonesia

Abstract. This study aims to investigate the effect of teacher’s professionalism, teacher’s welfare, teacher’s sustainable self-development, and job satisfaction to the performance of the teacher. The study used quantitative approach using correlational descriptive. The total of 155 teachers has participated. Stratified proportional sampling was used in this study. The data were collected using questionnaire and analyzed using structural equation modeling (SEM). The results of the study are: 1). Teacher professionalism has a significant effect on teacher welfare but it has not a significant effect on teacher sustainable self-development, job satisfaction, and teacher performance. Teacher professionalism has an indirect effect on teacher sustainable self-development and job satisfaction using teacher welfare as mediation variable; 2). Teacher welfare has a significant effect on teacher sustainable self-development and job satisfaction but it has not a significant effect on teacher performance. Teacher welfare has an indirect effect on teacher performance using teacher sustainable self-development as a mediating variable; 3). Teacher sustainable self-development has a significant effect on teacher performance, but it has not a significant effect on job satisfaction; and 4). Job satisfaction has not a significant effect on teacher performance.

Keywords: job satisfaction, teacher’s performance, self-development

1. INTRODUCTION

In the globalization era, all sectors of education are required to have a high quality of education system. [1] state “globalization refers to the two rapid and massive movement of capital, goods, people, ideas, institutions and images across the globe”. Teachers are an important part of education. In Indonesia, there are so many challenges have to be faced by the teachers. [2] states “teacher is required to be competence in practice having mastered a body of knowledge”. The role of the teacher can be improved through a certification program that judging a professional teacher to do teaching and to increase the teaching and learning process. The performance of certified teacher needs to be evaluated continually in certain period. [3] states “although there is much evidence to support the cause and effect of the study (a correlative study does not support the finding) the satisfaction has more affecting the performance better than performance affecting the satisfaction”. The factors affecting satisfaction are sustainable professional self-development, professional reward, and professionalism. The activity of teacher
sustainable self-development cannot be separated from financial support that relates to teacher welfare. A teacher, as a professional job, refers to the teacher income consisting of earn, professional reward, and other reward relate to the job. Teacher’s performance including its factors needs to be continuously explored. The requirement of improvement of vocational high school teacher performance creates a dilemma. The program of certifying teacher requires sustainable self-development but there are many regulations that fetter the teacher. For instance, the regulation of teacher’s workload is 24 to 40 hours per week, the government’s policy for state school to open parallel class until 8 rooms. It is impossible for teacher doing two activities at the same time: doing sustainable self-development and teaching eat least 24 hours. On the other side, teacher welfare is an important factor for teacher's performance. Although teachers have received incentive but they were not called welfare teachers (still processing to be welfare teachers)

2. RESEARCH METHOD

2.1. Teacher performance

Performance appraisal is a formal management system that provides for the evaluation of the quality of an individual’s performance in an organization [4]. Performance appraisal is a process; it is not a final form. Its structures your relationship with employees while providing legal protection for your company [5]. [6] states “the appraisal of teacher performance is an evaluation of each item of teacher’s main task in the context of career development on its rank and position”. [7] states “personal appraisal is affected by the culture and structure of an organization, work design, reward system which was used to motivate and empower of employee and political organization and group”. [4] explains five elements should appear in every performance appraisal form: (1) organizational core competencies, (2) job family competencies, (3) key job responsibilities, (4) projects and goals, and (5) major achievements. [5] states “...performance appraisals can (1) motivate employees to perform better and produce more, (2) help you identify development and training needs, (3) help employees understand how they can develop and grow, (4) increase employee morale, (5) improve the respect employees have for their managers and senior management, (6) faster good communication between your staff and you, (7) identify poor performers and help them get on track, and (8) lay the groundwork to fire poor performers lawfully and fairly if they don’t improve. [8] explains six criteria of work appraisal form “quality, (2) quantity, (3) timelines, (4) cost-effectiveness, (5) need for supervision, and (6) interpersonal impact”. The aspects of work appraisal above are mentioned on the [6] that explaining “teacher is a professional educator who has main task educating, teaching, guiding, directing, training, assessing and evaluating students of children education in the formal education, primary and secondary education”. [9] states “among the eight standards (including 42 criteria), the following six frameworks are competence in content knowledge, competence in planning and preparing for instruction, methods for instruction and assessment of student learning, competence in classroom management, engagement in professional growth and fulfilment of professional responsibilities”. [9] mentions four criteria of work appraisal, namely, (1) planning and preparation, (2) the classroom environment, (3) instruction, and (4) professional responsibilities. [10] explains four indicators of teacher’s performance appraisal are (1) pedagogical, (2) personality, (3) professional, and (4) social competence.
2.2. Job satisfaction

[11] argues “job satisfaction is a positive feeling about a personal job which is the result of characteristic evaluation”. [3] states “job satisfaction is the result of employee’s perception about how well the work gives things that considered important”. Job satisfaction is related to personal emotion and feeling in response an activity. It means that job satisfaction is the result of employee perception on the situation and condition work environment based on the evaluation of its characteristics. Many factors influence personal job satisfaction. Job descriptive index (JDI) explains “the factors influencing job satisfaction are (a) work at the right place, (b) appropriate earn, (c) organization and management, (d) supervision on the right job, and (e) the right man on the right job”. The data of job satisfaction can refer to the instrument of JDI. [12] explains “job satisfaction evaluation can be indicated from (1) satisfaction with supervisor, (2) satisfaction with job, (3) satisfaction with company policy, (4) satisfaction with promotion, (5) satisfaction with pay, (6) satisfaction with co-workers, (7) satisfaction with customers”. [13] explains “Each-item measured a dimension of the satisfaction construct degree of satisfaction with the work, co-workers, supervision, total pay, and promotional opportunities”.

2.3. Sustainable Self-development

[14] states “a professional who has both grown in personal conscience and internalized the other four elements of professionalism would have high degrees of professional ethical sensitivity, professional moral reasoning, ethical professional identity, and professional moral implementation. According to [15] the aspects of education for sustainable self-development (1) is based on the principles and values that underlie SD, (2) deals with the wellbeing of all three realms of sustainability – environment, society and economy, (3) Promotes life-long learning, (4) is locally relevant and culturally appropriate, (5) is based on local needs, perceptions and conditions, but acknowledges that fulfilling local needs often has international effects and consequences, (6) engages formal, non-formal and informal education, (7) accommodates the evolving nature of the concept of sustainability, (8) addresses content, taking into account context, global issues, and local priorities; Builds civil capacity for community-based decision-making, social tolerance, environmental stewardship, adaptable workforce and quality of life, (9) is interdisciplinary. No one discipline can claim ESD for its own, but all disciplines can contribute to ESD; and (10) uses a variety of pedagogical techniques that promote participatory learning.

2.4. Teacher welfare

[16] states “economy could increase the welfare”. [17] argues “the implementation of welfare reforms is ongoing; suitable stable accommodation has been identified as an element effective resettlement”. The welfare concept according to [18] about social welfare is a condition with fulfilling of materials need, spiritual, and social of resident to get an appropriate survive and an effort to develop themselves in order to do the social function. In details, [19] explains “everyone works in expectation of some reward, and welfare is one of them...employees with different education levels and positions perceive different employee benefit impacts; employee benefit programmes have a greater influence on younger employees’ performance”. [20] explains “welfare is a prosperous condition that generally covers physical, spiritual, and social and it covers more than the improvement and eradication of social ills”. The definition of prosperous family according to [21] is the family that can fulfil the need of
families’ member including clothing, food, housing, social and religion, families that have a balance between family income and the number of family members, families who can meet the health needs of family members, life together with the surrounding community, devoted worship besides fulfilling basic needs. [16] explains the welfare is “(1) standard of living cost, (2) healthy, (3) education, (4) personal activity, (5) political voice and governance, (6) relations and social kinship, (7) environment (present and future conditions), and (8) insecurity, both economic and physical”. Welfare often relates to pay satisfaction and measured using pay satisfaction questionnaire (pSQ). For instance, [22] states “developed the pSQ to reflect this multidimensionality. The pSQ subsequently has become a popular instrument because it can be used to better understand satisfaction with the various components of compensation (e.g. based pay, raises, benefits, structure/administration)”. pSQ comprises 18 items breakdown from four dimensions of satisfaction, namely, income level, increase income, incentive, and structure/administration. Income level consists of current income, total income, and the amount of current income and the earn bring to the home. Incentive covers incentive platform, amount of incentive paid, amount of incentive, and the total of incentive. Increasing earn consists of supervisor effect on the earn, the way to decide the earn increases, the last increasing earn and the previous increasing earn. Administration and structure involve the administration of paying earn, the mount earns for other job positions in the company, consistent earn policy, earning structure, information and earn differences. The indicators of welfare families according to [23] are (1) basic needs, (2) psychological needs, (3) developmental needs.

2.5. Teacher professionalism

Teacher professionalism is related to the teaching profession. [24] argues teacher professionalism is the attitude of a professional who keep his professional ability. [25] enlighten the characteristics of professional are (1) subject knowledge, (2) teaching prowess, (3) updating knowledge, (4) collegiality, (5) commitment, (6) teacher-student relationship, (7) empowerment, (8) self-development, (9) remuneration, and (10) ethical code of conduct. [14] describes four professional aspects (1) professional ethical sensitivity, (2) professional moral reasoning, (3) ethical professional identity, and (4) professional moral implementation. [26] states the professionalism covers (1) a common body of knowledge resting on a well-developed, widely accepted theoretical base, (2) a system for certifying that individuals possess such knowledge before being licensed or otherwise allowed to practice, (3) a commitment to use specialized knowledge for the public good, a renunciation of the goal of personal profit maximization in return for professional autonomy and monopoly power, (4) a code of ethics, with provisions for monitoring compliance with the code and a system of sanctions for enforcing it”.

This study uses descriptive quantitative approach. The population of this study is the vocational high school teacher in Soloraya. Soloraya comprises of six regencies covering Karanganyar, Sragen, Boyolali, Sukoharjo, Wonogiri, and Klaten, and one municipality of Surakarta. The total of vocational high school in Soloraya is 21 schools with 222 certified teachers. Proportional random sampling was used to collect the data with 155 teachers were participated coming from 16 schools. The data were analyzed using structural equation modeling (SEM).
3. RESULTS AND DISCUSSION

155 teachers were participated in this study. In the beginning, the data were analyzed using critical ratio skewness and linearity test using Mahalanobis distance to make sure that the data are normally and linearly distributed. The score of skewness is 1.643 and the kurtosis is .096 ($p > .05$). It means that the data are normally distributed population. The score of Mahalanobis distance shows 47.74 ($p > .05$) that has a meaning the data are linear. It means that SEM can be conducted.

![Figure 1. Study design](image)

**Table 1. The equity study model**

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Cut off</th>
<th>Result</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute fit</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\chi^2$</td>
<td>(Expected) low score</td>
<td>248.29</td>
<td>Intermediate</td>
</tr>
<tr>
<td>Significancy</td>
<td>$\geq 0.05$</td>
<td>0.00001</td>
<td></td>
</tr>
<tr>
<td>$\chi^2$/DF</td>
<td>$\leq 2.00$</td>
<td>1.552</td>
<td>Good</td>
</tr>
<tr>
<td>RMSEA</td>
<td>$\leq 0.08$</td>
<td>0.060</td>
<td>Good</td>
</tr>
<tr>
<td>AGFI</td>
<td>$\geq 0.90$</td>
<td>0.91</td>
<td>Good</td>
</tr>
<tr>
<td>GFI</td>
<td>$\geq 0.90$</td>
<td>0.94</td>
<td>Good</td>
</tr>
<tr>
<td>Incremental fit</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CFI</td>
<td>$\geq 0.95$</td>
<td>0.95</td>
<td>Good</td>
</tr>
<tr>
<td>NFI</td>
<td>$\geq 0.90$</td>
<td>0.78</td>
<td>Intermediate</td>
</tr>
<tr>
<td>Parsimony fit</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PGFI</td>
<td>0.6 – 0.90</td>
<td>0.65</td>
<td>Good</td>
</tr>
<tr>
<td>PNFI</td>
<td>Almost perfect 1</td>
<td>0.76</td>
<td>Intermediate</td>
</tr>
</tbody>
</table>

Source: Primer Data, 2013

Table 1 shows the $\chi^2$ score is low, the $\chi^2$/DF, SMSEA, PGFI is good, and the good of fit score is good.
Table 2. The result of hypothesis test

<table>
<thead>
<tr>
<th>Path</th>
<th>Direct</th>
<th>Indirect</th>
<th>Total</th>
<th>CR</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>PG → KG</td>
<td>0.66</td>
<td>-</td>
<td>0.66</td>
<td>5.27</td>
<td>H1 accepted</td>
</tr>
<tr>
<td>PG → PDB</td>
<td>0.21</td>
<td>-</td>
<td>0.21</td>
<td>1.14</td>
<td>H2 rejected</td>
</tr>
<tr>
<td>PG → KK</td>
<td>-0.05</td>
<td>-</td>
<td>-0.05</td>
<td>0.29</td>
<td>H3 rejected</td>
</tr>
<tr>
<td>PG → K</td>
<td>0.09</td>
<td>-</td>
<td>0.09</td>
<td>0.55</td>
<td>H4 rejected</td>
</tr>
<tr>
<td>KG → PDB</td>
<td>0.64</td>
<td>-</td>
<td>0.64</td>
<td>2.94</td>
<td>H5 accepted</td>
</tr>
<tr>
<td>KG → KK</td>
<td>0.82</td>
<td>-</td>
<td>0.82</td>
<td>2.36</td>
<td>H6 accepted</td>
</tr>
<tr>
<td>KG → K</td>
<td>-0.24</td>
<td>-</td>
<td>-0.24</td>
<td>0.59</td>
<td>H7 rejected</td>
</tr>
<tr>
<td>PDB → KK</td>
<td>0.06</td>
<td>-</td>
<td>0.06</td>
<td>0.21</td>
<td>H8 rejected</td>
</tr>
<tr>
<td>PDB → K</td>
<td>0.61</td>
<td>-</td>
<td>0.61</td>
<td>2.40</td>
<td>H9 accepted</td>
</tr>
<tr>
<td>KK → KG</td>
<td>0.42</td>
<td>-</td>
<td>0.42</td>
<td>1.53</td>
<td>H10 rejected</td>
</tr>
<tr>
<td>PG → KG → KK</td>
<td>0.05</td>
<td>(0.66*0.82) = 0.54</td>
<td>0.59</td>
<td></td>
<td>Mediating</td>
</tr>
<tr>
<td>PG → KG → PDB</td>
<td>0.21</td>
<td>(0.66*0.64) = 0.42</td>
<td>0.63</td>
<td></td>
<td>Mediating</td>
</tr>
<tr>
<td>KG → PDB → KG</td>
<td>0.24</td>
<td>(0.64*0.61) = 0.39</td>
<td>0.63</td>
<td></td>
<td>Mediating</td>
</tr>
</tbody>
</table>

Note:
P.G.: Teacher professionalism
KG: Teacher welfare
PDH: Sustainable self-development
KK: Teacher satisfaction
K: Teacher performance

Teacher professionalism has a significant effect on teacher welfare but it has not a significant effect on sustainable self-development, job satisfaction, and teacher performance. Teacher professionalism is indicated by the total of a certified teacher. The effect of the certified program is the teachers receiving the professional incentive that affects the teachers’ welfare. Teacher’s professionalism has not a significant effect on sustainable self-development. It means the high professionalism of teacher will not affect the sustainable self-development. The high burden teacher, the strict school regulation, funding, and old-age make the teachers have no time to improve themselves. The professionalism of teacher has not a significant effect on teacher satisfaction. It means the high professionalism of teacher does not assure the teacher satisfaction. The teacher feels the overload work, unsuitable teaching materials, and unsupported knowledge to teaching make feel unhappy on the job. Teacher professionalism has not a significant effect on teacher performance. It means the certified teacher cannot assure to be a good teacher. Many teachers have not a good performance on their job because they feel safe after got the professional certificate and they don’t want hard work.

Teacher performance has a significant effect on sustainable self-development. If the teacher has fulfilled the need, he/she will spend to sustainable self-development. The high financial support motivates the teacher to join the scientific meeting or buy learning tools to support the teaching process. Teacher welfare has a significant effect on teacher satisfaction. It means the welfare makes the teacher feel peaceful, safe, and comfortable to work.

The teacher welfare has not a significant effect on teacher performance. Although teacher welfare increase it doesn’t affect the teacher performance. It happens because of some reasons.
First, incentive teacher makes him/her busy to spend the money to fulfill the need. He/she has not time to think to be a professional teacher. Second, the high level of teacher welfare is related to the consumptive behavior. The incentive earn does not use to improve the teaching process but to change the lifestyle. On the other side, teacher welfare has an indirect effect on teacher performance which mediated by sustainable self-development. Based on this finding, it can be summarized that teacher welfare can improve teacher performance through sustainable self-development. A teacher has high welfare and he/she can join the self-development program because of good financial support. Following seminar, short course, and other scientific meeting, teachers can improve teacher’s skills. This finding echoes [27] that (1) sustainable self-development has a significant effect on job satisfaction and teacher performance. In this study, sustainable self-development has not a significant effect on teacher satisfaction. Teacher has not a satisfy with the sustainable self-development. First, teachers do not have time to self-development. The high burden makes them never think to develop themselves. Second, the regulation about self-development is strict. Many regulations do not support the self-development, e.g. teacher who wants to come a short course has to have a permission letter from the regional office. Sustainable self-development has a significant effect on teacher performance. The teacher self-development has an effect on her/his performance of teaching and learning. The sustainable self-development has a significant effect on mastering materials, teaching skills, using learning multimedia et cetera. The increasing skills will affect the increasing teacher performance, (2) job satisfaction has not a significant effect on teacher performance. A teacher has a high satisfaction doesn’t mean a high performance of work. The reasons for low performance are: first, the incentive of professionalism is not expedited distributed. The teacher feels satisfied with the incentive earn but because of late coming, it makes him/her lazy to work. It will be better if the incentive earn is given together with the regular earn every month. Second, high teacher dedication. The teacher job relates to the dedication. Teachers don’t want to get the financial support but get a reward of worship. They are happy if they can teach students well. This finding supports [28].

4. CONCLUSIONS

The result of the study can be concluded as follows:

4.1. Teacher professionalism has a significant effect on teacher welfare.

A high professional teacher means high welfare teacher. The teacher professionalism has not a significant effect on sustainable self-development. A high of teacher professionalism means a low teacher satisfaction but teacher professionalism has an indirect effect on teacher satisfaction through teacher welfare as a mediating variable. Teacher professionalism has not a significant effect on teacher performance. It means the high teacher professionalism doesn’t affect the teacher performance.

4.2. Teacher welfare has a significant effect on sustainable self-development.

High teacher welfare means a high motivation for sustainable self-development. Teacher welfare has a significant effect on teacher satisfaction. High teacher welfare will be followed by high job satisfaction. Teacher welfare has not a significant effect on teacher performance. High welfare will not be followed by the high teacher performance although the teacher welfare has an indirect effect on teacher performance through job satisfaction as a mediating variable.
4.3. Sustainable self-development has not a significant effect on teacher satisfaction.

A high sustainable self-development does not affect the high job satisfaction of teacher. Sustainable self-development has a significant effect on teacher performance. A high sustainable self-development will affect the high of teacher performance.

4.4. Job satisfaction has not a significant effect on teacher performance.

High job satisfaction doesn’t support the teacher performance.

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**Nywun Pangapunten: Local Genius of Javanese Society in Speaking on Web Application of Javanese Corpus**

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**Abstract.** In Javanese society, an apology expression tends to be initially stated in the beginning of a speech, even though the speech is not necessarily wrong. An apology expresses a remorse for having hurt or disturbed the interlocutor. This research aims to explain the strategy of apology expression (nyuwun pangapunten) as a local genius of Javanese society in having a conversation. This study focuses on the function and use of apology speech acts in Javanese. The data of this research are retrieved from a web application of Javanese corpus at www.korpus.ui.ac.id; it is a collection of words of Javanese language from written sources, both printed and online media from various regions in Java from 1950 to 2010. The words are processed by using AntConc application. The discussion about the function and use of the apology expression strategy is held under the theory of politeness. The results of this research prove that the use of an apology expression in Javanese does not only serve to express refusal and to start conversation, but also is used to ask permission to perform something.

**Keywords:** local genius, web application, corpus analysis, speech strategy, politeness

1. **INTRODUCTION**

In the Javanese-speaking society, an apology expression tends to be initially stated even though the speech is not necessarily wrong [1]. An apology expresses remorse for having hurt or disturbed the interlocutor [2]. According to [1], an apology speech act places its main role on the speaker. An apology expression may arise when there is an impoliteness in communication. The impoliteness in using a language cannot be separated from the concept of self-image. Positive face is a positive image possessed by someone indicated by the recognition and honor of his/her wish, while the negative face is the desire of a person to act and free from the obligation to perform something [3]. Thus, speakers have a burden to be more polite, because they have to maintain the feelings and desires of the interlocutors; as not to threaten their positive or negative face.

Researches on apology speech acts have been conducted by [4] and [5]. Both studies discussed the strategy of apology speech in Javanese society. The research conducted by [4] explains that the strategy of apology speech acts can be performed in veiled manner. The strategy is classified into two, namely direct *samudana* 'veiled' and indirect *samudana* 'veiled' strategies. The research conducted by [5], states that the strategy of apology speech act which
is mostly performed by speakers are *anticipatory apology* and *remedial apology*. The factors that trigger the two apology strategies are related to spatial elements, time, conversation, incompetence, and showing the advantage of others. The research conducted by [3], on the manifestation of face threatening act of impoliteness in the language use in religious realm. The research [3] shows that there is a speech that only threatens the positive face; that only threatens negative face; and also that threatens both.

An apology expressions are not only used when speaker makes mistakes to interlocutor, rejects an offers, and fails to fulfill interlocutor’s wish, but also be used to ask permission to perform something. This practice of speaking is recorded on the web [www.korpus.ui.ac.id](http://www.korpus.ui.ac.id). The web application of Javanese corpus contains a collection of Javanese words from written sources, both printed and online media from various regions in Java from 1950 to 2010. Until now, the web application has accommodated more than two million words.

This research tries to explain the strategy of apology expression (*nyuwun pangapunten*) as a local genius of Javanese society in speaking. Therefore, this study focuses more on the function and use of apology speech acts in the web application of Javanese language corpus. The function and use of apology speech act in Javanese is obtained from the corpus of Javanese. In this web application of Javanese corpus, the language used by Javanese speakers is obtained. Thus, the function and use of apology speech act in Javanese society can be found.

2. **RESEARCH METHOD**

The data of this research are retrieved from the web application of Javanese language corpus at [www.korpus.ui.ac.id](http://www.korpus.ui.ac.id). The words are processed by using the *AntConc* application. *AntConc* is a word processing application of corpus data. The application is used in analyzing texts to draw a certain pattern in a language. The list of words chosen by the researcher are *nyuwun pangapunten*. Not only *nyuwun pangapunten* that is chosen by the researcher, but also there are *sepurane*, *njaluk sepura*, *njaluk pangapura*, *pangapura*, *nyuwun pangapura*, *pangapunten*, dan *pangaksami*. To observe the context of use of *nyuwun pangapunten*, the researcher uses the concordance feature. Thus, it is possible to know the context of use of *nyuwun pangapunten* in the corpus of Javanese language.

3. **RESULT AND DISCUSSION**

Based on the Javanese language corpus web application, some data about expression of apology in Javanese with various speech levels and form variations are found. The form variation of the data are *sepurane*, *njaluk sepura*, *njaluk pangapura*, *nyuwun pangapura*, *nyuwun pangapunten*, *ngapura*, *ngapunten*, and *pangaksami*. In the Javanese language corpus web application, the use *nyuwun pangapunten* has the highest frequency. This is because the form of *nyuwun pangapunten* is used to speak to the someone who is older and more respected by the speakers or not equal, in the speech level of *krama*, and in formal situation context. In the other hand, *njaluk pangapura* (which also has high frequency in Javanese language corpus web application) is used to talk to younger friends, or friends of the same age, in non-formal situation context, and in the speech level of *ngoko*. The form of *pangaksami* has quite frequent occurrence in Javanese language corpus web application. This is because this form is the most widely used in speech discourse as an opening or closing speech. The form variation of *ngapura* has a few occurrences, because this form is used in the context where the speaker gives a forgiveness to interlocutor. The form of *ngapunten* is also rarely occurred, due to the fact that this form is similar to *nyuwun pangapunten*. The *ngapunten* form is a variation of
nyuwun pangapunten. The form of njaluk sepura is the least occurred form in Javanese language corpus web application, because this form appears in an indirect sentence that is not in the conversation. Despite that, the three forms of ngapura, ngapunten, and njaluk sepura appear in the context of formal and nonformal situations, at the speech level of ngoko and krama, and between equal and unequal speakers. Here is an example of web application and AntConc which is used to see variations of nyuwun pangapunten as well as its function and usage in the Javanese language corpus web application.

![Picture 1. The Example of Word Processing Application AntConc](image1)

![Picture 2. The Example of Javanese Corpus in Web](image2)

3.1. To Express Refusal

In expressing refusal, Javanese usually convey it indirectly [7]. By communicative approach, speakers will know which utterance is the most appropriate to express the refusal. The following example is an expression of apology used to express refusal to interlocutor.

(1) Matur nuwun Mbok, nyuwun pangapunten. Kula mboten pamit badhe nyipeng

Thank you, Mbok ‘Mom’, sorry. I didn’t ask permission that to stay overnight.

The sentence above is an example of the use of an apology to express refusal toward an offer and request from interlocutor. The words that show the form of refusal are mboten pamit ‘did not ask permission’. In the context of example (1) the interlocutor offered the speaker to stay overnight at his house, but then was answered by the speaker with kula mboten pamit badhe nyipeng 'I did not ask permission to stay overnight'. This has shown a refusal because the
speaker revealed that he had not asked for an overnight permit, so the speaker had to go home. Therefore, the speaker indirectly refused the interlocutor's offer to stay at his house.

Based on this, it is known that an apology expression can be used to refuse interlocutor’s offer and request. This is in accordance with the concept of positive and negative face threatening acts. According to theory [6], speakers who reject an offer and request of interlocutor, it means that the speaker threatens the interlocutor’s positive face. If the speaker refuses interlocutor’s offer, it means that he/she threatens the interlocutor’s positive face. This is because the interlocutor’s wish is not fulfilled by the speaker. Threatening interlocutor’s positive face is an impolite act. Therefore, an apology expression serves to reduce the threat to interlocutor’s positive face.

3.2. To Start Conversation

In the Javanese-speaking society, an apology tends to be initially stated even though the speech is not necessarily wrong [4]. One of the functions of apology expression retrieved from the Javanese language corpus is to start the conversation. The following example is an apology expression used to start the conversation

(1) Nyuwun pangapunten Pak-Bu hadhe matur
Sorry, Sir/Mam, I want to talk.

The example above is an apology used to start the conversation with interlocutor. The words used to start the conversation are constructed in a form of apology expression nyuwun pangapunten. In the context of example (1), the speaker says that he wants to talk to interlocutor through a phrase Sir/Mam, I want to talk, that is preceded with an apology. This shows that speaker does not want to disturb the activities or be a burden to interlocutor, which may cause refusal of the speaker’s request. Therefore, the speaker convey an apology in the hope that his request would be appreciated by interlocutor.

Apology expressions in Javanese are not only used when someone makes a mistake, but can also be used to start conversation. In this case, an apology expression is included in phatic utterance used to start, close, and maintain the communication between speaker and interlocutor [8]. Phatic utterance is also used to establish social relations. Therefore, an apology expression in this case is used to show the speaker’s politeness because he assumed that he has disturbed activities and caused a burden to interlocutor. By this, the relationship between speaker and interlocutor can still be established harmoniously.

3.3. To Ask Permission to Perform Something

The aims of politeness in language use are to make a fun communication, to not threaten the positive and negative face, and to use the language effectively; in order to be easily understood by interlocutor [8]. An apology expression is not only used when someone makes a mistake, but is also used to ask permission to perform something. The following is an example of an apology utterance used to ask permission to perform something.

(1) Iki ladenana dhisik tamune. Ngapunten, nggih, Mas, kula perlu dhateng wingking rumiyin!
Serve this guest first. Sorry, Mas, I have to go to the back first!
The example above is an example apology expression used to ask permission to perform something. This can be observed from the phrase *kula perlu dhateng wingking rumiyin* ‘I have to go to the back first’. In the context of the example (1), the speaker speaks to another interlocutor to serve the guest with the phrase *iki ladenana dhisik tamune* ‘serve this guest first’. In that context, the speaker talks to the interlocutor that he has to leave his place, and *say kula perlu dhateng wingking rumiyin* ‘I have to go to the back first’. The conversation between speaker and interlocutor is interrupted when the speaker says that he has to go to the back. In this case, the speaker must leave so he/she cannot continue the conversation. Therefore, the speaker ask interlocutor’s permission to go to the back.

Based on this, it is known that an apology expression can be used to ask permission to perform something. In this context, it relates to the language function that is used to maintain the continuity of relations between its users [9]. In communicating, speakers must adjust their speech in accordance with the situations and conditions; clear and easy to understand by interlocutor. As the result, interlocutor can capture the implied and explicit intention of the speaker [10]. In this case, an apology expression is implied meaning. The speaker asks an apology because he interrupts the conversation he is having with the interlocutor. Interrupting a conversation is an impolite action, and this action may be offensive to interlocutor. So, the expression of apology is proposed to improve the relationship with the interlocutor.

### 4. CONCLUSIONS

The results of analysis on web application of Javanese corpus in this research prove that an apology expression in Javanese is not only used to express refusal, but is also used to ask permission to perform something as a form of politeness strategy. This politeness form arises when an expression of apology is used to express refusal. This is a strategy to maintain interlocutors’ self-image in order to avoid threats to their positive and negative faces. So, the interlocutors can feel safe and their desires are acknowledged.

The politeness in language described above is used by observing interlocutor’s context; age, status, and the use of speech levels of Javanese (*kurmat*). The politeness in language from Nyuwun Pangapunten uttered by the speaker reflects the speaker himself, because the language shows his polite personality (*ajining dhiri dumunung saka lathi*). Therefore, by the politeness in language on every speech results in a harmonious and mutually respectful relationship between speaker and interlocutor that can create a peaceful world (*memayu hayuning bawana*) [11].

### REFERENCES


Javanese Ethnic Non-verbal Language Forms and Functions, an Ethnopragmatic Study for Education

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Abstract. Nonverbal language is a language that is expressed without using words. This article specifically deals with the forms and functions of ethnic Javanese nonverbal language. Nonverbal languages are divided into two, namely dynamic nonverbal language and static nonverbal language. This study was conducted using the ethnopragmatic approach for education. The form of dynamic nonverbal language encompasses the entire body and its parts and movements, and static nonverbal language in the form of the whole body and its parts which are perceived subjectively by the hearer. Dynamic nonverbal language forms include head nods, eye gazes, facial expressions, lip movements, hand movements, elbow movements, finger movements, and handshakes. Meanwhile, the forms of static nonverbal languages include the shape of the lips, the cheeks, the teeth, the nose, the eyeball, hair color, posture, skin color, etc. Dynamic nonverbal language functions are different from the functions of static nonverbal language. Dynamic nonverbal language functions are determined by speakers, while nonverbal static language functions depend on the hearer’s perception and understanding.

Keywords: Dynamic Nonverbal Language, Static Nonverbal Language, Ethnopragmatic Approach

1. INTRODUCTION

Nonverbal language is a language without words [1]. Javanese ethnic nonverbal language consists of hundreds of forms and functions. In this article, however, only a few can be identified. As a language without words, nonverbal language can be identified as follows: (a) language without words that can stand alone, (b) language without words as the context of verbal language, and (c) language without words as a determinant of social status. In certain situations, nonverbal language can stand alone to communicate with others, such as using gestures, signals, signs, symbols, motion, gaze, eye contact, shake or nod of the head, body movement, facial expressions, body posture, skin colour, nose shape, costume, hairstyle, and proxemics. Nonverbal language as the context of spoken verbal language can clarify communication of spoken language, such as saying the word “yes” while nodding your head, or saying the phrase “come here!” while moving your palm down the hearer.

Nonverbal language can also be a determinant of social status revealed through various manifestations, such as architectural design, home decor, paralanguage, make-up, concept of time, status in the society (including pangkat = rank, derajat = social status, and semat = wealth),
and symbols in the society (including turangga = horse symbolizing vehicles, kukila = domestic birds symbolizing pets, and wanodya = women as wives), etc. [2].

In addition to the forms above, the communicative functions of the nonverbal language can be identified. Discussing non-verbal language that stands alone or as a context in a spoken verbal language can function to express various speaker’s meanings, such as affirmation, rejection, agreement, orders, invitations, etc. in accordance with the ideas and feelings of the speaker. Perceived as a social status, nonverbal language can be in the form of metaphorical symbols that abound in the society.

Nonverbal language is a language without words. The form and function of nonverbal language can be divided into two, namely dynamic nonverbal language and static nonverbal language [3]. Dynamic nonverbal language is the nonverbal language of the body and parts of the body that are moved to convey the message of the speaker to the hearer. Body and limb movements (kinesics) can send messages to hearers, such as (1) showing the attitude of the speaker to the hearer, (2) describing the emotional condition of the speaker to the hearer, and (3) controlling the environment so that the situation is conducive (regulatory), (4) affirming the wishes of speakers to the hearers, etc. [4]. Static nonverbal languages can be in the form of the speaker’s body language, gestures, and objects [5].

Although the study of nonverbal language has not been as much as that of the verbal language, nonverbal language actually has a very extensive function in communication. Every person who speaks verbal language, 93% always uses nonverbal language [1], [6]. This is natural because nonverbal language was used long before verbal language. In fact, after the emergence of verbal language, the habit of using nonverbal language still continues until today.

This fact encourages the writer to study nonverbal languages in an interdisciplinary manner using the ethnopragmatic theory, combining ethnography and pragmatics. Ethnography is a cultural study that describes the life of a particular society which includes cultural knowledge, cultural behaviour, and artefacts [7]. That way, the use of nonverbal language is a cultural behaviour, meaning that every nonverbal language is a cultural behavior of a society.

The purpose of ethnographic studies is to describe and analyse the culture of a society to understand the relationship between language and the cultural context in the daily life [8].

With the ethnopragmatic theory, the study of nonverbal languages can include stand-alone nonverbal language, nonverbal language as the context of verbal language, and nonverbal language as determinants of social status. However, this article will only examine one aspect, namely the stand-alone nonverbal language seen from its context and communicative functions based on contexts.

The context referred to in the pragmatic study is “... aspects of the state of use of the actual language which is considered relevant to the meaning”. In other words, the context is the schematic construction to achieve the pragmatic meanings that have a matching code of linguistic elements with schematic elements. However, the context is actually only a form of “world knowledge” understood by speakers and hearers [9], [10].

The ethnopragmatic study is a study of the use of language based on the context and cultural background of the speech community. On the basis of that approach, the problem is “what forms and types of nonverbal languages are commonly used by the Javanese people in communication?”

2. RESEARCH METHOD

This research is a qualitative descriptive study [9], involving the Javanese society as the research subject. The data are forms and types of nonverbal languages supported by contexts.
The data was collected by participatory observation techniques, interviews with speakers, and recording. The researcher observed the Javanese people whose first language is the Javanese language and speak Indonesian as a second language. The researcher also conducted interviews with several informants to confirm the messages delivered using nonverbal language. To support data collection, researchers also used audio-visual recording in addition to observations. Because the researcher is of the Javanese ethnicity, the research instrument is the researcher himself with his understanding of Javanese language and culture. The collected data is then analysed in the following steps (1) identifying data, (2) classifying data, and (3) interpreting messages contained in the research data.

3. RESULT AND DISCUSSION

Nonverbal languages are all languages that do not contain words. The form of nonverbal language can be in the form of body and parts of the human body, symbols and their interpretations, signs and their interpretations, nuances and their interpretations, etc. Meanwhile, types of nonverbal languages can be divided into two, namely dynamic and static nonverbal languages [11]. Dynamic nonverbal languages are nonverbal languages that are movable, can be moved, produce sound when used in communication. The whole body and its parts that are moved to communicate are the dynamic types of nonverbal language. Subsequently, dynamic nonverbal languages can be described as follows.

Nodding of the head is a nonverbal language that functions to express the hearer’s agreement the speaker’s conveyed message. For example, “Apa kowe gelem mangan nangka?” or “Do you want to eat jackfruit?” If the hearer agrees to the speaker’s question, he/she can answer “yes” by nodding his/her head. Saying “yes” can also be expressed through nodding one’s head to indicate agreement. This is different from the shake of the head which functions to express the hearer’s disagreement to the statement conveyed by the speaker. For example, “Kandhane mas Jarwo, jare kowe dhek wingi menyang Jakarta?” or “Jarwo said that you went to Jakarta a few days ago. Is that right?” The hearer may answer “Ora” or “No” by shaking his/her head to indicate negation to the speaker’s statement. Even without saying “ora”, shaking one’s head is interpreted as rejecting [5]).

Eye-gaze is a sign that functions to pay attention to an object (person or object). When the speaker is standing face to face with the hearer, other objects attract attention. For example, the speaker is communicating with the hearer when suddenly someone passes by. Without ignoring the hearer, the speaker turns his gaze at the other objects. The speaker’s gaze gives a sign or gesture to the hearer that the speaker agrees to what the hearer means or the speaker feels interested in the hearer.

Facial expression is an expression of the speaker’s feelings to the hearer. A cheerful facial expression functions to signal that the person is pleased. For example, the speaker has just bought a new car or receives a gift; his son has just passed an exams, or just got a job, etc. Conversely, a sullen facial expression means that the speaker is not pleased with the hearer, or is disappointed with the turn of the event. For example, the speaker is disappointed with the hearer for not completing the job assigned to him, or the speaker hopes that the hearer does not repeat the same mistakes again. With such disappointments, the speaker is sullen.

Lip Movements is also one of nonverbal language. Men and women make different lip movements. When a man protrudes his lower lip while pulling back his upper lip, it means that the man is disappointed with what the hearer says. Meanwhile, when a woman's lower lip is spread forward, she sneers at her hearer. However, people’s perceptions are sometimes different.
There are lip movements that indicate attraction to the opposite sex. Some indicate disappointment and cynicism towards the hearer.

Hand movements and parts are also part of nonverbal language. Various hand movements, such as extending your hands forward with your palms down while motioning the fingers toward the speaker’s body functions to beckon the hearer closer. Extending the hand with the palm down and then waving the fingers vigorously towards the hearer’s body means shooing the hearer away. Embracing the hearer excitedly indicates that speaker feels they have a close relationship [5]. Folding the right hand elbow to the left and waving the palm of one’s hand to the left indicates that the speaker is asking the hearer to move to the left of the speaker. Conversely, folding the elbow of the left hand to the right and clasping the palms of the hand together indicate the hearer to move to the left.

Finger movements can also be perceived differently. Touching the right or left index finger on the speaker’s lips functions to signal that the hearer to be silent and not say a word. Straightening the little finger down, while folding the other finger hints that what the speaker says is of no importance. If the index finger is directed forward while being moved left and right, it means that the hearer must stop whatever he/she is doing.

Shaking hands indicates a close relationship and mutual respect. Nonetheless, shaking hands is graded. Tight handshake serves to state that the relationship between the speaker and the hearer is very close. In contrast, slight handshake (not tightly) serves to state that the speaker’s relationship with the hearer is somewhat distant.

Body movements, though not very productive, are often carried out by the Javanese when communicating with others. Pulling the chest with both shoulders and holding palms straight open horizontally serves to show disagreement with the hearer’s opinion. If the speaker sways the buttocks left and right while dancing, it indicates that the speaker is cheerfully dancing to the music.

Static nonverbal language is an immobile nonverbal language shown by the speaker’s body parts which can be understood by the hearer based on the hearer’s perception and the context of its use. Static nonverbal languages include the shape of the lips, the cheek, the tooth, the nose, the eyeball, the hair colour, the body posture, and the skin colour. Without movement, this static nonverbal language can be perceived by the hearers especially those with the Javanese cultural background.

The shape of the lips that the Javanese people favour is thin lips which are perceived as beautiful and charming for a woman. Thick lips create a negative impression because they are perceived as having no strong appeal.

The shape of a person's cheeks is usually round like “baksap” (Chinese dumpling). The most favourable cheek is the one having “a pit” usually called “dimple”. The dimpled cheek adds beauty to a woman’s face or handsomeness to a man [2].

The shape of a person's teeth varies. Some are regular; some are irregularly large and small. However, the most favourable tooth shape is the shape of a tooth described metaphorically as “cucumber seeds”, which the Javanese call it miji timun. Such a tooth shape can enhance a woman’s appearance. For a woman, the shape of teeth where one of the canine teeth is protruding forward (gingsul) is also more favoured because it adds to the beauty of the woman’s appearance. Conversely, for a man, the shape of the teeth, be they regular or irregular, is never an issue.

The shape of the nose for typical Javanese people is not too sharp-pointed; even many tend to be short (pug). However, having a sharp-pointed nose (both male and female) is perceived to have a good nose shape. The Javanese people consider the pointedness of the nose relative to
the overall face shape. If the shape of nose does not match the shape of the face, it is usually not favoured.

There are various forms of Javanese eyeball. The round eyeballs are usually called “mbelalak” or “wide-eyed”. There are also “rather narrow” eyes, and some are “slanted”. The Javanese ideal shape of the eye is the “wide-eyed” which is perceived to show bravery (for men) or gracefulness (for women). The eye shape that Javanese also like is “rather narrow” because the person having such eyes can be perceived as having a delicate and gentle personality. Conversely, the “slanted” eyes are not favoured by men because they are perceived as lacking gentleness.

The shape and hair colour have a meaning also in nonverbal language. The typical shapes and hair colours of the Javanese people are “curly”, “wavy”, and “straight”. Javanese men prefer women who have “wavy” hair. Women’s wavy hair is described as “cascading” or ngandhan-andhan. It is perceived to be an ideal shape of hair. Straight hair is also perceived as a good shape of hair as it gives a beautiful impression. However, “curly” hair shape is least favoured by the Javanese. Curly hair is perceived as wayward hair and gives the impression of a “chicken coop” (a chicken cage to lay eggs). The Javanese hair colour that is perceived as beautiful hair is pitch black. It is also perceived as a healthy hair colour. However, there is a shift of perception among younger generation. Young people dye their hair to look like westerners or Europeans. However, the blonde or brown colour is not the ideal hair colour favoured by the Javanese in general.

The body posture between Javanese men and women is perceived differently. The preferred Javanese body posture is a tall and stocky body posture without pot belly. A tall and stocky man is perceived as dashing and powerful. Conversely, a tall and hefty woman is not perceived positively because it gives an impression of a domineering woman. A woman’s perception of an ideal body posture is a tall and slim posture (not thin). A tall, slender woman is perceived as being graceful and attractive.

The ideal colour of the skin (skin tone) perceived by the Javanese people is either “dark brown” skin tone (like a ripe sapodilla fruit) or “kuning nemu giring” (yellow like Curcuma heyneana Val.). The “dark brown” skin tone is perceived positively by Javanese men. Men having such skin tone will be perceived as dashing and powerful, while women with yellow skin tone are perceived as graceful. Black or white skin tone is not favoured by both Javanese men and women.

4. CONCLUSIONS

Based on the analysis and discussion above, nonverbal languages can be summarized as follows. First, nonverbal languages can be divided into two, namely static nonverbal languages and dynamic nonverbal languages. Dynamic nonverbal language is the nonverbal language of the body and parts of the body that are moved to convey the speaker’s message to the hearer. Body and limb movements (kinesics) can send messages to hearers, such as (1) showing the speaker’s attitude to the hearer, (2) describing the speaker’s emotional condition to the hearer, and (3) controlling the environment so that the situation is conducive (regulatory), (4) affirming the speaker’s wishes to the hearer, etc. Static nonverbal language can be in the form of speaker’s body language, its parts, or objects.

Secondly, the form of dynamic nonverbal language can be a nod or shake of the head, eye gaze, facial expressions, lip movements, arm movements, finger movements, handshakes, body movements, etc. The static nonverbal language includes the shape of lips, cheek, nose, eyeball, hair color, body posture, etc.
Third, the functions of nonverbal language for Javanese people vary, such as to express agreement (nodding) or rejection (shaking head, shrugging shoulders and pressing lips together), feeling pleased (cheerful facial expressions), to express disappointment (lower lip protruding), to silence (fingers sticking to the lips by looking at the partner), to indicate closeness of relationship (tight handshake), to show distant relations (slight handshake), etc. Conversely, nonverbal language functions are static, speakers cannot convey any functions. The function of static nonverbal language is precisely determined by the hearer’s perception, which is very personal. For example, a person who has a sharp-pointed nose is perceived as handsome; a person with regular white teeth is perceived as good-looking; a dimpled cheek person is perceived as cute; black skin tone is perceived as dirty and shabby; brownish or whitish skin tone is perceived as clear and flawless skin, etc.

REFERENCES

Abstract. The aim of this study is to highlighting the vocational school students' interest towards a career in music skills. The questions asked are as follows: What music careers are students interested in after graduating? Forty-five students were taken at 15% of the total population of 300, determined by a purposive sampling technique. The data were collected by giving questionnaires about music careers, and analyzed by descriptive percentage. This study found that most of the interest of Vocational School Kasihan Bantul Yogyakarta Indonesia students towards a career in music expertise is in the field of music education. This is evidenced by 64.4% (29 students) choosing specialization as music educators, both at the school level and at the university level.

Keywords : Music Career, Vocational School, Yogyakarta Indonesia

INTRODUCTION

In essence, education is a process of fostering the existence of students who are social, cultured, in a way of life that has local, national, and global dimensions.(1). When talking about education in Indonesia, it cannot be separated from education figure Ki Hajar Dewantara. The concept of education according to Ki Hajar Dewantara (2) is a civilizing process that is an effort to give noble values to a new generation in society that is not only preservation, but also with the aim of advancing and developing culture towards the nobleness of life of humanity. From this concept, it can be said that education facilitates the cultural transformation of human life both in one generation and between generations throughout the ages. Therefore, to achieve human life nobility, the generation needs to be equipped with education that is able to make them live independently, creatively, and have certain skills in their fields, so that these generations can improve the quality of their lives. One of education that can equip abilities and skills in a particular field is vocational education.

Vocational education is one type of education held in Indonesia at the secondary level which prepares students to enter employment. The success of vocational education can be measured from the level of absorption of graduates in the workforce, including graduates in the field of music expertise. Graduates in the field of music expertise can have professions such as music producers, music educators, music players, and makers of musical instruments. Of the several professions that graduates can have in the field of musical expertise, it can be said that graduates in the field of music expertise are not always music players. These graduates can even have broader careers.

However, based on a preliminary study conducted in November 2015, namely an interview with the head of Public Relations of SMK Negeri 2 Kasihan Bantul, it was known that the industrial work practices (prakerin) that had been done so far for students of class XI, in the
form of musical performances held both in school and out of school. The internship process has been prepared for a period of one year, starting from the Welcome Concert to the concert tour to various agencies / institutions. With these conditions, students cannot choose another career in the music field.

Looking at the implementation of the apprenticeship, it can be said that graduates produced from SMK Negeri 2 Kasihan Bantul are almost all prepared to become music players. This is also seen based on the curriculum used. In fact, graduates from SMK Negeri 2 Kasihan Bantul can be prepared to have a wider profession (in the same field), such as music instrument makers/designers, music educators, executive music directors, restoration specialists and repairs to musical instruments, librarian music, and stage managers. These professions can be used as alternatives for students who lack musicality and lack skills in playing musical instruments.

Based on this, the school can facilitate and develop a wider pattern of internship in the music field. That is, the implementation of the apprenticeship held by SMK Negeri 2 Kasihan Bantul, is no longer just in the form of performances, but also can be apprenticed in places such as making musical instruments, music studios and concert halls. Therefore, the school can establish cooperation and partnerships with the industrial world in these places. With the broader implementation of internship held by the school, students can choose and determine their career in the music field in accordance with the desired interest.

This profession / career in the field of musical expertise can be a provision for students to improve the quality of life. This is because, by having such a profession, graduates of this music school can create a workforce independently. Even this profession can be a stock of skills in the face of the Asean economic community (MEA) which was just announced by the Indonesian government on January 1, 2016. With the MEA in this era, schools (SMK Negeri 2 Kasihan Bantul) can develop the implementation of internship, so that the graduates can work not only as players, but also have careers as music producers, piano tuners, music educators, and makers / designers. musical instruments. With the choice of career prepared, the graduates of the school can also compete with professionals from other Asean countries.

**RESEARCH METHOD**

This type of survey is one type of quantitative research used in this study, because it will get a large set of information about the population related to career interest in the field of expertise of students of SMK Negeri 2 Kasihan Bantul who became the research sample using a questionnaire. That is, the numbers and opinions of a population by examining the population sample and using the questionnaire as a basic data collection tool will be described quantitatively (3). The same thing was also stated by Sukmadinata (2008: 82) who said survey research was used to collect data or information about large populations using relatively small samples. Therefore, survey research is used in this study to examine the cases that want to be explained precisely by obtaining information on student career interests in the field of musical expertise using a questionnaire.

Questionnaires were given to 45 students as research samples. This sample is determined by 15% of the population, which is 300 students, and determined by purposive sampling. Determined the number of samples, because the population is quite large, so it is taken
RESULTS AND DISCUSSION

Results

The SPSS statistics program offers a wealth of possibilities for statistical analysis. With the help of SPSS, the percentage of each career that students are interested in is known. The percentage amount potentially describes the number of students towards a particular career in the music. The complete results of this study are shown in Table 1.

Table 1. Percentage of career interest in the field of music expertise students of SMK Negeri 2 Kasihan Bantul

<table>
<thead>
<tr>
<th>Type of Career in the Field of Music</th>
<th>The number of students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Music educator</td>
<td>29</td>
<td>64.4%</td>
</tr>
<tr>
<td>Repairer and designer of musical instruments</td>
<td>8</td>
<td>17.7%</td>
</tr>
<tr>
<td>Symphony and Orchestra</td>
<td>5</td>
<td>11.1%</td>
</tr>
<tr>
<td>Facilities and Concert Hall</td>
<td>3</td>
<td>6.66%</td>
</tr>
</tbody>
</table>

In table 1, it appears that careers in the field of music expertise that are in great demand by students are music educators both at the university level and at the middle level, amounting to 29 students (64.4%). The second highest interest in careers in the field of music expertise is the improvement and design of musical instruments as many as 8 students (17.7%). Furthermore, followed by specialization of careers in the field of symphony and orchestra, namely as many as 5 students (11.1%). The smallest specialization in the field of music expertise career chosen by students is in the field of facilities and concert halls, as many as 3 students (6.66%). The results of these studies indicate that many students are interested in becoming educators in the field of musical expertise. This was also supported by the results of interviews with several students conducted on August 11, 2016. These data if arranged in a pie chart can be seen in Figure 1.
From Figure 1, it can be explained that most students at SMK Negeri 2 Kasihan Bantul (64.4%) are interested in becoming an music educator. This means that the school can collaborate with school parties to provide opportunities for students who are guided to try to practice teaching music.

3.2. Discussion

SMK Negeri 2 Kasihan Bantul is one of the vocational schools that organizes the learning process in the field of music expertise, especially Western art music. Thus, of course the graduates they produce are also prepared to work in these fields of expertise.

As a vocational school, the school provides knowledge and expertise in the field of music. One of the subjects given to students is industrial work practices (internship). This is given so that students can gain experience as the real world of work.

Based on the preliminary study described in the background, it is known that the apprenticeship carried out at SMK Negeri 2 Kasihan Bantul has been in the form of staging music in orchestral formats in schools both junior high and high school. It shows as if students are prepared only as music players. Even though not all students in the school want to become music players. In fact, it does not rule out the possibility that there are students who have a level of musicality that is not too good, so that a container that provides experience for these students is needed [7].

This condition has been proven based on the results of research that has been conducted, where most of the students of SMK Negeri 2 Kasihan Bantul, are interested in having a career in music educators, and some are interested in the field of music expertise in Symphony & Orchestra, repair and designer of musical instruments, and work at the concert hall associated with music facilities. With the results of these studies, the school can establish cooperation with the related industries to provide work experience provisions that are really in demand by students.

![Specialization Music Career Expertise](image_url)
4. CONCLUSIONS

Based on the results of the research that has been obtained, it can be concluded that of the 45 students who became the study sample, it was found that 29 students (64.4%) chose careers in the field of music educators both at the university level and at the secondary level; 8 students (17.7%) chose career interests in the field of repair and design of musical instruments; 5 students (11.1%) chose career interests in the fields of symphony and orchestra; and 3 students (6.66%) chose careers in facilities and Concert Hall. Thus, it can be said that basically the students who take the learning at SMK Negeri 2 Kasihan Bantul do not all want to become music players, but also there are students who are interested in choosing careers as music educators, and as music instrument designers and technicians.

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PBLBA as The Habituation Of Academic Cultures in The Student’s Learning Environment

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Abstract. The objective of this study was to describe Problem Based Learning Model Based on Academic Culture (PBLBA) as the spirit of learning as the academic culture for the students in the class. The research method was the literature study by collecting a number of books, papers, journals, leaflets and magazines that deal with the problems of the Problem Based Learning model based on academic cultures by Geert Hofstede. The data were collected by identifying books, papers or articles obtained. The data analysis used descriptive analysis, content analysis and critical analysis. The results of the study describe that the Problem Based Learning model whose syntax is modified with the basis of academic cultures from Geert Hofstede creates academic learning by habituating academic culture in each learning process. The habituation of academic cultures was realized by giving the students the problems to be studied together with their group friends without any awkwardness. Academic cultures also teach learning that is not teacher-centred. The main role of the students is to be actively involved in classroom learning activities. The student is considered as someone who is able to have courage in arguing without coercion. There is no gap in terms of differences in sex of male or female students. Both have the same and fair role in the learning process in the classroom. The students have the role in the learning process with one to another responsibly.

Keywords: Problem Based Learning, Academic Culture

INTRODUCTION

Efforts to create an effective and conducive learning environment and to improve social skills require the interesting selection and packaging of learning models. Students are no longer burdened by teaching materials that must be mastered, but they learn by searching, processing and concluding the problems being studied. The selection of the right learning model will also clarify the concepts provided so that the students are always enthusiastic about thinking and playing an active role.

There are several learning models that enhance the students’ learning activeness. One of them is the learning model that focuses on solving everyday problems, namely the Problem Based Learning model (PBL). PBL is a learning model that encourages students to learn and work together in groups to find solutions to problems in the real world. The examples of problems in life are used to activate the students' curiosity before starting to study a material. Problem Based Learning learning model is more effective than conventional methods. The effectiveness of this model is that the students are more active in thinking and understanding.
the material in groups by conducting investigations and inquiry on the real problems around
them so that they get a deep and more meaningful impression of what they are learning.

According to Kelly and Finlayson, Problem Based Learning (PBL) was first introduced in
1969 at the medical faculty of McMaster University in Canada, and then developed in three
other medical faculties of the University of Limburg in the Netherlands, University of Newcastle
in Australia, and the University of New Mexico in the United States (Major, Mulvihill, Major,
Mulvihill, & State, 2018). Learning using the Problem Based Learning (PBL) model is learning
by giving problems first before the students find a concept. Understanding of concepts can be
developed through problem solving, reasoning and argumentation (NCTM, 2000).

The Problem Based Learning Model is a learning strategy in the scientific approach of the
2013 curriculum. The scientific approach was first introduced in the world of education in
America in the late 19th century, emphasizing formalistic laboratory methods that lead to
scientific facts (Hodson, 1996). This approach has the characteristics of "doing science". This
approach makes it easy for teachers or curriculum developers to improve the learning process
by solving problems through more detailed steps and providing instructions for the students in
carrying out learning activities. Scientific approach is the learning designed for the students to
actively build concepts, laws or principles through the stages of observing, (to identify or find
problems), formulating problems, proposing or formulating hypotheses, collecting data with
various techniques, analysing data, drawing conclusions, and communicating concepts, laws or
processes found (Hirshfield & Koretsky, 2018).

Through the Problem Based Learning model in the scientific approach, it is also expected
to improve the students' social skills. The Problem Based Learning model is the learning that
does not separate academic skills from social skills, especially in relation to the ability to build
productive social relationships. The desired achievement target is not only to facilitate the
students to achieve good cognitive learning outcomes but also to train their ability to build
teamwork and productive socio-cultural relations.

RESEARCH METHOD

The research method was the literature study by collecting a number of books, papers,
journals, leaflets and magazines relating to the problem of learning models in students. The data
were collected by identifying books, papers or articles obtained. The data analysis used
descriptive analysis, content analysis and critical analysis. Descriptive analysis is collecting and
compiling data based on library sources which is then analysed. Content analysis is utilizing a
set of procedures in drawing conclusions from several documents that have been obtained.
Critical analysis is interpreting the text and responding based on the literature study.

RESULTS AND DISCUSSION

It was stated by several researchers that the Problem-Based Learning (PBL) model is
learning by using a problem approach as a context for in-depth investigation of what the students
need and what they must do to figure it out. The students explore their own information
through problems that exist in their environment to look for causes and solutions to the problems
studied.

Problem-based learning is different from didactic teaching in students. The students are
faced with a description of a new situation or event and required to define their learning needs
and questions to be able to understand the situation or event. Problem Based Learning is an
educational approach that challenges the students to work cooperatively in groups to find
solutions to real-world problems and to develop the skills to become independent students. Instructions are more student-centred. Learning is active rather than passive. The teacher plays several roles, including as lecturers, facilitators and trainers. In addition, this approach allows the students to analyse and solve complex, real-world problems, work together in groups and communicate verbally and in writing (Ramsay, Ph, Sorrell, & Ed, 2006), (Gürsul & Keser, 2009), (Akçay, 2009), (Bouhuijs, 2011), (Huang & Wang, 2012), (McDonald & Ogden-barnes, 2013), (Cullen, Cullen, & Jackson, 2018) and (Ulger, 2018).

Meanwhile, in the application of learning by applying the basis of academic cultures according to Geert Hofstede and previous researchers, cultural differences have the same strength at the level of individual analysis regardless of gender differences, the academic interaction of the teacher and students with individual awareness without coercion so as not to feel a separate distance between the teacher and the student (Finch, 2010) and (Podrug, Pavičić, & Bratić, 2006).

The speciality of Hofstede's academic cultural habituation above is that learning is not teacher-centred and the main role of the students is to be actively involved in classroom learning activities. This is because there is no gap in status in terms of science between the teacher and students. The student is considered as someone who is able to have the courage to argue or present in front of the class without coercion. Likewise between one student to another, there are no gender differences between male and female students who will play a role in learning activities in the aspects of individual and group assignments because the students have a great sense of responsibility for not being selfish and individualist but being more concerned with social interaction and togetherness among them.

Hofstede adalah seorang sosiolog yang pada tahun 1967 sampai 1973 telah berhasil melakukan penelitian dengan mengumpulkan data dari 50 negara yang berbeda dalam perusahaan swasta International Bussiness Machine (IBM). Penelitian ini mendapatkan jawaban kurang lebih dari 100.000 kuesioner. Mendefinisikan budaya sebagai berikut: “The collective programming of the mind that distinguishes the members of one group or category of people from another.” (G. Hofstede, Hofstede, & Minkov, 2010; Geert Hofstede, 2011). More clearly Hofstede gives an argument about academic culture in the classroom including:

3.1 Power Distance

Hofstede defines Power Distance as follows: “The power distance between a boss B and a subordinate S in a hierarchy is the difference between the extent to which B can determine the behavior of S and the extent to which S can determine the behavior”. The concept of Power Distance or distance of power is the extent to which members of an organization or institution that are in a position that is not strong enough to accept and expect power to be distributed unevenly. The cultural dimension that supports low power distance (Small Power Distance) expects and accepts power relations more consultatively or democratically. People relate to each other regardless of the position of their formalities. Subordinates feel more comfortable and demand the right to contribute to decision making. If it is associated with academic culture in the classroom, there is no distance between the teacher and the student / student or the student and the teacher.

3.2 Uncertainty Avoidance

The dimension of uncertainty avoidance is explained by Hofstede follows: “Uncertainty about the future is a basic fact of human life with which we try to cope through the domains of technology, law, and religion. In organizationas these take the form of technology, rules, and
rituals. Uncertainty avoidance should not be confused with risk avoidance”. The meaning of uncertainty avoidance is a form of public tolerance for uncertainty and ambiguity. This illustrates the extent to which members of organizations or institutions try to overcome feelings of anxiety and reduce the uncertainty they face. This understanding explains that uncertainty avoidance does not mean risk aversion. People who have a high uncertainty avoidance culture tend to be more emotional. They try to minimize the occurrence of unknown or unusual circumstances. When there is a change they live it carefully, step by step by planning and implementing applicable laws and regulations. In contrast, the low uncertainty avoidance cultural dimension accepts and feels comfortable in unstructured or environmental situations that often change. They try to have some rules in their activities. People in this cultural dimension tend to be more pragmatic, they are far more tolerant of change.

3.3 Individualism Vs Collectivism

Hofstede describes the dimension of individualism as the opposite side of collectivism as follows: “It describes the relationship between the individual and the collectivity that prevails in a given society. It is reflected in the way people live together-for example, in nuclear families, or tribes – and it has many implications for values and behavior”. It means that an individualistic society will come under pressure or stress put on personal problems, and demand individual rights. People are expected to defend themselves and their families. In addition, they are also expected to choose their own affiliation. In contrast, in collectivist communities, individuals act as group members for life. High cohesiveness is created within their groups (groups here do not refer to politics or the state). People have large families, which are used as protection for themselves so that their loyalty is not in doubt.

3.4 Masculinity Vs Femininity

Hofstede explains masculinity and femininity as follows: The dominant gender role patterns in the vast majority of both traditional and modern societies. I will use 'sex' when referring to biological functions and 'gender' when referring to social functions”. Masculinity is related to the value of gender differences in society, or the distribution of emotional roles between different genders. The values of the masculine dimension consist of the value of competitiveness, firmness, materialism, ambition and power. The feminine dimension (femininity) places more value on relationships and quality of life. In the masculine dimension, the differences between gender roles appear more dramatic and less flexible than the feminine dimensions that see men and women of equal value, emphasizing simplicity and caring.

Therefore, the learning process built by Academic-Based Problem Based Learning (PBLBA) is learning with the assessment of problems in students who habituate academic values in the academic culture. It is guided by Hofstede's academic culture in the learning process, namely: (1) Power Distance, there is no distance between the teacher and the students or the students and the teacher in the classroom learning process. (2) Uncertainty Avoidance, the students do not feel reluctant to think and dare to present in front of the class without coercion. The students will choose low risks to create a comfortable learning atmosphere in the class. (3) Individualism versus Collectivism, related to the integration of individuals into the main groups. If it is associated with the academic culture in the classroom, the students who have a low dependence on the teacher (individualist nature) have the good responsibility that arises in them. (4) Masculinity versus Femininity, related to the division of emotional roles between women and men, similar to recognize the equality in the classroom learning process without looking at the male or female gender point of view.
4. CONCLUSIONS

The conclusion in this study about Problem Based Learning model Based on Academic Culture (PBLBA) is that learning by referring to real problems around the students is by habituating academic cultural values. The habituation of the academic culture is through four things, namely Power Distance, Uncertainty Avoidance and Individualism versus Collectivism and Masculinity versus Femininity. This means that problem-based learning is more student-centred. The student is considered as someone who is able to have courage in arguing without coercion. In the class, there is no difference in the sex of male or female students, where both have the same role and responsibility both individually and in groups.

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Generic Skills: Expectation and Reality

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Abstract. The objective of this study is to determine the level of generic skills owned by the students of Accounting Education Program. Its subjects were 73 students of Accounting Education Program, the Faculty of Teacher Training and Education, Sebelas Maret University. Questionnaire was used to its data, and the data were analyzed qualitatively. The result of the research shows that the students still have a low level of generic skills (≤ 5.5). This is demonstrated by communication and presentation skills, technology and information utilization, numerical skills, working with others, as well as analytical skills and problem-solving skills that the students still have to improve (within the minimum or threshold category) when viewed from the criteria determined by the Quality Assurance Association (QAA) for Higher Education.

Keywords: generic skill, accounting education

1. INTRODUCTION

The technological change framework, labor demand development, and, sustainable institutional transformation, employment providers, one of which is company, take strenuous efforts to get or hire competent and skillful employees. As users of university graduates, the government, business people, and other employers link their demand standards to the level of skills and competences obtained by the graduates of Higher Education (HE) and with the overall State welfare [1]. Therefore, the Bachelor’s Degree Program in Accounting Education as a part of the higher education is responsible for supplying skillful employees who are able to compete not only in technical skills, but also in generic skills. It is believed so since the students having adequate generic skills will have more opportunities in entering the workforce, making them more flexible in facing challenges of globalization and the future, and also enabling them to work together with the present technological advances. [2],[3],[4]. On the contrary, prospective employees who do not have sufficient skills needed by the employers, will experience difficulties in engaging in workforce competition. This, in turn, will cause a serious problem to a country [5],[6].

Considering the importance of generic skills, one thing which should be understood by all educators in an effort to improve generic skills of university students is by growing the generic skills through learning [7],[8]. To put it into learning, teachers should consider the characteristics of generic skills themselves, in which they can be taught in various disciplines and are inherent on all subject matters. This means that the generic skills can be taught in all courses, in accordance with their respective nature and features [4]

The difference in nature of generic skills corresponding to each field of work causes the generic skills needed by each student to be different [2],[9]. Users of Accounting Education graduate in various countries need skillful employees suited to their field of work.
Table 1. Generic Skills Needed of Accounting Education Graduate in Various Countries

<table>
<thead>
<tr>
<th>No.</th>
<th>Countries</th>
<th>Generic Skills Needed</th>
<th>Researchers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sri Lanka</td>
<td>Intellectual skills and personal qualities, analytical skills, communication skills, and accounting and technical skills</td>
<td>Abayadeera and Watty (2014)</td>
</tr>
<tr>
<td>3</td>
<td>Malaysia</td>
<td>Information analyzing, working in team skills, problem-solving skills, long-life learning skills, skills in using technology, entrepreneurial skills, creative and critical thinking skills, and leadership and personal qualities.</td>
<td>Rahman, Mokhtar, Yasin &amp; Hamzah, (2011) Singh, Thambusamy, &amp;Ramly, 2014</td>
</tr>
<tr>
<td>4</td>
<td>New Zealand</td>
<td>Communication, information management skills, personal management, physical and numerical skills, problem solving skills, working in teams skills.</td>
<td>Bowman (2012)</td>
</tr>
<tr>
<td>5</td>
<td>Nigeria</td>
<td>Critical thinking skills, communication skills, information technology skills, analytical skills, decision making skills, problem-solving skills, interpersonal skills, independent learning skills, technical, entrepreneurship, and numerical skills</td>
<td>Pitan (2015)</td>
</tr>
</tbody>
</table>

There are many experts in Indonesia who interpret it as transferable skills. In this research, several transferable skills which should be developed through learning, namely: (1) the ability to communicate effectively in work team; (2) the ability to negotiate to produce win-win solutions; (3) the ability to assess IT use correctly; (4) the ability to work in a team by obeying job division and responsibilities; (5) the ability to respect others based on his/her competencies; (6) the ability to lead a team in a just and democratic manner [10]. Based on the information above, the objective of this study is to investigate the image of generic skills of the students of Accounting Education program, the Faculty of Teacher Training and Education, Sebelas Maret University, so that it can be made a foundation for lecturers and decision makers related to quality human resources, especially on Accounting Education graduates.

2. RESEARCH METHOD

This research used survey and explorative research methods to obtain various kinds of information regarding the students’ generic skills, which may be developed through the improvements in learning quality of accounting so that they will be directed to the improvement of students’ generic skills as a component of prospective employees in the era of globalization. Its subjects were 72 students of Bachelor’s Degree Program in Accounting Education of 1st semester.

The procedures taken to achieve the purpose were identifying through declaring the levels of the students’ generic skills, by comparing them to the internationally-applied standards (benchmark statements stated by QAA for HE),[11], so that it can be identified, whether the subjects’ generic skills were classified into minimum stage (threshold), good stage (modal), or best stage.
3. RESULTS AND DISCUSSION

The result of the analysis shows that in general, the generic skills of the students still need to be improved as indicated by the data obtained and presented in Table 2.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Analytical skills :</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Analysis</td>
<td>5.36</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td>- Synthesis</td>
<td>5.3</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>High (≥ 8.6)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Medium (5.6–8.5)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Low (≤ 5.5)</td>
</tr>
<tr>
<td>2</td>
<td>Communication skills :</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Writing communication</td>
<td>5.15</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td>- Oral communication</td>
<td>5.2</td>
<td>Low</td>
</tr>
<tr>
<td>3</td>
<td>Numerical skills</td>
<td>5.21</td>
<td>Low</td>
</tr>
<tr>
<td>4</td>
<td>IT skills</td>
<td>5.87</td>
<td>Medium</td>
</tr>
<tr>
<td>5</td>
<td>Teamwork skills</td>
<td>5.2</td>
<td>Low</td>
</tr>
</tbody>
</table>

Based on Table 2, the students’ analytical and problem-solving abilities still need to be improved as indicated by the low level of analytical skills of the students in using and synthesizing empirical and theoretical data in order to be useful information to others to solve the problems that they encounter. Even though if compared to the Quality Assurance Association for Higher Education the students’ analytical abilities were still included in the low category, but their abilities to make new synthesis from the theoretical studies collected were included in the low category.

This should concern the educators, since there are many researchers stressing the analytical abilities in modern accounting world, so that the graduates are able to compete and survive in the midst of changes occurring in a high speed [12],[13],[14],[15],[16]. If viewed from the employers’ point of view, the employers expect graduates in Accounting to have the analytical abilities, since such abilities are required for obtaining information, filtering, selecting, and presenting information in a correct manner, as well as evaluating the truthfulness of the information itself [14],[15]. Thus, an individual should be able to select sources and methods used correctly, so that s/he may be able to investigate types of information required, and to access information needed in an effective and efficient manner. Besides that, the students will be able to evaluate information and its sources critically, to combine selected information to be the base of someone’s knowledge, to use information effectively to achieve certain purposes, to understand economic, legal, and social issues related to information usage, and to access and use information in an ethical and legal manner.

Based on the data obtained, the communication abilities of the students should be improved more. On average, the oral communication abilities of students were included in the low category, meaning that the students were not yet able to argue in team and to present their opinion in public, and therefore the abilities of students to teach knowledge or skills to others should be improved. In line with oral communication, the average level of the students’ written communication abilities was included in the low category. The students did not have acquired the abilities to produce free-writing in mass media and the abilities to write scientific publications.

Similarly, the students’ communication ability need to be improved since it is one of the important components of generic skills. There are some considerations in this argument. The
Communication skills are important because, by possessing the skills, one can identify the function of communication itself, and determine the ways, styles, and techniques of communication correctly so that s/he can get feedback from his/her audience [17]. Siriwardane, Low, & Blietz explained that “the three most important communication skills include listening responsiveness, listening attentiveness, and reading comprehension. The three least important skills include conducting an interview (interviewer), negotiating, and facing an interview (interviewee)” [18].

In addition to some skills discussed before, the technological utilization skills are also needed by an individual, since technological ability is useful to obtain information needed in achieving the intended purposes. Bawdeen defined technological utilization skills in a number of terms such as information literacy, computer literacy, digital literacy, network literacy, and media literacy [19]. Based on the data obtained, the students’ ability in using computer to process words, to edit scientific publication manuscript, and to operate internet in general was included in the medium category, although on average, the level of the students’ ability in the utilization of computer and internet facilities such as searching, troubleshooting, choosing software which will be used, and the ability to develop database had a low score and was included in low category. The ability of using technology has to be possessed by students, along with the development in science and technology. One who possess this skill will be able to operate computer, to use computer programs, to read and understand digital texts, and to use operating system and software which support his/her work such as Microsoft Word, Spreadsheet, Presentation software, Internet, and various research and picture-related software [19],[20].

Based on table 2, it is known that the students’ numeric skills were included in minimum category (threshold). This indicates that on average, students were not able to interpret graphs as the result of data analysis. Students, averagely, also had a low level of ability in testing statistical hypothesis for research and in interpreting data analysis result by using some software such as SPSS, MYOB Accounting or the similar. Even so, the students generally had medium ability in doing works of accounting such as financial bookkeeping, financial analysis, making business planning, and making rational budget to initiate certain projects or activities.

Other skills which are not less important are teamwork skills. Teamwork skills are exceptionally needed by an individual working in a team. This happens since in teamwork, one should be able to provide and receive inputs from others in achieving the stated goals, to motivate others, to solve conflicts in the team, to delegate tasks to others, and to lead the team [21]. It was known that the students’ teamworks skills were still in the category of minimum (threshold). This shows that the students still need some guidance. Some experts believe that the teamwork skills not only are needed by an individual, but also are the responsibility of the team. This is what the employers need from higher education graduates; not only having technical skills, but also showing generic skills such as team skills and leadership [22],[23].

Overall, based on Table 2, the condition of generic skills owned by the students of Bachelor’s Degree Program in Accounting Education, the Faculty of Teacher Training and Education, Sebelas Maret University, was still considered as low. By looking at the condition, it is a matter of fact that educators should begin to think of a learning process which can accommodate the improvements of students’ generic skills so that the graduates can become employees who have a high competitive advantage. The efforts to improve generic skills can be conducted through learning. Some researchers recommended to integrate generic skills into each learning, to use portfolios of each student, to apply blended learning method [4],[24] and also to conduct learning by using Peer-Assisted Learning strategy [25],[26],[27].
4. CONCLUSIONS

It is agreed by the users of Higher Education graduates that the optimization of generic skills is a non-negotiable matter. It is known from the research that the level of generic skills of the students of Accounting Education Program still needs to be improved. The analytical skills, problem-solving skills, communication skills, teamwork skills, IT skills, and numerical skills are the skills that require development in Higher Education, so that its graduates will be more able to compete in global markets through intra-curricular and extra-curricular activities, among others. This becomes the responsibility of lecturers to design learning which will improve the students’ generic skills.

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What do Indonesian Novelists Think About?

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Abstract. Literary work is defined as a representation of human life that is processed through the imaginative path of a writer. Novels as literary works that have a high level of complexity have the potential to have conflict complexity that is displayed implicitly or explicitly. This study aimed to identify the author's style of showing conflict in his/her novel. In addition, the conflicts that arise in the novel were compared to show the interest used to lead readers' opinions. The results showed that psychologically, most writers using the ego approach worked using a secondary process. The ego shown in the novels is dominated by the ideal ego which shows that personality of superego in the context of human behavior becomes a system that forms moral and ethical values used to shape the perfect human personality. Superego tends to oppose both id and most novelists in Indonesia describe the differences of the main figure and the gradual supporting figure. The degree of superiority of the figures is stratified.

Keywords: Novelist, Id, Ego, Superego

1. INTRODUCTION

Literary works are a form of expression of ideas to be conveyed and felt by the author about everything around him/her. Literary works are manifested from the ideas to be conveyed by a writer using the arts of language in such a way. Implicitly, they contain elements of meaning and moral messages. The moral message includes educational values that can be used as an experience for the reader. Literary works are also created to be enjoyed, understood, and used by the society. In literary works, there are forms of expressions of thoughts, attitudes, feelings, responses of the author about the life experienced and faced. Most of the author's personal experience documenting tools are novels [1].

The novel reveals deep aspects of humanity and are presented in different styles because the events in the novel are created from a conflict or dispute that exists in both human real and imaginative lives. Conflict or figure disputes in the novel are supported by the author's style of telling the problems experienced by the main figure. The main figure becomes the center of attention when reading a novel. The conflict experienced by the main figure will make the story in the novel more alive [2]. Conflicts can occur between one figure and another and with the figure him/herself. A figure's conflict with oneself is known as an inner conflict.

As a work of imagination, the novel has a different scope, in which there are various kinds of figures to whom the author has given different characters. The author will display the character through a problem or conflict in the story. Psychology as one branch of science has a theory to study the figure's character in literary works, in conjunction with psychology literature that has a special room to observe the behavior of the figures in the story. From the opinion above, it can be concluded that literary works are the author's way of expressing the perspective
of life in form of language in the story. Meanwhile, the literary psychology emphasizes the psychological aspects to understand the figure’s personality and traits in the literary work [3].

The author usually describes the figure in terms of physical characterization while describing the figure’s character with characterization. Personality includes the way the figure dresses and his/her daily appearance while characterization includes the traits and characters of each figure. Generally, readers of novels whose imagination has been led by a novel will create their own conflicts. This is due to psychiatric problems in literary works, especially the characterization that emphasizes the psychological aspects so that the reader can imagine the main figure as him/herself. In general, conflicts can be observed due to several characteristics, which occur in every person with different reactions to the same stimulus. This depends on personal factors [4]. Conflicts occur when motives have a balanced value or approximately the same, causing vacillation and tensions. Conflicts can last for a short time, maybe a few seconds, but can also last long, for days, months, even years. Then, it can be concluded that the conflict is an event which is motivated by something (hope, purpose, willingness) that conflicts with each other and causes uncomfortable feelings. Conflicts can be caused by several factors that can affect the main figure both physically and psychologically.

Based on the writing style of the novel used by the author, it shows that psychoanalyst is a school of thought assuming that humans are a form of collaboration between instincts and personality structure conflicts [5]. The contradictions within the personality structure are the result of the imbalance of the id, ego, and superego structures in humans. Behaviorism is a school of thought that considers humans to be the victim who is susceptible to environmental stimuli. Humanistic psychology shows human behavior from the different perspectives from psychoanalysis and behaviorism.[6]

Sigmund Freud’s theory of literary psychology is also called the theory of psychoanalysis. Sigmund Freud's psychoanalytic theory says that human life is dominated by his/her unconscious nature [2]. Not long after that, Freud revised his opinion, especially about the consciousness and unconsciousness, and then introduced the theory of personality. He then divided the personality into three types, namely id, ego, and superego.

2. RESEARCH METHOD

This study used a qualitative approach with content analysis methods. The findings were compared to find similarities and differences in style revealing conflicts in the novel with a psychology of literature approach. The data in this study were documents, i.e. best-selling novels, including the novels by Tere Liye, Dee, Andrea Hirata, and Anwar Fuady. The data were then analyzed using Miles and Huberman’s theory [7], namely interactive analysis techniques consisting of data collection, data reduction, data display, and conclusion drawing. The data in this study were the novel analysis results. The personality attached to the main figure, the inner conflict inherent in the figure, and the resolution of the conflict experienced by the figure were described by the researcher in words and sentences. The data were validated using the triangulation technique, namely the triangulation of theories, methods, and researchers.

3. RESULT AND DISCUSSION

Most of the portrayals of the figure’s characters in fiction are depicted in three dimensions, namely the psychological dimension (psychiatric), physical dimension (jamaniah), and the sociological dimension (background, rank and position). Physical dimension is the physical
Characterization is the way an author describes the characters and traits of each figure in a story. Physical dimension is the physical state of a figure related to age, physical characteristics, illness, self-condition, and so on. The physical dimension is related to the physical characteristics seen by the five senses, can be directly identified, and is the most visible in real terms. The sociological dimension describes ethnicity, occupation, social class, wealth background, rank and position. The sociological dimension is related to something that is abstract and relates to the relationships made by individuals to others. Then, the psychological dimension is the most important main factor in describing the figure’s character or temperament, whether he/she is kind, gentle, arrogant, evil, and so on [8]. Psychological dimension is closely related to the traits and characters that distinguish one figure from another.

Personality and characterization are very closely related. Personality is the author's way of describing the figure clearly including physical appearance, dressing method, and habits. Characterization is the way an author describes the characters and traits of each figure in a story. Character refers to the character that exists in everyone who has traits, attitudes, interests, desires, the way of thinking and perspective of the figures. The behavior displayed in a story will give a certain impression to the reader as if they are drowned in the story. That behavior is positive, has a positive will, and is morally positive or even vice versa. The similarity of other studies is that this study has the same style as other authors do in describing the character.

Nyoman Kutha Ratna [10] explains that the personality theory, according to Sigmund Freud, is generally divided into three, namely: (a) Idea or Es, (b) Ego or Ich, and (3) Superego or Uber Ich. The literary psychology approach is used to study the inner conflicts of the main figures in a story. The study of intrinsic elements such as themes, figures or characterizations, plot, point of view, and background is not analyzed in more detail given that the focus of this study is using a literary psychological approach.

The inner conflict is viewed from the Personality Structure of Id System (Das Es). The id aspect is an aspect that is carried from birth, so it is called the original aspect. The id aspect works based on the subconscious principle and is controlled by human instincts and libido to be fulfilled immediately. Instincts that must be fulfilled can be biological or psychological aspects, such as eating and drinking, picnics, and so on. Id works based on the principle of pleasure and tension avoidance. Id is the only component of personality that is present from birth or the basic system of personality. The personality aspect is fully conscious and is included in instinctive and primitive behaviors. Some novelists use Id in the main figure to manage pleasures, namely the principles that generally prioritize comfort conditions and avoid conditions that tend to be dangerous or uncomfortable [11].

The analysis of the main figure’s inner conflict in terms of his/her personality structure of the ego system (das ich). Ego is the part of the mind that represents the subconsciousness. Ego works using a secondary process, which is full of consideration, common sense, and strength to delay spontaneous responses to external stimuli or to instinctive urges from within. It serves to produce change that is quite useful in the external world for its own sake (through activities) [12]. In looking at internal activities, regarding ideas, ego does its task by controlling instinctive demands by deciding whether those demands are worthy of satisfaction, delaying satisfaction in accordance with the time and situation that allows for the external world, or suppressing the tension of feelings completely.
Ego shown in the novels is dominated by the ideal ego which shows that the main figure's personality is of good value. He/she can recognize good or bad values (conscience) so that his/her personality acts in accordance with the morals of society. The similarity is that both study the ego of the main figure in depth.

Superego in the context of human behavior becomes a system that forms moral and ethical values used to shape the perfect human personality. Superego tends to oppose both id and ego and make the world in its own image. Superego actions lead to perfection rather than pleasure. Superego is the moral and ethical power of personality, which operates using the idealistic principle as opposed to the id satisfaction principle and the realistic ego principle. Superego is essentially an element that represents good and bad values so that humans understand based on their experience in life. Superego is a moral institution, the result of experience, tradition and culture. As a sociological aspect, it connects individuals with tradition and culture as a whole. Another superego that is seen from the main figure is a superego who opposes the ego.

Many novelists in Indonesia illustrate the difference between the main figure and the gradual supporting figure, the degree of superiority of the main figure, the primary main figure, the supporting main figure, the main supporting figure, the additional (winning) supporting figure. Thus, this method can be used as one simple analysis to determine which figures will survive to the end [13]. What people do in the form of actions and behaviors in many literary works is a way to show reactions, responses, traits, and attitudes that reflect the nature of their selfishness. The figure’s behavior in novels that is easy to control situations is usually used as a means of influencing the reader. Some authors place circumstances that make the main figure must make hard decisions. The main figure can choose which to do first [14].

Conversations conducted by the figures are usually also intended to describe the characteristics of the figures concerned. A good conversation reflects the figure's selfishness. The discussion of verbal actions of the main figure’s characteristics can also be extended to the way the author shows the main figure's nonverbal actions. Many events in the past of the main figure that shape his/her character of the present.

4. CONCLUSIONS

The novel reveals deep aspects of humanity and are presented in different styles because the events in the novel are created from a conflict or dispute that exists in both human real and imaginative lives. Some authors describe the figures from a physical point of view through characterizations mostly shown through the style of dress, way of speaking, and personal character. Meanwhile, the figure’s characters are described by characterization. The characterization used in most novels is the trait and character of each figure. The inner conflict is viewed from the Personality Structure of Id System (Das Es). The id aspect is an aspect that is carried from birth, so it is called the original aspect. The id aspect works based on the subconscious principle and is controlled by human instincts and libido to be fulfilled immediately. Instincts that must be fulfilled can be biological or psychological aspects, such as eating and drinking, picnics, and so on. Id works based on the principle of pleasure and tension avoidance. Id is the only component of personality that is present from birth or the basic system of personality. The personality aspect is fully conscious and is included in instinctive and primitive behaviors.
REFERENCES

The Infringement of Maxim and the Perspective of School Teachers toward the News in Mass Media

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Abstract. This research aimed to describe and explain the results of socio-pragmatic study in the phenomenon of news headline regarding the regional election in some print media in Indonesia. Socio-pragmatic combined the basic concept of language in the field of the society and the meaning contained in the discourse. The object of this research was the use of the title of discourse on political news. The functioning of titles in political news requires an understanding of the text and context in the field of comprehension of the discourse as a whole. Discourse in print media is a productive communication tool between the communicator and the communicant. The nature of news headlines is expected to reflect the entire contents of critical discourse delivered in an expository way. This study used a qualitative approach with the method of analyzing critical discourse on political news headlines in print media in Indonesia in a socio-pragmatic perspective. The identification was done by snowball sampling of all political news headlines to find the saturation point. After reaching the saturation point, the triangulation of data was performed to test the validity. The validity was used by method triangulation, source triangulation, and researcher triangulation. The data analysis technique with interactive technique in this research consisting of four stages of data processing, namely data collection, data reduction, conclusion drawing, and data display.

Keywords: Headline, Socio-Pragmatic, Mass Media

1. INTRODUCTION

Every communication can be understood based on the context involved, so that no communication or social interaction that uses language can be analyzed without considering the context in which the communication or social interaction takes place. The mass media has a role as a means in delivering information which emphasizes the objectivity and accurate information that makes the reader as an important discourse [1]. Likewise, as a learning material in schools that demands a broad and structured understanding of discourse, the reading and the discourse of mass media also plays an important role for the reader. Headline contains important words that convey the subject of the news and also describes the contents of the news[2].

The mass media is a means in delivering information from speakers to interlocutors that is formally packaged. Yet, it has a straightforward and unbiased character [3]. The discourse in mass media means that the content of communication or speech is delivered as a subjective message. On
the other hand, the subjectivity of society is one of the aspects that is used as a persuasive tool so that messages in the mass media containing the infringement of the principles of politeness in the language [4]. The creation of good two-way communication between the communicator (as a speaker) and the communicant (as a speech partner) has the same view of the information content of messages conveyed through the communication media. In order to make the communication to work well [5], there are many principles of communication that need to be obeyed by speakers and interlocutors. In this era of global communication, people are required to understand the contexts which are deliberately created by speakers, so that some of the goals of communication lead to erroneous transactions [6].

Title Journalistic is increasingly developed with the advance of social media. The bombastic, inaccurate, or trapping headlines are increasingly found in digital area. The content on social media that is short and concise is commonly consumed with the small display of mobile devices which forms a reader with short reading ability. Generally, readers really concern with the title because they assume that the title is totally represented the whole contents of the news. But this assumption is not in line with the quality of journalists in the mass media, because not all journalists have the ability to write titles and news in a concise way. On the other hand, inter-media competition leads them to create titles that attract attention, but mislead readers. After the reading is complete, the contents of the news do not suit the title. These types of news often pass through the timeline and dominate the media.

The principle of politeness according to Leech [7] concerns the relationship between communication participants, namely speakers and listeners. That is why they use strategies in teaching a speech with the aim that the sentences spoken politely without offending the listener. The principle of politeness is the rule in conversation that involves the speaker and interlocutor to pay attention to a courtesy in the conversation. The principles of politeness regarding the rules in the communication are social, aesthetic, and moral in behaving [8].

The definition of discourse is always developed and it is in accordance with the perspective taken. The discourse is the highest and most comprehensive language unit. This will be the next language study of the linguists to further explore the field of discourse, especially those related to the analysis [9]. Various discourse materials can be studied from various point of views, including one of the discourse of persecution as a verbal linguistic phenomenon that will be analyzed both in textual and contextual ways.

A dilemmatic paradox that has harmed the life of a democratic society where everyone has the right to obtain the objective public information. Meanwhile, the mass media as the most mainstream means in fulfilling information has begun to be ridden by certain political elites who have an interest in directing people's political choices as appropriate with their goals.

2. RESEARCH METHOD

The basis of this research used the study of sociolinguistics, pragmatics, and discourse analysis as a part of interdisciplinary studies in linguistics having a very broad domain with different objects. This research implemented the interactive analysis by Miles and Huberman [10] and deductive and inductive conclusion technique. The data collection method used was the content analysis method, with the content being analyzed was the headline. News titles are categorized into two criteria namely the standard and non-standard category, which then the second stage was conducted. The
second stage using the case study method was frequently used to obtain information on a condition with an intrinsic case study providing a deeper understanding about something; and the collective case study in several cases to provide a picture of a phenomenon [11].

3. RESULT AND DISCUSSION

3.1 The Infringement of Maxim

The obeying and the infringement of politeness principles can occur in the national and local print media related to political news titles. The maxim of wisdom is the main maxim in the principle of language politeness. Basically, these maxims include other politeness maxims. The wisdom maxim has the basic idea that participants in the speech should hold the principles which maximize the benefits of others and minimize their own. A speech can form the behavior becomes more meaningful. So that, the main theme in the discussion of this paper is the relationship between social or cultural conditions in a society with speech acts used by the figures in the headlines of the published local election political news. Rohmadi [12] states that in linguistics, the use of language is integrated with grammar consisting of phonology, morphology, syntax, pragmatics, and semantics.

The maxim of appreciation explains that someone will be considered as a polite speaker if he always tries to give appreciation to other speakers. With this maxim, it is expected that the participants of the speech will not mock one another, berate each other, or demean each other. Speech participants who often mock other speech participants while speaking will be said to be rude. It is said so because mocking is a disrespect action for others.

The maxim of sympathy requires the speech participant to be able to maximize the sympathy attitude towards the interlocutor and minimize the feeling of antipathy to the other speakers. The speakers who are cynically antipathy towards the interlocutor will be considered as rude people in the society. The Infringement of the politeness in language is marked by the existence of speech forms that minimize self-criticism. In this case, the speaker feels better than the interlocutor. The infringement of the politeness of the maxim can occur when the speakers feel that they are familiar with the topic being discussed.

The infringement of the maxim of praise is marked by the infringement of indicators which show that there are displeasures from the speaker to the interlocutor. Data found in the form of infringements reduce the praise of others and increase criticism. The maxim of praise can be expressed with an expressive and assertive speech.

3.2 Perspective of Teacher

The teacher's speech in the learning process has some functions such as to declare, to interrogate, and to command (imperative). Students as opposed to speech have different responses to what is said by the teacher. For example, a student is asked to write his answers on the board. There are students who directly conduct teacher's order meanwhile some of them are not willing. The rejection of students in an unfavorable way is considered as an impoliteness by the teacher.

Teacher's speech acts during the learning process have an important role. Teachers are required to have good communication skills so that what they convey can be understood by students. Teachers’ communication skills are needed to establish personal closeness with students. Besides,
with regard to learning, the message which is conveyed by teachers about the learning materials must be well received by students. This important role is what makes the teacher's speech during the learning process should not be careless [13].

Pragmatically, there are at least three types of actions that can be realized by a speaker, namely locution, illocution, perlocution. Most of the use of illocutionary speech acts used by teachers in the classroom are classified into five forms of speech, each of which has a communicative function. The five forms of speech that show this function can be summarized as follows: (1) Assertive, it is the form of speech that binds the speaker to the truth of the proposition expressed, indicated by stating, suggesting, boasting, complaining, and claim, (2) Directive, which is the form of speech that is intended to make an influence so that the speech partner acts, for examples: ordering, commanding, requesting, advising, and recommending. (3) Expressive, it is a form of speech that serves to express or show the psychological attitude of the speaker to a situation, for example: thanking, congratulating, pardoning, blaming, praising, and condoling, (4) Commissive, it is a form of speech that serves to declare promises or offers, for example: promising, vowing, and offering. (5) Declaration, it is the form of speech that connects the contents of the speech with reality, for examples: resigning, dismissing, chistening, naming, appointing, excommicating, and sentencing.

The assertive function of stating a fact, affirmation, conclusion, and description was found in the three classes, the three teachers stated information about the learning material. For example, in data three in class XI RPL when the teacher concludes the results of student discussions and in data four when the teacher discusses the types of discourse. Yule [14] states that assertiveness is a type of speech act that states what is believed by the speaker of the case or not, including the statement of fact, affirmation, conclusion, and description.

Second, the directive type of speech act is mostly done by the speaker to the interlocutor. Based on the data analysis, there were 134 directive utterances from 207 forms of speech. The form of directive utterances has several functions, such as: asking, inviting, suggesting, instructing / commanding, suggesting, challenging, and giving the signal. This form of speech is the most widely used because basically the interlocutor who rarely makes his own initiative to do something before given the order. The interlocutors tend to be silent or have no awareness of themselves considering the speaker's identity is a male.

The form of directive speech type is not only done with imperative sentence mode, but also uses another sentence mode. For example, the using of the question sentence mode. The question sentence mode can also indirectly mean commands to do something. This is in line with the opinion of Norrick [15] which states that in reality the function of governing is not always conducted in the sentence with an imperative mode, but also in other forms.

4 CONCLUSIONS

The use of interrogative and affirmative sentences makes criticism sound more subtle. From the study of research data, speakers do not directly blame the interlocutor but rather remind the thing that should be done. In this study, it is concluded that declarative speech acts prohibit the most use of speakers compared to declarative speech acts with other functions. The form of speech act that is most widely used in the learning process is the directive speech act so that the interlocutor acts according to what is stated in the speech. The finding shows that students tend to be told to what they should do, so that the directive speech is found more than other types of speech. The most
intensive misunderstanding occurs because both the speaker and the listener have different interpretations of a speech. Attamimi also mentioned that there were directive sentences which were interpreted as interrogative. This misunderstanding was also found when learning Indonesian. This misinterpretation occurs because students are less sensitive to non-literal speech.

REFERENCES

Semiotics on The Drama Script of “Mak, Ana Asu Mlebu Ngomah!” by Andy Sri Wahyudi

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Abstract. The research problems in this research are (1) How is the index in the drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi and its meaning? (2) How is the symbol in the drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi and its meaning? (3) How does the drama script Mak Ana Asu Mlebu nGomah mean by Andy SW as a whole? The approach used in this research was an objective approach. This study contained descriptive data obtained by using heuristic and hermeneutic reading techniques to obtain the indexes and symbols contained in this drama script. Based on the results of the research, it can be concluded that indices and symbols were found in this drama script. The number of symbols found were 12, while the index was 5. These findings prove that this drama script is one of the prismatic literature. These signs indicated that there was an eviction of houses in a village. If it is examined more deeply in the meaning of the drama script, it shows the defense of the villager’s identity from depraved things.

Keywords: Semiotics, Drama Script of Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi

1. INTRODUCTION

Literature are widely used by actors of arts and culture. A literature is used to express one's opinion and vision or his desired and believed life. A literature work does not only reveal an objective reality but also the views, interpretations, attitudes, and values of life based on creativity which its rightness can be accountable [1]–[3].

Drama is one type of literature. Nevertheless, drama is often only reviewed from the dimensions of the show. Even though the drama has two dimensions, namely the literary dimension, that is when the drama is still in the form of drama scripts, and the dimensions of the show, that is when the drama has been displayed. This research will examine drama from the literary dimension in the form of drama script [4].

At present, drama scripts, particularly Javanese drama scripts, are scarce. This scarcity is caused by the lack of interest from the reader to study or even read the play. Fuadhiyah [5] stated that the young generation has been hegemony by the development of various modern arts which were so repeatedly born and developed along with the development of technology and knowledge. The existence of films, soap operas, and various streams of modern music can provide distance between the younger generation with Javanese art. This phenomenon has become one of the factors causing young people to be less interested in Javanese drama. Besides, the lack of understanding the contents and elements of the drama is also a factor why the drama is less in demand. Therefore, to solve this problem the thing that can be done is by analyzing and knowing the meaning of what will be conveyed from Javanese drama scripts, namely by semiotic analysis.

The researcher chose the object of a drama with the title Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi [6] in Mak, Ana Asu Mlebu nGomah! 3 Javanese language play scripts published by Garudha Waca. This book was awarded as the best literary work from Balai Bahasa Yogyakarta (Yogyakarta Home of Language) in 2017. This script has just been staged on the Salatiga Theater stage. It is also the most widely played script in the Javanese Language Drama Festival in 2018 conducted by the Javanese Language and Literature Department, Universitas
Negeri Semarang. As it is frequently played, it shows that this manuscript has more appeal than other Javanese drama scripts.

This script raises a few characters and highlights the character Asu in it. Asu is the spotlight and key points in the story. If you pay attention to Asu's character here, you don't do things as naturally as Asu in real life. Asu's characters in this text can speak like a human being.

The drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi is a literature that is not easily understood or known by prismatic literature. The relationship between signified and signifier or objects and representamen is not immediately understood to have to go through a process of understanding or interpretation. In addition, there has never been any research on the drama script Mak, Ana Asu Mlebu nGomah! by Andy SW both about the building elements and their signs and meanings. This research will focus more on the signs and meaning of signs from the elements of literary works, namely characters, settings, and plot contained in the Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi. As stated by Aston & Savona [7] that the drama semiotic text bases its analysis on three elements, namely plot, character, and dialogue.

Hence, the purpose of this research is to be able to describe the index contained in the drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi and its meaning, then it also describe the symbol found in the drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi and its meaning, so that the latter can describe the overall meaning of the drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi.

The theory used in this study is the theory presented by Charles Sanders Pierce. Pierce's theory says that a sign is something that refers to something else. Referring here means 'representing' or replacing instead of reminding. A sign is called a representamen while something else here is an experience, thoughts, feelings, ideas, etc. then this something is called an object [7]. Seeing that which can be a sign is actually not just language, but various things in life. In Pierce's theory there is a triadic triangle i.e., object, representamen, and interpretants. The three triadic relationships are then compiled into three trichotomies, namely trichotomy I, trichotomy II, and trichotomy III. In this study, the trichotomy II, the relationship between the sign and its reference consisting of icons, index, and symbols [8]–[12].

An icon is the relationship between the sign and its reference which has a similarity. It is classified into three more types, namely (1) Topological icons, the icon which the sign and its reference has spatial similarities. Therefore, this topological icon is often referred to as a spatial icon. For instance, maps, images, sketches, and others. (2) Diagramatic icon, the icon which the sign and its reference has relational or social resemblance. Fish signals someone's degree or it shows someone's caste. For example, the way someone sits when he meets with his king and other examples. (3) Metamorphosis icon or metaphor icon, this icon does not show the similarity between the sign and its reference, but the similarities between the two references to the referenced. For example, Diyah are like a rose. This sentence means that Diyah is a beautiful girl. Roses indicates a beautiful flower. Diyah and roses share similar characteristic, i.e. beautiful.

Index is a sign which has existential relationship. and has a cause and effect relationship with its reference. In addition, the reference is a proof of the sign so that the meaning of the sign can be interpreted as predicted. For example, overcast is a sign that it will rain, sunrise is a sign of morning, etc. [13].

A symbol is a sign which has already had a relationship with its reference conventionally. It means that there is an existing agreement between the use of the sign related to sign and its reference. The symbol is also arbitrary and should be explained to show a clear link between the sign and its reference. For instance, the green light on traffic signs. Drivers have already understood the convention that has been applied in the community that the green light means go. Thus, when there is a traffic light and it is green, they go. If it is red, they have to stop, and etc.

2. RESEARCH METHOD

The approach used in this research was an objective approach. This approach is more effectively used to analyze a literary text since Semi [14], argues that the objective approach focuses on the text itself and apart from other things that are outside it (extrinsic element). In this case, an objective approach is used to analyze the appearance of signs in the Mak, Ana Asu Mlebu nGomah! drama script by Andy Sri Wahyudi so that the objective approach in this study is
combined with Pierce's semiotic theory. This approach was used to obtain data in the form of signs (indices and symbols). The data source selected in this study, was the drama script *Mak, Ana Asu Mlebu nGomah!* by Andy Sri Wahyudi.

The data were obtained by heuristic and hermeneutic readings. Heuristic technique is the reading technique of first level literary works by reading as a whole while the hermeneutic technique is reading literary works in depth [15]. After reading the heuristics and hermeneutics, the data obtained was recorded into a data card. The data can be found by looking for signs that cannot be interpreted directly. It can be done by looking for signs which are the evidence of the object (index) or by looking for signs that arbitrarily or conventionally refer to the reference (symbols).

The data was collected and analyzed by the theory presented Charles Sanders Pierce about trichotomy of signs based on the relationship between the sign and its reference. Actually, the trichotomy is divided into three, namely icons, index, and symbols. Since the icon is a sign that has similarities to its reference, then the icon is a sign that has similarities to its reference. Thus, this research focuses more on indexes and symbols. After the data were grouped then they were interpreted using interpretation techniques. Ricoeur [16] says that interpretation is understanding the intent of a particular event. This technique was used to analyze the meaning contained in the data that have been collected.

3. RESULTS AND DISCUSSION

This chapter covers the signs (indices and symbols) contained in the drama script *Mak, Ana Asu Mlebu nGomah!* by Andy Sri Wahyudi and the meaning of these signs. The analysis was done by classifying the signs based on the relationship of the signs with their references, namely the index, the symbols contained in the characters, setting, and plot. After being interpreted one by one, the overall meaning starting from the beginning to the end of the story were interpreted afterward.

3.1 Indices and meanings in the drama script *Mak, Ana Asu Mlebu nGomah!* by Andy Sri Wahyudi

The drama script *Mak, Ana Asu Mlebu nGomah!* had some indices, namely flashlights, kreweng, the condition of Surip's house that was in disarray, the occurrence of *Asu* females appeared in their wings, and *Asu* brought home residents.

These signs have a causal relationship with their meaning or with the object. A flashlight indicates that it was night in the scene. Then, the next index that appears is kreweng. Kreweng is a sign that in the area where the incident occurred, there were many houses that were damaged.

The sign included in the next index is the messy condition of Surip's house. This sign indicates that *Asu* tried to enter or damage the residents' houses starting from the Surip house. The next index is the occurrence of *Asu* female wings appear. This index is a sign that Surip must forget his ex-lover who has become *Asu*. The last index that appears is the *Asu* index to go home. This index is a sign that *Asu* damage or displace home residents.

3.2 Symbols and meanings in the drama script *Mak, Ana Asu Mlebu nGomah!* by Andy Sri Wahyudi

The drama script *Mak, Ana Asu Mlebu nGomah!* by Andy Sri Wahyudi is one of the prismatic literature as the meaning of the literature is indirectly known. Therefore, there are many symbols in this play. The symbols include Sumi, Surip, Mak Jiuk, Bakir, Cothot, *Asu*, gravestone, cakruk, quiet situation, sunrise, kissing, and *gendera lan glogor*.

The first symbol that appears is the Sumi figure. The Sumi character signifies children who lost their childhood happiness due to the arrival of *Asu*. The next symbol is the Surip character. Surip figure indicates that people who are not *Asu* are people who have a high spirit of struggle.

The next symbol is Mak Jiuk. Mak Jiuk shows that people who do not become *Asu* are people who like to work hard. The next symbol is Bakir. Bakir figure suggests that people who are
Asu are people who have concern for others. The next symbol is the Cothot figure. The Cothot figure indicates that people who are not Asu are persistent people who don't feel smart.

The next symbol is Asu. In general, Asu in this drama script indicates people who displaced people's homes. Still, if it is understood again, Asu is also a sign of things that are not good that try to enter into someone. In this drama script it refers to citizens. The next symbol that appears is grave stone. Kijing is the tomb of Mbah Karta which is an ancestor and the first person to live in the village. Kijing signifies the values of life that are held firmly by citizens or can be called identity.

The next symbol is cakruk. Cakruk indicates that the location of the event is on the edge of the city. The next symbol that appears is the quiet situation. This quiet atmosphere occurs at night. This symbol indicates that it will be someone who died. The following symbol in the drama script is sunrise. The sunrise signaling the event occurred in the morning.

The next symbol is kiss. Kissing signifies affection for someone who is kissed. In this text, the praises of love that have become Asu to Surip. The last symbol is gendera lan glogor. The gendera lan glogor is crossed by Bakir. This symbol indicates that someone died.

3.3 The overall meaning of the drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi

Based on the semiotic analysis involving all three form relationships and the reference, that are an icon, an index, and a symbol, it is known that the meaning of drama Mak Ana Asu Mlebu nGomah! is about maintaining your identity. Asu as a dominant figure is a sign of things that are not good that try to influence citizens to come to be like him. Hence, the people's struggle to expel him symbolically is an effort to maintain their identity.

The analysis involving the icons, indexes, and symbols above makes the researcher considered that this drama script did not only tell about the eviction of a resident's house for the benefit of a particular person or group but was also a sign of efforts to maintain identity from the influence of things that were not good. Therefore, the title and contents indicate compatibility. Exclamation mark at the end of the title of Mak, Ana Asu Mlebu nGomah! shows rejection of the arrival of Asu which indicates bad things into the house that signifies their souls.

Based on this research, we can find out the true meaning of the Mak drama script, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi. As stated by (Zaimar, 2014: 3) that the study of semiotics is a study that examines signs. (Kartika, 2014: 79) in his article also says that the study of semiotics is carried out to find out the true meaning in a literary work. Thus, this research is appropriate as it used semiotic analysis to find out the meaning in the drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi.

4. CONCLUSION

Based on this research, 5 indexes and 12 symbols were found in this drama script. The more findings of the symbols over the index in this script proves that this drama script is one of the prismatic literature. The indices and symbols are found from characterizations, settings, properties used by the characters, and dialogue and behavior instructions. Aston & Savona (in Sahid 2016:30) stated that semiotics in drama script bases its analysis on three elements, namely plot, character, and dialogue.

After being interpreted one by one, the indices and symbols show that the drama script Mak, Ana Asu Mlebu nGomah! by Andy Sri Wahyudi tells the story of residents who are trying to defend their homes that will be evicted, and maintain identity from bad influences.

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The Cultural Negotiation of the Minangkabau Elite in Post-New Orders Indonesia: Indonesian and Minangkabaunesse

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Abstract. Years after the collapse of New Order regime in West Sumatera were important periods for amongst Minangkabau elites build their “cultural projects”. This paper elaborates the process of cultural invention among Minangkabau elites during the intensive socio-cultural development. During the Reform Era, the Minangkabau cultural elites managed to organize many effort to place Minangkabau adat (tradition) as the main cultural identity of West Sumatera population, although other ethnic groups such as Java, Sunda, Batak, Nias, Tionghoa and Mentawai stay living peacefully in the province. These elites of Minangkabau tradition set negotiation with the local government to release various local policies concerning the rebuilding the Nagari as the centre for Minangkabau ethnic group and conducting various Minangkabau cultural event. The cultural negotiation received supports from the local government at the level of province, regency and cities of West Sumatera.

Keywords: collapse, cultural, invention, negotiation, conflicts

1. INTRODUCTION

The fallen down of New Order became the gate of great changes within Indonesian society[1]–[3]. The changes were like a long hold flood, it flows in and destroys all obstacles, structurally and culturally. In particular, the collapsed of Suharto regime, the 1999 Presidential & Parliamentary election, and the rose of new national leaders, created a process of democratization which brought in significant changes at the grass root[4], including in the West Sumatera. This turning point triggered, as if, the anti-climax in this region which after the PRRI (Minangkabau rebel movement against the central government of Indonesian Republic) in 1958 had been considered as the “children of New Order”.

The structural transformation was coined in the UU No. 22 tahun 1999 tentang Pemerintahan Daerah (the law on decentralization of power) which was later implemented in the Local Government law Peraturan Daerah (Perda) No. 9 tahun 2000. This Perda changed the smallest unit of government from Desa (county) which was officially coined to UU No. 5 Tahun 1979 into the Nagari government system. Although the Nagari government system is admitted and considered similar to Desa, yet it is culturally different and problematic. In the last 20 years (1999-2019), Pemda including the governor, city major and regent was given strategic position in the West Sumatera society, particularly the Minangkabau. The cultural shift was called “Kembali ke Nagari” which reform the government system under the cultural leaders and “Kembali ke Surau” which gave back the education to the Ulama’s (figures in...
Islamic authority), while the Kaum Adat (figures of tradition) demanded a position in between these two strategic institution, Pemda and Ulama.

The main issue addressed by this paper is the inconsistencies in the role and movement of Kaum Adat (Figures of Tradition) in the socio-cultural shift in West Sumatera within the last two decades. This paper explores the various efforts or activities of Kaum Adat in taking parts at the revitalization of Minangkabau adat (traditions) values and positions during the periods. Thus, the paper can elaborate the process of cultural inventions, a theory about the origins and evolution of culture[5], led by the elites of Minangkabau traditions in the period of socio-cultural changes.

2. RESEARCH METHOD

This research uses the critical historical writing method. The research step starts with collecting data from various libraries in West Sumatra. The library had provided a variety of primary and secondary sources in the form of newspaper articles, books, research reports, and local government policies. The third step of the research method is clarification, validation, and classification of datas which lead to the facts of topic. The facts are understood to make a picture of reality that then is written in the form of historiography.

3. RESULT AND DISCUSSION

The unsettled conflict between the tradition and religion have became the result of history construction [6] which in the contemporary period involve more players such as the central and local government. The process of history construction had given born to socio-religious a movement which was started by the Wahabi Movement. This movement was a radical effort to annihilate the gap between religions demands and reality of social life and interactions [7]. However, the Wahabi Movement was essentially failed to change the structure of social, cultural and political structure in Minangkabau community[8] [9]. This movement was then known as Paderi Movement, particularly through the movement of Kaum Muda (Youth Representative) in the 1920s. Although, the contestation initially involved Kaum Adat (tradition) and Kaum Agama (religion), it formed new conflicts within Minangkabau society throughout the Dutch Colonial, Indonesian Revolution and New Order periods which particularly address the issue of identities [10].

In the Dutch colonial period, Minangkabau identity was one that separates them from Islam as other identities[11]. The separation of identities was made to ease the colonial government to control and order (rust en order) the Minangkabau as the local. This developed into national identity when the Minangkabau becoming the part of Indonesia. During the period of New Order, the Minangkabau identity was melted down as one of national cultures. The Minangkabau identity was manifested from the values of Indonesia as a nation. This identity was then corrected during the Reform movement in 1998 and created a contrast gap between the kaum adat, kaum Islam and pemda (local government) in the UU Nomor 22 tahun 1999 (law) which produced a applicable discourse of Adat Basandi Syarak, Syarak Basandi Kitabullah or ABSSBK (Tradition should stand on religion, religion is stand on Islam).

The identity of ABSSBK which is now became a pull-back between Kaum Adat, Kaum Agama and the Government was not the product of contemporary culture of Minangkabau society. Along with the empowerment of civil society as a new power at the post New Order period, ABSSBK which started as symbol of harmonic relation between the tradition and Islam evolved into a standard and direction of West Sumatera policy making. Moreover, the Kaum
Agama made it as the purpose in their dakwah (teaching), while Kaum Adat used it as the entry point in revitalizing the Minangkabau tradition.

The Pemda (local governments) in West Sumatera, as the representation of the Indonesian government, the ABSSBK is not only a cultural construction, but also political. They made that the cultural jargon as the main orientation of their policies which are embeded in the new local laws and regulations. Thus, the ABSSBK becomes legally formal aspect of life. The moral concerns, religious values, and the discourse of improving the faith and piety to Allah SWT (God) have become the basic considerations for the government in setting up this political “project” since 2000.

In general, the ABSSBK socio-political project was started by an agitation against the growing occurrences of infidelity within the society such as gambling, drugs, and others as included in the introduction to the Padang City Major policy known as Instruksi Walikota Padang Nomor 451.465/Binsos-III/2005.[12] This condition is considered as paradox in a society which highly bond them self with the philosophy of ABSSBK. It was emphasized by the quote of Qur’anic verses in the major’s circular letter known as Surat Edaran Walikota Padang Nomor 451.1397/ Binsos-VIII/2005 [13] which explain that every those who have faith on Allah SWT and the after life will consistently do shalat (pray), pay their zakat (alms), and fear not others but Allah SWT will be granted by His guidance (QS. At Taubah: 18). And, one which explains that shalat prevents one from doing vicious acts (QS. Al Ankabut: 45).


Those Perdas and instructions or letters of the head local government bond obligated the students from elementary to senior high schools including University students, government employees, TNI (Indonesian ARMY), POLRI (Indonesian Police) to wear muslim dress and able to read and write the Qur’anic letters. The letter of Padangpanjang City Major No. 800/244/BKD-PP/2003 provide even detail regulation on the dress.

The “religious revolution” was inspired by the increasing concerns of common moral degradation, therefore the government would be ignorant if it took role and action on implementing the philosophy of ABSSBK such as covering your aurat (genitals) and others which represent the Islamic way of life in order to achieve a prosper society. The government with the Perda, by this, put aside the West Sumatera citizen of other religions. It is undeniable facts that the governments in the West Sumatera between 2000 and 2007 were trying to construct an image of “green area” for Muslims, although they were aware that people of other religions live as the citizen of West Sumatera. One of the most enthusiast local governments was the Padang city major, Fauzi Bahar.
Padang is not only the capital of West Sumatera Province, but it is also the gate for others to know about the society of West Sumatera. The dynamics in Padang is a portrayal of the reality of Minangkabau society as a whole. Besides, Padang was also considered as example for other local regencies and cities in implementing ABSSBK’s inspired Perdas and policies.

The rapid change of Padang into “kota santri” (muslim friendly city) started to be seen after the inauguration of Fauzi Bahar as the city major in 2003. The early year of Fauzi Bahar’s leadership was prioritized on annihilating the togel (gambling) and alcoholic issues. The success in overcoming the issues created a momentum at the elites to raise the issues on Muslims’ dress, Qur’an literacy and the Islamic teaching[14]. The making of Ranperda (local regulation plan) initiated by DPRD Sumbar (House of Representative in West Sumatera) in 1999-2004 was based on the Minangkabau philosophy known as ABSSBK [15]. The ABSSBK was claimed to have degraded within the practices everyday life, particularly in the fashion style which no longer represent the philosophy of ABSSBK. One of the case was the vulgar stage dress of Dangdut singer named Inul Daratista. Thus, Padang published a Perda No. 6 tahun 2003 which obligates the public and Islamic elementary school (SD & MI) to be able to read the Qur’an [16].

The government “religious revolution”, although seemed to run smoothly, earned criticisms [27]. However, the criticisms did not affect the role and function of ulama within the government. Those contras addressed more at the inaccuracy of its implementations. The case can be seen in the asmaulhusna (99 names of God) memorizing competition, and implementation of hijab (women to cover their hair) as mandatory school dress for female students which promoted by DPRD [17]-[19], ulama, and Kaum Adat [20]. The other social exponents such as universities, media and scholars who pose the ability to contest this government religious trend seemed to accept this “religious revolution” ala the government of West Sumatera.

Kaum Adat seemed to see these Islamic interventions within the government of West Sumatera would be a kind of contestation with the ulama under the discourse of ABSSBK. They, however, also realized that ulama carried the interest of Islamization in the ABSSBK discourse which can be seen through radicalist movements against the issue on Ahmadiyah, al Qiyadah, and restaurant sweepings during Ramadhan month. There were also boycotts against the events which were accused to be anti-ABSSBK [21]-[24].

Kaum Adat, after considering those factors, made more strategic efforts by promoting the ideas of revitalizing the Minangkabau traditions through culture and education. Avoiding the pros-and-cons against the implementation of perdas which implied the initiation of Syari’i Country and religious radicalism, they strategically infiltrated the ideas of revitalization of tradition into the text books used in Elementary Schools, Junior and Senior High Schools which directly yet silently put those ideas in the school curriculums. The books were published by in the context of BAM (Minangkabau Culture) which taught only the Minangkabau traditions, and excluding the Islamic issues. Besides, the elites of Kaum Adat, managed to convince the Government to implement the concept of “Kembali ke Nagari” (return to the Nagari system) by establishing Nagari Adat (Traditional / Cultural Villages).

The establishments of Nagari Adat by Kaum Adat, for example, was done at Nagari Situjuah Batua in 50 Kota Regency. Although they name it as Nagari Adat, they used the Islamic values as promoted by ABSSBK. The opening ceremony of the Nagari Adat was attended by Vice Regent of 50 Kota Regency, Irfendi Arbi.

Nagari Adat implement the Perna (Nagari regulation) which consist of old tradition, which claimed to have adopted the Islamic life style. Every children of Situjuah Batua, for example, are obligated to cover their aurat in public places, practice shalat regularly and read Qur’an
every night. A Dubalang was assigned to watch over the conducts of this Perna. Those who violate the Perna will be fined or excluded from the society. Besides, the societies were also prohibited to play koa, remi (card games), domino and were obligated to attend the wirid (religious course) in the mosque from Thursday to Friday evening. All warung (local shops) should all be closed during the wirid. Out of those regulations, the society are allowed to conduct their life as usual [25].

The establishment of Nagari Adat by Kaum Adat started to spread such as at Taram, Andaleh, Sungai Beringin, and VII Koto Talago, in 50 Kota Regency[26]. Moreover, Kaum Adat also agreed to make a Holly Day called Absyar (Adat Basandi Syarak, Syarak Basandi Kitabullah/ABSSBK) Day every Thursday 18:00 to Friday 18:00 wib. One of the activities in Absyar Day is to stop playing domino, koa, remi and other games which resemble gambling.

4. CONCLUSIONS

In 1999 was the turning point for the West Sumatera society, culturally and structurally, which is marked by the implementation of “Kembali ke Nagari” (Return to Traditional Village System) and“Kembali ke Surau” (Return to Islamic Life Style) discourse. There were three important exponents which acted as the initiator; KaumAdat, Kaum Agama, and Government which is represented by Pemda (Local Government). These three components made substantial contributions in redefining Minangkabau identity. The question of whom and what is called as the Minangkabau was constructed differently and negotiated among the three. The three seemed to agree that identity construction was placed within the project of ABSSBK.

In the early stage of the “project”, those three were very enthusiastic with the concept of “Kembali ke Nagari” and “Kembali ke Surau” under the ABSSBK project. However, those three took a stand on their own ground if not taking over each other’s role and function in the socio-political structure. It can be seen that Kaum Agama tends to cover the issues of heresy, and those which disturbed the stability of socio-political situation of the muslim citizen. Meanwhile, the government took care of religious-mass ceremonial events. Only Kaum Adat that took strategically role by imposing the necessity of Minangkabau culture revitalization, in which they made propaganda to set “conflict” between the discourse of original identity and western culture identity among the young generation of the Minangkabau.

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The Practice of Reading Approaches in Developing Students’ Reading Competency on Javanese Language among Primary School Teachers

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Abstract. Reading is important to students’ academic achievement and contains a problematical process. One important aspect of teaching reading has been ignored, that is the need to teach students the suitable reading approaches. In this study we investigated the use of reading approaches in developing students’ reading competency on Javanese language among primary school teachers. For the purpose of the study, twenty school teachers from Jepara central Java have been randomly selected as the research subjects. A questionnaire survey was administered to define whether the teachers have knowledge of reading approaches and to demonstrate their students. The findings of the study indicated that while teachers were responsive of the use of reading strategies in developing reading capabilities on Javanese language, they did not completely utilize them in teaching reading to primary school students. Effective reading approaches such as setting context, recitation the text to students and predicting or interpreting transcript were less frequently used. Other than, teachers also unsuccesssful to encourage students’ interaction with the script.

Keywords: Reading Approach., Reading Competency, Javanese language.

1. INTRODUCTION

Reading is important to students’ theoretical accomplishment and comprises a complex progression [1]. State that disappointment to acquire reading through principal level possibly will origin a learner to be missing in the capacity to read properly. Additionally, learners with imperfect literateness abilities could advance deprived self-respect, deficiency enthusiasm, presentation interactive and imaginary complications; consequently primary them to be separate commencing systematic national curriculum[2].

In traditional Javaness Language classroom, reading is the most emphasized skill. This emphasis is necessary considering that reading is not a skill that can be automatically learned.
Rather it involves a complex process of making meaning from a text for variety of purposes and in a wide range of contexts [3][4]. In Indonesia, emphasis is given by the Ministry of Education in trying to develop reading skills in Javaness Language especially among the primary students. This can be seen through the introduction of reading programmes such as ‘The Structured Early Reading Programme’ which aims to inculcate a love for reading at a young age. Schools are given ‘big books’ to be used with students through an extensive induction programme[5]. Presently, there is also a move to include the literature component in Javaness, Primary School Javaness Syllabus as a further effort to instil positive reading habits among the young school-children [6].

Conversely, one significant characteristic of teaching reading has been disregarded, that is the want to explain learners the suitable reading schemes [7]. Faster examination of the Primary School Syllabus Description exposes that the reading abilities toward be skilled such as conversation occurrence skills and reading for key concepts were identified. Not at all discussion was completed of the reading approaches that learners should be through awake of in increasing their reading capability. The prerequisite to teach reading approaches clearly is not specified as one of the chosen consequence of the national curriculum [8].

In such a situation, the concern reductions on the take on of the teachers to teach learners roughly reading approaches and by what method to develop them [9]. To afford knowledge, teachers had better encouragement learners in considerate and exhausting reading approaches[10]. It is the teacher who requisite announce and deliver implementation in with reading approaches for managing with writings in an unaccustomed language. The request is ensure the primary school teachers in the nation explain reading approaches to their learners? Most essentially, are they attentive of the requirement to prepare so?

2. RESEARCH METHOD

The perseverance of this education was to examine if educators are by means of reading approaches in the teaching space. A quantitative study was showed applying a feedback form survey method. The questionnaire is distributed interested in three measures. The main part apprehensions with material about the teacher’s background. The second part of the survey is created with the determination of considering whether the educators are responsive of reading approaches and details why they feel teaching reading strategies is necessary. The next part purposes to consider whether they show reading approaches to the learners and to categorize their chosen reading approaches. For the examination determinations, sixty primary school Javanese teachers from Jepara Indonesia were accidentally a miscellany of as the examination subjects.

3. RESULT AND DISCUSSION

The first measure of the survey was considered for the persistence of prompting statistics on the accused experience. The board further down exemplified the analysis of defendants in period of gender. As can be assumed, the widely held of the accused (68.3%) are female although only 31.7% of the defendants are male. This replicates the male: female teacher’s percentage in schools in the nation.
Table 1. Respondents by Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>23</td>
<td>31.7%</td>
</tr>
<tr>
<td>female</td>
<td>27</td>
<td>68.3%</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>100%</td>
</tr>
</tbody>
</table>

The Chi-square test marks for the requests were all establish to be important at the equal of \(p<.01\). Permitting to these consequences, it be capable to be supposed that teaching in pre-reading strategies is used by the teacher but the used varies in term of frequency. The common of the teachers (75%) frequently enquire the learners to read the script previously liability any argument. Further prevalent pre-reading approach charity is background commitments beforehand reading. 62% of the defendants indicate each ‘always’ or ‘usually’ as pointer for the usage of the approach. Most teachers warming up up questions (this is showed by 65.7% of the defendants who elected whichever ‘always’ or ‘usually’ designed for this possibility).

Instruction expressions, enquiring learners to deliver the designations and to expression at design are commonly developed by individual quasi- of the teachers measured (at 50%, 55% and 75% separately). Pre-understanding assistances such as involving matter to practice, observing above the text hurriedly and scenery perspective are a lesser amount of widespread (normally employed by individual 40% of the accused for the main approach and by 55% of the defendants for the latter two approaches). The slightest widespread pre-understanding approach is by means of encouragements or symbols of office to set situation as specified by the trifling amount (30%) of accused who marked ‘usually’ and ‘always’ for the decision. In assumption it be able to be supposed that, teachers prepare variety procedure of pre-reading approaches but the procedure of these pre-reading approaches are not common and the teachers ensure not effusively operates these pre-reading abilities in teaching [11].

The succeeding is a gradient of interrogations specified at what time directing study on Javanese literacy.

F1. I usual a persistence for reading and understanding.
F2. I question learners to delivered the designations and expect anything the transcript is roughly.
F3. I question learners to appearance at depictions and effort to speculation by what means they communicate to the transcript.
F4. I established a background previously learners activate reading.
F5. I procedure instructional assistances to customary a background.
F6. I consume the learners hurriedly appearance completed the transcript previously reading.
F7. I ask learners preparation requests allied to the transcript previously reading.
F8. I communicate words previously learners read the edition.
F9. Previously performance thoughts or several additional commotion, I take learners read the transcript.
F10. I inquire learners to communicate the edition/matter to their understanding.
F11. I question learners to transmit what they carried to what they straight now distinguish.
F12. I predictable a elasticity border for reading in dated.
F13. I communicate finally the innovative language in the handwriting.
F15. I tolerate learners to practice a fluent thesaurus.
F16. I communicate learners by what method to predict the denotation of unidentified arguments.
Allowing for these results, we can accomplish that though reading approaches are useful in the understanding commands with some approaches existence further widespread than others. The consequences demonstration that the most common reading approaches are learning the new words (laboring frequently or continually by 70% of defendants), inquiring learners to emphasize unidentified words (regularly or constantly castoff by 68% of defendants) and interrogative the learners to distributed the lettering gradually (72% of accused runs this attitude). It terminologies that the teachers inhabitance distinction on caring philological intelligence afterwards they interconnect reading to their novices. Specific of the impress methods which are generally hired by merely curved 56% of respondents are background period boundary, enquiring learners to categorize keyword, inquiring learners to deliver the typescript supplementary than as presently as and to envisage of any kind they transported[12]. This is dispiriting temporarily certain of these approaches have been found to be effective and educators should apply communicate the students to practice them in their understanding directions. Fewer general approaches are phrasebook usage, predicting sense of words, expecting, note captivating and by means of contextual information. Skipping unidentified arguments are the smallest general approach, actuality regularly cast-off by single 25% of the inhabitants. Henceforth, it be able to suppose that teachers’ desertion teaching selected of the significant whereas reading approaches that can essentially benefit the learners developed improved learners or readers[13].

Starting the consequence it be able to be realized that the greatest prevalent post-reading approach is asking learners to response conception questions[14], undoubtedly subsequently most writing paperwork deliver conception enquiries for learners to exertion on. 80% of defendants selected this decision surveyed by conferring the writing and follow-up happenings (by 70% and 74% of the defendants correspondingly). Another time active post-reading strategies such as asking the students to comment and the text and summarizing the text are derelict by teachers. Slightest general approach is questioning the learners and questioning them to deduce the transcript. (Regularly charity by single 38% and 35% of the defendants correspondingly) This confirmations that most instructors do not income the exertion to variety the learners attentive of supplementary reading approaches that can be applied to assistance the learners develop their reading abilities[15].

4. CONCLUSIONS

In assumption it know how to be believed that teachers in primary school ensure partake the information of reading approaches. They organize clarify reading approaches to the learner
to selected range but the grade of occurrence of usage is fairly inadequate. The teachers be likely to emphasis on the similar reading approaches in lesson such as setting determination of reading, functioning on empathetic importance of words and responsibility understanding implementation. Further actual reading approaches such as background situation, connecting the script to learners’ schemes and calculating or construing text are less regularly used. Importance is assumed on considering the verbal importance of scripts but not so considerable on thoughtful related implication of the typescripts. Teachers correspondingly nose dive to reassure students’ teamwork with the edition once they miscarry to utilize the directly above stated assistances. It is the educator tasks to sequence learners to define their particular objectives and approaches and in what way to practice all these approaches allowing to their intensities, comforts, and requests. Teachers consumed improved afford categorical lessons about mutually assistances and approaches. Training these categories of reading approaches obviously supports families to comprehend whatever they are responsibility and why it is imperative. Workspace and passages ought to be showed particularly for the educators who are not actual accustomed with the perception of reading approaches. Concluded works, teachers strength be learned about the perception of reading approaches, changed approaches and in what way to sequence learners on those approaches. Moreover, obvious directions, more clarifications or why to use convinced approaches have to be assumed to them. Teaching reading approaches ought to remain specified importance not individual by the instructors nevertheless similarly by programmed developers and writing book journalists since it is actual valuable in serving the learners converted self-regulating learners. It is imperative to provide them through needed approaches and assistances so that they container stay operative learners.

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Mantra: Between Habits and Belief of Minangkabau People

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Abstract. This article thoroughly reviews the phenomena of spells in the context of social, Minangkabau culture. The main problem with this mantra phenomenon is how spells can survive in the Minangkabau Muslim community and also how the Minangkabau social and cultural support forms to maintain a habit and belief that deviates from the teachings of their religion, Islam. The habits and needs and demands of Minangkabau customs are factors that have caused spells to survive and are still needed by the Minangkabau people. If it is associated with the process of inheritance, then these factors can indirectly be one model of inheritance of Minangkabau oral traditions to the supporting community.

Keywords: Mantra, Minangkabau, Merantau, Islam

1. INTRODUCTION

The Minangkabau region is located in the mountainous region of western Central Sumatra. It covers an area of 18,000 square miles which extends from north to south. Navis[1] and Murad[2] mention the Minangkabau cultural area covering the area of luhak and rantau. Luhak is a country of origin consisting of three regions, namely Luhak Tanah Datar, Luhak Agam, and Luhak Limo Puluah Koto, these three regions are known as luhak nan tigo. Whereas the rantau area is luhak nan tigo expansion areas, such as rantau downstream (the area around the Malacca Strait), coastal rantau (areas in the west coast of Sumatra), and land rantau (Solok area, Pasaman, and others). Most of the Minangkabau region is currently found in West Sumatra Province. However, the Mentawai island is not included, because Mentawai is not culturally part of the Minangkabau cultural region. That is why the native inhabitants of West Sumatra (excluding the Mentawai islands) are identical to the Minangkabau people.

The Minangkabau community is well-known as a society that used to live in a heterogeneous environment. This habit makes the Minangkabau people not feel disturbed by the differences and diversity that exists in their environment. Diversity for Minangkabau people is considered as a natural dynamic in human life. This kind of character can be formed because of the mindset of Alam Takambang Jadi Guru, namely a character who highly values social dynamics and change. However, it is this character that makes cultural filtering not work well. The external culture that entered Minangkabau ultimately influenced the system and order of Minangkabau culture. One example of the external influences affecting the Minangkabau culture is Islam.
In general, Islam entering Minangkabau not only developed religious teachings but also introduced a complete set of rules and culture. Edi Setyawati (2006) in Putra[3] said that the true culture possessed by the Indonesian nation as a result of acculturation with local culture with Islamic culture. He said, that this phenomenon is one of the three great experiences of human civilization in Indonesia, including the Minangkabau.

The acculturation of Islam with the Minangkabau culture finally formed a compromising Minangkabau culture, namely culture that maintains the order of customs and traditions as always. However, it also implements Islamic teachings and functions as a means of legitimacy, both for the legitimacy of political, social and spiritual legitimacy. This consensus is reflected in the traditional philosophy of adat basandi syarak, syarak basandi Kitabullah.

The compromise between adat and religion is very evident in every social life and Minangkabau tradition, even in its literary products. This phenomenon, according to Fang, is inseparable from the effort to glorify Minangkabau culture, which is imaged as a culture that is related to Islamic culture[4]. Zainal Arifin explained that the alignment of the Minangkabau country with two countries (Ruhum / Roma and China) is to create a sense of pride in the Minangkabau generation towards the culture they have. Rome and China are countries with a high civilization[5].

It is possible, the compromising attitude of the unique Minangkabau community has made the Minangkabau tradition and tradition survive until now, as it was sounded in the phrase "no-fade deck, no lap deck" (not cracked/broken/broken due to heat, not weathered because of rain) Minangkabau.

This phenomenon of the Minangkabau compromise with Islam can be found also in the mantra. For this part, the mantra is not only a literary product, but also a cultural product because the mantra was born because of social and cultural support that originated from the habits and beliefs of its people. Therefore, the mantra can be assumed as a social reflection of ancient habits that grow and develop in a society. This habit must ultimately be compromised on developments and social change, in this case, the teachings of Islam. Therefore, this article will cover the forms of social and cultural support for spells so that they can exist and survive in the social environment of the Minangkabau Muslim community.

2. RESEARCH METHOD

The method used to review this phenomenon is qualitative. Sugiyono[6] explains that the qualitative method is used to interpret object conditions naturally (as opposed to experiments) with purposive and snowball techniques, triangulation (combined), as well as inductive / quality. Meanwhile, qualitative results emphasize the general explanation of phenomena. In line with this thinking, Moleong[7] defines qualitative as a method that aims to understand a phenomenon in a social context naturally by prioritizing the process of deep communication interactions between researchers and the phenomenon under study. Qualitative uses an analytical system called in-depth analysis, which is a system that sees problems from cases. Qualitative methods are also commonly referred to as naturalistic inquiry because this method aims to understand the character, nature and social dynamics that develop at a time, see the world as it is, not the world it should be. This view was expressed by Creswell, in Herdiansyah[8] that "Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explores a social or human problem. The researcher builds a complex, a holistic picture, analyzes words, a detailed report on the views of information, and conduct of the study in a natural setting."
Based on the above understanding, qualitative methods are very appropriate to be used to explain the social phenomena that develop in the Minangkabau community related to the issues mentioned earlier in this paper. The steps taken in the application of qualitative are as follows: First, literature studies, namely collecting library materials, especially those related to spells and social phenomena of the Minangkabau community. Second, make repeated readings of mantra texts and social contexts which are factors for the emergence of social symptoms. Third, interpreting mantra texts and symptoms on a case-by-case basis.

The literature study was carried out on research on mantras reported by Muhadi. In the study, Muhadi collected 25 spells which were classified into the category of immortal spells. He collected the spells from areas such as West Pasaman, Sijunjung, and Pesisir Selatan. In the 25 forms of the immortal mantra, there are 3 types of spells, namely the mantra *paga diri*, mantra *pakasiah*, trade spell[9]. The four types of spells incorporated in the category of *baka bajalan* spells have their respective functions, namely the mantra *paga diri* serves to protect itself from acts of crime which endanger the physicality of the user of the mantra, the *pakasiah* spell serves to foster the affection of others to the spell user, Badagang spells serve to increase merchandise trading, and *pitunduak* spells serve to influence and subdue the other person in order to be willing to accept the spell user's opinions and sayings.

For the needs of this article, 3 of spells will be chosen randomly as a sample of 25 spells that have been collected by Muhadi. The 3 types of spells used as samples in this article are considered to be able to represent each type of mantra included in the category of immortal spells. Among others:

(1). Mantra Paga Diri;

1.1]. Bismillahirrahmannirrahim
1.2]. Tuhan manahan sangko manyangka
1.3]. Nan basi dalam basi
1.4]. Aku mendoakan dindiang pakaian aku di ateh dunia
1.5]. Antu, palasik, manusia, galang-galang
1.6]. Jikok engkau baniaek salah kapado aku
1.7]. Engkau kanai sumpah setia
1.8]. Kanai sumpah kuran 30 juz
1.9]. Kanai dek ayaik 15
1.10]. Ka ateh tak buliah bapucuak
1.11]. Ka bawah tak buliah baurek
1.12]. Di tangah digiriak kambang
1.13]. Ka ilia kanai katuaq sutan
1.14]. Ka mudiaq kanai katual rajo
1.15]. Sabanyak bari di ateh
1.16]. Sabanyak titiaq di bawah
1.17]. Aku duduak dalam kulimah lailahaillallah[9]

(2). Mantra Pakasiah;

2.1]. Bismillahirrahmannirrahim
2.2]. Aie arok aie kursi
2.3]. Nan katigo aie nan janiah tampek basuci
2.4]. Kariang minyak dalam diri batang tubuah si anu
2.5]. Mako kan kariang kasiah sayang si anu kepado aku
2.6]. Jikalau tidak kariang minyak dalam diri batang tubuah si anu
2.7]. Tidak kan kariang kasiah sayang si anu kepado aku
2.8]. Bacarai Allah jo Muhammad
2.9]. Mangko nan pupuih kasiah sayang si anu kapado aku
2.10]. Jikalau tidak bacarai Allah jo Muhammad
2.11]. Tidak kan kariang kasiah sayang si anu kepado aku
2.12]. Barakat laillahaillallah[9]

(3). Mantra Badagang;

3.1]. Bismillahirrahmannirrahim
3.2]. Aku mamakai doa palarih
3.3]. Doa ku cinto mani
3.4]. Bayan Allah hai bayan Allah
3.5]. Karano aku
3.6]. Anak si dang manusia bakasiah sayang kapado aku
3.7]. Aku buruak jadikan elok
3.8]. Aku tuo jadikan mudo
3.9]. Aku miskin jadikan kayo
3.10]. Barakat subhanalloh
3.11]. Hai Allah hai Muhammad
3.12]. Tabikkanlah cahayo
3.14]. Saparti cahayo mani-manikam
3.15]. Panuahkanlah cahayo ku
3.16]. Barangku cinto bagulia kapado Allah
3. RESULT AND DISCUSSION

Mantra is classified into old literature in the form of poetry with mystical content used for certain purposes. Humans believe that behind the life of reality in the world, there is a magical life that cannot be seen but can be felt by its existence. One way to be able to communicate and utilize the power of supernatural beings who live in the magical world is to recite a mantra. Mulyanto explained that the mantra is closely related to human religious attitudes as its users[10].

Mantra can also be said as a set of irregular words but has power for its users. The power of the mantra lies outside the limits of reason and human logic, therefore, it is necessary to have confidence in the wearer so that the spell can work according to the wishes of the reader. It is this belief factor that determines whether the spell will function or not.

Miracle and the efficacy of a mantra will determine how humans treat it. If magic, then not a few people will sacralize it, and treat it excessively. Most of them keep the spells from being exposed to the taboos that the dukun says. This is only to maintain the magic and efficacy of the mantra.

In treating spells, Mulyanto added that usually spells are often not allowed to be spoken by anyone, anytime and anywhere. The pronunciation of the mantra must also be accompanied by a ritual ceremony with an atmosphere that is made in such a way that it has a magical nuance. By treating it like this, many people believe the mantra will emit its magical powers[10].

Usually, spells are present in every oral tradition event, shamanic practices or also local traditional medicine, such as the batatah tradition in Nagari Lubuak Layang, Rao Selatan, Pasaman[11], practice of traditional chicken medicine, dental treatment practices[12], the practice of bakumpang[13] and so on. It can be said that the presence of the mantra in the adat practices indirectly raised the image of the mantra as an important part of an oral tradition. Thus, the community feels the sacredness and religiousness of the practices carried out.

In Minangkabau culture, the mantra has become a mandatory guide for every Minangkabau man who will go abroad. The mantras in the tradition of merantau do not require special rituals in their use, but enough with the capital of conviction and fluent in saying it, the mantra is believed to work according to the wishes of the spell user. This mantra in wanderers is categorized by the term mantra baka bajalan. The term baka bajalan means "provisions for traveling". In the context of sociolinguistics, the word provision refers to something mandatory or a must for someone who is going to travel, be it going to another country or going to the battlefield. Provisions can take the form of tangible objects, such as food, drinks, clothing, weapons, etc., and can also take the form of something intangible such as mentality, courage, knowledge, expertise, including spells.

Going around is a habit that has been carried out by Minangkabau people for a long time. De Jong[14] mentions this migratory habit had grown around the 16th or 17th century and perhaps also in the early 15th century. This habit grew because of the demands in the Minangkabau adat which were matriarchal. The matrilineal system is one system that can survive and work in harmony with the patriarchal Islamic legal framework. Kato[15], Azra[16], and Stark[17] explained that in the matrilineal system, the role and position of women are higher than that of men at every level of kinship, saparuik, sapayuang, and sasuku. At the saparuik family level, namely the level of biological kinship, women are permanent
residents of the rumah gadang, while men are considered only as immigrants, who do not have a fixed place there.

When married, a man does not have the rights to his children, his position as a husband is not considered to be stingy, as implied in the expression urang sumando bak langau di ikua kabau (urang sumando like a fly in a buffalo tail). This expression means that a husband only lives (lives) in the wife's house. If anything happens, for example, the husband is sent home by his wife's family to his mother's house to be cared for by his saparuik family. If he dies, the husband's body will be buried at his mother's pulmonary cemetery[18].

Surau[16] is a palace for Minangkabau men. Before Islam entered Minangkabau, surau had played its function as a learning media and home for Minangkabau men. In that place, men spend their days doing learning and playing activities. The martial arts of silat and randai are two forms of art that are often taught in surau. So, it is not strange if there are many Minangkabau men are clever and good at clever skills. At night, Minangkabau men settled and rested also at Surau. When Islam entered Minangkabau, the function of the surau did not change. However, religious learning materials are taught more than silat and randai. During the Islamic period, surau became a place of religious learning during the day, and in the evening Minangkabau men could learn randai and silat. Perhaps, because Surau is the center of the development of Islamic teachings and civilization, the religion of Islam can develop rapidly in Minangkabau. In other words, men are the main actors in the development of Islam in the Minangkabau.

A Minangkabau man will not always live in Surau, there is a time they have to leave that place. Due to demands in matrilineal customs, and problems of self-esteem, most Minangkabau men who have grown up will choose to go abroad to leave their homes and hometowns to try their luck in overseas countries. At this time, Minangkabau men will be given provisions by Mamak or Tuanku as a guide for him to go abroad. Muhadi[9] explained that there were 2 types of provisions commonly given to Minangkabau men, namely the provision of birth and provision of the mind. Provision of birth is the expertise they get in surau, namely the science of religion, silat and the arts, while the provision of the mind is a provision that is magical in nature, namely the manto or mantra. There are 3 types of spells given, namely mantra (1), (2), and (3).

This situation can be assumed as the times when Minangkabau people compromise with Islam. Why is that, it is nothing else because in the teachings of Islam the activities that lead to shirk behavior are strictly prohibited because shirk is included in major sin. But, even though they have studied and studied Islam in surau, they still agree that mental provisions must still be given. Lauik sati, rantau batuah, urang di dunie banyak kiramaik (meaning that in this world not everyone will behave well, there must be someone who will harm and make destruction) thus the Minangkabau people see the vast world.

In terms of the form of a spell, this compromise can be seen from the form of the spell given. Mak Ujang, one of the informants chosen by Muhadi in his research said that the manto or mantra in Minangkabau can be divided into 2 categories, the first category of old spells, namely mantra which is still mediated by animistic beliefs that are considered shirk, the second category is a new mantra, namely mantra who have adapted to Islam. This 2nd category of spells is given as a provision for Minangkabau men who will go abroad.

The characteristics of spells that have adapted to the Islamic religion, namely,

The first is the use of the word "bismillahirrahmanirrahim" as the opening word and closed by saying "Barakat laillahaillallah" (meaning the one blessing of Allah), This can be seen in each of the spells above, (1), (2), and (3). Zuhdi[19] explains that the word bismillahirrahmanirrahim is hope and prayer to a loving and most merciful God. If this word
is pronounced violently it will open the eyes of the heart and calmness for that person. This calm soul and broad heart indirectly add to the strength of the person who reads it. The word *bismillahirrahmannirrahim* also indicates that there is a request to Allah SWT, to give strength and ability to the person who speaks it. In other words, this is an attempt to avoid the treatment of shirk in the use of spells. Mantra is always closed by reciting the barakat *laillahaillallah*. The sentence barakat *laillahaillallah* means God's one blessing. This indicates that if the desired power is indeed given to the user of the mantra, then all of that is a gift from Allah SWT, not another subtle creature, as some people believe.

The second characteristic is the belief that disasters and calamities come from Allah SWT, such as those found in mantra (1) lines 1.8] and 1.9]:

1.8]. Kanai sumpah kuran 30 juz

Kuran means Al Quran, a representation of the language and instructions of Allah SWT. If the language and instructions of Allah are ignored, then Allah will give a worthy reply to those who ignore God's instructions.

1.9]. Kanai dek ayaik 15

*Ayai* 15, in the belief of Muslims, is a collection of verses that give kindness to people who are often read and obeyed. The benefits obtained from paragraph 15 include: Obtaining forgiveness of sins, being rushed to sustenance, being loved by everyone, being able to protect others, avoiding danger, being able to cripple those who will do evil, given a way out of all the difficulties that confront. Imagine the consequences if condemned by verse 15, then what is obtained is the opposite of the good in verse 15.

The third characteristic is that the desired love is like the love of Allah SWT to the Prophet Muhammad. Like the text in spells (2) lines:

2.8]. Bacarai Allah jo Muhammad
2.9]. Mangko nan pupuih kasiah sayang si anu kapado aku
2.10]. Jikalau tidak bacarai Allah jo Muhammad
2.11]. Tidak kan kariang kasiah sayang si anu kepado aku

Line 2.8]; 2.9]; 2.10]; and 2.11] in mantra (2) is a paradoxical situation. This is because that is the belief of Muslims, Allah SWT loved the Prophet, Muhammad. The love of Allah SWT to the Prophet Muhammad was shown when giving *salawat* and greetings to the Prophet Muhammad and ordering all angels to pray to the Prophet Muhammad (Surah Al Ahzab-56). In other words, line 2.8]; 2.9], and 2.11] in mantra (2) in essence is a form of a request that cannot be rejected if Allah SWT wants it.

The fourth characteristic is the loss of magical or supernatural or supernatural nuances in each line in mantra (1), (2), (3). Typically a mantra, diction derived from the names of astral beings such as *kuntilanak, nyai, inyiak* and others believed to be sources of strength have not been found in spells of mischief.
4. CONCLUSIONS

The Minangkabau compromise attitude towards Islam has transformed the unfaithful mantras into spells that are following the teachings of Islam and far from the elements of syirik. In other words, the oblique view of people who are against Minangkabau people who still maintain an animistic habit indirectly has been refuted, because it turns out, in spite of that, the mystical elements have been lost. Although it still retains its spell form, its nature is nothing more than a prayer to Allah SWT.

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Implementation Kato Mandaki of Civility Minangkabau Community in Rangkasbitung

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Abstract. Merantau activities is a tradition of Minangkabau people who are one of the cultural richness in Indonesia. The area that is the destination of Minangkabau merantau is the island of Java. This research aims to know how to implementation Kato mandaki of the Minangkabau community in Rangkasbitung. The local wisdom in Minangkabau one of them kato nan ampek consisting of kato mandaki, Kato Mandata, kato Manurun, and kato Malereng. Minangkabau people's speech acts has rules according to their speak opponents. The use of kato mandaki used as a form of communication for the Minangkabau people with the opposite speak is a person who is larger or elder.

This research is research qualitative descriptive study in which writers conduct interviews and observations on Minangkabau communities residing in Rangkasbitung.

Keywords: Kato Mandaki, Civility, The Minangkabau Community In Rangkasbitung

1. INTRODUCTION

Indonesia with multiculturalism has local wisdom and its own culture in each region. West Sumatra Province has a lot of local wisdom and a very unique culture. One interesting culture is wandering. Wandering activities become a culture and tradition in West Sumatra, known as the Minangkabau. This wandering activity will cause some changes due to the cultural influence of the place to wander. The area which is the main destination of the Minangkabau people to migrate is Java.

The culture of the Minangkabau community and the Sundanese community is different. Judging from the politeness of language, language, and so forth. In Minangkabau, his politeness is a local wisdom called kato nan ampek. Where the Minangkabau people arranged the way to speak according to the other person. Kato nan ampek consists of kato mandaki, kato malereng, kato mandata, and kato manurun.

The implementation of Minangkabau people politeness is a form of preservation and cultural preservation. The application of Kato Nan Ampek's values in social life to the present day society is still polite in behaving, acting and calling to the elderly as well as teenagers can distinguish the way of behaving well to the greater, equally large And the same small both in...
the family and in everyday life, Awengki[1]. The increasing number of Minangkabau people on Java makes the writer interested in knowing whether these overseas people still apply politeness and teach their children who have higher social interaction with the local community. Get to know their culture and traditions. The purpose of this study is to find out whether the overseas community still maintains and/or teaches about the politeness of speaking Minangkabau people, and how to maintain it and/or teach it in the city of Rangkasbitung which is thick with Sundanese culture.

According to Nisa [2] that the internalization of character values in the contribution of duo baleh donations for students from Minangkabau can try to preserve and activate it as a manifestation of their love for Minang culture.

Based on the above opinion it can be concluded how high the sense of love of culture and traditional rules of the Minangkabau society. For this reason, researchers about the implementation of kato mandaki in the city of Rangkasbitung, Minang community.

The research was conducted in the city of Rangkasbitung as the subject of research, namely the original Minangkabau people in this city. The number of nomads from West Sumatra province who live and live in Rangkasbitung makes the writer want to know the culture and what changes I have made that appear in politeness.

The author raised the presentation of kato mandaki politeness in Rangkasbitung because of seeing from people who use Minang language while in their stalls, on the market they use Minangkabau language. So the authors are interested in exploring and exploring how their children go to school and socialize with local/native Rangkasbitung people who use Sundanese.

The use of language is good in a family environment besides, the use of complete sentence with commonly chronological order is indicating the politeness. The less complete sentence with inverisive order reflects the impoliteness which was concluded G. Fahmi[3]. So that researchers can conclude that it is necessary to use good and structural words.

Modesty, Brown and Levinson [4] which states that politeness is a fundamental thing in pragmatics because politeness is a universal phenomenon in the use of language in social contexts. The importance of students' politeness in the learning process is a form of context in which language Diani [5] concluded the speech of students who adhere to the maxim of wisdom, maxim of generosity, maxim of appreciation, maxim of simplicity, maxim of consensus, and maxim of sympathy.

Kato Mandaki is used by interlocutors who are younger to the older based on sex, kinship relations using the word call or pronoun person

Merantau At Naim [6], [7] Merantau explaining the origin of the word "merantau" itself comes from the Minangkabau language and culture of "rantau". Rantau was originally meaningful: the territory which was outside the core region of Minangkabau (the place of origin of the Minangkabau civilization). The Minangkabau civilization experienced several periods or ups and downs. The core area is called "darek" (land) or luhak nan Tigo. Merantau is a pattern of separation from the area of origin to another area, but with its own desires or the community leaves the hometown without orders or advice from anyone with their respective goals.

Navis [8], Yufian [9], and Ermaneli [10] explain kato mandaki is a language used by someone to someone who is older (age) or older who must be respected or respected. Kato mandaki is used by interlocutors who are younger to the older based on sex, kinship relations using the word call or person pronoun as follows:

a. Parents use pronouns amak, bundo, mande, amai, and ama.

b. The sisters use pronoun uni, uniang, one, onang, and so on.
c. To the younger sister of the father and mother the pronoun etek or mak etek, uncu or mak uncu. Furthermore, the older sister of the father and mother substitute for odang (large) or amak odang, ongah (middle) or mak angah.

d. In the parents of women, fathers and mothers are called amak, mate, uwo, enek, and so on.

e. In male parents using pronouns abak, buya, abah, apa, ayah, and so on.

f. The brothers use pronouns uma, Tuan, Ajo, Atak, abang, and so on.

g. For the younger brother of the father and mother, the substitution word for Pak etek or etek, om or om. Next, the older brother of the father and mother, the substitute for Pak Odang or Mak Odang, are you or not.

h. In the parents of men, the father and mother were called abak, angku, old father, dan grandfather.

*Kato mandaki* is intended for younger interlocutors who are older/older as a form of respect for someone’s rank or position such as the president, sir datuaqk, the governor, the colonel, sir usted, the teacher and so on.

The most influential theory of politeness is the theory formulated by Brown and Levinson[4] which states that politeness is a fundamental thing in pragmatics because politeness is a universal phenomenon in the use of language in social contexts.

That is also the case with the use of the *kato* style as stated by Syofiani [10] which is often not used in an appropriate situation. The rationale in the discussion of this *kato* style refers to the concepts of communication, both local and general in nature.

Furthermore, Chea et al. [11], Emely [12] stated the type of politeness. The politeness of *kato mandaki* is one form of verbal politeness, namely the concept of verbal language politeness refers to all aspects of verbal communication. Oral politeness is a two-way communication that applies directly in conversation.

Furthermore Efrianto [13] argues that politeness in demand; implemented in the *nam tampek*, then the politeness of demand in the Minangkabau language is manifested in pragmatic (Lii) and suprasegmental aspects, and kinesik. Linguistic politeness is characterized by the use of the word *toloang*, and the use of appropriate greetings.

*Kato mandaki* and politeness address the level of one’s communication skills. Courtesy when communicating is very important as Wood in Rahman [14] explains that communication skills greatly affect a person in adapting to the environment.

The findings of this study showed that there were students’ utterances that comply with the tact maxim, generosity maxim, approbation maxim, modesty maxim, and sympathy maxim [5] For that communication skills *kato mandaki* migrant community is still maintained because of the consistency of activities and groups of Minangkabau people in Rangkasbitung which is still very high. In line with the results of the study the results show that there is tact maxim, modesty maxim, agreement maxim, approbation maxim, and sympathy maxim[15]

2. RESEARCH METHOD

This study uses a descriptive qualitative approach. The instrument sheet that has been used can answer the research objectives to find out whether and how to implement *kato mandaki* against the politeness of the Minangkabau nomads in Rangkasbitung. Data collection uses sheets of observation instruments and interviews which are then described based on the information obtained from the speakers about the implementation of *kato mandaki* in the politeness of the Minangkabau nomads in Rangkasbitung.
3. RESULTS AND DISCUSSION

The research carried out explained that the implementation of kato mandaki towards the politeness of the Minangkabau nomads in Rangkasbitung was still maintained because in the family still applied the rules that apply in the area of origin namely Minangkabau. Calls used to older people are still in accordance with Minangkabau culture. The Pangilan they used to join their relatives who lived in Rangkasbitung using a call that became the rules of the Minangkabau. Minangkabau people explain how they maintain the rules of speech while still using their culture both within the family and within the Minangkabau nomadic community groups. So that their children while at home and the IKM (Minangkabau Family Association) group are obliged to use language and preserve their culture. While in the school environment and playing it. Their children are not restricted because in a day the average child socializes with the local environment in one week for only 45 hours out of 168 hours.

In everyday life they apply the use of rules and greetings like when they are at home: a child with a father or mother, a sister to an older sibling may not be high but by using words with respect. Yulfian [9] there is a saying of customary customs that explains the rules for using kato mandaki “turuik pangaja urang tuo, supayo badan nak salumaik, langkah babaliak, sasek surui, baitu paham kito hendaknyo, pangaja rang tuo jiko dilangga, cilako badan kasudahannyo” (Follow the teaching of the parents so that the body wishes to survive the wrong steps, return; If the recuperation is so understanding we should teach parents if violated woe to the body of the end). Kato mandaki is a greeting when communicating verbally addressing politeness which is shown as a form of respect, attention and keep the advice of those who are older than us wholeheartedly; when given responsibility, do the task happily; obey the orders of parents; greeting parents and older people when meeting and on certain days; make it a habit to receive and give something from other people with your right hand; make it a habit to say the word thank you; always say goodbye when leaving home with someone at home.

Kato mandaki is still applied in the nomads’ community. Where based on the instruments that the authors collected stated that when they gathered together Minangkabau people their children still used the rules that apply in Minangkabau. Greetings are used as in the area of origin or they hold regular monthly meetings in either the IKM group or their respective regional groups. Even though they are in the overseas region. The purpose of meeting activities in the form of social gathering or other is one of the ways to preserve Minangkabau culture to their children or a manifestation of introducing their hometown. So that the cultural values and local wisdom that become distinctive values and only exist in the Minangkabau are maintained.

The results of this study the authors discussed with several community leaders who were monitored as a number of figures who have long lived and lived in the city of Rangkasbitung revealed that the implementation of kato mandaki towards the politeness of the Minangkabau migrants in Rangkasbitung is still very thick and not influenced by local culture. So the rules for using kato mandaki on the politeness of Minangkabau nomads in communication are still very high. This is evidenced by the use of the Minangkabau language also does not fade by the local language (Sundanese) and the ease of recognizing the dialect of the Minangkabau language that is more thick and the original greeting used (Uni, Uda, Ajo, Datuak, and others) while on the market.
4. CONCLUSIONS

The conclusion of the results of this study, namely: a. The use of the kato mandaki of the Minangkabau migrant community in Rangkasbitung is still very high and is used by every migrant family. So that their children's communication politeness is still full of Minangkabau local wisdom; b. By applying the Minang language in their daily communication and regular monthly activities with Minangkabau people (West Sumatra) through the IKM (Minangkabau Family Association) where they will implement the rules and greetings in accordance with the rules of politeness in Minangkabau. Greetings according to the rules of kato mandaki.

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Sundanese Language Politeness as a Local Wisdom in the Industrial Revolution Era 4.0

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Abstract. The fact shows that one of the cultural forms of the archipelago that belongs to the Sundanese community is politeness in language. Many speakers of Sundanese are deviant in the use of language politeness, whereas in politeness, the value of local wisdom is stored which can be used to deal with the Industrial Revolution Era 4.0. This study aims to explain the problems and the results of repositioning Sundanese language politeness in the Industrial Revolution Era 4.0. In this study a qualitative approach with descriptive methods was used. The research data in the form of cases of use of Sundanese politeness were collected by intuition techniques, documentation techniques, and observation techniques. Data analysis uses immediate constituent analysis. The language elements described in this study are Sundanese-language politeness related to pronunciation, word formation, sentence arrangement, interpretation of word meanings, and socio-pragmatic contexts. From the results of this study, it is expected to obtain a comprehensive explanation of the current situation of Sundanese language politeness and the repositioning of Sundanese language politeness rules that include phonological levels, grammatical, lexico-semantic levels, and socio-pragmatic levels.

Keywords: Language Politeness, Local Wisdom, Socio-pragmatics, Grammar, Lexico-semantics, Industrial Revolution era 4.0

1. INTRODUCTION

Politeness language (language etiquette) relating to the use of polite language, i.e. the use of a variety of a language system (smooth, medium, and coarse) with the relevant power, position (social status) and familiarity (solidarity), as well as the relationship between the role of the speaker and his speech [1]. Politeness language should be in accordance with the rules of the linguistic and socio-pragmatic rule. Rules of politeness related to phonological rules, the rules of grammatical (morphological and syntactic rules), as well as rule lexico-semantic difference. The socio-pragmatic rules concerning the issue of sociological rules and pragmatic rules such as the relationship between addressee and addressee, the language situation, language background, and language diversity.

In the use of Sundanese language politeness found several problems, among other things, (1) many Sundanese language speakers the wrong use of politeness language; (2) the emergence of new word pairs that violates the rules of Sundanese language; and (3) the use of animal words in the spoken language communication.
Politeness language into local wisdom that refers to all forms of knowledge, beliefs, understandings, and insights as well as a customs ethics that guide human behaviour in life. The entire local wisdom must be lived, practiced, taught, and passed down from one generation to the next as well as forming a pattern of daily human behavior [2]. Local wisdom can be reflected in the expression language, among other things, in the politeness language.

The Sundanese language politeness is one of the riches of the Sundanese culture has also become a cultural wealth of the archipelago. Cultures of the area still owned, maintained, and developed by the community supporters. However, lately, a sense of belonging as well as the efforts of maintaining and developing the cultures of the area on the wane. This is due to the influence of the current new globalisation and modernisation, including the situation in the Era of the industrial revolution 4.0. Indeed, we realize that modernization and globalization had positive and negative values. A positive value can be utilized in the life of society, whereas a negative value can serve as a mirror of life.

In Sundanese language usage language politeness still found, though there were a few cases of irregularities. The high value of local wisdom will not be useful for the life of the nation if it is not studied, interpreted, and formulated as well as utilized for the development of the nation. One effort in that direction is to study the politeness Sundanese. Research on such matters rarely done due to things long considered less good compared to things new and modern, but many great values that can be excavated as well as very useful for nation building, among other things, it contains philosophical values of life as local wisdom.

This paper aims to expose local wisdom values are implied as well as express politeness in Sundanese. Local wisdom values obtained through the exposure situation and rules of use of politeness Sundanese associated with phonological level, syntactic level, lexico-semantic difference, and the socio-pragmatic level.

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The Sundanese language politeness is one of the riches of the Sundanese culture has also become a cultural wealth of the archipelago. Cultures of the area still owned, maintained, and developed by the community supporters. However, lately, a sense of belonging as well as the efforts of maintaining and developing the cultures of the area on the wane. This is due to the
influence of the current new globalisation and modernisation, including the situation in the Era of the industrial revolution 4.0. Indeed we realize that modernization and globalization had positive and negative values. A positive value can be utilized in the life of society, whereas a negative value can serve as a mirror of life.

In Sundanese language usage language politeness still found, though there were a few cases of irregularities. The high value of local wisdom will not be useful for the life of the nation if it is not studied, interpreted, and formulated as well as utilized for the development of the nation. One effort in that direction is to study the Sundanese politeness. Research on such matters rarely done due to things long considered less good compared to things new and modern, but many great values that can be excavated as well as very useful for nation building, among other things, it contains philosophical values of life as local wisdom.

This paper aims to expose local wisdom values are implied as well as express politeness in Sundanese. Local wisdom values obtained through the exposure situation and rules of use of politeness Sundanese associated with phonological level, syntactic level, lexico-semantic difference, and the socio-pragmatic level.

2. RESEARCH METHOD

This research uses qualitative descriptive method of approach because the data collected and analyzed more qualitative in nature. Qualitative research is research conducted on the condition because naturalistic natural (natural setting). Natural objects are objects that are developed for what it is, not manipulated by the researchers and the presence of the researcher does not affect dynamics on the object. The language elements described in this research is the form of elements of Sundanese language politeness with regard to pronunciation, word formation, sentence structuring, the interpretation of the meaning of the word, and the context socio-pragmatic.

Research data in the form of politeness language use cases were collected with engineering, technical documentation, intuition and observation techniques. The techniques used to collect intuition politeness Sundanese of researchers itself. Engineering documentation used to obtain data from the Sundanese politeness written sources, whereas the observation techniques used to obtain data from users of Sundanese language, politeness language. Determination of language diversity wrote this based on the consideration that (a) the range of writing more preserved than oral variety so that it reflects a planned language, steady, and raw [3], and (b) the Sundanese language has a standard writing systems. [4] The Sundanese language politeness data using the immediate constituent (IC) analysis techniques. Elements of language politeness that analyzed the factors related to the linguistic (phonological, grammatical, lexico-semantic difference, and the socio-pragmatic) and non-linguistic factors (follow the Horn or gestures and facial). In addition to the written data source, the data source is used orally in the form of intuition researchers. This is possible because any researchers including native speakers of language. Researchers can make Sundanese language politeness dat.

3. RESULTS AND DISCUSSION

Politeness or etiquette is the settings, custom, or practice in force in the community. Politeness is a defined behavior rules and agreed jointly by a particular society so politeness at once become a precondition agreed by social behavior. [5] Therefore, politeness is commonly called "tatakrama", i.e. customs or manners in tata to behave and act in the association the
right think so as not to violate the mistaken and benchmark who has become the acting habit patterns commendable. [6]

One type of politeness is language politeness (tatakrama bahasa), i.e. the use of a variety of a language system (rough, medium, and respectful) with the relevant power, position (social status) and familiarity (solidarity), as well as the relationship between the role of the speaker and speaking partners. [7]

Language politeness is reflected in procedures communicated through sign language or verbal procedures. When communicating, we are subject to cultural norms, not merely convey the ideas that we think. Language setting must be accordance with the cultural elements that exist in the community where they live and use a language in communication. When a person’s language setting incompatible with cultural norms, then he will get a negative value, for example, accused as being arrogant, imperious, nonchalant, selfish, immoral, and uncultured.

The current situation is quite alarming because users often use the Sundanese language politeness rules speak Sundanese. Errors that are often found in the selection of the words manners (smooth). Sundanese language users often use polite words for others (P-2 and P-3) is used for yourself (P-1). As an example consider the following data.

(01)  
Punten Ibu uihan deui, henteu kadangu.
‘[Sorry Mom could be retried, nothing I have heard].’

(02)  
Antosan heula Kang, abdi badé siram heula, tadi gugahna kasiangan.
‘[Wait a minute my brothers. I’d like to take a bath first, last I wake up sleeping through.]’

On the data above seem the use of language politeness when speaking (P-1) communicating with partners said (P-2) using smooth words for others, namely the words kadangu and gugah as well as a flush. The word kadangu is a fine word for said partners (P-2), whereas for yourself (P-1) should use the word subtle kakuping. The word flush and gugah both of which are smooth to partner said (P-2) or to the person who is told (P-3), whereas for yourself (P-1) should use the word delicate mandi ‘bath’ and hudang ‘bath’. Thus, the sentence (01) and (02) should be expressed as in sentence (03) and (04) as follows.

(03)  
Punten Ibu uihan deui, henteu kakuping.
‘[Sorry Mom could be retried, nothing I have heard].’

(04)  
Antosan heula Kang, abdi badé mandi heula, tadi hudangna kasiangan.
‘[Wait a minute my brothers. I’d like to take a bath first, last I wake up sleeping through.]’

There are also polite words for speakers (P-1) is used for others (P-2 and P-3). Consider the following data.

(05)  
Dupi Tétéh wangsul ti mana?
‘[My sister, where you came from?]’

(06)  
Dupi Bapa parantos neda?
‘[Have you eaten?]’

On the data (05) and (6) above seem the use of politeness language when speaking (P-1) communicating with partners said (P-2) using smooth words for speakers (P-1), i.e. the words wangsul ‘come back home’ and neda ‘eat’. The word wangsul is a fine word for speakers (P-1), whereas for the partner said (P-2) must use the word subtle mulih ‘come back home’. The
word *nedə* is a fine word for speakers (P-1), whereas for the partner said (P-2) or the person who is told (P-3) should use the word subtle *nedə*. Thus, the sentence (05) and (06) should have been disclosed as in sentence (07) and (08) here.

(07) *Dupi Tétéh mulih ti mana?*  
    ‘[My sister, where you come from?]’

(08) *Dupi Bapa parantos tuang?*  
    ‘[Have you eaten?]’

Found also the users of Sundanese language uses the word polite childhood in talking with others as shown in the following data.

(09) *Punten nya, abdi badé uih ti payun.*  
    ‘[Please excuse me, I want to go home first.]’

(10) *Aduh abdi lapar pisan, ti énjing teu acan emam.*  
    ‘[Ouch I am hungry, since morning have not eaten.]’

On the data above seem the use of politeness language when speaking (P-1) communicating with partners said (P-2) using the word delicate infancy, i.e. words *uih* ‘come back home’ and *emam* ‘eat’ said. The word *uih* is short for the word *mulih*, which is fine for someone else's words. However, the word becomes a subtle Word *uih* childhood. The use of the word subtle in a sentence on the right is the word *wangsul* ‘come back home’, i.e. a smooth words to yourself (P-1). The word *emam* is said smoother childhood, possibly a shortening of the word *mamam*. It should, in a sentence it's used the word subtle *nedə* 'eat'. Thus, the sentence (09) and (10) can be corrected into a sentence (11) and (12).

There are problems in lexical politeness rule in Sundanese, namely the existence of a rant the same or different from the smooth words for yourself or for friends to talk and people talk about. This is resulting in the existence of the use of the words smooth for others (P-2 and P-3) is used for yourself. There are three lexical patterns that cause the problems of language politeness usage in Sundanese.

(a) The Pattern I: Rough (R) ≠ Respectful (RP-1) = Respectful (RP-2 or RP-3)
    (bé)béja         (wa)wartos      (wa)wartos‘ tell’

(b) The Pattern II: Rough (R) = Respectful (RP-1) ≠ Respectful (RP-2 or RP-3)
    lalaki          lalaki     pameget‘ man ’

(c) The Pattern III: Rough (R) ≠ Respectful (RP-1) ≠ Respectful (RP-2 or RP-3)
    anggeus         réngsé      parantos‘ completed ’

The third pattern is found from 593 words of politeness language has a number of evenly distributed, i.e. the pattern I as many as 236 words (39.80%), pattern II as much as 236 words (39.80%), and pattern III as much as 121 words (20.40%). The problem arises because there is a harsh word with the same Word = Word respect for oneself as well as there are fine words to yourself the same or different from the smooth words for others (RP-2 and RP-3).

The Value of Local Wisdom in the Sundanese Language Politeness

The term "local wisdom" as the translation of "local genius", first introduced by Quantch Wales (1948-1949) with the meaning of "the progress of local culture in the face of foreign cultural influences at the time the two cultures It relates ".[8] Local wisdom can be
understood as the ideas of the local which is full of wisdom, discernment, good value, embedded and followed by the member society. Local wisdom into the identity or personality of nation culture (cultural identity) so that the nation can afford to absorb and cultivate foreign cultures in accordance with figures and its own merits. The local wisdom values are considered to be good and right so that it can survive in a long time and even work. The existence of local wisdom is an element of the culture of the area, tested its ability to survive until now.

As the cultural elements that have proven their ability to survive, the Sundanese language politeness indicates the value of local wisdom. In politeness language implied the existence of attitudes and activities respect, either yourself or others. Public life indicated that people who respect others equal with respect for yourself. That is, when the communication language, people speak with utmost respect for yourself and for others, both partners said and told, showed that these people have respect for herself and others. This can be understood because language politeness has six function, i.e. the personal function, social functions, cultural function, educational function, integrative function, and instrumental functions.

The local wisdom values implied in the Sundanese language refers to the politeness values character education nation. There are four values character education nation which animates the local wisdom values of Sundanese politeness, namely (1) friendly or communicative, (2) the partnership, (3) peace, and (4) responsibility.

The value of friendly or politeness language communicative looks from behavior that always maintain good relations with positive interactions between members in the life of society. This behavior is manifested by using the language of polite as a tool to get along and communicate between speakers of the language. This is in line with the functions of language as a means of verbal communication. Communicative value of language politeness related to linguistic factors and non-linguistic. Related to it, language Sundanese politeness, commonly called smooth language (basa lemes) usage, language must be supported by four factors, namely (a) oral or 'words', (b) face expression (pasemon), (c) kinesics (rêngkak jeung peta), and (d) the intonation (lentong).[11] Almost the same view expressed that linguistic politeness include (1) the length of the short speech, (2) the order of speech, (3) the intonation and gesture kinesik, and (4) wearing an expression of politeness marker. In a nutshell, the long syntax level sentence and order can affect speech politeness. Presented the following two marker of politeness sentence, namely (1) the order said, (2) the length of the speech, (3) an expression of politeness, and (4) the intonation.[12]

The value of teamwork in language politeness looks of behavior or actions that show cooperation with others. Reflection on the cooperation covers a few things, namely (a) when people are working together with shared objectives; (b) require the knowledge of the value of the participation of all individuals and how to maintain good attitude; (c) creating the will of good and pure feelings on fellow and the task at hand; (d) the need to find out what is needed; (e) the principle of mutual direkat by cherish; (f) receipt of cooperation; (g) where there is love, there is no saying cooperation; (h) the basics such as courage, consideration, maintenance, and share the profits; and (i) shall awareness values. [13] the details of cooperation is a reflection of values that are often encountered in the community who are committing yourself on a family, community, and working groups. The cooperation of the private train someone to always think for the sake of the benefits shared and shared success. The cooperative values in language politeness concerning the pattern of the relationship between language users. The parties involved in the speech was the speaker (I (P-1)), listener (P-2), and the spoken (P-3). Collaboration in the sociolinguistic rules relating to language, the seat of self and respect for others. Sekaitan with the position in language politeness there are several factors to consider,
among other things, age, rank, degree of kinship, semat, blood degree, Bachelor’s scholarship, and acquaintances. This behavior is realized by using a variety of strong language, medium, and subtle variety of a language corresponds to the relationship between speakers, the partners said, and people who are spoken. For example:

(11) *Kuring indit ka sakola.* (The rough variety P-1)
    ‘[I go to school.]’

(12) *Abdi mios ka sakola.* (The smooth variety P-1)
    ‘[I go to school.]’

(13) *Bapa angkat ka kantor.* (The smooth variety P-2/P-3)
    ‘[My father go to the office.]’

The word of *indit* said ‘go’ belongs to the harsh words used by yourself (P-1) and others (P-2 or P-3) in an familiar and already know each other. The word ‘go’ mios belongs said subtle used for yourself (P-1) when talking with other people who need to be respected for his age, position, or social status. Foster said ‘go’ used to talk friend (P-2) or people who are spoken of (P-3) in official situations and need to be respected for his age, position, or social status.

The value of peace in language politeness looks of attitudes, words, and actions that cause others to feel happy and secure over the presence of himself. The reflection of peace includes several things, namely (a) is not merely the absence of war; (b) growing from nonkekerasan, acceptance, fairness, and communication; (c) begins in each of our hearts; (d) if every person at peace, the world will be at peace; (e) proof of an act depends on the evidence of the person; (f) peace from within the containing the power of truth; (g) a mind that is pure, unadulterated feeling, and pure hope; (h) energy quality; (i) the compassion and strength; (j) Although there is still a State of tranquillity-of chaos; (k) the main character of a civilized society; and (l) a quiet and serious reflection, new and creative ways are found to build understanding, friendship, and cooperation among all people. This behavior is manifested by using the language of polite with a facial are friendly, polite words, and intonation are taxable. Communication between speakers of the language will develop problems if not using language that is polite, friendly behavior and a facial, as well as the appropriate intonation.

The value of an award in the language politeness related to attitudes and actions that encourage him to produce something useful for the community, recognize, and honor the success of others. The award is an important value in human life. Human desires are rewarded the existence and his strengths and weaknesses. Therefore, human beings must also appreciate the advantages, disadvantages, and the work of others. The current reality in the global era, culture to appreciate something tend to slump caused the high sentiment that impressed hegonis lifestyle so ignore values respect for ethical kehiduan of society. Reflections awards include a few things, namely that (a) every human being is precious, and part of self-esteem is know personal qualities; (b) when we value ourselves, it will be easy to appreciate another person; and (c) when there is a power of a humble in respect to other people, developing wisdom and we become fair and easy to adjust themselves against each other.

In the use of politeness language implied the existence of an attitude to appreciate yourself, friends say, and people talk about. This appears to be from the use of the vocabulary chosen for yourself, friends, or talk to people who talk about. There are harsh words and the subtle words used for yourself the same but different with friends and talk to people who talk about. There are harsh words and the subtle words used for themselves different, but equal to the fine words to friends talk and people talk about. There is also a different rant with smooth words for yourself and for the fine words spoken partners or people who are spoken. Consider the following example!
In the example usage seems a harsh word for people who need to be respected. If there are people who speak rudely to others that need to be respected, then it can be inferred that people do not appreciate himself as well as others. Of course it will be different with the use of fine words while talking to the people who need to be respected. Compare the above example with the following example.

(15) Dupi bapa iraha badé angkat ka Jakarta tēh?
    ‘[When will you go to Jakarta?]’

The value of responsibility in language politeness related to the attitude and behavior of a person to perform the duties and obligations that should have been done to the self, society, environment (natural, social, cultural), country and The One Almighty God. Realize that all things were made by him is not only the duties and obligations for himself, but also the family, neighborhood, community, country, and God Almighty. Reflection on responsibility covers a few things, namely, (a) if we want peace, we are responsible for guarding it; (b) if we want a world that is clean, we are responsible for guarding it; (c) perform the tasks; (d) accepts the need and perform the tasks with their best; (e) perform the duty with a vengeance; (f) when in charge, there is satisfaction in its contribution; (g) have something of value to give; (h) figure out how to do justice; (i) the grant of the right; (j) an obligation and help achieve the goal; (k) the observation of the world and the balance between rights and obligations; (l) in recognition of the whole human race; and (m) using the whole power for positive change. In language politeness implied that the speakers of the languages already have a sense of responsibility, good against her country, society, or the Lord Almighty. This responsibility as the image of abiding principle in mingle and speak. People who hang out and speak not using the correct rule can be considered has no responsibility.

The era of the industrial revolution 4.0 is a continuation of the earlier Industrial Era, namely the industrial age, the industrial age 4.0 1.0, 2.0, the industrial age and the industrial age 3.0. The industrial age is marked with 4.0 Cyber Physical Systems, while the previous stage is the industrial age 3.0 marked with Computers and Automation, industry-2.0 Era characterized by Mass production, assembly line, and electricity, and the industrial age 1.0 characterized by Mechanization, Water Power, and Steam Power. The development of science and technology are so increasingly, including Indistri 4.0 Era, has a direct influence on life. The influence of different nature. At least developments that affect four areas, namely (1) directly to the field of intellectual property, leaving customs, or beliefs of traditional and new habits take; (2) the influence on industry and ability in Phoebe's war; (3) changes that was brought on social organizations gradually crept in the areas of political life; and (4) changes as well as collision against the tata group. Those things are all directly concerned or send it-joint human life and gradually has become a joint engagement. In the end determine the demise of mankind live in this world. To that end, it is necessary the preparation of more innovative learning system at colleges such as the readjustment of curriculum learning, and enhance the ability of the student in terms of data on Information Technology (IT), Operational Technology (OT), Internet of Things (IoT), and Big Data Analytic, integrating physical, digital objects and humans to produce college graduates who are competitive and skilled especially in the aspect of data literacy, technological literacy and human literacy.
In the Era of industrial technology 4.0 many found the use of the language in the electronic and digital media, including in the use of the internet, email, socmed, Instagram, Whats the app, facebook, etc. Whatever the type of medium, the use of language politeness should pay attention to language. Because no matter how sophisticated the tools of communications technology, the medium is still the language used should pay attention to the rules and norms of politeness language. The following is an example of the use of language in the WhatsApp (WA) Group.

(01) Dedi: Tadi teu ngampus? Teu aya. ‘[A while ago not to come to campus. I didn't see you.]’
Dede: Masih di Cimahi. Pun biang nu di Bojongsoang kamari ngantunkeun, Bahi' Pupuona di Cisarua. ‘[I still exist in Cimahi. My mother who lives in Bojongsoang dead yesterday, Sir! He died in Cisarua]’
Dedi: Innalillahi wainnailaihi razian. Mugia almarhumah husnul khatimah. ‘[Comes from God, returned to him. May the deceased ends well]’
Dian: Innalillahi wainnailaihi rojiun... ngiring sungkawa Pa H. Dede. ‘[Comes from God, returned to him. I join the grief, Mr. Dede.]’
Atun: Innalillahi wa innailaihi roji'un, mugi alm. husnul khotimah, tabah nya Pa Dede. ‘[Comes from God, returned to him. May the deceased ends well. Hopefully the stoic Mr. Dede]’
Temmy: Mugia husnul khotimah. Abdi sarimbit ngiring sungkawa. ‘[May the deceased ends well. Me and My family join the grief]’

The example shows that the WhatsApp (WA) in the Era of the industrial revolution 4.0 use of Sundanese language must not violate etiquette or politeness language. Among Sundanese language users still heed an atmosphere of mutual respect as ethical description of a society that has a value of local wisdom.

In a community, i.e. in the WhatsApp Group of Language Clinic (Klinik Basa), found the use of words and word pairs uing. This obviously violates the Sundanese politeness. Word belongs into a smooth variety with the meaning 'belonging to the first person' to be followed by the words of kinship, as in the phrase 'my father' (pun bapa) and 'my grand mother' (pun nini). In the meantime, said uing pertained to in the range of rough with the meaning of 'I'. Also the mounting grammatical word and the word unacceptable uing (ungrammatical) because its meaning overlap, i.e. *pun uing [*I owned my own].

This shows that in the Era of the industrial revolution 4.0 use of any language should be right, must not violate the rule, but it should obey the principle. The basic form of obedient that's visible from the use the correct language, i.e. the language usage in accordance with the rules of standard language, and the use of good language, i.e. the language usage in accordance with the context of the situation, language politeness covered here.

4. CONCLUSIONS

Politeness language is one of the four types of etiquette, three types of etiquette is politeness appearance (dress up), politeness, politeness and socialization in the life of society. Politeness language, commonly called the tatakrama language, the system is the use of a
variety of a language (lemes, sedeng, and coarse) with the relevant power (power), position (social status) and familiarity (solidarity), as well as the relationship between the roles of speakers and partners said.

There are two factors of language politeness, i.e. linguistic factors such as (1) vocabulary (lexico-semantic relations) and (2) the intonation (phonological) and non-linguistic factors such as (3) follow the horns (kinesik; gestures) and (4) a facial. In addition, there are also socio-pragmatic factors related to social interaction and context of the situation. Sundanese language politeness know the selection of words for speaker (P1), speaking partners (P2), and the third person spoken (P3). The selection of the polite word is determined by the position of the speakers of the language, the power, familiarity, and the relationships between the roles of speakers and speaking partners.

In Sundanese implied politeness five local wisdom values, based on the values of character education in the nation. The fifth such national character education value is (1) friendly/communicative, (2) the partnership, (3) peace, (4) and (5) responsibility. The use of language politeness refers to the use of language that is true and abiding principle, must not be violated, even in the Era of the industrial revolution 4.0. This is because language politeness educate users of the language are characteristic of good or have **akhlakul karimah**.

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Pepatah Petitih: Its Interpretation On Instagram

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Abstract. As it's evolved, the Minangkabau idiomatic expression now appears in different forms in the internet world and has a form that most often appears as its transformation. This paper presents various interpretations of the Minangkabau proverb in meme form. The object of the study was a Minangkabau language meme collected from several accounts on Instagram. The memes are then sorted into groups of text and images. The analysis is done by comparing the similarities and differences between the actual meaning of the saying proverb with the meaning contained in memes. Through memes text, images, and content in the Instagram account, there are expansions of the Minangkabau proverb interpretation as a social product. At the same time, the interpretation shows the survival of the Minangkabau traditions in today's digital era.

Keywords: Pepatah petitih, Minangkabau, Meme, Instagram

1. INTRODUCTION

As one of folklore, pepatah petitih cannot be separated from the daily life of the Minangkabau. Because of its content, pepatah petitih has a function that is closely related to life guidelines and guidance. However, its use is not always in a formal context. Otherwise, Minangkabau tends to use idioms and symbols in expressing something that is considered sensitive [1]. Daily behavior is common things that are conveyed in the pepatah petitih besides describing nature. Philosophy alam takambang jadi guru remains to be the basis for the use of connotation, especially pepatah petitih. This implies that pepatah petitih fulfills the communication function. Symbols and connotations are used to show the Minangkabau local wisdom in conveying a matter that is considered sensitive.

Pepatah petitih is classified as oral folklore [2]. Pepatah petitih also classified as a proverb. A proverb is description through something else, symbolism, or commonly called a figurative speech. Other proverb forms are peribahasa, pemoeo, bidal, and so on. Keraf [3] states that learning proverb needs experience, not general language knowledge. Someone must learn it from native speakers and not only through the word meaning.

According to Navis [4] the figurative speech form in Minangkabau is divided into a pepatah, which is containing advice; petitih, which is a sentence that departs from pepatah sentence by inserting one or two words; mamang (commonly called mamangan) which is a sentence containing life guidelines, orders, recommendations, and prohibitions; pituah, which...
is meaningful sentences as words of wisdom or aphorisms; and pemo, which is a sentence that contains contradictions that are not possible.

Because of its content, figurative and connotation, a proverb is considered to a nonlogical pattern. According to Aminuddin [5], figurative language is divided into two types, figurative language related to the way of processing and imagining ideas, and figurative language related to the way of structuring and ordering words in sentence construction.

Added by Keraf [3], figurative language is formed based on similarities and comparisons. Comparing something with other things means find similarities between the two things. In line with this, Aminuddin [5] stressed that the comparison is proportional in the sense that the potential of the words being moved in describing new ideas.

In the Minangkabau concept, Navis [4] explains that figurative speech is words that are intended indirectly and are considered polite language without demeaning. This understanding of figurative speech is very important in the communication of kinship social relations that demand politeness, mutual respect, without missing self-esteem among each other.

In addition, figurative speech is used in order to maintain Minangkabaunese behavior. In conveying thoughts, debating, or advising, Minangkabaunese states it in figurative terms. [6]. Minangkabau idiomatic expression is rich with local wisdom which refers to Minangkabau philosophy alam takambang jadi guru thus it is applicable in life [7], [8]. The thought of Minangkabau people is based on natural phenomena. Minangkabau people learn from everyday life environment. Sometimes the Minangkabau proverbs are presented in form of poetry. Poetry is the most important kind of Minangkabau literature. Those poems and proverbs are Minangkabau traditional community knowledge (local genius) in the past [9].

On the other hand, the development of technology and information did not prevent the use, distribution, and development of pepatah petitih. The notion that folklore is ancient, classic, uninteresting, or boring seems to be broken by the rapid advances in information technology today. Folklore, in this case pepatah petitih, is no longer delivered verbally. The use is no longer limited to space and time, even users are no longer limited to a meeting [10].

Through social media, folklore evolved and even evolved not only in the context of its delivery but also in its meaning. Social media users choose the pepatah petitih in conveying their intentions by changing and modifying them into visual forms, memes. Benaim [11] mentions memes representing sources of innovation in many sectors (cultural to financial) that ultimately influence the direction of policy.

As a communication, memes contain the function of speech acts [12]. Memes also have a complete and complex communication device. Communication performed through memes does not only rely on text but additionally images. Huntington [13] refers to it as visual rhetoric.

Until the middle of 2019, memes developed in various varieties. In general, memes are used by social media users (Facebook, Instagram, and Twitter) to comment on or joke based on the latest event [14], [15] and past events which in this case is folklore [16]-[18]. The themes displayed through memes include satire [19], [20], politics [21]-[23], jokes [24], learning [25]-[27], even religion [28]. It shows that nowadays, memes can be used as a media which can tend many things in live.

2. RESEARCH METHOD

This paper briefly presents various memes that contain the Minangkabau pepatah petitih found on Instagram. Objects are downloaded and collected from January to June 2019 with the hashtags #minangkabau, #pepatahminang, and #pepatahpeticih without uploading time
limit. Objects with pepatah petitih content are selected and grouped based on their visual form, particularly the dominance of text and images.

Based on the assumption that folklore has changed both in text and context [29], the meme containing the pepatah petitih is analyzed by comparing the original meaning of the pepatah petitih with the meaning in the form of memes. Furthermore, an analysis of the creativity of meme creators is based on the assumption that memes are a form of speech [14] and as a structure [30].

3. RESULT AND DISCUSSION

As a speech act, memes answer the requirements of communication. Memes are created and accepted only by users who understand the message context who then spread it. This is in line with Gold [31] which states the meaning and purpose of messages in a communication produced and received in various ways by interested recipients. In the internet media term, Jewitt [32] states that communication media has developed from oral, to text, to CD, to computer applications, from pages to screens.

Meme, which is dominated by visual forms, requires a different way to understand than other conventional communication. It is demanded not only an understanding of the word meaning but requires the context and knowledge contained within the text itself. As Coskun [33], states, images are used to convey something that cannot be expressed through words. Images will clarify meaning in ongoing communication.

Based on the result, pepatah petitih memes are grouped based on its visual form into two categories. First, text memes and second are memes with text and images. The second group is classified into two, illustrative images relating to text and illustration images that are not related to the text. All of the four groups, there is a meme that displays the meanings and not.

Figure 1. Sinking boat (source: IG @otalapau)  
Figure 2. Silent (source: IG @sambaladomudo)

Figures 1 and 2 are examples of memes that display text only. In general, memes with the pattern above prefer fonts that look artistic, soft, and not too strict. This is in contrast to the selection of colors that tend to be firm which is dark colors contrasted with bright colors. Regarding the meaning, several memes with this form display the meaning on image caption made by the uploader (figure 2). While the meme as in figure 1, the meaning seems to be given to the reader interpretation and shown in the comments that appear after the image was uploaded.
Figures above (figures 3 and 4) are examples of meme with text and illustrations. However, the image shown is not related to the text. Memes in this form mostly use firm and rigid fonts. Because displaying illustration images, the color selection does not show a certain pattern because it depends on the image selection. Human skull illustration (figure 3) does not relate to the *pepatah petitih* if conveyed in either the text or the meaning. In this group, there are many memes which display the meaning of the *pepatah petitih* (figure 4). In this case, the illustration is generally chosen to show the identity of the Minangkabau such as *gonjong* (figure 4), *rumah gadang*, cart (*padali*), and buffalo (*kabau*).

The last group is memes with illustrated images that relate to the *pepatah petitih* text. However, based on further analysis, the illustration shown is not related to the text meaning. The image displayed as a visualization form only. Illustration of foam on glass is merely a visualization of text *tinggi uok pado galeh* ‘high foam from a glass’ (figure 6). Likewise, the illustration of a spotted dove (*spilopelia chinensis*) is only visualized the *pepatah petitih arok jo balam, pipik di tangan balapehan*, assuming for spotted dove, sparrow in hand released’(figure 7).

As a communication form, images are regarded more effective than text. Oral and written communication has limitations which are the possibility of misinterpretation. Meanwhile, images can reduce this possibility [34]. It seems that the *pepatah petitih* meme in this form emphasizing with fonts and colors selection (figures 1, 2, and 3). In addition, further communication of this meme form is carried out through captions and comments.
Meme is a speech act [12] and meme of the pepatah petitih already fulfills the speech act requirements. Based on further analysis, the meme of pepatah petitih implies statements, orders, and prohibitions. This certainly relates to the function and role of the pepatah petitih that contains advice and guidance in daily life.

In this case, meme is communication that also contains assimilation, retention, expression, and transformation [35]. The assimilation of the creator's ideas comes from the retention of both creator and user knowledge which is expressed through a transformation form so that communication occurs. Furthermore, it can be said that memes, in this case, the pepatah petitih meme, are a new pattern of cultural information and knowledge. This is in line with Knobel's statement [18], memes are contagious patterns of "cultural information" that is passed on to the mindsets and significant forms of behavior and actions of a social group [36].

4. CONCLUSIONS

As a communication, the pepatah petitih meme is the transformation of folklore in technological advancement. Interpretational changes in traditional products are no longer considered as an effort to eliminate the traditional culture. But instead, it is creativity effort to preserve the tradition itself. Differences in interpretation are a necessity in those creative process. Otherwise, locality-based communication is no longer limited to space and time with internet technology. Traditional local wisdom cannot only be reached through face to face communication. Locality interpretation, in the end, moves and transforms itself within the framework of its locality. Cultural societies can still reach their traditions through technology and interpret them freely but still within their cultural framework.

REFERENCES


Sundanese Speaking Test Model

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Abstract. This research focuses on the quality of speaking testing instruments for junior secondary students in West Bandung District. In general, the study aims at creating a model of Sundanese language speaking skills assessment which can provide information for schools in terms of contents, scope, delivery format and time, and can be effectively use Sundanese language teaching. Research and Development method is adopted to produce a model of class-based Indonesian language and literature learning assessment at the junior secondary level and a guide book of Sundanese language and literature assessment at this level. Statistical calculation of field tryout scores shows that speaking model is relevant to field data, namely, (P-value = 0, 72541 > 0,05; RMSEA = 0,000 < 0,05; GFI = 1,70 > 0,9; AGFI = 1,43 > 0,9; PGFI = 1,37 > 0,9) indicating that EPBI model is fit. The relevance of EPBI model and field data (P-value = 0, 72541 > 0,05; RMSEA = 0,000 < 0,05; GFI = 1,70 > 0,9; AGFI = 1,43 > 0,9; PGFI = 1,37 > 0,9) reveals that the quality of speaking testing model is fit is worth considering as an assessing instrument of junior secondary school speaking instruction as supported by theoretical concepts, expert judgment, and field tryout results., and judgment by experts, users, and practitioners shows that MPPBS model is reliable as a referred implementation model. Finally, school principals, Sundanese language teachers, schools, and District Office are recommended to apply the MPPBS Model in assessing the instructional processes of Sundanese language skills in West Bandung District.

Keywords: Test, Integrated, Communicative

1. INTRODUCTION

In an education system, assessment and evaluation are interrelated. The link lies in the measurement activities of students’ competence conducted using test or non-test in accordance with their grades or levels of ability and development that result from the learning process that the students have experienced. Students’ learning process of the Sundanese language can be evaluated based on the measurement and assessment of competence and language performance data. The evaluation can be performed formally or informally. All tests are formal evaluations, but not all evaluations are formal tests. Evaluation can be defined as a collection of information about the quality and quantity of changes that result from students’ learning [1]. State that learning evaluation has the aims of (1) determining the level of students’ knowledge and skills, (2) understanding the progress towards the learning objectives to help prepare an instructional program, and (3) providing data to consider the final level of the students’ learning [2].
State that the quality of language learning evaluation is determined by the clarity of its objectives so that it enables the evaluator to get a genuine response from the students [3]. The choice and use of a suitable evaluation approach are particularly useful to learn what kind of language competence and performance to be used as evaluation criteria. The management of evaluation instrument types, i.e. test and non-test, including the recording of the test results and their presentation in numbers and fidelity in percentage; and the use of test results are necessary in the development of an evaluation instrument.

Input should also become a consideration in test administration. Input involves two aspects, namely (1) format and (2) the nature of language. Input format includes channel and presentation form and presentation language, problem identification and speed level. Input can be presented aurally or visually in receptive form, whereas the answer can be oral or written in productive form or mode.

Realities in the field show that Sundanese language tests have been developed based on discrete approach putting forward the linguistic and behavioristic theory, whereas in any curriculum, tests are expected to be able to measure language competence and performance for real life needs. Teacher-made tests are tests that put heavy emphasis on theoretically linguistic competence only.

Sundanese language teachers’ lack of knowledge in speaking test management has resulted in the Sundanese language learning becoming less effective so that many SMP (junior secondary school) graduates are unable to communicate effectively in Sundanese. This can become a problem when they want to continue their study or find a decent job. Therefore, the researcher feels that it is necessary to discover the obstacles faced by the Sundanese language teachers. This has motivated him to develop a Sundanese language learning evaluation model despite Wilson stating that objective measurement has rarely used a model in the Sundanese language [4]. The researcher hopes that this Sundanese language learning evaluation model can be developed further into a Sundanese language learning model.

In general, this study aims to produce a Sundanese language speaking test instrument whose content, scope, format and time delivery can inform the school and can optimally benefit Sundanese language learning at junior secondary school level in West Bandung District.

Specifically, this study aims to describe:

a. the Sundanese language speaking tests that are currently used in junior secondary schools in West Bandung District;

b. the quality of integrative approach-based Sundanese language speaking test instrument that is being developed for junior secondary school students in West Bandung District according to expert judgement;

c. the quality of integrative approach-based Sundanese language speaking test instrument that is being developed for junior secondary school students in West Bandung District based on tryout results; and

d. the benefit of integrative approach-based Sundanese language speaking test instrument that is being developed for junior secondary schools in West Bandung District area.

Evaluation is a systematic process of determining the extent to which educational objectives are achieved [5]. This definition has two notions, namely (a) evaluation is systematic process, which means it consists of a series of activities that are conducted through and based on certain regulations; and (b) evaluation is always linked to a set of learning objectives. These objectives become the guidelines for the creation of an evaluation instrument [6].
Furthermore, evaluation can be interpreted as a systematic assessment of the value or appropriateness of several objects [6]. This idea is a systematic process for determining the level of objective achievement of learning material received by students [5] who in the process collects and interprets information about learning achievement to provide an even broader value than that [7] [8].

The term 'evaluation' is often misused especially in the context of learning. Sometimes 'evaluation' is equated with 'measurement' or used interchangeably with 'testing'. When a teacher manages a learning outcome test, he can use the terms 'achievement test', 'achievement measurement', or 'performance evaluation'. In other cases, evaluation is also used as a research method that is independent of measurement [9].

Test can be regarded as an instrument of evaluation. However, test can also be regarded as a technique of measurement. As Brown says, “A test will be defined as a systematic procedure for measuring a sample of an individual’s behavior” [6]. Based on this definition, test has two underlying notions about it, namely it is a systematic procedure and it measures a particular sample behavior. The term systematic procedure means that a test has to be designed, administered and processed according to certain established rules. A test also has to be systematic, which means (a) its contents has to be designed and chosen systematically in accordance with the area or scope of behavior that will and have to be measured or tested so that the test’s validity is really accountable, (b) its administration has to follow certain established procedures and conditions, and (c) the data that the test produces have to be processed and interpreted according to certain rules and norms. The phrase ‘measuring a sample of an individual’s behavior’ means that the test measures only a sample of an individual’s behavior that is being tested. A test cannot measure the entire behavior (the population) being tested, but only the content (test item) of the test.

A test contains questions and or problems that need to be answered and or solved by the individual being tested (testee). Such a test is called achievement test. This is in line with experts’ opinion which says that “The type of ability test that describes what a person has learned to do is called an achievement test” [10].

This approach is based on the linguistic theory of structuralism which views language as a set of discrete elements that are organized by means of certain structures. This approach is also supported by a psychometric view that makes it possible for each element or language unit to be assessed separately.

This approach has several advantages, namely (a) it is easier to quantify as assessment can be made on smaller (atomistic) and discrete elements; (b) test items can be significantly extended or cover various language levels and skills; and (c) it is more efficient (in terms of cost) and easier to administer [11]. Additionally, this approach also produces more quantifiable data that cover a wide array of materials because what is being assessed is language elements, such as phonology, morphology, syntax, and vocabulary. Discrete approach is efficient and generally more reliable as an achievement test, but both the approach and the format have weaknesses to measure.

Despite its advantages, psychometric-structuralism approach also has its weaknesses. Among these weaknesses are that (a) discrete testing does not usually pay much attention to the interaction among language elements in the wider and more complex communication contexts; (b) this assessment becomes less affective because those important parts of language is missing when discretely analyzed; (c) grammatical competence is not a good predictor for communication skills, and (d) this approach is artificial, sterile, and irrelevant because it does not evaluate language performance in a real situation and context.
Maintained that an integrated assessment presents all language skills better than a combination or single test [12]. Cloze and dictation become very integrated because they integrate most or all language skills. There is a high correlation between cloze and other assessments.

Pointed out the fact that cloze as well as dictation offers the opportunity for a spontaneous production by the applicant and the language norms used are those of the examiner’s, not of the student’s themselves [13].

Communicative approach that Wier put forward is based on communicative competence. This competence can only take place in daily life activities. Therefore, assessment of language skills in communicative approach measures capacity [14], communicative language ability [15], and the evaluation of samples of performance in certain specific contexts of used created under particular test constraints [11].

Clarification of the terms used that are relevant to the formation of communicative competence. According to them, communicative competence includes grammatical competence (knowledge of grammatical rules), sociolinguistic competence (knowledge about rules of uses and rules of discourse) and strategic competence (knowledge about communicative strategies). This model was later modified by Canale, who proposed a four-dimensional model that consist of linguistic, sociolinguistic, discourse and strategic competence [16].

The learner’s primary needs are not those of analytical or theoretical knowledge about the target language, but the need to understand and be understood in a language in context [17].

Speaking test is not only an oral test. It can also be a performance test, which is a non-verbal test. This means that speaking test does not only evaluate the act of speaking, but also the processes that lead to speaking. Therefore, observation technique is often considered to be part of speaking test technique. An examiner needs to use this technique to observe (not just listen) how a testee speaks. This is particularly applicable in a direct oral performance testing.

To elicit students’ ability to speak Sundanese, pictures can be used as stimuli. Pictures are good stimuli for speaking skills evaluation for primary school pupils. However, picture stimuli can also be used with students with higher level language skills, depending on the pictures used. Good pictures are pictures that draw students’ interest to speak or those that make it easier to reveal their speaking skills. The tasks can be given to the students in the form of questions or story telling task [18].

In the perspective of science, this research is an applied research. This research specifically deals with language competence (speaking and writing) in language teaching and learning. This research uses various theories of speaking and writing tests and how they relate to decision making about evaluating SMP students’ competence in Sundanese language.

2. RESEARCH METHOD

The subjects of this trial study are the Sundanese language teachers of class VII, VIII, and IX of Junior Secondary Schools (SMP) and Sundanese language learning experts. The location and subjects of this study were chosen because the researcher has lived long enough in this district and is therefore very familiar with it. This has helped him in the data collection process. He has received a lot of assistance in conducting the tryout for the Sundanese language speaking and writing test instruments that were being developed through this development research. The subjects of this tryout study were derived from 3 SMPs and 20 state SMPs in West Bandung District of West Java Province.
The Research and Development method is used for this study, which aims to produce an integrated approach-based Sundanese language speaking and writing test instrument for SMP level. The education and development study are a type of research that is widely used to solve practical problems in the field of education. Education research and development is a process used to develop and validate an educational product, in this case the Sundanese language speaking test instrument [19].

The procedures being followed in this development research combine the procedures proposed by Borg & Gall with Kirkpatrick model of development procedures through four stages, namely: (1) preliminary stage; (2) design stage; (3) tryout and revision stage; and (4) implementation stage.

Quantitative data analysis with Confirmatory Factor Analysis (CFA) was used to figure out the validity of the Sundanese language speaking test instrument. The analysis was performed with the help of LISREL. CFA is used to examine the existing construct validity [20].

Qualitative data analysis is the analysis of validation result data received from experts (expert judgement) and users of the Sundanese language speaking and writing test instrument who have given input to improve the evaluation model and its instruments. Analysis was performed on the construct of the test instrument, namely the manual, the material, the language, the type of test instrument used, writing procedure, and scoring guidelines. Evaluation research aimed at finding information to understand a successful intervention mechanism [21]. The researcher should discuss the reasons for combining the techniques used. In this qualitative data analysis, the quantitative data obtained from the evaluation instrument were converted to qualitative data on the scale of 5, then described and the results of the description were made as the basis for evaluating the quality of the evaluation model that was being developed [22].

3. RESULT AND DISCUSSION

The validity test for the speaking test instrument was conducted three times: first tryout, second tryout, and third tryout (implementation). In each tryout, respondents were asked to give comments on the speaking test instrument.

The results of the tryouts were analyzed with confirmatory factor analysis (CFA) program LISREL 8.51. Item validity was based on the factor load value (\( \lambda \)) of each instrument’s item, whereas the measurement model conformity was analyzed based on the significance value (P-Value) and Root Mean Square Error of Approximation (RMSEA). During the implementation stage, the analysis of the measurement model conformity was based not only on the score of each instrument’s item but also analyzed with composite score. The composite score was obtained from the sum of indicator score and the sub-aspect of each speaking and writing test aspect of the Sundanese language learning.

The number of model items analyzed in the Sundanese language speaking test was 23. The aspects analyzed include: (1) manual: clarity of scoring manual, (2) material: clarity of indicator, clarity of relationship between item type and indicator, relationship clarity between the instrument and the material being tested, and the clarity of evaluation material and testing instrument used; (3) language: use of standard language, definition of communicative language, use of easy-to-understand sentences and words; (4) writing procedures: font, font size, format or layout; and (5) grading guidelines of speaking test instrument.

Two types of analysis were performed on the Indonesian language test instrument, namely qualitative analysis and quantitative analysis. Qualitative analysis is the analysis of speaking
test according to expert judgment and user judgment, whereas quantitative analysis is performed by means of statistical method. Results of the analyses are described below.

The test manual for 23 test items of the Indonesian language speaking test was found to be the level of fair. This means that the existing manual needs to be improved. The directions need to be made in easy and quick to understand sentences, not too many, and readable. This is in line with the evaluation principle which considers that test or item directions are an important part of test development. Students will be able to do the test quickly if the directions are prepared and made well. No matter how good a test is, if the directions are unclear, the test will be of no good. Test directions will give directions to the students about what to do, how much time is given, the requirements that need to be fulfilled in doing the test, and what important thing the test takers need to know.

There are several important principles that need to be followed to make the test more effective. The first of these principles is certainty and clarity of what is being tested. A speaking test cannot be administered if the test objectives are not clearly and operationally defined. In order to evaluate students’ learning progress, first we need to identify the learning objectives. Only then can we develop the evaluation instruments. Tests are the most common instrument of evaluation in education. A test should reflect the characteristics of the aspect to be measured. If we want to evaluate students’ level of intelligence, then the components of intelligence and the learning achievement have to be clearly defined before a test is developed as an instrument of evaluation.

All the 23 items of the Indonesian language speaking test that were being developed were of fair quality. This means that the formulated indicators still needed to be modified. The indicator improvement that still needed to be made include the use of operational verbs, where some verbs were found to be less measurable and not an urgent indicator. For example in speaking test item 1, “Mampu mendata pokok-pokok cerita pengalaman yang mengesankan (Able to register the gist of an impressive experiential story)”. This sentence was not a relevant indicator of the basic competence “Mampu menceritakan pengalaman yang paling mengesankan dengan menggunakan pilihan kata dan kalimat yang efektif (Able to recount/tell the most impressive experience using effective diction and sentences)”. The most appropriate indicator that reflects the basic competence is “Mampu menceritakan pengalaman yang paling mengesankan berdasarkan pokok-pokok rangkaian cerita dengan menggunakan pilihan kata yang tepat dan kalimat efektif.” (Able to recount/tell the most impressive experience based on the main points of the story using effective diction and sentences). The main or the most important indicator that should be included in the speaking test is, therefore, “Mampu menceritakan pengalaman yang paling mengesankan berdasarkan pokok-pokok rangkaian cerita dengan menggunakan pilihan kata yang tepat dan kalimat efektif” (Able to recount/tell the most impressive experience based on the main points of the story using effective diction and sentences). If this indicator can be achieved well by students, the indicator “Able to recount/tell the most impressive experience based on the main points of the story using effective diction and sentences” is measurable and, therefore, no longer need to be tested.

The material tested was explained on the basis of compatibility analysis with the basic competence and indicator, material adequacy, being essential, real or realistic, and contextually appropriate in the use of Indonesian. The material being tested is reflected in the basic competence and indicator. An example from Speaking Test Instrument 1: The subject matter is “Story Telling” of the basic competence “Telling a story in a good order and appropriate voice, pronunciation, intonation, gesture, and expression”. The test material that is relevant to the basic competence is therefore the aspects of order, voice, pronunciation, intonation, gesture and expression.
The scope of Indonesian speaking test material is reflected in the theoretical definition of speaking skill. Speaking skill is a complex linguistic skill which covers not only the question of pronunciation and intonation, but also the use of diction and other linguistic and non-linguistic elements. The aspects being evaluated in a speaking activity consists of linguistic and non-linguistic aspects. The linguistic aspects include: pronunciation, word stress, tone and rhythm, vocabulary or expression, sentence or sentence structure variations. The non-linguistic aspects include: fluency, material mastery, courage, friendliness, discipline, spirit and attitude.

Test material is linked to its context; therefore, context plays an important role in communicative language skills and in the integrative approach to assessment vis a vis decontextualize approach. Without (linguistic, discourse and sociocultural) context, language cannot have a full meaning. Higher level of language is a contextualized perception of language [18]. Achievement variability corresponds to the type of task involved, implied in the length of the test and type of text and adequacy of the format [23], [24].

In estimating the ability to interact orally, we need to try to reflect on the interactive nature of a normal conversation and try to ensure that reciprocity is considered in the test task involved. The task has to be given under normal time and the unpredictable element of interaction should be identified in order that a genuine communication with other participants may take place.

A speaking test instrument should be considered from three points, namely type of evaluation, type of evaluation instrument, and format of evaluation instrument. Types of evaluation consist of process evaluation and product evaluation; types of evaluation instrument can be test and non-test. The format of evaluation instrument are oral format, written format, project, portfolio, attitude (character) assessment, self-assessment, and observation. An example from speaking test instrument 4: the subject matter is “Delivering a story with props”, the basic competence “Story telling with props”, and indicator “Able to tell a story with props based on story points”. A non-test process evaluation in the format of performance and observation is used to evaluate the material, basic competence, and indicator. These types of evaluation, instrument and format are appropriate to evaluate the basic competence “Story Telling with Props” because speaking test instrument 4 has a logical connection with the indicator, basic competence and test material.

The advantage of speaking test format should take into account (a) the test size – length of the text, productivity, involvement; (b) grammatical complexity and scope of the required coherence devices; (c) functional scope – illocutionary variation levels involved; and (d) reference scope – the depth of knowledge relevant to the dictionary needed to handle the activity.

The language of a speaking test instrument has to have a standard grammar system in accordance with the standard grammatical rules. In addition to being grammatical, a speaking test also has to be written in sentences that are easy to understand or, in other words, readable, and communicative. Because a speaking test uses command and order sentences, it is not too difficult to make the sentences. Here is an example from test item 21: Berpidatolah dengan intonasi yang tepat serta artikulasi dan volume suara yang jelas! (Make a speech with appropriate intonation and clear articulation and volume!) This test instrument sentence has covered the scope and aspects that students need to pay attention to.

A good speaking test instrument does not only have standardized language, it is also developed in a standardized format and writing system. The most dominant of this writing system is the spelling, such as the use of letters, the writing of words, and the use of punctuations and other written symbols. Because speaking test uses mostly command and
order in its instruction, the writing system and layout are relatively simple and easy, except when the test uses picture or sound stimulus [25].

A rubric is a description of achievement criteria for a test. Therefore a rubric and its description must be clearly written so that students or their parents will know how much achievement their children have made in their learning. The rubrics provided in test items 1 until 23 are clear and easy to use that even students can use them on their own to evaluate their peers.

4. CONCLUSIONS

The twenty-three items of the Sundanese language speaking test are fit for use as a speaking skill evaluation instrument at Junior Secondary School (SMP) level. It is because (a) they conform to the theoretical construct that gives rise to the integrative test, i.e. a test that integrates linguistic competence with non-linguistic competence or competence and performance; (b) according to expert judgement, these test instruments have clear guidelines for scoring, clear relationship between the subject matter being evaluated and the evaluation instrument; (c) according to the tryout results, these speaking test instruments have been statistically shown to be consistent with the data found on ground.

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Designing Minangkabau Idiomatic Expression Comic Strips for Cultural Literacy

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Abstract. Minangkabau is one of the tribes in Indonesia that tends to use figurative language. However, as technology advances, its use has begun to diminish. One of the reasons is the young generation's lack of understanding of the meaning of the figurative language. This paper describes the effort to enhance the knowledge and understanding of Minangkabau idioms. The use of Minangkabau idioms is now suspected to be diminishing due to the limited knowledge of the younger generation of the idiom meaning. One attempt to reintroduce the meaning of the Minangkabau idiom is through transformation into an image form. This research collects idioms that are directly related to daily life. Selected idioms that carry moral contents and daily life guidance are transformed into visual forms, comic strips, and illustrations. It is expected, the transformation will increase knowledge and facilitate the understanding of the younger generation, especially towards the Minangkabau idioms. In other words, this research is one of the efforts to revitalize and socialize Minangkabau traditional culture.

Keywords: Comic Strips, Idiomatic Expression, Minangkabau, Literacy

1. INTRODUCTION

Idioms, or a group of words, are metaphoric and symbolic. They are meant to express something but by using other things, symbols, or commonly known as figurative language. This is what differentiates idioms from other group of words (phrases and compound words). Other forms of expressions that are commonly known include proverbs, bywords, sayings, petitih, bidal, and others. In terms of forms and meanings, idioms are a group of words not deductible from individual words that establish them.

Due to their symbolic nature, idioms are considered difficult to understand. Utami and Munir [1] concluded after conducting a research that the connection between texts and contexts in statements that use idioms are crucial to gain meaning. Pratiwi [2] stated that revealing the meaning of idioms uttered in the daily life are often difficult to do as they require knowledge, sensitivity, and intelligence in connecting the texts and contexts.

Due to the complexity of their elements, many idioms emerge as learning tools about the daily life, especially in traditional societies. Sartini [3] gained identified five Javanese local wisdoms in the idiom bebasan, seloka, dan paribasan, or politeness, energy, inter-human relationship, relationship between man and God, and bad behavior. Haryanto [4] also stated that traditional idioms play a key role in maintaining relationships among people of different
faiths. Meanwhile, Hamid [5] discovered seven citizenship themes in a study on idioms in Sundanese language, which are hospitality, politeness, self-awareness, humbleness; patience, sincerity, whole-heartedness, transparency, straight/honesty; friendly, likes to help; dedication, readiness and alertness; firm in defending honor, gallant, bold and courageous; diligence, persistence, steady, quality-oriented (hard working and smart); fair and wise.

Compared to metaphors, idioms are more complex as they are comprised of a group of words. Thus, it will affect the process and meaning. Hartono [6] stated that the level of acceptance and readability of metaphors are higher than idioms. Knowledge on reference (context) in its connection to texts became a crucial factor.

Being one of the ethnics rich with traditions, Minangkabau is also rich with expressions. Figurative language is one of the important elements in social interactions in Minangkabau. Lindawati [7] said Minangkabau people use figurative language to maintain politeness when speaking. Minangkabau people use figurative language to convey their thoughts, during debates, or while giving advices to other people.

It is safe to say that figurative language is used very commonly in the everyday life of the Minangkabau people. As a product of the tradition in speaking, the function of figurative language for the community is very complex. For Minangkabau people, using a figurative language is not just a way to demonstrate politeness when giving advice and life guidance. However, as time goes by, knowledge and understanding of the figurative language start to diminish. Therefore, efforts to enhance knowledge and understanding of the types of Minangkabau idioms and their meaning are necessary.

2. RESEARCH METHOD

Studies on the methods and techniques in understanding idioms have been made. Boers [17] concluded that knowledge of the meaning of the origin of the words in the idiom and the origin of the idiom can help give a whole understanding to the meaning. Also on the same page, Tsiplakou [18] stated that the people with the same mother tongue will have the ability to easily understand the implicit meaning contained in the idiom that came from their group (location, ethnic, language). Meanwhile, Geeraert [19] said it would be easier to understand the meaning by modifying the idiom while still connecting it to its true to its context.

The studies above are carried out with the intention to preserve the existence of the complex and symbolic idioms in conversations due to the messages contained in them. Efforts to manage idioms to make them easy to understand have been conducted through several ways. One of the alternatives is to transform them into visual forms. The visual form (comics) can pull the readers into an indirect interaction with the writer to understand the message in the text. The comic visual form is also the right learning tool for readers’ to develop knowledge and interest on certain things [20]–[24]. In its context to the Minangkabau idioms, the transformation of idioms into a visual form (comics) can bring readers closer to the tradition and to understand the concept of alam takambang jadi guru [25], [26].

One attempt to reintroduce the meaning of the Minangkabau idiom is through transformation into an image form. This research collects idioms that are directly related to daily life. Selected idioms that carry moral contents and daily life guidance are transformed into visual forms, comic strips, and illustrations. The first step is interpreting the idiom. Visualization of the meaning of the Minangkabau idiom based on the interpretations is done in a form that is easily accepted by readers of all ages.
3. RESULT AND DISCUSSION

In practice, idioms are not only used in non-formal conversations. They are also used in formal speeches to convey intentions and purposes as often seen in events or activities related to culture and tradition such as in marriages. Idioms and figurative language are often used in ceremonies to propose a marriage and during wedding events. The use of figurative language is interesting and entertaining for the people as they can reduce tensions and yet in a polite manner. Nowadays, the use of figurative language has spread to formal academic and non-academic speeches. The use of figurative language in academic and non-academic contexts is to show the humorous side of the speaker [8].

For the people of Minangkabau, using figurative language is very common and is a daily scene in delivering their intentions and purposes. According to Zahadi [9], Minangkabau people seemed to have an unwritten agreement in using and understanding idioms. Bakato kieh is one of the philosophies in speaking to teach harmony in groups.

According to Navis [10], figurative language in Minangkabau is categorized as sayings, proverbs, mamangan, pituah, pameo, petitih. Navis made the categories based on forms, functions and meanings. Saying is a two-word figurative language. A proverb is a saying added with a certain word. Mamangan is a figurative language that contain lessons on life, instructions, advices, and restrictions. Pituah is figurative language that contain lessons about ethics. Pameo is figurative language that contain contradictions. Petitih is figurative language that carry the meaning of equality.

The categories made by Navis shows that the Minangkabau people are rich with figurative language. The message contained in each form of idiom show the complexity of the figurative language and they also show how they absorb the Minangkabau philosophy alam takambang jadi guru.

Minangkabau idioms are known to contain magic elements related to the belief of their people. For them, idioms possess the power to describe the relationship between the human life and the nature around them [11]; professions, marriages, traditional healings, households, phenomena of nature, and death [12]; and all that are always connected to the lessons about personal lives and community [13]–[16].

On the other hand, it is also often found that the meaning of the idioms used didn’t match the intentions and purposes. Lindawati [7] said many were very different and even far from the true meaning (mamangan). She added that because of the disharmony of the construction of meaning and their contradictory, the meaning of the idiom tends to differ from the intentions and purposes. As an example, duduak sorang basampik-sampik duduak basamo balapang-lapang’ feeling cramped sitting alone, but roomy when sitting together’. Logically, the idiom sounds contradictory and odd. The construction of sorang ‘alone’ is associated with sampik ‘cramped’ and basamo ‘together’ with lapang ‘roomy’.

Previous studies on Minangkabau idioms showed that the level of knowledge of the young Minangkabau generation on lexicons and specific Minangkabau terms is much lower compared to those of the older generations. It’s likely that the preference to speak the Minangkabau language also brought an impact towards the young generations’ level of knowledge on Minangkabau proverbs and idioms. This is somehow ironic because for the Minangkabau people, they should converse using parables and negotiate using figurative language [16].

The low literacy on vocabularies, group of words, idioms, and their meaning can be minimized by balancing them with the right introductory methods and techniques. In this case, in the form of visual, either stories with pictures, comics or comic strips.
3.1 The expression *gadang sarawa*

The expression *gadang sarawa* originated from the words *gadang* ‘big’ and *sarawa* ‘pants’. However, the expression didn’t mean big pants or big-sized pants. Based on the context, the expression *gadang sarawa* means cowardice, easily afraid, or arrogant.

![Figure 1. Comic strip on the expression *gadang sarawa*](image)

For Minangkabau people, pants are not only meant to cover skins but they are also used to show social status. The expression also tells the Minangkabau to conduct themselves and to behave appropriately [27]–[30].

The expression contained advice to men to be brave in dealing with matters, to not be afraid, it teaches them about self-control and that they don’t run away from problems. The expression also teaches that a coward man would be a laughing stock. The visual on (Figure 1) would help readers to easily understand the meaning of the expression *gadang sarawa* which means a coward.

3.2 The expression *duduak ubi*

*Ubi* (cassava) is very close to the heart of the Minangkabau people. Aside from coconuts, cassava is tuber where people can use every part of it. The Minangkabau people love to eat cassava leaves as their vegetable dish and use the cassava to create various types of traditional food.

The expression *duduak ubi* ‘sitting like cassava’, does not mean sitting pensive and stay quiet like a cassava plant. It has a wider meaning than the words that form the expression, sitting and cassava. It offers several meanings. First, the expression means doing works that should bring in results. Humans should copy the cassava roots which continue to grow bigger despite their invisibility because they are underground.
The expression is also used to train people to have sensitivity and a critical attitude. Training to have a critical attitude is an advice for children and teenagers so that they are sensitive towards their environment. Sensitivity and critical attitude can be learned from nature such as from the cassava plant. Second, it teaches children and teenagers to control themselves and to not rush when dealing with matters. Third, image building. Children and teenagers are taught to build their image, to always remain calm and to be resourceful to others just like the cassava roots that always keep growing (Figure 2).

3.3 The expression baliang-baliang di puncak bukik

The expression baliang-baliang di puncak bukik ‘propellers on top of the hills’ teaches about how to live in a community. As a description, propellers will start moving when the wind blows. Propellers can also be used to show the wind direction due to its shape.

Given that propellers always follow the direction where the wind blows, the expression is about a person with no principle. This person would go wherever the wind blows. This expression is similar to another Minangkabau idiom, bak pucuak aru, which also means a man
without principle. This idiom contains advice and guidance to control one self and think before taking any action. The expression also teaches one to have solidarity, to not only think of only one self and disregard other people as it will only harm yourself. The messages are described in the visualization of the broken propellers by a strong wind (Figure 3).

Through visualization, the transformation from text to pictures, traditional expressions are hoped to be more acceptable and easier to understand for readers, especially children [31]. They can be used not only as a learning topic on traditional contents but also as a learning topic on Minangkabau contents.

4. CONCLUSIONS

The transformation of the Minangkabau idioms into visual comic strips was not meant to reduce the meaning contained in the expressions. On the other hand, the transformation is hoped to pull the young generation closer to the traditional cultural products. The contents in the Minangkabau idioms should not diminish or become extinct because less and less people are using them. The transformation is part of the efforts to transfer knowledge and understanding about the lessons of life of the Minangkabau people who absorb the philosophy alam takambang jadi guru.

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50 Teachings of Household Harmony at “Upacara Panggih” Javanese Style Bridal Ceremony in Yogyakarta

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Abstract. Household harmony is the desire of all married couples. Harmony brings peace of life in the family so that the household lasts until the end of life. Early marriage harmony was taught in the Javanese bridal summoning ceremony. This naturalistic qualitative study was carried out to uncover the doctrine of marital harmony in 40 Yogyakarta Javanese bridal wedding ceremonies. Obtaining data is done by participant observation and in-depth interviews. The validity of the data by triangulation, sharpened by extended participation and repeated studies. Data analysis uses the tradition of Miles, Huberman, & Saldana (2014). The doctrine of family harmony in the summon ceremony is found in the ceremonial procedures and procedures. The ceremonial procedure is related to the act in the ceremonial summon, while the procedure is related to the equipment / tools used in the summon ceremony. The teachings of harmony can be grouped into (1) parental responsibilities, (2) mate selection, (3) happiness in the family, (4) husband's and wife's obligations, (5) filial piety, and (6) loving/ be generous to others by giving alms.

Keywords: Harmony, Household, Panggih

1. INTRODUCTION

Sophisticated bridal is a wedding gathering ceremony in the Javanese bridal tradition [1]. This summon ceremony will continue to be sustained during the Javanese bridal ceremony. The preservation of the bride wedding ceremony is based on several arguments (1) as long as there are Javanese people, there is a wedding ceremony. As long as there are Javanese traditional wedding ceremonies, the summoning ceremony is still held, (2) the summoning ceremony is local wisdom or local genius, (3) the summoning ceremony contains a lot of aesthetics, (4) the summoning ceremony is the core of the Javanese wedding ceremonies, (5) Cheap summoning ceremonies are held, there is no need to add property significantly. In general, the summoning ceremony is already a bridal makeup package, (6) the summoning ceremony has a beautiful teaching load (cultural semantics) in the household.

In the City of Yogyakarta and its surroundings there are at least 76 wedding ceremonial venues (conference halls, auditoriums, hotels, restaurants, village halls). Of the 76 bridal meeting halls there are 39 locations that are active each week [2]. Each Building averages 2-4 times a week. If taken median, each building holds a bridal ceremony 3 times / week. Of the 3 times a week 1 that does not hold a summoning ceremony. This means that there are 66.67% of the bridal ceremony held a summon ceremony every week.

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Panggih ceremony is a local wisdom or local genius for Javanese people. As a local wisdom, the Javanese bride has a special ceremony that distinguishes it from other ethnic bridal ceremonies. This local wisdom or genius is still held in high esteem by the Javanese. As a form of appreciation for the noble work of Javanese ancestors, the summon ceremony was still held because the summon ceremony had symbolic meaning [1], [3]. Symbolic meaning can be used as teachings in building new households. If the teachings are lived and carried out, domestic harmony can be achieved.

Panggih ceremonies also contain a lot of aesthetics, namely visual aesthetics, lingual, and auditory aesthetics. Visual aesthetics appear from cosmetology and fashion which are full of teachings. Lingual aesthetics are beautiful utterances from pranatacara (master of ceremonies) to describe and interpret the ceremony call (panyandra). Pranatacara uses literary language (beautiful language). The beauty of auditors is the beauty of hearing. The beauty of hearing is the beauty of the speech utterances and musical accompaniment in harmony. All of that is the poliharmony (harmony of many elements) of the speech rhythm of the pranatacara, the song that is sung by the ‘woman singer’ waranggana and accompanying music.

The summoning ceremony has a beautiful teaching content for married life. The teaching is intended by a pair of brides who form a new family to be sustainable, full of love and happy.

2. RESEARCH METHOD

This research includes qualitative research [4]. The study was conducted in the City and Sleman regions of the Special Region of Yogyakarta and in 2018 every week a Javanese-style Javanese bridal wedding ceremony was held. Within a year minus the month of Sura and Ramadan there were 40 Javanese bridal wedding ceremony ceremonies. Data acquisition techniques by observation and in-depth interviews. There are two types of observations used, namely non-participant direct observation and participant direct observation. Direct observation by means of 1 or 2 researchers observed the bridal ceremony directly when the Javanese bridal wedding ceremony called Yogyakarta. Direct participant observation in which 1 other researcher becomes part of the wedding ceremony, which is to become a lawyer (pranatacara). The speakers are the master of ceremonies. The research instruments used were observation sheets, interview guides, audio and video recordings, and photography. The validity of the data is obtained by (1) in-depth observation, (2) quantity of participation, (3) triangulation of sources, and (4) data saturation [5]. Research analysis using the model of Miles, Huberman, & Saldana [6] with the steps of exploration, description, data compilation, elaboration, prediction, elaboration, and inference.

3. RESULTS AND DISCUSSION

The results of research on the doctrine of harmony in marriage at the Javanese bridal wedding ceremony style of Yogyakarta can be seen in Table 1. The teachings of harmony in a number of stairs are contained in the ceremonial and procedural procedures. The ceremony was related to the event which was held at the Javanese bridal wedding ceremony. Procedures related to tools or used in Panggih Ceremony.
<table>
<thead>
<tr>
<th>No.</th>
<th>Teachings</th>
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<td>Gantal</td>
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<td>4.</td>
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<td>19.</td>
<td>Balance husband's wife</td>
<td>The bride following throws gantal</td>
</tr>
<tr>
<td>20.</td>
<td>Balance between logic and feeling</td>
<td>The bride throws gantal on the bride's forehead, while the bride throws a chew on the groom's chest.</td>
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<td></td>
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<td>The teaching of mutual cooperation</td>
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<td></td>
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<td>Arrangement of carnival</td>
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</tbody>
</table>
1. Parental responsibilities

A harmonious family has parents who are responsible for domestic life. The responsibility in the summoning ceremony is that parents are ready to finance the marriage of their children as in Javanese proverbs, the father's father said that all children's wishes are the responsibility of parents (in terms of cost). The value of responsibility in the harmony of the household is symbolized by the surrender of the bananas from the bridegroom (the mother of the male supervisor) to the woman (the bride's mother).
2. An arranged marriage

Arranged marriages are symbolized by the ayu 'betel leaf’. In Javanese culture the betel Dauh is a symbol of matchmaking. Tell the opponent's house kurepe to be different with a single gasan rupet rasane iri betel leaf is different between the top and bottom surfaces, but when bitten the same taste. Likewise, men and women (bride) are of different sex, but when they become brides, they are one, that is, a new family.

3. Family happiness

The hope of a happy family is symbolized by the gedhang ayu den gadang inflamed rahayu 'plantain which is a symbol of happiness or family safety. Sanggan bananas are selected plantains that have been cooked one Tangkep (2 combs). Plantain has a taste. Sweet and durable. It is hoped that the family formed will be happy forever.

4. Sacred intention

The teachings of sacred intentions in arranged marriages are symbolized in the form of white lawe wrapped around plantains. White lawe is a spun endless tulip yarn. White lawe is a symbol of sacred intention. Lawe who has no fighting and stems shows sacred intentions forever (no end).

5. Sweet family life

The teachings of sweet and durable family life (lestrai) are symbolized in plantains. Plantain is a banana that tastes sweet and durable (not easy to rot). This means that plantain is the hope of sweet and unified household life forever.

6. Eternal Housekeeping

What is meant by eternal marriage is that the husband and wife remain united (not divorced) until the end of life. The immortality of the household is symbolized in the form of twin mayangs, also called kalpataru. The name Kalpataru as an environmental preservation gift is taken from the mayang twin kalpataru. With the symbol of the Kalpataru (kalpa: eternity, taru: tree), it is hoped that the bride will not be separated forever until the end of her life.

7. Strength of marriage

The summoning ceremony uses Mayang twins as a means of calling. In the cultural treasures of the Mayang twin wedding ceremony, it is also called Kalpataru, Jayadaru, Klepu Dewa Daru wood. Mayang twins have elements of roots, stems, branches, leaves, flowers, and fruit. Mayang twins have roots called bayu bajra or strength. This means that the family remains strong despite the wind of trials. There is no family without trials. But trials are overcome with strength or unity that remains united so that every problem can be solved.

8. Love as a basis for marriage

Mayang twin stems are called true purwa wood ‘that being a bride is the origin of starting a new life, namely the life of building a household mahligai. Building a house is based on love. The union of men and women in the family because of or begins with a sense of love.
9. Traveling safety

Household harmony can also be enjoyed when the family always finds harmony in all its activities. Family safety is symbolized in the branch of the Mayang twin tree, the papat keblat papat ‘four corners of the Qibla.’ In family life, the family must travel. Wherever they go (keblat papat) is expected to always meet safety.

10. Protect the family

The bride can be a protector in her family (her sons and daughters tomorrow). This protection is symbolized in twin mayang leaves called the pradapa mega rumembe. Mayang twin leaves are likened to a very dense can be a place of "shelter" for anyone. This means that brides can provide protection. Protection or protection can be broadly meaningful, the husband nurtures his wife, the wife nurtures his sons and daughters, or even in guardian twins may mean that the family can protect other family members and protectors in social life.

11. The gift of kindness in the family

The gift in the family is symbolized in the flower of the twin mayang tree (kalpataru). The virtue in the twin twins is symbolized by the flowers. The flower of the twin mayang tree is daru. In Javanese culture, daru is a gift of kindness. Mayang twins are also called dewadaru. It means the gift of kindness from Almighty God.

12. Family fame

The fame of the family is symbolized by lightning twin mayang fruit. Light emits light. Light is a symbol of fame. This flash can be seen by others. The meaning of the family can be known public (famous / famous). Fame can be achieved if the family achieves. Achievement can refer to the best achievements of various things (success, happiness, generosity, position, rank, position, goodness / nobility, and so on).

13. Throw out the bad luck of the family

Throwing the afternoon out in the family is symbolized by the Mayan Twin Ryokan. At the mayang twin summon ceremony brought by the mothers touched on the right and left shoulder of the groom. After the twin twins are touched on the groom's right and left shoulder, the twin twins are thrown to the crossroad or to the river (anchored). In this way, the family is expected to avoid bad luck so that it always finds safety.

14. If borrowing must return

In the story, Mayang twins are loans from the gods to haja holders. When the intentions are over, the Mayang twins must be returned by floating (dumping) in the middle of a crossroad or in a river. The crossroad is a symbol of the four directions (four directions of the wind). After being returned, the Mayang twins will return to their origin through the four cardinal points. Mayang twins returned through the river are a symbol of bad luck. The implications of this teaching are general loans including debt. The debt must be paid off.

15. Throw out the bad luck of the family

Throwing the afternoon out in the family is symbolized by the Mayan Twin Ryokan. At the mayang twin summon ceremony brought by the mothers touched on the right and left
shoulder of the groom. After the twin twins are touched on the groom's right and left shoulder, the twin twins are thrown to the crossroad or to the river (anchored). In this way, the family is expected to avoid bad luck so that it always finds safety.

16. **Husband becomes a source of enlightenment for his wife**

   The husband's teaching is a source of enlightenment for the wife symbolized by the four pieces held by the bridegroom at the summoning ceremony. Gantal is betel leaf tied with white thread. The gantal of the groom is called the gondang utur. This means that the bridegroom can advise the bride. To be able to become an enlightenment and source of advice for wives, the husband must be rich in knowledge or insight. An intelligent and insightful husband who is wise can surely be a guide and advisor to his wife.

17. **Wife loves husband**

   The wife loves her husband symbolically in the three pieces held by the bride. The bride's bride is called the love gondhang. This means that women have love for their husbands. With the power of love, the wife obeys to the husband. Husbands who can guide their wives and wives who love their husbands make a harmonious family.

18. **Legitimate ties in family / marriage**

   A legal bond in a family or marriage is symbolized in a white string that ties a cushion. Gantal tied with white thread is a symbol of men and women who are bound by a legal bond, namely marriage / marriage. White is a symbol of purity. Marriage should be based on a pure intention and heart.

19. **Wife balancing husband**

   The wife is ready to be a partner, partner or husband balance. During the summoning ceremony, the bridegroom starts throwing the gantal and the bride replies. It symbolizes action and reaction, stimulus response, husband and wife balance. The bride throws the paddle 3 times to the bridegroom with one by one alternating throwing the thump. Throw the bridegroom off the pitch 4 times. Hunger also one by one.

20. **Balance between logic and feeling**

   At the bouncer spinning ceremony, the first bounce of the bridegroom is attempted right on the bride's forehead. Whereas the first lock for the bride is right on the groom's chest. The bride's bouncy kick right on the bride's forehead means that the bride empowers logic. Instinctively, in dealing with a case a strong woman / prioritizes her feelings and prioritizes logic. That is why if there is a problem, women tend to be sad or cry first and then think of a solution. Therefore, in order to strike a balance between feelings and logic, the bride's first toss hit the bride's forehead. The first thrum of the bride on the bride's groom. In contrast to women, a man is stronger / puts logic first and prioritizes his feelings. Sometimes it happens in an affair for a man 'hit the back affair first'. That is why sometimes men are too rushed in dealing with problem solutions.

   In this condition, the ancestors of the Javanese culture local wisdom experts (especially the bridal summoning ceremony) have made a symbolic act with wisdom, namely the bride's first throwing pad right on the bride's forehead. While the first throwing of the bride right on the groom's chest.
21. Husband as wife protector

The bridegroom's two thumps hit the bride's chest with a meaning that evokes compassion. Whereas the 3rd and 4th throws to the bride's knee. The bride's 2nd and 3rd throwing pitches also point to the knee. Knee in Javanese krama jengku which means ngajeng-ajeng ing pamengku (folk etymology). It means to hope to be guided and protected. The bride and groom respect each other, respect, guide, and protect.

22. The balance of creativity, taste, and intention

The bouncy or betel nut between the bride and groom also symbolizes the balance of creativity, taste, and intention. Throwing the bride's forehead is copyright, the throwing the bride's chest and the bride is a symbol of taste, the throwing the bride's knee and the bride is the symbol of the quartz. So the throwing is an expectation of a balance of creativity, taste, and intention. The balance of creativity, taste, and intention is also taught by Ki Hajar Dewantara (2013).

23. Wives serve their husbands

The teachings of a devoted wife to a husband are symbolized at a ranupada event. Ranu means water, on means feet. Radupada means the bride washing the bridegroom's feet. Washing is a sign of the devotion of a wife to her husband. How to wash the bridegroom's feet, the bride by worshiping first. The bride then rests and wash the feet of the bridegroom. The devotion of a wife is also strengthened by the bride's worship of the bridegroom.

24. Beautiful household expectations

The hope of a beautiful household is symbolized in the three that are used for ranupada (washing the bridegroom's feet). All three are roses, jasmine, and memories. These three flowers were chosen for Javanese people in particular and Indonesians in general. However, in the etymology of the people (kerata basasa) the three flowers above also contain the meaning of what kang binawar is so lathi that I can remember remembering. This means that the advice given by the bridegroom will be remembered in the heart (and carried out). The three flowers scattered the scent of fragrance as a sign of life expectancy the bride will smell. It means giving goodness to others so that his life will be remembered.

25. A cool household based on purity of heart

This teaching is symbolized by the territorial water. Perwita means holy. Sari means flower. Perwitasari water is holy water combined with three rose flowers, jasmine and cananga. These three are called telon flowers (three flowers) or sekar tricolor (three kinds of flowers). Perwitasari water is used to conduct ranupada 'wash the bridegroom's feet by the bride'. Ranupada as a sign of the devotion of a wife to her husband is based on a pure intention or purity of heart.

26. Hope is given offspring

Heredity is one of the goals of building a household. Heredity is also one of the supporters of harmony in domestic life. That is why husband and wife who have not been blessed with offspring (children) try in various ways to be given offspring by God Almighty. The hope of the descendants in the summon ceremony is symbolized.
27. **Togetherness in the family**

Togetherness in the family goes hand in hand in rhythm, friends when happy, and friends when mourning is symbolized in the bridal ward. Kirab is the bride's journey accompanied by both parents / married, siblings, and relatives to the altar. This Kirab is rhythmic, runs in an orderly manner, and the rows are also regulated in how to dress, the height of the participants is high, the accompaniment of gending is so beautiful and sounds grand.

28. **Parents provide support**

In the bridal hall, the parents of the bride and groom walk along with the bride and groom. As in the Javanese proverb, it invites sung tuladha, while middle builds karsa, tutwuri handayani 'in front gives an example, in the middle motivates, and at the end provides support. Because their children have become brides or built households, parents only need to support from behind. Parents should not interfere in their children's household affairs. Instead the child must be ready to be independent no longer depends on the parents.

29. **The teaching of mutual cooperation**

This teaching is found in the bridal hall. The bride and groom are supported by parents, siblings, and all extended families or relatives. This shows the attitude of mutual support or mutual cooperation. Conversely as a bride, the selection of a mate also needs to consider the consent of parents, siblings, extended family, and relatives. Thus all support each other. Its existence is mutual cooperation in the family.

30. **Men respect women**

The doctrine that men must respect women is found in the composition of the bridal hall. Parents follow the wedding journey of the bride (the king one day). The composition, mothers (the mother of the bride and groom stand before the fathers (father)), this means that a man must respect women especially his mother.

31. **Be a responsible parent**

This teaching is found in the crater bubak event. Bubak crater is a special event in the summoning ceremony. Crater Powder was held at the first in-law event (Kakung, 1988). The trick is, the bride's mother gives rujak degan drink to her husband. Next the bride's parents give rujak degan drink to the bride. The doctrine of responsibility lies with the daughter-in-law. A daughter-in-law's ceremony costs money, especially if a daughter-in-law's reception is held at the conference hall by inviting a large number of guests.

32. **Be generous, don't be stingy**

This teaching is found in the crater bubak event when the bride's parents give rujak degan drink to the bride and groom. Even giving it by being bribed. It means to give sincerely with love. This teaching is also found in the punjen tumplak (last in-law ceremony). In the public transportation center, the stakeholders spread the udhik-udhik as a symbol of giving to others.

Like giving or giving alms taught by parents in the event distribution of udhik-udhik. Spreading udhik-udhik derived from the tradition of the palace. At certain ceremonies (such as grebeg, punjeng bridal ceremonies) the king spreads udhik-udhik which contains yellow rice,
beans, empon-empon, and coins. The court's custom was imitated by the people at a public gathering. The bride is king one day. So people spread udhik-udhik to give examples of charity (hard to give).

33. *Fair not favoritism*

In giving alms, the bride's mother is fair, not favoritism. Rujak bribes can be given to anyone, namely father / husband, bridegroom, and bride. This equal and equal gift shows fairness in the family. In spreading undhik-udhik, parents do not choose whoever is fighting for blessing (hoping for fortune blessing). Children, grandchildren, and all guests may fight over the lakes. Likewise, sohibul intrigued in throwing udhik-udhik not to a certain point. Udhik-udhik were distributed in all directions of the crowd so that everyone present could receive blessings.

This means that the advice given by the bridegroom will be remembered in the heart (and carried out). The three flowers scattered the scent of fragrance as a sign of life expectancy the bride will smell.

34. *The husband is responsible for family needs*

Husbands have an obligation to make ends meet in the family. The husband is in charge of earning a living. This is symbolized as a non-rich event. The groom gives riches (in the form of beans, corn, yellow rice, and coins) to the bride. Giving rich is a teaching that the husband is obliged to meet the needs of life in the family. Nuts, corn and yellow rice are symbols of food and clothing generosity. Small change is a symbol of wealth. The dime symbolizes nothing big without beginning with a small one.

35. *Families need food and clothing*

Rich Tampa consists of beans, corn, yellow rice, and money. Nuts, corn and rice are symbols of basic needs, namely food and clothing. The husband works hard to make ends meet for the family. This teaching is found in the tampa rich event (symbol of giving a living from the bridegroom to the bride). That families need food and clothing is also available at the public transportation gathering event. Punjen tumplak is a Javanese tradition event that was held during the last mangu summoning ceremony. All children and grandchildren sungkem to parents (stakeholders). After the process of children and grandchildren are given kimp-kampil which contains yellow rice, beans, empon-empon, and money (can also be given other prizes such as the distribution of inheritance (of course agreed upon previously), gift giving home, car, and so on.

36. *Family glory*

The glory of the family is symbolized by the yellow color of rice. According to the belief of the yellow Javanese is a symbol of glory. The yellow symbol of glory also occurred during the March 1, 1949 General Offensive in Yogyakarta. All soldiers tied their heads with yellow leaves. In the Ramayana story, Sugriwa also wears a yellow leaf marker. At the time of the Eruption Reaching 2010, Mbah Marijan also appealed to its citizens to plant a yellow leaf above the main door of the house (the front entrance to the house). Tingkeban also used colorful letrek. Yellow as a symbol of glory. The teachings of glory aside from being in the event of how rich, there is also a punjen gathering event. The skills given by parents to posterity include yellow rice. Yellow is the color that symbolizes the ideals of glory.
37. **Family life requires funds / wealth**

The need for funds in the family is symbolized in the form of small change without wealth. Money is a symbol of the need for funds. Funds are used for spending to meet the needs of life in the family. To make ends meet, families need wealth (money). People who work also find money to get a salary. The salary is for the wife. The wife governs the family economy. This teaching is found in ppleng tumplak. Parents give skills to their children and grandchildren. Kampil-kalmpil contains, among others, money which is a symbol of the need for property. With the hope that his children and grandchildren will have sufficient assets. Even better if your children and grandchildren can be rich. If your children and grandchildren are rich, don't forget to give alms.

38. **Nothing is big without starting small**

A dime in the rich without a symbol that there is no big without starting small. It was like proverbs Gradually gradually became a hill.

39. **Women/ wives are always happy to accept gifts from their husbands**

Tampa is richly accepted by brides with approval. Whatever is given by the husband will be accepted sincerely and cheerfully. It is very possible that family income is not stable, sometimes a lot, sometimes a little. But as a dutiful wife, accepting gifts from her husband with a sincere heart.

40. **Be a wife who can take care of the husband's fortune**

This teaching is found in the rich without the wife receiving the husband's gift with none of the rich without spilling. This is a sign that the bride will be a wife who is passionate, nastiti, surti, lan-ati appreciates fortune, conscientious, frugal, and careful.

41. **Filial to parents**

The devotion of children to parents is shown at offerings without wealth and friendship. After the bride receives wealth / fortune from the bridegroom, the bride also presents a fortune. It should be true that as a child he must offer some of the fortune to his parents. Parents who have educated, raised, and matured with a stream of sweat and love tiara boundaries.

The devotion of children to parents is also shown by the sungkem event or the worship of the bride and groom to her parents. The contents of devotions are to apologize, say thank you for the parents' kindness, and the bride's blessing to the parents. Worship is also a symbol that the bride upholds, respects, respects and obeys parents.

42. **Determination of creativity, taste and intention**

Before enjoying a dish called dhahar klimah or dhahar walimah, the bridegroom fists yellow rice. With the determination to unite the heart, family, and love, yellow rice is clenched into the hands of the bridegroom's hands. While balling, yellow rice was determined in the heart to blend the creativity, taste, and intention. Husband and wife who are compact so that hope is reached that the bride and groom will be united forever.
43. **Build a family with determination**

This teaching is symbolized by the antep pindhang which is a side dish of yellow rice. Pindhang ati antep is chicken liver cooked by steaming. Pindhang ati antep as a symbol of the stability of a married wife of his own choice.

44. **Wives obey their husbands**

The wife obeys to the husband is symbolized in the Dhahar Klimah. The bride eats yellow rice from the groom's head. This means that the bride is obedient to the husband's words (advice, commands, suggestions, criticism, proposals, discussion). The results of the head of rice (husband's command) are enjoyed (obeyed) by the wife (bride).

45. **Think and act based on a clean heart**

Drinking clear water after eating yellow rice is a symbol that everything is said and the attitude will be based on a clear heart. The silence of the heart will be expressed in actions and words that always make people happy "for their kindness," as said by Wong Agung ing Ngeksiganda Panembahan Senapati on the Sinom song which is very familiar and popular to the Javanese people. The song is found in the book Wedhatama by KGPAA Mangkunegara IV (Sing, 1956). The song is:

\[
\begin{align*}
\text{Nuladha laku utama,} \\
\text{tumraping wong tanah Jawi,} \\
\text{Wong Agung ing Ngeksiganda,} \\
\text{Panembahan Senapati,} \\
\text{kepati amarsudi,} \\
\text{sudanen hawa lan nepsu,} \\
\text{pinesu tupa brata,} \\
\text{tanapi ing siyang ratri,} \\
\text{amemangun karyenak tyasning sasama.}
\end{align*}
\]

Model good behavior,  
for Javanese people,  
big people in Ngeksiganda,  
(named) Panembahan Senapati,  
the real,  
prevent lust,  
in a concerned way,  
in the day and night,  
always make happy to others.

46. **Appreciate and respect in-laws**

Appreciating and respecting in-laws (the groom's parents) is symbolized by the in-law mapag event. The commander of the bride (the bride's parents) came down from the aisle to welcome the in-law presence. After shaking hands, in-laws are delivered until they sit on the side of the bride's seat. If expanded, the attitude of respect and respect not only to in-laws, but to fellow humans (especially in-laws).

47. **Forgiving**

Family harmony can also be created when family members (husband-wife-children) have a forgiving spirit. Forgiveness will create a harmonious situation, an open heart, a peaceful atmosphere. Being forgiving is not easy. It's easier for people to apologize than to forgive. But forgiving (being forgiving) is more noble than apologizing. Being forgiving has been exemplified by parents to their children at sungkeman or worship services.
48. *Parents give their children blessing*

At the Sungkeman parents give their prayers and blessings on the marriage of their children or bride. Prayer for blessing to happiness, prosperity, glory, for the bride to be eternally inseparable. Only lives that escape the body that can separate the two.

49. *Loving children and grandchildren*

This teaching is found in the punjen gathering event. As a realization of that affection. After all the children and grandchildren Sungkem, they were given a skillful side with yellow rice, empon-empon, and money (or other gifts). That's the love of parents is like all the way.

50. *Living people need to be healthy*

The doctrine of health in the family is symbolized by empon-empon found in the skills of giving parents to their children and grandchildren. Empon-empon is a symbol of health. Empon-empon is a variety of herbal plants as herbal medicine such as dlingo, bengle, turmeric, ginger, Intersection jokes. This herbal plant is sliced into small pieces and put into a mix together with yellow rice and coins. Herbal medicine for personal health.

4. **CONCLUSIONS**

When the Javanese were not familiar with the written tradition, all hopes or ideals were symbolically personified in the form of actions or goods. This tradition became known as local wisdom. Likewise, at the Javanese bride calling ceremony. All hopes or teachings of good are symbolized in action (ceremonial procedure) and form of goods (procedure). To interpret the teachings in the summon ceremony, cultural semantic analysis is needed. This cultural semantics is very context sensitive, namely the context of Javanese culture. The teachings contained in the ceremonies and procedures for panggih bride Yogyakarta style is the ideal of harmony in building a family.

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Batik Jambi as a Reflection of Local Wisdom

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Abstract. Indonesia has a variety of batik repertoire, then many areas in this country have batik with its each characteristic. Jambi as one of the provinces in Indonesia also has its own batik tradition. The richness and diversity of its flora and fauna color the variety of batik Jambi motifs. As Javanese batik filled with content of philosophical meaning, Batik Jambi also contains noble values as a reflection of the local wisdom of its people. This research tries to reveal the local wisdom contained in Batik Jambi. This research employs descriptive qualitative method. The method was conducted by describing the object of the study in detail and depth. The simplicity of Batik Jambi motifs in the form of separated paintings (ceplok-ceplok) and uncomplicated reflects a simple, egalitarian and open society to outside cultures. Local wisdom contained in Batik Jambi involves various aspects of life, including the relationship of human with God, human relationships with each other, noble behavior, how best to do something to achieve results, and the importance of welfare in the inner life. Batik Jambi is not only a cloth with a beautiful motive, but also a medium to preserve and conserve the local wisdom of its people.

Keywords: Batik Jambi, Motif, Local Wisdom

1. INTRODUCTION

Jambi as one of the provinces in Indonesia located on the island of Sumatra, as in other parts of Indonesia, has a wealth of distinctive artistic culture, which is different from other areas. The distinctiveness of Jambi culture can be seen not only in the art of dance, vocal, music, carving, and building but also its own peculiarities in its batik [1]. Batik in Jambi is called batik Jambi.

Batik was derived from the Javanese traditional sarong design [2]. Batik Jambi tradition was firstly introduced by Haji Muhibat in 1875 [3]. He and his family came from Java and produced batik in Jambi. In the beginning Batik Jambi was used as a custom clothing by the nobility of the Jambi Sultanate. At that time Batik Jambi was only used by people who had high social life and economic ability, thus at first batik Jambi was less well known by the society at large.

Since the era of independence batik Jambi continues to grow rapidly[4], [5]. Now batik Jambi has been used by all circles of society and in all occasions. Batik Jambi can be used in various occasions and needs, such as for customs clothing and ceremonies (marriage ceremony, reading through al-Quran, haircut etc.), official events, uniforms of government and private institutions, school uniforms, and various also daily needs[6]. Until now batik Jambi tradition is still awake and growing. In Jambi there are places that became centers of
batik production, among them in the city of Jambi, Batanghari, Soralangun, Merangin, Tebo and Bungo. The number of batik making centers show batik becoming part of Jambi society.

As time goes by, batik Jambi is also increasingly rich in motifs. Motives that have been there not only increasingly varied on characters but also emerging new motives. The development of batik is not only related to the natural wealth, but also influenced by the sociocultural values of the people of Jambi. The richness of the natural environment is reflected in the variety of flora fauna in Jambi, while the sociocultural condition is related to the local wisdom that becomes the spirit of batik Jambi. Not many people are aware of the noble values contained in batik Jambi[7].

In addition, not everyone has the same understanding toward the meaning contained in batik[8]. One motif of batik cloth sometimes has a different meaning from different people[9]. The diversity of meaning interpretation on a piece of batik cloth reflects batik Jambi has a function to convey the noble values of its people. It also shows people’s enthusiasm towards batik and the importance of planting the noble values of society through batik[10]. Assessment and introduction of local wisdom in batik well can strengthen the identity of society and reinforce the character of the nation.

2. RESEARCH METHOD

This research is qualitative as suggested by the theory of Lincoln and Guba [11], Patton [12], and Sutopo [13]. In order to maintain the validity of the data I used triangulation techniques, especially triangulation of sources.

The strategy used in this study is a single case study strategy which leads to one characteristic of research activities. Technique of sampling in this research is purposive sampling.

Sources of research data in this study are documents and informants. Data collection technique was done by interview, observation and Content Analysis. Data Analysis Techniques in this research used interactive analysis, namely data reduction, data presentation, and verification [14]. In this analysis model, data reduction, data presentation, and the conclusion of activity were conducted in interactive form.

3. RESULT AND DISCUSSION

Batik owned by regions in Indonesia have motives, functions, and philosophical meanings that are not exactly the same. Each batik that exists in these areas have their own characters because batik is influenced by socio-cultural conditions and their natural environment. The condition of Jambi’s natural environment reflected in the batik is visible with the motives of flora and fauna. Batik Jambi motif as a reflection of flora includes: bungomelati (jasmine flower), bungopauh (pauh flower), durenpakec (cracked durian), bungosawit (palm flower), bungobangkai (corpse flower), bungonago (dragon flower), daunkaret (rubber leaf), pohonroran (rattan tree), mangosteen, jasmine leaves, kale leaf, bungoijatuh (fallen flower), glass plate, bungobintang (star flower), kembangduren (durian flower), grapes, fungus, bungokopi (coffee flower), bungotabur (sowed flower), pineapple, pineapple top, and so on. Here are some pictures of batik Jambi motif.
There is a pattern of animals (fauna) or related to animals in batik Jambi, among others: *kuauberhias* (mirroring *kuau*), peacock, fish scales, snails, *angso duo* (two geese, shellfish, and so forth. Nevertheless, the pictures of animals in batik Jambi motifs are made distillate so that the animal shape does not look as obviously as a living animal. It is also related to the prohibition in Islam for not drawing living things. With this distillate, the figure of animals in
the batik motif becomes blurred. Here is a picture of Jambi batik motif that has been distillated:

**Figure 19.** Motif merakngeram  
**Figure 20.** Motif kepak  
**Figure 21.** Motif riang-riang  
**Figure 22.** Motif burungkaoberhias

**Figure 23.** Motif angsadua  
**Figure 24.** Motif kepiting  
**Figure 25.** Motif supitudang

Batik Jambi patterned natural environment, among others: mountain, sun, Batanghari, and so forth. Batik motifs related to the livelihood include: kapalsanggat (sanggat ship), sailboat, boat, kapalpauh (pauh boat), and so on. Here are the pictures for the motive.

**Figure 26.** Motif kapalsenggat  
**Figure 27.** Motif jangkar  
**Figure 29.** Motif kerissiginjai

Batik Jambi motif will continue to grow in line with the development of socio-cultural and the emergence of new batik motifs.

Batik Jambi motif is a motive that is not strung, each motif stands alone (ceplok-ceplok). The simplicity of Jambi’s batik motifs reflects the character of Jambi people. That is a simple, egalitarian and open society to the outside culture, but rather slow to respond the change. This character is illustrated by displaying the uncomplicated and flexible elements of each motive. If then it appears an intricate batik Jambi and in complex details, it is a developed motif.

Giving motifs on batik Jambi was provided to every form of motifs, such as bungopauh motif in the form of pauh flowers, angsa duo motive in the form of painting two swans, kapalsenggatmotif in the form of a ship that is caught and so forth. A batik cloth contains several principal motifs, while the empty space between the principal motifs is filled with tabor titik motifs, tabor bengkok, and other stuffing motifs. Naming batik motifs in
accordance with the basic motif. This is different from the Javanese batik motif, for example, giving batik motif based on a series of motifs on the fabric. Here is an example of batik Jambi motif.

![Figure 30. Motif durian pecah(source:[15])](image)

Batik motif above is named *durian pecah* (cracked durian). This naming is due the dominant painting in the batik is a cracked durian. In addition to the picture *durian pecah*, in the motif of batik there are also paintings, leaves, flowers, and so forth. Another example is the batik motif of *tampukmanggis*.

![Figure 31. Tampukmanggis (source:[15])](image)

The main motif in batik cloth is *tampukmanggis* (mangosteen). However, in the motif of *tampukmanggis* there are also pictures of leaves and stars. The leaves and stars are called stuffing.

![Figure 32. Kapalsenggat (source:[15])](image)

Batik Jambi motif above is called *kapalsenggat* motif because the main painting in the batik motif is a ship, *senggat* ship is a ship that was stranded. In the motive, the picture is not
only paintings of the ship but also other paintings, such as pauh fruit, grapes, flowers, leaves, and so forth.

In its development it can also happen two main motives in one batik cloth. Such developments are mainly due to the market taste or consumers. The existence of batik producers is also influenced by consumers. Producers should not ignore the tastes of consumers if they do not want its existence faded. The emergence of two main motifs in one batik cloth certainly cause problems in naming. In addition, the suitability of the meaning of two main paintings contained in one batik cloth also brings its own problems.

The naming of batik Jambi motif is different from the naming of Javanese batik motif. Each series of images in a Javanese batik cloth is one motive, not the dominant motif in batik Jambi. Meanwhile batik Jambi motif is a motive that is not strung, each motif stands alone (ceplok-ceplok). The simplicity of batik Jambi motifs reflects the character of Jambi society, which is a simple, egalitarian and open society to the outside culture but rather slow to respond the change. This character is illustrated by displaying the uncomplicated and flexible elements of each motive.

Batik Jambi motifs as other batik are not only a beautifully painted fabric but also containing hope, prayer, education, and other social values. Batik Jambi motif contains philosophical meaning related to local wisdom of society.

Some motifs whose philosophical meaning have been known by the people including durian pecah motifs (cracked durian), tampukmanggis motifs, kapalsanggar(sanggat ship), kuau berhias (mirroring kuau) motifs, bijitimun (cucumber seeds) and so on. Durian pecah motif is in the form of durian paintings that splits but the base of the stalk is still interlocked. The painting of two durian skins has each meaning. The first part of the durian skin symbolically means the foundation of faith remember and be vigilant also able to keep something that has been good so as not to be damaged. This is a famous durian analogy which is delicious, that something as delicious as anything and piety while the other half is knowledge and technology. The intertwining of the durian hemisphere on the stem is symbolically meaningful that faith and piety also knowledge and technology cannot be separated. As a whole, the meaning of durian pecah motif is that all works must be based on faith and piety also supported by science and technology. The meaning of durian pecah motif shows that Jambi people uphold the value of faith and piety. This kind of value is certainly inseparable from the religious Jambi community. Durian pecah motif is also interpreted that we should always if it is damaged then it will not be worth anymore.

The tampukmanggis(mangosteen) motifs depicts the cross section of mangosteen peeled skin in the middle. This painting shows the outer skin, skin flesh and the contents of the fruit as a whole. Mangosteen skin color, skin flesh, and contents are different. Skin color and flesh skin are dark red, while the contents are white. The motive of this mangosteen symbolically implies that the goodness of manners and kindness of heart cannot be seen from the outer skin, judging a person not from his outward self, for example from the clothes worn and its appearance. The motive of mangosteen also means the existence of consistency between the body and soul. It is described the number of contents of the mangosteen fruit is equal to the number of petals on the cross section. If the number of petals on the cross section five, the contents also amounted to five. What he or she dictates must be in harmony with the hidden in his heart, one must be honest, not hypocritical. The motive of tampukmanggis is also associated with the teachings of Islam, especially with the five pillars of Islam. The number of petals on the mangosteen used in batik motifs in principle amounted to five in accordance with the pillars of Islam, although in practice sometimes it can be more than five.
The motive of *kapalsenggat* is a painting of a ship that gets stuck on something while sailing which results in its journey disrupted and even stopped then it is unable to continue the journey. This motif symbolically implies that one must be careful in carrying out a job in order to finish well and no obstacles. He or she must understand and obey also be aware of the dangers that threaten him not to get an accident so that the work he or she does works well. The motive of *kapalsenggat* is also interpreted as a leader in carrying out his or her duties as a leader must be careful of the temptations, tests, and challenges that come and go. A leader is like a captain who does ship sailing in the ocean. Thus he or she must be alert to tides, waves, storms and typhoons that are likely to hit him or her. If the captain is not careful and alert, the ship will be shipwrecked. Motif of *kapalsanggat* also means that people in this life must have goals or ideals. People who have no purpose in life are like a ship that gets stuck so it does not reach its destination.

Batik motif of *kuaoberhias* (mirroring kuao) describes a kuao bird that was mirroring and flapping wings. The kuao bird is a beautiful bird and Jambi is one of its habitat. This mirroring kuao motif symbolically implies that one must know him or herself and always introspect. Human-being who knows him or herself, knows the nature of themselves, understands the advantages and disadvantages, will be able to put themselves well. By knowing yourself a person will be able to cover his or her shortcomings and increase also utilize the advantages it has. Meanwhile, the motif of *pucukrebung* (ornamental bamboo shoots) semiotically implies that one must have the ability to adapt and can do something useful. Like a bamboo tree, while still young (bamboo shoots) it can be used for vegetables. If it is old, then it can be used as a building material or make useful equipment.

The *bijitimun* (cucumber seed) motif in batik Jambi symbolizes the regeneration that is expected to continue and improve the existing life. Cucumber seeds also symbolize fertility and prosperity. In many batik cloths this functioned as a background, or *isen-isen*, but in Jambi this character is highlighted as the main motif. Meanwhile, the pattern of pauh flowers reflect the hope of fertility, health, wealth, and fortune that abound. Tawig ornament is taken from the existing architectural ornaments on the stage house in Jambi. This decorative nature reflects the character of a simple, egalitarian and open to things outside the environment yet full of awareness in responding to things from outside.

The motif of *merakngeram* (brooding peacock) illustrates that the responsibility, sacrifice and affection of a mother for her children is enormous. Therefore, a child must respect the parents and obey their command.

There are still various batik Jambi that have not been known the meaning. In its development it is possible that the existing motives will be given the content of noble values of the society. Batik never stop develops even always changes to follow the era and culture of society which make it [16]. That change is not only about the development of the motive but also the development or the addition of meaning contained in it. A batik motif not only has one meaning, motif of *kapalsenggat*, for example, has two meanings that someone must be careful in doing things so as not to harm. Another meaning is a leader must be vigilant in doing his job to succeed in leadership.

The meaning of batik Jambi motif involves various aspects, from the aspect of understanding the nature of human, the simplicity of attitude, the caution in acting, honesty, responsibility, not fascinated by the outward form, a life of inner and outer prosperity and so forth. The meaning contained in the batik motif is a form of local wisdom of Jambi people. The people of Jambi consider that it is important for a person to understand his or her nature. This good self-understanding can make a person places his or herself well, keep good
relationship with God, keep good relationship with others, do something according to his own ability, improve self-ability and so on.

In doing something Jambi people are not only based on knowledge and technology skills but also on faith and piety. This shows that Jambi people is a religious society and religion becomes an important base in doing all activities. The importance of religion in the life of this society is reflected in the expression "adatbersendisyaradansyarbersendikitabullah". This sebloka (archaic short witty poem ending in an aphorism) shows that Jambi culture is sourced from Al-Qur'an and Hadith, as a guideline for Muslims to live their life. It is not surprising, Jambi as one part of Malay culture cannot be separated with Islam. Judith [17] asserts that the relationship of Islam with Malay, including Jambi, occurs because Malay is one of several ethnic tribes where the religious identity and ethnicity are duplicate or overlapping. Religious identity is also a tribal identity.

In relation to each other, Jambi people uphold the nature of honest, simple, firm, straightforward, not judging a person from his or her birth only and so on. This simplicity and firmness stand with the straightforward style of Jambi people. People who do not understand the culture of Jambi may have heard when the people of Jambi are talking will be considered angry, whereas it is not. Jambi speech style shows the simplicity and assertiveness of community character. In relationships with parents especially with mothers, a child must respect and obey their commands, remembering so much of their parents' love and affection.

The people of Jambi as reflected by the meaning of batik motifs above do not neglect the outer life. A good life is a prosperous life both outwardly and inwardly, spiritually and materially, earning an abundant fortune. In addition, it is very important that life also look after the health of the body.

Local wisdom contained in batik Jambi involves various aspects of life, including the relationship of human with God, human relationships with each other, noble behavior, and inner welfare. Local wisdom in batik Jambi shows the influence of Islamic values. This is due Jambi culture, as part of Malay, is based on kitabullah (Al-Quran) and sunna of the prophet (Hadith). The influence of Islam is not only visible on the values contained in it. Batik Jambi motifs that mostly are the motifs of flora and fauna get a strong Islamic influence. In Islam it is forbidden to paint animate beings especially animals and humans. In batik Jambi there are some batik motifs with animal painting, for example kuo bird motif, angso duo (two swans), merakngeram (brooding peacock), crab, supitudang(shrimp pubis) and so on. The motifs of these animals are not drawn as they are but it has been distilled. Thus they do not resemble their original form. This is because Islam is forbidden to paint living creatures.

4. CONCLUSIONS

Batik which has been contained and developed in each region in the archipelago has its own characteristics that are influenced by the social and cultural conditions also surrounding natural environment. Batik is not only a beautiful painting on cloth but it reflects the local wisdom of its people. The value of local wisdom in batik Jambi involves various aspects of people's lives including the relationship of human beings with God and each other, how to behave appropriately, the highly upheld nature and so forth. The philosophical value of batik should be introduced to society to strengthen the values of morality in society. Batik with beautiful motifs can be a medium of instilling noble values to the community.
REFERENCES

Developing a Model of ‘Proficiency in English’ for the Indonesian Local Context: Some Considerations from the English as an International Language (EIL) Perspective

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Abstract. Based on the ‘anti-normative paradigms’, English is viewed as a pluricentric language that there is no uniform standard norm for it. This sociolinguistics reality has become an issue for English language educators particularly in the context where English has not been used for daily local communications. Confusions arise among them as which models of English should be taught to their English language learners. To this end, the study was conducted to develop a model of ‘Proficiency in English’ which may suit with the local English language learners and users in the Indonesian local context. An iterative design-based research approach was employed consisting of four main stages. This article only reports the results of the second stage of the study that offers a solution by reconstructing the model of ‘Proficiency in English’ for the Indonesian local context within English as an International Language (EIL) perspective which embraces all kind of varieties of English equally.

Keywords: ‘Proficiency in English’, English language teaching (ELT), English as an International Language (EIL)

1. INTRODUCTION

The privilege of varieties of English from the inner circle countries [1] particularly the varieties of American and British English has been dominated in the English language teaching (henceforth ELT) for many years. The aim of ELT has always focused on achieving the standard forms of English which are not attainable for the non-L1 English speakers whose first language is not English. In the context in which English does have a function as an official language, the goal of learning English is to have native-like proficiency which is measured in reference to the famous ‘Standard’ Englishes such as American and British English [2].

For many years, the construct of language proficiency has been debated concerning the attributes in it. In a broad sense, Renandya [3] describe that ‘language proficiency refers to one’s ability to use language for a variety of communicative purposes’. The meaning of language proficiency particularly in English has become complicated since English is not only used by the monolingual native speaker but also in multilingual contexts. Furthermore, English has been acknowledged to have a special status in many countries around the world as an official language [4]. For this reason, the English speakers become bilingual and multilingual with their multicultural backgrounds. It is more than 80 percent of communication is happening among non-native speakers of English around the world [5].

There is evidence regarding the number of non-native speakers of English that outnumber the native speaker ones and the various varieties of English existing in the world
communication. English should not be seen as a single variety but it has been transformed into various ones. According to [6] this sociolinguistic realities have inspired a number of linguists and applied linguists to develop the frameworks or academic approaches i.e. English as an International Language (EIL), World Englishes (WE), English as a Lingua Franca (ELF) to conceptualizing, researching, and learning/teaching English. These frameworks have categorized as the ‘anti-normative paradigm’ [7] which embrace and acknowledge the varieties of English.

In the context of ELT in Indonesia, the American and British English are still regarded as a point of reference. To this end, the ‘Western paradigm of English language teaching’ [8] has dominated the practices of the teachers of English in Indonesia. In term of proficiency, the English language learners are expected to have the native speaker-like proficiency which they are never able to attain. Their English proficiency is still being measured against the native speaker of English norms based on the assumption that the English users in Indonesia would use English to communicate with the native speaker of English [9], [10]. Such a condition needs to be changed because the English learners and users in Indonesia do not only need to communicate with native speakers of English but also to the non-native ones. Thus, an appropriate model of ‘Proficiency in English’ which could inform English language pedagogy in the Indonesian context needs to be developed.

The aim of this study is to develop a model of ‘Proficiency in English’ that meets with the Indonesian local context. The ultimate goal of learning English for Indonesian now is to be able to communicate cross-culturally either with native or non-native speakers of English. This model is being developed inductively to gain the basic needs of the Indonesian for using English. English as an International language (henceforth EIL) is employed as its perspective ‘embraces/recognizes all varieties of English at national, regional, social, and idiolectal levels in all circles as equal’ [6]. Within this perspective, the native English speaker-like proficiency is challenged as it does not promote English as a pluricentric language [11].

2. RESEARCH METHOD

This study employed a design-based research approach for designing the model of ‘Proficiency in English’. This design is adopted because the model which is being developed should be suitable for the local context. Wang [12] describe that design-based research (henceforth DBR) is an ‘a systematic, but flexible methodology aimed to improve educational practices through iterative analysis, design, development, and implementation, based on collaboration among researchers and practitioners in real-world settings, and leading to contextually-sensitive design principles and theories’. In other words, this design is also applicable for improving educational practices such as English language teaching as it employs a collaboration of team researchers and language educators in the real world setting. The participants of this study are the practitioners comprising a cohort of teachers of English around West Sumatra province in Indonesia and English language educators at a tertiary level.

In addition, DBR comprises cyclical and iterative process [12] that the model of ‘Proficiency in English could be refined to meet with the Indonesian local needs. To this end, the development of design principles will undergo a series of testing and refinement cycles. Data is collected systematically in order to re-define the problems, possible solutions, and the principles that might best address them. As data is re-examined and reflected upon, new designs are created and implemented, producing a continuous cycle of design-reflection-design. In other words, the problem, solutions, methods, and the designed principles are continuously refined, tested and developed as the knowledge enhanced [13].
There are four main stages in the process of this study as seen in Figure 1. They are (1) the analysis of practical problems, (2) the development of solutions, (3) the evaluation research of the solutions in practice, and (4) the reflection to produce design principles and enhance solution implementation [13]. Within these stages, it is seen that the nature of DBR is dynamic and flexible research process.

This article is only focusing on reporting the results of the second stage of the study that offers a solution by reconstructing the model of 'Proficiency in English' for the Indonesian local context. The results of the first stage of the study show the practical problems faced by the teachers of English in ELT i.e. the dilemma of employing their endonormative model of English to their students in the process of teaching English and their desired goal for attaining the exonormative model of English. The results of the first stage could inform the second stage of the study which is focusing on the development of the solutions of the problems faced by the local English language educators and the learners as well. The model of 'Proficiency in English' was then being designed using the existing principles and the innovations in ELT. This process involves imagining a solution and analyzing whether it will work or not. In addition, the model is tested against the researchers' knowledge and theory, the identified problems, and the improved solutions before committing to implement it.

![Figure 1. Design-based research, based on Amiel and Reeves (2008)](image)

### 3. RESULTS AND DISCUSSION

In the first stage of the study, there is evidence that the teachers of English have been teaching English using the local variety of English. Their English could not be regarded as the English of native speakers such as American or British English. Despite exposing the language learners with their local variety or the endonormative model of English, the norms of the so-called native speakers or the exonormative model of English were still being taught and used as references. However, from exploring the teachers' personal constructs, it was also found that the needs to use English for cross-cultural communication, expressing their local identities along with the needs to adhere to the exonormative model of English, particularly in the academic context.

The results of the first stage of the study were used to inform the development of the model of 'Proficiency in English' which could be the frame of reference for being proficient in English in the Indonesian context. In addition, the existing principles from previous studies and also the innovations within ELT were adopted to reconstruct the model of 'Proficiency in English' for
the Indonesian local context. To this end, the EIL perspective was adopted as the nature of the model acknowledging the pluralistic forms of English. In the context of this study, a perspective means ‘a paradigm for thinking, research, and practice’ [14]. There are several considerations to adopt this EIL perspective as they are explained in the following points:

1. English is not used for everyday communication among Indonesians. Most of Indonesians speak more than one language, their mother tongue, and Bahasa Indonesia. To acquire English proficiency is limited to certain communities as elitist accomplishment [7]. This means that only the Indonesian, who has a privilege to pursue education to a higher level, certainly has access to learn and to use English. In the educational context, English is needed for pursuing opportunities to gain higher education and as a result, the English of the educated Indonesians could be used as a model.

2. The practice of ELT has been traditionally oriented to the norms of English which are based on the inner circle countries (e.g. Britain and America). This kind of practice needs to be challenged as English is not a single variety as Sharifian [14] argues that ‘English, with its many varieties, is a language of international and intercultural communication’. It is necessary for Indonesian to communicate interculturally and internationally in order to be able to compete in a global world without losing their local identity.

3. A growing number of studies which promote EIL such as a study by Briguglio [15] that English language users need to expect and be able to deal with different varieties of English; show acceptance toward different accents in English; and develop communication strategies to deal with different accents and way of speaking in English (where differences are perhaps more marked than in writing). In addition, many prolific scholars in the field (to name a few Alsagoff [16]; Matsuda [17]; McKay [18]; Smith [19]; Sharifian [14]) have been rigorously promoting the significance of teaching English as a heterogeneous language with multiple grammars, vocabulary, accents, and pragmatic discourse conventions [2].

Referring to those considerations, this study has made an attempt to offer a solution by reconstructing the model of ‘Proficiency in English’ for the Indonesian context within EIL perspective which embraces all kind of varieties of English equally. The model of ‘Proficiency in English’ for this study was also informed by the three dimensional (3D) framework of language variation which was developed by Mahboob [2] (also see [20]). This framework also identifies four continua: users, uses, mode, and time that help us understand how language varies based on who is using it, for what purposes, with what resources, and when [2]. In other words, it becomes the basic framework of language variation in a particular context.

Based on the Indonesian local context needs, the model of ‘Proficiency in English’ was developed by accommodating various English norms ranging from the exonormative model of English [‘Standard’ British or American English] which is appropriately used by the distant social relation users informal communications as for academic purposes, to the exonormative model of English [in this context, the local variety of English] which is used by the close social relation users in non-formal communications as for communicative purposes. There is a continuum to help the English language learners and its users in determining the position of their English variations without being judged for using ‘deviant’ English. This model also provides a conceptual framework for language educators and English language learners in Indonesia to shift the goal of learning and using English for not only aware and experience the
exonormative model of English but also the endonormative model of English based on with who using it, what purpose for using it and when to use it in accordance to the contexts [21].

4. CONCLUSIONS

The sociolinguistic realities which are encountered by English language educators, learners, and users in Indonesia have created problems in defining the attributes of being proficient in English. Being proficient in English does not only mean having the knowledge and abilities in the exonormative model of English but also the endonormative one. Therefore, for the local contexts, the model of ‘Proficiency in English’ has to accommodate not only the exonormative model of English but also the endonormative one. As in the first stage of the study, the practical problems had been identified so that in this second stage, the development of the model could be conducted. Referring to some considerations from the EIL perspective, the existing model of language proficiency by Mahboob [2] has inspired and informed the researchers to design the model of ‘Proficiency in English’ that meets with the local context. It is hoped that this model could help English language educators, learners and users to make decisions and to consider the choices of who use, what purpose, and when to use both either exonormative or endonormative model of English.

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REFERENCES


Implementation of the Interactive e-Book Model as an Optimization of BIPA Learning in Indonesia in an Effort to Increase the Independence of Foreign Students

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Abstract. This research is motivated by the scarcity of Indonesian textbooks for foreign speakers. The amount of interest of foreign nations to learn Indonesian is still constrained by the lack of available BIPA (TISOL) teaching books. The limitations of this textbook are important problems that are often faced by teachers in BIPA learning activities. Therefore, the development of BIPA teaching books is very much needed. The problem studied in this study in general is to develop a culture-based e-book for foreign students in Indonesia. This research method is research and development with 4 stages of research, namely (1) preliminary or exploratory study, (2) prototype development stage, (3) prototype testing phase, and (4) product dissemination. This study uses three data collection techniques, namely observation, interviews, and questionnaires to obtain data on e-book development needs and assessment of e-book prototypes. The results of this study found that foreign students felt helped by the e-book in learning Indonesian and Indonesian culture through listening materials. This research also contributes to Indonesian language teachers and students for Foreign Speakers.

Keywords: Interactive, E-book, BIPA, TISOL, listening skill.

1. INTRODUCTION

In nature, TISOL (Teaching Indonesia to Speakers of Other Language) learning needs to pay attention from planning, process, to evaluation, as well as teaching materials, media, and methods used and one of the important things is teaching materials. The selection must be able to provide a foreign speaker description of the environmental, social, cultural, and customs conditions of the Indonesian people so that it will bring foreign speakers more interested and faster in learning Indonesian. In addition, the right and interesting teaching materials can influence the success of foreign speakers to achieve the goal in learning Indonesian. This is in accordance with the existing study [1]. TISOL learning in Indonesia is currently experiencing rapid development. On its website, the 2016/2017 Darmasiswa Program received the 638 foreign students studying TISOL with more than 90 countries (http://darmasiswa.kemdikbud.go.id). This shows that Indonesian language is very interested by other countries and also the culture of the Indonesian nation. This is also reflected in the existing TISOL program held in several universities in Indonesia [2].
In his study revealed that not all TISOL books present material or information about the socio-cultural aspects of Indonesian society. This was evident from the 43 titles of TISOL books that were observed, it turned out that only 24 pieces of material presented on the socio-cultural aspects of the Indonesian people or 56%. The remaining 19 titles or 44% did not present the material. In line with the analysis of TISOL teaching materials, TISOL Lentera Indonesia textbooks from the Book Center that the exercises in the book could not train foreign speakers' communication because the integration of speaking skills and listening skills was limited to understanding exercises [3]. In addition, all introductory exercises were presented using English.

The need for Indonesian language learning for foreign speakers is very rapid but until now there is no standard curriculum and textbooks. In addition, TISOL's textbooks are widely used in isolation with cultural recognition. The weakness of separate textbooks with cultural content is that teachers need time to introduce culture [4]. Obstacles in the field also occur when students visit the sights or other historical places, they do not understand the explanation of the tourism companion. They tend to be passive and unable to communicate actively when tourism visits are due to lack of knowledge of vocabulary and cultural knowledge.

From all available research, teaching material development research is needed because every TISOL student has communication problems that must be solved with the right learning. Learning language skills and cultural recognition is given a bigger portion because it greatly affects the progress of TISOL students in communicating everyday. TISOL students can communicate in context when they understand customs in this case the local culture in an area. Regional culture not only refers to traditional dance or clothing but includes habits, gestures, manners, unwritten rules about opposite sex relationships and much more. For this reason this research is done as an effort to reduce the cultural shock of TISOL students and improve their ability to communicate confidently.

2. RESEARCH METHOD

The approach used in the study is descriptive qualitative. Qualitative research was conducted to describe this research is an implementation research. That aims to apply the development model of culture-rich interactive e-books for students of TISOL students in Indonesia. So, this research was used to design new products or modify existing products equipped with procedures for their use (Sugiono, 2008). Prior to mass use by users, the product developed must go through a series of tests and revisions to achieve the expected effectiveness. The stages of research are through four stages of research, namely (1) preliminary study or exploration, (2) prototype development stage, (3) prototype testing phase, and (4) product dissemination or implementation [5].

3. RESULTS AND DISCUSSION

E-book is very important existence in nowadays. It is used as a means to develop the scope and knowledge is no exception knowledge in the field of Teaching Indonesian for Speakers of Other Language (TISOL). It is also very important to be implemented in order to improve the competitiveness of Indonesia in the international world. TISOL Program is a form of soft Indonesian diplomacy in the international arena. If competing in the technology field, Indonesia will not be able to compete with developed countries, such as America, Germany, Japan, and others. But with its diverse cultural richness, Indonesia is able to compete and become a cultural reference in the world. Therefore, in order to get closer to foreigners with
Indonesian culture it should be given in an interactive TISOL textbook or e-book. The results of this study are expected to contribute in the development of learning TISOL impact on the world of culture-based tourism that will affect the people of Indonesia in terms of economy. In the development of culture, this research is expected to be a milestone in the preservation of Indonesian culture because many learn and develop it.

The purpose of this study is to develop an interactive, cultural-based e-book for foreign students in Indonesia. The specific purpose is to describe the current condition of e-books in TISOL institutions in Indonesia, exploring the need for e-book development that is integrated with cultural understanding for TISOL students at TISOL institutions in Indonesia, and the implementation of culture-based e-books that can be used TISOL teaching at TISOL institution in Indonesia. In addition, with the existence of an e-book in TISOL learning, it will be easier for foreign students to learn Indonesian and facilitate them in communication when acting in everyday need [6].

The research relevant to this study had been conducted by the research team in the last three years. In 2015 the research team conducted a study entitled "The Development of Teaching Materials Based Culture of Indonesia in the Mass Media for TISOL Program in Sebelas Maret University" [7]. This research produces TISOL teaching materials that are culturally textualized from the mass media, both printed and online. In general, foreign students are interested in this teaching material because the medium comes from text or reading that every day enjoyed, the news in the mass media. The weakness of this teaching material is the number of regional terms that emerged from the mass media. Other weakness is less varied with respect to the type of text available. Therefore, TISOL teachers still have to create a more varied text so that the competing students will be familiar with the various types of texts available in the Indonesian language.

The new thing in the study of e-books for TISOL is the integration of regional culture in TISOL textbooks in the form of e-books with a scientific-thematic approach. This is done because during several times the research of innovative learning model can directly improve the process and learning outcomes [8]. The textbooks used as the object of this study are also focused on middle-level foreign students. This selection is based on the assumption that foreign students studying Indonesian are preceded by their interest in Indonesian culture. Therefore, the introduction of culture in Indonesia is very appropriate at the middle level in learning TISOL.

Based on the results of research and studies of TISOL that researchers have done then related to the development of teaching materials based on local culture through e-books in learning TISOL in Indonesia needs to be conducted. In addition to the above, the presence of this study is also expected to improve the competitiveness of Indonesian language and culture in the world cultural level. In the TISOL program, in general foreigners learn Indonesian because they are interested in Indonesian culture so that utilizing Indonesian culture in teaching materials will greatly help them recognize Indonesian language and culture together. Below is an e-book design drawing used in the lesson.

4. CONCLUSIONS

The development of e-book-based teaching materials in the effort to facilitate the communication of foreign students who study in Indonesia is very necessary because every TISOL student has communication constraints that must be solved with the right learning. Learning language skills and cultural recognition is given a bigger portion because it greatly affects the progress of TISOL students in communicating every day. TISOL students can
communicate in context as they understand the customs in this local culture that exist in an area. Regional culture not only refers to traditional dance or clothing but includes habits, gestures, manners, unwritten rules about opposite sex relationships and much more. For this reason, this research was conducted in an effort to reduce the culture shock of TISOL students and improve communication skills.

REFERENCES

Language in the Provincial Capital Public Space in the Perspective of Local Wisdom

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Abstract. The language used in public spaces in the provincial capital is the first form of communication that is immediately visible to the public. Language in public space must be accepted by society in general and perspective on local wisdom. Therefore, in this article, it is explained about the use of language in the provincial capital's public space and analysis of the perspective of local wisdom in the language used. This research is a qualitative research with pragmatic and anthropolingustic analysis. The source of this research data is written language used in the public space of the capital of West Sumatra Province. Then, the data is analyzed in the framework of sociopragmatic and anthropolingustic studies. From the analysis, it can be concluded that the language used in the public space of the provincial capital consists of regional languages, Indonesian, and foreign languages. The type of speech acts used are direct and indirect speech acts with locutionary, illocutionary, and perlocutionary effects. The use of this form of language is an image of the local wisdom of the Minangkabau people as residents of the majority of the provincial capital.

Keywords: Language, Public Spaces, Local Wisdom

1. INTRODUCTION

The language used in public spaces in the provincial capital is the first form of communication that is immediately visible to the public. Public space is also a place for social interaction [1]. Language in public space should be easily understood by the public in general and to perspective the local wisdom of the community.

One place of communication in the public space that is intended for many people is public service advertising. Public service advertisements are a place to convey notifications, appeals, or prohibitions to the public. Supposedly, public service advertising is delivered as effectively as possible by paying attention to the use of language that is in accordance with the character of the community. For this reason, the attention of linguists is needed regarding the use of language in public service advertisements.

From numbers of studies on public service announcements, not many have focused research on the use of language in the perspective of local wisdom. [2] Ladyanna (2008) has conducted research on public service announcements in the city of Padang. Ladyanna examines the use of language from the sociopragmatic review. Research on public service announcements is mostly carried out from the perspective of communication science and semiotics, as conducted by the following researchers. [3] Atkin (2001) conducted a study of appropriate strategies for making public service announcements about health more effective. From his research, it can be concluded that the selection of advertising media must be adjusted to the appeal submitted. [4] Emilkamayana (2013) conducted a study on the effect of public service announcements on public health behavior.
service announcements on the Ministry of Health of the Republic of Indonesia of Anti-Smoking on smoking behavior in Sempaja Selatan Village, North Samarinda District. Emilkamayana stated that there was no effect of anti-smoking public service advertisements on smoking behavior because the advertising variables did not significantly influence smoking behavior in the community.

Yunita, Anggraini, Condra Antoni, and Sandi Prasetyaningsih (2018)-[5] conducted research on motion graphics technology in creating animated public service announcements and delivering messages of the dangers of smoking using Pierce's semiotics. From the results of his research, it can be concluded that icons, indexes and symbols have certain functions in these advertisements. Tinarbuko (2016)- [6] also conducts research on public service advertisements with semiotic analysis because the mastery of the theory of visual communication semiotics is considered very important in expanding imagination and insight in the process of creating advertisements.

Public service advertisements in the provincial capital of West Sumatra are very interesting to study because they have unique characteristics regarding the local wisdom of the Minangkabau people as a minority community in this city. One of them is reflected in the inclusion of the theme of Islamic teachings in the ad without causing controversy in the community. These service advertisements are present without causing multicultural conflict and debate.

Therefore, in this article, it is explained about the use of language in the provincial capital's public space and analysis of the perspective of local wisdom in the language used. The discussion in this article is expected to be used by policy makers in presenting messages to the public through qualified public service advertisements. Thus, the use of language in the public space is becoming more effective.

2. RESEARCH METHOD

This research is a qualitative research with sociopragmatic and anthropolinguistic analysis. The data source of this research is written language used in the public space of the capital of West Sumatra Province, especially written language on public service advertisements issued by government agencies. The location of the data source is determined based on the place that is visited by the general public such as the main road and tourist attractions. In addition, it is also considered an area that has a lot of service advertisements and commercial advertisements because the place is certainly an area that is visited by or passed by the community so that it becomes a strategic place to convey information.

Then, the data is analyzed in the framework of sociopragmatic and anthropolinguistic studies. Sociopragmatics is an interdisciplinary study between sociolinguistics and pragmatics. Sociopragmatic studies are used to examine the pragmatics of speech that arise due to the influence of the social context of the community so that the social aspects will determine the hidden meaning of speech [7]. Anthropolinguistics is a study of language as a cultural resource and speech as a cultural practice [8]. So, the culture stored in the human mind as shared knowledge serves to explain the meaning of speech as a cultural practice. Palmer stated that anthropolinguistics is a name that tends to contain broad understanding in terms of language and culture [9].
3. RESULTS AND DISCUSSION

The display of language usually transmits symbolic message as to the legitimacy, relevance, priority and standards of languages and the people they represent [10]. Language modelling approaches to information retrieval are attractive and promising because they connect the problem of retrieval with that of language model estimation [11]. The use of language in the public space of the provincial capital in Indonesia varies because it is found in the use of regional languages, Indonesian, and foreign languages. The forms of speech acts are also variously used, namely direct and indirect speech acts with locutionary, illocutionary, and perlocutionary effects. Here's the full exposure.

The following community service advertisements can be found on several main roads in Padang City, the capital of West Sumatra Province. This advertising can be seen easily because of its large size and strategic position. The advertisement is equipped with a silhouette of female illustrations.

"Pesan isteri kepada suami: "Wahai suamiku carilah rezeki yang halal saja. Aku dan anak-anakmu rela lapar dengan sedikit tapi halal, daripada kenyang namun dibakar api neraka""

"The wife's message to her husband:" O my dear husband, seek legal sustenance. My children and I are willing to be hungry with a little but halal, rather than full but burnt by the fire of hell."

The language used in the public service advertisement is Indonesian so that it can be easily understood by the Indonesian people. The type of speech act used is indirect speech acts. Indirect speech acts, namely if the news sentence and question sentence are used to order or use a sentence that is not in accordance with its conventional function [12]. In these public service advertisements, news sentences are used to govern. So, the advertising maker rules or invites the public to follow the message delivered. The message contains teachings to seek halal sustenance in accordance with religious teachings.

The majority of people in the capital city of the province are Minangkabau culture with Islamic background according to the Minangkabau traditional philosophy "adat basandi syarak, syarak basandi kitabullah" which has the intention that adat is based on the teachings of Islam. In this religious teaching, the husband is the head of the family who is obliged to make a living for his wife and child in a halal manner. If the sustenance is not obtained lawfully, the family will enter hell.

Speech acts in public service advertisements contain locutionary, illocutionary, and perlocutionary effects. Locutionary is a speech to express something, illocutionary is a speech act which in addition functions to say something, also to do something, and perlokusi is a speech act that has perlocutionary force or effect (Searle dalam [12]). The locution of the speech act in the advertisement is to express the wife's message to the husband to seek halal sustenance so that they avoid the torment of hellfire. Meanwhile, the illocutionary of the utterance is to order or invite the public to seek halal sustenance. The speech act also contains perlocutionary which is to influence the community to seek halal sustenance in order to avoid hell.

These community service advertisements are colored by the teachings of Islam in accordance with the religion and culture of the community. So, the local wisdom of the people in the city is imaged by the contents of the advertisement. Likewise in the following adverts.
"Himbauan Pemerintah Kota Padang Tahun Baru, daripada “Om telolet Om” lebih baik “Om shalawat Om! Mari ramaikan mesjid/mushalla terdekat dengan zikir dan muhasabah”

"The appeal of the City Government of Padang in the New Year, rather than "Om Telolet Om" is better "Om Salawat Om! Let's enliven the mosque / mushalla closest to zikir and muhasabah”

The advertisement uses speech in Indonesian. So, that it can be understood by Indonesian-speaking people only because it is intended primarily to appeal to the local community. When this advertisement is released, local people, especially young people, are having a habit or trend to ask a large vehicle driver (such as a truck or bus) who has a horn with a high tone to sound the horn with a rhythm that has a sound like the word "telolet". This habit brings pleasure to them, but can threaten road safety because this activity is carried out on the edge of the highway when the vehicle is passing.

The situation is used by the government to give an invitation in accordance with the teachings of Islam by using direct speech acts because the command sentence is used according to its function, namely to govern. However, the speech still uses comparisons with trends in the community. Speech actions in these advertisements contain localization and perlocutionary. The focus is in accordance with the contents of the advertisement, namely inviting the public to ask drivers to pray because the prayer is better. In addition, also invites people to enliven the place of worship with activities in accordance with religious teachings. Perlocutionary in the advertisement is to influence the community to do what they say.

These advertisements are still in the atmosphere of religion such as the local wisdom of the Minangkabau people who have religious beliefs. Furthermore, the following public service advertisements are different from advertisements before because they do not invite the public to seek halal sustenance or make zikir, but invites the public to comply with traffic regulations.

"Dilarang Ngebut Penggali Kubur sudah Mudik Lebaran"

"It is forbidden for speeding, the diggers to bury already homecoming for Eid"

In the advertisement, the community was prohibited from speeding (driving vehicles at high speed) because the grave diggers had returned home to celebrate Eid al-Fitr. The advertisement was released ahead of the Idul Fitri celebration. Driving a vehicle at high speed will result in an accident and can cause death. In accordance with the religious teachings of the majority of the population in this region, namely Islam, the corpse must be buried in the ground. To dig a grave, of course it requires a grave digger, however, the grave digger is not there because of returning home to celebrate the feast.

The contents of the advertising contain irony jokes. The government conveyed the message as interestingly as possible so that the community was interested and finally moved to follow the message. Death in Islam has a rule that the body must be buried before 24 hours and the community is very concerned about it. Speech acts in service advertisements use Indonesian with direct speech. The speech contains the power of localization which is to forbid people of road users to drive vehicles with high speed and perlocutionary which is to influence the community to follow what is conveyed.
In addition to the use of Indonesian, public service advertisements also use regional languages and foreign languages, especially English, as in the following data.

In these advertisements, several languages are used, namely Indonesian in the word "gratis" which means unpaid services. Then, also used regional languages namely Minangkabau language in "raun-raun" which means travelling and on "kaliliang" which means around. After that, a foreign language is also used, namely English at the beginning of the "city tour bus" which means the bus for sightseeing trips in the city.

The use of Indonesian and English aims to facilitate the communication process with opponents. This advertisement is an advertisement released by the Tourism Office in order to inform tourism supporting facilities for visitors who are not only local residents but also domestic and foreign tourists. The use of the Minangkabau language is one step in maintaining regional languages so that the public or visitors also know the local language. It portrays the local wisdom of Minangkabau people who indeed still have to uphold customs in millennial times.

Public service advertisements that contain appeals or encouragement and bans in the public space of the provincial capital of West Sumatra reflect the local wisdom of the Minangkabau community as a majority community. Minangkabau people have local wisdom to use figures of speech or comparisons or indirect speeches in appealing or inviting or prohibiting or pointing out teaching in social problems [13]. So, the use of indirect speech acts with illocutionary power or perlocutionary for announcements or appeals and prohibitions in public service advertisements in the public space is a form of speech that is in accordance with the characteristics of the Minangkabau community.

The contents of the invitation or appeal and prohibitions relating to the teachings of Islam are also in accordance with the local wisdom of the Minangkabau people. Minangkabau society is a society that makes the Qur'an (the holy book adhering to Islam) as a source of life value, the Minangkabau community places the mind as the determinant of value based on to the value of goodness, and evil, and the values of life are a reflection of personal values and cultural values that are connected cooperatively, interpretive, and dynamic [14].

In addition, advertising content must also follow the trend of the community at the time so that the message community is delivered faster and on target. Moreover, if the target object of the public service ad is the younger generation, the ad content must touch the trend that is trending among them. This will make the target feel that the ad is theirs so that interest will turn into a paradigm that can change their concept of thinking. This thought has been started by the Padang City Government as the maker of public service advertisements that appeared
in one of the advertisements that used the "om, telolet om" trend. Troiano research about the Angelina Jolie effect—impact on breast and ovarian cancer prevention and the results are celebrity disclosures can influence patient’s behaviour leading to important effects on attitudes towards screening [15].

Thus, public service advertisements in the provincial capital of West Sumatra reflect the local wisdom of the Minangkabau cultural community. The Minangkabau cultural community is the majority community in this region. Service advertising that are in accordance with the character of the community will not trigger controversy, but will be a reminder for people who read it. So, good public service advertisements are public service advertisements that are in accordance with the character of the target community and reflect the local wisdom of the people in the region.

In addition, public service advertisements in the provincial capital's public spaces have also thought of a trending trend in young people. This trend is used to propagate the local wisdom of the Minangkabau cultural community. Carrying the concept of local wisdom must indeed be supported by a mass culture that develops in various circles of society so that propaganda in these advertisements can touch every level of society [16].

4. CONCLUSIONS

It can be concluded that the language used in the public space of the provincial capital consists of regional languages, Indonesian, and foreign languages. The types of speech acts used are direct and indirect speech acts with locutionary, illocutionary, and perlocutionary effects. The use of these forms of language is an image of the local wisdom of the Minangkabau people as the majority citizens of the provincial capital. Public service advertisements that are in accordance with the character of the target community and reflect local wisdom are good and qualified advertisements. In addition, public service advertisements must also consider the mass culture that develops in various circles of society so that propaganda in these advertisements can touch every level of society.

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The Principle Obedience to the Pragmatic Aspects in Javanese Humor Memes (An Effort to Explore Javanese Local Wisdom)

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Abstract. This study aims to describe the principle obedience to pragmatic rules, particularly the Cooperative Principle and the Politeness Principle in Javanese humor meme discourses. The research design used in this study is descriptive with the research object of the principle obedience to the maxims in the Cooperative Principle and the Politeness Principle in Javanese humor meme discourses. Realizing the Javanese humor memes has been done in many different ways but viewed from the pragmatic aspect it is still obedient to the maxims in the Cooperative Principle as well as the Politeness Principle. Principle obedience to the maxims in the Cooperative Principle includes: too much contribution, accurate utterances with evidence, utterances using relevant comparison, and clear and orderly utterances. The meme utterance principle obedience to the Politeness Principle is manifested in the expressions which contain the utterances that are beneficial to others, the utterances that give others their own choices, the utterances that contain self-control, the utterances that contain praises to others’ speech, the utterances that contain one’s similarity to fireworks, the utterances that contain one’s acceptance of others, and the utterances that contain congratulating expressions.

Keywords: principle obedience, pragmatic aspects, meme discourses, Javanese

1. INTRODUCTION

Using a language is a social activity which involves humans, such as the use of Javanese as a means of communication to convey a person’s ideas and feeling to another person. The Javanese language is used among others as a medium for expressing humor. Expressing humor can be done through written media which can be accessed easily by other people, for example by expressing humor in the Internet [1]–[3]. One of the manifestations of Javanese written discourses which contain humor easily accessible through the Internet search can be found in the blog Meme Lucu Galau Bahasa Jawa. Listyorini mentions that a meme is a discourse in the form of pictures/photographs with certain writing [4]. The writing in a meme is the words of humorous expressions which are intended as innuendos [5]. Therefore, it can be said that a meme is a written discourse in the form of pictures with words containing innuendos. Through memes, people can convey humorous words which contain innuendos when those words are seriously thought of [6], [7].
Today’s studies of memes on internet stay to the speech perspective and pragmatic. Some of them are memes as symbols [8]–[11], meme as humor [2], [4], [12], and memes as social and cultural products [6], [13]–[18]. Memes as communication have already studied, but still focus on meme structures and its existence on internet, not on the communication devices and components in memes [1], [7], [19]–[24].

Furthermore, it is said that the humor in the language aspect of Indonesian memes is realized in two aspects, namely the phonological aspect and semantic aspect. The most dominant phonological aspect is the repetition of sounds or in literature known as rhyme. Meanwhile, the most dominant semantic aspect is repetition, followed by the use of simile, metaphor, hyperbole, personification, syllogism, abbreviation, and proverbs. The study of Javanese memes is as interesting as that of the Indonesian ones.

The use of the Javanese language as a means of communication, including the use of Javanese in meme discourses is a social interaction using language which should be cooperative. The criteria of cooperative interaction processes refer to the Cooperative Principle and the Politeness Principle. Grice mentions that in the application of the Cooperative Principle, utterances should satisfy four maxims, i.e. maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner [25]. Wijana [26] explains that the maxim of quantity requires that every speaker can give sufficient amount of information as needed by the interlocutor. The maxim of quality requires that the speaker should give a contribution which is true based on sufficient evidence. The maxim of relevance requires that the contribution given should be relevant with the topic being discussed. The maxim of manner requires that the contribution given is direct, clear, unambiguous, not wordy, and orderly.

Furthermore, it is explained that the Politeness Principle consists of the tact maxim, approbation maxim, generosity maxim, modesty maxim, agreement maxim, and sympathy maxim. The maxim of tact requires that the speaker should minimize the disadvantages of others or maximize the benefits of others. The maxim of approbation requires that the speaker should maximize his/her own disadvantages or minimize his/her own benefit. The maxim of generosity requires that the speaker should maximize the respect to others or minimize the blame on others. The maxim of modesty requires that the speaker should maximize self-disrespect or minimize self-respect. The maxim of agreement requires that the speaker should maximize his/her agreement with others or minimize his/her disagreement with others. The maxim of sympathy requires that the speaker should maximize sympathy to others or minimize his/her antipathy to others.

Although the Javanese meme discourses are humorous discourses, when viewed from the pragmatic aspect, they are still discourses which are principle-obedient to the maxims in the Cooperative Principle and the Politeness Principle. This can be seen in the example below.

![Figure 1. Meme with parikan (philosophical poem). Source: dpbbm.blogspot.com](image-url)
The discourse in the above humorous is in the form of *parikan* containing two sentences, each consisting of two clauses, as follows:

Goreng bakwan entuk sapiring, piring loro gambare podo / Golek prawan iseh ting-ting, nek olehe rondo yo ora popo.

(Get a plate of fried corn flitter; two plates have the same picture / Look for a virgin girl; getting a widow is okay, though.)

The content of the discourse is that a man is looking for a virgin girl, but having a widow will not be a problem to him. In terms of the Politeness Principle, the content of the discourse is the discourse which is principle obedient to the maxim of agreement, because it emphasizes the aspect of agreement with whatever experienced by the man although it does not satisfy his expectation. In this case, he is looking for a virgin girl, but having a widow is not a problem. The humor is expressed in the form of a poem containing the rhyme (a i) in the word *bakwan* and *prawan*, *sapiring* and *ting-ting* as well as the word *podo* (padha) and *popo* (papa). In relation to this, the question is: How is the principle obedience to the Cooperative Principle and the Politeness Principle expressed in discourse memes categorized as humor memes? This article describes the Javanese meme discourse’s principle-obedience to the maxims in the Cooperative Principle and the Politeness Principle.

2. RESEARCH METHOD

The research design applied in this study is descriptive, with the aim of clarifying a phenomenon that is happening now. The source of the data is 75 humor memes in seven meme webs in the Internet, downloaded in May 2019. The instrument used includes the *human instrument*, and the software in the form of indicators/criteria of the maxims in the Cooperative Principle and the Politeness Principle as the theory used, as the reference of this study. The data were collected using the method of capturing and printing, the method of listening/reading carefully and noting. The data analysis used is the descriptive analysis. The validity used in this study is the content validity and semantic validity, while the reliability is the intra-rater reliability.

3. RESULT AND DISCUSSION

This part of this article presents the result of the analysis of the principle obedience to the maxims in the Cooperative Principle and the Politeness Principle of Javanese humor memes. Although memes as a means of communication consist of words and pictures categorized as humor memes, if they are related to the maxims in the Cooperative Principle, many memes are principle obedient to the maxims. The Cooperative Principle consists of four maxims, i.e. maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. The realization of the principle obedience is described below.

The maxim of quantity requires that every speaker should give sufficient contribution or as much contribution as required by the interlocutor. The discourse which is suitable with the maxim of quantity is not wordy but concise, which can be seen in the Javanese humor meme below.
In the above meme, it is written ‘yen tak tinggal golek duit (dhuwit), sampayen ojo (aja) selingkuh lho., yankkk...’ (If I’m away looking for money and you are home alone, don’t cheat me, honey.) The writer of this meme tells the people who have wives/husbands to be faithful whenever they are left alone at home and their spouses are away looking for a living. The message in the meme is expressed in a short and concise expression. Therefore, the text is a discourse which is principle obedient to the quantity maxim, because it gives the right amount of information as needed.

The maxim of quality requires that the speaker should give a contribution which is true based on sufficient evidence. The following is an example of the meme that meets the requirement for the maxim of quality.

The above humor meme reads: “Sorry, nde...aku durung kuat tuku tiket konser sing larang kuatku yo mung pamer karcis parkir pit motor” (“Sorry, dear... I can’t afford to buy you an expensive concert ticket; I can afford only to show you a motor-bike parking ticket”). The writer of this humor meme informs the readers his inability to go to a concert whose ticket is expensive, and that he can only park his motorbike in the concert arena. The text is related to the maxim of quality in the Cooperative Principle, which is a text that is principle obedient to the maxim of quality because the expression is manifested in the chains of words of inability accompanied with the picture of a motorbike parking ticket.

The maxim of relevance in the Cooperative Principle requires that the contribution given should be relevant with the topic under discussion. The following Javanese humor meme is suitable with that maxim.
The humor meme above contains the Javanese words “Tresno (tresna) ki kadang (kadhang) koyo (kaya) criping telo (teła), iso (isa) ajur nek kowe ora ngati-ati nggowo (nggawa) (Love is sometimes like cassava crackers, which can be crushed if you don’t carry it carefully). The writer of the humor meme compares love with cassava crackers. At a glance, it is irrelevant but when both characteristics are viewed, cassava cracker and love are the same. Cassava crackers are the food and if they are not carried carefully and dropped by accident, they will break into pieces, and so is love, which must be cared or otherwise it will easily break. Therefore, the expression of the cassava cracker characteristics, which is relevant with love which is something easily broken if not taken carefully, is principle-obedient to the maxim of relevance.

The maxim of manner in the Cooperative Principle requires that the contribution given should be expressed to the point, clear, unambiguous, not lengthy, and orderly. The following is a Javanese humor meme which is principle-obedient to the maxim of manner in the Cooperative Principle.

The above humor meme reads, “Nek lagi rekoso (rekasa) ojo (aja) gersula, lakonono (lakonana) lan donga’ o (dongaa) wae luwih becik” (When you have a problem, don’t complain; solve it and pray – that is better). The writer of this humor meme suggests anyone having a problem, which is expressed using the linguistic unit nek lagi rekoso ‘when you have a problem’. The suggestion for solving a problem is expressed to-the-point, clearly and orderly. The suggestion to those having a problem is that they need not complain because complaining cannot solve problems, but they are expected to live a life that Allah has determined and pray, and that is a better thing to do. This is expressed through the use of the expression “Ojo (aja) gersula, lakonono (lakonana) lan donga’ o wae luwih becik” (Don’t
complain, live the life and pray; that is better). Of course, in the prayer we pray that God shows us the way to solve the problem that we have.

The Politeness Principle that has to be applied in social interactions using the language as the medium consists of the tact maxim, approbation maxim, generosity maxim, modesty maxim, agreement maxim, and sympathy maxim. The following are some humor memes which are principle-obedient to the maxims in the Politeness Principle.

The maxim of tact requires that the speaker should minimize the disadvantages of others or maximize the benefits to others. A humor meme that meets the principle obedience to the maxim of tact can be seen in the example below.

![Figure 6](https://www.google.com/search?q=meme+lucu+bahasa+jawa+sindiran&rlz)

The above humor meme reads “O, kowe ngiri karo aku? Yowes nek ngono, aku ngalah. Aku tak nganan” (“Oh you are jealous of me, aren’t you? Never mind, I give up. I’ll do it my way”). The writer of this meme criticizes politely a jealous person using a humorous expression. When analysed, the expression “Yowes nek ngono, aku ngalah”. (Never mind, I give up), the content of the text gives benefit to the interlocutor to be in the expected position, whereas the speaker takes another direction using the expression “Aku tak nganan” (I’ll do it my way). The expression that minimizes the disadvantages of others is the expression that obeys the maxim of tact in the Politeness Principle.

The maxim of approbation in the Politeness Principle requires that in a communication process the speaker should maximize his/her own disadvantages or minimize his/her own benefits. The humor meme that is obedient to the maxim of approbation can be seen in the example below.

![Figure 7](https://www.google.com/search?q=meme+lucu+bahasa+jawa+sindiran&rlz)

The above humor meme reads “O, kowe ngiri karo aku? Yowes nek ngono, aku ngalah. Aku tak nganan” (“Oh you are jealous of me, aren’t you? Never mind, I give up. I’ll do it my way”). The writer of this meme criticizes politely a jealous person using a humorous expression. When analysed, the expression “Yowes nek ngono, aku ngalah”. (Never mind, I give up), the content of the text gives benefit to the interlocutor to be in the expected position, whereas the speaker takes another direction using the expression “Aku tak nganan” (I’ll do it my way). The expression that minimizes the disadvantages of others is the expression that obeys the maxim of tact in the Politeness Principle.

The maxim of approbation in the Politeness Principle requires that in a communication process the speaker should maximize his/her own disadvantages or minimize his/her own benefits. The humor meme that is obedient to the maxim of approbation can be seen in the example below.
The humor meme above contains the expression “Jomblo pirang-pirang sasi wae kuat. Opo(apa) meneh poso (pasa) mung sesasi” (You can stand being a bachelor for months, let alone a one-month fasting). The writer of this meme expresses his tenacity to stand the inconvenient condition of being a bachelor for months. Therefore when he is fasting for only one month, he will definitely be able to do it easily. Being a bachelor is described as being inconvenient, so is fasting. When people have to stand hunger, thirst, and other desires, they are at a disadvantage. The meme of this kind can be considered as a discourse whose content is obedient to the maxim of approbation in the Politeness Principle.

The maxim of generosity in the Politeness Principle requires that a speaker should maximize the respect to others or minimize the blame on others. The humor meme that is obedient to that maxim can be seen in the example below.

![Figure 8. The humor meme which is obedient to the maxim of generosity. Source: https://ponselharrian.com/200-gambar-dp-bbm-lucu-bahasa-jawa-terbaru-dan-lengkap](https://ponselharrian.com/200-gambar-dp-bbm-lucu-bahasa-jawa-terbaru-dan-lengkap)

The humor meme above contains the expression “Omonganmu kaya parfum isi ulang wangi tapi palsu” (Your word is like a refilled perfume; it smells pleasant but it’s fake). The writer of the meme expresses a phony expression by comparing it with a fake perfume with a pleasant smell. Although what is expressed is a false statement, which is something unpleasant, it is expressed through praises, by comparing it with a pleasant perfume. Therefore, it can be said that the text is obedient to the maxim of generosity in the Politeness Principle, because it maximizes the respect to others or minimizes the blame on others.

The maxim of modesty in the Politeness Principle requires that in communication a speaker should maximize the disrespect to himself/herself or minimize the respect to himself/herself. The following example reflects the meme that obeys the maxim of modesty.

![Figure 9. The humor meme which is obedient to the maxim of modesty. Source: https://ponselharrian.com/200-gambar-dp-bbm-lucu-bahasa-jawa-terbaru-dan-lengkap](https://ponselharrian.com/200-gambar-dp-bbm-lucu-bahasa-jawa-terbaru-dan-lengkap)
The above humor meme contains the expression “*Ibarat mercon sing kok sumet. Lak kok tinggal mlayu karu nutupi kuping. Yo kui lah aku sing rela ambyar demi ndelok koe (kowe) bahagia*” (It is like when you lit a firecracker. You abandon it closing your ears. It’s like me who’s willing to be ruined looking at your being happy). The illustration of someone playing a firecracker is when the firecracker is lit and then the he runs away closing his ears in order not to be deaf, and when the firecracker has exploded and broken into pieces, the player is satisfied. A person who says that he is like a firecracker which is lit in order to make people happy shows that he does not respect himself much. He is always ready to be exploded/broken down in order to make others happy. The text containing such an element shows an attitude in line with the maxim of modesty.

The maxim of agreement requires that a speaker should maximize agreement with others or minimize disagreement. The humor meme that is obedient to the maxim of agreement can be seen in the example below.

![Meme Image](https://ponselharian.com/200-gambar-dp-bbm-lucu-bahasa-jawa-terbaru-dan-lengkap)

*Figure 10. The humor meme which is obedient to the maxim of agreement. Source: https://ponselharian.com/200-gambar-dp-bbm-lucu-bahasa-jawa-terbaru-dan-lengkap*

The above meme contains the expression “*Wes aku rapopo (rapapa) nek pancen kaya kue (kuwi) karepmu aku nerima...*” (Never mind, I am fine. If that’s what you really want it). The writer of this humor meme expresses that reality in the life in the society is not always what we have been expecting, so sometimes we have to accept what others want although it is not what we want. The Javanese expression for the willingness to accept what we do not want but others do is “*Wes aku rapopo (rapapa) nek pancen kaya kue (kuwi) karepmu aku nerima...*” (Never mind, I am fine. If that’s what you really want it). That expression shows the effort of the speaker to realize his agreement with the condition he is in. Therefore, the text contains the expression that obeys the maxim of agreement in the Politeness Principle.

The maxim of sympathy requires that a speaker should maximize sympathy or minimize antipathy for the interlocutor. The text that obeys the maxim of sympathy can be seen in the following example.
The humor meme contains the expression “Sugeng mengeti dinten batik nasional” (Happy national batik anniversary) in the context of the picture of the characters in Power Ranger, who are wearing batik costumes. The linguistic unit is the manifestation of the expression of sympathy for national batik anniversary, especially with the batik costumes worn by the characters of the child serial film Power Ranger. Usually, the costumes worn by the film characters are costumes as heroes with all types of attributes including red ranger, green ranger and many others. Therefore, it can be said that the humor meme is the discourse which obeys the maxim of sympathy in the Politeness Principle [27].

4. CONCLUSIONS

The Javanese language is used as a means of expressing a varieties of ideas in the life of Javanese community by considering pragmatic rules especially the Cooperative Principle and the Politeness Principle. The Javanese language is used, among others, to criticize or tease by way of not offending others, realizing it in humor discourses in the verbal written form expressed in memes. Although they are manifested in Javanese humor memes, they are still obedient to the maxims in the Cooperative Principle and Politeness Principle. Their principle obedience to the maxims in the Cooperative Principle includes: the contribution which is not more than required, the speech which is true and accompanied with evidence, the speech which uses relevant comparison, and the speech which is clear and orderly. The meme texts which obey the maxims in the Politeness Principle are realized in the texts containing the expressions that benefit others, the expressions that give others the chances to make their own choices, the expressions containing the readiness to control oneself, the expressions containing praises to others, the expressions comparing one with firecrackers, the expressions containing agreement with others, and the expressions containing congratulation.

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Multiliteracy in The Rite of Grebeg Pancasila as a Medium for Character Education in Digital Era

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Abstract. Indonesia with a variety of tribes and cultural diversity also has a variety of traditional ceremonial rites. The city of Blitar as part of this country also has various rites, one of which is Grebeg Pancasila. The purpose of this research is to describe multiliteracy in the Grebeg Pancasila rite in order to preserve the history of the birth of the Pancasila. The approach and type of research used in this study is descriptive qualitative with the library research method (library research). Multiliteracy which is examined in the Grebeg Pancasila rite includes religion literacy, cultural literacy, human literacy, beauty literacy, media and technology literacy, number literacy, economic literacy, reading literacy, communication literacy and others. This is an action taken to commemorate and preserve the spirit of struggle in upholding Pancasila as the philosophy of life of the Indonesian people.

Keywords: The Rite of Grebeg Pancasila, Multiliteracy

1. INTRODUCTION

There are many countries in the World. Each country has rituals or traditional ceremony consisting of meanings and multiliteracy which are the unique characteristics of people culture at the nation. City of Blitar, as a part of the nation, has various rituals; one of them is Grebeg Pancasila.

Grebeg Pancasila was firstly held in 2000 exactly at The City Blitar. In every ritual, they perform with a touch of ethnical tools and aesthetics integrated with symbols of Javanese Culture. Those symbols are implied and full of meanings with traditional values of Indonesian cultural that need conservation. As we know, today, globalization has threatened the existence of nation's cultural and ethical values. Dynamic era has contributed to send Indonesia to digital era. This era of digital is signified by rapid development of technology so that information’s can be accessed easily. This has caused degradation to the character coming from nation's
culture itself. People seem to be more comfortable with foreign cultures than local cultures. Consequently, the people character in Indonesia gradually degradated.

There is a gap between reality and observation. In fact, character building administered by the government though the Decree of Education and Culture Minister Number 20 in 2018 on Optimization of Character Building in formal education has not been effective yet. Ideally, students should be able to perform 18 characters effectively based on local characters in Indonesia. The cultural values of the nation are degradated by foreign cultures which can be freely accessed and adopted by students in Indonesia.

The 18 characters of national education are not reflected in the students’ mind, speech and behaviour. Based on the KPAI (Indonesian commission of child protection), the data is really apprehensive. KPAI has handled 1,885 cases in the first semester of 2018. From those cases, drug abuse, theft, and sex abuse become the most faces cases by the children. Data from KPAI showed there are 504 cases where the children deal with the law directly. The alternative parenting and family become the second most concerned case by children, there are 325 divorcement cases. Then sex abuse, pornography and cybercrime become the third most concerned case. Those facts show that the rapid development of technology contribute to the national morality degradation. School only teach basic literacy such as reading, writing, and counting as basically literacy. This is considered not sufficient to be taught in digital era with various modern technologies so that character and culture are neglected. In fact, culture, ethnicity is a national asset that must be preserved. Culture serves as a counterweight to the development of times in this digital era so that people do not forget their ethnic culture and national identity[1].

Culture has been a reflection of civilization in a country. Basic thought of digital era and history deals with the concept of multiliteracy related to multi-context, multimedia, and multicultural[2]. Multiliteracy is the development of literacy concepts where learning integrating learning of reading skill, writing skill, and speaking skill. Therefore, skilled must be mastered for multiliteracy learning are advanced reading skill, proficient writing skill, and speaking skill[3][4][5][6]. Ideally, multiliteracy and internalization of education can be implemented through education culture.

The rite of Grebeg Pancasila, as one of cultural heritage of Indonesia, can be used as an alternative solution for the problems above. As a cultural attraction, rite held to commemorate Pancasila Day, is considered full of character education included in religion, Pancasila, culture, and national education goals in this digital era.

2. RESEARCH METHOD

Research design applied was descriptive research with qualitative approach. The researcher applied library research method. There are three research instruments used to collect the data; interview, library study, and documentation. The qualitative research procedure using grounded theory method consists of several stages: (1) problem formulation, (2) using theoretical studies (if necessary), (3) data collection and delivery, (4) analysis stage, and (5) inference or report writing[7].
3. RESULT AND DISCUSSION

3.1 Profile of Grebeg Pancasila

According to ancient Javanese dictionary, grebeg can be defined as thundering amount of footsteps. Historically, grebeg is derived from the word gumbrebeg which means noisy, loud, and crowded. Those words describe grebeg as noisy, loud and crowded. Grebeg also defines as rumbling wind. In Javanese, anggarebeg is defined as escorting the king, public figure or bride. However, in Surakarta and Yogyakarta, garebeg has special meaning such as the kingdom ceremony held to commemorate the birth of the Prophet Muhammad SAW and to celebrate Aid Mubarak and other Islamic feast days[8].

Whereas, in the City of Blitar, grebeg has a meaning to get closer and to pray to Almighty God so that they will be given salvation and prosperity. It is also held annually on the first day of June. It is held to conserve the nation’s glorious values such as to celebrate anniversary of Pancasila as the nation’s glorious cultural values.

Historically, Pancasila was the result of Soekarno’s reflection about Indonesia delivered at the 1st of June 1994 in the convention of BPUPKI (a body of investigative investigation for Indonesia Independence Arrangements) and was named as Pancasila. Pancasila was approved by the constitution on August 18, 1945 as the basis of the state, a view of life, a national ideology, and a ligature (univer) of the nation and state of Indonesia [9]. The arise of Pancasila has become national convention, especially since the Information Ministry in 1947 published Soekarno’s speech in form of book entitled Lahirnya Pancasila.

Tempo Magazine June 1, 2018 edition provides information that in the new order regime, the commemoration of Pancasila was not held and resonated anymore. Since 1970, KOPKAMTIB (Commando for Security and Discipline) disallowed the commemoration of Pancasila. After eight years of being banned on June 1, it can be celebrated as the day of the birth of Pancasila through a session in the Political and Security Council led by the Coordinating Minister for Politics and Security, Gen. M. Panggabean. The anniversary of the Pancasila on June, 1978 was held at the Jakarta National Awakening Building. After the reformation era, people’s consciousness on commemorating Pancasila did not arise. At last, disappointment and anxiety appears from artists and culturalists. Finally, Grebek Pancasila was conceived by Mr. Agus Putu Parto and being realized in 2000 [10].

According to Mr. Djoko Harjianto Nagoro, as the Head of Art and Culture Deputy and the committee of Grebeg Pancasila was firstly held in 2000 in The City of Blitar. Grebeg Pancasila was firstly held in Gebang Palace. The basic concept of Grebeg Pancasila consists of three rituals. The first is cultural ceremony, the second is Gunungan Lima flutter, and the third is Pancasila Feast. In every procession, touch of ethics and aesthetics are presented integrated with Javanese cultural symbols. Those symbols are implicit, however full of meaning consisting of cultural eminent values. Grebeg Pancasila, as a tradition consisting of symbolic interaction, is important to understand the values on it. Moreover, it is important to take care and to conserve culture with meanings and values on it so that the values and meanings are not be eroded and neglected because of foreign cultures.

The basic law of Grebeg Pancasila is the Mayor Decree Number 34 in 2004 about the work procedure in information, communication and tourism bureau of Blitar and the seminar result of grebeg standardization in April 22, 2004. The seminar is held to optimize tourism attraction of Grebeg Pancasila Ritual[11]. The restandardization developed to be five procession; Bedhol Pusaka Grebeg, Malam Tirakatan, Upacara Budaya, Kirab Gunungan Lima, and Kenduri Pancasila.
3.2 Grebeg Pancasila Analysis Based on Multiliteracy and Culture

The campaign of school literacy has actually been started by the Ministry of Education and Culture in 2015. This program was expected to improve the quality of human resources through culture of understanding information critically, analytically, and reflectively[12][13]. This campaign is implemented as an effort to grow spirit of reading among the students especially middle high school students. Literacy is understood as an ability to access, understand, and use something smart through a variety of activities such as reading, observing, paying attention, writing and speaking.

Multiliteracy investigated in Grebeg Pancasila rite are religious literacy, cultural literacy, human being literacy, beauty literacy, media and technology literacy, numeric literacy, economic literacy, reading literacy, science literacy, communication literacy and so on.

Literacy of religion, in Grebeg Pancasila ritual, includes the development of spirit values. At the rite of Tiratakan Lima night, Pusaka Nagari is placed side by side with riteserving consisting of buceng kerep, a bunch of banana, coconut fruit, some snacks and candles. The smoke coming from the candle fills the room and get the room more sacred until morning[10]. The use of riteserving is identical to Budhism and Hinduism. While the use of candle is identical to Christianity.

Whereas, the literacy of religion can also be seen in the last rite which is the closing ceremonial sequences by performing Feast Pancasila preceded by an opening speech from the keeper of keys of Soekarno’s tomb. After that, they pray together before they have traditional food consisting of yellow rice and some fish or meat. The prayer in this rite is conducted based on Islam.

Cultural literacy or local wisdom is a very important thing for a country. Culture is a unique characteristic of a country so it is different from the others. Culture is defined differently in various ways. Narito formulates local wisdom as the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation[14].

There are some concepts of local wisdom; (1) local wisdom is a long experience, deposited, to reflect someone’s behaviour; (2) local wisdom cannot be separated from the surroundings environment; (3) local wisdom is dynamical, flexible, open, and adaptive to the recent situation of life. Those concepts expresses that local wisdom is always related to our life and our environment. Local wisdom appears to filter global climate colliding with human life.

After analyzing Grebeg Pancasila based on the concepts above, the researcher states that; (1) Grebeg Pancasila is a long way experience of the society in Blitar City concerning and be critical to know about the degradation of nationalism towards the Pancasila Day (2) Original Grebeg Pancasila, appears, grew, and developed in Blitar for the first time. (3) Grebeg Pancasila is a local wisdom which is dynamic, flexible, open, and adaptive the current era by considering the the essence of the core procession and ritual.

In accordance to the human literacy, Emy Hudayanti (2018) states that the event of Grebeg Pancasila is joint by all level of people such as civil servant, culturists, artists, entrepreneurs, traders, or students and society[11]. The involvement of all circles shows a high spirit of nationalism towards the rite of Grebeg Pancasila.

Literacy of Beauty is held and joint by all level of people in the City of Blitar. There are audiences also come from overseas to enliven this ritual. If the audiences want to participate in
the rite of Grebeg Pancasila, they must wear traditional clothes of East Java. Men must wear black jacket with a chain circled on their chest, the trousers is covered by cloth and they must wear blangkon (Javanese traditional hat). Woman must wear kebaya and Jarit fabric with batik on it and women must wear hair bun or modified veil for moslems. Moreover, all participants must wear all traditional clothes from all over the country.

Media and technology literacy in the rite of Bedhol Pusaka Nagari where three relics of Nagari such as Indonesian Flag, the Text of Pancasila, speech from Soekarno, Garuda and the photo of Soekarno are stucked to the black board. All soldiers walk forward and get through the city which is crowded by the audiences accompanied by the melody of gamelan and various lampion festival till they reach the mayor office of Blitar for the next ritual. Media and technology literacy can be found at the audio media used and the lampion look like Pancasila with variety of color make the rite brighter. That comprises multiple form of media and communication and emphasizes cultural.

Numerical literacy ability is related to analytical thinking and correlates with reading ability so that is able to apply mathematical concepts and rules to solve problems in daily life. Numeracy literacy besides being reflected in lampion festival where the participants must queu to get the number can be seen in the rite of Bedhol Pusaka Nagari. They are devided into soldier 1, soldier 6 and soldier 45. That means that every soldier group consists of 1, 6 and 45 soldiers. The number of 1, 6 and 45 is the birth day of Pancasila which is June 1, 1945.

Economic literacy can be seen when they buy furniture or goods as the social activity on Economy. From Bedhol Pusaka Nagari, lampion festival needs various stuff and equipments to create lampion. The night rite of Tirakatan Lima Pusaka Nagari needs various riteservings consisting of buceng kerep, a bunch of banana, coconut fruit, snacks and candles.

Cultural ceremony on the 1st of June in the morning at Blitar square use gamelan to be mixed with the song of Gending Bumi Pertiwi created by Ki Narto Sabdo. Moreover, Gunungan Lima Carnival is paraded by the soldiers followed by hundreds of other participants. Each component consists of the heart of banana flower, chillies, oranges, carrots, unions, garlic, longbeans. Each component has its in depth own meaning and various cones in Pancasila festivity.

In reading literacy, there are three different meanings when reading; literal meaning, inferential meaning, and personal meaning. They develop understanding that reading competence has previously a very important meaning in maintaining the meaning and some meanings surrounding the text. This kind of literacy appears in all rituals of Grebeg Pancasila.

Communication literacy, communication is a skill to share thought, question, ideas, and solution to solve problems. Communication consists of several kinds involving communication through oral communication, written communication, auditory communication, visual communication or digital communication. It can be seen that there are various rite in Grebeg Pancasila. People can see oral communication by using temabang Mocopatan Banjaran Bung Karno at the night rite of tirakatan and the reading of Pancasila text at the cultural ritual. Written communication can be found in brochure and advertisement board. Auditory, visual, and digital communication can be found at Lampion Festival of Bedhol Pusaka Nagari, Cultural Ceremony, Gunungan Limo Carnival and Pancasila Feast.
3.3 The Implementation of Multiliteracy in Grebeg Pancasila Rite as A Medium of Character Education in Digital Era

Multiliteracy is known as a new paradigm in literacy learning. Communication literacy, communication is a skill to share thought, question, ideas, and solution to solve problems. Communication consists of several kinds involving communication through oral communication, written communication, auditory communication, visual communication or digital communication. It can be seen that there are various rites in Grebeg Pancasila. It can be an authentic experience for some students and teachers. The authentic experiences of interacting with others in different aspects of their undergraduate studies, such as organizing Student Union activities and joining overseas trips[18]. In Grebeg Pancasila, student and teacher can see oral communication by using temabang Mocopatan Banjaran Bung Karno at the night rite of tirakatan and the reading of Pancasila text at the cultural ritual. Written communication can be found in the brochure and advertisement board. Auditory, visual, and digital communication can be found at Lampion Festival of Bedhol Pusaka Nagari, Cultural Ceremony, Gunungan Limo Carnival, and Pancasila Feast.

Multiliteracy is known as a new paradigm in literacy learning. The learning implication of literacy contributes to the appearance of new concepts of multiliteracy. The concept of multiliteracy appears because people do not just read or write, but they read and write special genres involving social goal, culture, politics which are the demand of digital era. So, this has been the foundation of the multiliteracy in education. Character has become an important issue recently. Character internalization in Grebeg Pancasila ritethat can be seen is religion and nationalism. Religious character can be seen in the rite of Tirakatan night and the prayer of Pancasila Feast Ritual.

The criteria of nationalism according to Agustarini in Rifa’I et al, consist of (1) protecting and taking care the nation, (2) sacrificing and patriotism, (3) United Indonesia, (4) conserving Indonesian cultures, (5) love the homeland, (6) proud to be Indonesian, (7) paying tribute to humanity[19]. In Grebeg Pancasila, those characters are seen in every procession. Grebeg Bedholan, Night of Tirakatan, Cultural Ceremony, Gunungan Limo Carnival, and Pancasila Feast.

The analysis of Pancasila based on the nationalism criterion above such as; (1) protecting the nation including in every procession, (2) sacrificing trait character and patriotism reflected when they are willing to participate in every activity through efforts by spending money, sacrificing their time or their other necessity, (3) United Indonesia is actualized in the unity of all people in Blitar when participating in the rite procession, (4) conserving Indonesian cultures is seen in Bedholan Grebeg and Gunungan Limo Carnival or Cultural Carnival, (5) Homeland love can be seen in procession of Cultural ceremony where the flag of Indonesia waving and the national anthem of Indonesia sung, (6) Being proud to be Indonesian through the cultural ceremony and Gunungan Limo carnival, there are various culture of Indonesia, (7) paying tribute to humanity through religious activities by praying as thanks giving to Allah SWT in the Tirakatan Night procession. The Pancasila Carnival is a medium of fellowship among the society and sharing sustenance. Those activities are the humanity activities because all become united without any gap of difference [20]. All are dissolved in activities without any caste differences, without any difference between the poor and the rich.
4. CONCLUSIONS

The study and analysis has proven that multiliteracy, religious character and nationalism are reflected in every procession in Grebeg Pancasila rites such as Bedholan Grebeg, Tirakatan Night, Cultural Ceremony, Gunung Lima Carnival, and Pancasila Feast. Those five processions contain meaning that must be kept and conserved. The variety of art and culture can be used to deliver the message of nationalism values and character.

The relationship between Grebeg Pancasila and education in Indonesia by bringing forward the character building especially nationalism so the students love the variety as contained in Pancasila which is the life philosophy of Indonesia must be respected by all citizens of Indonesia. This rite also the medium of education about the slogan written in Pancasila which is “Bhinneka Tunggal Ika” (pluralism in unity) where in every procession of the rite is enlivened by the various cultural performances such as dance, local art and music, traditional clothes, traditional food, and etc. Those can be used as media of learning for unity in pluralism.

REFERENCES


Undergraduate thesis (skripsi) is the final work of university students. At Departemen Pendidikan Bahasa Sunda (DPBS) UPI, skripsi research is divided into four big categories; those are linguistics, literature, culture, and teaching-learning process. Research conducted in some skripsi are focused in one of the four categories, even though there are also some others which conducted research focusing in combination of two or more categories. This paper is studying students’ skripsi related to Sundanese oral tradition, those are research classification based on arts, ritual, and the approach used. Method used in this study is quantitative method. The source of the data consisted of 1.651 titles of students’ skripsi. This amount is less than a quarter of the total skripsi made by DPBS students. Based on the inventory, skripsi related to classic Sundanese oral tradition mostly focused on wawacan with 69 titles and folktale (57).

Keywords: Ceremony, Oral Tradition, Skripsi

1. INTRODUCTION

Departemen Pendidikan Bahasa Sunda or Department of Sundanese Education (DPBS) of FPBS UPI was established in 1957 with several changes of name. As an institution which aims to preserve regional language, language used in its students’ skripsi are Sundanese, with the exception for abstract that uses three languages, namely Sundanese, Indonesian, and English. The total number of DPBS students’ skripsi are counts to 1.651 titles, excluding titles that are not yet to be inventoried since the department has more than 2,000 graduates.

At DPBS FPBS UPI, skripsi research are grouped into four big categories, namely language, literature, culture, and pedagogic. Most of those skripsi studied one scope, though there are some that combined one between the four aforementioned categories. From the total number of inventoried titles, there is no related research mapping yet. Hence, this paper will discuss the mapping of DPBS students’ skripsi titles, specifically those related to Sundanese culture studies written up until 2019.

This research studies mapping of students’ skripsi titles related to oral tradition existing in Sundanese society, such as (1) description of research results; (2) classification based on text, life cycle, and annual ceremonies, (3) approaches used; and (4) media adaptation results.

This research is important since it (1) could be used as research basis for mapping tradition existing in Sundanese and Nusantara, (2) could be used as a basis to discover the development and mapping Sundanese tradition, (3) could explain students’ interest towards tradition, (4)
could be used to select oral tradition researches as the next research material to avoid repetition, and (5) could be used as comparison with tradition from other regions. This research could also acts as activity report.

This research used quantitative method. The data source consists of DPBS FPBS UPI students’ skripsi with the number of 1,651 titles. This number is not based on certain criteria but based on the existing data. However, the data in this research is yet to complete due to the limitation of drafting time.

2. RESEARCH METHOD

There are various views stated by experts regarding oral tradition. Some of them considered oral tradition equal to folklore, while some others disagreed. However, for the sake of this research, one of the views was taken.

Sibarani (2016, p. 129) cited Ki-Zerbo’s view that oral tradition is a testimony delivered verbally from a generation to the next generation. The testimony was delivered through speech, oration, song, pantun (rhymes), folktale, words of wisdom, ballads, et cetera. Furthermore, it is stated that oral tradition could take various forms such as: 1) oral literary tradition such as tradition of using vernacular, traditional expression, traditional riddles, traditional poetry, telling folktale, words of wisdom, ballads, et cetera. 2) folk performance and game tradition such as folk beliefs, folk theatre, folk games, folk dance, customs, ceremony or ritual, and folks’ party; 3) traditional ceremony and ritual traditions such as ceremonies related to life cycle (birth, marriage, and death) and ceremonies related with livelihood cycle (planting, nurturing, and harvesting); 4) traditional technologies such as folk architecture, engraving, traditional fertilizer making, traditional handycrafts, traditional tailor, traditional jewellery, traditional food and beverage processing, and traditional medicines compounding; 5) symbolization tradition such as traditional gesture, sound cues for traditional communication, and 6) folk music tradition such as performances of gendang, seruling, and other traditional musical instruments.

Occasionally, some traditions are linked with traditional arts because both of them are closely related. There is various sort of traditional art existing in Sundanese society, whether those that are commonly performed in traditional ceremonies such as cara balen, monggang, ajeng, goong renteng, kodok ngorek, sekaten, and degung klasik; or those that purposed solely for entertainment. The gamelan instruments includes jenglong, bonang, cecempres (saron degung), and gong. However, those instruments are changing and developing over time. Nowadays those instruments are added with fiddled instruments (rebab), stringed instruments (celempung), and wind instruments (suling). In conclusion, gamelan from the present is similar with tatabeuhan from the past (Atik Soepondi; Enoch Atmadibrata, 1977, hal. 6).

Traditional arts could be studied both as part of performance arts or part of oral tradition. Sedyawati (2015) proposed that oral literature and performance arts are closely related and the levels can be sorted as follows.

a. Pure literature readings, such as mebasan in Balinese culture and macapatan in Javanese culture;
b. Literature readings added with simple gestures and/or limited background music, such as in cekeping and kentrung;
c. Story presenting added with dance movements such as randai in Minangnese culture;
d. Story presenting through scene actualizations with the actors doing dialogue and dance as well as background music.
3. RESULT AND DISCUSSION

In Sidimas data, the number of DPBS FPBS UPI alumni are 2,607 people from the level of Baccalaureate, D2, D3, and S1. However, based on interviews, every batch from the year of 1957 consists of 20 to 30 people. From the number, program D2 and D3 did not write skripsi. Hence, it is estimated that there are more than 1,600 titles of DPBS students’ skripsi. According to UPI’s academic guidelines, every student is supervised by two supervising lecturers and the lecturers’ skills will be adjusted with the written research topic.

For the completion of skripsi writing, students are obliged to collect references from various resources, books, journals, proceedings, and others. Both Sundanese, English, and other languages if needed. But the writing of the skripsi must be in Sundanese, except abstract, quotations of foreign languages, and absorption words. It is important to maintain and pass down local languages as part of cultural wealth.

The traditions of Sundanese are very rich in diversity. Some are in the form of oral texts, performances, or both.

In this paper, the thesis compiled by the students is classified based on the object of study, method, and the level of sacredness whether it is associated with ritual or not. Furthermore, data about the thesis based on oral tradition are presented, which are classified based on oral texts, performances, which are follows.

3.1 Sundanese Oral Tradition

Skrpsi related to tale or folktales are 49 titles in total. The researches were in the form of inventorying, manuscript transliteration, structural analysis, comparison study, correlation, and students’ competence. Tale texts also could act as background story of several important ritual ceremonies and places, such as Babur Suro ceremony in Rancakalong, Sumedang; Kuda Kosong in Cianjur; Ciburuy site in Garut; and Isola building, where UPI was founded.

Inventorying is very important since gained texts were circulated orally. If it is not inventoried, folktale texts could disappear quickly. Furthermore, with the change of current lifestyle of people of present time who consider folktales less important. Folktales have been inventoried by DPBS students in the form of skripsi from the regions of Argapura, Ciparay, Rajagalu, Sukaraja, Cisarua, Talaga, Cianjur, Kadudampit, Isola, Sukahaji, Kawali, Ciamis, Ciawi, Karawang Barat, Cimahi Utara, Kadungora, Lembang, Conggeang, Cipunagara, Nagrak, Parongpong, Cigasong Majalengka, Baduy, Tegalwaru Karawang, Cimalaka, Kersamanah Garut, Parung Bogor, and Kuningan.

Beside tale texts from oral source, there are also skripsi that studied tale texts by transliterating texts from Cacarakan letters as conducted by Chandra PK (2003). He transliterated tale texts published in Langensari book then analysed the structure of the text.

The development of tale life in the society is very influencing towards the result of students researches. Since it is in the form of inventorying, the number of tales studied in an area will be depicted in the skripsi, such as:

a. Adang Kosasih (1984) who collected 60 tales, and
b. Sri Rahmayati (1988) who collected 70 tales,

The numbers are considered high for a skripsi research. However, as the time goes by, the result of inventorying numbered up to 20 titles in a research; some of them even only gained 10 titles. There are possibilities that those texts are totally disappeared, replaced by other genre. Of course there are varous factors that could cause it. Therefore, existing texts
should as soon as possible have recorded, transcribed, and printed to be introduced to the society.

_Sisindiran_ genre (Ind. _Pantun_) is a perennial genre in Sundanese literature treasury. This old poem has been written in manuscript of _Sanghyang Siksa Kandang Karesian_ and still lives until today. Information technology and electronic media take roles in conserving _sisindiran_. For the reason, its research is still conducted from time to time. However, since the texts spread orally, up until now there are only 20 _skripsi_ which studied _sisindiran_ texts. Besides, there are also students’ research about _sisindiran_ in television programs and _sisindiran_-making game in android-based smartphones.

Research on _mantra_ in the form of an inventory of the community, text transliteration, analysis of cultural values and learning materials. Total of 18 thesis titles. The mantra genre was once included in the Sundanese Local Content Curriculum, but after the 2013 curriculum, the mantra was not included as subject material anymore because it was not listed back in the curriculum. Therefore, further mantra study is not associated with learning process in the school. In terms of development, the inventory of mantras diminished from time to time. For example, the research conducted by Retty Isnendes in 1998 obtained 183 texts from 33 informants. Whereas in the next _skripsi_, there aren’t much data obtained. Thesis on spells are also available in the form of philological studies, because the text is written in Pegon Arabic script.

Students have been studied mantras that came from regions of Naringgul, Nagrak, Talegong, Cengal, Cimindi, Jingkang, Cipanas, Kotabaru, Situraja, Talun, and Anggacaran.

Other Sundanese oral tradition studied by DPBS students includes taboo (_pamali_), such as taboo in Baduy (in Kanekes, by Ahmad Kusaeri), taboo for pregnant women (Sri Apiyanti), taboo in Sumedang, taboo in Cicalengka Bandung (Diani Permasih, 2014), and taboo in Subang (Iksan Haris, 2014).

### 3.2 Written Literature Spread Orally

In Sundanese culture, there are written texts that spread orally, such as _wawacan_ and _cerita wayang_. Usually, both are performed all night long. _Wawacan_ texts are written in the form of manuscripts, commonly use letters of _Cacarakan_, _Pegon_, or latin. _Wawacan_ reading performance are called _beluk_, _macapatan_, _gaok_ (Majalengka), or _Kodiran_ (Sumedang). _Skripsi_ about _wawacan_ commonly are in the form of transliteration and studies of philology, literature, religion, or culture value. Researches about its performance in S1 students is yet to be found since up until now, it is considered difficult to find a _beluk_ group. The existing _beluk_ group mostly only conducted it in one or two hours. _Skripsi_ related to _wawacan_ texts have 69 titles in total, with two of them studied the form of its performance.

_Cerita wayang_ texts mostly are in the form of its outline while the delivery is based on the _dalang_’s (puppeteer) in narrating the story. Students’ research about _cerita wayang_ have 10 titles in total. The research data source commonly are in the form of recordings. The data analysed are its texts (8 titles) and its performances (2 titles).

### 3.3 Oral Tradition Related with Islamic Religion

In Sundanese culture known as _pupujian_ (praise), _hadroh_, _rudat_, and _nadoman_. These two terms are sometimes considered the same. The text is sung, usually before the _adzan_ or waiting for prayer time. This activity is called _nadoman_. But in some areas, this was carried
out during the class promotion program at the Madrasah Ibtidaiyah. Visiting each other between schools and singing nadoman at the school visited.

Research on the praise conducted by DPBS FPBS UPI students all began with an inventory, then analysis and study of teaching materials. Inventory of praise is carried out in Cilamaya, Paseh, Cibaregbeg, Cimaung, Dago, and others. The spread of praise is a picture of religious observance and the joy of literature in Sundanese society.

All studies of praise (pupujian) begin with an inventory, at a pesantren or in a village. After that, the structure and elements of education are analyzed. But there is one different research, namely special praise for the bride and groom, which was done by Ira Siti Faridah. The text is in the form of a script, so the main step of its activity is to transliterate. Thesis on this praise counts a lot because it is spread throughout the West Java and Banten regions, the number is recorded 26 pieces of skripsi.

3.4 Ritual Oral Tradition

Skripsi about ceremonies or ritual in Sundanese societies could be categorized in three groups, those are ritual ceremonies, human life cycle, and agriculture.

Arts related with ceremonies includes jentreng in Sumedang, ritus tiwu panganten (Fiet Haryadi), and bebegig Sukamantri. Skripsi related with human life ceremony includes upacara tujuh bulanan (Neneng Jeni), gusaran (Nurlela N), and khitanan (Tita Nurmaya). There is no death-related ceremonies that are studied.

Wedding ceremonies: Sumedang’s characteristic Sundanese wedding attire, wedding tradition in Cigugur Bandung, ngeweuk seureuh (Cece Suherlan), tradisi parebut seeng in Sukabumi, sawer panganten, ngunjungan, bantayan (Puji), ngaras (Nurizka), and babarit at Kampung Cibenda.

Ceremonies related with ocean includes nadran in Subang, labuh saji ceremonies in Palabuhan Ratu (by Andika Nugraha). Ceremonies related with village thanksgiving such as bubur Suro in Sumedang (Patmah), wuku taun ceremony in Kampung Adat Cigondang, ruwatan bumi, hajat buruan, hajat pareresan (Ucu Herlina), seren taun (Lina Yeti), sedekah tutulak (Euis Siti Fatimah), nyiramkeun pusaka kerajaan Talaga (Isri N), upacara adat panjang jimat (Thohir), Upacara Adat Pesta Badung di Kuningan (Nurul N), Upacara Adat Ngalungsur Pusakat Kampung Godog (Neng Dini I), Upacara Adat Laku Kungkum Jeung Laku Pêpé Suku Dayak Hindu Budha Bumi Sagandu Indramayu (Yendi Apriana), Upacara Ruwatan Bumi Hajat Buruwatan Kampung Cikareumbi Desa Cikidang (Dicky Rayadin), Tradisi Ngikis Desa Karangkukun Kabupaten Ciamis (Heryani), Acara Rewahanan Desa Taraju (Susri Susanti), Upacara Adat Kawin Cai at Balong Dalem (Fatimah NF), nyepuh (Krisna A), guar bumi, ruwatan lembur, and sedekah bumi (Dwika Z.)

3.5 Entertainment-purposed Oral Tradition

In Sundanese society, there are several names of entertainment using animal names, such as kuda renggong, sasapian, domba Garut, singa depok, and bangkong reang (Nadia F.). Those names had been studied from its aesthetics, semiotics, and learnings.

Performance arts that uses tools are in the form of competitions, though some of them are not. Though they are competitions, those traditions’ main purpose is recreation, such as adu domba, pencak silat, and sasapian. There are three skripsi titles related to adu domba, those are dodombaans arts (Nurul), seni raja dogar (Marlina), and badogar (Ginanjar). Thus, even though adu domba is a competition, people of Garut have made it as an art and purposed as
entertainment. There are nine titles of skripsi related to pencak silat, as well as traditional game in the society.

3.6 Oral Tradition with No Tools

In Sundanese society, there are various performance arts that uses tools and no tools. Performance arts without tools includes beluk (reading wawacan, macapat), where the narrator only reads the manuscripts in turns.

The early wawacan was written in the form of manuscripts. Knowledge about manuscripts are introduced to the students of DPBS in the course of Philology at semester 5, including wawacan manuscripts. The final assignment from the course is to search, inventory, describe, and transliterate manuscripts. Some of the assignments are then developed for skripsi. Hence, skripsi related to wawacan is considered numerous even though the work that must be done triples printed literature texts. Besides, there are also students with their own interests to study manuscripts.

The works related to manuscript studies consist of field study (the search of existing manuscripts in the society), transliteration, and analysis (philologically, literally, or other formats). Since transliteration commonly had been started at semester 5, this classic literature genre is one of the most researched compared to other classic literature genres. Studies in this field have 68 titles in total. Studies about wawacan is also very diverse, starting from philology, literature, culture, hermeneutic, and religious studies. It happens because manuscripts’ contents are very various that the studies are based on the wawacan texts’ content.

There are two manuscripts contained of compilation of mantra, such as those studied by Dede Ruska and Rini Sutanti. Therefore, the study is not just philologic but also those that related with the usage of the mantra.

3.7 Oral Traditions with Tools

Oral traditions that utilizes tools are categorized into two groups, those are ritual-related and pure entertainment [17]. Performances related with ritual includes carita pantun and carita wayang, while pure-entertainment performances includes kakawihan and kaulinan.

Skripsi related with carita pantun (saga), its studies was based from its literature, linguistics, culture, and feminism. Up until now, there are 10 skripis regarding carita pantun. Those studies are then correlated with learning material. Since carita pantun is a text with relatively difficult vocabulary, mostly its learning material is available from high school students. Moreover, students’ interest to study carita pantun is very lacking due to its long texts and a lot of archaic vocabulary.

There are five titles of skripsi regarding carita wayang. Its studies consist of structural and philosophy studies. However, none of them are correlated and made into learning material, even though carita wayang itself contains exemplar and educational value. The text analysed is based of Mahabharata original text. Moreover, there are carita wayang texts studied from the genre of novel, as conducted by Udin.

As for skripsi related to kawih and kakawihan (dolanan songs), there are 21 titles. All of them are started from inventorying, then analysed and made into learning material. Kakawihan inventorying gained from Kampung Gintung Desa Mangunkerta Kacamatan Cugenang Kabupaten Cianjur, Kacamatan Cikalong Kulon Kabupaten Cianjur, Desa Pagerageung Kacamatan Pagerageung Kabupaten Tasikmalaya, Desa Kebonkalapa Kecamatan Cisarua
Kabupaten Sumedang, dan di Kampung Sukaasih Kelurahan Sindangja Kecamatan Mandalajati Kota Bandung. All *skripsi* related to *kakawihan* are connected with learning.

Besides, there are various oral tradition in the form of arts and functions as entertainment, such as *jigprak* in Cibungbulang (Imam Rakhman), *bringbrung* (Dwi Komarasari), *ronggeng gunung* (Ati N.), *cingcowong*, *gembyung*, *gondang buhun*, *sampyong*, *goong*, *renteng*, *reak*, *japlok*, and *angklung buncis*.

### 3.8 Studies about Taboo

Taboo (*pamali*) is known by Sundanese society as part of education. Researches about taboo conducted by Diani Permasih (2014), Iksan Haris (2015), and Muhamad Kusaeri (2017).

### 3.9 Classification Based on Study Techniques

Based on obtained data, there are several types of oral tradition *skripsi* studies as concluded below.

a. **Inventorying**
   - Inventorying techniques or types are conducted in texts that are in the form of manuscripts and oral literature. Oral literature texts that denotes the result of inventorying are *mantra*, *tales*, *kakawihan*, *pupujian*, and *sawér*. Texts that are in the form of manuscripts are *sawér*, *mantra*, and *wawacan*.

b. **Text and context analysis**
   - *Skripsi* which data source is performance mostly analyse the text and context of the performance; such as development history, actors, tools and media, mantra (if it is a ritual), and many other things.

c. **Companion Book**
   - Students’ study results that then published as books includes those written by Yuhdiatna, titled *Ulikan Sastra Dongeng Rayat Karawang minangka Alternatif Materi Muatan Lokal Sakola di Kabupaten Bandung* (1995) (Literature Study of Karawang Folktale as Alternative of Local Content Material in Schools in Bandung District). Tale texts from this *skripsi* then later published as a book with the title of *Dongeng ti Karawang* and awarded with *Hadiah Sastra Samsudi* in the year of 2006. Besides, several tale texts from *skripsi* have been translated for translation project activities held by Badan Bahasa.

d. **Comic Books**
   - Some students’ *skripsi* are transformed from *babad* tales to comic books, such as:
     2) *Transformasi Carita Dongeng Si Kabayan Karya M.O. Koesman Kana Wangun Komik Strip Pikeun Bahan Pangajajaran Maca Di SMP Kelas IX* (Ari Yudi Pratama, 2018)

e. **Video Making**
   - Oral tradition research is commonly conducted by utilizing recordings. Hence, even though not specifically included in the ordinance, every student who studied oral tradition is obliged to make recordings, even in the simplest form. The result will be made into learning media.

Based on the previous data, students’ *skripsi* related with oral tradition could be presented into a table as follows.
<table>
<thead>
<tr>
<th>No.</th>
<th>Genre</th>
<th>Amount</th>
<th>Inventorying</th>
<th>Analysis</th>
<th>Media Adoption</th>
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<tr>
<td>1</td>
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<td>✓</td>
<td>✓</td>
</tr>
<tr>
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<td>Badud</td>
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<td>5</td>
<td>Bangreng</td>
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<tr>
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<tr>
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<tr>
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<td>Dongeng</td>
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<td>✓</td>
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<tr>
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<td>Kakawihan &amp; kaulinan</td>
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<td>18</td>
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<td>Sisindiran</td>
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<td>✓</td>
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<tr>
<td>17</td>
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<tr>
<td>18</td>
<td>Arts in the form of drama and dances</td>
<td>8</td>
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<tr>
<td>19</td>
<td>Arts related with religion of Islam</td>
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</tr>
<tr>
<td>20</td>
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</tr>
<tr>
<td>21</td>
<td>Arts as entertainment (ronggeng gunung, ulin barong, reok, gembyung, galeong, topeng banjet, topeng kaleng)</td>
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<td>✓</td>
<td>✓</td>
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<tr>
<td>22</td>
<td>Arts as animal imitation: horse (lampung, bajir, silat, kosong, renggong, kepang), sheep (adu, badogar, dodombaun)</td>
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<td>✓</td>
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</tr>
<tr>
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<td>Water-related ceremonies (irang-irung, kawin cat)</td>
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<tr>
<td>24</td>
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<td>✓</td>
<td>✓</td>
</tr>
<tr>
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<td>Ocean-related ceremonies (hajat laut/nadran)</td>
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<td>✓</td>
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<td>✓</td>
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<td>Surroundings-related ceremonies (hajat buruan sidekah bumi, sidekah tutulak, hajat makam, guar bumi, hajat sasih, nyacarkeun jalan, ruatan bumi, waku taun, nyuguh, ngaruat cabling)</td>
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<td>✓</td>
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<td>Description</td>
<td>Pages</td>
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<td>-------</td>
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<td></td>
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<tr>
<td>27.</td>
<td>Ceremonies related with rice and other agriculture (gondang, tutunggulan,</td>
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<tr>
<td></td>
<td>tarawangsa, ngelngel, tandur, ngarempug nutu, jentreng, gondang buhon,</td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td>ngalage, ngaseuk, ngotre, rendo, ritus tiwu panganten, seren taun)</td>
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<td>✓</td>
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<td>28.</td>
<td>Wedding-related ceremonies (parebut seeng, ngeuyeuk seureuh, ngaras,</td>
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<tr>
<td></td>
<td>bantayan, huap lingkung, sungkem, ngunjungan)</td>
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<td>✓</td>
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<tr>
<td>29.</td>
<td>Ceremonies of pregnancy, birth, and circumcision (babarit, nujeh bulan,</td>
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<tr>
<td></td>
<td>marhabaan, gasaran, sawer sundatan)</td>
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<tr>
<td>30.</td>
<td>Ceremonies related to death and afterlife (jarah)</td>
<td>1</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
Chart 1. Type of Research
4. CONCLUSIONS

Sundanese oral tradition is very various, both its form and its content. DPBS students’ interest to study Sundanese oral tradition are mostly focused in tale/folklore, whether they are related to its toponymy or not.

Based on temporary findings, text studies that currently is still lacking must be pushed to be studied so that the texts would not disappear too quickly. Besides, society’s richness of literary works or texts is an illustration of its culture’s richness. Ritual-related tradition will be lessening over time, as well as the students’ courage to study it. Hence, giving motivation is necessary to increase the research.

REFERENCES

Local Wisdom and The Threat of Extinction in Kitchen Appliances of Minangkabau Lexicons

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Abstract. Kitchen appliances the Minangkabau society has undergone many changes. This change resulted in the lexicon being used also changing. The classic Minangkabau society has a typical cooking lexicon like pangua ‘grater’. This equipment is no longer used by the Minangkabau community. This results in the extinction of the lexicon. The purpose of this study is to explain the meaning and local wisdom of the classic lexicons and the threat of extinction of the lexicon of cooking equipment. Data from this study comes from text edits and documentation of Minangkabau folklore. In analyzing the data, the researcher used a method equivalent to anthropolinguistic theory. Based on the results of the study it can be concluded that the lexicon of cooking equipment in classical Minangkabau culture can be grouped in the form of names of cooking tools and cooking containers. The lexicon above is hardly used anymore and has been replaced with modern equipment so that the lexicon is threatened with extinction and results in the breaking of the local wisdom inheritance chain.

Keywords: Lexicon, Extinction, Cooking Utensils, Minangkabau

1. INTRODUCTION

There are many tools make human task get easier. Cooking has become a basic necessity for human beings, since food is one of basic human needs. Until now, the cooking equipment being used is still a hand tool. However, everyone has slightly high activity. The presence of cooking tools that can do the cooking work by itself is now necessary [1]. Traditional cooking utensils are part of household appliances that are almost owned by every ethnic group in the world. Traditional kitchen equipment is a legacy of knowledge, creativity, skills and technology in a society. Such equipment continues to change along with technological developments that accompany human civilization. From these changes, several kitchen utensils have not been used and replaced with other equipment that is more effective, especially in use and time of use, according to the lifestyle of this modern society.

This will lead to changes in the use of lexicons in the community. Technology changes that have resulted in changes in equipment used will have an impact on people's knowledge. Community knowledge will influence the lexicon that is understood by the community. If an equipment is no longer used by the community, then the equipment will rarely be seen, and over time the lexicon will also be no longer known by the community. The loss of a lexicon is a threat to the retention of a language that has an effect on the inheritance of local wisdom of a community.

Changes in the use of kitchen equipment also occur in the Minangkabau community. The Minangkabau community has also developed so that some traditional equipment is no longer used and replaced with more effective and futuristic equipment. This change resulted in the shifting of the lexicon used by the community. The lexicons of traditional equipment are
classic lexicons because they are rarely even used anymore. Many classic Minangkabau lexicons that have experienced change and even extinction [2]

One of them occurs in the *pangua* lexicon, whose reference is used by traditional communities to grate coconut meat. The development of technology presents a more effective and efficient coconut grater machine so that people prefer a greater machine that is operated using electricity. However, cultural values will not be obtained from a greater machine. The use of *pangua* in cooking in large quantities, especially in welcoming important days, will involve many family members so that the values of mutual cooperation in a family or community continue to be established. Meanwhile, the use of grated machines does not require the involvement of many people because electricity has replaced human power.

Thus, *pangua* holds the value of the local wisdom of the Minangkabau people especially in togetherness when cooking. If this lexicon is not preserved, this lexicon will disappear so that the Minangkabau language will be eroded. Therefore, research on classical lexicon is very important so that the threat to language retention is no longer a frightening threat to the preservation of a language. Based on this, in this article, it is explained about the meaning of the classic lexicon of kitchen equipment and local wisdom contained in the lexicon. In addition, it also describes the threats to language retention, especially lexicons of cooking utensils.

Research on the Minangkabau lexicon has also been carried out by Reniwati [3] in which Reniwati divides the lexicon into two types, the lexicon that is almost lost and that has been lost without focusing on the field of use of the lexicon. Furthermore, Sonezza Ladyanna, et al. Discussed the lexicon of rice fields in the city of Padang which is also a region of Minangkabau culture with the result that the lexicon must be preserved so that local wisdom can continue to be inherited [4]

2. RESEARCH METHOD

This research is descriptive library research to explain and observe the symptoms of the language being studied. Data from this study comes from text edits and documentation of Minangkabau folklore. So, lexicons are obtained from edits of the manuscript and documentation of folklore with the theme of Minangkabau Culture. In addition, data was also obtained from interviews with informants who were traditional leaders in the Minangkabau Culture community. Thus, the cultural values in the lexicon can be fully described.

In analyzing the data, the researcher used a method equivalent to anthropolinguistics theory. Anthropolinguistics is a study of language as a cultural resource and speech as a cultural practice [5] So, the culture stored in the human mind as shared knowledge serves to explain the meaning of speech as a cultural practice. Palmer stated that anthropolinguistics is a name that tends to contain broad understanding in terms of language and culture [6].

3. RESULTS AND DISCUSSIONS

Lexicon cooking utensils in classical Minangkabau culture can be grouped in the form of cooking tools and cooking containers. Lexicon cooking tools found include *pasu, salayan, parian, pangua, taku, garudan*, and *caruak*. Lexicon cooking containers found are *kapuran, balango, manggu, kumbuak, borusan*, and *laka*.
3.1 Lexicon of Cooking Tools

Cooking tools are tools used in the processing of food ingredients until they are cooked. The tools used are not used on the stove [7]. Lexicon cooking tools found include *pasu*, *salayan*, *parian*, *pangua*, *taku*, *garudan*, and *caruak*.

1. *Pasu*
   *Pasu* is one of household appliances made of large and wide wood, made in such a way as to form a bowl-like container with a height of 15 cm long 35 cm wide and 19 cm wide. Round shape with the wall slightly stretched out, wide mouth, and thick lips. This market can be used as a place to squeeze coconut, wash vegetables, and so on. *Pasu* comes from the Payakumbuh area.

2. *Salayan*
   *Salayan* is a kind of rectangular place, made of bamboo. *Salayan* is located right above the stove. *Salayan* serves as a storage place for wood and kitchen tools. Besides that, *Salayan* functions as a wood drying place.

3. *Parian*
   *Parian* is a place to store clean water for cooking. *Parian* is made of bamboo with a length of 1.5 meters. Long tube-shaped dance.

4. *Pangua*
   *Pangua* is a tool used to grate coconut when cooking curry and other dishes using coconut milk. *Pangua* is shaped like a swan’s neck, with size eyes on the head. The eye size is flat round and the edges are jagged. Grater is taped or seated on a square wooden board.

5. *Taku*
   *Taku* is a tool used to make traditional food called *kareh-kareh*. *Kareh-kareh* is one of the traditional foods at the ceremony in Koto Gadang Village. *Taku* is made of coconut shell at the end, then the "shell eye" is removed so that the shell becomes smooth. Then, given a long handle and the shell is pierced with a small size.

6. *Garudan*
   *Garudan* is made of wood or zinc which serves to grate cassava when cooking some traditional foods such as *talam* cake, *lapek*, and so on. *Garudan* has a flat rectangular shape covered with zinc sheets with holes as grated eyes. Rough hole marks on the outside function as a grater.

7. *Caruak*
   This cooking tool is made from a coconut shell which is cleaved and then finely scraped. In the base and middle, given a hole to install the handle. *Caruak* is used to scoop up the water that has been cooked and the stalk is used to stir the rice in a pot so that the rice mixes. This tool is shaped like a water dipper or a large round spoon with a long handle.

3.2 Lexicon of Cooking Containers

A cooking container is a place to put or store cooking ingredients. Lexicon cooking containers found are *kapuran*, *balango*, *manggu*, *kumbuak*, *borasan*, and *laka*.
1. **Kapuran**

   *Kapuran* is a kind of container made of brass. A cylindrical body and a lid. The middle part of the lid of this container is pierced to place the air out. This container has a flat base and the top is closed slightly sloping. This tool has a yellowish and plain color. The function of this tool is as a place for whiting (*sadah*). *Kapuran* comes from the City of Padang, West Sumatra with a size of 6 cm high, and an upper middle line of 6 cm.

2. **Balango**

   *Balango* is a type of container made of clay which is mixed with fine sand with a certain process. This container is used as a tool for cooking curry. For people who live in rural areas, they prefer to use this balango for gouging rather than using containers made of aluminum. The community thinks that curry dishes made using *balango* will taste more delicious and steady than using aluminum.

   Apart from being used for gouging, it can also be used as a place to make "*palai*", a way to cook food by wrapping the ingredients with banana leaves, then putting them in *balango* and cooking with fire until the banana leaves are scorched. Thus, the *palai* will ripen.

   In addition, balango is also often used for "*mamangek*" which is a kind of curry but does not use coconut milk, which is used only a little water with ground chili and special cookers. This *balango* comes from the Galogandang area, Batusangkar, with a height of 12 cm, with a medium mouth line of 27 cm.

3. **Manggu**

   *Manggu* is a kind of container made from a mixture of clay with fine sand and burned through a certain process. The shape is rather rounded, has legs, body and mouth. *Manggu* serves as a place to bring water from a well or from a spring to the house. The round body part is coated with embalau (a type of wood sap), with the intention that the container can be durable, not easily broken and look more shiny.

   In the upper part of the body, given a decorative shape in the form of lines that circle around it. In the neck, there are also rhombus and triangle decorations. This container is used by upholding it above the head and usually the women use it. *Manggu* is from the Galogandang area, Batusangkar, with a height of 32 cm, a medium leg line of 17 cm, a medium line of 44 cm body, and a midline mouth of 31 cm.

4. **Kumbuak**

   *Kumbuak* is a form of pottery craft made from a mixture of clay with fine sand and then burned through a certain process. This tool is almost like the shape of a jug, has a handle. The bottom of the tool is bigger than the top (mouth) with a rather blackish color and on the body there are shadows of lines made with pelanggiah stones.

   This herb is used as a place to store drinking water and sometimes the water is boiled (cooked) in that place. *Kumbuak* comes from the Balai Talang area, Payakumbuh with a height of 22 cm, and a medium line of body 20 cm and a middle mouth 9 cm.

5. **Borasan**

   *Borasan* is a type of container used for storing rice to be cooked. Because of its function as a place to store rice, the community is called "wasteful". *Borasan* can be easily erected even though it is round in shape, has erect and circular lips because the outer side is given a circular foot. This drill is usually placed in the kitchen or in the room. When this device is not in use, put a round stone the size of an adult fist. What is the function of the
round stone can not be known with certainty. *Borasan* comes from the Galogandang area, Batusangkar with a height of 35 cm, a medium line of mouth 22 cm, and a medium line of feet 20 cm.

6. *Laka*

*Laka* serves as a place to put pottery pots. *Laka* is made from plant roots woven. In addition, there are also containers made of woven sticks. The shape of this container is half round. *Laka* has a diameter of 27 cm and a height of 9 cm.

Referals from the lexicon of cooking utensils and containers in the Minangkabau cultural community have hardly been used anymore so the lexicon has become a classic especially for the younger generation. Meanwhile, the lexicon has cultural values that contain local wisdom. As stated in the introduction, the *pangua* reflects mutual cooperation in the togetherness of a family or community in cooking food especially on certain days that require large amounts of food. The use of modern tools that do not require a lot of human labor results in a sense of individuality so that togetherness becomes increasingly vanished.

In general, traditional tools are made from natural materials that are easily available in the community, such as bamboo, wood, coconut shell, clay, and plant roots. The use of natural ingredients is very good for health, unlike the use of modern materials such as plastic which can endanger health. In addition, the absence of the use of electricity reflects a life that is environmentally friendly. The use of natural ingredients from the natural environment itself reflects the wisdom of the Minangkabau people in utilizing nature for a better life.

Local wisdom in the lexicon of cooking equipment and containers in this article is an important cultural heritage for the next generation. However, the development of cooking technology and lifestyle has resulted in changes in community needs in activities so that traditional equipment is not used anymore. When a referen lexicon is no longer used, then the lexicon will be rarely used and will eventually result in extinction. The extinction of the lexicon will gradually threaten the retention of a regional language. The threat to the retention of a regional language will result in weak inheritance of local wisdom.

Thus, research on classical lexicon is very important to develop. Some experts have also developed research on lexicons such as Herdara which examines Japanese people's cooking equipment. Japanese people also use unique and unique cooking equipment. First, the *hocho* cooker, is a knife made of steel but light that serves to cut *sushi*, *sashimi*, and others. Second, *makisu* is a small bamboo mat that is waterproof and flexible. The tissue is used to roll the rice perfectly. This bamboo mat has a length and width of 25 cm X 25 cm. Third, *zaru* is a woven basket made of bamboo that is used to separate food from hot water. Japanese people believe what if the basket is made of metal will reduce the quality of the taste of vegetables and food. This has the same concept with the Minangkabau people who think the use of clay is better for food taste than the use of aluminum and other metals. Fourth, *suribachi* and *surukogi*, this tool is similar to playing on the kitchen equipment of the Indonesian people. However, the difference between *cobekan* is made of stone while *suribachi* and *surukogi* are made of sansho wood, Japanese pepper. This tool is used to grind grains, spices and grind pastes. Fifth, *chasen* is a traditional tea made from bamboo. This tool is very important in making matcha [8].

Another study related to this article is the research conducted by Muh. Akbar. In his research, researchers classified kitchen equipment based on ethnicity in Indonesia. In the Batak community, there are several kitchen utensils, including *punutuan*, namely containers where the spices will be ground and tutu are stone or wood seasoning grinders. Dental equipment is a type of cylindrical wood made of wood or woven *pandamus*. Furthermore,
there is a *tano hudon* in the form of a vessel made of clay. *Hobon* is a large, very large barrel made of bark and serves as a place to store rice. Then, *poing* is a container made of clay and the lid is made of wood. This container serves as a place for wine [9].

Furthermore, research conducted by Kim Kwang On. In his research, he wrote the three things, first, regarding the history of the kitchen, second, where the gods lived in each house and third, the variety of furnaces and chimneys: from Korea to Japan. In the third part, he mentioned the fire stove for Japanese people was named after us while for the Korean people to wait for the fire to be named *buttumak* [10]. In Korea, heater for cooking is called *sotduck* [11]. While the traditional kitchen position in Cheongju City is located in front of *nalgaechae* [12]. In India, people cook using traditional stoves. The traditional Indian stove is called the chulha stove. When using chulha, it emits thick smoke which pollutes their kitchen utensils and clothes [13].

Unlike other countries, in Russia and United Kingdom kitchen utensils have their own superstition such as glass, spoons, and knives. A broken glass will bring happiness in marriage. However, if the glass of wine breaks there will be death. Meanwhile, the knife is considered as a protection [14]. Another research related to this article is the research that discusses about a new kitchen in Iran which is an ideologically and politically influential space. Iranians renovate their kitchens into open kitchens [15].

Thus, every culture has traditional cooking tools made from natural ingredients. Technological advancements change people’s lifestyles which affect the use of cooking tools. Traditional tools begin to leave, threatening the loss of the lexicon from these devices. Lexicon is an asset of language and culture that must be preserved to avoid overlapping the inheritance of local wisdom to the next generation. Therefore, it is fitting for research on lexicons to be activated.

**4. CONCLUSIONS**

Based on the above analysis, it can be concluded that the lexicon of Minangkabau cooking utensils can be grouped into two groups, namely the cooking tool lexicon and the cooking lexicon. Lexicon cooking tools found include *pasu, salayan, parian, pangua, taku, garudan*, and *caruak*. Meanwhile, the lexicon of cooking containers found are *kapuran, balango, manggu, kumbak, borasan*, and *laka*. The Lexicon above is hardly used anymore. One reason is because the cooking tools and cooking containers have been replaced with modern equipment. so the lexicons cannot be inherited and result in the loss of referers from the lexicon. The extinction of a lexicon can result in breaking up the local wisdom inheritance chain. Thus, research on the classical lexicon of a culture can help maintain a language.

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Moral Dilemma Story Design Based on The Local Wisdom of the Sundanese to Develop Moral Judgement

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Abstract. The research aims to obtain a comprehensive description of the moral dilemma story based on the local wisdom of the Sundanese. This research is based on product development using internal stories of moral dilemmas based on Sundanese local wisdom by expert judgment, the expert judgment who validates the moral dilemma story based on Sundanese local wisdom includes experts in the field of moral dilemma story writing, experts in the Sundanese field, and experts in the field of basic education especially in the child psychology development of elementary school age. The research used the development method (Development Research) using the 4D model development approach (4-D model). The results of this research produced the story product of moral dilemma based on Sundanese local wisdom to develop moral judgment of elementary school students.

Keywords: Moral Dilemma Story, Sundanese Local Wisdom

1. INTRODUCTION

A moral dilemma story is a short narrative story consisting of three main parts, which are introduction, sentence of conflict and ended by a dilemmatic sentence[1] - [2]. Some researches put a moral dilemma story as a part of cognitive moral learning model which is developed by Kohlberg[3], such as the moral dilemma story into learning media [1]and becomes part of the syntax of moral cognitive learning models [4] - [5]. In addition to be a media and part of the syntax of learning models, moral dilemma story can be a teaching materials which are used by teachers in the classroom. This teaching material is used in several subjects or themes in elementary schools. This thing is easily adjusted because the story of the moral dilemma can be made by the teacher with a variety of stories tailored to the learning objectives.

In this era of industrial revolution, global thinking does not have to make things always imitate the west. Bringing up local potential becomes its own advantages to be a pride. So that Indonesia as the multicultural country can show its character as a nation which is independent and rich in culture. As one example of the moral dilemma story made by teachers based on Sundanese local wisdom.
Sunda is known as Tatar Pasundan covers the western part of the Java island where most of its territory is in the provinces of West Java and Banten [6]. The Sundanese people in this research are referred to the Sundanese part of Ciamis, West Java. Some of the Sundanese people cultures are language, traditional clothing, typical food, kinship systems, traditional houses, arts, traditional games and others. The cultural potential that exists in Sundanese society can be developed into an interesting story for elementary school students. Remembering that the elementary school students are at a concrete operational stage [7], the moral dilemma story presented will be meaningful if it is related to the activities of everyday students or the things that are directly in touch with the lives of students. Every culture has meaning or value in it [8], so when Sundanese culture is made into material to become a story, the story will indirectly contain meaning.

Besides containing meaning, some stories also contain moral messages, including the moral dilemma story. The content of character that is the core value in the moral dilemma story based on Sundanese local wisdom is honest and brave. The character is in accordance with the character of the Sundanese people in the view of the Portuguese in Suma Oriental [9]. The packaging of moral dilemma stories is presented by adjusting to the developmental characteristics of the elementary school students, such as the advisability of reading content, understanding the story contents, to the story advisability as a moral dilemma story based on the local wisdom of Sundanese people.

The moral dilemma story based on Sundanese local wisdom can be used as teaching material for classroom learning. Some of the nurture effects are as a matter of moral discussion, as a media for knowing the students' moral judgment abilities, to the materials for training students' moral sensitivity. But in this research, it will only be limited as a moral dilemma story design based on Sundanese local wisdom that has been validated by expert judgment for elementary school students.

2. RESEARCH METHOD

The research used the development method (Development Research) using the 4D model development approach (Four-D model). The stages of the development model include the defining stage, the design stage, the development stage and the determination stage. The stages carried out in this research only reached the stage of development. "Educational Research and Development is a process used to develop and validate educational products" [10]

The defining stage begins when defining moral dilemma story based on Sundanese local wisdom. At this stage the literature study was carried out as a preliminary study. Various references from books or journals are designed as a review literature.

At the design stage, starting from the elements that must exist in the moral dilemma story based on the Sundanese local wisdom, including the story planning to be presented. At this stage, the story theme selection of the Sundanese local wisdom includes the honest character in the moral dilemma story with the Sundanese food theme. While the brave character is in the theme of kaulinan barudak. In addition, at the design stage for the product, the design of instruments for product feasibility testing was prepared by planning a number of assessments to validate the story of moral dilemma to the experts judging that had been planned. The expert judgment who validates the moral dilemma story based on Sundanese local wisdom includes experts in the field of moral dilemma story writing, experts in the Sundanese field, and experts in the field of basic education especially in the child psychology development of elementary school age.
The last stage is the development stage. At this stage the moral dilemma story based on Sundanese local wisdom was developed in accordance with improvements and input from the expert judgment until the assessment format meets 90%. In the end, the development of moral dilemma story based on Sundanese local wisdom has been made in accordance with the developmental stages of elementary school age students.

The elementary school students in question are high-class students, between grade IV to class VI students or children aged 10-12 years. In addition, it is necessary to review the curriculum or syllabus of high-class students in elementary school. This adjustment is so that the teaching material is in accordance with the content competence and basic competence.

3. RESULT AND DISCUSSION

The moral dilemma story based on Sundanese local wisdom is divided into several parts. The first part is the title, the second part is the introduction, the third part is the conflict sentence and the fourth part is the dilemmatic sentence.

The moral dilemma story has principles, including 1) The sentence is to the point, 2) It has the right value between two dilemma choices at the end of the dilemma sentence, 3) The choice is balanced. [2]

Table 1. Development of a moral dilemma story design based on the local wisdom of the Sundanese people.

<table>
<thead>
<tr>
<th>Title</th>
<th>Ksatria Gatrik</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Brave Value</td>
</tr>
<tr>
<td>Introduction</td>
<td>Asep and his friends are playing gatrik. The game was divided into two large groups. The first group is Asep while the second group is Dani.</td>
</tr>
<tr>
<td>Conflict</td>
<td>When Asep's group was on guard, suddenly his brother approached and asked to go home because uncle had arrived home from the city.</td>
</tr>
<tr>
<td>Dilemmatic</td>
<td>If you become Asep, what will you do? asking permission from Brother to continue playing gatrik with friends until it's finished? or say goodbye to friends to go home to see uncle?</td>
</tr>
<tr>
<td>part</td>
<td></td>
</tr>
</tbody>
</table>

The moral dilemma story above takes the theme *kaulinan barudak* namely Gatrik. The core value in this story is brave. Although gatrik games are not explicitly explained in the story because of the limited focus of the moral dilemma story, it is brief and to the point, but the gatrik game is one of the games from the Sundanese people[11].So the stage of introducing a game called gatrik to children has been carried out. In addition, Sundanese people, especially children, often play gatrik in the afternoon. Such direct experience is expected to be able to equalize the same area of student experience based on everyday experience.

In the introduction part, Asep and Dani were introduced. The name Asep and Dani was chosen because that names are often used in Sundanese people. As well as playing in groups become the characteristic of the game in Sundanese.

In the conflict part, it tells about uncle Asep who arrived home from the city. The tradition of wandering and returning home as well as hospitality is one of the cultures in Sunda[12]. So
this moment is no stranger to children. When they come from the city, they often bring souvenirs; it becomes a special attraction to immediately approach them who come from the city. So this event adds value to the dilemma for the next sentence.

The last is the part of the dilemmatic sentence. In this last sentence, the dilemma which is presented must be balanced and not right or wrong, but both are true. Because the essence of what is seen from the child's choice is the reason behind that choice. Therefore, the reasons behind child's choice can be discussed further in further research as part of evaluating moral dilemma story or students' moral judgment abilities.

The final dilemmatic sentence is the culmination of a moral dilemma story, there has typical words in the form of a question "if you become ....", this sentence will lead the reader to feel and enter as a character.

Table 2. Development of a moral dilemma story design based on the local wisdom of the Sundanese people.

<table>
<thead>
<tr>
<th>Title</th>
<th>Comro (Honesty Value)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introduction</strong></td>
<td>Euis and Imas are sisters. They are helping their mother making a comro in the kitchen. Comro is made for mother's guests who will come in the next hour.</td>
</tr>
<tr>
<td><strong>Conflict</strong></td>
<td>While helping Mother, Imas said goodbye to play with her friend and she brought some comros when the mother is picking up the phone and not in the kitchen.</td>
</tr>
<tr>
<td><strong>Dilemmatic part</strong></td>
<td>If you become Euis, what will you do when mother returns to the kitchen? Will you say that Imas brought some comros to play with her friends? Or just stay quiet because mother didn't ask?</td>
</tr>
</tbody>
</table>

The second moral dilemma story raises the theme of typical Sundanese food, namely Comro, an acronym from oncom di jero (oncom inside). This food is often found in Sundanese street food. Even the Sundanese people can make this food at home. Comro is food from cassava which is shredded and then shaped round like cake in general only on the inside is filled by oncom then fried and served. In this second moral dilemma story, the core value is honesty.

Women's names in Sundanese such as Euis and Imas are used in this second story. Cooking activities in the kitchen with Mother is a habit that is often done by girls in Sundanese society. So that children have their own experience when reading the story. In addition, a moment was made that the guest would be arriving, so they prepared food. This thing is also common when someone arrives, then they prepare snacks to eat together or it's usually called bancakan. In the sentence of conflict, an ordinary child experiences a dilemma between helping her mother or playing with a friend. It provides reinforcement to bring about an equal dilemma between talking to mother because her sister chooses to play and bring some comro or just keep silent because the mother didn’t ask.

Same as the first story, the two choices are not wrong or right. But both are correct. Because what is seen is the reason behind that choice. As well as adding a typical sentence "if I become ...." To position as a character in the story.
From the two stories above, students will be trained to read reading maps such as improving thinking skills. Rahman said that revealed that “Students will realize that reading texts can improve critical thinking”[18]. This can balance the needs in 21st century learning. In 21st century learning, there are pre-conditions students must be able to read first. Because reading is the main gate to know and understand. Innovative models, media and teaching materials can improve students' reading skills [19]. So that to understand the contents of the story the students' moral dilemma is easy to understand.

4. CONCLUSIONS

The moral dilemma story based on Sundanese local wisdom for elementary school students is the design of teaching materials in the form of a moral dilemma story which tells about activities or culture in Sunda, such as kaulinan barudak which contains brave values and typical Sundanese food contains honesty values. This story is the development of a moral dilemma story which is developed from the cognitive moral learning model by Kohlberg.

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Pattern of Women's Education in Minangkabau through the Lingual Forms in the Myth of Palasik

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Abstract. The purposes of the research are (1) to describe the lingual forms used by Minangkabau people in developing in the myth of palasik; (2) to explain the functions and meanings of lingual forms in the myths of palasik used by the Minangkabau people; and (3) to explain the pattern of women’s education in Minangkabau through lingual forms in the palasik myth. The method of the research is the descriptive research method proposed by Taylor, Bogdan, and DeVault (2015) to produce descriptive data in the form of lingual forms used by Minangkabau people in palasik myths, and Cresweel (2018) to explain the pattern of women's education in social tradition aspects of the Minangkabau people, especially through the palasik myth. The results of the research found that (1) the palasik myths developes in Minangnese society through lingual forms, such as the prohibition of pregnant women and nursing mothers to go outside the home; prohibition of drying baby clothes outside the home; the prohibition of avoiding people who follow Palasik black magic; obligation for pregnant women, nursing mothers, and babies to use amulets, attach garlic to clothes, and use white iron in their hands; and the obligation to wear an undershirt or reversed shirt to the baby; (2) the functions and meanings of lingual forms in palasik myths are spiritual functions to control social life and psychological functions to control individual life; and (3) the Minangnese have an educational pattern for women, especially for pregnant women and nursing mothers in taking care of themselves and babies.

Keywords: Minangkabau, myths, palasik, traditional education, women

1. INTRODUCTION

Minangnese use the matrilineal system of kinship, meaning women have greater power in both family and society. Minangnese also believe in myth as a part of life and also becomes media to control the society lives. Myths are defined as tales believed as true, usually sacred, set in the distant past or other worlds or parts of the world, and with extra-human, inhuman, or heroic characters[1]. There are some myths that appear in Minangnese society related with women[2]. Myth is believed by the Minangnese to control life in terms of mystical or supranatural, that is palasik in which Minangnese believe in palasik to control the women’s lives, especially for pregnant women and nursing mothers. In Minangkabau, pregnant women and nursing mothers must obey a number of things to avoid palasik. If pregnant women and
nursing mothers do not do this, it will have an impact on their pregnancy or baby, such as miscarriage, wine pregnancy, or the baby-dying. Therefore, it is important for pregnant women and nursing mothers to obey everything that is prohibited through the palasik myth.

Regarding the palasik myth that develops in Minangkabau, it turns out that it has similarities with a number of myths in other countries, namely kuyang (Dayak), leak (Bali), empusa (Greece), chupacabra (Latin America), dracula (Romania) [3], and vampires (Balkans), namely creatures that can suck human blood [4].

In Minangkabau, palasik [5] is believed to be a creature that is able to suck the fetus that a pregnant woman contains, suck blood through the crown of a baby, and suck mother's milk so the baby does not want to breastfeed. Meanwhile, in Balinese mythology, palasik is called leak, the evil witch. "Le" means witch and "ak" means evil. Leak was seen at night by the poacher hunter leak. In the afternoon, leak looks like a human. At night, the leak explored the cemetery to find organs from the human body that were used to make magic potions. Magic potion can change the form of leak into tigers, monkeys, and pigs. As stated by Atmadja, et.al [6], in Balinese society, leak can be a human head with organs hanging from it or a flying leak to look for a pregnant woman and suck their blood when her baby is still in the womb. In fact, the community believes there are three known leaks. Two of them are women and one is a man. According to Balinese beliefs, a leak with a human head practices black magic and requires fetal blood to live.

In Thailand, palasik is known as Krasue, which is a ghost called manananggal which preys on pregnant women with elongated proboscis-like tongues. Mananangga is the spirit of a beautiful old woman who is able to cut her upper body to fly at night with large bat wings to prey on victims of pregnant women in their homes. Meanwhile, McClelland in [7] states that in the popular culture of Western Europe and North America today, palasik is known as vampire and dracula. Almond [8], Harney [9] describes four of the most common types of vampires. Among them is someone who has a violent life who chooses to become a vampire; children born out of wedlock; someone who suffers from violence, such as murder; and ritual funeral practices that made the corpse a vampire.

Palasik (palasic) is a blood sucking ghost. The palasik appearance alike a floating head. However, some Minangkabau people tend to believe that palasik sightings are ordinary human beings who are seeking black magic [10]. As a result, people find it difficult to recognize people around who adhere to black magic. As such, they obey a number of restrictions that are conveyed to avoid palasik. The prohibition on avoiding palasik is disseminated by the public through oral. Parents or relatives will convey certain linguistic to control the lives of pregnant women and nursing mothers that can be seen in the following datum 1.

**Datum 1**

Ibu : Lah bapakai dasun tadi, Ti?
          'Apakah sudah disematkan bawang putih dalam baju, Ti?'
          (Have you pinned the garlic, Ti?)

Yati : Alah, Ma.
          'Sudah, Ma.'
          (Yes, Mom.)

Ibu : Alah, Ma.
          'Sudah dipakai dasun tadi, Ti?'

Yati : Alah, Ma.
          'Sudah, Ma.'
Yati is a 36-year-old woman who is pregnant six months old. At that age, a pregnant woman must attach dasun or garlic to the clothes worn. Dasun or garlic is considered able to counteract the effects of circulating palasik.

Although technology has developed at this time and people live in urban areas, believing in palasik is still a tradition. The use of dasun or garlic as a way to ward off palasik is an obligation carried out by pregnant women in Minangkabau. However, the belief of the Minangkabau people towards palasik today can be analyzed logically. The palasik myth is used by the Minangkabau people to regulate the lives of women in Minangkabau, especially pregnant women and nursing mothers. A number of utterances delivered from parents to girls who are pregnant or who are breastfeeding are non-formal education developed in their lives. Based on this, research on "The Pattern of Education for Women in Minangkabau through Lingual Forms in the Palasik Myth" is important.

This study explains the pattern used by Minangkabau people in providing education to women, especially to pregnant women and nursing mothers. The educational pattern in question is related to the pattern of non-formal education that develops verbally in each household. In general, oral speech produced by the Minangkabau community became the data in this study. However, specifically, utterances containing the palasik myth used by the Minangkabau people in Padang City became the data in this study.

To analyze the forms, functions, and lingual meanings used by the Minangkabau people, linguistic anthropology studies are used. In linguistic anthropology, a sign that can communicate referential messages and relational messages is used in social and cultural contexts. There are four aspects of language use are described to analyze in understanding linguistic signs, namely form, use, ideology, and domain[11]. Therefore, in linguistic anthropology, it is studied social relations of society that move from one event to another, across time and across social spaces, and contribute to local and historical changes in society.

Regarding in this study, a number of linguals used by the people in Minangkabau regarding the palasik myths were analyzed using linguistic anthropology studies. A number of utterances are used by the community to control the lives of their people are explained as events that are interconnected and form a belief system in the community.

2. RESEARCH METHOD

This study is a qualitative research method that aims to examine certain cases as a whole. In addition, in the study will be explained in detail certain social problems and will produce relevant data, namely in the form of data expressed in writing and behavior that is real researched and studied as a whole by means of interviews and surveys. The qualitative research method used is descriptive analysis research method proposed by Taylor, et.al[12] to produce descriptive data in the form of lingual forms used by Minangkabau people in the palasik myth, and to explain the pattern of education of women in social traditions Minangkabau people, especially through the palasik myth. In applying the method, various uniqueness of individuals, groups, communities, and / or organizations are expressed in daily life as a whole, detailed, and scientifically accountable.

This is in accordance with the definition of qualitative research also presented by Cresweel[13] that "qualitative research is research that intends to understand the phenomenon of what is experienced by the subject of research, for example behaviors, perceptions, motivations, and actions holistically and by means of descriptions in words words and languages in a specific natural context and by utilizing various natural methods."
In this study, the focus of the research is the lingual forms, functions, and the meanings of the lingual forms in the palasik myths that developed in Minangkabau society, especially in West Sumatra. This research was conducted in Nagari Padang Laweh, Sungai Tarab District, Tanah Datar District. The location was chosen with the consideration that the community still has tendencies toward the palasik myth. In the implementation of the research method, it is carried out through three stages, namely the data collection stage, the data analysis stage, and the stage of presenting the results of data analysis. At the stage of data collection, it is carried out by interview techniques. Interview is a process of submitting questions directly to obtain information for research purposes by way of question and answer while face to face between the questioner or interviewer with the answerer or respondent using a tool called the interview guide.

Data collection using this interview technique is done by using natural setting and in depth interviews. In-depth interviews are conducted to obtain information by way of question and answer while meeting face-to-face between interviewers and informants or interviewees without using interview guides. Interviews are conducted with easy questions, starting with fact information, not on multiple questions, not asking personal questions before the building report, repeating answers for clarification, and giving a positive impression. In addition, observations are also conducted with researchers involved as participating observers (participant observation). Through observation, the behavior and meaning of the behavior are obtained. The use of this technique needs to be done to measure certain aspects and make feedback on these measurements.

At the stage of data analysis, organizing and sorting data into patterns, categories, and basic units is organized so that themes can be found and work hypotheses can be formulated, such as those based on data. According to Miles, et.al[14], data analysis consists of three activities that occur simultaneously, namely data reduction, data presentation, and conclusion/verification. In data reduction, a rough data selection and transformation process is carried out that appears from written records in the field. Meanwhile, the presentation of data is limited to a set of structured information that gives the possibility of drawing conclusions and taking action. Next, conclusions are made after being verified during the study. Verification is conducted after conducting a review of the field notes and after an attempt is made to place a copy of the findings in another set of data. In short, the meanings that emerge from other data must be tested for truth, robustness, and compatibility to become a validity.

3. RESULT AND DISCUSSION

Based on research conducted in Nagari Padang Laweh, Sungai Tarab, Tanah Datar, a number of lingual forms are used by the Minangkabau people in developing the Palasik myth. These myths have functions and meanings in people's lives. An explanation of the lingual form, function, and meaning of the palasik myth can be seen as follows.

3.1 Lingual forms that Spread Out about Palasik myth

The result of the study are found in the fact that palasik research developed in Minangkabau society through certain lingual forms as follows.

3.1.1 Prohibition of pregnant women and nursing mothers outside the home
In Nagari Padang Laweh, pregnant women and nursing mothers are prohibited from going out of the house if there is no urgent need, such as going to the midwife’s house, going to the doctor, or to a certain place that requires them outside the home. This can be seen in the following form.

**Datum 2**

**Etik** : *Kama juo lai, Sil? Ke mana juga lagi, Sil? ‘Mau pergi ke mana, Sil?’*
(Where are you going, Sil?)

**Silvia** : *Ka kadai, Tek.*
‘Ke kedai, Tek.’
(To shop, Mom!)

(You are pregnant. You can ask a help to Ipaik. You could lose your baby when arriving at home.)

In this conversation, *ndak baisi paruik* is interpreted as a result of *palasik* actions that will befall Silvia, a 27-year-old pregnant woman.

### 3.1.2 Prohibition of drying baby’s clothes outside the home

**Datum 3**

**Mande** : *Baok baju ka dalam, Pit, jan dijamua di lua. Ka dihiruik ubun-ubunanak tu?*
Dry clothes in the house, Sil, Don’t hang out outside. You want a fontanel.

**Fitria** : *Yo, Nde.*
‘Ya, Mande.’
(Yes, Mom.)

During the conversation, *dihiruik ubun-ubun anak tu* is interpreted as a result of *palasik* actions that will afflict one-month-old Fitria baby.

### 3.1.3 Prohibit avoiding people who adhere to black magic

**Datum 4**

**Rika** : *Mak, itu Mak Itam, takuik awak. Mak, itu Mak Itam, takut saya. ‘Mak, ada Mak Itam, saya takut.’*
(Mom, he is Mak Itam, I am fear.)

**Mande** : *Jan lari pulo kau, tamui inyo, minta inyo mancium jo mandoakan anak kau!*

Jangan lari pula kamu, temui dia, minta mencium dan mendoakan anakmu!
‘Kamu jangan lari, tapi temui dia dan minta mencium dan mendokan anakmu!’
(You should not get away, but meet him and ask him to kiss and pray for your son!)

In this conversation, pattern minta inyo mancium jo mandoakan anak kau is interpreted as a result of the good that will be accepted by Rika and her child if she meets people who are considered to have knowledge of palasik, then ask for a prayer from him so that she and the child are healthy and avoid palasik.

3.1.4 Obligations for pregnant women, nursing mothers, and babies using amulets, pinning garlic on clothes, and using white iron on hands

Datum 5
Mama : Lah bapakai dasun, Na?
Sudah dipakai dasun, Na?
‘Sudah dipasang bawang putih di baju, Na?’
(‘Have you pinned the garlic on your dress, Na?’)
Tina : Alah, Ma.
Sudah, Ma.
‘Sudah, Ma.’
(Yes, Mom.)
Mama : Si Randa lah pakai galang? Baduo-baduo kalian pakai jo dasun.
Awak ka bajalan!
Si Randa sudah pakai gelang? Berdua-dua pakai dengan dasun. Kalian akan berjalan!
‘Si Randa sudah mengenakan gelang besi? Kalian berdua harus memakainya (gelang besi dan bawang putih). Kalian akan bepergian!’
(Has Randa wore iron bracelet? You both must wear them (iron bracelet and garlic), because you will go outside!)

Based on above conversation, the pattern Baduo-baduo kalian pakai jo dasun is interpreted as a good effect of both being received by Tina and her child if they go out of home while wearing an iron bracelet and garlic. They will be avoided from palasik.

3.1.5 Obligation of wearing undershirt or reversed shirt to the baby

Datum 6
Mama : Pasangan tabaliak singlet anak tuh, Li!
Pasangkan terbalik singlet anakmu, Li!
‘Pasang secara terbalik singlet di badan anakmu, Li!’
(Wear reversed shirt to your son, Li!)
Lili : Yo, Ma.
Ya, Ma.
‘Ya, Ma.’
(Yes, Mom.)
Mama : Bia ndak sakik inyo!
Agar tidak sakit dia!
‘Tujuannya agar ia tidak sakit!’

(Hopefully, he is not sick!)

In the conversation, form otpasangan tabaliak singlet anak tuh, Li! is interpreted as a result of the good that will be received by the child byLili’s son if he wears a singlet in reverse, or the outside is on the inside and the inside is on the outside.

3.2 Function and Meaning of Lingual Forms in the Myth of Palasik Used by the Minangnese Society

Various expressions that spread out in Minangnese truth reflect a cultural values, mostly for society in Nagari Padang Laweh, Sungai Tarab, Tanah Datar District. There are six utterances that found in this research. Then, these utterances have certain functions and meanings for the Minangnese community; (1) a spiritual function to control social life and (2) psychological function to control individual life.

Spiritual function which can be seen in datum 3 and datum 4. In datum 2, it is explained that the prohibition of drying clothes outside the home is used as a rule of living in Nagari Padang Laweh that a number of baby and nursing mothers clothes are not suitable for drying in the sun. This type of clothing must be placed in certain parts of the house so as not to disturb the views of others. Meanwhile, in datum 4, recommendations to meet people who are considered to have palasik knowledge are intended so that a woman respects anyone and is able to establish good friendship, including those who are considered to have palasik knowledge, such as Mak Itam. The respect given is a social control in community life in Nagari Padang Laweh.

Psychological functions can be seen in datum 1, datum 2, datum 5, and datum 6. In datum 1, the palasik myth is used by the Minangnese in Nagari Padang Laweh as a personal control for pregnant women to avoid dangers that do not unexpected. Likewise with datum 2, it is explained that a pregnant woman must avoid unimportant travel so that they avoid danger, such as slippery roads, rocky roads, or obstacles in the form of vehicles in the middle of the road and datum 5 which encourages a mother and child keep away from everything that might happen on a long trip, let alone using a vehicle. In data 6, it is indicated that these recommendations are intended to protect the baby's child from all possible dangers that can befall them. Thus, it can be concluded that the lingual forms used by Minangnese in Nagari Padang Laweh have certain functions and meanings, especially to control individual life behaviors and living behaviors in the social environment of the community.

3.3 The Pattern of Education for Women in Minangkabau through Lingual Forms in the Myth of Palasik

The palasik myth used by the Minangnese in Nagari Padang Laweh has specific purpose, especially for women, either pregnant women or nursing women and their babies. It is intended to give heritable education pattern to parents in verbal form and for their daughters who are pregnant and breastfeeding. Danandjaja in [15] claims that the function of people truth toward folklore or myth is an educational media for children and adolescent. This pattern of education is provided to be a regular life pattern to look after themselves and care the babies in uterus will be born later physically and emotionnally.

It can be seen in datum 1, datum 5, and datum 6 that use anti-palasik amulets as a recommendation for women in Minangkabau to always look after themselves and their
children by attaching dasun or garlic to the clothes worn, wearing white bracelets in their hands, and wearing reverse singlet for his son. These objects are only in the form of media, but in the use of lingual, there is a pattern of education provided by parents to their daughters to obey the advice given verbally and from generation to generation.

Meanwhile, in datum 2, datum 3, and datum 4, non-formal education forms are received by women who are pregnant or breastfeeding to keep the womb and babies born well; maintain the propriety of neighboring life, and to always respect and establish friendship with anyone.

Based on many palasik myths that develop in several countries, it seems that there are different point of view in myths about the type of blood sucking creature. There are three kinds of palasik that known by Minangnese[10]. First, palasik for pregnant women, which eat babies who are still in the uterus so babies are born without fontanel even they die. Second, palasik for infants and toddlers. This palasik sucks the blood of babies and children. If anyone is not aware with the existence of palasik or the babies are not immediately treated, the babies will get sick or even it can cause the death. Third, palasik who eat babies who are in the tomb. Besides, another palasik is kuduang which breaks the baby’s head in practicing his black magic. Apart from these terms, there are also different Minangbese’s perception toward the myths. In Minangkabau, the palasik myth develops to control the behavior of pregnant women and nursing mothers. The control is a social control in the form of education patterns that Minangkabau people expect from women. A woman, especially pregnant women or nursing mothers, must take care of children and themselves outwardly and inwardly.

Meanwhile, in other areas, such as Bali, Thailand and some European countries, the developing myth tends to have function as a spiritual one that is used to scare the people, thus they avoid dangerous conditions. The spiritual experience is owned by people in other regions to prove the existence of another magic world besides the real world that is found. It is certainly different from the views of Minangnese who actually make myths as a social control of women's behavior, especially for pregnant women and nursing mothers.

4. CONCLUSIONS

Based on the lingual used by Minangkabau people in spreading out of the palasik myth, it can be concluded that the lingual form has a spiritual function which means social control and psychological functions that also become individual control in life. These functions make Minangnese have certain pattern of education for women, especially for pregnant women and breastfeeding mothers in order to take care of themselves and their babies physically and emotionally.

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Tali Paranti as A Local Wisdom of Sunda Traditional Society

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Abstract. An ethnic that has been tested for its civilization must have rules agreed upon and carried out jointly by its people. Likewise, the Sundanese are the second most populous population in Indonesia. Tali paranti are generally unwritten but to be binding rules, which are carried out on a regular basis or 'commonly implemented'. Scientifically, the tali paranti is in line with tradition or customs. The term of tali paranti in Sundanese is very unique which describes the importance of humans or things that are regulated by humans in their position in the universe. In this study will be discussed: (1) concerning of the term taliparanti, (2) kinds of Sundanese tali paranti, and (3) local wisdom contained in the tali paranti.

Keywords: Tali Paranti, Local Wisdom, Traditional, Sunda Society

1. INTRODUCTION

Ethnicity which has been tested for its civilization certainly has rules that are agreed upon and carried out jointly by its supporters. Likewise, the Sundanese people are the second largest population in Indonesia. These rules are concepts which are then described in language or provisions, activities, and certain instruments depending on the agreement.

The rules contained in an ethnicity are intelligent ideas of the local community which can be understood as a policy to be carried out together for the sake of peace and shared prosperity as well. That way, wise rules are another form of local wisdom which is a collection of facts, concepts of trust, public perceptions of the surrounding world, can solve problems or conflicts that occur, and validate information[1].

These rules on the culture of Sunda have many references. Some call it adat or customs [2], traditional ceremonies [3], [4], customs [5], life cycle [6], tradition [7], [8], ethics and manners [9], while in general Sundanese people refer to it as a habit, while the elderly and elder (paraji or dukun beranak, also elderly Sundanese who are more than 70 years old) call it paranti rope (interviews with various groups, 2010-2013).

In connection with the mention of the paranti string, Rikin [10], [11] also mentions this term as the title of his dissertation, namely "Ngabersih Als Knoop in The Tali Paranti, Bijdraje tot het Vertsaan van de Besnijdenis der Sundanazen" published by Leiden University. Tali paranti as a rule that became a habit and was obeyed by the Sundanese, also called earlier by Moestapa in 1913 in his book Bab Adat Oerang Priangan djeung Oerang Soenda Lian ti Eta, also by Soeganda in 1962 in his Upacara Adat di Pasundan. Also mentioned by Millie [12]in his book Splashed by The Saint: Ritual Reading and Islamic Sanctity in West Java, was also reviewed by Isnendes [13] in her dissertation "Struktur dan Fungsi Upacara Ngalakssa di Kecamatan Rancakalong Kabupaten Sumedang dalam Perspektif Pendidikan Karakter".
Parangi rope is generally not written but becomes a binding rule, which is done regularly or 'commonly applied'. Scientifically, parangi rope is in line with tradition or habit. The term string parangi in Sundanese is very unique which describes the importance of humans or things arranged by humans in their position in the universe. In this article, we will discuss: (1) about the term parangi string, (2) the Sunda parangi rope type, and (3) the local wisdom contained in the parangi rope.

2. RESEARCH METHOD

The method used is ethnography with observation, literature study, and documentation techniques. The ethnographic method in this study is to record everything related to culture and culture, especially Sundanese culture and culture regarding parangi rope. Observation techniques are used when observing objects in the form of discourses, terms, concepts, behaviors, and cultural actors, especially those relating to traditional ceremonies in West Java and Baduy which are part of the parangi rope. Library study is an activity to search for important information related to Sundanese parangi rope both recorded and oral, as well as general cultural and traditional information. Registered sources are objects to be documented [14]. However, oral sources are also objects to be documented in this matter. Thus, documentation techniques are used to collect, record, quote, store, and record data from oral or recorded sources.

The data used are all concepts and activities which are considered as Sundanese parangi ropes. Data sources used are: books, journals, communities and Sundanese and Baduy cultural communities, actors in cultural and traditional activities.

3. RESULT AND DISCUSSION

3.1 The Term of Tali Parangi

The term of tali parantitali or tali karuhun rope based on Sundanese sawér-sawér is interpreted as the secret of life of the ancestors’ karuhun’ which must be used as a grip cecekelan’. The handle must be carried out by the next generation. Therefore, before the word tali parangi or tali karuhun always begins with the obey ‘nurut kana’. So if it is pronounced, it is as follows: according to tali parangi or nurut kana tali parangi. Traditional Sundanese communities in West Java are assumed to know this term.

Somewhat different from in Baduy-Banten. Although it is still included in the Sundanese ethnic group, the Baduy people say that the term that is almost similar to parangi string is ancestral rules ‘pikukuh karuhun’ and ‘amanat asal’ or wiwitan mandate. Pikukuh is like a strong framework in the life of the Baduy so that even though the existence of pikukuh-pikukuh is inherited verbally, it is firm and binding. Pikukuh karuhun in Baduy is realized by the Baduy community as an awareness of the customs and ancestral heritage that must be maintained and inherited continuously to their children and grandchildren.
Term *tali paranti* is in practice in Sundanese society is sometimes called *paranti*, as in this sentence: the parish is like that! *	extit{tos parantina kitu}!* That is one of the answers if asked why should be done activities related to *tali paranti*. Unlike the term string *karuhun*, sometimes there are also people who add inserts – *ar* - to the word *tali* so that it becomes *talari*. The true meaning is the same, but it is plural. Why is that? Because the rope that is the handle is knotted in the conclusions of the life cycle of the Sundanese. So there is not only one conclusion but many small conclusions or small ropes from the whole circle of the string. Even if depicted, the *paranti* rope is like the picture above (Figure 1).

In the picture, the small cords are knotted and form a circle without beginning and without end. But in my opinion, the rope must be open and elongated or dependent; tipped and started to become a rope. Such a rope is like a micro cosmos or a small cosmos that is human life that begins and ends together with other forms: plants, animals, organic and inorganic. The rope can also knot and form spheres like a macro cosmos or a large cosmos (universe) that surrounds humans which is related to control *cecekelan*: grip 'made by humans as an effort to realize the harmonization of life in marcapada.

Associated with the cosmos, Sundanese people except to compare themselves to the micro and macro cosmos, also believe in the 'real world' and 'the realm is not real'. To maintain harmony or balance, all Sundanese human behavior must be orderly and continuous. Therefore, the results of the processing of reason are manifested as the *paranti* cord which becomes a guide that can become guidance and control in the life of the Sundanese people.

### 3.2 Form of Tali Paranti Sunda

*Tali paranti* in Sundanese society is a form of language and behavioral activity as a realization of thoughts and ideas. The activity is of course equipped with accompanying objects as part of its culture. The form of the *tali paranti* Sundanese people in the language for example only in the form of orders; must; recommendation; compliments (must ... direct 'must be' ... 'so that'), prohibition; reproach (act; *pamali*; *teu meunang*), and expressions. The form of activity is in the form of rituals; ceremonies; initiations which he considered could save the cosmos and as a gesture of gratitude for all the blessings that had been given by the God *Pangéran Nu Murbéng Alam* or *Gusti Nu Maha Kawasa*.

The *tali paranti* of the Sundanese community includes: birth, life, and death. Its activities are in the form of ceremonies, for example: tingkeban or *nujuh bulan*, *puputan*, *mahinum*, *nurunkeun*, *ngabersih*; *sundatan*, *nikahan*, *tahlilan*, *nyusur taneuh*, and *natus*.

Of course, the activities in birth, life and death can be specified specifically according to the customs of each region. *Tali paranti* is usually done in terms of birth and growth of a child, namely: *opat bulanan*, *nujuh bulanan*, *babaran*, *puseur puput*, *akekah*, *cukuran* (shaving), *mere ngaran* (giving names), *turun bumi*, *gusaran*, *dan sundatan*. As for the mother after delivery, she is required to take care of vital organs and her body with various kinds of
necessities, from sitting well to eating food, continued with mahinum, as a form of ending personal hygiene from childbirth and being allowed to relate to her husband.

As for the tali paranti which is related to life in the case of marriage, there are activities which must be carried out as a sign of gratitude to the creator and cultural characteristics of the people, namely: neundeun omong, nyangcang or nyeureuhan, lamaran, seserahan, siraman, ngueuyeuk seureuh, midadarén, nikah (marriage)—in Islamic provisions there are harmonies, special marriage provisions and are covered in marriage. Therefore, from this series of marriages, the activities of these ceremonies by Sundanese-Muslims are considered customary as tali paranti or tali karuhun—sawér, buka panto, nincak endog, ngumbah suku, meuleum harupat, ngaleupaskeun japati, sampai dengan numbas[15].

Tali paranti on death is a number of customary rules that are commonly practiced, although after the 1990s the form of the paranti cord in death was increasingly abandoned. The form of this paranti string, for example: sawer mayit, ngolong, tahlilan (the first day to the seventh day of death), opat puluh poe or matang puluh (40 days of death), natus (100 days of death), and haul (100 days of death), and haul (1000 days of death).

In the Baduy community, pikukuh karuhun is applied standardly in their daily lives as an officially established and structured custom that is systemic on the Baduy traditional calendar from the beginning of the Safar month (Kapat) beginning of the year until the end of the year in Katiga. Of the many pikukuh karuhun categorized as ‘mandatory’ carried out by all Sundanese Baduy people are kawalu, ngalaksa, and séba.

Paranti rope for Sundanese, not only for humans but also for plants, especially rice[16], [17]. Ways the Sundanese people treat rice are considered as breeding activities for women. That is because in the Sundanese agrarian cosmos there is a myth about the origin of rice, which tells us that rice is created from the body of a woman named Nyi Pohaci; Goddess Sri; Sanghyang Sari Pohaci. The full range of this myth can be read from Sundanese literary works in the form of internalizing the views and orientation of the life of the Sundanese agrarian community [21].

![Figure 2](source: Isnendes, 2012)

3.3 Local Wisdom Found in Tali Paranti

As a customary rule, tali paranti provides local policies that manifest the intelligence of Sundanese people in observing life issues and their spiritual, spiritual, emotional, mental and physical needs. Tali paranti as a knot is believed to be the grip of life in the realm of the universe which if it holds on to it, people will not get lost in navigating their lives.

Sundanese tali paranti is not only based on reason but also based on the religion it believes. This is in line with Erdogan's opinion [18] that says: “in traditional cultures such as those
found in Islamic countries, societal values are largely shaped by religious ideology.” Therefore, the *tali paranti* from the beginning until now in its implementation can change, be reduced, added, eliminated, and even created. It depends on knowledge that is recognized by reason, and is considered good in the provisions of religion as *adat* which contains wisdom called Radiana in the terms *al-`addah al-ma`rifah* [19].

Thus, *tali paranti* or customary rope; habits; tradition; manners; ethics; or whatever the name as something that is considered good will experience reinforcement and there will be repetition since the past until now. The type of *tali paranti* which is considered bad or *al-`addah al-jahiliyah* will naturally be eliminated and not carried out again.

Aside from being a sign that is a sign, *Tali Paranti* is a cycle of Sundanese celebration in expressing its gratitude to the Creator who has the universe. This is in line with the results of previous studies which stated that the rope *paranti* became *the representation of the most structured Sundanese tradition along the lines of its life cycle, following the order of celebration that was applied at important moments for them*[13]*.

*Tali paranti* is a cycle in this Islamic perspective becomes synchronous. It could be that the rules that are summarized in the *tali paranti* are the embodiment of Sundanese ancestors based on the rules of their Islamic religious beliefs. As is known that around the 15th to the 16th century AD Islam had developed rapidly and was adopted as a system of the sultanate or according to Yus Rusyana in Kartini[20] mentioned "Islam has entered the Pajajaran area in 1522 when the Banten port was visited by many Islamic merchants after Malacca fell to the Portuguese in 1511.” After that, the Banten Sultanate was established with the glory championed by Sunan Gunung Jati and Fatahilah from Cirebon before.

Celebration in an Islamic perspective is called gratitude which is realized by greetings. *Salametan* or celebration (in a simple to luxurious level) is a form of gratitude to God for all His blessings and gifts. *In tali paranti*, this form of greeting or celebration is found at the peak of traditional ceremonies or traditional activities when carrying out the *tali paranti*.

4. CONCLUSIONS

Sundanese *tali paranti*, which is the secret of life from ancestors, is actually the rules created by Sundanese humans and carried out in their life activities as a form of effort in achieving safety in the natural world. This *tali paranti* is also a knot that is used as a handle in the safety of his life, which when it comes to the next knot, Sundanese humans are grateful to realize greetings or thanksgiving. *Salametan* or sukuran is the essence and culmination of carrying out *tali paranti*.

*Tali paranti* varies, but generally exists in three life cycles, namely birth, marriage, and the death of the Sundanese. In addition to the *tali paranti* found in Sundanese human life, there are also *tali paranti* in plants, especially rice. Rice is treated as special as a female who is treated as well. In Baduy there is a paranti rope called *pikukuh karuhun*. Both are found in the Sundanese oral tradition.

As a Sundanese wisdom, the *tali paranti* is a flexible but binding rule. It is good to keep up with the times and can be formed in accordance with the Shari’a of religion and belief, binding because there are patterns in the form of endless cycles originating from the Sundanese people but starting and finishing for the Sundanese at birth and death.

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Local Wisdom in the Use of Greeting Word of Minangkabau Society

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Abstract. Greeting word is one of the very important language units in greeting. The incorrect choice of greeting word can sprinkle conflicts between people involved in the speech event. Minangkabau language has a greeting word. The shape is varied. The purposes of this study are to describe the forms of greeting words and explain the use of these forms. The author applied interviewing and observational methods that are described in a set of techniques. In analyzing the data, a pragmatic identity method is used which also described in a set of techniques. Data are obtained from a broad family of Minangkabau people in Nagari Sunua, Nan Sabarih District, Padang Pariaman Regency. The finding shows that there are various forms of greeting words. The emergence of diversity is related to the differences in generation and differences in the socio-cultural position between the greeter and the interlocutors.

Keywords: Greeting Word, Language, Minangkabau, Sociolinguistics

1. INTRODUCTION

In [1] greeting has two meanings. The first meaning is an invitation to speak; greet; and saying. The second meaning is linguistic meaning, namely words or phrases which refer to each other in conversation and which vary according to the nature of the relationship between the speakers. The formulation of [2] about greeting limit it directly to the notion of greeting words, namely words that are used to greet, or to call the second person or the person being spoken to. From the definition above it can be said that the greeting word serves as an opening for a speech event. The definition of greeting word, term of address, or address form shows that the definition of them are diverse and have social dimensions. The diversity is based on the social dimension contain in the relationship between the speakers. Different nature of the relationship between them causes different form of the greeting.

Minangkabau is the name of a community group that has its own socio-cultural system. The community has its own language called Minangkabau, which functions as a communication tool for its people. Speech events that occur between communicants are the form of communication events. The use of greeting word which has social dimension can be found in the speech event.

The study of greetings in several languages has been carried out. The use of names and other words in calls (addresses) and in references (references) among American and European students who speak English is done by [3]. Data is taken from two forms of interaction, namely interactions between family members and interactions between students in academic
institutions. The context or situation factor in a communication event is important in choosing the form of a call. The choice of vocation forms in Persian is reviewed by [4]. From the study, it was found that the discrepancy between the choice of using call forms with social factors and the context of communication events.

Research on greetings in Indonesian has also been carried out. The researcher, [5] examined the sampayan and you greetings used by students in Pasuruan and Probolinggo, the study of pragmatics. From this research, it is stated that these greeting words can be understood and used in different ways by students. This finding contributes to the knowledge that the use of the word sampayan and you in people with higher social status is no longer considered an impolite expression because its use is a social norm in the community.

Many studies of greeting word in Minangkabau language have been done before. The researcher [6] conducted a study about greeting word in Minangkabau particularly in Agam Regency. Based on the result of data analysis there are two types of greeting words, namely 1) greeting words of relatives and 2) non-relative greeting words. Relative greeting word is divided into kinship based on direct ties and indirect ties. Non-relative greeting word is grouped according to three fields: 1) customs, 2) religion, and 3) general. The next researcher, [7] conducted a comparison of greeting words in the family in the Minangkabau language with Malay language. The result shows greeting words owned by these two languages related to the order of siblings. Moreover, Minangkabau greeting word is more practical than Malay language. Furthermore, [8] conducted a study of greeting word in Minangkabau in Kenagarian Tuik IV Koto Mutia Kato Kapas, Pesisir Selatan Regency. The results of his research is two types of greeting words are found, namely the greeting word of matrilineal kinship and the word of kinship based on marriage. In addition to this type of greeting word also found the word for non-relatives greeting. This matrilineal kinship of greeting word has many similarities to greetings used in marriage-based relationships. This greeting word is also used to greet other people outside of relatives. The next researcher, [9] conducted a comparison of the use of semiformal Minangkabau language greetings in Nagari Batuampar District Limapuluh Kota and Negeri Sembilan Rantau Rembau area. From this study, it is found that the form of greeting word in semi formal majlis consist of titles, kinship terms, and forms containing plural numbers or plural meaning. These forms illustrate the composition of the people who participated in the majlis. The form of greeting words in both regions show more similarities than differences. In other article, [10] carried out the same study, but the data are collected in official majlis. The form of greeting words used in the migration area is more varied than in the area of origin. This is related to the composition of the audience which is indeed more varied in the migration area compared to the area of origin. Another finding is the number of similarities in greeting words is less than the differences. Other authors, [11] examined the use of the greeting in Minangkabau language and its implications toward the politeness of the language of community in Kampung Baru Village, Central Pariaman District, Pariaman City. The results of his research showed that two forms of greeting words, namely the greeting words of kinship in the nuclear family and greetings of kinship based on the extended family. In addition to the greeting words of relatives, it was also found the non-relatives greeting words. The politeness of language in this community reflects the intimacy and mutual respect among fellow citizens. The greeting word research that links it with gender among students, one of which is a study conducted by Marlyn Maros, Aslinda Jhon, Mohd Baharim Mydin. The results show that if the social distance of students is close, they tend to use rather crude greeting strategies. For students who have a rather close relationship, female students are more comfortable using the name to say hello when men are in their habit of
merely nodding their heads or saying "hi". The discussion ended by giving implied implications and also reserve some context for further study in greetings.

The previous study of greeting word as described above shows that there has been no study of the greeting word used in the extended family of Minangkabau people in Nagari Sunua, Nan Sabarir District, Padang Pariaman Regency. This research is important to be done because the form of greeting words tends to differ in almost every nagari. The purpose of the study is to describe the form of greeting word and explain their use.

2. RESEARCH METHOD

The author used observational and interview methods with a set of basic and advanced techniques that are following the object of this study in collecting the data. Furthermore, in analyzing the data the author applied a pragmatic identity method with the dividing-key-factors technique as basic technique and the equalizing appeal technique, the distinguishing relationship technique and the comparative relationship technique to equalize the main thing technique as an advanced technique.

3. RESULT AND DISCUSSION

In the rules of alternation of the American greeting system formulated by [12] there are previous selectors generation who refer to the ranking of generations. This rule implies that some generation ratings and this generation rankings influence the choice and the use of greeting words. The generation rating is divided into generations under the greeter, similar generation or one generation with the greeter, and generation above the greeter. The greeter becomes the starting point in determining the form of greeting words that will be used for interlocutor and in anthropology this is termed as ego (abbreviated as E). In [1], generation is defined as all people who are about the same life span. Based on this definition, the generation under the greeter is all whose life is below the greeter. The generations which are similar to the greeters are on the same line as greeters. Furthermore, the line of people including the generation above the greeter lies above the line of the generation.

Talking about the form of greeting words cannot be separated from the rank of generation. In this generation ranking is attached the type of kinship relationship between greeters and interlocutors in the extended family. This type of kinship relationship is also inseparable from socio-cultural status in the extended family. The discussion of the greeting word forms is divided into three levels above the greeter generation, namely the generation of greeters (E), one rank generation above the greeter, and the two-ranked generation above the greeter.

Relatives belonging to the rank of generation with greeters are siblings and cousins from the mother's part of the greeter. The relatives for one generation above the greeter are mother and father of the greeter and mother's brother. On the other hand, relatives who are included in the two generations above the greeter are grandmother and grandfather of the greeter and the mother's brother of grandmother. Brothers of the fathers and grandparents are not included to the relatives of mother or grandmother according to the sociocultural system of Minangkabau

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1 The extended family is a family consisting of similar mother. Anthropology experts, [13] say that the extended family of Minangkabau consists of senior nuclear families with senior nuclear families of female siblings and nuclear families of all female children.

2 [14] Generation is one of the 9 universal principles that distinguish one type or class of relatives from another type or class of relatives.
community. The types of kinship relationships or socio-cultural status of interlocutors in the family are available in here.

In this generation's ranking, gender and age factors determine the choice of greeting words. These two factors are part of the American English greeting system formulated by [13]. Both are selectors in the process of selecting greetings. The interlocutors can be younger, similar age, or older than greeters.

3.1 GREETING WORDS FOR GREETER’S GENERATION

The people who are in the same generation with the greeters consist of siblings and cousins of the mother’s half. The form of the greeting word varies and depends on the age of the interlocutor. If the interlocutor is younger than the greeter or the same age as the greeter, then the interlocutor is called by his own name. In his article [15] states that name is one type of greeting word form. The name itself can be in the form of a short name and nickname. An example of a woman's name, Yat, is a short name taken from the third syllable of her long name, Noviatri. Example of a male name, Mas is a short name taken from the first term of a long name, Masdi.

Beside the name, according to [15], the second person pronouns can also be a form of greeting. In the area of study is also found the use of this form as a greeting. The form is (wa) ang- (wa) ang (ka) sadoe is addressed to plural men and (wa) ang for single men and (a) kau- (a) (kau) (ka) sadoe is addressed to plural women and (a) kau for single women and kalian-kalian is (for men and women) plural. If the interlocutor is the same age as the greeter, then the greeting is awak-awak for male and female plural and awak for single men or women. Among people of the same age, greeting words are used in the form of phantom expressions, such as ai, oi, and oih. These words are used for singular and plural.

There are some forms of greeting word used for a generation of siblings who are older than the greeter. The forms of the greeting word are uni (to the older sister) or ajo (to the older brother). Another variation of this form is ni or jo followed by someone’s name. The structure is ni / jo + name (short name) / other form of greeting. If the interlocutor’s status is a cousin who is older, same age, and younger than the greeter the rules for the greeting are similar to the rules for greeting the siblings. The form of greeting word above is addressed to one person (single). The form of greeting word addressed to many people (plural) is different from the form of greeting word addressed to a single man. The form of the greeting word also depends on the age. If the interlocutor is older than the greeter, the form of the greeting is similar to the form of single greeting word, but the repetition is used for that form or by adding of the word kasadoe or sadoe. The structure is ajo-ajo / uni-uni) + (ka) sadoe.

In addition to the form of the greeting above, there are other forms of greeting used in the area of study, namely teta, ayang, elok, uniang, taci, or one. The order of this greeting form is in accordance with the birth order. This greeting word appears when the number of siblings is more than one person. This greeting rule also applies to cousins.

3Regarding someone’s name, [16] found a tendency for different rows of sounds in the names of men and women. Women's names tend to be patterned i-a, o-a, and a-a-a-a. While men's names tend to be patterned like u-a, a-i-o, and a-i-i.

4[16] classify the origins of short names over 4 groups, namely short names taken from (1) the beginning of a long name; (2) middle of a long name; (3) the end of a long name; and (4) completely different from long names.
3.2 GREETING WORD FOR ONE GENERATION ABOVE THE GREETER

People who are one generation above the greeter consist of mother, mother’s brother and father. The first form of greeting word would be discussed is the greeting word for mother. The greeting words used are varies, such as *ibu, amak, one, cani*. The greeting word used to greet mother’s sister is the same as the greeting word used to greet mother. However, if the greeting word for *ibu* is used as a reference, it is usually added with a name, such as *ibu Nurlis, amak suna, one suarni, or cani jani*. The greeter considers the mother's sister like her own mother.

Father is not included in his wife's family because he lives in his wife's extended family. The form of greeting word for father is also discussed in this article. Ego (greeter) greets his/her father also in various forms. The greetings words are *abak, ayah* and *papa*. Each form has variations, that is, *bak, yah,* and *apa* or *pa* which is a fragment of the previous complete form.

Now the discussion is about the greeting words for mother's brother. The status of a Minangkabau man is as ‘*mamak*’ or uncle for the children of his sister. While those children are the nephew for that *mamak* or uncle. The kinship between a man and a daughter of his sister is called the kinship of *mamak kemenakan* or uncle and nephew [17]. As a *mamak*, he has the duty as a *mamak* in Minangkabau. The form of greeting words to that *mamak* also depends on the order of the siblings. This form is a combination of *mak* with the name of the sequence of brother and sisters. The word *mak* is the result of decapitation of *mamak*. The full form is shown in the table below.

<table>
<thead>
<tr>
<th>Order of Brothers</th>
<th>Greeting Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>mak adang, mak dang</td>
</tr>
<tr>
<td>Second</td>
<td>mak angah, mak ngah</td>
</tr>
<tr>
<td>Third</td>
<td>mak etek, metek</td>
</tr>
<tr>
<td>Last order</td>
<td>mak uncu, muncu</td>
</tr>
</tbody>
</table>

If a mother has more than three brothers such as four or five and so on, the form of greeting is *mak +* (his skin color). The tendency of skin color which also forms the greeting words is white, straight yellow, and black. Examples are *mak utiah, mak uniang,* and *mak itam*. The main element, *uniang, utiah* and *itam* are the taken form the part of *Putiah, Kuning,* and *(h)itam*. From the table above we can see that the form of the greeting word for *mamak* has various forms. The form of *mak dang* comes from the long form of *mak gadang* which the shortening become *mak adang*. The form *mak ngah* or *mak angah* is a shortening of *mak tangah*. Similar to *mak dang,* and *mak ngah,* *metek* and *muncu* are also the shortening of a long form, namely *mamak ketek* and *mamak bungsu*. Uncu is the result of shortening and changing sound from the the form *bungsu* to *bonsu* or *bunsu* and finally become *onsu*.

3.3 THE GREETING WORD FOR TWO GENERATION ABOVE THE GREETER

Two generations above the greeter consists of grandmother, grandmother's brother, and grandfather. The form of the greeting word to grandmother is *anduang*. The variations of form

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5Following the explanation of [19], other forms of greeting words, *mama* and *papa* appeared during the Dutch colonial period.
are nduang and duang which is the shortening from the original form. This greeting rule also applies to grandmother’s brother. However, the form of the greeting is slightly different from the form of greeting words to grandmother. The difference is the addition of someone’s name. The structure is anduang/ nduang / duang + name.

Next is a greeting words for grandfather. Grandfather lives in the house of his spouse's extended family, grandmother. Therefore, the greeting word for grandfather is also discussed. As with the son-in-law, the grandmother’s husband also posed as a minantu (son-in-law) for his wife's parents or sumando (semenda) viewed from his wife's mother or grandmother's kinship group. Nevertheless, they are respected by other family members. The form of this grandfather's greeting is ungku. This form also has variations, i.e. or ngku or ku as the shortening from the original form.

From the discussion above we can see the variation of greeting words form. That diversity has been formed by the generation of ranks in the extended family. This generation ranking also shows the sociocultural status of the interlocutor in the family or the type of kinship between the greeter and the interlocutor. The choice of the greeting word form to be used also depends on the sex and age of the interlocutor. These social categories form the system of addressing. Therefore, people must use the correct and appropriate form of greeting in accordance with the applicable greeting system. Minangkabau people have a kind of daily speaking manners each other, according to their social status [17]. It is called kato langgam. The greeting system is included in to langgam kato. The rules applied in the greeting system reflect the manners in communication. Minangkabau people must understand and carry out the manners in life. If this rule is violated, then the person who violates it is considered as someone who does not know the manners in communication. This may cause offense and then develops into a conflict. Those who practice manners mean they carry out politeness strategies in communication. According to [18] politeness is a strategy to avoid conflict, and maintain the respect. That person cares to someone’s face, the speaker and the interlocutor's face [19].

4. CONCLUSIONS

The greeting word of Minangkabau language in Nagari Sunua, Central Pariaman City shows a variety in forms. This variation is formed because the choice of greeting word form must consider the generation rank which explains the type of kinship relations between the greeter and interlocutor and the greeter’s socio cultural status. Social categories such as gender and age of the greeter also determine the selection of greeting words. Although the greeting words have many variations, the forms of those greeting words have rules and systems. Therefore, speakers of the Minangkabau language in the area must obey the system to avoid conflict. The people who avoid conflict mean that they have shown courtesy to the interlocutor.

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Literacy in the Era of 4.0 Industrial Revolution in Listening Skill Based on Local Wisdom Video in Elementary School

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Abstract. The low literacy of students’ listening skill in Indonesia in the era of 4.0 industrial revolution are the center of attention for all education observers today. This is proven by the results of research conducted by Central Connecticut State University (CCSU) in 2017, which placed Indonesia's position ranked 60th out of 61 countries. In addition, problems were also found in listening skills in elementary schools, included: (1) The low of students’ listening skill were due to several factors: students’ attitude that lowered to the listening skill, a large number of students also influenced the learning environment to be not conducive, and lack of interaction in classroom learning; (2) the learning process in the classroom is still minimal in showing the existence of literacy culture; and (3) lack of local wisdom video media utilization so that the learning process becomes unpleasant for students. Based on these problems, it is necessary to study more seriously the implementation of literacy in the era of 4.0 industrial revolution based on local wisdom video. This type of research uses a quantitative approach and is quasi experimental research. The results of the research on the implementation of literacy in the era of 4.0 industrial revolution based on local wisdom video can improve students' literacy skills in the context of listening.

Keywords: Literacy, Listening, Local Wisdom, Elementary School

1. INTRODUCTION

The listening skill of elementary school students in Indonesia is so low in the learning process. Students can only keep listening for 10-15 minutes. Even though the experts estimate that 85% of what is known to humans come from listening [1]–[3]. Listening activities are activities that are not interesting, boring, and time-consuming for students. Students' saturation
in listening occurs because they feel forced to do the listening activities whereas the benefits of listening activities are very important for human life.

The results of the study about literacy conducted by Central Connecticut State University (CCSU) in 2017 put Indonesia in the 60th position out of 61 countries, a level above Botswana. Statistical data from the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in 2017 also explains that of a total of 61 countries, Indonesia is the 60th rank with a low literacy level. In the 59th rank is Thailand and the last rank is Botswana. Whereas Finland was in the first rank with a high literacy rate reaching 100% [4]–[11].

The low level of Indonesian literacy, especially listening skills, also has an impact on Indonesia's education level. Reporting from the data research that conducted by the United Nations Development Program (UNDP), the level of education based on the Human Development Index (HDI) in Indonesia is still relatively low, at 14.6%. This percentage is much lower than Malaysia which reached 28% and Singapore reached 33% [6], [9], [12], [13].

In the scope of education, listening is the basis of skills in oral communication. If a person's ability to listen is lacking, it is certain that he/she cannot reveal a topic that is well heard. Listening activities can be seen from daily life that are faced with a variety of listening activities, for example in dialogues between family members, interpersonal conversations, and educational activities in schools [14]–[16].

Many people do not understand that listening is as active as speaking, even in some ways it is far more complicated and difficult. The speakers know clearly the message to be said, while the listeners must interpret the message to be conveyed. Listening well requires attention, thought, reasoning, interpretation, and imagination of listeners. Listeners must project themselves into the speaker's mind and try to understand not only what the speaker says, but also the message that they intended [15], [17], [18].

This research emphasizes more on the literacy implementation in listening skill in elementary school. The problems in literacy implementation in listening skill in elementary school are: (1) The low of students’ listening skill are due to several factors: students' attitude that lowered to the listening skill, the large number of students also influenced the learning environment to be not conducive, and lack of learning interaction in the classroom; (2) The learning process in the classroom is still minimal in showing the existence of literacy culture; and (3) The lack of local wisdom video media utilization so that the learning process becomes unpleasant for students and it does not come from their own environment [19]–[21].

The implementation of literacy in the learning process has a tremendous influence on the students’ listening skill progress in elementary school. Literacy is development in all forms that allow students to understand how language works in different social contexts and critically assess opinion writing, guesswork, and meaning, and help students in making sophisticated language choices in the texts they produce themselves, so that they become a sensitive person to social and cultural things [8], [22], [23].

The following are things that the students must master for literacy understanding: (1) literacy as an autonomous set of skills; (2) literacy as an application, practiced, and held; (3) literacy as a learning process; and (4) literacy as the text produced [4], [6], [10], [24]. The implementation of literacy in Indonesia is certainly adapted to current technological developments of 4.0 industrial revolution.

The 4.0 industrial revolution is characterized by the increasingly complex relationship between human life and technology. Humans can use technology more than the achievements that have been made today, even the use of technology now is still categorized on a small scale. The 4.0 industrial revolution can design the latest use of technology which will have a considerable impact on human life. In this study, the implementation of literacy in the 4.0
2. RESEARCH METHOD

This research uses a quantitative approach and is also quasi-experimental research which is used to find the effect of literacy implementing based on a video in listening and writing skills of fifth-grade students in elementary school, with a design from Sugiyono which is nonequivalent design. The subjects in this study were the fifth-grade students in SD Laboratorium Percontohan UPI. The subject research technique was purposive sampling, which is sampling which aims to examine a particular research subject from a condition [25].

This study uses two kinds of data collection techniques, through observation and written tests (test synopsis writing). The development of behavior and social adjustment, interests, and talents of students and teacher activities development in listening and writing learning using the literacy implementation based on video was obtained from the analysis results of the observation sheet of teacher and student activities. To out the students' listening and writing skill using the find implementation based on the video, the instruments provided were in the form of limited description tests. Through this technique, researchers assign students, both in the control class and in the experimental class. The prose writing test is done twice. The first test was the pretest given before the research was given to the two sample groups. The second test is the final test (posttest) which was given after the research. The researchers gave a literacy implementing treatment based on video for the experimental class, while the control class carries out the learning process with conventional learning (the usual learning which is provided by the teacher at the school).

The data processing techniques are using descriptive methods and statistical methods. Descriptive methods are used to describe research data. Statistical methods are used for the purposes of processing quantitative data such as data requirements testing and hypothesis testing. After the statistical data is obtained then making conclusions to interpret the meaning. Quantitative data in this research were processed with SPSS statistical software for windows.

3. RESULT AND DISCUSSION

Based on the results of pretest-posttest which were conducted in the experimental group and the control group with each consisting of 42 students of fifth grade in SD Negeri Percontohan UPI. The results of the pretest show that every student had initial knowledge before the learning process took place. The initial knowledge of students related to the concept of listening to material content. Students are directed to listen to the local wisdom videos related to children's stories. For each listening concept related to children's stories, there are variations in conception between three to five types of conception. This shows that every student enters the class, not in a blank mind, but has had various ideas about a concept relating to the children's story and how to listen. The following are the results of the pretest-posttest in the experimental group and the control group in the fourth grade of SD Negeri Percontohan UPI.
Based on the results of the pretest and posttest in the two groups there was a change in the score. In the experimental group, before the treatment, all members were in a low category. The average score before treatment is 62.60. Whereas, after the treatment, the average score increased by 31% reaching 82.19. Whereas in the control group, the average score before treatment was 62.43 with all students in the low category. This control group did not get treated like the experimental group, there was an increase in score of 7% reaching 66.76 in the control group.

Listening skills learning by using local wisdom videos of children's stories in literacy had eight meeting sessions according to literacy needs. The preparation for the implementation of literacy learning starts from the pretest giving and continues with the lesson plan of listening skills learning based on video of children's stories local wisdom. In this research, literacy learning in listening skill based on video of children's stories local wisdom was delivered to two teachers and one school principal in the form of Focus Group Discussion activities. The learning implementation in the control class is listening skill learning based on the picture, while in the experimental class used listening skill learning based on video of children's stories local wisdom in elementary school.

Based on the results of 4.0 industrial revolution literacy research in listening skill based on video of children's stories local wisdom in elementary school was found that the video of children's stories local wisdom influenced the literacy skills and listening skills of students in elementary school. The students in the control class and in the experimental class did the correct listening stages. The following are the stages in listening:

1. Stage of listening, at this stage we just hear everything that is said by the speaker in the speech or conversation. So we are still in the hearing stage [26], [27].
2. The stage of understanding, after we hear, there is a desire for us to understand or understand the contents of the conversation which are delivered by the speaker [11], [28].
3. The stage of interpreting, listeners who are good, careful and thorough, are not satisfied if they only hear and understand the contents of the speaker's speech. They want to interpret or interpret the content, points of opinion which are implied in that statement [29], [30].
4. The stage of evaluating, after understanding and interpreting the contents of the speaker, the listener begins to evaluate or evaluate the opinions and ideas of the speaker, the strengths and weaknesses of the speaker, and the good and bad of the speaker [31], [32].
5. The stage of responding, it is the final stage in listening activities. The listener welcomes, remembers, absorbs and accepts the ideas or ideas which are expressed by the speaker in his speech or conversation [15], [33].

The fourth grade students of SD Negeri Percontohan UPI who experienced the learning process of listening skills by using the video of children's stories local wisdom got some benefits, the following are the benefits:

1. Adding valuable knowledge and life experiences to students' abilities, because listening has informative value, that is giving input that makes us become experienced.
2. Enhancing intellectuality and deepening the appreciation of science and repertoire of knowledge.
3. Enriching vocabulary, adding the appropriate, quality, and poetic vocabulary. People who listen a lot, their communication becomes smoother and they have a lot of words in communication.
4. Extending insight, increasing life appreciation, and fostering an open and objective mind.
5. Increasing social sensitivity and care.
listening, we can get to know the ins and outs of life in all its dimensions. With better materials, it can make us reflect on the value of life so that we are encouraged to solve existing problems, according to our abilities. (6) Enhancing artistic image, it means if we see a recipe material whose contents are smooth and the language is beautiful. A lot of listening can foster an appreciative attitude, respect the work or opinions of others and this life also enhance aesthetic tastes. (7) Inviting quality and the spirit of us to produce good utterances and writings. If we listen a lot we will get brilliant ideas and valuable life experiences.

The results of the research show that the literacy process in listening skill using the video of children's stories local wisdom produced a better listening skill than using pictures. Video of children's stories local wisdom is a media that have sound element and picture element and it can deliver information from the sources of information to the information recipients [34].

4. CONCLUSIONS

Literacy in the era of 4.0 industrial revolution in listening skill based on video of children's stories local wisdom in elementary school can provide learning outcomes that are more satisfying than learning using images. Local wisdom videos can be used to be adjusted to harmonize student relations with the environment as the goal of complete human development, to use natural resources wisely and in a controlled manner, to shape Indonesian people who love and act as environmentalists, and protect the country from various external influences that can damage and pollute the environment. The benefit of listening to the local wisdom of children's stories in this research is to add valuable knowledge and life experiences to humanity and to know their own culture, evaluate so that they can assess the material, improve and foster appreciation, and get entertainment through children's stories, and obtain local cultural values that lead to the positive character of the nation.

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Revitalization of Javanese Culture - Islam in the Millennium Era by Javanese People in Surakarta

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Abstract. Javanese and Islamic culture, especially in Surakarta are able to live side by side and influence each other. The local wisdom of Javanese culture turned out to be able to be combined with Islamic culture that came to the land of Java. In this paper we will describe the revitalization of Javanese Islamic culture in the millennial era. The Javanese society revitalized Javanese culture with Islam or combined both of Javanese and Islamic traditions in order to “memayuhayuningbawana”. This research is descriptive qualitative. Data collection techniques with observation, literature study, and interviews. The conclusion obtained in this research is the Javanese society in the millenial era have revitalized Javanese culture with Islam. The cultural values revealed in customs are interpreted according to religious teachings and actualized in real life. Javanese society in Surakarta which revitalized Javanese Islamic culture lived as Muslims but still upheld the customs and values of Javanese spiritual culture that were not contrary to Islamic teachings.

Keywords: Revitalization, Javanese-Islamic Culture, Millennial Era

1. INTRODUCTION

Elements of culture from outside can influence Javanese cultural diversity. This happens in Javanese culture, especially in the cities of Surakarta and Yogyakarta which are rooted in the culture of the palace. The elements of the palace culture are influenced by the syncretism of Hindu, Buddhist and Islamic religious elements. There are also cultures in coastal areas that are influenced by elements of puritanical Islam. Koentjaraningrat also shared Javanese culture based on religious variants consisting of santri, priyayi, and abangan. However, Javanese culture is not only a source of knowledge but also a way of life (Javanese view of life) [1].

In this millennial era of Javanese society, especially in Surakarta, still strongly hold the tradition of Javanese culture, but are combined with elements of Islamic culture or Islam. In addition, there is an element of Western culture that is included in Javanese society in Surakarta. The existence of modernity and rationality as a foreign influence has influenced the mentality of society. Javanese culture as a cultural heritage, combined with Islamic culture, and Western culture. In this millenial era various activities emerged in order to preserve and preserve Javanese culture, but did not abandon Western culture or Islam as a religion adopted by most Javanese society.

The kind of activities in order to preserve the Javanese culture of Islam in Surakarta include the administration of wedding ceremonies. Marriage is carried out by Javanese people with a variety of ubarampe which are very complete, typical of Ubarampe Javanese, but the
celebration is no longer at home by installing tarub. Organizing the celebration changed places, namely in the meetinghouse. The preparations for the guests’ meals were not done with a mutual cooperation model, but by ordering at food catering. Javanese people also still carry out Javanese rituals such as nyadran, pilgrimage to ancestral tombs by burning incense, installing flower offerings in places considered sacred. Various rituals held by the palace as Javanese ceremonies such as MalenSelikuran, MalenPitulikuran in Ramadan (Fasting) as a form of revitalization of Javanese-Islamic culture by Javanese people in Surakarta.

The various activities of the Javanese people who are mostly Muslim are the main attraction in the study of Javanese-Islamic culture. This research will discuss the form of revitalization of Javanese Islamic culture carried out by Javanese people in the Surakarta region. The representation of Javanese culture that is open to crossing influences between local cultures on Java gets the spirit of Islam to increasingly complement the treasures of Javanese culture. Modernity and rationality from the West, Islam, and Javanese culture have influenced the mentality of Javanese people in Surakarta.

Revitalization comes from the word revital which means change, resurrection, revival. The terminology of this terminology turns out to come from the history of the Christian tradition [2]. But revitalism is actually not only related to religious traditions. Hans and Sharon better interpret revitalism as an attempt to contemporaryize the past so that it is relevant to the present [3].

Davidson and Henley in his book analyze traditional revitalism by examining the origin of indigenous revitalism, namely tracking historical factors that influence it, the causes of its development, its current context and form. Second, examine the influence of customary resurrection. In addition, Jamie and David also study customary revital in Indonesian politics, identify its origin, examine historical factors that have conditioned it and the reasons for its development [4].

Siburian says that modernization and rationalization are the cause of the birth of revitalism. According to Siburian, modernization gave social economic pressure felt by the community. The pressures of new cultures raise anxiety so that revitalization needs to be done. The pressure of modernization influences the dynamics and existence of a culture [5]. Davidson and Henley state that revitalism is closely related to the dynamics of culture, tradition, and adat caused by political, economic and modernity pressures. This means that revitalization and culture have interrelated relations to deal with changing times [6].

According to Alo each individual is guided by values, beliefs, behaviors and interactions between individuals called culture [7]. Edi understands culture as the identity of a nation, sub-nation, and ethnic group. Therefore, culture is the most essential part of the life of every human being or also a society [8].

Meanwhile, cultural terminology is a complex concept to explain so there is no single definition [9]. Culture is a concept of becoming that is constantly evolving in change. Franz once said the following... if it is questioned what is characteristic of Javanese culture, the answer that there is a distinctive characteristic is that it lies in the extraordinary ability of Javanese culture to allow itself to be flooded with cultural waves coming from outside and still maintaining its authenticity [10].

Based on this opinion, Javanese culture is an adaptive, open and dynamic culture. Javanese culture is complex. Culture cannot be separated from the life of the Javanese people. Javanese culture is not only habitus but also fulfills the Javanese people's consciousness and unconscious spaces. However, the pressures that continue to erode Javanese culture cannot be denied. Therefore, the form of revitalization of Javanese-Islamic culture is interesting to study.
2. RESEARCH METHOD

This research is a qualitative descriptive research. The data sources are Javanese-Islamic cultural ritual activities by Javanese society who are Muslim in Surakarta, four literary works of Ki Padmasusastra, along with the informants. The technique of data collection used in this study are observation, interviews, and literature. To guarantee and develop the validity of the data collected in this research, the researchers used data/data source triangulation techniques and method of triangulation. Data analysis is interactive, namely data analysis using steps: data reduction, data presentation, and conclusion.

3. RESULTS AND DISCUSSION

Islam that developed in Surakarta has 2 variants, namely Islam which is mixed with Hindu, Buddhist, and religious elements of the local area which the Javanese call TiyangAbangan; and Islam which is more dogmatic and puritanical, which is called Islamic Santri or Putihan. Since the fall of Majapahit, Hindu Buddhist culture was replaced by Islamic culture which at that time had begun to enter the island of Java on the northern coast. Islam which lived at that time was influenced by mysticism. This mystical element has indeed been accepted, because it already exists in Hindu-Javanese religion, while Javanese Islamic literary works written at the beginning of the influence of Islamic religion show the importance of mysticism in Islam.

In ancient times, Islam was spread by a leader called a guardian who contained mystical teachings. Thus making it easier for Islam to be accepted by Javanese society because mystical concepts and mystical ideas are not new. Javanese people who still carry out Javanese traditions from the elements of Hindu Buddhist syncretism also have beliefs, concepts, views, and values originating from Islam such as: the belief in the existence of Allah, believing that the Prophet Muhammad was a messenger of Allah, and so on.

Javanese people who still do Javanese tradition as a relic of Hindu Buddhist cultural elements also have concepts about life and life after death. In addition, it also has confidence in the existence of spirits incarnating the spirit of the ancestors who guarded a place, and so on. The cultural values revealed in customs are interpreted according to the teachings of Islam and actualized in real life. Therefore, the various activities as a result of the relics of Hindu Buddhist culture are combined with the concept of Islam, so the Kejawen Islam was born. The adherents live as Muslims but still uphold the customs and values of Javanese spiritual culture.

The Javanese people in the millennial era in Surakarta who are Muslim and still carry out various traditional traditions of the ancestors, consider the Quran as the main source of all existing knowledge. But they carry out religious activities and daily traditions, on average influenced by beliefs, concepts, views, cultural values and norms that most are in his mind. Deep knowledge is contained in books from poets, clerics, teachers or fiber literary writings of kings. These Javanese people are more interested in exploring Javanese religious literature, as well as classical Javanese books on moral teachings and morality, such as WulangReh, Wedhatama, and so on.

The Javanese society in the millenial era in Surakarta who are Muslim and still carry out various traditional traditions of the ancestors are also pleased with the ancient Islamic books such as SeratWedhatama, Wulangreh, Centhini, Primbon literature where there are beliefs, concepts of views and cultural values which are a big part from the Javanese cultural system. Kejawen Javanese people are more familiar with the concept of God Almighty which is written in a term Gusti Allah IngkangMahaKuwaos or Prince. People have the concept that God is the Creator, because it is the cause of all the life of the world and the entire universe.
In this millennial era, Javanese people also often carried out ceremonies of important ancestral traditions and were combined with religious actions related to Islam. The ceremonies include: ceremonies along the life circle (birth ceremonies, wedding ceremonies, death ceremonies).

In the millennial era, devout puritanical Islam was called Santri. They are pray according to the rules contained in the Al-Quran and do not want to hold various ceremonies outside the traditions and guidance of Islam. They no longer conduct ceremonies outside the teachings of religion, so that it can be seen that puritanical Islam is very strict in carrying out ceremonies. Nevertheless, it is a mystery that is surprising that in reality Java is able to snack on and haunt various cultural and civilizational differences that enter. Even then it was also proven that it was able to support the glory of immigrants' culture and civilization without losing their identity.

The revitalization of Javanese culture combined with the culture or religion of Islam by the Javanese people in the millennial era, especially in the Surakarta Residency area now turns out not to eliminate Javanese identity. When Java accepted the spread of Islam and the culture and civilization of Arabia (the Middle East), there was a new synergy between Java and Islam.

The Javanese adhere to the concept of manunggalingkawulaGusti ‘between servants and God must be united’ In this concept there are noble values, namely 'harmonious value' and 'harmonious pillar' which must be carried out by all humans in living life in the world. This harmonious value and harmonious value are the main basis of Javanese philosophy. That is, that the harmonious and harmonious teachings in Javanese philosophy are highly respected. Therefore, togetherness arises in a harmonious frame and in harmony or in Javanese terms the tentative rule and rahaarja. This is a basic idea that becomes a filter in the framework of Java adopting and adapting to other cultures and civilizations.

In Java, the application of metaphor is complicated and always related with religiosity. The language used in the creation of metaphors depends on the social and cultural environment. In Java, the disclosure of metaphorical forms is diverse, complex and always related to religiosity.

Examines the metaphors of Robert Lowell’s poems in America. Robert Lowell explores himself using metaphors to create his memories of life [11]. Metaphor to avoid the negative effects. While in Java, metaphor to create a positive effect [12] Vengadasamy in the research titled Metaphors as Ideological Constructs for Identity in Malaysian Short Stories printed in 3L: The Southeast Asian Journal of English Language Studies by using metaphor as intermediary to protect the nationality ideas [13]. Okafor discus about utilization of metaphor that used as effectively communication tools in correspondence. The research of Okafor about utilization metaphor to related with public trusted which is conducted by Javanese ancestors [14]

The Javanese society of the millennial era also has a philosophy of motherhood, which has all the differences peacefully since long ago. These noble values have proven to be timeless and weathered since prehistoric times to the present. The wisdom of Javanese culture as a reflection of the characteristics of Javanese culture in the millennial era is reflected in various things as follows.

Religious and Godlike. Before the major religions entered Java, Javanese society already had the belief that God protected them, and the "religion" of the people became more qualified with the entry of major religions such as Hinduism, Buddhism, Islam, Catholicism and Christianity; Millennials of Java still have high religious tolerance; The millennial era of Javanese society strongly emphasizes aspects of harmony, respect and social harmony. This is manifested in Javanese philosophy such as memayuhayuningbawana, gemahripahlojhinawi,
The millennial era of Javanese society prefers to solve life problems by being introspective or *tepa slira* in order to avoid conflict with other parties.

The millennial era of Javanese society considers itself to be a decree that is not alone, but lives with all creatures created by God, both visible and unseen. In the Kasanah, Java is full of symbols. The Javanese society of the millennium subtly rejected the understanding of God who inhabited a place on earth, inhabiting statues or man-made buildings. The concept of God is *tan*, which is why it is (what it cannot be imagined) and controls the entire universe that is infinite.

This universal awareness gives birth to a careful attitude in living life. So that caution makes the Javanese people not want to make damage to the universe. Nature as a place for "*manembah*" to worship God. The sacred aura of the place of worship so that it always looks positive then is given a fragrance or given various flowers. Such cultural behavior even invites the interpretation of "*klenik-tahayul-gugontuhon*" but actually there is an awareness to always guard his residence. The universe is respected and given the nickname "*Ibu Pertiwi*". "*Ibu Pertiwi*" is what gives all the needs of human life.

![Figure 1. Scribble of ignorant hands can be avoided by means of put flowers in public places](image)

There is local wisdom to guard public places so that they are not polluted by ignorant hands, namely by making sowing flowers at the place. Giving flowers actually contains a symbol that is expected to be always good, and fragrant. The thought of revitalizing Islamic Javanese culture by Javanese people in the millennial era is no longer based on occultism or superstition, but all rituals must be returned to common sense.

The behavior of Javanese culture in togetherness, for example in the form of mutual cooperation traditions during *sadrana* ‘ziarah’ ‘pilgrimage’ among Javanese people. The ritual of praying for ancestral spirits in the millennial era by the Javanese people was carried out as a means to respect and remember their ancestors and not to ask for blessings or worship as did the Javanese people in ancient times.
Revitalization ideas that combine Javanese culture with Islam for the millennial era have apparently been carried out by Javanese authors Ki Padmasusastra. The teaching of Padmasusastra through its literary work in the millennial era is still very relevant. The teachings of the Godhead, religious ideas regarding the nature of life are contained in *Serat Rangsang Tuban* [15], *Serat Prabangkara* [16], *Serat Kandha Bumi* [17], and *Serat Kabar Angin* [18].

... sanadyan ratotên wênang améksadhatêngtiyang ... punikanyulayanikalayananpranataningagama,... (Serat Prabangkara /6-7) '... even though the king does not have the authority to force people, ... this is not in accordance with religious regulations, ...'

Radèn Udakawimba ... bakdasêmbahyangngisanilapêningkangrama, kesahnhêpêhidhatêngingredi... (Serat Rangsang Tuban/77) 'Radèn Udakawimba ... after praying, I will leave his father to retreat to the mountain ...'

The text above proves that the influence of Islam in Ki Padmasusastra is very strong. The nature of *Kejawen* and the environment of the religion of Islam where he lives greatly influences his mindset. There are figures who perform Ngisa prayers, but also often find it difficult to be alone or to be alone to the mountain to pray to God the Creator of Nature.

The existence of existing Javanese culture can be seen from the rituals that are still carried out by Javanese people. There was an attempt by Ki Padmasusastra that the effects of modernization could not disperse the local Javanese tradition. It is an irony if the Javanese people abandon their ancestral traditions, and this is indeed a concern for Ki Padmasusastra. Thus, actually Ki Padmasusastra invites the need to revitalize and maintain the existence of the continuation of the regeneration of existing cultures and traditions. The above quote can be a mirror that even in the modern world there is no harm in carrying out old traditions.

... mung wajibingngauripnganggoistiyar; ... kulalampahikalayansuciningmanah, sartaistiyar; ... (Serat Kandha Bumi/. 6) '... only the obligation of a living person must use an endeavor, ... I will do it with purity of heart, and I use this action as a means of endeavor, ...'

... akuvedidhêndhêning Allah ... (Serat Kabar Angin/133-134) '... I'm afraid of being punished by God ...'
... Kyai Juragan Bayubajra, ... rêmêndêdanêncêngdhatêngingagami, anglampahisêmbayanggangsâalvêkbalboênnatetowong, 
...(Serat Kabar Angin/140-141).
"Kyai Juragan Bayubajra, ... enjoys giving and obeying religion, carrying out 
prayers five times never miss, ...

The text shows that Ki Padmasusastra as a Javanese but also embraced the teachings of Islam, for example the word Allah ‘God’, istiyar ‘always trying and praying’, and sêmbah which ngisaya Shaprayr’.

sang pangeran: i, i, i, i, mêngkenekarsane Allah, têtelaorakénaginayuhingmanungsa, ... (Serat Prabangkara /67)
"The prince said: i, i, i, i, like this Allah wishes, really unpredictable by humans, ...

In the text, it is stated that when the humans have tried their best, the results must be left to the Almighty, as in the text of têtelaorakénaginayuhingmanungsa "as Allah wishes, is truly unpredictable by humans”. Therefore, literary works born from his hands are a reflection of his Javanese and Muslim religion towards his environment [19][20].

4. CONCLUSIONS

Cultural values revealed in customs are interpreted according to religious teachings and actualized in real life, so the Islamic-Kejawen designation was born. The adherents live as Muslims but still uphold the customs and values of Javanese spiritual culture that are not contrary to Islamic teachings. an astonishing mystery that the reality is that Java is capable of snacking on and haunting various cultural and civilizational differences that enter. Even then it was also proven that it was able to support the glory of immigrants' culture and civilization without losing their identity.

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Creating Batik Motifs from Minangkabau Manuscript Illumination

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Abstract. Until now, efforts to apply manuscripts as one of the past products are very limited. Manuscripts conservation and preservation still focus on physical rescue. Meanwhile, illuminations in a manuscript by some philologists themselves are still considered as mere decoration of manuscript. In fact, as one of the products of culture, illumination is a symbol of civilization. This paper explains the effort to create batik motifs from the Minangkabau manuscript illumination. During this research, the illumination was chosen from the Minangkabau manuscript which was considered unique and had certain characteristics. This article presents a transformation of the manuscript illumination found at Surau Mato Aie which is considered as the longest manuscript in West Sumatra. Through the steps of selection, layout, and design, the illumination then transformed into a batik motif. As a result, the batik motif can be applied as an effort to develop a creative industry based on local knowledge.

Keywords: Batik, Motifs, Design, Manuscript, Illumination

1. INTRODUCTION

Until now, philology is a field that is less desirable in Indonesia. Besides caused by objects from the past, the step of philological research has a high difficulty and requires great accuracy. Kurniawan¹ stated that the philology research step must go through several stages, including transliteration and editing. This philology research is very difficult because a researcher has to compile a stemma codicum and have broad abilities in the field of culture, diachronic grammar, literature, or maybe even social and political history. Therefore, until this decade the Indonesian philology did not seem to develop slowly and not reaching significant progress.

On the other hand, the manuscript as a philological research material object has a lot of potential as an object of research in fields other than philology. However, of course, in practice, it still requires philology as the basis for its development, both theoretical and practical².

Mu’jizah [³] stated that the world appreciation for Indonesian manuscripts has at a high level. One performance which is classified as a world-class performance is I La Galigo directed by Robert Wilson. The performance was held in several cities, such as Rotterdam (Netherlands), Barcelona (Spain), New York (United States), Melbourne (Australia),
Singapore, Jakarta, and Makassar. Basically, this kind of creations is also held in Yogyakarta at Prambanan Temple which is the *Ramayana Story* ballet.

Besides manuscript content or text, commonly called intrinsic aspect in literature, illumination is an element that can be researched. In addition to scientific aspects, illumination can be used in practical aspects. According to Safari [4], illumination is an art that beautifies an object rather than clarifying or explaining the contents of a text. Illumination is important because illumination is one of the aesthetic media and midpoints of explanation for the text. According to Gallop and Arps [5], illumination in Indonesian corresponds to the term *sungging* art, and in Yogyakarta it is called the *renggan wadana*. Luqman [6] make an introduction to the typical culture of the archipelago developed in the form of Javanese manuscript illumination motifs as a form of efforts to preserve the culture of the archipelago, as well as the role of the museum for appreciative learning which is very good in learning.

Mulyadi [7] states that the decorations in the manuscript are classified into two, the frame decoration which is usually found on early and last page and decoration that supports the text. Based on this, the decoration in the manuscript can be classified into decoration or images that are not related to text, namely illumination, and decoration that are related or even support the contents of the text, which is called illustration. Because of its aesthetic functions, manuscript illumination can be referred to as decoration.

According to the visual form, the decoration is divided into patterns and motifs. The pattern is the spread of shapes and colors in a particular loop, while the motif is the basic theme of an ornamental variety. In the traditional variety, there are various forms of patterns and motifs. The Minangkabau ornamental variety especially displays animal and plant motifs. Like other traditional decorative motifs, this Minangkabau decorative motif combines symmetrical and asymmetrical patterns. The absorption of motifs from natural elements is one of the characteristics of traditional motifs including Minangkabau decorative motifs. "Kaluak Paku" is taken from ferns, "itiak pulang patang" is taken from ducks that march home in the afternoon [8].

As one of the alternative development of philology, manuscripts can be used as creative objects. Media transformation is one of them. Stories or content of life values in the text can be transformed into a readable object, as a continuation of editing [9]-[11]. In addition, illumination can be developed into motif designs for various purposes. Motif designs based on illumination can be developed into batik motif designs. This effort began to be carried out both by philologists and batik industry practitioners. Batik is a traditional textile art of Indonesia, in which through its appearance we may excerpt the customs, traditional values, way of life, spiritual meanings, and cultural characteristics of Indonesian people [12].

Rudiyanto [13] succeeded in developing batik motifs from the illumination of the Mato Aie Pakandangan Khutbah Manuscript in West Sumatra. Dewi [14] designed a batik motif from Madura manuscripts and produced it. Nurhayati [15] conducted the design and modification of batik motifs from the manuscript illumination of the Mangkunegaran Temple in Surakarta. Pramono added [16], the development of batik motifs from manuscript illuminations could also help develop religious tourism locations in West Sumatra. Minangkabau ornamental or decorative arts are generally based on ornaments or pictures on the carvings of the *rumah gadang* and *songket*. According to Marah [17], talking about decoration in Minangkabau means talking about life and carving development.

Generally, decorative motifs in Minangkabau come from carved motifs found in *rumah gadang*. Carving on traditional houses is a source of developments in carving motifs public known today. From the name, the Minangkabau decorative motifs are based on three main things, (1) motifs derived from the plant, such as "aka badaun" 'leafy root' and "bungo
mantimun" 'cucumber flower'; (2) motifs from the animal, such as "itiak pulang patang", "ducks that march home in the afternoon" and "kijang balari" 'running antelope'; and (3) motifs of everyday objects, such as "carano kanso" 'copper pan' and "jalo taserak" 'spread net'. This Minangkabau carving art, presumably, was born related to a belief that developed in the community at that time; born with the spiritual messages delivered in the form of carvings or decorative items, which showed the Islamic influence.

2. RESEARCH METHOD

This paper describes the transformation of illumination into batik motifs as one form of philological development, both theoretical and practical. In this case, the manuscript that became the object of discussion was the Minangkabau manuscript. Materials object of this transformation is illumination on Surau Mato Aie manuscript. Because of the length of the manuscript, illumination was chosen from the part that shows the Minangkabau characteristic. The section is then separated based on the Minangkabau decorative motifs. That motif was later processed and redesigned into batik motifs.

Therefore, as a result, the design motive is expected to be a characteristic of Minangkabau batik. Besides, the development of batik and its production are also expected to encourage the creative industry of the West Sumatra.

3. RESULT AND DISCUSSION

The illuminations motifs in the Minangkabau manuscript is not much different from the traditional Minangkabau decorations. However, there are differences as a form of the peculiarity of manuscript illumination. Illuminations of Minangkabau manuscripts can be grouped according to their shape and motif. The forms of Minangkabau manuscript illumination include the form of a frame and a double frame [18]. In line with that, Saktimulya [19] found frame illumination in the form of square, round, and variations.

Minangkabau manuscript illuminations in this frame-shaped are found in the Al Quran manuscripts. Meanwhile, the illumination of Minangkabau manuscripts can be grouped in plant motifs, animal motifs, sun and moon motifs, and other motifs.

In addition to showing the peculiarities of the origin of the manuscript, illumination has aesthetic and symbolic functions [18]. Aesthetic functions are related to the beauty of manuscripts, while symbolic functions relate to their relevance to the text. In line with this aesthetic function, illumination can be developed into decorative types. One form of development and utilization of illumination as decoration is the design of batik motifs.

This utilization is directly related to creative activities that are directly or indirectly related to industrial development, in this case, the culture-based creative industry. The creative industry is an activity that is based on the creativity, skill, and talents of individuals who have the potential for wealth and job creation and the use of intellectual devices [20].

According to Jerusalem [21], there are several aspects and stages that need to be done in developing creative industries, especially in fashion. The stage is the vision determination, the main objectives, catalyst determining, supporting aspects, and cluster determining. Vision determination needs to be achieved in relation to business development objectives. Catalysts are needed as supporting parties both material and nonmaterial. Supporting aspects include capital, human resources, and management. Clusters, in this case, are concentrated on the market, for example, the area and class of individual prospective customers.
Most of the decorative motifs in Nusantara art are reflect our nation, but also come from foreign influences. This is common because cultural contact takes place naturally. For examples, phoenix, dragons, clouds, and rocks originating from China is found in many northern artworks in Java. Lotus flower which means birth originates from the tradition of Indian Hindu appear in temples or temple reliefs. Some decorative motifs are universal because they are also found in other countries, such as meander, tumpal, and swastika. With various decorative motifs, the quality of the art is actually better. This can be seen in the suitability of techniques, materials, colors, themes, shapes, and symbolic meanings. The ornamental archipelago can be found in batik motifs, woven, woven, pottery, wood carvings, and stone carvings.[22].

Batik is the drawing art on cloth. Initially, batik was only limited to the palace and the results for the clothes of the king and his family and followers. Because many of the followers of the king lived outside the palace, the batik art was brought by them out of the palace and worked in their respective places. After a long time, this batik art was imitated by the closest people and subsequently expanded to become the work of women in their households to fill their leisure time. Furthermore, batik, which was once the royal family's clothes, later became popular clothing for women, both men, and women[23], [24].

Compared to the motif of the illumination, batik motifs also have the characteristic of the region. Batik motifs that have been widely known include Solo and Yogyakarta with parang, Cirebon with mega mendung, and Pekalongan with pagi sore. In line with the development of batik motifs from the Minangkabau manuscript illumination, Hidayat [8] stated that the development of this typical Minangkabau batik motif could be one of the superior products of the West Sumatra creative industry. Minangkabau decorative motifs are one of the assets of West Sumatra that are feasible to be developed to be known more widely. Also, the creation of batik motifs from illumination is a form of creative evolution[25].

The tradition of batik in West Sumatra can be said to be old. Even so, if seen from the evidence, the history of the batik tradition in West Sumatra does not clear. At certain times the history of batik in West Sumatra arose but in the next period, it faded again. If noted, the history of batik in West Sumatra can at least be divided into 5 periods. The first period was during the kingdom of Dharmasraya (13th century AD), the second period during the kingdom of Pagaruyung (16 AD), the third period during the Dutch period (before independence), and the fourth period in the early days of Indonesian Independence, and the 5th, after Indonesian independence, at the end of the 20th century until now[26], [27].

Since its practice permitted individual creativity in the face of mass industrialization occurring in modernity, hand-made batik reflected the modernist credo to “bring art into life,” a quality integral to its embrace by the Arts and Crafts movement. There was egalitarian endorsement from artisans, individual practitioners, and consumers, across geography, social milieu, and skill levels[28]. However, it cannot be denied that the development of batik in West Sumatra was influenced by batik from Java[29] which is seen in the development of Tanah Liel batik both from its motifs and techniques.

In the process, designing batik motifs proceeds through three steps, selection, designing, and coloring. At the selection step, consideration is given to manuscript illumination with striking patterns, motifs, and colors. At this step, the selected illumination motifs were sorted back so it is possible to create more than one motif. Then the design is carried out after the illumination part is to be modified. The final stage is coloring.
Designing batik motifs based on illumination requires the creator creativity. Very important to design and modify the illumination motif so that it can produce many variations of motifs. For example, the illumination of the manuscript in figure 1, obtained four patterns that could be further modified, namely 01, 02, 03, and 04 (figure 1).

That four patterns can be modified or combined so that they are expected to obtain more variants. From the chosen pattern, there are two design obtained (figures 2 and 3). Figure 2 is an example of a design that only uses one pattern from manuscript illumination. Meanwhile, figure 3 uses three patterns of selected manuscript illumination motifs.
The design of batik motifs was ultimately aimed at the production of batik cloth as a form of industry. In this case, the industry is a creative culture based on local culture [26]. The selection of manuscript illuminations found in surau which were later developed into batik motifs can be used as souvenirs for surau pilgrims [16]. The batik motif can also be used as a marker of certain surau in the West Sumatra region. This is in accordance with Zuriati's statement[18]that illumination is also a marker of the origin area of the manuscript.

4. CONCLUSIONS

Manuscript illumination can be defined as one of the cultural products of the past. It can be developed in the present context. Manuscript illumination can be recreated as batik motifs. The batik motif design from the Minangkabau manuscripts illumination is an attempt to develop philology both theoretically and practically. Theoretically, philology is the determinant field of fashion design development. Practically, it can develop culture-based creative industries. Its products can be used as an identifier other than as a method of developing creative industries.

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Early Literacy Value on Kakawihan

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Abstract. Sundanese culture in the care of children is known as kakawihan. Realized or not, a kakawihan which is sung by parents when caring for children is the process of introducing early literacy, especially related to literacy in the scope of Sundanese culture and language. As time goes by, the flow of globalization that infiltrated every part of life in Indonesian society slowly eroded the culture of each ethnicity, including the culture of the Sundanese people, one of which was kakawihan which was used to nurture children. In this case, the researcher conducted a study aimed at obtaining a comprehensive picture of the value of early literacy in kakawihan which is used to care for children. This study uses the content analysis method. The research techniques used are in the form of document studies, observations, and interviews. Based on the results of the study, it was found that kakawihan used to care for children contained early literacy values within the scope of Sundanese language and culture. Kakawihan is used in caring for children, besides being used by the closest people, it is also done with compassion to foster phonological awareness, knowledge of letters, and children's vocabulary in Sundanese.

Keywords: Early Literacy, Kakawihan, Children, Phonological, Vocabulary

1. INTRODUCTION

Indonesian society is known as a pluralistic society with a diversity of cultures including regional languages as the cultural identity of each ethnic group. But as time moves, the flow of globalization that has infiltrated every part of the life of Indonesian people has slowly eroded the culture of each ethnic group, including the values in it. In this case, the regional language as the cultural identity of an area was also affected by the same, including Sundanese.

So far, from over 700 languages of various ethnic groups in Indonesia, Sundanese ranks number two, the regional language with the most speakers. However, the decline in the number of speakers and even the destruction of Sundanese as a regional language is possible. Tracing various information, decreasing the number of speakers and even the disappearance of
regional languages in Indonesia is not something new. As many as 11 regional languages in Indonesia were declared extinct in 2018. Besides, four regional languages were declared critical and two regional languages were setbacks[1]. The extinct language comes from Maluku, namely the languages of the Kajeli/Kayeli, Piru, Moksela, Palumata, Ternateno, Hukumina, Hoti, Serua and Nila, and Papuan languages, namely Tandia and Mawes. While the critical languages are the language in Reta from East Nusa Tenggara, Saponi from Papua, and Maluku, namely Ibo and Meher.

Indications of a decline in the number of speakers, if they are neglected, are likely to find ways to the extinction of Sundanese in everyday life. These can be identified, for example by beginning with decreasing Sundanese-language conversations among school children (Early Childhood Education - High School) in large cities in West Java. Even though West Java is the area from which Sundanese grows and develops.

The decline in children's conversations in using Sundanese certainly has various causes. From many causes, the authors assume because of the disappearance of parenting patterns rooted in Sundanese culture. Talking about patterns of parenting children rooted in Sundanese culture, one of how ancient parents and a small part nowadays, to nurture their children is by singing *kakawihan*.

According to the Dictionary of Basa Sunda that *kawih* means *lagu sora jelema anu euweth pupuhna, taya patokanana*[2]. While *kakawihan* means *nyorakeun rupa-rupa kawih*. Kawih means the song or voice of a person without a standard or without being bound by the rules of the *pupuh*. While *kakawihan* is singing *kawih.*

*Kakawihan* sung by parents when taking care of children (toddlers), is a bridge to teach mother tongue that has early literacy values. The early literacy referred to this paper, of course, refers to Sundanese language skills. Early literacy will provide initial literacy abilities that cover several points, some of which are as follows: (1) Grow phonological awareness for children. (2) Knowledge of letters. (3) Vocabulary. (4) Background knowledge. (5) Speaking ability[3]–[7].

Very clear early literacy values in *kakawihan* can be identified in *kawihs* which have lyrics with rhyming patterns. One of out of the 8 early literacy strategies revealed in the article explained that efforts to build early literacy could be done by providing activities that increase children's awareness of the sound of language or that words consist of the smallest sound units, namely the alphabet[3], [5], [6], [8]–[10]. These activities include playing games and listening to stories, reciting poems, and songs that involve poetry, identifying words that end with the same sound[6], [11]–[13]. Furthermore, if *kakawihan* of parenting children continue to be explored any value contained in them, besides being a way to preserve the culture, it also opens the eyes of the community regarding the value of early literacy in it and does not rule out the possibility in the development of theories and practices of childcare.

2. **RESEARCH METHOD**

The approach which is used in this study is qualitative. Arikunto (2009: 195 [5]) states that qualitative research is a descriptive study because this study seeks to describe data with words or sentences separated by categories to obtain conclusions. Qualitative research is research that requires researchers to examine phenomena that occur naturally in all their complexity. This study uses the content analysis method. Content analysis was a technique that can be used to study human behavior indirectly through analysis of their communication such as textbooks, essays, newspapers, novels, magazine articles, songs, advertisement images and all types of communication that can be analyzed[14].
The source of the data in this study was several people who had and were still living in the Sukawangi Village, Singajaya District, Garut Regency, which were completely collected and recorded by researchers. The research technique is carried out in the form of (a) Documents study by collecting kakawihan that was and is still used by the people of Sukawangi Village. Kakawihan in the form of oral literature was recorded by researchers for the needs of documents study. (b) Observation is done by observing the process of caring for children by singing kakawihan. (c) Interviews were conducted for several early literacy experts and for informants who understood the Sundanese culture, especially related to kakawihan.

3. RESULTS AND DISCUSSION

In the culture of Sundanese society, it used to have traditional characteristics in parenting and education for their children. The parenting and education system are taught not formally but are presented in appropriate game patterns and shaped by the characteristics of their daily lives, one of which is through kakawihan.

The term kakawihan comes from the word kawih which means song or song[15]. This term has long been known and used by Sundanese, as contained in the text Siksa Kanda Ng Kareisan which has the following:

"Hayang nyaho disakweh ning kawih ma kawih bwatuha kawih panjang, kawih lalaguan, kawih panyaraman, kawih sis(n)diran, kawih pangeledan, kawih bongbongkaso, kawih pererane, porod eurih, kawih babahanan, kawih bangbarongan, kawih tangtung, kawih sasa(m)batan, kawih igel-igelan, sing sawatek kawih ma, paraguna tanya."

(If you want to know all kinds of batuha songs, kawih panjang, kawih lalaguan, kawih panyaraman, kawih sisindiran, kawih pengpeledan, kawih bongbongkaso, perane, porod eurih, kawih babahanan, kawih bangbarongan, kawih tangtung, kawih sasambat, kawih igel-igelan, every kind of song ask paraguna /karawitan expert)

From the statement above, it can be concluded that the term kawih has long been used by Sundanese society. Over time, the culture began to erode. But some of them are still surviving. Here are some of the kawih that have been and are still being used to raise children, by the people of Sukawangi Village, Singajaya District, Garut Regency, some of which are as follows:

Ayun-ayun ambing
Ayun ambing ayun ambing
Diayun-ayun ku samping

The kawih above is used by people since they took care of their babies. Usually, the parents always sing it as mépépéndé '(telling the baby to sleep), a mother or father tenderly make their child sleep with dieyong while chanting kawih Ayun Ambing.

Dug Gera Bobo
Dug gera bobo
Disampakkeun pais bogo
Dug gera saré
Disampakkeun pais lélé
If the baby is getting older, the kawih sung is Dug Gera Bobo. The song practically is
accompanied by a hand touching, kissing on the forehead or blowing the crown of the baby.

Ucang-ucang anggé
Ucang-ucang anggé
Mulung muncang na paranggé
Digogog ku anjing gedé
Anjing gedé nu ki lebé
Anjing leutik nu ki santri
Ari gog-gog cungungung

When the baby is over nine months old, ordinarily it can crawl and sit. At this age, the
child will be told to sit on the hanging toe of the parents', the child's hands are held, then the
parents will sing kawih Ucang-ucang anggé. This game of Ucang-ucang anggé is usually done
by male parents.

Jampé-jampé harupat
Jampé-jampé harupat
Geura gedé geura lumpat

When the child starts learning to walk, both parents (father and mother) sit face to face
with a distance of about two meters, the child is told to walk from the direction of his father to
his mother and continue to do back and forth. The mother will catch or nyanggap the child and
turn his body towards his father. This continues to be done many times. This game is
performed without being accompanied by singing, or by singing ning nang ning eu ning nang
ning eu. If the child falls, his parents will immediately hug his child while rubbing the part of
the body that is considered sick by the while singing Jampé-jampé Harupat.

In general, the kawih used for caring for children, as shown above, has short sentences and
has rhymes in each of the lyrics. At this point, the indicator of early literacy values is attached
to the kawih. One in eight of the strategies that can be done to build early literacy is by
providing activities that increase children's awareness of phonological awareness[4], [6], [8], [9]. From the sound of
language or that words consist of the smallest unit of sound, namely the alphabet[7], [8], [10].
These activities include playing games and listening to stories, reciting poems, and songs that
involve poetry, identifying words that end with the same sound[5], [16], [17].

In the study, it was also found that the kawih above provided phonological awareness
within the Sundanese language. For example, children will begin to recognize seven vowels in
Sundanese, which include letters a, i, u, e, o, é and eu. This is in line with the process of the child
recognizing Sundanese words. In this section, kakawihan fulfills the early literacy
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indicators.

Activities to develop early literacy must be done naturally in an environment that involves
the closest people so that it is comfortable for children[5], [19], [20]. The environment of early
literacy should be encompassed by interactions based on attention, love, and respect for the
potency of children, so that children are comfortable talking and feeling respected[6], [8],
[21]. The statement is certainly very obvious in the practice of parenting children. The practice
can be seen when parents sing kakawihan, then touch love and soft caress always accompany
hariring kakawihan which is sung by parents while inviting children to play. In this section,
parents have also directed the child to a meaningful experience. Providing meaningful
experiences to children/students can be done by inviting children to play traditional games[9], [22]–[24].

In its development, the pattern of parenting by using regional culture indirectly contributed to efforts to transfer culture to the next generation. Local culture was very important to be integrated with education because it aims to instill national and cultural identity in children[22]. The importance of instilling a regional culture about the impact of globalization that will erode the national identity. Therefore, the instilling of regional culture through education is a strategic step to improve the quality of future generations who are noble and virtuous. The study of local cultural wisdom needs to be developed in education because it has the benefit of giving birth to generations of competent and dignified people, reflecting cultural values, participating in building the national character, contributing to the creation of identity nation, and take part in preserving national culture[22], [23], [25] [26].

4. CONCLUSIONS

Based on the discussion above, it can be seen that kakawihan used to care for children contains early literacy values within the scope of Sundanese language and culture. Kakawihan which is used in caring for children, by the closest people, is also carried out with compassion will foster phonological awareness, knowledge of letters, and vocabulary of children's vocabulary in Sundanese. Besides, parenting by using kakawihan can contribute to the transfer of culture to children as the next generation.

REFERENCES


The Comparison of Affixes in Minangkabau Language Between the Region of Origin and Migration Region

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Abstract. This article aims to describe the similarities and differences found in Minangkabau language in Limapuluh Kota (Rao -Rao and Simalanggang), West Sumatra with Kampar Riau rantau (Kuok and Patapahan). The scope of this study is under dialectology field. Language units that are compared are affixes. The method used in providing the data are, first interviewing with eliciting as the basic technique and interviewing, recording and note taking as advance technique. In analyzing the data, the articulatory and translational identity methods are used with dividing key factors as the basic technique and differentiating and equalizing techniques as the advance technique. The method applied in presenting the results of the analysis is informal methods. The results of analysis show that there are similarities and differences in the form and use of affixes between Minangkabau language in the origin of area and Minangkabau language in migration area.

Keywords: Affixes, Dialectology, Minangkabau, Area of Origin, Migration Area

1. INTRODUCTION

According to Ramlan [1], affix is a grammatical bound unit which in a word is an element that is not a word and not a main word, which has the ability to attach to other units to form words or new main words. Chaer [2] named affixes as affix morphemes, namely morphemes that cannot be the basis for word formation, but become forming elements in the affixation process. Zainal and Junaiyah [3] states that affixes have very important role because the presence of affixes on a basic word can change the form, function, and meaning of the word attached to it. The process of adding affixes to the basic word is called affixation. This affix according to Zainal and Junaiyah [3] is divided into four types, namely prefixes, suffixes, confixes, and joining affixes. The studies on affixes have been carried out by a number of previous researchers. In his article entitled "Derivational Affixes of Minangkabau Language Kamang Magek Dialect", Zeli [4] examines the types of derivational affixes, the process of derivational affixes formation, and the meaning of derivational affixes. In the data analysis, it is stated that there are several types of derivational affixes, such as, affixes ma-, ta-, ba-an, and ka-an. Based on its meaning, there are several meanings of derivational affixes, such as the most and process. Next, Rahmadhana [5] also examines prefixes in Minangkabau Language of Agam dialect. The study concludes that morphologically affixes in Minangkabau language has function to form verbs and nouns.

Comparative studies have also been done before. Noviatri [6] makes a comparison of affix -an in Indonesian and Minangkabau languages. In his article, the differences in affix -an in the
two languages are examined. The conclusion is the function of affix \textit{-an} in Minangkabau language is to form verbs. Meanwhile, in Indonesian, affix \textit{-an} function to form nouns. The comparison between isolec in the area of origin with migration area (\textit{rantau}) can be seen from the article written by Jaafar [7] in Gema Online journal which examines morphosyntax of Negeri Sembilan dialect and Minangkabau dialect. He slightly talks about affixes, but limited to prefixes and some joining affixes only. In the analysis, it is explained that there are differences between the prefix and joining affixes of Minangkabau dialect in Negeri Sembilan with Minangkabau dialect in the origin of area. The comparison of isolec between the area of origin with migration area (\textit{rantau}) have also been carried out by Noviatri [8]. The article of this research is published in Arbitrer journal. In that paper, the researcher discusses the comparison of the use of affixes in Minangkabau language originated from Pasaman and Rao with the Rokan Riau as migration area. The study concluded that there are some differences and similarities in the use of affixes between the origin area and migration area. A study about the comparison of isolec between the origin of area and migration area can also be found in article written by Renivati [9] and Aslinda [10]. However, the units being compared are lexicons and sounds.

Another study on affixes is written by Yusdi [11] which examines affixes \textit{ter-} in Indonesian language. He discusses the forms, functions and meaning of the affixes \textit{ter-} in Indonesian. Based on the form, affix \textit{ter-} can be joined to several basic words. Based on the function, affix \textit{ter-} can formed transitive and intransitive verbs. Based on the meaning, this prefix has several meanings. Furthermore, Indra [12] examines the errors of the uses of affixation in Indonesian Language found in the writing of elementary school students in Agam District, West Sumatra. The error in the use of affixes covered, 1) basic form selection errors, selection of prefixes, addition of prefixes, and deletion of prefixes; 2) the error in adding and deleting suffixes; and 3) the error in the use of confixes includes misuse of the basic form on the word which has prefix and suffix (confixes), confix selection errors, confix addition error, and confix deletion error. Other authors, Kulsum [13] review suffixes \textit{-is}, \textit{-ik}, and \textit{-its} in English. Similar to Yusdi [11], Kulsum [13] also examines forms, functions, meanings, and formulas. The results of the study are not much different from Yusdi [11].

Some of the previous studies were done descriptively and some others are in form of comparative study. For the comparative studies there have been no studies or writings that compare the affixes in Simalanggang and Rao-Rao West Sumatra with the affixes in migration area particularly in Kuok and Patapahan Riau. Therefore, this research is very important to be carried out to examine the differences and similarities in the use of affixes isolec in the two regions. The purpose of the study is to describe and explain the differences and similarities in the form and the use of affixes in Minangkabau language in the two regions.

This comparative study of affixes includes in the study of dialectology. Francis in Nadra [14] states that dialectology is the study of variations in language used by a small group of speakers of a language. Nadra [14] in another section states that, these variations are seen in elements of language. One of language element that shows the variation is morphological elements, exactly the affixes.

\section{RESEARCH METHOD}

The method applied in this research is the method proposed by Sudaryanto [15]. The researcher applied interviewing method in providing the data. This method is followed up with a set of techniques, namely basic techniques and advanced techniques. The basic technique is eliciting technique, while the advanced technique is interviewing technique, recording, and
note taking. Basically, this method is applied by having direct conversation between the researcher and the informant. When the conversation takes place the researcher records and take a note to the answers given by the informant.

The data are taken in Limapuluh Kota Districts, exactly in Nagari Rao-Rao and Simalanggang. This place is taken as a sample of the research area because both of these area (Rao-Rao and Kampar Riau) have a historical link.

In analyzing the data, translational and articulatory identity methods are applied. The basic technique used is segmenting key factor. The advanced technique is differentiating technique and equalizing technique. The function of this technique is to find out the differences and similarities of the forms and affixes that are used in the region of origin and the migration region.

3. RESULT AND DISCUSSION

This section will explain the comparison of the morphological variations of the Minangkabau language from the region of origin and migration region. The elements being compared are the Minangkabau language affixes used between the observation points (OP) of the origin area and the observation point in migration area. OP of the origin area is in Simalanggang as OP1 and Rao-Rao as OP2. The OP in migration area is in Kuok Kampar as OP3, and Patapahan as OP4.

Based on the comparison of the use of affixes in the origin area and migration area, there are differences and similarities in the use of affixes among OP. The affixes used in each OP consist of several types, namely 1) prefixes, 2) suffixes, 3) combination affixes (confixes), and 4) combining affixes. The following is the comparison and explanation of each.

3.1 The Comparison of Prefix

In comparing affixes, the affix which is used as the basic of comparison is the affix used in general Minangkabau language abbreviated by (GML). Therefore, the basis of the comparison in the explanation of each affix in this article is GML affix. There are several affixes inform of prefixes used in each OP (OP1, OP2, OP3, and OP4), namely the prefix maN-, di-, ta-

Each of these prefixes are found in all research related to isolect. There is no difference in the use of each OP are found after being compared. It means, all OPs in the area of origin and migration area use the same form of affixes. Example: maompeh ‘mengempas’; ditanak ‘dimasak’, dijaik ‘dijahit’, tacokiak ‘tercekik’, tagantuang ‘tergantung’, tagayuik ‘tergayut’, babuRu ‘berburu’, bajalan ‘berjalan’, and baRanan ‘berenang’.

3.2 The Comparison of Suffix

There are three affixes in forms of suffixes are used in each OPs. Those affixes are suffixes –kan, -an, and –i. There are some differences and similarities in the use of suffixes in each OP’s after being examined. The descriptions on each of them are as follow.

3.2.1 The Comparison of Suffixes kan-

There are differences and similarities in the form and use of suffix in Minangkabau and migration area. There are three variations of suffix in OP3 and OP4. The difference is in suffix -kan in GML. In OP3 and OP4 the forms of in, eng, and ong tend to be used. Examples of its use are idui?in, ‘hidupkan’ ‘turn on’, abihin, ‘habiskan’ ‘spend’, ange?eng, ‘panaskan ‘heat up’, lolo?ong, ‘tidurkan’ ‘sleep’. Each of these affixes (in-, eng, and ong) functions as an
imperative/command affix. All these affixes polymerfemis words mean to order or command the speech partner to do something according to the demands of the verb in question. Meanwhile, in OP1 and OP2 suffix -kan is variant with -an. Example abihan ‘habiskan’ (spend it), ange?an ‘panaskan, (heat it) lalano?an ‘tidurkan’, (Sleep) itaman ‘hitamkan’, (Blacken) lapangan, ‘lapangkan’ (Spread it), kosongan ‘kosongkan’ (empty); abiha ‘habiskan’; (Spend it) dudu?an ‘dudukkan’, (sitting) minuman ‘minumkan’; (drink it) and kiriman ‘kirimkan’ (send it).

Each of these suffixes also serves as an imperative affix, because all words ended in -an mean to give a command. The word itaman ‘hitamkan’ has a grammatical meaning “to be black” (command). Likewise with the word lapangan ‘lapangkan’, dudu?an, ‘dudukkan’, andabihan, ‘habiskan’ has grammatical meaning that is command or order, ‘to be roomy ’, ‘make it empty ’, ‘make it out ’, ‘make it sit ’, and ‘make it run out ’.

3.2.2 The Comparison of Suffix-an

There is no difference in the form of each study of isolect are found in the use of suffix -an. The suffix -arin GML, in four researches of isolect (OP1, OP2, OP3, and OP4) also used the form -an. Examples: minuman, aliRan, aliran, jaitan, musiman, asinan and kataguRan.

3.2.3 The Comparison of Suffix-\(i\)


3.3 The Comparison of Confixs

There are several confixes used in OP1, OP2, OP3, and OP4. The confixes are peN-an, ba-an, and ka-an. Each OP uses the same form, by mean there is no difference between each OP in the use of confix. Example: pangabisan ‘penghabisan’, pandongaRan ‘pendengaran; batangihan, balupoan, bajauahan; kasaki?n, kataku?an, dan kaitaman.

3.4 The Comparison of Joining Affixes

There are several joining affixes used in each study of isolect. The researcher finds the differences in the use of joining affixes between isolect in migration area and in the origin of area after comparing among the isolects are done. Joining affixes used in the area of origin (OP1 and OP2) cover the joining affixes me-kan, di-kan, me\(i\)-\(i\), and di-\(i\). However, several differences are found in migration area (OP3 and OP4). Following are the explanation.

3.4.1 The Comparison of Joining Affixes ma-ka

Based on the comparison of joining affixes ma-kan among the isolect, there are several differences in the use of joining affixes ma-kan which are used in in GML. In OP3 the form of joining affixes use are ma-an and ma-in. For example, manyuo?an ‘menyuapkan’; mandongaRan ‘mendengarkan’, mamandiin ‘memandikan’, mambungkuhin ‘membungkuskan’; and mangirimin ‘mengirimkan’. In OP4, the form ma-kan and ma-in are used. Example: manyuo?kan, mandangakan, mamandiin, and mambungkuhin. Meanwhile in

3.4.2 The Comparison of Joining Affixes di-kan

Similar to affix ma-kan, the differences in use is also found between OP3 and OP4 with OP1 and OP2. Affix di-kan in GML on OP3 is realized in the form of di-kan and di-in. Example: disuoa’an, didongar, dimandiin, dibungkuhin, dikirimin. In OP4 the form of di-kan and di-in are used. Example: dibarasiikan, dibalikan, dimasukan, dimandikan, didongakan, dimandiin, dibungkuin, dikirimin. The form of di-an is also used in OP1 and OP2, such as dimasua’an, dimandian, didongaan, dibalian, dibacoan, and ditulisahan.

3.4.3 The Comparison of Joining Affixes ma-i dan di-i

Based on the comparison of the use of joining affixes ma-i and di-i, there is no difference in the use of joining affixes of isolec in migration area (OP 3 and OP4) and the isolec in the origin of area (OP1 and OP2). This is meant all of OPs (OP3, OP4, OP1 and OP2) use similar joining affixes. Example: menyaki?i, malukoi, malupoi, maange?i, mambacoi, and mangguloi. The passive form are disaki?i, ditakui?i, dilukoi, dilupoi, diange?i, dibacoi, and diguloi.

From the comparison above, it appears that there is a similarity between isolec in the origin of Minangkabau language and the migration region. This similarity shows that traces of Minangkabauness still exist in migration area. The history records that the observation points in the migration area are the area of the Minangkabau people who used to be. The area then developed into a village of Minangkabau people by some of nomads who decided to stay and establish a village there [16]. Differences in affixes among isolec in the two regions can be understood because these migration regions are now included in Riau Province, whose people speak Malay.

4. CONCLUSIONS

There are several things can be concluded after comparing the forms and the use of affixes in the origin of minagkabau language and migration area. There are differences and similarities in the form use of affixes between the area of origin and migration region. Differences in the form and use of affixes are commonly found in the form of suffix and joining affixes. The similarity in form and use of affixes are commonly found in the form of prefixes and confixes.

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Game “Sepak Tekong” As A Method for Increasing the Ability of Reading Situation in Primary School

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Abstract. In every country have a game that fulfills the loaded cultural literacy. Indonesia also has a few traditional games. One of the games that have loaded the literacy culture that is sepak tekong in the Minangkabau. The purpose of this study is so that make sepak tekong games become learning methods to improve the ability of primary school students and preserve sepak tekong games in everyday life. The game of sepak tekong is one of the traditional Minangkabau games. sepak tekong games are carried out in groups where one person is keeping the tekong and the rest is hiding. Those in hiding read the situation from guards and are able kicking tekong. The ability to read situations can increase creativity and sensitivity of students in the scope of interpretive skills to predicting or deciding an action. This study is a library research where the implementation uses literature. The hope of researchers is to make sepak tekong games as a method of learning to read fun for primary school students, especially improving the ability to read the situation.

Keywords: Sepak Tekong, Ability to Read Situations

1. INTRODUCTION

Indonesian language learning includes four skills namely listening, speaking, reading and writing. Language literacy in elementary education is the ability to read and write. The ability that writers will focus on is the ability to read students. The kind of reading skills that writers will restrict on the ability to read the situation. Reading is a very important activity because it affects the ability of a person to interpret the text so that the increase in the growing of the tekong. The situation is a person's ability to interpret an incident before giving reaction to the incident as a knowledge. The ability to read this situation is one of the process and implementation of the learning that students do in the process of observing and analyzing and conducting it. Read the situation according to the level of critical thinking skills in curriculum 2013 where students perform the observation/observing process, ask, find, communicate to be a conclusion of the reaction/action obtained by the students To the learning process. Reading the situation teaches students to be able to make decisions based on the results of predicting an event in determining action.
Etymologically he terms method comes from the Greek word metodos consists of two syllables that are "metha" which means passing through and "hodos" which means way or way. In the Depdikbud [3] Methods are an orderly and well thought-out way to achieve the intent”. In line with Djamarah (2010)[4] In other literature the method is interpreted as a means used to achieve the objectives set in teaching and learning activities. To create a fun learning then the writer uses one of the traditional games that exist in the writer that is often played by children. The game is called sepak tekong. Sepak tekong game is a traditional game originating from West Sumatra. Sepak tekong in Bahasa Indonesia means that the sepak tekong while the Indonesian Tekong is canned.

The sepak tekong game is played by a boy of 7 years – 8 years old, and the ideal number in this game is between 5 people – 10 people. Done on a page that has hiding places. The tools needed in this game are small milk cans filled with sand or rocks, with the aim of when the sepak tekong will emit a sound and when the sepak tekong player must shout sepak tekong and thus the children hiding Know in which direction the cans are in his friend. Before the game began, first the players set the best place to set the slash and boundaries to hide. The next step was held lottery by way of Hompimpia and after staying two more people then done suit.

The goal of making sepak tekong games as a learning method reads the situation and the sepak tekong game is able to improve the reading skills of the student's situation. This research was built based on the development of several references which resulted that traditional games were able to increase knowledge, skills in the teaching and learning process as Badu [5] concluded that the implementation of traditional educational training models based on local potential showed that there was an increase of 15.72% in the form of knowledge and the skills of parents of early childhood. In line with Kamal [6], Gipit [7] which states that the social skills of children with the application of traditional games are higher than those who do not apply the game in the learning process.

The rationale of the author raises sepak tekong as a method of learning because of the author's desire to distract the world playing students with learning activities while playing outdoors. This game besides as a place to have fun for students also its implementation can provide learning as expected in the curriculum 2013 is thematic that use scientific approaches through sepak tekong games. One of the material that the author chose is the ability to read the situation where students will learn to follow the process of scientific approach with the method of sepak tekong because with this game students have a learning experience. In this research researchers will only discuss that sepak tekong can be an interesting method of learning for students and can improve the ability to read the situation of elementary schools in particular.

Read the situation According to William [8] and Anderson [9] The reading activity will be obtained (understanding) if the differentiate does not understand the symbols of the writing language then the reader does not do the reading.

In the situation has two different meanings and the spelling and pronunciation is the same but the meaning is different. The situation could mean the position (location of something, place, and so on. The situation then means circumstances.

Based on the defendant's reading and the situation above can researchers conclude that reading is an activity to understand the symbols or symbols of the language by placing the meaning of the situation as a form of state. So reading the situation is the ability to understand the symbol of language based on the circumstances that Pancaindra can see and reach.

The Sepak tekong playing method to improve students critical thinking skills in opening discussion groups in the following games. In line with Rahman's opinion [10] the use of
learning strategy also helps students gather and develop ideas through structured conversations. The idea would be more mature when discussed in a group discussion.

Siporin [11], Hidayat [12], and Rahyubi [13] suggested that methods are a way of achieving a goal set forth in the field of discipline and practice in learning activities. In the Depdikbud [3] method is a regular way used to perform a job to be achieved in accordance with the desired; A system of work to facilitate the implementation of an activity to achieve a defined goal.

Based on the above opinion, researchers concluded that the method is a way to achieve a planned/established goal. For this it is necessary to be a professional teacher who is able to create and develop creatively. The opinion is in line with Rahman[14] that Guru needs to reform in the learning as a way of anticipating the challenges of educational world laden with the use of technology.

According to Kelana [15] The sepak tekong game begins with making a circle of approximately half a metre in the middle of the school yard or home page as well as a surau courtyard. Then the milk can be used or can also be a coconut shell and placed in the middle of the circle in a state of the face as a tekong. Further determining who is the watchman of the Tekong, all players must be in the alias Hompimpah. The loser will be the keeper of the Tekong. After finding out who is losing and having to keep the Tekong, then he must go to one of the school walls or home closest to the Tekong. While closing the face and facing the wall, he will count to ten counts to give the friend a chance to hide, where the Guardian is not easily visible.

2. RESEARCH METHOD

Based on the background and purpose of this writing the author decided to do a research that sepak tekong games as a method in improving the ability to read the situation of students in elementary school.

This research was conducted in elementary school. This research is done because it is one of the traditional games played by children aged 8 - 14 years. According to some figures in West Sumatra explaining that sepak tekong games are beneficial for the learning process because students are the form of environmental games that have a strategy and thinking skills. Where now almost all students learn by not using a gadjed.

This method of research library research where the literature research books and journals and read about reading situations and learning methods and sepak tekong games. This writing uses the type of qualitative research phenomenology study in depth by using two approaches to study libraries and field studies. The subject of this research is grade IV students elementary School.

Data is collected by using literature through library study approaches and field studies which are then described based on observations and information obtained from the informant of observers and game actors in accordance with State materials when the game takes place in a school and home environment.

3. RESULTS AND DISCUSSION

Based on some of the literature the authors found stated that the ability to read the situation was an ability that invites students to think critically so that it needs to be improved. Increasing the ability needs to use the right method. Learning in elementary school is fun one
of them I am very interested in traditional games that used to be very famous once but when it is now started not to use again because the game kids already use digital media.

The sepak tekong game is one of the most common child games played when I was a kid. To start the game, it only takes a plastic ball and also a brick or lime to make a circle. Ideally, the game is between 5 and 10 people. Anggi [16]The game is quite simple but fun is even counted as one of the games that is quite draining. It can be played by both girls and boys as well. When I was small, the game was always played in a large enough group between 10-12 people and contains both men and women. The game can be done in residential areas or also in the field, which is important there is a place to hide. Some of the learning and/or benefits of the game are increasing physical activity or as one of sports activities, strategizing, loyal friends, and also agility.

The steps of a sepak tekong game in the library of Digital Culture Indonesia [15], as follows:

a. Create circles with bricks or chalk (or other markers) in the agreed place (e.g. in the middle of the play area)
b. Determine the boundaries of the game area, when it will not complicate guards.
c. Hompimpah to determine the guard. The loser will be the keeper.
d. Put the ball inside the circle. One of the children who will hide should kick the ball. Try to kick him far enough so complicating guards take the ball.
e. When the ball is kicked out the circle, then the guard must chase the ball and take it back to put inside the circle. Along with the guards who chase the ball, the other players have to run and immediately find a hidden place.
   (Guards are not allowed to look back when taking the ball)
f. The keeper must put the ball back into the circle and hurry to find another player hiding. While searching, the guards had to pay attention to the ball in order not to be kicked by the player appearing suddenly.
   (Guards are not allowed to take the ball when looking for hiding players)
g. When you find another player, the keeper must run back to the ball. The keeper must mention the name while then touching the ball. So on for the player found.
   (The first player mentioned or discovered by the guard will be the next aspiring guard, if not saved by other players)
h. Other undiscovered players can save the first mentioned friend by running it towards the ball and kicking the ball out of the circle. When the ball is successfully kicked out of the circle, then the game is again started from scratch. Guard back chasing the ball and all the players. (Whether they have been found or not yet) Can hide back.
i. If there is no rescuer, then after the player is found all, the game will be restarted with a new guard that was the first person who had successfully discovered by the previous guard.

At the time of giving the sepak tekong game of the writer Megamati steps systematically, so that field research is very helpful writers to make information and stipulate that the sepak tekong game is a method Fun and innovative learning because it teaches students to develop students' critical thinking skills.

As the result of the field study of sepak tekong games is one of the most enjoyable traditional game and there are several areas with different names. Based on the field results when conducting student interviews pleased with this game and when given some pertanyaan about this game which relates to the subject matter at school they are more creative to answer and they are more Understand the possibility and courage to predict or argue about what they are having with the material on the subject.
The result of this research is that the sepak tekong game can be used as a method of learning because the sepak tekong has a systematic steps in the study so that it can be classified as a learning method.

Before the game began, first the players set the best place to set the slash and boundaries to hide. The next step was held lottery by way of Hompimpa and after staying two more people then done suit.

There are two ways to start a winning player lottery to hide:

a. All the children with the Tekong guards stood by the Tekong, then one of them was in the work of the Tekong and the Sejauh-jauhnya leg. When the seeker pursues a tekong, the other players go into hiding.

b. The searcher sits on the tekong while closing his eyes, at the same time the other player goes hiding shouting the word "ready". If among those hiding answered "not yet" then the seeker should not open his eyes, but if there is an answer then the searcher can start his job to search. When among those hiding there are known to the searchers and can be called the name then he will be immediately out of the place of hiding and try first to touch the Tekong than the searcher. If this is not achieved he was declared caught and the searcher would go again looking for the hiding player, when the searcher went to leave the Tekong and there are players who hid come in a break the Tekong then players who have already caught can Hiding again.

c. The player that is considered lost is the player who the predicate more duties as a seeker.

The equipment playing the sepak tekong of coconut shell or small milk cans are filled with sand, with the aim when the sepak tekong will produce a sound and when the player must shout sepak tekong, the children who hide can Know in which direction the cans are in his friend. The use of sepak tekong games as a useful learning method enhances the ability to read the situation and form character education, namely the value of struggle, solidarity, and the value of maintaining the trust, and this differentiate provides Experience and teaches students to predict the possibilities that occur in the game and teacher creativity in linking learning materials with the methods used to be important.

As the statement of results that the author said was out of the desire of sepak tekong game authors become a trend back and often played children outside school.

The results I get are very satisfying, where the possibilities that the writer wants can be realized well through the game of sepak tekong and the transformation of children who originally like monotonous on Gajed now they prefer to play With limited number of participants and four limited. The benefits of learning objectives are achieved, learning is fun for students, switching students through using the environment as a means of learning to make students more creative and innovative. In addition to the study, not only Menoton was done in the classroom [16].

4. CONCLUSIONS

Based on research results, the research conclusion is: a) The sepak tekong game includes the characteristics of a learning method. Because sepak tekong has a synthesis in coverflow so that sepak tekong can be called as one of learning methods; b) Sepak tekong games can improve the ability to read the students’ situation because based on the game of sepak tekong, students can increase the creativity and sensitivity of students within the sphere of interpretive skills in predicting or deciding on a Action. c) To set up a trade as a learning method we need to deepen the characteristics of a method/model/technique of the division itself. And proved to
be a traditional pun to improve the ability to read the students’ situation. Therefore, a teacher must be precise and able to create an unexplained and meaningful learning for the students. Furthermore, research needs to be done with *sepak tekong* games can be used for other learning materials and say more.

**REFERENCES**


Leadership in Minangkabau’s Proverbs

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Abstract. This paper discusses a leadership character found in Minangkabau’s proverbs. The leadership character is the one built up by each individual person for each one is potential to become a leader. At the Andalas university, all academic staffs are expected to have a pure Andalasian character. The pure character must become an identity of all academic staffs of Andalas University projected to become a leader. An anthropological linguistic approach is applied in order to elaborate the leadership character found in Minangkabau’s proverbs. This research is descriptive one. Three types of method are employed to conduct this research one out of which is a strategic step of a research. The three methods are collecting data, analyzing data, and displaying the result of data analysis. The data collection is done under observational method. The analyzing data is done under qualitative method stressing a comprehension over a problem deeply, and the result of the data analysis is presented in an informal method. Based upon the research already done, it is found that the leadership character existing in the Minangkabau’s proverbs is the identity covering socialism, humanity, piety, optimism, tolerance, and realism. The presence a charismatic leader in a small or a big community is needed as to materialize tranquility, equality, justice, and life expectancy fitting the cultural value in order realize the harmony in a society.

Keywords: Proverb, Guidance, Wise Character, Leader

1. INTRODUCTION

Are we able to blockade others invasion (foreign nation, business men, culture) if do not unite? What kind of leader do we need in Indonesia in the future in order that as a nation we can go the Great Indonesia? The leader that we are waiting for is the one that could motivate numerous potency available in each individual and group.

In our language we recognize an adagium saying Unite we stand, divide we fall (bersatu kita teguh bercerai kita runtuh). In the same sense in Minangkabau such a concept is inscribed in the proverb saying tuah sakato basilang cilako ‘Unanimousity unity dispute catastrophe’. The adagium or the proverb stated the advantage of unity and the disadvantage division. It teaches that cooperation will take the society to the peak of a common victory. To achieve the victory in the commonness, the cooperative effort is strongly recommended in various aspects beginning from defining what to achieve commonly, to attempt together, to maintain the achievement together, and to enjoy the result together, too, within the concept of proportional justice. Therefore, a leader is needed to organize the individual of the group member in each up-grading attempt done and to regulate the sharing basis fairly and justly.

It is a reality that there is no one can live individually. The mankind always in group either a small group or a big one. A person is a member of a family, ethnicity, and a nation. S/he has
to cooperate in living his/her life. Each one has to take part according to one’s ability. The weak like children and elderly unable to work hard must be supported by the productive adult. By having cooperation, work can be done more easily, energy is combined, and job may be shared so that the result achieved is more. This is stated in a phrase of Minangkabau proverb saying *duduak surang basampik-sampik, duduak basamo balapang-lapang* ‘in team everyone achieves more’.

In cultural study, proverb belongs to folklore. In Indonesia, the folklore study already started prior to World War II done by Kern and Hazen. However, it was still limited to the collection and the documentation. A small part of it was scientific and in general was done in the Javanese folklore. Rossers in [1], for instance, used the social structural theory to show that there is an inseparable unity of various ceremonies and Javanese structural society. Furthermore, Bane [2] made use of a solar Mythology in analyzing East Javanese legend. Wessing [3] implemented theory of diffusions in order to compare the character of a liar in a West Javanese legend. In addition, the truth expressed in proverb is usually relative rather than absolute [4].

Folklore is part of a biggest collection and inherited from generation to generation. It exists in the society in different versions either in the form of purely oral followed with gestural movement or mnemonic device [5]. Brunvand said that folklore could be divided into three parts those are: firstly, oral folklore, folklore whose form is purely oral. The one belonging to this are (a) folk language such as vernacular dialect, alias, traditional rank, and royal title; (b) traditional expression such as proverb, wise-word, and byword; (c) traditional question such as riddles; (d) popular poetry such as *gurindam, pantun*, and *syair* (e) folk story such as myth, legend, and fairy, and (f) folk song. Secondly, half an oral folklore that is the mixed one of both oral and non-oral one. Folk belief, for example, superstition. Oral statement followed with gestural movement considered having the unseen meaning. Moreover, there is also folk game, folk theater, folk dance, and folk festival. Thirdly, a non-oral folklore that is the one also taught orally but in form of material. How to make the cultural objects such as folk architecture, handicrafts, dress and decoration, foods and drinks, and medications taught orally. These are grouped into a non-oral that is material folklore. Therefore, a material non-oral folklore is traditional gesture, gestural sound and folk music.

From the sub-division of the folklore, it is obvious that the oral proverb is an oral folklore whose form purely oral. As a folklore, it is assumed that the proverb contains a value or a teaching. Among others, the riches of Minangkabau’s proverb carry the teaching of leadership. As traditional knowledge [6], Minangkabau proverbs is one of the knowledge, innovations and practices of indigenous and local communities around the world, developed from experience gained over the centuries and adapted to the local culture and environment, and transmitted orally from generation to generation.

### 2. RESEARCH METHOD

This research used a qualitative approach and this is used for to things. Firstly, to reconstruct the value available in the proverb related to the leadership. The value concerned could be the one should be avoided or obeyed. Other than that, this approach was also used to retrace the relationship of the cultural value contained in the Minangkabau’s proverb and the teachings of both *adat* and Islam. The data of this research is all figurative languages under leadership themes acquired from both oral and written sources.

There are three methods used in this research. All of them are research strategic steps. They are data collection, data analysis, and display of the analysis results methods. Method used in collecting data is survey one. The researcher also made a deep interview with the *adat* and the
religious figures. The questionnaires are distributed in order to know the level comprehension of people to numerous proverbs dealing with leadership as well as interview with the informants representing the various social class and group.

The theory of semantic field is used in data analysis aimed at elaborating the figurative meaning such as expression used. The basic consideration in semantic field theory is that the lexicon (vocabulary) or expression and proverb found in a language is not only a collection of lexical bits. The lexicon is systematic and builds a system [7]. The links of lexical bit build up lexical order. The meaning of lexical bit is limited by the meaning of relation of the one lexical bit and the other. In the theory of this semantic field, it is considered that there are some groups of inter-meaning relation of lexicon. The group of meaning relations are (1) relation of congruence and (2) relation of oppositeness. Later on, the proverb found in the leadership domain may be related to the proverb expressing the spirit of unity, cooperation, honesty, sincerity, and justice [8].

Therefore, this analysis follows such operational procedures: (1) collecting all forms of Minangkabau’s proverb utterance related to the domain of leadership, (2) the utterance is grouped into similarity of meaning or value and the identity method is used as to define the similarity. By doing so, the utterance containing norms related to the leadership will be found. The result of the analysis is informally presented. It means, the finding result is described in a narration using words. [8]

3. RESULT AND DISCUSSION

It cannot be denied, that the main purpose of mankind as an individual is for the sake of self-kindness and benefit. In the Minangkabau’s culture, the happiness a man to achieve is for both now and the day after. The physical happiness is related to physical satisfaction. This may be felt as the need of living is fulfilled such as food, cloth, and shelter, as well as heath. Psychological satisfaction such as senses of security, comfort, psychological satisfaction, acceptability, and acknowledgment. Nasroen [9] said that a condition to reach physical and psychological happiness are the presence of balance in one’s self. Such a balance covers four aspects as follows:

- Balance in one’s self between thoughts, feelings, and beliefs;
- Balance with others seen in individual interaction among the society;
- Balance with nature in the sense than one has to be able to adapt one’s self with the nature, not only to conquered it;
- Balance with the unseen nature, such a belief in the day-after life, one has to do a good deed in the world for the day after.

In order to achieve both physical and psychological happiness in a balanced condition, the Minangkabau people need to unite based upon a single how and purpose that is saino samalu ‘one for all’. The base: saino samalu, how: saino samalu, purpose: saino samalu.

While the national system is structured hierarchically, leaders in Minangkabau culture are viewed as only one step above the people below them. A well-known proverbial expression states that a leader should be “raised one twig higher, advanced one step ahead” of others. This slight difference in status accounts for the traditional pattern of decision-making that places a strong emphasis on consensus and agreement from all members of the group. This is the way extended families function in the traditional context. There is also a corresponding idea that quarreling and differences of opinion support better outcomes. This idea is contained in the proverb “When the sticks are crossed in the stove, only then will
The crossed sticks refer to different views that should be argued out. The expectation that every person at a meeting or discussion will have a chance to speak and that quarrelling is not negative likely contributes to the difficulty the hospital directors quoted above have in managing meetings and getting staff to accept their decisions. Traditional forms of interaction do not fit with the tight schedules and rigid procedures of the health-care environment that do not allow adjustment.

The purpose of someone to reach happiness is for one’s self and its realization among the society based upon the common principle of from the community, by the community, and for the community, in Minangkabau it is expressed lamak dek awak, katuju dek urang ‘good for us, pleasant to others’ and sakik dek awak sakik dek urang ‘farmful for others, farmful for us. Thus, according to the Minangkabau’s adat, there is necessary a balance of the individual interest and the social one.

Dealing with social order, the Minangkabau culture has certain basis and principles, too, that is common principle. The Minangkabau society admit the hierarchy and the difference. The presence difference in the Minangkabau society is stated in luhak nan bapangulu ‘luhak has the head’, rantau nan barajo ‘rantau has the king’, kampuang nan batuo ‘kampung has the chair’, rumah nan batungganai ‘house has the head’ kamanakan barajo ka mamak ‘niece and nephew are subject to the uncle’, mamak barajo ka pangulu ‘the uncle is subject to the pengulu’.

The proverbs above stated that in each stratified social group there is a leader. The stratification defines the rights and responsibility of somebody in a given group. The stratification in the society is the adat norm as stated in the Minangkabau expression: bajanjang naiak ‘rule to obey’ batanggo turun ‘norm to follow’. Therefore, there is a Minangkabau social order from a small group to the big one: kaum, family, herkorong, kampung, hindun, suku, dusun, negeri, luhak, and alam. On that stratification, rights, obligation, duty, and responsibility of each person is set up based upon familiarity, one for all, from, by, and for all.

To live in such a stratification, one has to defend the closest stratification to him. However, at the same time he has to defend the bigger interest. The phrase of adat said: adat ba dunsanak, dunsanak patahankan, ‘the adat of brotherhood, the brother is defended’, adat ba kampuang, kampuang patahankan, ‘adat of having kampung, the kampung is defended’, adat ba nagari, nagari patahankan ‘adat of having negari, negari is defended’ sanda ba sanda, ba kaua jo tabiang ‘depending on one another like bamboos lands’. In the phrase above, there is also a principle that in defending the interest must be done in combination and unity like bamboos and lands. The bamboo may grow due to the lands but lands is solid due to the bamboo growing on it. Such a principle may be implemented based upon the principle of willingness and sincerity. In addition, there is a Javanese advice of rukun agawe santosa, and sing sapa ora seneng tetangkan kalebu wonto ora becik (whoever is not a lot like his or her neighbor is not a good person). Javanese live under concomitant or coexistent norms in relating to their neighbors. Individuals as well as families strive to live in harmony with their neighbors.

The Minangkabau adat wants a common basis; not equality. The require the sameness is an impossibility for the natural reality diverse. The togetherness among the different persons may be practiced if the social members hold up tightly to the teaching saying: nan tuo dimuliakan ‘respect the elder’. nan mudo dikasihi ‘love the young’. Samo gadang hormat manghormati. ‘mutual respect among the peer’.

Each individual of the stratification is viewed of the same position. It is stated in the expression saying: duduak samo randah, tagak samo tinggi. ‘sitting is equally low, standing is equally high’. Each different individual is expected to take part according to his respective capacity. This is stated in a phrase of adat saying: gadang kayu, gadang bahannyo ‘Big tree, big
bough”; ketek kayu, ketek bahannyo ‘little tree, little bough’. It could be caught on from the phrase that what expected is common sacrifice and dedication, not equality. Each individual dedicates according to his ability. The togetherness within the Minangkabau society is built up on the sense of a common shame owned by the group members. This is stated in an adat phrase saying: kok tanah nan sabungkah alah bapunyo ‘a parcel of land is already owned’. Kok rumpuik nan saalai alah bapunyo ‘a leaf of grass is already owed’ malu nan alun babagi ‘a shame is not shared yet either’. In comparison, Chinese proverb quotations proved that in contemporary China proverbs are employed in both inter-personal and international communication [14], [15].

The togetherness of a leader and the people he leads are very important. The smallest and the main unit in the Minangkabau culture is between uncle and nephew/niece (mamak jo kamanakan). This is inscribed in a proverb saying Unan onimousity in unity saciok bak anak ayam, sadanciang bak basi not saciok bak ayam sadanciang bak basi. The proverb saciok bak anak ayam, sadanciang bak basi describes a unity of uncle and nephew/niece (leader and the ones led in facing various problems either severe or mild one [16].

With the stratified order of the Minangkabau society there appears stratified leaders, too, it the scope of their power. The leader is appointed by glorifying of the group members collectively. In the philosophy of adat, the idea of leader is available at the rank of a penghulu [9]. This applies to penghulu as well as the other leaders in general. According to the Minangkabau adat, the leader is glorified therefore he is glorified. This is exposed in a proverb saying: tumbuahnyo ditanam ‘planted to grow’, tingginyo dianjuang ‘he is supported to stand up right’, gadaangnyo diamba ‘he is raised up cared of.’ For this reason, the distinction between the public, formal environment and the traditional, informal context is often blurred. All the individuals interviewed here, for example, spoke Indonesian fluently, as is required for success in formal education leading to a professional qualification. However, as occurs all over Indonesia, many feel more comfortable with Minang, which also reinforces ethnic identity and group membership [10].

The leadership constitution in such a way does not permit the presence of a leadership based upon power and obligation. There is place of dictatorship in Minangkabau culture. The one appointed a leader is selected few. One has to fulfill a certain requirement to become a leader. According to the Minangkabau adat, that he must think globally beralam lapang, broad minded, for a leader is pusat jala timbunan kapal ‘primus inter-paris. It means that many and numerous problems he should face and all of them must be settled and surmounted.

The main point expected from a leader is not his sharp decision but the one clarifying and settling. This is due to the Minangkabau’s belief that whatever the problem no matter how complicated it is nothing is unaccomplished. Such a Minangkabau’s belief is inscribed in an expression saying: tak ado kusuik nan tak salasai ‘no problem is unsolved’, tak ado karuah nan tak janiah ‘no mystery is unsolved’.

The leader is the one who is broad minded and has a broad knowledge. Such a type of leader is stated in an expression saying: lubuak aka, lautun budi ‘knowledge is akin to morality’. In seeking for solution of a problem faced by the people he presides, the leader sets a policy and take care of the feelings of the people he leads. Such a leader’s attitude is stated in an adat expression saying: Tapuang ndak taserak, abuak ndak putuih. ‘win - win solution’. The decision making must be done under a sakato ‘common consent’ or sapakat ‘accord’ not by majority. This is also an implementation of common principle for each person is involved in the decision making. No matter how the person is smart, stupid, disabled, etc. all get involved within the common principle that is to stay together within place and time. A leader has to have a clear
mind and is easy to understand. This exposed in an adat expression saying aie nan janiah, sayak nan landai ‘men sana in corporesano.

The quality of a leader is identified to a big banyan tree whose nature and behavior stated in an expression as follows: baringin di tangah padang, urekno tampek baselo, batangno tampek basanda, dahannya tampek bagantuang, rantingno ka kayu api, daunno tampek balinduang, balinduang dari hujan jo paneh, ka pai tampek batanyo, ka pulang tampek babarito, digantuang tinggi-dibhuang jauah. nan capek kaki ringan tangan, capek kaki nan indak panaruang, capek tangan nan indak pamacaah tubo, mahukum adiu bakato bana, nan mahukum indak sarupo mambalah bauwung, mahukum sarupo mambalah galamai, tibo di mato nan indak dipiciuangkan, tibo diparui nan indak di kampihkan, tatilantang samo minum ambun, tatilungkuik samo makan tanah. Ka bukik samo mandaki, ka lurah samo manurun, tarapuung hanyuik tarandam basah, indak tinggi ruok dari boto, bakato indak sarupo balalai gafah, mangecek indak sarupo katiak ula, takuruang makanan kunci, tapawik makanan lantak, gapuak indak mambuang lamak, manilantang maetong kasau, manungkuik mambilah lantai, pandangan jauh dilayangkan pandang dahek ditukakkhan, tagang bajelo-jelo, kondii badantiang-dantiang, tau dibarieh jo balalabeh, mangganggam hadih jo kiasan, nan tau halal jo haram, maminteh ka hulu mangaja ka balakang. Baurek tunggang ka bumi, bapucuak cewang ka langik.

The banyan tree in the middle of the field, its roots is to sit on crossing leg, the tree is to lean against. The bough is to hang on, the branch is for firewood, the leaf is to shade the rain and the sunshine, asking question before going, delivering news as coming home, hanging high, throwing away, easy to work, walking quickly without collusion, quick handy not harmful, just to punish, tell the truth and punish impartially, to punish like to cut gelamai. Up to eyes not winked, up to stomach deflated, lying up to drink dew, lying down to eat ash, going up to the hill, going down to the valley, floating drown, sinking wet, foam is not higher than bottle, telling something not beating about the bush, not penny wise pound foolish, not a lazy bone, understanding the regulations of religion and adat, knowing dos and don’ts, quick learning, and tap rooted to the earth and sprout to sky-high.

Expression in metaphorical forms in a leadership with the banyan tree above states numerous things. Firstly, dealing with the deed of the leader that all of which result in kindness and wisdom for the surrounding people. The leader is the one that anytime whose idea may be asked for at the moment the people are doing something. The leader is subject to the rule already defined. In implementation of the legal system s/he must act justly. S/he is ready to take part in facing the risk of the decision and the action done by the group s/he leads. It means a leader must be a responsible one.

In line to the Minangkabau’s philosophy, the wise leader is the one implementing the regulation agreed resourced from Islamic teaching becoming the baseline of the Minangkabau’s adat. In the implementation of rule, a leader keeps considering both situation and condition so that there is always available a tolerance in each rule no matter how strict is. The one becoming a leader must be public figure, consistent, and has a cut. The public figure means the one already well-known for s/he gets used to settle the problem within the society even though s/he is not yet appointed a leader. Consistent (tageh) in Minangkabau means quickly responsive and quickly acting, and has a cut (takah) means ‘to deserve’ and ‘interesting appearing’, primarily physical appearance.

The wise leader involves many parties in a consultation in setting a program to be executed and post some personnel proportionally so that all social components may be involved maximally based upon one’s own respective quality. No party is looked down, or no party is considered unimportant. To lead in such a way may direct s/his society into a harmony. This is stated in a proverb saying: nan lorong tanami tabu, nan tunggang tanami pariang ‘the flat
grown with sugar cane, the steep grown with bamboo’; nan gurun bulek ka parak, nan munggu ka pandan pakuburan ‘dry land for dry paddy, the munggu for burial’; nan rawang ranangan itiak, nan kubang ka kubangan kabau ‘the swamp for duck, the muddy for buffalo’; nan bancah jadikan sawah, ‘wet land for wet paddy jadikan sawah nan gauang ka tabekikan, for fish pond’.

As one is already appointed, it does not mean that s/he free to anything s/he likes. The position of a leader does not mean immune to a criticism. This is in line with an adat metaphor saying: kamanakan barajo ka mamak ‘the nephew is subject to uncle’; mamak barajo ka pangulu ‘the uncle subject to penghulu’; pangulu barajo ka alua jo patuik ‘penghulu subject to the common sense’.

It is clear that from the definition that the leader must be subject to the common sense and it is prohibited to lead abusively. It is obvious that the adat claim that: the just King to follow rajo adie rajo disambah, the unjust king is to defy ‘rajo latim rajo disanggah’. It clear that the leader already appointed may be authorized, be defied, be legally sued. Based upon the Minangkabau’s adat that there is no place for dictatorship, absolute king in Minangkabau. However, the leader is planted (appointed) ‘elected and appointed by people, s/he must be subject to and obey the appropriateness outlined by the people. It means the power by the people. That is the real democracy. Truly, such a leadership system is good for there is nothing to be taken for granted the leader who at the beginning is good could be always good. The leader to be followed is the one that could be expected by the people s/he leads to fulfill what instructed is heartily.

The people of Minangkabau recognize a leadership structure. Culturally they consist of four components namely: penghulu, manti, malin, and dubalang. Each of them preserves a position and a duty respectively. The position of a leader is stated in a proverb: (a) Penghulu functions as earth, on which everything stands, (b) Manti functions as wind to deliver everything, (c) Malin function as water to wash away anything dirty, (d) Dubalang function as fire to act severely. The respectif job of a leader is: penghulu is to punish along with adat, manti is to punish along the Islamic law, malin is to judge the dispute, and dubalang punishes katiko ado batuhuak jo baparang ‘when there is a conflict or a war.’

The four leadership components also serve: penghulu manyuruah babuek baiek ‘penghulu is to instruct people to do a good deed’, malin managah babuek jaek ‘malin is to prohibit people wrong doing wrong’, manti mambesokan hala jo aram ‘manti membedakan yang halal dengan yang haram’, dubalang manjago kajahatan ‘dubalang is to keep the crime away’. Pangulu taguah di adat ‘penghulu is strict to adat’, malin agamo ‘malin is strict to religion’, manti taguah di bulek ‘manti is strict to governance’, dubalang taguah di nagari ‘dubalang is strict to nagari.

Both individual and common aspiration of the Minangkabau is to achieve both physical and psychological welfare under the common principle of the leader and the people s/he leads as stated in a phrase: barek sapikua, ringan sajinjiang, nan tidak samo dicari, sasakik sasanang, ka bukik samo mandaki, ka lurah samo manurun, sahayun salangkah. ‘in team, everyone achieves more’[18] [19].

4. CONCLUSIONS

In order to dig out the local cultural value for a shield to blockade individualism in order to achieve public and common security, harmony and welfare of living, the understanding of the local culture is necessary to put into account. The philosophical understanding the local culture related to a leadership is badly needed to be made basis in order to raise the cooperative spirit, solidarity, and human resource development in relation to a leadership.

It seems nowadays, it often occurs demoralization followed with the personality crisis. Such crises bring about worries that could threat national unity and integrity and the enforcement of
the local cultural and national defenses. These crises have made conscious all social components how important the cultural defense in a social life is, including the one of how to develop the sense of oneness and unity and to develop human resources based upon the local wisdom. The want of uniting must be developing upon the account to realize tranquility, equality, justice, and expectancy of life in line with the cultural value. Cultural behavior such as good ethic and morality in social interaction in sympathy and empathy to the other people, to maintain the sense of justice as well as the balance of rights and obligations as the essential values that are essential to the important values to possessed by all, chiefly, a leader.

The value of honored culture is necessary to be inherited to the younger generation in order that they as the heirs and successors of both the culture and the civilization have a guidance in carrying on the development of the Minangkabau civilization in the framework of NKRI harmoniously. Therefore, it is utterly necessary to re-document and to re-study the local value regulating the cooperation spirit by the people of Minangkabau. The positive thing in Minangkabau culture mainly related to the leader and the leadership is necessary to socialize to the younger generation in various levels of formal education. the technological advancement in the field of communication should be taken advantage of to spread the honored value widely the one available in Indonesian cultural repertoires.

REFERENCES


Internalizing the Value of Patience in Telling Bedtime Stories Activity in Sundanese Societies

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Abstract. This article aims to obtain the comprehensive description of how far the patience value internalization in bedtime storytelling activities in Sundanese society that useful for future children’s personality development. Qualitative research applied in this study. Data collecting techniques used in this study through observations and interviews. Observation was carried out by observation guide in several Sundanese people houses whose mothers did storytelling activities before sleeping with their children. Then the interview was conducted to the mother as a storyteller with an interview guide, and the child was also interviewed as cross check data. The results show that the patience value is internalized before doing storytelling activities and when it takes place.

Keywords: Telling Bedtime Stories Activity, Internalizing The Value of Patience

1. INTRODUCTION

Storytelling activity becomes a habit done by parents especially by a mother to her child [1]. In some regions and even across countries, bedtimes stories become a family routine [1] and Indonesian people, including the people who carry out these activities, especially Sundanese people. Some of the fairy tale titles that are told are diverse. It is ranging from local fairy tale that are only told in that area or nationally it is often told by the parents to their children. The language used is not only in Indonesian, but also in regional language or mother tongue.

Based on the explanation before, there are some series of educational processes in the family carried out by parents to their children. One thing that appears is the value internalization process. One of the value internalization in the storytelling activity before sleeping is patience value. This patience is considered as a value that will be passed on to the children from their parents. This patience value will be explored starting from before storytelling activities are carried out and when it takes place. Besides being a developing culture in Sundanese society, storytelling activities before sleeping can be a tool for internalizing the patience value carried out by parents to their children as a part of family education, including literary literacy education.

Storytelling activities before sleeping is the traditional form of storytellers, where a story is told to children at their bedtimes to prepare them to sleep. Bedtime stories have long been considered as “education that is mostly done by families in general” [2]. If Stockman describes the storytelling activities before sleeping as a family routine activity [3] views it from its form. Bedtime stories are a form of traditional solace, where the story is read to children at their
bedtime to prepare them to sleep. Bedtime stories can be read from a book, or told verbally by the storyteller. The story usually has a short plot with happy ending. Therefore, storytelling activities before sleeping is an activity carried out by adults to children at the children’s bedtime that has educational values on it.

Value internalization is an effort to present a value that originally existed in the external and it becomes internal property for a person or institution. Therefore, value internalization means the recognition of external values that are deemed necessary to belong to someone [4]. In other words, the value internalization is the process of entering a value or incorporating ideal attitudes that were previously considered to be outside, so that are incorporated into someone’s thinking in the thoughts, skill, and attitudes of someone’s views of life. Meanwhile, patience is holding back or steadfastly facing something difficult [5]. This definition can apply in everyday life that ordinary people say the word patience in life. Meanwhile, [6] expresses the understanding of patience as a sense of being able to bear. This is based on the fact that the person who is patient is able to bear every event that comes to him, both of pleasant and otherwise. So that patience can be interpreted as a feeling of being able to accept the conditions that apply to us both of difficult and happy situations. Therefore, the internalization of patience value in storytelling activities before sleeping is internalized by parents to their children.

2. RESEARCH METHOD

Qualitative research applied in this study. Data collecting techniques used in this study through observations and interviews. Observation was carried out by observation guide in several Sundanese people houses whose mothers did storytelling activities before sleeping with their children. Then the interview was conducted to the mother as a storyteller with an interview guide, and the child was also interviewed as cross check data.

The participants are Sundanese people in Ciamis, West Java. Precisely in the District of Cihaurbeuti.

3. RESULT AND DISCUSSION

3.1 Form of Storytelling before Sleeping

The form of storytelling before sleeping is in the form of stories that are delivered verbally by parents to their children. This fairy tale is pronounced in regional languages or mother tongue with distinctive expressions. Usually it is told in an instrumental movement tone and slowly is like lulling. There are a number of fairy tales interspersed by soft songs[3].

Interview with one of the Sundanese storytellers, Nike Sopiyah, she said that other forms of storytelling before sleeping such as storytelling only verbally, storytelling using hand tools as the character's incarnation in storytelling, and storytelling with storybook.

3.2 The Process of Storytelling Activities before Sleeping

This activity is carried out at night before the child sleeps. Usually done while lying on a bed with the position of children and parents close together so that the expression of social bonds is intertwined [7]. Storytelling before sleeping requires physical closeness between parents and their children. Not only to a slow voice to lull, but also caress from parents becomes an inseparable part. Besides, not only spoken language but also hand movements become a tool for expressing stories.
Storytelling before sleeping, can be a gift or even a punishment tool for children [7]. In this case, storytelling activities is an interesting thing and is positioned as a "gift" after a full day of children undergoing their activities. Storytelling activities before sleeping is awaited by the child. Therefore, when children make mistakes or have punishment from parents, storytelling before sleeping can be used as a tool not to be given to children. This position adds to the sanctity of storytelling activities before sleeping.

Some benefits which are activities of storytelling before sleeping have a side of sustainability benefits obtained from a representative learning and learning that fosters understanding, values, attitudes and intra-cultural skills [8]. Besides that, storytelling before sleeping provides vocabulary enrichment for children in speaking and reading [9]. This is confirmed by the opinion of Hörschelmann [10] who said that "Sleep tends to be considered as a period of calm and tranquility when the body and mind relax. This assumption is partly wrong because sleep is actually an active process. Thus, there are intentions and values contained in storytelling activities before sleeping because the true mind of the subconscious human being in this case is still functioning. In line with that, the benefits of storytelling before going to bed can reduce the risk of sleep that is not healthy for children or the risk of insomnia in children [11] - [12] [13].

3.3 The Process of Internalizing Patient Values

Before sleeping, the mothers prepare to do storytelling activities before sleeping. However, the child is told to be patient first, because the child must do some pre-fairytale activities that the child considers to be their gift to listen. Among them, the child must do the worship first, such as prayer, then brush his teeth, wash his feet and hands, change his nightgown and prepare a bed. Here children are trained in patience to listen to bedtime stories.

When the fairy tales take place, children are trained in patience to listen to the story completely without pausing the story in the middle. Children also keep questions that if they want to ask. They can ask only at the end when the story. The child does not complain about the story and patiently listens to how the storyline flows. Some of the benefits among storytelling activities before going to sleep have benefits as a culture is teaching and learning that foster intra-cultural understanding, values, attitudes and skills. [14][15][16].

4. CONCLUSIONS

Storytelling activities before sleeping is an educational activity carried out by parents to their children just before the child is at bedtime. With various stories told by using mother tongue and as a process of internalizing the value of patience. This patience value is internalized when starting to prepare storytelling, and when storytelling takes place.

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REFERENCES

Transitivity of Sensory Verb in Indonesian

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Abstract. This paper discusses the transitivity of sensory verb in Indonesian. This verb is sufficiently productive and analytical in its morphological process. The structural approach is used as to explain the transitivity of sensory verb in Indonesian. This research is conducted under three methodological procedures. They are a. collecting data, b. analyzing data, and c. displaying the result of the data analysis. The distributional method is used to analyze the data. On the data collecting, the method used is observational technique whereas in analyzing the data, the method used is distributional one using grammatical test, and the result of the analysis is presented using both informal and formal method. Owing to the research already done, thus, it was found that the sensory verb in Indonesian may undergo various morphological processes. Such morphological processes bring about implication to both categorical change and grammatical functions. Focusing upon the verbal features of sensory verb in Indonesian, it seems that Indonesian belongs to agglutinative language. This might be proved that 1. Indonesian is an affixed language, 2. The affix could be segmented with an obvious boundary of free morpheme and bound one, and 3. The morphological process on the verb brings about the change of grammatical relation or the verb transitivity that is prefix Vtr. + ma- in which ma- ‘nominative-accusative’, suffix verb Vtr. - (k)an ‘causative’, and prefix Vtr. di- ‘passive’

Keywords: Verb, Transitive, Intransitive, Syntax, Semantics

1. INTRODUCTION

The language may be considered as an organ comprising of elements. They are systematically organized and one of which there is a functional relationship. Thus, language may be accounted for a system. As a system it preserves three sub-systems those are phonological, morphological or grammatical, and lexical ones. The grammatical sub-system is divided into morphological and syntactic ones. Morphological subsystem consists of word and its parts and its formation process. The syntactic one comprises word and the larger units the word itself as well as the inter-relation among them.

Langacker [1] said that a grammatical construction is a combination of an integrated symbolic structure between two or more components manifested in both semantic and phonological structures. Referred to the definition proposed, as seen from the form, the grammatical construction may refer to an arrangement in form of a word consisting of two or more morphemes in a form of phrase consisting of two words ore more that is a clause. Each grammatical construction has a component either verb, noun, or the other syntactic category. The prominent or the eyes catching part of which could be verb or noun present in a clause.

Both Ungerer and Schmidt [2] stated that verbal choice used in a clause could become a frame defining factor. They gave the example as verb to buy in a sentence like David bought an old shirt from John for ten Pounds. The verb bought becomes a forming frame knowledge structure constituted from a scheme or a wit obtained daily. So far, the frame constituted from
the verb to buy is the one having money that is buyer so that s/he can buy. The constituent seller ‘the one having goods wanted by the buyer is purchases and sold, and money is a legal tender to purchase. Both Ungerer and Schmidt [2] said that the verb to buy in such an example becomes a defining part in the clause at which it is used to constitute the frame.

As to discuss the transitivity of sensory verb in Indonesian, hereinafter, abbreviated to as Bahasa Indonesia (BI) in a scope in form of a clause. The state of being a verb may be proved from how it behaves syntactically in a larger unit whether it is a clause or a phrase. Phraseologically, a word in BI can be said that it belongs to a verbal category as it can be preceded by a negative constituent tidak ‘not’ [3]. Syntactically, the word belonging to a verbal category could occupy the predicate function in a clause. Primarily, a clause is potentially to become a basic sentence. The basic sentence is the one of declarative, simple, affirmative (no negation), non-syntilistic (no methapore), and syntactically SPO ordered [4]. A sentence is a linguistic unit relatively could stand independently, preserve an intonation, and consists of a clause. A clause is a syntactic unit built up of both subject and predicates constituents. Subject is a clausal constituent stating what the clause is about. Just take one sufficiently productive sensory verb in use and with creative form for discussion that is the verb melihat ‘to see’.

2. RESEARCH METHOD


The derived verb that is the one constituted from a free morpheme undergoing a morphological process whether affirmation or reduplication, the affix attach to the basic word could be in forms of prefix, infix, or suffix, as well as conffix. The Indonesian affixes may be attached to various word classes regardless noun, verb, adjective, number, and functor all of them constitute derived verbs among other, for instance, menuhankan ‘to treat as God’, meninggikan ‘to heighten’, mendatangkan ‘to cause to came’, menduakan ‘to make two’, meniadakan ‘to annul’.

Since the title of our discussion is the transitivity of sensory verb in BI, thus, what becomes the object is Indonesian syntax in Its Construction Found Sensory Verb Mainly lihat ‘to see’ with its various derivations. Regarding the grammatical subject, in relation to the verb becoming predicate in a basic clause it refers to verbal diathesis. The diathesis is related to how to express a proposition and there discussed if the grammatical subject plays a role as a doer or not of an action stated by the transitive verb of the predicate. Jufrizal [5], and Yusdi [4] there are three diatheses in all languages. Thus, the diathesis derives voices. Such three voices refer to Shibatani [6], Kulikov [7], and Vater [8].

Nominative-Accusative derive active and passive voices. The active subject is the agent that affects the patient that the object of the active voice is in a given state (suffering). In BI, the active voice is morpho-syntactically marked paraphrastically S-Pvtr+-me-O. E.g., Tarman me-nendang Randa.
The action occurs under the control of subject. It means that on one hand the subject must be a human and the one, in a passive clause, the grammatical subject play a role as the undergoer (experiencer) of the activity done by the agent, and morphosyntactically marked paraphrastically marked S-Pvtr+di-. E.g. Tarman di-tendang (Randa)

`Tarman kicked Randa.'

tarman PASS kick (by Randa)
'Tarman was kicked (by Randa).

Ergative-Absolutive derives ergative and anti-passive voices. Ergative clause is the one whose subject is also an agent but it cannot be passivized due to morphological constraint (morphologically unmarked). E.g. Saya beli buku itu. (ERG)

I SG bought book ART
'I bought the book.'

Saya lahir 50 tahun lalu.
1SG born 50 years ago
'I was born 50 years ago.

However, the absolutive one may define a clausal construction in which the object of transitive verb is the same as the subject of the intransitive one. E.g.

Tombak itu me-nembus dada -nya. (NOM-ACC)
spear ART ACC penetrated chest 3SG POSS
The spear penetrated his chest.

The sentence above may be translated into

Dada -nya di- tembus oleh tombak. (PASS)
chest 3SG POSS PASS penetrated by spear
'His chest was penetrated by a spear.'

Dada -nya tembus (oleh tombak.) (ERG-ABS)
chest 3SG POSS penetrated (by a spear)
'His chest is penetrated (by a spear.)'

Diathesis of Middle voice derives three voices [9], [10]. This may be interpreted that the action done by the subject affect the subject itself. There are three forms of middle voice those are:

Rahman mandi. (Lexical)
rahman took a bath
'Rahman took a bath.'
Dealing with a transitivity, the verb occupying the predicate function of a clause is concentrated upon its subject role so that it results is the presence of terms active-passive, ergative-absolutive, and middle voice [4].

3. RESULT AND DISCUSSION

The word lihat ‘to see’ is one of sensory verbs in BI my undergo various morphological processes such as reduplication, collocation, and affixation [11]–[13]. The derived form is among others lihat, melihat, lihat, lihatkan, melihat, melihatkan, dilihat, dilihatkan, ketihat, terlihat, penglihatan, lihat-lihat, lihat-melihat, lihat-melihatkan, saling lihat, lihat dulu, lihat saja, etc. The word lihat ‘to see’ with all of its derivations may occupy the predicative function. Each of the verbal form will result in various possibilities of sentences that can be built. Each form has different valences. Herein the valence is meant as a number of nouns required by the verb. Noun or noun phrase appears after the verb may be as object, complement, or adjunct. The different number of nouns required by the verb signify the level of transitivity of the verbs. Transitivity is a verb character defining whether in a clausal construction there found a noun functioning as an object [14]–[17]. The word lihat ‘to see’ as a basic word and its derivations, if it occupies predicative function, it will have a capacity to bind different nouns. Look at the following examples:

(1) a. Saya lihat peristiwa itu. Nom/Aku
   ‘I show the event.’
   b. Saya melihat anak itu di pasar. Nom/Aku
   ‘I show the children at the market place.’
   c. Lihatkan saja padanya!
   ‘Just show him’
   d. Dia melihat saya dengan curiga.
   ‘He looks at me suspiciously’
   e. Rangga melihatkan rapornya pada saya.
   ‘Rangga show his raport to me.’
   f. Rumah itu dilihatnya dari jauh saja Pasif
   ‘The house was seen by him from faraway.’
   g. Kami dilihatnya dari jauh
   ‘We were seen by him from farway’
   h. Cincin pernikahan itu dilihatkannya/diperlihatkannya kepada saya.
   ‘The wedding ring was shown by him to me.’
   i. Dia memperlihatkan buku nikahnya kepada saya. Nom/Aku
   ‘He show his merry certificate.’
   j. Dia kelihatannya baik-baik saja. Erg/Abs
   ‘He look well.’
k. Penglihatan sudah kabur.
   ‘His sight is blur.’
l. Dia terlihat sehat, Erg/Abs
   ‘He look healthy.’
m. Kami hanya lihat-lihat saja.
   ‘We just look around.’
n. Kami melihat-lihat barang antik yang dipajang di galeri itu. Nom/Aku
   ‘We show antique thing at the gallery.’

The verb *lihat* ‘to see’ and its derivations have different syntactic behavior because each form has different valence. Herein, the valence means as the number of nouns the verb needs in a single clause. A noun or a noun phrases appears after the verb may be functioning as an object, a complement, or an adverb. The different number of nouns required by a verb signifies that the verbs have different transitivity. Transitivity is a verbal character that will define if in a clausal construction there found a noun functioning as an object. The word *lihat* ‘to see’ as the basic word and its derivations, if it occupy a predicative function will be able to bind different nouns. Look at the following examples.

(2) a. Saya melihatnya.
   ‘I show him.’
b. Saya melihatnya di pasar.
   ‘I show him at the market place.’
c. Saya melihatnya kemaren.
   ‘I show him yesterday.’
d. Saya melihatnya dengan mata kepala sendiri.
   ‘I show him by my own eyes.’
e. Saya melihat (hanya) dari jauh.
   ‘I show him just from away.’
f. Dia melihat ke/kepada kami. Nom/Aku
   ‘He look at us.’

All sentences in group two are seen that more sentences could be formed with a verb *melihat* ‘to see’. The word *melihat* ‘to see’ is a verb stating an activity done by human being. The verb *melihat* ‘to see’ is a transitive one. The must be something that is seen and this is the object. In example (2) the noun occupying the subject function plays a role of the agent/the actor. Therefore, the sentences in (2) are referred to as active voice. As the activity, of course it is done by human or animate at a given time and place. The word after verb *melihat* ‘to see’ that is non object function as adjunct.

The passive clause is derived from active one and morphologically marked. In Indonesian, both active and passive clauses are cannonically and syntactically marked with $S$ $Pvtr+me- > <$ $S$ $Pvtr +di-$. So significant is the the morphological process to the verb that there occurs syntactic and semantic features of the words.

(3) Rumah itu di-lihat -nya dari jauh.
   house ART PASS 3SG AGN from far away
   ‘The was seen by him from far away.’
The verb `terlihat` ‘can be seen’ belongs to ergative. The sentences in group (4) are not passive clauses though the nouns functioning as subjects are not actors but somethings affected by the action (undergoer). Semantically, the sentence (4) is is the same as the following passive.

(4) *Rumah itu terlihat dari sini.* Erg/Abs

‘The house was seen from here.

The verb *lihatkan, melihatkan or memperlihatkan* ‘show’ belongs to causative’.

(5) a. *Lihatkan rapormu pada saya.*

‘Show me your raport!’

b. *Rahman melihatkan/memperlihatkan rapornya pada saya.*

‘Rahman show his raport to me.’

Many sentences that can be constructed with the verb lihat ‘to see’. This is due to the syntactic and semantic characteristics of the word *lihat* ‘to see’ it self. The word *lihat* ‘to see’ is the verb stating an activity done by a human. Of course, as an activity, is done in a given time and place. In doing the activity *lihat* ‘to see’, some times somebody uses a certain tool or a means. Such an activity may be done together, it is done at a given time, place, purpose, reason. This causes various component could get involved either before or after the verb *lihat* ‘to see’. Look at the following examples

(6) a. *Saya lihat.*

‘I see.’

b. *Saya bisa lihat.*

‘I can see.’

c. *Saya sudah lihat.*

‘I have seen.’

d. *Saya akan lihat.*

‘I will see.’

e. *Saya pernah lihat.*

‘I ever saw.’

f. *Saya lihat dengan mikroskop.*

‘I see it with a microscope.’

g. *Saya lihat kemaren.*

‘I saw it yesterday.’

h. *Saya lihat di luar negeri.*

‘I saw it abroad.’

h. *Saya lihat juga.*

‘I see it too.’

i. *Kami lihat bersama-sama kemaren.*

‘We saw it together yesterday.’

j. *Saya lihat dengan mata kepala sendiri.*

‘I saw it with my owen eyes.’

k. *Saya lihat untuk memastikan berita yang saya dengar.*

‘I saw it to make sure what I heard.’
4. CONCLUSIONS

Considering the behavior of verb *lihat* ‘to see’ in BI above, morphologically, the Indonesian belongs to agglutinative language. This is proved for BI has affix, affix can be clearly separated from the basic word because it has a clear morphemic boundary, the verbal morphological process causes the change of the grammatical relation.

The morphological presence causes the change in the case of grammatical structure, semantic role, argument structure, verbal transitivity.

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Film for Preserving Indigenous Knowledge
Minangkabau Culture

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Abstract. This article aims to describe and analyze about the effectiveness of film as a media of transfer of indigenous knowledge in Minangkabau. A research background it had started organizational memory loss in globalization era. The film was one of the media effective in the transfer of local knowledge to the youth generation, because it is packed with stylish and attractive, thus the younger generation interested to learn the local knowledge. There are a few films that analyzed Tenggelam Kapal Van Der Wijk, Sengsara Membawa Nikmat, Surau dan Silek, dan Siti Nurbaya, its contains the knowledge of the Minangkabau indigenous knowledge. This research using survey method at 30 people of the young generation in Minangkabau by asking seven questions that include the benefits that accrue to the second post in the learning process of local knowledge of the policy. The study concluded that use of film in preservation of indigenous knowledge there are several advantages: (a) the learning process so interesting, (b) stimulated of the imagination, (c) critical understanding of historical events and culture, (d) make it easier to explain the events, conditions and customs rules, (e) make the abstract becomes concrete, (f) quick recall and understand the terms of customs and culture, (g) the film as a delightful audio visual media, (h) making learning effective and active, and (i) improve learning results. Thus the movie can serve as an effective medium in the preservation of indigenous knowledge

Keywords: Film, Indigenous Knowledge, Minangkabau Culture

1. INTRODUCTION

"Dat de adat met de gschachten wisselt en fitelijk geen ogenblik stil staat" [1]. The sentence written by Snouck Hurgronje in the book De Atjehers at 1983, explains the change continued from generation to generation. Similarly with transfer of indigenous knowledge that keeps changing from generation to generation. The change is visible from various aspects such as storage media, and channels in the transfer of indigenous knowledge.

Indigenous knowledge is not common knowledge as other knowledge. Indigenous knowledge is unique, and only found in a specific community with cultural and territorial base[2]. President of The World Bank James D. Wolfensohn[3], explain the following indigenous knowledge ‘indigenous knowledge is an integral part of the culture ad history of a local community. Based on the explanation means indigenous knowledge is the accumulation of experiences, or the already agreed norms in a society.

The development of information technology have a positive and negative impact. In defending the existence of local knowledge, information and communication technology is often
regarded as an internal threat that makes the knowledge became extinct and left by indigenous peoples.

A growing opinion in the community is not wrong, because information technology has cut time and space, and gives the potential occurrence of acculturation because information technology has cut time and space, and gives the potential occurrence of acculturation. This is worrying about taking action against the existence of local knowledge passed down from previous generations, when information and communication technologies provide great opportunities in the preservation of Indigenous knowledge.

The limitations of the knowledge of the young generation of the policy at the moment about Minangkabau Indigenous Knowledge caused by the limited Indigenous knowledge can be learned explicitly. Prof. Dr. L. Jan Sli kkerveer convey as the following "If we take a look at local community, many pieces of knowledge that we can't find in books are widely available"[4]. Meanwhile, Faust [5] also explains "80% of the most important knowledge is unconscious and only 20% can be found in memos or books”.

The process of succession of such local knowledge it seems that it is not as easy as bequeath the objects intangible cultural is understood explicitly. The symbols presented in the communication process orally is not necessarily directly can be fully acceptable to the people who receive such information because it requires interpretation and frame of reference to the same matter.

Therefore, local knowledge in the form of tacit knowledge i.e. knowledge still stored in the memory of the owner's knowledge of course need a strategy and communication systems in order to process such communications can run effectively. It will have an impact on kebertanan a local knowledge in the community sector in the local area.

One of the ways that can be done in preserving local knowledge is to disseminate the knowledge in the community owner's knowledge as well as other community through exchange of indigenous knowledge. Such activity is a way that can help improve the understanding of the community in the group against existing local knowledge Exchange of indigenous knowledge can be done through six stages, recognition and identification, validation, recording and documentation, storage, transfer and dissemination [6].

To keep the existence of local knowledge the pattern of Transfer of Knowledge is a form of process of communicating knowledge. Local knowledge are intangible communicated likely to use verbal communication patterns Indigenous Knowledge For Development a Framework For Action[6]. Describes the activities of the transfer of knowledge as follows “The transfer of IK goes beyond conveying it to the potential recipients. An important element of the transfer is to test the knowledge in the new environment. Economic and technical feasibility, social and environmental impact and other criteria as deemed necessary by the recipients need to be examined [6].

Transfer of knowledge is the activity of communication that occurs through interaction. It is explained by the Everett M. Rogers[7] as the following "communication is a process by which an idea is transferred from the source to one or more recipients with a view to changing their behaviour”. Thus it can be understood that the process of knowledge transfer is the transfer of symbols, the symbols had taken can be understood by others in hopes to change the attitude of the person's knowledge, enrich against the message in the process of communication.

A few decades later cinemas in Indonesia has begun designing the films with the theme local knowledge Minangkabau culture and setting. Some of these films include Tengelam Kapal Van Der Wijk, Merantau, Siti Nurbaya, Sengsara Membawa Nikmat, Surau dan Silek as well as many other movies. Row of the fim got the attention and considerable acclaim from the public
Among the audience members tend to come from young people age 17 – 30 years enjoy learning through watching the movies.

This suggests that the movie the art of visual storytelling can be one of the media in the transfer of local knowledge to the younger generation as a medium of instruction. So that local knowledge can be preserved through the transfer of knowledge to the next generation.

2. RESEARCH METHODS

This article uses survey methods, refer to the explanation Sherri L. Jackson[8] where respondents and interviewees will be questioned on their knowledge about Film as a medium of learning and the preservation of local wisdom Minangkabau. Further describe their opinions in accordance with the research instrument used, in this case there are 7 questions which are filled in by the respondent.

In accordance with the instrument of research, research data obtained via the question form or questionnaire that is collecting information from 30 respondent via kusiner, subsequently conducting interviews with experts. The interview in question here is the category of semi structured interviews[9].

To clarify the concepts and theories that are discussed also conducted the study of literature. A systematic literature review, according to Barbara Kitchenham[10] it is the means to identify, evaluate and interpret existing research sources relevant to the research question, topic areas, or phenomenon of interest in this case is concerned with the use of film as a means of preservation of local wisdom Minangkabau. Data collection techniques [11]the study of literature penelaahannya committed against books, literature, notes, and reports that there are dependencies with the discussion, namely the film as a means of preserving local wisdom The Minangkabau.

3. RESULT AND DISCUSSION

3.1 The Role Of Film As A Means Of Learning

The film is one medium that also contributes to the development of education. This is because the movie is very great mass media of his ability to help the teaching-learning process in a wide scale. The role of film in the world of education [12] among others as follows.

1. Movie can display back past and present the return of historical events of the past
2. Film can wander with frisky from one country to another, the horizon became very wide, the outside world can be brought in the classroom.
3. Film can present a theory or practice from the impersonal to the special or vice versa.
4. Movie can bring in an expert and showcased in its class.
5. Movie can use techniques such as color, slow-motion, animation, and so on to display particular details.
6. The Film attracted the attention of children
7. The movie more realistic, can be repeated, terminated, and so on according to your needs. Abstract things become clear
8. Film can overcome the limitation of power of our senses, especially vision
9. Film can stimulate or motivate children's activities
In addition to its role in the world of education, many of the advantages that can be gained in the use of film as a medium for conveying the lessons toward students. As revealed by Usman (2002), advantage or benefit of film as a medium of teaching, among others (1) the film can illustrate a process, for example, the process of making the skills of hands and so on, (2) may give rise to an impression of space and time (3) his iconography are 3 dimensional, (4) the resulting sound can evoke reality in the image in the form of pure expression, (5) can convey the voice of an expert while seeing his performance, (6) If the film will be able to add colored reality object that is practiced, and (7) may describe the theories and science of animation. In the meantime, to get a good movie, it needs to design film that can meet the needs of students in relation to what is studied.

3.2 Representation of Minangkabau Culture through Film

Have been many movies produced with the Minangkabau cultural nuance, including Siti Nurbaya, Sengsara Membawa Nikmat, Merantau, Tenggelamnya Kapal Van Der Wijck and others. Don't just follow the story line, but in the movie there are also representations of Minangkabau culture, so the younger generation can learn and know the culture and customs of the Minangkabau through film. Based on the results of the research conducted Dewi Inrasari[13], about the Minangkabau culture representation in movies “Tenggelamnya Kapal Van Der Wijck” were analyzed using semiotics model Charles Sander Pierce, noted that:

1. The Minangkabau Culture symbolized in the film “Tenggelamnya Kapal Van Der Wijck” realized through the use of language, clothing, and customs, which is displayed through a few scenes, like a scenes featuring such traditional carriage transport commonly used by the people of Minangkabau in 1930’s, frequently deta used in everyday life as the embodiment of the Minangkabau community identity, pictures of mosques with a pointy roof shapes up, house building that extends with a pointy roof up called home or usual gadang in call home bagonjong, biological and Mamaknya which talks about the customs of the Minangkabau, deliberations conducted indigenous nobles Batipo that discusses the application of Azis and Zaenuddin, and scenes showing a series of biological and marriage the Azis using a custom Policy.

2. The meaning of the Minangkabau cultural symbol in the movie Tenggelamnya Kapal Van Der Wijck is a form of criticism of the culture of the Minangkabau matrilineal system of subsistence and materialistic. In the film, tells the story of a young man who suffered discrimination from the Minangkabau society treatment because of his social status and lineage and a woman whose life was ruined because of custom and culture. The Minangkabau society using custom reasons for material needs, so the film was used to criticize the social imbalances in society. This film reminded to establish rapport with someone regardless of material interests.

Then there's the film merantau is one means of preserving the culture of pencak silat, was deliberately created by the makers of film as a form of it against the preservation of the martial art pencak silat, especially pencak silat Minangkabau i.e. commonly known as silek Tiger/Tiger silat. Movies with themes of pencak silat is expected could spur community Indonesia to preserve one of the nation's culture, that of pencak silat Film Merantau raised Indonesia's cultural heritage that is the martial art pencak silat Minangkabau in particular the Tiger as the study of the film gives new nuances in Indonesia with a film showing scenes of martial arts fights the TigerAside from conserve pencak silat, the film also tells the story of a wandering culture is often done the majority of the citizens of the Minangkabau. In the tradition of the Minangkabau, where every boy will one day come out to wander outside of its territory. Aim so
that the boys can find his real destination and then return home becomes a whole man to his hometown. In this movie is told about the journey of a teenager who wandered from his homeland on the ranah Minang to the capital with armed with the expertise of pencak silat Tiger.

Meanwhile film Siti Nurbaya adaptation of the novel Memang Jodoh the work of Marah rusli. Refer to the results of research Muqtafi dkk[14], in the film Siti Nurbaya described that the system of the Minangkabau community generally divides into several systems namely; the system of kinship, marriage system, and the legal system.

Society of Minangkabau matrilineal kinship system embraced. Matrilineal system was the system that regulates life and order a society bound to renew kinship in the maternal lineage.

1) System of marriage is the way certain community groups committed to create a bond born of inner between a man and woman as husband and wife. The system of the Minangkabau society embraced marriage set up that marriage is the responsibility of parents and Mamak (brother of mother). The child to be bred are required to follow the decisions of parents and mamak.

2) Minangkabau Culture knowledge systems relates to the concept of education, encourage the people to love of education and science. Since a small Minangkabau youths have been required to seek knowledge. The Minangkabau society view which says that “alam terkembang menjadi guru” It is a cornerstone of the Minangkabau society invited to always study. in the early days of Islam in Minangkabau society tengahtengah, the youth of the Minangkabau are required to learn the Customs and religious knowledge. It encourages every family to establish a surau as a place of study for the youth of the village. The spirit of the Minangkabau society in the study is not limited to home only.

3) in the early days of Islam in Minangkabau society, the youth of the Minangkabau are required to learn the Customs and religious studies. It encourages every family to establish a surau as a place of study for the youth of the village. The spirit of the Minangkabau society in the study is not limited to home only. Many of those who go abroad for the anticipated level of higher education, the purpose of their school into the Netherlands and Java.

4) aspects of religion (beliefs), in principle the Minangkabau society embraced Islam. Therefore, most of the Minangkabau adat community based on the teachings of Islam. In addition to believe the truth of the teachings of Islam, the Minangkabau communities living in rural areas still believe against things that are magical and superstitious. Siti Nurbaya which in the film departs from the novel Indeed Partner described that society of Minangkabau shaman and guna-guna.

To see the level of understanding of film as a means of learning and preservation of Minangkabau culture local wisdom then conducted a survey using the now on 30 people of the young generation in Minangkabau. Data collection now consists of seven questions as follows:

(1) Did you ever watch the movie Siti Nurbaya/ Sengsara Membawa Nikmat/ Merantau/ Tenggelamnya Kapal van Derwijk? (Yuo can choise one), (2) Do you like the feel of the Minangkabau culture displayed by the film? (3) whether the film is easily understood (4) If you can figure out the nature of the character or character in the film? (5) What is the feeling you get carried away when watching the movie or after witnessing? (6) What is the benefit to you? (7) Did you learn the Minangkabau culture is more fun with the media movie or book?

The question form was distributed randomly to the younger generation in the Minangkabau who never watch the film with the heading local knowledge of the policy. It is expected that they can provide assessment of the films have been watched. Based on the results of a survey conducted on students that there are some results as follows:
Table. 1 Film survey as local wisdom preservation media

<table>
<thead>
<tr>
<th>No</th>
<th>Indicator</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ever watch a movie with the Minangkabau local knowledge content</td>
<td>96,6</td>
</tr>
<tr>
<td>2</td>
<td>Interest in the background of the setting of the film</td>
<td>80,0</td>
</tr>
<tr>
<td>3</td>
<td>The level of understanding of the background of the film</td>
<td>86,6</td>
</tr>
<tr>
<td>4</td>
<td>The nature of the character figures</td>
<td>83,3</td>
</tr>
<tr>
<td>5</td>
<td>Feelings come along get carried away with the story the movie</td>
<td>70,0</td>
</tr>
<tr>
<td>6</td>
<td>The film is benefit for you.</td>
<td>93,0</td>
</tr>
<tr>
<td>7</td>
<td>Learn the Minangkabau culture more enjoyable through the film than the book</td>
<td>96,0</td>
</tr>
</tbody>
</table>

Based on the survey results data can be understood that the majority of respondents have an interest towards movies containing local knowledge of the policy, it is apparent from the percentage numbers 96.6% reponden ever watch the movie with background knowledge of the local Minangkabau. Furthermore, a number of 93.0% declare film Minangkabau beneficial, and 96.6% stated more interested in Minangkabau culture with colleagues specializing use film. Thus it can be concluded the movie is an effective learning media in the transfer of local knowledge of the policy.

Based on the survey results as well as refer to results of research Husmiati [15] [16], it can be concluded that the use of film as a means of learning and the preservation of local wisdom has several advantages, including the following.

a. **Make the learning of local wisdom Minangkabau more interesting and varied.** A lot of media that are used in the process of learning such as transparencies, slides, audio tape, film, kompulis, games, television etc. But of the many media that can be applied, the media is one of the film's alternate learning process in the classroom that can reach a great class and thorough coverage. The film is a study of the media move with media audio system, making learning more interesting and varied as the medium of education for the knowledge transfer local wisdom Minangkabau.

b. **Stimulate the imagination.** The film can stimulate the imagination of learners. From the answers question form and concept of the exposure media excellence previously seen the film. By using the film medium can mengkonkritkan something before the abstract, the movie can also penetrate the space and time so this makes more markedly and attract the attention of students rather than just reading books on the Minangkabau culture, or hear the lecture and discussion. Through the film as a medium of learning kerifan local Minangkabau respondents indirectly can see period or time. Media film are able to bring the respondent indirectly from time to time, the other about the events contained in the film and was also able to bring the respondents from the setting/place to place the other indirectly. Media movies can make a lecture to be attractive and in price.

c. **Critical understanding of historical events and culture.** With the use of the film medium can stimulate the imagination, most respondents this will make the imagination and the way of thinking as more developed so that respondents can make students more critical understanding of historical events

d. **Make it easier to explain the events, conditions and rules of customs.** This relates to the use of the film medium can make and it is good to explain the provisions of the customs, norms and various forms of ceremonial culture.
e. **Make the abstract becomes concrete.** The survey results also showed that the condition of the respondent argues the media film as a medium of learning and the preservation of local wisdom the Minangkabau may explain the reality of the culture and customs of David's abstract can be dikongkritkan in time short.

f. **Quick recall and understand the terms of the Customs istiadan and culture.** After seeing the film presented in the learning, media of film as a medium of learning local wisdom Minangkabau is able to make quick learners remember and understand the local wisdom of the policy.

g. **The Film as a delightful audio visual.** From a variety of media excess film as a medium of instruction, local wisdom Minangkabau turns the movie as audio visual media featuring the moving image and sound provide fun for students as the respondent.

h. **Making learning effective and active.** It turns out that in addition to the film media fun student, media movies also helps students learn actively and creating effective learning.

i. **Improving the results of the** The advantages of media film as a medium of learning history exciting, fun and besides create the motivation to learn can also improve students study history results in lectures.

4. **CONCLUSIONS**

The study concluded that use of film in preservation of indigenous knowledge there are several advantages: (a) the learning process so interesting, (b) stimulated of the imagination, (c) critical understanding of historical events and culture, (d) make it easier to explain the events, conditions and customs rules, (e) make the abstract becomes concrete, (f) quick recall and understand the terms of costoms and culture, (g) the film as a delightful audio visual media, (h) making learning effective and active, and (i) improve learning result. Thus the movie can serve as an effective medium in the preservation of indigenous knowledge.

**REFERENCE**


Aesthetics Value and Characters Education on Serat Kridhasmara Made by RM. Ngabehi Wangsa Sarsana

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Abstract. The aims of this research are to describe and to explain about the aesthetics value and character education through Pakubuwono X figure on Serat Kridhasmara written by RM Ngabehi Wangsa Sarsana and its relevance as a learning material subject Tembang Jawa at SMP. The primary data source of this research is Serat Kridhasmara catalogue number P.B.C 103 from Museum Sonobudoyo, Yogyakarta. This work tells about the journey and love story between Pakubuwono X and his second wife, Kanjeng Ratu Hemas. Secondary data sources are taken from some documents such as book and some other articles which are used as reference in this research. This research is qualitative descriptive research. The data is analyzed by using content analysis. After analyzing the data, it is found that Serat Kridhasmara written by RM Ngabehi Wangsa Sarsana contains not only aesthetics values in love story of Pakubuwono X and his wife, but also contains the leadership values from Pakubuwono X figure which is useful in learning process on subject Tembang Macapat in Junior High School. This research concludes that Serat Kridhasmara can be used as an alternative of Tembang Macapat learning materials at SMP.

Keywords: Aesthetics Values, Characters Education, Serat Kridhasmara, Learning Material

1. INTRODUCTION

Indonesia is a nation that has wide variety of ethnics. The varieties of ethnic groups signify the greatness of Indonesia. The heritages from the ancestors which can be enjoyed and seen until now are candi (temple), prasasti (inscription stone), and other historical heritages[1]. One of which is the historical manuscripts that are kept with great care until now. A manuscript is written ideas that contain the various expression of thoughts and deep feelings about the life of people at a time. Robson [2] states that a manuscript is a literary work in the form of handbook and they are used to takes notes of important things. A manuscript contains the life teachings written by the ancestors. These teachings are beneficial if they are applied at a present. This research proves that tembang macapat, from its early existence in XIV century BC, can be applied in social life such as entertainment, aesthetics, education, traditional performances, means of correspondence, humming mate, a spell against bad omens, upacara temu manten Jawa (Javanese wedding ceremony), upacara pangerstu, and as life philosophy[3].
Besides life teachings, a manuscript also contains literature that has a beauty or aesthetics. The presence of literature as part of the expression of society can manifest the phenomenon of life in institutional work [4]. Aesthetics or stylistics is a study in the use of language and generally related to literature. Ethymologically, the word aesthetic derives from Greek aestheta that means sensitivity or things perceived by senses. Historically, aesthetic is a branch of philosophy that means beauty. According to Marni [5] beautiful is a designation that people give to certain characteristics for an objects that arouse a certain pleasure within human which are called aesthetic. As stated by Ratna [6] that an aesthetic quality arouses life enthusiasm, love, loyalty and jealousy including intellectual spirit and struggle. The language aspect in the literature holds a very important role. It is not only related to the fact that the existence of a literature is determined by the language as a means of its presence, but also the fact that language is used to attain the effect of beauty [7]. Everything that is intended to be conveyed through literary works must first be understood by the use of language that functions as the “basic material” of writing. However, language can also be dealt with and created so that what is conveyed becomes more interesting. The presence of creativity is very important in the expression of literary works, thus called a creative works. A manuscript is one of literary works inherited from the ancestors that is called a creative literary work.

Language aesthetics are also contained in Javanese manuscript entitled *Serat Krisdhasmara* by Raden Mas Ngabehi Wangsasarsana which will be referred to with its abbreviation SK in this research. SK by Raden Mas Ngabehi Wangsasarsana tells about the love story of Pakubuwana X (B.R. M. G Malikul Kusno). At that time, he felt in love with a woman who eventually became his wife, Kanjeng Ratu Mas (B. R. A Mursudarinah). This manuscript also tells about the attitude or behavior of people who are in love, as experienced by Pakubuwana X. Beside that this manuscript is interesting to be read, this manuscript also contains the aesthetic in each of pupuh. This makes the manuscript to be aesthetically superb. The aesthetic value of this manuscript is very interesting to be studied.

2. RESEARCH METHOD

The understanding gained from cultural research does not come by itself or expressed directly by the cultural reality but still needs to be reflected, interpreted, and reconstructed [8]. This research uses descriptive qualitative method to reveal the various qualitative informations descriptions being studied to describe the wangsalan (metaphor) esthetic value of SK manuscript in detail and intact. Soejono [9] states that descriptive research is limited in portraying what happens at the present time and only on portraying stage. In line with this view, Rakhmat [10] who states that descriptive research aims to explain a situation or a events that applies. The source of data is *Serat Krisdhasmara* by Raden Mas Ngabehi Wangsasarsana. Technique data collection used literature reviewing, namely data collection from the written sources by the researchers in order to obtain data along with lingual and literary context and teachings to be analyzed.

3. RESULT AND DISCUSSION

3.1. *Serat Krisdhasmara* as a Local Heritage in Javanese Literature

*Serat Krisdhasmara* manuscript is written by poet Raden Mas Ngabehi Wangsasarsana. Every poet has their own particular way in using language. The pattern and the language characteristics which are used will signify the differences from one poet to another. The use of
language with a particular pattern and characteristics will also signify the originality from every poet’s minds on a certain matter [11]. This particularity in using language is shown by Raden Mas Ngabehi Wangsasarsana in his SK manuscript. SK manuscript by Raden Mas Ngabehi Wangsasarsana is a Javanese manuscript in form of macapat song consisting of 7 pupuh, each of which has different sub-titles. There are 39 pages in SK manuscript with the consistent writing of the number of verses. The third subtitle namely the third sub-titles, Pamiluta, which is written in Pocung songs has a unique writing. In this sub-titles, the writer uses a wangsalan (metaphor) which makes the text has a high aesthetic value.

Aesthetic is the beauty of Javanese literary works, especially macapat songs formed in several ways and supported by poetry or sound games called purwakanthi[12]. There are three types of purwakanthi in Javanese such as purwakanthi guru-swara, purwakanthi guru-satra and purwakanthi basa. In addition, the beauty of Javanese language is supported by the choice of words and the use of words or group of words, such as like tembung garba (chaff garba) and the use of lelewaning basa (basic female use) or language style. One aesthetic aspect in a Javanese manuscript is a wangsalan (metaphor). Wangsalan (metaphor) is words similar with cangkriman (guessing games) in which its meaning must be guess and its answer is lied implicitly in the question given [13].

One example of wangsalan (metaphor) contained in SK manuscript is found in Pocung’s pupuh at the first: Tanpa uwus yèn cinandra warnanipun / Sang Kusuma Rara / kolik priya tuhu luwih / siti rêngka pantê dipunêla-êla // The wangsalan is “kolik priya tuhu luwih, siti rêngka pantê dipunêla-êla” = kolik priya is men’s colic called tuhu, and siti rêngka is a split ground called nêla (dipunêla-êla). The wangsalan (metaphor) shown above beautifies the song. So, if someone reads the manuscript, he/she will think about the meaning from the string of words arranged by the SK writer.

3.2. Aesthetic Value and Wangsalan in Serat Kridhasmara

Wangsalan (metaphor) is one of the aesthetics that exist in both prose or poems. According to W. J.S Poerwadarminta [14] Wangsalan is kn.-so) “tetemboengan ing oekara sing disamoenn saemper tjangkriman, dJawabe (batangane) kaseboet ing oekara tjandake moeng ditjangking wandane bae, oep.roning milnio (=s0) sampoen sajah njoeowo ngaso (=nga-so)”. Translated into: wangsalan (metaphor) is words which disguised in sentences, similiar with riddle, and the answer lays within the next sentence but only a syllabe that is carried in it, sometimes even just part of the syllable.

In SK manuscript especially in pupuh pocang, there can be found many wangsalan that contains answer or wangsalan disguised as riddle or guessing games that appears in the form of normal clause or in thw form of song[15]. The wangsalan can be seen below:

1. Tanpa uwus yèn cinandra warnanipun / Sang Kusuma Rara / kolik priya tuhu luwih / siti rêngka pantê dipunêla-êla // The wangsalan is: “kolik priya tuhu luwih, siti rêngka pantê dipunêla-êla” = kolik priya is a male colic called tuhu, and siti rêngka is a split ground called nêla (dipunêla-êla).

2. Tunggak pantun jalma lantaraning sêmu / lamun ngulatana / kêbo Bangka wining guling / kang apindha warnanira kusumendra // The wangsalan: “tunggak pantun jalma lantaraning sêmu, lamun ngulatana” = jalma lantaraning sêmu called ulat, in this case written into ngulatana.

3. Kukus lêbu ron aking lêsah kismêku / lamun adhawuha / tangkil karang kutha aji / anjajaha nadyan luwih sêwu praja //
The wangsalan is: “kukus lêbu ron aking lesah kismèku, tangkil karang kutha aji anjajaha nadyan lauwih sêwu praja” = kukus lêbu called ground or kisma but written into kismèku and tangkil karang is called genjah but written into anjajaha.

The wangsalan is “Dewa Prabu basa kawentar ing têmbung” = basa kawentar is called spoken language like word or têmbung.

5. Kipul gunung manawi vontêna iku / bulus mawa katga / mêmirip warni sakêdhik / rasa madu yêkti koat manisira // 
The wangsalan is “kimpul gunung manawi vontêna iku, bulus mawa katga, rasa madu yêkti koat manisira” = kimpul gunung called tales which are round like round turle or bulus mawa katga. The taste of honey is sweet

6. Plimping têmbung maswagêng kaliha yêku / mung pasêmonira / sumêh prasaja sêmuning / têrong dhêmpêl tur langkung bêkti ring garwa // 
The wangsalan is “plimping têmbung maswagêng kaliha yêku, mung pasêmonira, sumêh prasaja sêmuning” = plimping têmbung is also called waswa or utterances, written into maswagêng. Sumêh is called êsêm or smile and is written into sêmuning.

7. Gudhe sulur roning mljo13 suku jakung / prigel solahira / mêrang lamawah ing dami / yên micara pattitis tur parikrama // 
The wangsalan is “roning mljo suku jakung, prigel solahira, mêrang lamawah ing dami” = roning mljo or meling leaf called so, but written into solahira, mêrang is a rice stalk and the leaves are called damèn and it is written into dami.

The wangsalan is “saron bumbung cacêngklungên ngarsa-arsa” = saron bumbung is called angklung but written into cacêngklungên.

9. Patrêm sawung wêlut wana jayèng ranu / pamuji kawula / baya nuntêna kapanggih / gambang kawat mumpung nêdhêng wancinira // 
The wangsalan is “patrêm sawung wêlut wana jayèng ranu, pamuji kawula, baya nuntêna kapanggih, gambang kawat mumpung nêdhêng wancinira” = wêlut wana jayèng ranu is called bayo or crocodile, gambang kawat is called pot written into wancinira.

The wangsalan is “gayung sumur suling kaga timun agung, amban sawang mangka” = gayung sumur is called dipper or bucket written into amban.

11. Barkutut gung putêr putih wismèng pangggung / dihu muga Bandara / candra matanggaping warst / adawosa musthikaning Surakarta // 
The wangsalan is “barkutut gung putêr putih wismèng pangggung” = barkutut gung is called dara or barberry dove.

12. Jayèng pupuh pan tinata kapriagung / tugul purantara / satriya sangkaning wukir / dênbang-êbang dadya pandam pangauban // 
The wangsalan is “jayèng pupuh pan tinata kapriagung, tunggul purantara” = jayèng pupuh or uggul (winning in war), is also called superior written into tunggul.

13. Kêthèk jamus kawiweka amrih runtut / garwa putranata / ciri raga manggis kuning / mung cacade sagêt ngecani tyasama // 
The wangsalan is “ciri raga manggis kuning, mung cacade sagêt ngecani tyasama” = yellow mangosteen is called kaleca written into ngecani.
14. Kêndhil agung kêmirêng gandha arum / garwa miwah kadang / pinrih asih angrêsêpi / kutha boma sala mapinartri trësna //
   The wangsalan is “kêndhil agung kêmirêng gandha arum, garwa miwah kadang, Kutha Boma Sala mapinartri trësna” = kêndhil agung is called boiler pot written into kadang, Kutha Boma is called trajartriina written into trësna.

15. Guwa pandung sambayang jalma nênuwun / nambahana drajat / kaluhuran narapatì / witing lakon jêjêring ngawiryêng praja //
   The wangsalan is “guwa pandung sambayang jalma nênuwun” = guwa pandung is called suwun written into nênuwun.

   The wangsalan is “nandur pari tanpa warîh, wèh rarasing raga apa wus cinêtha” = warîh is called wè (water) written into wèh.

17. Ngalêm patut sorot16 pada kisma mawut / pan dadya sènêtän / nurbuwat Rasulloâlahi / Salu alaihi salam rasanira //
   The wangsalan is “ngalêm patut sorot pada kisma mawut, pan dadya sènêtän, nurbuwat Rasulloâlahi, Salu alaihi salam rasanira” = sorot (ray) is called nur or light and written into nurbuwat.

18. Ingkang sampun / cinipta ing lokîlmakpul / dhadha jaja sêta / ugi pitulung Hyang Widdhi 
   / tuduh nyata yêku nama Gusti ambâ //
   The wangsalan “dhadha jaja sêta” = dhadha is called jaja or dada (chest).

19. Murwèng tuvuh supadya panardyêng lulut / darapon karasan / rina rêmih sapakolih / nahèn suka tan pêgat mêsu noraga //
   The wangsalan is “murwèng tuvuh supadya panardyêng lulut, darapon karasan, rina rêmih sapakolih, nahèn suka tan pêgat mêsu noraga” = panardyêng is called raras but written into karasan, nahèn is called nèsu or happiness but written into mêsu.

Out of 20 stanzas of pupuh pocung in SK manuscript, it found that there are 19 verses which contain wangsalan. Wangsalan is useful for beautifying the songs in SK so that it has high aesthetic value. In addition to beautifying the songs, wangsalan also makes the reader to think of the real meaning of the words. The meaning from each words is a wangsalan that has aesthetic meaning.

4. CONCLUSIONS

From the description of the SK manuscript in pupuh pocung above, it can be concluded that in each verses there is wangsalan to beautify the songs. One example is in the last stanza “murwèng tuvuh supadya panardyêng lulut, darapon karasan, nahèn suka tan pêgat mêsu noraga” = panardyêng lulut called raras written into karasan, nahèn called nèsu or holding back the happiness and written into mêsu. There are 19 song verses that have wangsalan and wangsalan is very useful for beautifying the songs.

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Implementation Learning Book of Teaching Indonesian to Speaker from Other Language (TISOL) based on Javanese Culture using Scientific Approach: Study in Central Java, East Java, and Yogyakarta

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ABSTRACT

Need of TISOL learning have been concerned, but until now there aren’t a based curriculum. Therefore, learning material of TISOL learning which used still be separated with culture integration. This research have aim to develop learning material based on Javanese culture to foreign student in Central Java, East Java, and Yogyakarta. The newest issues of this study is integration of Javanese culture to TISOL learning material using thematic-integrative approach. This research is Research and Development (R&D) which conducted in various TISOL institutions in Central Java, East Java, and Yogyakarta. Product of this research is learning materials based on Javanese culture. Learning materials based on Javanese culture from this research have excellent point in every theme which explain some of Javanese culture unsure, so that the TISOL student have a comprehensive illustration about Javanese culture. Themes which develop in this learning material that are, (1) friendship, (2) Javanese new year, (3) Javanese traditional costume, (4) Javanese culinary, (5) Javanese house and environment, (6) praying place, (7) Javanese weeding, (8) Mall and traditional market, (9) transportation, (10) Javanese dance, (11) Javanese traditional playing, and (12) Javanese music.

Keywords: TISOL, Learning Materials, Javanese Culture, Scientific Approach, Implementation

1. INTRODUCTION

Language in human life has a fundamental role. It is a set of arbitrary oral sound and has meaning. It mainly functions as a means of communication. Communication event always relates to two contexts, namely language and cultural contexts. Language context refers to utterance context or situational context, probably including aspects of participant identity, time, and place of communication event, utterance topic, and utterance purpose [1]. Cultural context indicates that each language user in conducting social interaction or communication is always patterned by their own culture [2]. It is in relation to interaction pattern among speakers and surrounding nature. The interaction pattern in further explanation contains language aspects in which if it is translated, it will have deep meaning and can be used as introduction material to students, in terms of domestic and foreign students.
Foreign speaker students who study in Indonesia, must, at least, master Indonesian language as a second language. It is because of that language is used in educational field, as established in the Law Number 24 Year 2009 on flag, language, and national symbol. According to the Law Number 24 Year 2009, article 29, paragraph (1), Indonesian language is necessary to be used as a language instruction in national educations. By mastering Indonesian language, foreign students can more easily communicate in oral and written language, especially in learning process. Consequently, some higher educations with having students from outside Indonesia implement a Teaching Indonesia to Speakers of Other Language (TISOL) program. The TISOL program is implemented in many higher educations in Indonesia to give language tutoring and introduction for foreign students.

Before foreign students study intensively in their higher education, they need to be given a practice on indigenous language where the higher education is located in order to alleviate communication [3][5]. The number of foreign students in Central Java, East Java, and Yogyakarta increasingly grow and come from various countries. For example, foreign students in Universitas Sebelas Maret (UNS) Surakarta, Central Java were 191 students (source: UNS website, 2015). However, some TISOL institutions in Java and Bali islands uses different textbook [5]. The TISOL institution of Universitas Negeri Yogyakarta (UNY) has owned textbook compiled by the institution itself. Besides, TISOL learning material in Universitas Negeri Malang (UM) has been compiled in a TISOL book entitled “Living Indonesia” that is slight representative. However, it is lack of cultural aspect that support related materials.

As the situation above, it indicates that there is a need to develop culture-based TISOL e-book to bridge the need of introducing culture and increasing communication skill of TISOL students in Central Java, East Java, and Yogyakarta. Learning activities with a systematic and planned Javanese local culture-based e-book encourages TISOL students more ready and able to receive learning materials better [6][7]. The textbook developed is supported by videos of some Javanese local culture events to give Javanese language learners the initial knowledge as a second language. Besides, the learning process is also provided by handbooks for students and instructors.

Javanese culture is selected to be one of TISOL learning materials because it contains unique and different local values from one region to another [8]. Some elements such as arts, belief systems, traditional ceremonies, languages, and literatures in each region have differences [9]. This developmental research assigns a theme of Javanese culture due to its distinctiveness to be studied, investigated, and developed as a learning material integrated in Javanese language learning for foreign students. This also supports the adaptation process of foreign students while they live in Java and Bali in regard to Javanese language and culture that is dynamic and always abreast of the time [10].

The novelty of this research is the integration of Javanese culture in a TISOL learning material with using a scientific-integrative approach. This approach is selected to give foreign students more knowledge on language, culture and required knowledge for communication practice in real life [11]. Moreover, the research on integrating Javanese culture as a TISOL learning media is indirectly able to improve learning process and result. The learning material determined as research object also focuses on intermediate level foreign students. Therefore, learning a certain language as a second language for foreign students needs particular characteristic in terms of language skill level or foreign language learning level [12].

2. RESEARCH METHOD
This research was a developmental research, developing a local culture-based TISOL learning in Central Java, East Java, and Yogyakarta with a scientific thematic approach. There are stages of the research and development, but only four were applied, namely (1) preliminary study or exploration, (2) prototype development, (3) prototype testing, and (4) product dissemination. This research was set in TISOL institutions in Central Java, East Java, and Yogyakarta. The data were collected in regard to observing some higher educations in Central Java, East Java, and Yogyakarta with having a local culture-based TISOL program. They are obtained Universitas Gajah Mada (Yogyakarta), Universitas Negeri Yogyakarta (Yogyakarta), Universitas Sebelas Maret (Central Java), Universitas Negeri Semarang (Central Java), Universitas Negeri Malang (East Java), and Universitas Negeri Surabaya (East Java). Sampling technique utilized purposive sampling technique, to direct the selection of samples that were important and related to research subject [13]. This purposive sampling technique was considered as an extremely appropriate technique in a research with varied data. The content analysis was conducted to test the substance and effectiveness of local culture-based TISOL e-book, with thematic approach. A qualitative research was accounted to describe and explain participant perceptions, namely students, instructors, and TISOL organizers [14]. In expanding the study, this research carried out Focus Group Discussion (FGD) to develop the prototype model. Hence, triangulations in terms of theory, method, and informant review were employed. The triangulation of theory dealt with using some different theory perspectives to discuss the investigated problems in order to get more precise and reliable conclusion.

3. RESULT AND DISCUSSION

Javanese culture is assigned in the development of textbook is due to some reasons, namely Javanese culture that has unique local values, and Javanese culture that is different from one region to others. Hence, it is interesting to study, investigate and develop Javanese culture. The distinctiveness of Javanese culture will enrich the adaptation process of foreign students during their living in Central Java, East Java, Special Region of Yogyakarta, and will increase their interest to visit Java-related areas. The novelty of this research was the integration of Javanese culture in the TISOL learning material with using the thematic-integrative approach. This is conducted because of that some previous researches on innovative learning method were directly able to improve learning process and result [15]. Learning material to be selected as research subject was addressed to intermediate level foreign students. It is assumed that foreign students who learn Indonesian language are initially interested in Indonesian culture. Hence, the introduction of Indonesian culture is truly appropriate to be carried out at intermediate level in TISOL learning. One alternative is to design learning with a scientific-integrative approach by integrating the learning material of Javanese culture in Javanese language learning textbook for foreign speakers [16].

3.1. Development of TISOL Textbook based on Local Wisdom

One highlighted in the implementation of learning with textbook is the difficulty to encourage students in doing discussion for creating learning interaction. Consequently, the textbook development and revision are required to do, especially in terms of textbook structure, so the textbook is not only considered as a collection of pictures, videos or texts but also viewed as a collection of objects [21]. These objects, as proposed by Ratna Wardani, are texts, paragraphs, part of e-book, chapters, tables, pictures and others in which each object can
represent a topic in a discussion. This will alleviate foreign students in TISOL learning to more recognize learning materials, especially the local wisdom-based one.

The innovation relates to framework model, which introduces an interaction model to a textbook. The model developed will become a platform for the development of textbook with more dynamic features in regards to connecting TISOL students with a dynamic learning environment, especially sociocultural environment of the surrounding community. In this platform, it is possible to develop textbook with adding a personal learning feature [22]. Meanwhile, to illustrate the interaction model proposed, a scenario is deployed to show how the interaction model is implemented in a local wisdom-based TISOL textbook in order to increase collaboration and effectiveness aspects of learning process using textbook developed. Moreover, the strength of this local culture-based TISOL textbook model is to be able to support explanatory learning model, through its interaction model, so that enable users, TISOL students and instructors, in learning TISOL activities, such as discussing or sharing information, reading book, and other literatures.

After conducting a set of tests, this model is proven in the ability to improve reading and learning motivation since the textbook contextual room allows to use social media appropriate with the reading topic. The tests are conducted in some TISOL institutions, including Universitas Gajah Mada (Yogyakarta), Universitas Negeri Yogyakarta (Yogyakarta), Universitas Sebelas Maret (Central Java), Universitas Negeri Semarang (Central Java), Universitas Negeri Malang (East Java), and Universitas Negeri Surabaya (East Java). They indicate significant results, in which the grade of TISOL students in the material of reading skill improve as much as 30%.

3.2. Implementation of TISOL Textbook based Javanese Local Wisdom with Integrative Thematic Approach

The diversity of TISOL learner background indicates the variation of specific learning objectives. However, the goal of Indonesian language learning for foreign speakers is generally to make learners master in using Indonesian language communicatively and pragmatically. In a consequence, to determine learning material requires general and specific teaching goals. One alternative for TISOL learners is by involving an aspect of Javanese culture integration in the learning material.

Through the culture-integrated learning, TISOL students will more recognize and love culture where they live in. They may feel to be given a role on enjoying those cultures [23]. The happy and warm feelings they have due to the feeling of being a part of culture. Moreover, they may learn other cultures where their friends come from. Hence, culture is clearly important to be taught, especially to TISOL students since local culture, especially Javanese art, Javanese costume, Javanese Song, Javanese traditional food, etc, contains some values that can be used by TISOL students as a reference for interacting with the surrounding community. These values are the representation of thought patterns, views, philosophy of the surrounding community. Thus, it indicates that local culture material in TISOL learning is definitely beneficial for foreign students in recognizing social and cultural background of the surrounding community deeply.

To formulate a thematic learning material used in the local culture-based textbook requires an innovation on instructor point of view in delivering materials subject to the interrelation of material and daily life oriented to Indonesian cultural wealth. Multicultural perspective in learning materials is able to do condensation to learner cultural experiences and point of views in mastering Indonesian language [24]. Thus, TISOL students are able to master Indonesian language appropriate with cultural contexts.
In a consequence, learning materials in TISOL textbook need to have intercultural contexts. This has to be compiled by taking account for some considerations, namely (1) learning materials that contain a direct instruction on mastering target culture materials; (2) learning materials that can be used as a clear and directive map to give an overview about a good structured program linguistically and culturally in which learners need to master it in a certain period of time; (3) learning materials that should become a sufficient source for various information and most suitable and useful activities in communicative and cultural competence achievements; (4) learning materials that should be able to become a source for learners to teach and give feedback one another; and (5) learning materials that should reflect a point of view and cultural system targets for being a reference for foreign students to consider culture of this country [25].

The implementation of the local culture-based textbook in TISOL learning can be conducted by using multicultural and intercultural approaches. It can be realized in some methods as proposed by Hudghes [26] that there are some alternative multicultural learning strategies in language/second language learning as the followings.

- **Comparison Method.** Learning is started with delivering materials about one or more types of target culture that are absolutely different with student culture. After that, the discussion focuses on the reason of cultural differences that can result in cultural misunderstanding.

- **Culture Assimilator.** It is a short description of a critical incident (incidents that potentially result in misunderstanding) in an intercultural interaction enabling to be misunderstood by learners. In this technique, instructors give a description of the critical incident supported by some alternative explanations and their solutions. If student answer is wrong, have to try to search the right information by discussing it with other groups.

- **Culture Capsule.** This strategy is nearly similar to culture assimilator. Instructors give a presentation and explanation on main differences of Indonesian culture (target) and foreign culture (students’) through audio-visual media. This presentation is also provided by some questions to enable discussion among students.

- **Audiomotorunit or Total Physical Response.** This technique is usually set in listening. Students are encouraged to do something appropriate with what they listen or see. As a result, they directly experience a certain cultural activity.

- **Newspaper.** Students is facilitated to compare some cultural aspects of theirs with Indonesian culture as illustrated in a newspaper. Some parts of newspaper will show many cultural differences, such as headlines, advertisement, editorial, and caricature.

- **Projected Media.** The use of film, documenter, slide, and filmstrips containing the cultural information will extremely attract student interest to learn some aspects of Indonesian culture (target). The use of video produced by learning while doing a journey will make learning more interactive.

- **The cultural island.** Instructors and students collectively change the class into a certain cultural setting by installing or putting a poster, picture, artefact, or music. This enables learners to “experience” life of a certain culture.

The implementation of the methods above can be carried out in various ways, by fitting goal and material characteristic learned by TISOL students in accordance with four language skills, which is listening, speaking, reading, and writing skills [27]. In reading skill, TISOL students are expected to know contents of a text and to be able to resume a text. In learning process, there are some steps carried out. First, pre activity refers to that instructors give the explanation about Central Java culture included by pictures. Second, whilst activity deals with students reading a text about dance from Central Java in terms of some activities. The first activity indicates that (1) students read a text well, (2) students answer questions in a textbook,
(3) students gives opinion about dance in Central Java, and (4) students compile a list of difficult words from a text with searching its meaning in a dictionary.

4. CONCLUSIONS

A TISOL program is required to take by some foreign students who take educational program in Indonesia. It aims to train Indonesian language skill of foreign students useful for the communication among local communities. The development of a TISOL textbook based Javanese culture adjusted to teaching goals, student condition and local culture condition. The integration of Javanese culture material can support the language mastery of TISOL students. This is due to that in the material of the Javanese culture and values from Javanese culture, such as mutual cooperation, togetherness, being religious, and love environment as the representation of Javanese community characters. Thematic learning materials deployed in TISOL learning are directly objected to a certain theme. A theme of the Javanese culture is considered familiar because most regions Central Java, East Java, and Yogyakarta have this tradition. Consequently, it is indicated to be more effective of determining this tradition as TISOL learning material. The stage of implementing the TISOL textbook based on Javanese culture with the scientific thematic approach in TISOL learning involves some methods, namely Comparison Method, Culture Assimilator, Culture Capsule, Audiomotor unit or Total Physical Respon, Newspaper, Projected Media, and The Cultural Island. These methods may be varied in its implementation depending on the situation and condition of the class and teaching goal of TISOL program.

REFERENCES


Destination of Cultural Tourism at Pariangan Based Upon Adat Basandi Syarak Syarak Basandi Kitabullah

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Abstract. The destination is a place to visit for a more significant time during somebody’s travel compared to the other places passed through during the trip. The discussion is under the Strategy of analysis development of SWOT and is adjusted to the tourism development based upon ABS-SBK, in the Province of West Sumatra. Besides, it may strengthen the national cultural identity and cultural conservation through a development Strategy of the most beautiful area of tourism village across the world at Pariangan Regency of Based upon ABS-SBK. Moreover, the purpose of the research would be (1) to map up both strategy and development of Strategy of the most beautiful area of tourism village across the world at Pariangan Regency of Based upon ABS-SBK in West Sumatra Province; (2) to evaluate the enforcement ever done by both formal and informal institutions as well as local to the the development of the tourism area; (3) to define the map of problem, to update the names of local institution ever-existing both etymologically and genealogically; (4) to schedule the research result obtained through website online. Additionally, several other outputs such as nationally and internationally accredited documentary film and scientific article are also accounted for.

Keywords: Tourism Destination, Most Beautiful Village, ABS, Koran

1. INTRODUCTION

The Nagari of Pariangan Padang in West Sumatra is included in in the list of the most beautiful village across the world released by the Travel Budget in 2012. The Travel Budget welcomed the Village of Pariangan as one of the villages included in the list of world’s16 Most Picturesque Villages. Due to such the most beautiful village predicate, the village of Pariangan located at the Regency of Tanah Datar, West Sumatra. Pariangan is the oldest Nagari in Minangkabau and exactly situated on the slope of Mount Marapi, approximately 15 kilometers from the Town of Batusangkar.

Astronomically, Nagari Pariangan is at 100°11’-100°19’ east longitude and 0° 25°-33° south latitude. It is on the height ± ranged 500 – 850 of the sea level and its temperature is about 21°C - 22°C as it is located on the hillsides. Geographically, the Nagari of Pariangan is, 1) southward bordered to Kenagarian Sialahan, 2) eastward bordered to Sungai Jambu, 3) westward bordered to Nagari Sabu, 4) and northwards bordered to the Mount Marapi. The position of the most beautiful village at the Regency of Tanah Datar is an inland running to the waist of ridges of mount (Bukit Barisan) reaching the height of 1.500 meters from the sea-level.[1] Prior to comparing to the wonderlands in the European countries and it is found that
Indonesia preserves the panoramic villages and fine atmosphere, too, based upon budget travel version. The four other villages are Hamlets of Wengen (Swiss), Eze (France), Niagara on the Lake (Canada Cesky), as well as Krumlov (Czech).

As someone visits this Nagari, s/he would be offered with a beautiful view and culture as well as well maintained buildings until now. We could also found that a better part of the citizens at Pariangan are still using Minangkabause traditional houses called Rumah Gadang. Many of them are even hundreds of years old. The area extended strategy is needed in order to get rid of the worry that the village will undergo degradation so that the data quality such as the adat itself might be misunderstood or it might extinct sooner that it is expected. The tourism area of the most beautiful across the world of one of the knowledge object embracing the tourism object. Its potency is acknowledged and deserves pride and its historical and cultural values are necessary to be conserved.

In general, this paper is aimed at studying the effort of tourism destination at the Regency of Tanah Datar under the basis of ABS-SBK and to promote the values it contains. The particular purpose (a) to discover the potency of Strengths and weaknesses the Strategy development of for tourism area of the most beautiful village across the world at the Regency of Desa Tanah Datar under the basis of ABS-SBK in Sumatra west. Province (b) to know the development strategy for tourism area of the most beautiful village across the world at the Regency of Tanah Datar under the basis of ABS-SBK in West Sumatra Province, and (c) to know the Strategy of tourism area development of the most beautiful village across the world at the Regency of Tanah Datar under the basis of ABS-SBK in West Sumatra Province.[2]

Moreover, as it preserves a particular characteristic and uniqueness about the customary in Minangkabau, the tourism area also has a historical link to the most beautiful village across the world at the Tanah Datar regency. The orientation strategy of tourism area development at the most beautiful village across the world at the Tanah Datar Regency under the basis of ABS-SBK in West Sumatra Province has unnecessarily removed the significance of the historical spots of the people separating them from theirs.

2. RESEARCH METHOD

This paper supports the method of this research, I also used references related to the strategy of tourism area development the most beautiful village across the world at Pariangan, Regency of Tanah Datar under the basis of ABS-SBK, this study is also supported by the simple matrix approach of S(strength), W(weakness), O(opportunity), and T(threat) (strengths, weaknesses, opportunities, threats) in order to identify strategic alternatives possible to do by the way of (1) to make use of strength and opportunity available, and (2) to improve both the weakness and threat possibly to occur[3][4]. In detail, the combinatorial analysis to identify strength, opportunity, and threats might be mapped up in the matrix of SWOT[3][4].

3. RESULT AND DISCUSSION

The Nagari of Pariangan is the oldest one across Minangkabau that up to the moment evidently proved in the literature of the Minangkabau society themselves. "Tradition referred to Pariangan, Kingdom referred to Pagar Ruyung" (Baradek ka Pariangan Barajo Ka Pagaruyung). Physically, we will even find out more historical evidence such as a traditional house, the traditional mosque (Surau), menhir, inscription and other traditional buildings, grave of Dt Tantejo Gurhano (long grave), Hall of saruang, Long Hall, Small Hall, Hall of Pasujian and so on. All are the authentic evidence we could find out until now. However,
unfortunately, many Minangkabause young generations do not know anymore and do not understand them and even the people of the Pariangan themselves. These are due to some factors: a) there is no inheritance of value and education on the adat to the young generation. b) many people of Pariangan migrating due to economic force, c) Lack of both promotion and socialization of the adat itself, d) a gradual erosion of the adat understanding among the sons and the daughters of Nagari resulting that they do not comprehend it and the lack of HRD of the adat holder, e) the stagnancy of adat education of the adat Heads to the younger generation.

Such steps are important,[5] to do to set up a pilot project area for a strategy to develop a tourism area of the most beautiful village across the world at Pariangan, the Regency of Tanah Datar under the basis os ABS-SBK will seriously be made a pilot project for other areas in developing the cultural tourism. When the maintenance of the traditional values is already done and is comprehended based upon the cultural tourism, thus, the economic condition of the people in the area is getting better and the State income from the tourism sector might increase, and the environmental conflict might be avoided. The tourism consciousness level at the most beautiful village across the world in the Regency of Tanah Datar should be fertilized through comprehension of ABS-SBK in Minangkabau. The most beautiful village across the world at The Regency of Tanah Datar truly preserves a very big opportunity to become foreign ritual tourism destination and Minangkabause arranged it in given times albeit it needs a long time and accumulative jobs to realize them. Though it is just a plan, it may be said too late and it needs a long time and the willingness as to create the most beautiful village across the world at Tanah Datar Regency as a tourism destination of foreign tourist already started since long time ago.[2]

As a destination of tourism object of the most beautiful village across the world at the Tanah Datar Regency, certainly, it is proper for sale area and is felt very urgent to realize the program. As to answer the “concern” of the people of the most beautiful village across the world at the Tanah Datar Regency is frequently published in various media, as well as to maintain the area and the building conservation whose condition is saddening. Many parties already tried to find out the best solution for the government, the Governor Head of Legal Region (KDH) Level I West Sumatra Province.

As to realize both conservation and strategy to develop the tourism area of the most beautiful village across the world at the Tanah Datar Regency under the basis of ABS-SBK in west Sumatra province it is necessary to coordinate a political will among the related government service, such as exposed by the Head of Cultural and Tourism Service (KADISBUDPAR) of West Sumatra. One of the important factors necessary to pay attention on in materializing it is the reliable HRD having dependable and professional visions not as used to happen so far that many cases are not the right man on right place handling the world of tourism at the most beautiful village across the world at the Regency of Kabupaten Tanah Datar.[6]

Considering the importance of developing the tourism area of the most beautiful village across the world at the Tanah Datar Regency based upon ABS-SBK in Provence west Sumatra as mentioned above, therefore, the research point will explain how the potency Strengths and Weaknesses for the Strategy of developing tourism area of the most beautiful village across the world at the Tanah Datar Regency based upon ABS-SBK in West Sumatra Province. Moreover, it is necessary to inform and to enlighten the adat and customary to the young generation in Minangkabau. Then, to emphasize the understanding of adat as the strategy ABS-SBK in West Sumatra.[7][8]
It seems that this step is very important in this research in order to develop the tourism area at the most beautiful village across the world under the basis of ABS-SBK in West Sumatra. If this is seriously done, it will be a pilot project for the other areas in developing cultural tourism. Whenever the maintenance of the traditional values is already comprehended and conducted in step with the cultural tourism basis, thus, the people’s economic condition in the area is getting better and the State income from the tourism sector may increase and the environmental conflict may be minimized and this will be followed by the pilot project of developing and maintaining the cultural values.

The strategy of developing tourism is for the most beautiful village across the world at Pariangan, Regency of Tanah Datar under the basis of ABS-SBK was already done in previous research supporting this one, it was on Conservation and Developing Historical Area of Sheikh Burhanuddin’s Ulakan Grave Based upon basis Ritual Tourism Industry in Pariaman west Sumatra, a Higher Education Prominent Applied Research (Penelitian Terapan Unggulan Perguruan Tinggi),[10] financed by Ministry of Research and Technology of Higher Education: a ritual tourism industry-based research. The following research was The Character Building of Abandoned Children in West Sumatra and Mentawai Island: A Culture-Based Research, Higher Education Prominent Applied Research,[10] a care-house based research in west Sumatra. Both pieces of research were very useful to synergize the previous ones with the present research. Besides, the research in my dissertation will also become the strong reference to understand the strategic aspects of cultural events in west Sumatra, it is titled Ceremonial Genealogy of Tabut at Pesisir west Sumatra 2016 in Postgraduate program University of Udayana Denpasar. The other publication of mine was in e-journal of Cultural Studies volume 9, number 3, August 2016, “Genealogy cultural aesthetics of the Sumatran West coastal community” make it an important reference in this research.[11]

The problem of the strategy on developing the tourism area for the most beautiful village across the world at Pariangan, Regency of Tanah Datar based upon ABS-SBK in West Sumatra Province is hope to be accepted under the concepts as stipulated below. The concepts as the form of social and cultural institution are the human’s behavior restrictions based upon the common consent becoming a collective consciousness in a social interaction in form of a set of humanly devised constraints on actions; rules of the game and such a concept is a guidance and a rule of conduct for each social member either in individual or social lives. This offers a space (and at the same time the restrictions) which is the field developing the creativity of human potency to yield social, cultural, and economic works and the works of intellectual thoughts as a machine of social development and growth covering the whole aspect of life.

Nowadays, the social participation plays an important role in the advancement of ABS-SBK on the basis of cultural tourism, reflecting the partiality to the local people referred to as the owner of both physical and cultural resources they should get involved in planning, executing, and evaluating the society based tourism development. The society based developing conception is done under the bottom-up approach, the society is given both opportunity and role as wide as possible in the development. By doing so, the sustainable development of tourism would come into a reality that could materialize the harmonious balance of sustainable cultural resources, the welfare of the local people, and tourist’s satisfaction. A number of world’s class organization already stipulated the importance of social participation including Indonesia through Regulation No. 25 2000 on National Development Program.[10]
Both the soul and spirit of the *International Cultural Charter* already adopted the 6 principles in the cultural tradition made use for the sake of tourism seemed much more different from the one's regulation No. 22 1999 Provincial Autonomy legalized some years ago. Both society involvement and participation in the cultural resources management must be done as early as possible or at the phase of planning, executing, and evaluating[12]. The management of cultural resources should offer both economic profit and benefit to the local people. Moreover, its management must be done sustainability not only for the present generation but also for the one of the future.

Both involvement and role of the society in the development strategy to promote the tourism area of the most beautiful village across the world at Pariangan, the Regency of Kabupaten Tanah Datar based upon ABS-SBK in West Sumatra Province since the phase of planning, executing, and evaluating eventually offering economic profit to the people supporting it. Last but not least, the emphasis of priority to the understanding of cultural heredity as the form of the local wisdom at the local area[13].

The promotion of sustainable tourism, *World Tourism Organization* made emphasis on three important factors namely quality, continuity, and balance[14]. The sustainable tourism is expected to be able to offer a quality experience to the tourists, quality of life including historicity to the local people and protection to the environmental quality of resource).[15][16].

4. CONCLUSIONS

The baseline concept prior to the creation of popular based tourism is the sustainable one under three main conditions that should be put into account to make it come about. It has to offer a quality experience for the sake of tourists. Other things that should also be accounted for in the quality improvement of life of the local people and the quality of the sustainable tourism environment should be able to assure the continuity of both cultural and natural resources of the local people as well as the pleasing experience for the tourists. The sustainable tourism has to keep the balance among others the needs of the tourism industry, environmental supporting capacity, and the interest of the local people. It emphasizes a lucrative collaboration among tourist, local people, and area of the tourism destination. This opposes to the traditional development tourism prioritizing difference and conflict of interest.

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Values of Integrity in Kelong Literature as a Moral Education Efforts for The Generations in the Millenial Era

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Abstract. Kelong is one type of old poetic literature in Makassar literature that is still alive and developing in the midst of its supporting community. In addition to containing aesthetic value, this literary work also contains character education values that are very useful in life. The purpose of this paper is to describe the integrity value contained in Makassar kelong literature as an effort for character education for the millennial generation. The value of integrity is one of the five pillars of character education that are interesting to study specifically in kelong literature. This study uses a qualitative approach with descriptive analysis techniques. The data analyzed is kelong text originating from written. The results of this study show that in literature kelong contains the value of integrity which includes: honesty, determination, and courage.

Keywords: integrity value, Kelong, millenial era

1. INTRODUCTION

The local ethnic of Makassar is renowned for its vastly diverse ability to understand and appreciate its importance in conducting everyday's activities. Cultural values which are the foundation of the nation's character are important to be instilled so that each individual is able to better understand, interpret, appreciate and realize the importance of cultural values in carrying out daily activities [1]. The concerning fact of how moral values has been slackening among the younger generations in this millenial era is therefore a phenomenon which requires a serious attention from all aspects of the society including governments, scholars, cultural experts, civillians and even parents [2].

A nation's characteristics are often the result of adapting the universally accepted religious and cultural values. Character is a consistent and predictable shown by the tendency of behavior. Character development starts from the formation of attitudes based on certain values, such as religious values, culturem including the state ideology [3]. Hakim [4] theorized that Indonesia's attributes are recognized from the nation's reputation as a nation of ethics and religions. Character is usually seen from psychological perspective. This is related to the aspects of behaviour, attitude, manner and the quality following which differentiate one person to another or specific elements which may lead somebody to be more outstanding that others [5]. This conveys a meaning that, in order for a particular individual to be considered nationally characterized, he or she must exhibit consistent implementation of the
principles of morality, integrity, religiosity, mutual help, kindness, independence and nationalism in his or her daily life.

Cultural values will be reflected in every word, action and will be ingrained in humans, including in thinking and making decisions. The existence of cultural values inherent in human being will from a strong foundation of character and onherent to any time [6]. The aforementioned values of character education has rooted in the very souls of Indonesians through each ethnic's literature with its local language as an expression of the local culture. An example of this is Makassar with its signature language, literature and culture which are able to be a media of moral education in millenial era.

Makassar literature is an example of Makassar cultural legacy which requires guidance, preservation, and development due to its vastly useful values in daily life. These values of the ancestors ought to be passed down in preventing the younger Makassar generations from losing their identity as Makassarese and, therefore, can maintain cooperation in upholding the integrity and unity of the Republic of Indonesia.

An example of a Makassar literature with a potential to be a media to form nationalistic personalities is kelong. This literary work (kelong kama) has several similarities to the poems in Indonesian literature such as its anonymosity, four-lyrics-in-one-line form, and certain patterns. Some difference remains, however, such as the 'ab-ab' mnemonics, the first couplet's function as the metaphores or 'sampiran', and the second couplet's role to deliver the content or 'isi'. Kelong, on the contrary, has cohesions throughout its lyrics which forms a cohesive meaning or message. Kelong also has a regular syllable pattern, which is 8 8 5 8 and 2 21 2 for the number of phrases [7].

Taisin [8] states that in figurative language, a word, phrase or sentence has a different meaning from the literal meaning of the words that set it up. It is an undisputable fact that kelong is one of the most popular Makassarese literary works among the citizens of South Sulawesi. However, not all of these kelong enthusiasts understand the meaning and message it is conveying through its lyrics. In order to do so, further and deeper study on kelong is needed to ease the process of comprehending this literary product's messages.

The study of the five pillars of characteristic education, namely religiosity, nationality, independency, mutual help and integrity in literary works is of a high demand to implant characteristic values within the nation's next generation of hope. These values have long been contaminated by numerous forms of modern entertainment whose lack of beneficial educational values is obvious. One of the aforementioned pillars studied in this article is the integrity value.

Integrity is an unshakeable consistency and persistence in upholding ancestral values and beliefs. It can also be defined as someone's truth and honesty shown in his or her daily activities. Based on this definition, it can be assumed that someone's integrity plays an important role in showing their nobility as a human being.

The concept of integrity according to Executive Brain Assessment is divied into three dimensions: honesty, consistency, and bravery. Honesty is a dimension of integrity potential which shows aspect of integrity on the awareness of truthfulness in the action of honesty. Consistency is the dimension exhibiting components of integrity as a consistent work, adamant principles, responsibility, and mutual assistance among people. Bravery is exhibited in a form of being brave to openly uphold the truth with confidence [9] (adapted from Modul Muatan Lokal Diklat Teknis dan Fungsional, 2017). In the positive-psychology domain, integrity has also been linked to positive personality constructs, such as courage, care, authenticity and honesty [10]–[12].
Research on kelong values in general has been conducted by researchers before, both in the form of papers, theses, dissertations, and dissertations. Research that is almost the same as this research is a study conducted by Muhammad As'ad [13] reveals the values of the religious values of the Islamic religion in Kelong Makassar are grouped on aspects of Islam, namely: Aqeedah, worship, and morals. Aspects of aqidah, worship, and moral based on Gabriel's explanation to the Prophet Muhammad. Another study also conducted by Nasruddin [14] reveals the Islamic religious value in Kelong Makassar which covers several aspects: aqeedah, Muhammad's apostolate, the truth of Al-Qur'an, the importance of prayer, vigilance in words and deeds, and cleansing themselves from sin. Another study was also carried out by Besse Darmawati, entitled Bugis and Makassar Regional Literature as Cultural Strength in Building the Culture of the Indonesian Nation. The results of this study indicate that Bugis and Makassar literature are loaded with various concepts culture which is very potential is referred to in building human character with fine. The concepts are offered in the form of (1) establish the nature of prudence, (2) embed the nature of honesty, (3) embed the nature of solidarity, and (4) establish the ethos of work are high. The concepts of the merupkan strength of the cultural community of Bugis and Makassar were very helpful in building a culture of the nation of Indonesia.

The study on kelong values has generally been conducted by previous researchers in various forms including papers, skripsi, thesis and dissertations. Nonetheless, a study conducted exclusively on the value of integrity in the literary work of kelong has never been carried out before, hence the writer's interest in analyzing and describing the values of integrity in kelong which can also be used as a learning material in the subject of Makassar literature for students at schools, campuses and even the millenials.

2. RESEARCH METHOD

This is a qualitative-descriptive research aimed to bring the values of integrity in kelong to surface. The data analyzed here are texts of kelong from many documents with integrity values. The researchers are the key instrument of this research due to their good understanding on kelong as a literary work.

The data analysis was conducted at the beginning of its collection phase during which the researchers reduced the data before it was presented, interpreted and concluded. These steps were repeatedly carried out until the conclusion made provided appropriate description. Pragmatic approach is used in interpreting the kelong which sees literary work as a tool made by the author to generally educate its reader. The object analysis of this research is not the literary work itself (aesthetic object), but its practical (pragmatic) values (extra-aesthetic object) mirrored in the work.

3. RESULTS AND DISCUSSION

The following research data is a part of the research conducted by the research team. Based on the aforementioned aims and literature review, the writer limits this study on the integrity value of Makassarese kelong which in general covers three dimensions: honesty, consistency, and bravery. These three dimensions have parts which are broken down by referring to the data found in Makassarese literary work of kelong. The following is the description of the data and its analysis.
1. Value of Honesty

The term of honesty in Makassar language is referred to as *malambusuk*. Its concept in the cultural society of Makassar is a founding factor since neglecting this value will result in anxiety, nervousness, misery and loss both to the perpetrator and the people around him or her. Lakhbiri [15] asserted that honesty is the main capital in life to be proven in patterns of behavior instead of empty slogans or sugarcoated and meaningless expressions.

On its basis, honesty can be viewed from three point of views: honesty to God, to other people, and to own self. The data presented in this article is limited due to its word limitation. These three point of views can be studied in detail on the following kelong.

a. **Honesty to God (Allah)**

`Boyai ri taena-Na / Assengi ri maniak-na / Teni-i antu / Na maknassa ri niak-Na
Karaeng Alla Taala / Karaeng mapakjarja / La kusomba / La tong kupaknganroi
Kasalamakkang kupalak / abajikang kugaukang / Na kulliang / Sikontu pappisangka-Na`

‘Seek Him in the *Ghaib* / Have faith of His existence / for He is invisible / yet His existence is undeniable’

‘Allah Ta’ala, the King of everything / The creator of every creation / He Whom I worship / and upon Whom my wishes are asked’

‘The safety I begged for / and the righteousness I conducted / and I avoid / everything He forbids.’

The data above illustrates the honesty of the servant to his Lord. *Kelong* (1) describes the belief that God exists and is believed to be in His existence; *Kelong* (2) illustrates that Moslems must have faith in Allah as the only God Almighty to be worshipped and relied upon when asking for help; and *Kelong* (3) provides a description that if asking for salvation, do good and avoid prohibitions or actions that are not in accordance with religious teachings adopted.

By looking at the three *kelong* above, a servant will always uphold honesty whenever and wherever he is due to his faith that God always sees and supervises his every actions. Therefore, such type of *kelong* has the potential to be used as learning material and a medium for character education to ensure the millenial generations’ understanding on their local wisdom.

b. **Honesty to Fellow Human Being**

`Nakke sannak sukkurakku / Punna niak tappaingak / Eroknaajintu / Nacinik kabajikangku
Punna kasalangku / Allemamak pacinikang / Dasni dasi / Kukkulle akjari tau
I katte rupa taua / Maeki sipakaingak / Na nientengang / Nikanayya kalambusang`

‘How I will be grateful / should one reminds me / of his longing / to see the kindness in me.’

‘For every wrongdoing I did / may it is shown / and may these mistakes / makes me human.’

‘As fellow human being / let us remind one another / and uphold / what we call honesty.’
The data above illustrates honesty to fellow human beings. Kelong (1) illustrates that the person is open and grateful if reminded; Kelong (2) realizes that a human being must have mistakes. thus his willingness to accept criticism and input from others; and Kelong (3) states that, as a fellow human being, we must also invite others to do good and uphold honesty in daily life.

When looked at closely, it is clear that, in the kelong mentioned above, honesty towards fellow human beings in its essence is constant gratitude to God and people who can show and provide input on words, attitudes, and actions. People must be aware of their every mistake and shortcoming in order to be open to input, and ask fellow human beings to remind each other and keep upholding honesty in all of their attitudes and actions.

c.  

Honesty to Own Self

\textit{Nakke teajak anngalle / Punna tena sitratangku / manna kualle / tena tonja nakbarakkak}
\textit{Kalamanngangku tannganre / Kacipurang ri ballakkku / Alangkanayya / Lannganre ta}
\textit{siratangku}
\textit{Siratangkui kualle / Situju kaposoangku / Manna sikekdek / Punna kulle akbarakkak}

\begin{itemize}
  \item ‘I don’t want to take / what is not mine / for if I take it / blessings are not with it.’
  \item ‘I prefer hunger / being hungry in my own home / rather than / eating what’s not mine.’
  \item ‘What I take is within my rights / based on my efforts / for though it may be small / it is blessed.’
\end{itemize}

The data above illustrates the honesty of humans to fellow humans. Kelong (1) illustrates that someone never takes something that is not his right, kelong (2) states that a person would rather die of starvation than to eat the rights of others, and kelong (3) says someone must receives rights in accordance with the results of their efforts.

If we look at the three kelong above, it is clear that being honest with yourself is essentially always thanking God for the sustenance and grace given in accordance with the results of his efforts. If the value of such honesty is attach to a person, then it can be guaranteed that Indonesian as a nation will be free from corruption, collusion, and nepotism.

2. Value of Consistency

The term consistency in Makassar is called tokdopuli. The values of consistency discussed in this study include consistency in working, having principles, being responsible, and helping others.

a. Consistency in Trying

\textit{Kubantangna sombalakkku / Kutantang baya-bayaku / Takminasayak / Towali tannga}
\textit{dolangang}
\textit{Manna tinggi kalukua / Kualle tonji kuambik / Lanri niakna / Kabajikang la kugappa}
\textit{Manna i pantarang borik / Mange tonji kudanggangi / Barang anjereng / Nakkulle minra}
\textit{sarengku}

\begin{itemize}
  \item ‘When the sail is set / and the Temali is spread / I did not expect / to return from the middle of the ocean’
\end{itemize}
‘as tall as the coconut tree may be / I will climb it still / for there exist / good I am trying to achieve’
‘though far in foreign country / still I will go to / may there exist a chance / for my fate to change’

The data above illustrates the value of consistancy in doing business. Kelong (1) describes the character of seafarers who never give up before reaping the results or achieve goals; kelong (2) describes the burning passion or high motivation to achieve success; and kelong (3) describes the struggle of someone to try despite the far distance because they want to change their fate to better direction.

Upon a close inspection at the three kelong above, it is clear that perseverance in doing business is of an absolutely necessity. This is in line with the adage that states ‘The fate of a people will not change if it is not the people themselves who change it’. Such values must be transferred to millennials so that they can also possess the nautical spirit and determination in trying.

b. Consistency in Having Principles

Teak nakke mate kana / Punna tijeng kupajappa / Kontungka jammeng / Ala lari ri kanangku
Manna sibataki kampong / Antenaiak aklampa / Tena kuero / Punna kodi nigaukang
Bolikmak kamma kamse / Tallasak takronang-ronang / Passalak tena / Na kubalukang sirikku

‘Never will I defy what I said / if the truth is what I live by / Death I prefer / than betraying my own words’
‘Though the whole village / may ask me to leave / Never will I do so / if it’s heinous action I will do.’
‘Let misery be my company / or my life becomes miserable / as long as it is not / my dignity I sell.’

The data above illustrates the value of being in. Kelong (1) describes the attitude of maintaining opinion if it in the truth; kelong (2) describes the character of people who are not easily influenced to actions that are not commendable; kelong (3) describes the attitude of people who are willing to live in suffering as long as they maintain their honor and dignity.

If we look at the three kelong above, it is clear that the consistency in our principles must be maintained at a good and correct path. These values must be owned and maintained so that they are not easily swayed by the currents of modernization that are more of a materialistic nature rather than that of a dignity.

c. Consistency in Being Responsible

Punna nakke kirannuang / Teaki ranggaselai / Ka tena antu / Kunjama ta mappaklekbak
Lekbak tompinne jamangku / Na kukboya ri maraeng / Ka teak nakke / Passalasa tunrannuang
Sirikku tomminjo nakke / Akkulle nipaccinikki / Tena kulekbak / Akjanji ta manrupai

‘When I am trusted / There shall be no doubt in you / for I will not / stop working until I finish it.’
‘It is upon the completion of my work / When I will seek for something else / for I seek to cause no disappointment / in those who bestowed the trust in me.’
‘It is my dignity and my dignity only / that others will judge / I shall never / promise and break.’

The data above illustrates the value of firmness in assuming responsibility. Kelong (1) describes the character of a responsible person who will carry out the mandate as well as possible if given the responsibility; kelong (2) describes the attitude of people who do not want to take the burden before completing their responsibilities; and kelong (3) describes the attitude of people who have self-respect so high they never break any promises that have been said or, in other words, will walk the talk.

If we look at the three kelong above, it is clear that as people with integrity must have a high sense of responsibility. These values must be exemplified through language, attitudes, and actions to millennials in order to become a person who is trustworthy in carrying out their duties and responsibilities.

d. Consistency in Helping Others

Punna kicinik taua / Tallasak empo kamase / Alle tulung / Nakkulle minra sarengna
Punna sunggu tallsahta / Pakabajik ampteta / Na kinjonjoi / Tisiratanga nisare
Dallek niak ri katte / Alla Taalaji pata / Alle sukkuri / Kissidakka ri taua

‘Upon seeing others / who live in misery / Help them / to better their life.’
‘When living in happiness / maintain your character / and you shall give / to those who deserve it.’
‘The wealth we own / Belongs to Allah Taala / Have gratitude / And donate to others’

The data above illustrates the consistent attitude in helping others. Kelong (1) describes the invitation to fellow human beings to have empathy for those who need help; kelong (2) describes the advice to people who are happy to improve their behavior and give thanks for what they own; kelong (3) describes the warnings to fellow humans that sustenance owned is God’s. Therefore, give some of the fortune that is mandated because within what you own lies the rights of those who are in need.

If we look at the three kelong above, it is clear that the consistency in helping others is commendable. No human can live in this world without needing help. Such values must be passed on to millennials so that mutual help is imprinted on their soul. This is important considering that the current generation has been tainted by individualism and selfish attitudes which cause lack of concern for fellow human beings.

3. Value of Bravery

The term courage in Makassar is called courage (courage). There are two values of courage discussed in this study, namely upholding the truth, self-esteem, and self-confidence.

a. Upholding the Truth

Tena kukminasa lari / Ri tanngana tujaia / Sabak i nakke / Katojengang kupajappa
Punna niak panggaukang / Nisuro jama ri nakke / Kualle rodong / Kupikkrik bajik-bajik
Teak nakke anggaukang / Parek gauk ta siratang / Lanri maliaku / Nitappuki sambik sekro
'I shall not run / from among many people / because it is bravery / that I live by'
‘When I was told / to do something / I shall think carefully / Beforehand’
‘I shall not do / What I shall never do / For I am afraid / of paying the price.’

The data above illustrates the attitude of courage. Kelong (1) describes the courage to defend the truth so that they dare to take a stand; kelong (2) describes the attitude of prudence before acting; and kelong (3) describes the attitude of abstinence to do something that is not in accordance with custom and applicable law.

When we look at the three kelongs above, it is clear that courage must be possessed by someone. Courage will arise from obeying the rules and always be in the righteous position. These values must be taught to young millennials who are influenced by media that is incompatible with Indonesian culture.

b. Self-Esteem

‘Despite what I don’t have / I shall never be insulted / for what I have / is dignity’
‘Not only money / will I give you / even my blood / shall my dignity is hurt’
‘I’d rather die fighting / on a field of war / rather than see myself running / away from being chased with parang (machete)’

The data above illustrates self-esteem. Kelong (1) describes the self-esteem that cannot be measured by the family's economy and social status; kelong (2) describes an attitude of concern for others and is willing to risk their property and soul in order to uphold the self-esteem of others; kelong (3) describes the attitude of unyielding in the face of life problems.

When we look at the three kelongs above, it is clear that someone must have an attitude of courage. Courage will arise if someone has a principle of life that is believed to be true and does not conflict with either religious or cultural values existing in the society. Such values must be instilled in the millennial generation in order to become an independent person and have an identity that can be proud of.

c. Confidence

‘One shall not talk much / or be arrogant to others / for they need to reflect / on who is before you’
‘All the descendants of the king who sit / All the lineage of the blueblooded who march / I am not shy away from you / for I have something you do not.’
‘What I have more / may not be wealth or money / but I also posses / education.’
The data above illustrates the attitude of confidence. Kelong (1) advises someone to maintain his speech and conduct when interacting with other because they are likely to be better than the speaker; kelong (2) describes the attitude of confidence because they have something that no one else has; and kelong (3) describes the attitude of confidence from the expertise or education that can be used for the greater good.

If we look at the three kelong above, it is clear that an attitude of confidence will arise if someone has a sense of humility, possess advantages, and is educated. Values like these must be instilled in millennials in order to have confidence without boasting of the glory of their parents and family [16].

4. CONCLUSIONS

The literary work of kelong Makassar can be used as a medium for learning Makassar language and literature because it is loaded with values that can provide character education for millennial generation. It is the values of integrity values that are studied in this article, namely honesty, determination, and courage.

Honesty, determination, and courage are three dimensions in the value of integrity as one of the pillars in the nation's character education. These three values are interrelated with one another so they must be taught, exemplified, and practiced in daily life. To understand the values in local literary works including kelong literature, language must first be understood as a medium for expressing meaning. Thus, regional languages and literature must be taught to millennials as a bulwark for millennials in facing the challenges of changing times.

Hopefully this article can provide understanding to readers and at the same time grow a sense of pride and love for regional literature as a supporter of national culture.

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Lexicon of Verbal Anger Expressions of Minangkabau Women

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Abstract. Language in neurologic concept is the overall of someone’s self-expression when the person has to interact and communicate with others. Due to that, language is not only limited to verbal, nonverbal, and the linguistic competence acquired by an individual, but it is also a reactive product from millions of nerve cells in the brain that are influenced by the culture where an individual is. Genetic heredity and how a person is treated, shapes an individual’s personality in accordance to the sexes that have been created by the Almighty, that are men and women. Each will express oneself in the socio-cultural system. This paper discussed about how Minangkabau women express themselves through verbal expression that they use when they are angry. According to the brain’s hemisphere’s function, then a difference in how a person uses language is found, not only between the different sexes, but also caused by the cultural environment that shaped them. Also, the way Minangkabau women use language is influenced by the brain’s hemisphere’s function that shaped their personality. When Minangkabau women’s emotional function worked well will their intelligence-vice versa, then the language used in an angry situation could mirror the character and sociocultural background that shaped them.

Keywords: Verbal Anger Expressions, Neurologic, Linguistic Competence, Hemisphere, Character

1. INTRODUCTION

The human beings use language to show verbal and non-verbal expressions. One of the main types of human emotions is anger (more dominant right hemisphere of the brain). It is actually a way of human to express their disapproval, rejection and uneasiness felt in the heart. Ones express their anger to keep the emotion in balance to calm the heart and mind. In fact, when the people get angry they will experience increasing blood pressure, rapid heart rhythm, and adrenaline rush. This extreme emotion reflects on their face, harsh verbal expression, strong gestures, and violent psychological responses.

The psychologists view anger as a primal and natural emotion essential for human survival or existence. However, the uncontrollable anger will hurt one’s life including his or her social environment [1]. The neurologists believe anger is the result of uncontrollable function of right hemisphere of the brain and low emotional quotient.
Moreover, the sociologists see it differently, to them anger is a human strategy to manipulate their social system. Women often show this emotion in the increasing pitch and tone in their utterance. Female Minangkabaunese is no exception. They grow in matriarchal tradition of Minangkabau culture [2], they express the anger in a way worthy of research.

The Minangkabau women is the guardian of Minangkabau blood line. Therefore, they are bound to the rule of keeping their utterance and behavior, and submit to the Minangkabau tradition based on adat (culture) and Islamic tenets (adat basyandi syarak) [3]. They have to be able to differentiate the good things from the bad ones, halal from haram, and other material aspects of behavior because they function as the keeper of Minangkabau blood line.

Therefore, they are responsible to educate the Minangkabaunese to have a good attitude and behavior, and high sense of morality. This responsibility is also required for the next generation. This socio-cultural role puts them on important status for social function [4], [5]. There is problem in Minangkabau society if a tribe does not have a female offspring. That tribe will be vanished [6]. There is no more bloodline to continue. Since Minangkabau has many tribes or suku and adopts matriarchal system, the role of a woman in a family or a tribe is beyond comparable. A Minangkabau woman in Minangkabau society is called padusi Minang.

Padusi Minang is highly respected in Minangkabau society and tradition, consequently they become the badge of honor of their tribe and family. Their behavior and attitude are viewed by the society as the level of honor of the family and the tribe, meaning, any bad behavior and attitude will hurt the honor of their tribe. Therefore, every member of the tribe and family will try to protect the honor of their female members [6].

The family will not tolerate any bad deed which hurts the honor of their female offspring. Padusi Minang share the ordeal, happiness, and respect with every member of their family and tribe. The family and tribe prevent any bad deed done by their female members. To the family and tribe, the honor of padusi Minang (the matriarch) is everything. They will protect them at all cost. Thus, the members of the tribe and family are responsible to protect the honor of their female members. This so-called honor relates to some of conducts. One of them is the way of speaking.

Based on the emotional quotient of right hemisphere of the brain, the anger is a natural process so violent and therefore it can hurt many social systems, tradition, religion, and culture. This mechanism is caused by a limbic system in human brain regulating the emotion. That system is called amygdala [7]. In essence, amygdala drives a motoric mechanism resulting the motion of the muscle to produce expression and bioacoustics of the voice and prosody different from normal emotion. The limbic system in a female brain is bigger than that of the male one. This is one the factors why women are more emotional than the men. Padusi Minang of course experience this neurological mechanism.

There is a fixed system of tradition and norm in Minangkabau society, but in fact there are Minangkabau women still use lexicons considered taboo to use in utterance:

/Abakgau, bakiroklih gau dari rumah ko/  
You bitch! God damn it! get out of my home!!
/Cipuik amak gau kanciang/  
You bitch!! Fuck you!!!
/Gacik, manggata gau di kampuango ko/  
What the fuck!!! Don’t you ever tempt any man in this village!!

The lexicons in bold are the cursing words in Bahaso Minang considered taboo for daily communication. However, the Minangkabau women still use them in anger. The prosody and bioacoustics include pitch and tone undergo a rapid spike. The increasing prosody and tone
make the anger more violent resulting harsh utterance. The missing of social and religious control will produce more anger lexicons.

The expression of amygdala and limbic system on right hemisphere will raise significantly. This research focuses on describing bioacoustics prosody of Minangkabau women’s utterance in expressing their verbal anger. This study also classifies the anger lexicons expressed as verbal behavior. This research is significant to conduct because if the anger or taboo lexicons are used in three generations and the number of the user’s increase, there will be a dire consequence showing the Minangkabau legacy of culture and its religious tradition broken in the inside. It includes the way of speaking and expressing verbal behavior.

Prins [7] states both hemispheres are different in anatomy. The left hemisphere shows more sensoric and motoric organs. Its primary region is wider. In right hemisphere, the wider region is the cortex of parietal association and prefrontal area. Goldberg and Costa [8] explain the left hemisphere is associated with the process of requiring singular fixation, whereas the right hemisphere functions for the processing of more complex tasks such as consciousness, and note and tone identification in music and human sound.

The diffused codification process of information also occurs in the right hemisphere. In the left hemisphere, more linear codification of vocal happens. Yuliani [9] states the left hemisphere is more analytical, more precise in calculation and seconds, time management, and is more focused on the sequence of orders, numbers and mathematical rules. Obler also describes the front end of parietal lobes on the right hemisphere deals with feeling and perception.

One of the organs inside the human body regulating the emotion of anger is definitely the brain. Someone experiences the anger is an actual process of limbic system. The limbic itself composed by some subcortical nucleus (thalamus, hypothalamus, septum, and amygdala), frontal insula, some medial structures on lobes (gyrus singulares), hippocampus, and other cortical area at the skirts [10].

The result of the research shows amygdala is the area regulating human emotion. The process of emotion in the brain drives the motoric system resulting the motion of the muscles. This mechanism produces expressions, gestures, facial expressions and prosody (voice tone).

Human brains share functions in general regardless sex and gender. However, there are some minor yet significant differences regarding the aspects of sex and gender, to be precise. Those differences lie in the function of right and left hemisphere [11]. Both hemispheres on female and male human brain show some different functions after puberty.

Such differences occur are caused by internal and external factors. Male and female human brains show minor different structures and size. Woman’s brain has a bigger and a wider limbic system than that of man’s [12]. This difference makes the woman more emotional and easier to express her emotion. Moreover, the external aspects are about the impact of socio-cultural environments to women’s behavior development. The differences happen in the childhood (child rearing), and the influence of social aspects and education that construct the way of expressing emotion. These factors also have impact to the way of men and women expressing their emotion in language.

Ross and Thomson [13] states the man and woman are born to the world of fixed statuses and role. Therefore, they view the world differently depending on their sex and gender. They also communicate in different way because they acquire different style of communication during the childhood. Ratnasari and Suleeman [14] also state the child rearing process and the socialization have an impact to women behavior in expressing their emotion differently from the men.

This research focuses on the utterance of Minangkabau women’s anger expression because they have more freedom to express the emotion in language use. Their prosody of
intonation is observed by means of bioacoustics. Praat uses speech analyzer to analyze the record of utterance. Prins [7] states the prosody also shows the difference in motoric controlling. Emotion or anger, naturally, will have some impacts in the prosody. Thus, the prosody shows the women’s feeling when they talk. The prosody expressing the speakers’ feeling or motion defines the prosody of emotion. The right hemisphere of the brain regulates this prosody through process in cortex, subcortex, and base ganglion.

The aspects of utterance, not only the prosody, also describe one’s emotion or feeling. Harsh language such as curse and damnation often used in anger. However, there are some exceptions based on the traits of human behavior. More introverted person expresses the anger in tears, and more extroverted one will express it in harsh words. This cursing utterance found in numerous anger lexicons used by Minangkabau women. Some social factors are responsible for this phenomenon.

2. RESEARCH METHOD

This research uses longitudinal observation in four traditional market places in West Sumatra: Padang Tarok traditional market in Baso-Agam prefecture, Solok traditional market in Solok prefecture, Painan traditional market in Painan, and Padang traditional market in Pasar Raya Padang of Padang city. These locations represent both darek and rantau regions in West Sumatra. The data are taken from the Minangkabau women’s utterance in anger and conflicts. The data are also taken from some houses where the conflicts occur and the anger lexicons are used.

The solicitation technique and repetitive comparison are used longitudinally in the location of observations. The data are recorded. The data are also taken from some schools in the villages. The anger lexicons from female students are observed and recorded. The age of Minangkabau women using anger lexicons are classified and validated. This research also uses informants to collect data on anger or taboo lexicons by means of solicitation.

3. RESULTS AND DISCUSSION

Kato [15] states the Minangkabau women are the guardian of the bloodline, so they have to be pure, and submit to the rule of Islamic sharia based Minangkabau rules and ethics (Adat basyandi Syarak). They have to act, see, and accept only good deeds. They also have to be proficient in understanding hatal and haram since their major responsibility focuses on keeping the blood line and bear the next generation. The Minangkabau women are truly responsible in the education of ethics and norms for Minangkabau younger generation. If one family bears no female offspring, that family draws closer to perish because Minangkabau is a matriarchal society.

In Minangkabau society, the women are the badge of honor of the family. Their conduct determines the honor of the family. Therefore, every member of the family protects the honor of their female members. Padusi Minang is highly respected in Minangkabau society and tradition, consequently they become the symbol of honor of their tribe and family. Their behavior and attitude are viewed by the society as the level of honor of the family and the tribe, meaning, any bad behavior and attitude will hurt the honor of their tribe.

Therefore, every member of the tribe and family will try to protect the honor of their female members. The family will not tolerate any bad deed which hurts the honor of their female offspring. Padusi Minang share the ordeal, happiness, and respect with every member of their family and tribe. The family and tribe prevent any bad deed done by their female members.
To the family and tribe, the honor of *padusi* Minang (the matriarch) is everything. They will protect them at all cost. Thus, the members of the tribe and family are responsible to protect the honor of their female members. This so-called honor relates to some of conducts. One of them is the way of speaking.

Since the Minangkabau women are the badge of honor of their family and tribe, they should be able to control their verbal expression even in anger. They should not let their extreme emotion best them in conflicts or violent dialogues. How about the fact in the field of observation? Does it tell another story? How do the Minangkabau women think of the cultural ethics and norms of politeness when they get angry in verbal conflicts?

It hard to find out the Minangkabau women in general using taboo and cursing utterances in their anger. The family or the tribe which is still keeping the Minangkabau code of conducts, norms and ethics will not show the cursing utterances and taboo lexicons from their female members even in anger. The female members will control their verbal expressions. However, the fact tells another tale in the places of social conflicts, traditional markets, and domestic violence.

They use taboo and cursing utterances composed of anger lexicons in those places. Their educational background seems to be responsible in this case. Most of Minangkabau women who use the taboo and anger lexicons in their verbal expressions have low education. They only finish junior high school, and their family educational background even do not finish the elementary school.

The result of data analysis shows the use of taboo and cursing words in anger utterances. The Minangkabau women are categorized at age and education. Check out the following table:

<table>
<thead>
<tr>
<th>Age</th>
<th>Education</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 -14 years</td>
<td>Elementary School</td>
<td>18</td>
</tr>
<tr>
<td>15 - 25 years</td>
<td>Junior High School</td>
<td>35</td>
</tr>
<tr>
<td>26 - 44 years</td>
<td>Junior High School</td>
<td>24</td>
</tr>
<tr>
<td>45 years and higher</td>
<td>Elementary School</td>
<td>23</td>
</tr>
</tbody>
</table>

The use of anger and taboo lexicons in cursed utterances is determined by age and educational background. The age rate of the users shows the puberty and maturity age, meaning, 12 years old up to 45 years old. It is obvious that the age is one of the causal factors for the users in expressing the emotion. The age of adolescent (15-25 years old) shows high percentage at 35 percent. The lowest percentage found at the age 12-14 years old because they barely know those words and strict social control in social environment.

The growth of right hemisphere in literacies occurs before the puberty. Minangkabau women at 45 years old also show lower percentage because the decreasing function of the brain and the increasing amount of oxytocin agent in the brain. This chemical agent has specific effects to human social behavior.

The aspects of education also function as the causal factors. The use of taboo and cursing lexicons in expressing the anger shows higher percentage on lower education women: elementary and junior high school. The Minangkabau women on higher degree of education such as senior high school and university, show almost none of using those taboo and cursing lexicons. This finding still requires a deeper study regarding the effects of education to human brain hemisphere growth and development during adolescent and maturity. The percentage of using those taboo and cursing words on higher education women is just about zero.
If a higher percentage is found, that case is categorized as a case study on thinking and language disorder. The worst case can be a mild schizophrenia. The psychiatrist and psychologist treatments are needed for this type of case. Another case, if these taboos and cursing words used by Minangkabau men, it shows the psychological, neurological, and social disorder. The types of anger and taboo lexicons used by Minangkabau women are as follow:

**Table 2. The categories of anger utterance and lexicons of Minangkabau women**

<table>
<thead>
<tr>
<th>The type of anger utterance</th>
<th>Anger and cursing lexicons</th>
<th>Utterances</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address terms</td>
<td>Amak (kau), kau, mandeh,</td>
<td>Amak kau,</td>
<td>All ages</td>
</tr>
<tr>
<td></td>
<td>ang, poyok, lonte, apak (kau), ayah (kau), urang, gacik, pantek, paja, piak, anak (kau), aden, den</td>
<td>bakiroklah kau poyok, den rameh muncuang kau tu anjiang</td>
<td></td>
</tr>
<tr>
<td>Lexicons on human</td>
<td>Female genital, male genital, parents, other human organs.</td>
<td>Pantek, lancik, godok, kadui, kalempong, muncuang, cipuik, arang</td>
<td>27 years old</td>
</tr>
<tr>
<td>Lexicons on animals</td>
<td>Anjiang, baruak, kuciang, ulek, lado, miang, kapindiang, kapunduang, kapuyuak, gacik, antubalawa, dubilih, cipuik</td>
<td>Jan baciracau jo kau lai anjiang, kapuyuak pajatu mah,</td>
<td>15 - 27 years old</td>
</tr>
<tr>
<td>other taboo lexicons</td>
<td>Galenjek, mantiak, bandang, maangok, bakirok, pantak, garua, ongeh, lato, barangin, andia, busuak, ariang, matikaranck-an, jinjiang, engak, mangangkang, jangak, kalera, jongkek</td>
<td>All utterances use kau and gau</td>
<td>All ages</td>
</tr>
</tbody>
</table>

Most of anger and cursing lexicons used by Minangkabau women are taboo. Those words are forbidden to use in normal social interactions, dialogues, and events on Minangkabau cultures. The use of these taboo lexicons is found in social and daily life of Minangkabau women, but its use is limited. Ethics in using those taboo words are not to be taken so lightly. There are other aspects limiting the use, such as: the mind, feeling, socio-cultural factors and the attitude of the users.

The use of taboo lexicons when a woman expressing her anger includes the address terms on human genitals, animals, and other taboo lexicons in Minangkabau culture. Those taboo lexicons are used offensively. The Minangkabau women used these taboo and offensive address terms to express or channel their anger when the adrenaline kicking. Other aspects also show the impacts to this verbal behavior such as low education background, the lack of family and social control, and low spirituality.

The dictions and taboo lexicons used by these Minangkabau women occur at all ages up to below 45 years old. All those taboo dictions are found in the mainland of Minangkabau (darek) and coastal areas (pesisir/rantau). However, there are some homonyms found in both areas such as cipuik refers to snail in the mainland (darek). It is not offensive and not taboo either. However,
the term *cipuk* in coastal region equals to female genital. It is taboo and offensive to use in the utterance.

The address terms *kau* and *gau* are used to express the anger in both offensive and non-offensive utterances. For example: “*barangkeklah kau/gau dari rumah den ko*” (get out of my house!!!). This is not offensive but still shows the anger. The following example is offensive: “*bakiroklah kau/gau dari rumah den!!*” (Get out of my house!!). Moreover, the address term *den/aden* is always used by the Minangkabau women in the mainland and coastal region to express their anger. The exception occurs in Bukittinggi. This term is not always used for some reason.

The term *den/aden* in Bukittinggi equals to the term *ambo* referring to first person singular address term. The term *awak* also has the same meaning but politeness wise, it refers to more neutral use. The example: *Kan lah den kecek-an ka gau* (I have told you). In Bukittinggi, this utterance is not offensive and does not express the anger either, but in other areas it refers to expressing the speaker’s anger.

However, if the speakers use the taboo address terms and lexicons, the meaning equals to anger in all locations. No exception. The users or the speakers will be considered ignorant to Minangkabau traditions and ethics. They are regarded unrefined and uneducated people. Even more than that, they will be considered people without mother. This is extremely offensive. The Minangkabau women who use these words are considered not Minangkabau women since the women of Minangkabau has virtues and noble use of language. A true Minangkabau woman will calm the heart of the people.

How the Minangkabau women express their anger is actually affected by the treatment to their brain hemispheres in the childhood 0-12 years old. In the years of growing up, the girls will record all verbal behavior from their environment and family. Their brains process this information and save it as data unconsciously. If there is a stimulus, they will respond and produce the lexicons.

The women will use those lexicons if being permitted by their social environment. The society decides which lexicons are allowed to use and which ones are not. All offensive and cursing lexicons used by Minangkabau women for expressing or channeling their anger are not allowed to use verbally in social interaction.

However, those lexicons do exist and function as the words in *Bahaso* Minangkabau (Minangkabaunese language). The society will decide the use of those lexicons to express the anger, either allowed or prohibited. To sum up, the social environment shows a significant impact to Minangkabau women’s verbal behavior in expressing their anger.

### 4. CONCLUSIONS

Woman has a bigger and wider limbic system than that of the man. Therefore, woman shows a different way to express their feeling and emotion from the man. The woman is more emotional and is easier to express their feeling than the man does. Since the Minangkabau women are the badge of honor in their family, consequently they have to show more self-control in the use of language for expressing anger, meaning, they do not have to use offensive taboo words and cursing lexicons to other speakers.

A family embracing the Minangkabau tradition, ethics, and norm barely show a Minangkabau woman express their anger in offensive and unrefined manner. The Minangkabau women use offensive and cursing utterances in social conflicts, traditional markets, and abusive family.
The use of taboo and cursing lexicons in the utterance of Minangkabau women is caused by two factors: 1) age, 2) education. Mostly the users of taboo and cursing words are at the age of puberty and below 45 years old. This phenomenon occurs because of the effects of age to human brain right hemisphere in regulating the emotion or the feeling. The age of adolescent (15 – 25 years old) shows higher rate at 35 percent. The Minangkabau women at the age of 12-14 years old show the lowest rate of using taboo and cursing utterances.

The way of Minangkabau women expressing their anger is also caused by the treatment to the right hemisphere function of the brain during their childhood (0-12 years old) as the time of character and behavior building.

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Domestic Violence and The Role of Women in Modern Minangkabau Society

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Abstract. The level of domestic violence in West Sumatra is quite high. This is caused by various factors, including: economic, education, age and personality of the perpetrator. Even though the Minangkabau community in West Sumatra adheres to the matrilineal system and recognizes the role of women as limpapeh rumah nan gadang (respectable women), this does not guarantee low domestic violence in this region. One of the contributing factors is that there is still a strong patriarchal ideology in the society limited women to just taking care of the household and family. In practice, the role of ninik mamak as the highest decision maker tends to see that domestic violence becomes a shame for the family. Women are often blamed. Women in Minangkabau also tend to be reluctant to use legal channels to get justice because of such factor. How effective the role of adat in resolving domestic violence in West Sumatra? This paper will discuss the internalization of the local wisdom on the role of women and the issue of domestic violence in Minangkabau.

Keywords: Domestic Violence, Women, Adat, Mamak, Local Wisdom

1. INTRODUCTION

Domestic violence in West Sumatra is quite high if it’s compared to other provinces in Indonesia. West Sumatra Local Police noted that in 2011 there were 299 cases, in 2012 there were 336 cases, and 350 cases in 2013. Another source from Center of Integrated Services for the Empowerment of Women and Children (P2TP2A) in 2016 stated that there were 64 cases of domestic violence [1]. Meanwhile, the latest data until June 2018, there were 56 cases [2]. Domestic violence is one of the highest causes of divorce among other causes. Several factors that cause the highest divorce are: continuous disputes, economic problems and one party leaves their partner [3].

The biggest reason is the absence of harmony in the household, namely 41% nationally. In most provinces includes sexual violence, where divorced plaintiffs (the wife) are reluctant to tell the reasons. This is because several factors; patriarchal culture, social pressure and the difficulty to proof in court. In certain provinces such as Aceh, West Sumatra, Riau, South Sumatra, Bengkulu, West Kalimantan, East Kalimantan, South Kalimantan and South Sulawesi, the reason for divorce is lack of harmony, where domestic violence is relatively striking compared to other categories [3].

The kind of domestic violence carried out by husbands include physical, psychological and economic violence from mild to severe. 59.8% of husbands had a history of past violence such
as being beaten, thrown with goods, slapped, punched and kicked by their parents [4]. In line with this, 55.3% of husbands get poor parenting as a child and as many as 93% judge their parents often punish them for no apparent reason. There is a significant relationship between the history of past violence and parenting as a child. We can conclude that family factors can influence the formation of domestic violence behavior.

Culture is beliefs, practices, values, norms and actions shared by group members [5]. Cultural values and beliefs play an important role in shaping women's experiences of violence and their meaning for them. Women who experience domestic violence live in an environment that has a strong patriarchal tradition. Even though the role of women in the culture in Minangkabau is very important. Women as limpapeh rumah nan gadang have function as moral educators, the character of their children and are responsible for their families, tribes and people. Women also play a role as managers of household finances and inheritance key holder. Beside that women as determinants and men are implementers of public policy in Minangkabau [6], [7]. In the ethnography [8] women are seen as someone who gave birth to an heir to perpetuate the lineage. While the uncle from the mother's side manages the lineage and its members.

The cultural factors related to marriage and family honor have a significant impact on women in seeking help when domestic violence occurs. Marriage in the Minangkabau community and as Indonesian society in general is something sacred and must be maintained [9]. It is a disgrace to the family if a woman divorces her husband. So that the harsh treatment from the husband is hide and as far as possible not known by the public.

Adat is inseparable from Islam in Minangkabau. Both are seen as two pillars in one system; commitment to Islam is part of adat [7], [10]. Domestic violence in West Sumatra is inseparable from the interpretation of Islam towards women, [11] sees that the interpretation of gender bias towards Wadhribuhunna's sentence in surah Annisa's verse 34 is justification for men to commit domestic violence in Padang. The interpretation of the verses in the Qur'an is used as an excuse to conduct domestic violence where family settlement asks for opinions from religious leaders (mubaligh).

Settlement of domestic violence using customary law is not effective. This is due to the strong patriarchal views in the Minangkabau community. Though authority in the lineage or sub-lineage was in the hands of mamak (uncle of mother, not father). Mamak is responsible for carrying out, welfare and harmony within his saparuik region. So even though, women play an important role in perpetuating the lineage in Minangkabau society, but power is still in the hands of mamak. [12] sees that traditional leaders are mostly male elites who enjoy significant social and political power.

Women who experience domestic violence according to [13] have developed a coping strategy that moves like elastic rubber (tugging), which is to move actively against and surrender to the situation that they are facing. This strategy implies constant stretching by fighting violence through religious frameworks, seeking external support, being assertive and seeking positive diversions. But this stretch is often followed by withdrawing from society and giving up through obedience, remaining silent or ignoring husband's violent actions. Elastic rubber stretching is similar to how this woman struggled to improve her life by not being passive, but actively changing her life in her own way.

We find this kind of strategy done by Minangkabau women who experience domestic violence. Instead of telling their domestic violence experienced by their husband, they tend to handle it by themselves. Domestic violence issues are attempted to be resolved in a family manner first compared to bringing them to the court. Complaining about domestic violence issues to mamak is also not a way out. Mamak is now increasingly abandoned by its domestic scope. Mamak in his capacity is still notified of what happened to his nephew, things like: plans
for education, work, and marriage remain a concern, but the implementation is still carried out by parents.

The power of *mamak* is expected to be able to settle domestic violence, but apparently not possible because domestic violence is considered as a family disgrace that must be covered up. Settlement of domestic violence takes precedence in the internal *saparuik* family. This indicates the importance of physical closeness for women to be in the same environment as their families. Is that effective in tackling domestic violence in the present day in the midst of modern Minangkabau society?

2. RESEARCH METHOD

This study used a qualitative method with compilation of domestic violence data in West Sumatra and compares the role of Minangkabau women in the society. Data on domestic violence in West Sumatra that used in this study came from: West Sumatra Local Police, *Nurani Perempuan* and *Komnas Perempuan*. With the use of data from these organizations it is hoped that research can focus on analyzing women's roles in Minangkabau. Qualitative research comes from Weber's sociology which emphasizes the development of understanding (*Verstehen*) and from Heidegger's phenomenology which emphasizes the importance of the everyday world (*Lebenswelt*) where we live and act [14].

This paper consists of four parts: first, introduction; second, research, methods; third, results and discussion and; fourth conclusions. This paper discusses how matrilineal culture can be sensitive to social problems in Minangkabau society. So it needs to be explored further about definitions and terminology that illustrate the importance of the role of women in the system of community and the facts that occur when there are cases of domestic violence.

3. RESULT AND DISCUSSION

Women in Minangkabau generally inherit agricultural land, houses, fish ponds (*tabek*), which are shared by their tribes. Heritage property especially immovable property is owned jointly and there is no private ownership in the structure of the Minangkabau community. Usage rights (*ganggam bau tuak*) are given to the *saparuik* family for the welfare of its members.

Meanwhile, the husband is *urang sumando* in his rumah gadang wife's. In principle, *sumando* is someone who is loaned by his tribe to his wife. In various ways, he is nothing more than a wife's brotherly relationship. In traditional Minangkabau society, husbands usually visit their wives at night and leave their homes in the morning [15]. When there is still a lot of land that is not cultivated, *sumando* usually works in the fields of his own rumah gadang, but because the population is increasing and the land is getting smaller, he can work on his land or his wife's house, depending on the availability of land.

But along with the times and high economic demands, most of these inheritances are no longer owned by women and sold by their heirs [16]. Even though the level of economic welfare of the people in the West Sumatra region is quite high, but the need for daily live is unavoidable by the poor. The fact is financial security is indirectly related to the ability of women to maintain their marriage when there is a domestic violence case occur.

The problems will arise if the husband (*urang sumando*) and the wife do not have land to cultivate, as is the case in many places in West Sumatra now. Women who are living in urban or *rantau* area such as: Padang no longer have inheritance. Apart from that, more and more women who live in *rantau* and work only to fulfill their daily needs. In areas that have a strong
patriarchal tradition, such as: Pariaman, men remain in power even though they do not work. This can trigger domestic violence if the wife has a demands more than her husband's capacity.

To counteract domestic violence, the strong ties of families that living together can overcome this problem. Although it is no longer in the form of inheritance from rumah gadang, women who remain in their matrilineal relationship after marriage can prevent domestic violence. Households in Minangkabau are basically formed around women and their matrilineal networks. This could be derived from the ideology that rumah gadang is basically belongs to a family of women who still remain strong in the Minangkabau community.

Meanwhile, the culture of men sleeping in surau is not found any more in modern Minangkabau society. The difference between boys and girls is not very obvious. Boys can live in parent’s homes and girls are allowed to go merantau. This shows matrilineal family ties become increasingly loose in modern Minangkabau society. The family ties are strangleing and family responsibility is only centered on husband and wife relations.

Also, there is an ignorance from extended family exacerbated by the pattern of residence that has changed from the rumah gadang inhabited by many members of the extended family to a private house for the core family. The cultural shifts that are occurring in Minangkabau families distances family elders from younger members, and prevents their mediation in cases of domestic violence (Laeheem 2017). If a wife and the children still lived with the extended family in the rumah gadang, the instances of domestic violence would probably decrease.

4. CONCLUSIONS

Domestic violence in West Sumatra is remaining high because indirectly related to customs and culture that still patriarchal. Patriarchal culture sees that men have the right to punish women if they do not comply with their wishes and not accordance with the teachings of Islam. Meanwhile, it cannot be denied that material problems become one of the factors that trigger domestic violence in modern Minangkabau families. The absence of the availability of land to be worked on by the husband (urang sumando) makes the burden increasingly heavy for families living in urban areas such as Padang and rantau. This paper concludes that domestic violence can be prevented if women live close to their matrilineal family due to the existence of social control that still maintains the role of women as a limpapeh rumah nan gadang, even though it is no longer in the traditional kinship system. Adat system has a strong influence on the resilience of households to the extent that the family still maintains a strong traditional tradition.

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Knowledge Transfer in "Maghrib Mangaji" at Tradition “Kembali ka Surau”

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Abstract. This study aims to describe the local wisdom of Minangkabau in the cultural "Kembali ka Surau." The discussion of this research is to describe the process of knowledge transfer in the tradition "Kembali ka Surau," in activities to celebrated this local wisdom. This study uses descriptive qualitative methods, focusing in the interpretation of knowledge in the tradition "Kembali ka Surau", especially in activities of Maghrib Mangaji and Makan Bajamba. This study is to see knowledge transfer in the activities from tradition "Kembali ka Surau" based on the SECI Model by Nonaka. The results of this study are Maghrib Mangaji and Makan Bajamba is the local wisdom to instill characterized of Islam for the younger generation, for the younger generation as the traditional leaders to active in Islamic activities in the mosque so that this tradition should be preserved.

Keywords: Local Wisdom, Minangkabau Culture, Knowledge Transfer, Kembali Ka Surau, West Sumatra

1. INTRODUCTION

The Minangkabau philosophy which states adat basandi syara’, syara’ basandikitabullah, syara’ mangato adat mamakai, alam takambang jadi guru (adat jointed with Shari'a, Shari'a jointed the Qur'an, Shari'a says adat uses, nature stretches into the teacher) [1], [2]. That point is syara’ words are taken from the Qur'an, sunnah and fiqh which are finally used in adat. The inclusion of Shari'a into the traditional prove there is a social formation in Minangkabau community [3]. The application of philosophy to the next generation for Minangkabau people can be large space, one of the places to used in integrating this philosophy in Minangkabau community can be found in non-formal education.

Surau is one of the non-formal education places of the Minangkabau community and Minangkabau leaders where this non-formal education is an education that has filled the vacuum of the local education system in the Minangkabau community. The influence of the local education to community as an overmind reconstruction the social strength from community. Surau functions as a gathering place and discussion about something in the Minangkabau community. Where this activity is also learning process for the community to make decision together [4]–[9].

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Knowledge transfer in a community is also necessary supporting from educational activities, both formal education non-formal education. Indonesian Republic Government Regulation Number 73 of 1991 concerning non-formal education were very important to be applied to personal need as well as community needs. Education focuses on the personality development, character building and physical exercise is still needed still need control from the government. Therefore, community can carry out non-formal education activities that function to increase public knowledge in social, cultural and especially religious.

We can find knowledge transfer in non-formal education activities, especially about religious in the mosques. The mosque is one of the houses of worship for Muslims. At present, mosques are not only used as places of worship, but mosques also used as centers of non-formal education. One of them can be seen in the Minangkabau community tradition "Kembali ka Surau" activities.

In accordance with the statement of the governor of West Sumatra, Mr. Zainal Bakar in 2004 that since the launch of the movement to Return to Nagari and Return to Surau, there has been a positive and enthusiastic response all over West Sumatra. It's just that the revitalization of surau life in relation to the challenges of the dynamics of modern society does indeed require various strategic steps and operational tactical policies. One of these needs is the development of learning methods, curriculum formulation, funding systems, etc. [10].

Previous research on "Kembali ka Surau" has been carried out by Dian Purnama Sari [11] with the title "Moral Intelligence Differences Between Adolescents Who Follow and Adolescents Who Are Not Following Movement "Kembali ka Surau " Program. who did not take part in the Movement "Kembali ka Surau " program where adolescents who took part in the 92.5% program had a high level of moral intelligence when compared to adolescents who did not join the program.

Religious and moral values are prioritized in the life of the Minangkabau people and both together in aspects of life. In addition to being an educational institution for the Minang community, Surau also functions as a place to demand knowledge and knowledge that can form a high-quality person with good character, refined, virtuous, aware of authority and obligation according to situations and conditions based on thought and shame.

The Baiturrahman Mosque located at Balai Panjang village, Kenagarian Gadut, West Sumatra. Baiturrahman Mosque is one of the best mosques in Kabupaten Agam, West Sumatra. Based on the results of observations and preliminary research, the researchers saw that the tradition of "Kembali ka Surau" had been carried out since 2010 at the Baiturrahman Mosque, Balai Panjang, West Sumatra. This activity has become a culture for the Minangkabau community which is carried out to increase people's knowledge, including the use of libraries as a source of information sharing knowledge, one of which is Maghrib Mangaji.

2. RESEARCH METHOD

The research method used in this study is a qualitative research method. According to Creswell [12] qualitative research is a research method using an approach to explore and understand the meaning that comes from humanitarian or social problems. Qualitative research aims to obtain a full picture of a matter according to the human perspective under study [13]. The research instrument in qualitative research is the researcher himself so that the researcher must have extensive knowledge on the chosen topic so that he is sensitive in seeing the existing phenomena so that he is able to take on the meanings that appear during both visible and non-visible research.
To collect data, researchers used the method of in-depth interviews (depth interviews), where data from interviews were recorded using certain media and also assisted with other stationery. The results of the interviews that have been carried out are then made in written form, which are then read and re-examined to obtain the correct data. The interview was conducted directly with informants who participated in the tradition "Kembali ka Surau" activity in the BaiturrAhman mosque in West Sumatra.

The next stage after all the data collected is data analysis. According to Miles and Huberman [14] there are three lines of data analysis activities, namely data reduction, data presentation and conclusion drawing.

3. RESULTS AND DISCUSSION

![Figure 1. BaiturrAhman Mosque. Source: BaiturrAhman Mosque documentation, 2019](image)

At first the BaiturrAhman mosque was a small musala built very simple in 1909. Then in 1962 the mosque was built with a larger size (15m x 15m) which was later named Surau Baruah Kampuang, Kabupaten Agam, West Sumatra. Furthermore, in 1989 Surau Baruah Kampuang was built into a mosque measuring 20m x 20m and was inaugurated as the BaiturrAhman Mosque on 1994. Along with the development of time, in 2001 the BaiturrAhman Mosque in Balai Panjang, Kabupaten Agam, West Sumatra began construction of the second floor with a floor size 494 meters because of the needs of the community and to beautify the mosque whose position is under the highway.

BaiturrAhman Mosque has a vision that is to make the mosque prime as a center of worship, fostering people and developing Islamic culture. Furthermore, to realize this vision, BaiturrAhman mosque carries out several missions, the first is to develop pious charity by familiarizing the community to carry out obligatory worship and other good deeds, Islamic da'wah namely by carrying out da'wah and providing planned information for the entire community through sermon education development programs. The third mission is al Ri'ayah which is the BaiturrAhman mosque mission in fostering faith, worship, morality and culture of the community and preventing something that is not in accordance with the Qur'an and the Sunnah of the Prophet. The last mission is to foster the younger generation by carrying out training and guidance for the younger generation in terms of morals, worship and other religious skills. Tradition "Kembali ka Surau" activity is one of the main activities in the BaiturrAhman Mosque in Balai Panjang, Agam, West Sumatra, which can attract community interest in participating in this activity.

Tradition "Kembali ka Surau" is an appeal from the government of West Sumatra province, especially Kabupaten Agam to create Agam Madani [15]. Agam Madani means to create a religious, sustainable, fair, independent, and beautiful Agam Regency in strengthening the
foundation to achieve an independent and accomplished Agam. This is because of addressing moral issues, juvenile delinquency, even crime that began to appear among the younger generation which is one of the negative effects of modernization which has made it difficult for parents, teachers, community leaders and the government.

This awakened the Kabupaten Agam government to react with a real movement, namely by strengthening the aqeedah and increasing the practice of religious teachings and Minangkabau adat values, especially to the next generation. This is in accordance with remarks from the regent of Agam, Mr. Aristo Munandar:

Creating Agam Mandiri, Berprestasi yang Madani has been stipulated by Perda No. 01 of 2001, and promulgated in the Kabupaten Agam area in 2001 No.02 has a clear concept of coloring and animating the entire community of Agam which is committed to the teachings Islam and still cultivating the philosophy of the indigenous West Sumatra community adat basandi syara', syara' basandi kitabullah; syara' 'mangato adat mamakai which proves the strength of the role of religion that is able to color the character and personality as well as the order of Minangkabau society, especially in the past, therefore the concept of civil society that is being popularized by the Agam community must take root in Kabupaten Agam itself through the movement of reorganizing and carrying out a life that is has colored the lives of previous generations.

For this reason, social control is needed as a process aimed at disciplining group members and limiting fraud from group norms. One aspect of social control is religion and law. This combination of religion and law coupled with morals is a civilian life. On this basis, it is expected that the alternative that the Agam Regency community would seek to be "Agam Mandiri, Berprestasi yang Madani " to be implemented and re-achieved in Kabupaten Agam.

In tradition "Kembali ka Surau", the Minangkabau people transferred the knowledge they had to the next generation through oral to oral, better known as the oral tradition of the Minangkabau people. In its development, the oral traditions of the Minangkabau people can be grouped into four of the most common types, namely oral traditions in traditional ceremonies which tend to be formal, oral traditions related to social relations, oral traditions in the form of mantras, and oral traditions in the form of art show.

All forms of oral tradition in Minangkabau society contain various values of information such as religious information, historical information, customary information and customs, information that has local wisdom values in people's daily lives, as well as information that contains genealogies or descendants of a family in society. All information is received, developed, and passed on to the next generation through a variety of oral traditions known by the Minangkabau people (Primadesi, 2011)

In tradition "Kembali ka Surau" activities, Minangkabau people share their knowledge with oral traditions, transferring knowledge they have from mouth to mouth. Information conveyed by the teacher in activities tradition "Kembali ka Surau" using oral traditions. So that the knowledge acquired by students, they immediately practice or they record through their minds and minds [16], [17]. With the "back to surau" activities, people, especially teenagers, come to enliven the mosque and get a variety of knowledge to be applied in their lives. Because in the old days, the ancestors of the Minang tribe introduced "tungku tigo sajarangan, tali tigo sapilin" which meant that in Minang people there must be religion, good communication, and good martial arts. Through this tradition "Kembali ka Surau" activity, the Agam government, especially Baiturrahman mosque wanted to foster this philosophy in the community and youth of Desa Balai Panjang, West Sumatra.

Maghrib Mangaji is one of the "Kembali ka Surau" activities at the Baiturrahman mosque. Maghrib Mangaji's activities are held every Sunday-Friday starting from 07:15 to 07:45.
Maghrib Mangaji activities are Qur'an tadarus activities carried out by several people who read the Qur'an in turn. Everyone gets the portion of reading the Qur'an equally, which is 10 verses each person. The Maghrib Mangaji activity was started by a group of women first, if a group of women had all their turn then moved to a group of male.

In this maghrib mangaji activity the pilgrims who take part in the activity will read the Qur'anic verses and their translations in turn. If they have finished the Koran or are usually referred to as reciting the Qur'an, the congregation will hold a celebration of the Khatam Qur'an. "Makan bajamba" is the term for the celebration of the Khatam Qur'an from the activities of Maghrib Mangaji at the Baiturrahman Mosque. "Makan Bajamba" will be followed by people around the mosque. The female will bring food, such as rice, side dishes, vegetables, fruits and other desserts to take part in the "Makan Bajamba" activity. Starting from parents, teenagers to children will follow this "Makan Bajamba". "Makan Bajamba" is not specifically for pilgrims who only take part in Maghrib Mangaji activities but the wider community in the village of Balai Panjang, Agam, West Sumatra may join in "Makan Bajamba".

Figure 2. "Makan Bajamba" activity

Figure 4.2 can be seen in the eating-back activity in the tradition "Kembali ka Surau" at the Baiturrahman mosque where parents, teenagers and children are seen mingling into one meal in large containers sharing food. The picture also shows that female worshipers are busy preparing food while fulfilling the demand for food needed by male worshipers.

The value of togetherness in this activity is very evident in "Makan Bajamba." They eat on one large plate. One large plate will have 5-6 people who will eat there. That is where togetherness is felt, in one group a large dish will be mixed between parents, teenagers and children. They will share food. While enjoying the food they will also mingle with each other. Here there is also a value of mutual respect that is felt because when you want to eat or take side dishes for teenagers or children, you will first let your parents eat the food. Even though they eat on one plate, mutual respect must be present at this time. When chatting with each other, here is sometimes tucked into the advice that parents will give to teenagers and children. The advice delivered can be about everyday life and also about their future. The value of loving each other is where it feels. Even though they are not the biological parents of the child, these parents will give advice about sincere life to these children.

Manovas (2004) states that knowledge transfer is the achievement of desired goals in a process of channeling knowledge by a part and absorbed by other parts in an organization or in community life. According to (Davenport, 1998) said that knowledge transfer includes two
activities, namely transmission (receiving or presenting knowledge to potential recipients) and absorption activities in individuals and groups [18].

In tradition "Kembali ka Surau", the next activity held at the Baiturrahman mosque was the activity "Maghrib Mangaji." The activity "Maghrib Mangaji" was held after the Maghrib prayer in congregation. At 7:15 p.m. after working the Maghrib prayer in congregation, the pilgrims began this activity. This maghrib mangaji activity was only attended by 7 female and 9 male. Most of those who take part in this activity are the parents and administrators of the mosque. They take the Qur'an from each cupboard. One of the pilgrims prepares a mic for loudspeakers for those who recite the Koran.

The activity of "Maghrib Mangaji" is one of the activities in the tradition "Kembali ka Surau" carried out at Baiturrahman Mosque, Agam, West Sumatra. This "Maghrib Mangaji" activity can also be a place to learn to recite the Qur'an for each participant. They were trained to recite the Qur'an by reading about 10 verses every day. In this activity, each participant who participated had the right to correct each other's mistakes from other participants.

This "Maghrib Mangaji" activity is opened by reading alfatihah together. Then one of the female worshipers began the recitation by continuing the last Qur'an verse read on yesterday. The other participants listened carefully. The atmosphere at that moment was silent, they both learned to read the Koran well. Pay attention to the recitation that was read by other participants. If there is a reading error from the reader, the other participants will participate in improving the reading. After the activity runs for about 10 minutes, one of the participants distributes drinks to the participants of the Maghrib Mangaji activity. Each participant spends an average of 15 minutes to read 10 verses of the Koran along with their translations.

Transfer of knowledge in the process of socialization here is when each participant of the activity "Maghrib Mangaji" corrects the truth of the recitation of the Qur'an from other participants. This can be seen by conducting discussion activities, correcting reading errors where the transfer of one's tacit knowledge becomes tacit knowledge for others.

4. CONCLUSIONS

The tradition "Kembali ka Surau" is an appeal from the governor of Agam, West Sumatra. Baiturrahman Mosque is one of the mosques that carry out activities in the culture "Kembali ka Surau," smart to communicate, and good at martial arts. This tradition "Kembali ka Surau" activity at the Baiturrahman mosque also pays more attention to the guidance to teenagers around the village. This is done to foster a sense of religious obedience and understanding of Minangkabau customs.

Knowledge transfer also occurs in the traditional "Kembali ka Surau" activities carried out at the Baiturrahman Mosque, West Sumatra. The SECI model is used to look at the knowledge transfer process at the Baiturrahman mosque. Knowledge transfer that occurs is more dominant to the process of socialization (socialization) which is the process of transferring knowledge from tacit knowledge to tacit knowledge. Where the transfer of this knowledge occurs from the previous generation to the next generation.

Knowledge transfer in the tradition "Kembali ka Surau" at the Baiturrahman mosque shows more of the oral cultural traditions that occur in Minangkabau society. The oral tradition of the Minangkabau community contains a variety of information values. The value of information contained in this "Kembali ka Surau" tradition is the value of religious information, customs, and community habits as well as local wisdom values in the daily life of Minangkabau people. All information received in the tradition of "Kembali ka Surau" is received, developed, and
handed down to the next generation through the knowledge transfer in a variety of oral traditions known by the Minangkabau community.

In other words, the tradition "Kembali ka Surau" activity that took place at the Baiturrahman Mosque in Balai Panjang, Agam, West Sumatra, transferred the knowledge possessed by the previous generation through an oral tradition where the model was used as an example of new knowledge for the next generation. This happened because of the habits of the Minangkabau people who were still thick with local wisdom values so that this oral tradition was still used in the transfer of knowledge to the surrounding community.

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The Existence of Bagurau Tradition on Instagram

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Abstract. Bagurau is a Minangkabau oral tradition that existed long before media technology developed as it is today. Of the many oral traditions that have disappeared and can no longer survive in this era, it still survives. Even this tradition is present in various social media that are now. This article explains the form of bagurau tradition of survival in the era of media technology with a focus on observations on Instagram social media. For this reason, qualitative methods are used with data collection techniques through observation on Instagram media. Based on these studies, bagurau is one of the popular Minangkabau oral traditions. Even some accounts make this tradition a superior content that not only increases the popularity of the account but also adds money to the entry.

Keywords: Bagurau, Instagram, Minangkabau, Oral tradition, Social media

1. INTRODUCTION

Today's social media has become a necessity for the community. Perrin [1] explained that from 2005 to 2015, social media users continued to show improvement. It also has an impact on various aspects of people's lives. Correspondingly, O, Keeffe [2] states that activities on social media today are common to the community, especially for children and adolescents. The use of social media continues to grow into the business world. Social media is not only used as a medium of communication and interaction but also can be a business tool [3] [4].

The use of social media as a means of business has resulted in the emergence of various content on social media. These are made as attractive and creative as possible to increase the number of followers, enthusiasts, or those who see. One of them is by utilizing oral traditions which began to be considered as something rare and classic. Only a few people understand and master it. Because of that scarcity, oral traditions that appear on social media continue to be seen and liked.

Bagurau is one of them. This oral tradition that emerged and developed in Minangkabau has appeared on Instagram social media as one of the creative contents of the account owner. Bagurau tradition itself is a form of snatching of the pantun which is accompanied by a wind instrument called saluang [5]. The rhymes that are sung by the theme and the contents are not bound. Can always be adjusted to the current conditions and situations. Generally, the themes that often arise are sadness, excitement, and satire.

Compared to other Minangkabau oral traditions, bagurau is one that still survives and is liked today. Meanwhile, other oral traditions as mapped by Amir and friends [6] have been lost. Entering the era of secondary oralism (the term Walter J. Ong [7]), oral traditions must continue to strive to be creative and innovative to survive as explained by Banda [8]. It is also one of the reasons why bagurau tradition can continue to survive.
Through this article, we describe the form of content that utilizes bagurau's oral tradition on social media. As explained by Cahyono [9], social media since 2003 has emerged many and varied. Among the biggest to date are Facebook, Twitter, Instagram, and WhatsApp. Each has its advantages and advantages. In each of the social media, the bagurau tradition can be found. But for this article, the study of the existence and existence of the bagurau tradition on social media is focused on Instagram media. Instagram was chosen because social media is currently popular. Apart from being able to share photos, you can also share videos and live broadcasts so that it is very appropriate to be used as a means of documentation and socialization of oral traditions such as bagurau to continue to exist.

Research related to the bagurau tradition has been carried out by several previous researchers. Among them is Anwar [10] which explains the bagurau tradition as a Minangkabau oral tradition that emerged and developed in the Luhak Nan Tigo region (Agam, Tanah Datar, and Lima Puluh Kota). Then Sriyanto [11] with his research on the aesthetic dimension of bagurau performances in Minangkabau. Meanwhile, the speaker of this tradition called the drummer was also investigated by Syafniati [12], namely focusing on female drummers. Next is Alexander's [13] research on postmodern influences in the saluang bagurau show.

Related to the use of social media and its relation to oral tradition or folklore, researchers who have discussed it include Hidayat [14] with a study of the transfer of media kaba, Bahren [15] with a creative industry based on socio-cultural fields in West Sumatra, Meigalia [16] [17] with attention to social media and its use of Minangkabau oral literature, and Polk [18] who discussed the practice of online digital storytelling. Meanwhile, various forms of Instagram social media users have also been a concern for some researchers. Among them were Yuheng [19] who discussed photo content and types of Instagram usage, Sheldon [20] who saw the motivations of age-related Instagram users, and Indrawati [21] which explained the effectiveness of advertising through the use of Facebook and Instagram with case studies towards marketing souvenirs in Bali.

2. RESEARCH METHOD

This research was designed as qualitative research. Oral tradition itself is a unique object that requires methods and techniques that are also specialized in researching [22]. Therefore the oral tradition research stage must be carried out in four stages: First, the pre-research is in place which is the preparation stage before the data collection in the field is carried out. Both studies are in place which aims to collect data in this case by observing, interviewing, and studying literature. Third, the stage of data identification and analysis. Fourth, the reporting phase. However, research with the object of study of the bagurau oral tradition is focused on its appearance on Instagram social media. For this reason, data collection techniques are also carried out through observation and recording on Instagram with hashtag saluang, bagurau (#saluang, #bagurau). The data is then classified based on the content models that appear.

Also, a literature review which has gone through the stage of data collection in the field is still being carried out. In this case, previous studies of the bagurau tradition were used to better understand and trace the picture of the whole bagurau tradition.

3. RESULT AND DISCUSSION

Bagurau is a Minangkabau oral tradition which is often referred to as badendang or basaluang. Amir [6] explained this tradition as sundown of the rhyme with the accompaniment of the saluang wind instrument. Saluang is a traditional wind instrument from Minangkabau
made of bamboo and has four holes to produce tones. The rhythms of the rhyme in the bagurau are various, including ratok, and singgalang. Meanwhile, the rhymes that were sung were pantun with various themes, sometimes the theme was adjusted to the audience's request. There is also a theme of rhyme that often appears in the bagurau including grief, innuendo, and seduction. The rhyme was created spontaneously by the drummer.

In one performance, there are at least two performers. First is the saluang player (tukang saluang) who is generally male. Then the singer (tukang dendang) can be a woman and can be a man. But female drummers are more numerous than male singer. In one show, the number of singer can be more than one.

Bagurau shows are usually held at night, the purpose of which is entertaining. Therefore, bagurau shows can be carried out anywhere, can be at home in a festive event, at the storefront, or in alek nagari activities. One of the most liked parts of the audience is ordering songs and rhymes by giving money to the drummer. Because of the rhymes and order songs among the audience, the atmosphere of the show became lively and very entertaining.

This bagurau show has existed long before the development of media technology and information today. In the past, bagurau became one of the few entertainments for the community. The bagurau show is always awaited and has lots of fans. They even want to sit for long listening to the poems that are heard overnight. Therefore, the performance usually ends just before Fajr time.

Along with the development of technology, people began to have many entertainment choices. Entertainment can be obtained only by sitting at home. This is partly due to the presence of television and radio media. In this period, the tradition of bagurau was able to continue to survive and adjust to the changing lives of these people. One of them is present in the form of shows on television, radio, as well as records of both LPs, cassettes, and VCDs [23] [24].

At present, the lives of people in the world have entered the stage called the term 4.0 industrial revolution. In this era, various aspects of people's lives depend on the internet [25]. Various aspects of life and community needs are presented with internet brokers, such as through social media. Social media in various previous studies mentioned are used by the community as a means of communicating, socializing, even doing business.

Bagurau tradition also seems to have been present on various social media. One of them on Instagram. This tradition is presented with various creative models. There are several forms of content on Instagram that use bagurau traditions. First is the documentation of the bagurau show that was encountered by users around it. The show is documented as it is, without being intended by the performer (tukang saluang and tukang dendang) to be posted on social media. Therefore, the form of upload is not through an editing process or special settings. One of them was uploaded to the @kikochaniago account on August 16, 2017, with information from Mudiai Arau. The post on this account is a brief documentation of the bagurau show in the courtyard of the Jam Gadang, Bukittinggi. The post has aired 1,528 times. Furthermore, the @rinisfhari account also posted documentation on the performance of Bagurau on June 27, 2019. The upload was given the information " Semoga kesenian khas masyarakat Minangkabau ini tak akan hilang tergerus zaman. Semoga bisa terus dilestarikan. Sedih aja kalau terus " Sedi aja kalau dengar ini. Ibo ati ". The post just got 13 likes so far. Then post from the account @ febri.mayora with the description " Kesenian saluang minang yang dipadukan dengan dangdut ". The documentation of the dangdut saluang show was uploaded on December 22, 2018, and has been aired 370 times.

The second form of content that uses the bagurau tradition is a video of a saluang player playing a saluang instrument without being accompanied by a tukang dendang (singer). The saluang player here also organizes the appearance specifically because it aims to be published
on Instagram social media. Posts such as those intended include posted via the @pa.ul.ikram account with the statement "Saluang salah satu kesenian tradisional Minangkabau, suatu kesenian yang khas dan hanya ada di ranah bundo, beberapa lapisan masyarakat masih sadar akan itu, dan beberapa kalangan sangat mencintai kesenian ini, namun beberapa oknum menganggapnya kuno dan tidak relevan lagi dengan zaman sekarang ini." In the video, a young man wearing a sarong, playing a musical instrument saluang. Next to it is a classic Vespa motorbike that seems to be deliberately one part of the video background to make it more attractive. The video uploaded on July 12, 2019, has been aired 522 times. Next, the post on the @minangkabau_ekspres account with the information "Mantap pak KAI Punya ". Since July 19, 2018, the post in the form of a video of an Indonesian Railroad employee who was playing the saluang musical instrument has 1,122 shows. Not much different from the @ilhampr4 post, in the form of a video showing him playing saluang. The post-dated March 6, 2019, was given the statement "Masih belajar" and had aired 284 times.

Next, the third form of content on Instagram that uses the bagurau tradition is complete video footage of the performance of bagurau, which is a saluang player and a singer. But the footage of the bagurau tradition is a fictitious result that was intentionally intended to be content on Instagram. Postings like that are uploaded via the @padang_maimbau account with the description "Salamaik siang sanak sadonyo. Ko cover lagu (minang-mudiak arau) bersama uni cantik kita dari payakumbuh @ellayuliafebrianti. Yang mau request langsung DM aja ya. Selamat menikmati". The April 5 posting was favored by 59 accounts. Then posting in the @kharisma.iie account in the form of a video that chants with the accompaniment of artisan saluang @cabiak. Uploaded on 30 April 2019 has been broadcast 14,040 times. The video was made with a Twin Tower background, Malaysia.

Finally, the form of content that is raised is the raiding of rhymes for bagurau without the accompaniment of saluang music. The pantun was deliberately created and sung according to the context that was loved by young people. Among them, the theme does not yet have a partner. The rhyme and lose rhyme from the bagurau tradition is well utilized by the @urianovita account as its creative content. One of the posts was May 4, 2019. Uria Novita as the account owner sang the following poems.

*Urang Pandam mandi barampek*
Daun pandan di rumpun padi
Salam basalam kok tak dapek
Tarimo lah dendang ka ganti diri
Bara ka sanang dalam hati tuan oi

*Anak mudo jalan barampek*
Singgah sabanta di Sicincin
Bulan Puaso samakin dakek
Mohon maaf laha jo batin
Bara ka sanang kiro-kiro sanak oi

The pantun was arranged to convey his apologies in welcoming the month of Ramadan. In that post, there was also information "Dek puaso samakin dakek, tarimo lah dendang ka ganti diri " and had aired 84,601 times.

On the same account, there is also the following kick post.
Kok ndak babaliuk uda dari rantau
Elok adiak baralek sajo
Baralek nan jo urang lain
Tunggu dek uda undangannya
Tangguang dek uda sansarnonyo

Nan dek rantau lah jauah bananyo
Lah lupo sajo status marando
Dima nan jauah ka takana
Di kampuang elok ka gantinyo
Dek panantian lah si-o-sio

Nan manakua duduak ka bumi
Maningadah ka avang-awang
Taraso bana tinggi langik
Kasiah dirabuk samo gadang
Kasiah dirabuk samo gadang

The pantun insinuated the nomads who were so late overseas that they forgot about kampong. As a result, the future wife was impatiently waiting and threatened to send an invitation. The post on December 21, 2018, has been broadcast 81,547 times. Almost as much as the other posts.

This @urianovita account is indeed interesting because it maximally utilizes the bagurau tradition as its creative content. Because the content is also followers of Instagram account has reached 60,000 and has received an endorsement. One of them is from the Tangkelek business owner. Interestingly, Tangkelek's business promotion on this account was also made in the form of a rhyme drum like the following.

Oi nan ka pulau kito ka pulau
Oi nan ka pulau mambaok lapek
Oi jikok sanak babaliak ka rantau
Jan lupo singgah ka Kadai Tangkelek
Iyo ka Kadai Tangkelek

The creativity of Uria Novita through the Instagram account was also followed by an account @kharisma.iie. In this account, you can also find several shaky posts from the bagurau tradition. Among them are the posts dated June 22, 2019, with the statement "Dendang Aia Bangih. Untuak dunsanan nan banyak man DM dendang iko". The post has aired 4,225 times. Not like the @urianovita account, this account has only 4,552 followers. But the name Kharisma has also become popular because of his kick.

As far as the search, bagurau tradition artists who have an Instagram account and use the account as a promotional media are only one account. This account belongs to Hasanawi who is a saluang player. His new account @langkok.grup has 18 posts and 478 followers. But as a whole, the account indeed fully displays various activities and activities in basaluang. However, the use of this account is also not maximal because, since the first post on February 20, 2018, there are only 18 posts.

Based on the data that has been obtained, it can be seen that the bagurau tradition has indeed been used by account owners on Instagram as their creative content [26]. Furthermore, the bagurau tradition was introduced to a wider audience through social media. That is, this
tradition has been able to continue to survive and exist in the era of internet technology like now. On the other hand, the account owner who uploaded this tradition also became existent. Even from the data above, the @urianovita account has succeeded in making its Instagram account a business tool by utilizing the bagurau tradition.

4. CONCLUSIONS

Bagurau tradition is currently present on social media as one of the creative contents of account owners. The form of using this bagurau tradition also has several models. The first is a short documentary video of bagurau performances that are encountered by account owners in various places. Both videos play a saluang wind instrument without a drum which is deliberately made for the sake of posting on social media. The three complete video posts are bagurau performances (there are saluang and tukang dendang players). But this brief briefing is also deliberately made for the sake of posting on social media. Finally, the post kicked bagurau without accompaniment saluang.

There are also posts with hashtag saluang and bagurau found quite a lot. Spread from various accounts. On the one hand, the bagurau tradition has been introduced to a wider audience through these posts. This can be seen from the many who like or even the number of broadcast posts. That way, the tradition of bagurau can continue to live, be recognized, and also adjust to the changes that exist in society. Bagurau tradition can also be said to be one of the Minangkabau oral traditions which are not feared to be lost.

On the other hand, the tradition of bagurau has also provided its benefits for account owners. The account owner is generally preferred and seen more for these posts. Also, the two account owners on Instagram have made the bagurau tradition a special content. Because the content is also the account has many followers. Furthermore, account owners also get financial benefits with many followers.

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Educational Values on Ludruk Story “Tragedi Kebun Tebu” made by Cak Edy Karya

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Abstract. Ludruk is one of Javanese traditional play from East Java regency. Ludruk contains the local wisdom, because ludruk play tells about Javanese society in its daily life. This research aims to describe and to explain about the educational values on Ludruk story Tragedi Kebun Tebu by Cak Edy Karya. This research is descriptive qualitative with sociological literature approach. Primary data source on this research is Ludrük story Tragedi Kebun Tebu by Cak Edy Karya. Secondary data source is taken from informants and document which are related with the play. The data is collected through content analysis and in-depth interview with some informants. The result of this research shows that Tragedi Kebun Tebu contains some educational values. Educational values contained in ludruk story are religious values, moral education, social education, and cultural education which reflected from characters in Tragedi Kebun Tebu. These values are reflected in Javanese society.

Keywords: Education Values, Ludruk Story, Tragedi Kebun Tebu, Local Wisdom

1. INTRODUCTION

A traditional play from East Java that begins with remo dance is called Ludruk. Ludruk, as a literary work in form of play, contains many positive aspects which are useful for society [1]. Ludruk performance usually tells about the problems of life aspects in society. Before the play begins, the performance must begin with Remo dance as a welcoming dance to welcome the audiences [2]. Afterwards, it is followed by bedhaya, kidungan and proceed to the story that is going to be performed.

Kidungan is a parikan accompanied by gamelan gendhing jula juli. The topics of the kidungan can be a stand alone topic or related to the story that is going to be performed. Kidungan in ludruk play is also being sung by the Remo dancers, bedhayan dancer, and during jokes performances. Jokes is a component that cannot be separated from ludruk play [3]. The costumes for ludruk performers is adjusted based on the story performed. The language used is Javanese used in daily life, not the one used in formal occasion or the one used by the royal family [4]. This is due to the fact that the ludruk performances is first created based on the anxiety felt by the small people.

This article will review about one ludruk play entitled Tragedi Kebun Tebu. This play tells about the trials that befell Sukarsih family. The only child was killed in a sugar cane field. The husband went to jail. In addition, Sukarsih had to face her ambitious and kadonyan (worldly) father. The father acts haphazardly toward his child. Sukarsih was forced to sign the divorce...
paper during his husband’s imprisonment and forced to marry the one he had chosen. A wealthy man who had become the director of Dutch sugar factory where Sukarsih’s father worked. Sukarsih’s father despised Sukandar, Sukarsih’s husband, for he refused to work with the Dutch and chose to fight against Dutch. These various trials were finally able to be faced by Sukarsih and Sukandar. They were able to continue their fight against Dutch colonization in their beloved homeland. *Tragedi Kebun Tebu* play contains positive and negative values that is presented through every character’s behavior which can be used as teaching materials in social life. By understanding these various values, they can increase empathy, sensitivity, and responsiveness with the values of life so as to avoid being easily influenced to do something negative [5]. Based on the background above, the problem in this study is how the educational values become the exemplary in *Tragedi Kebun Tebu* play. The expected result of this study can be used as teaching materials for teachers to be taught to the students, primarily about what is appropriate to be imitated and what is not appropriate to be imitated. Besides that, it can be continued by the younger generation to form and strengthen the noble characters.

2. RESEARCH METHOD

This research is descriptive qualitative research. In this research, the researcher takes notes and analyze *Tragedi Kebun Tebu* play by Cak Eky Karya and conduct an interview with the writer Drs. Eko Eky Susanto, M.Si who is familiarly addressed as Cak Edy Karya. In addition, the interview is also conducted with the experts such as Prof. Dr. Suyitno, M. Pd and Prasetyo Adi Wisnu Wibowo, S.S., M. Hum as technique of data validation through source and methods triangulation. Technique of data analysis applied is interactive analysis [6]. The first step is the researcher collects the data by analyzing the *Tragedi Kebun Tebu* play and interviewing the informants. Second, reducing the data in accordance with the purpose of the research. Third, presenting the data in form of detailed descriptions to tell and to answer the questions. Fourth, drawing the final conclusions and verification so that the results can be accounted for.

3. RESULT AND DISCUSSION

After analyzing the data, it is found that there are some educational values in *ladruk Tragedi Kebun Tebu*. These educational values are representation of the message that author wants to convey. It is undeniable that in every literary works, there must be values that is conveyed by the authors through their works [7]. The educational values found in Tragedi Kebun Tebu play by Cak Edi Karya are religious, moral, social and cultural value. These four values are presented both implicitly and explicitly in the play.

3.1. Religious Value

Religious value is closely related to individual’s belief in the existence of God and its teachings. *Tragedi Kebun Tebu* play by Cak Eky Karya presents the religious value that can be used as reflections by the audience [8]. Sukarsih as the lead character has good religious value although she grew up and was educated by her worldly father. This can be seen in the quotation below.

‘I have said before, dear. What is lacking from Gunandar that makes you reject his proposal? Now he has rank, the director of sugar factory, a wealthy man. The one you chose instead is Sukandar the poor, now you also become poor! (Tragedi Kebun Tebu, No 40 Page 68 attached on page 87)

Based on the quotation above, it can be seen that Sukarsih’s father is a type of person who puts material above all else. He does not realize that a person’s happiness cannot be measured by how much material he has. But living with someone he loves and who loves him is also a form of happiness. Sukarsih kept trying to make her father realized that she was happy with her life. However, her father kept insisting Sukarsih to divorce her husband. Sukarsih kept convincing his father that marriage is sacred. As her father who was the wali (the guardian of the bride) during her marriage, he was supposed to help so that the marriage would not be ended. What was done by her father had violated the religion and according to Sukarsih, such thing was outrageous.

Religious value is related with beliefs as a guideline in life. Religious value is a value that will remain relevant and is always needed in human life at any time [9]. Religious value can be seen in Sukarsih. Her submission to God’s way leads to a happy end for herself and Sukandar. While undergoing the trials, she stayed strong and waited for the best momentum from God. The religious characteristics is also seen in figure of Sumardi, who believed that life and death of every human has been determined by God.

3.2. Moral Value

Moral value is a commendable attitude that is carried out by following the conscience. Moral value is something abstracta and determining the good and the bad cannot be measured by the concrete objects. Moral value is showed by several characters in Tragedi Kebun Tebu play. One that stands out is Sumardi. Sumardi is Sukandar’s brother who looked after Sukarsih during Sukandar’s imprisonment. Due to an urgent situation where Sukarsih was forced to sign the divorce paper, Sumadi immediately went to prison and told Sukandar everything so that the problems did not drag on and be resolved immediately. It can be seen in the quotation below.

Sukandar : Yok apa kabar omah? Terus yok apa kabare Mbak Yu mu?  
‘How is everything at home? How’s your sister in law?’

Sumadi : Ya iki Cak, la mulane aku neng sampayan, perlu ngabari sampayan masalah Mbak Yu  
‘I come to tell you about sister in law’ (CLHAD No 49 Page 74 Attached on page 89)

Sukandar : Apa a?  
‘What happened?’ (Tragedi Kebun Tebu, No 50 Page 74 Attached on 89)
When you were taken to prison, your father in law came to your home. He told sister in law to sign the divorce paper. The truth is, he did not give his blessing for your marriage. He said that you are poor'(Tragedi Kebun Tebu, No 51 page 74 Attached on page 89)

The quotation above shows that Sumandi tells everything what has been said by Sukarsih’s father. He did this because he felt responsible. He was trusted by Sukandar to look after of Sukarsih which, in a sense, protecting his brother’s family. Because of something urgent had happened, Sumandi felt that Sukandar must know about it immediately.

Moral value in literary works is an assessment of bad or good character conveyed through the characters and also the culture from the past that is contained in the literary works [10]. Based on this statement, moral value in Tragedi Kebun Tebu is a sense of responsibility. It is showed through Sumandi who felt responsible to look after of his brother’s family during his brother’s imprisonment. Due to something urgent, he went to the prison to relay everything to Sukandar. This was done because of tremendous sense of responsibility felt by Sumandi. As a small people, Sumandi can become the role model for society not to base the judgement on rich or poor [11].

3.3. Social Value

Social value is the behavior of someone who is related to the other people. In Tragedi Kebun Tebu play, social value is showed with a broad scale, namely the nation and the country. The social value of defending the country and the love for the homeland are values emphasized in the play. These two values are possessed by Sukandar and they can be seen in the following quotation.


‘Karsih, Sukandar has many faults dear. First, Sukandar cannot give you comfortable life. Second, Sukandar does not respect me as his father in law. He knows that I work in Dutch sugar factory, but he dares to fight against the Dutch. Now he is imprisoned…’
(Tragedi Kebun Tebu, No 43 Page 69 Attached on page 87)

Patriotism and nationalism felt by Sukandar in showed through the dialogue between Sukarsih’s father and Sukarsih. Sukandar felt tremendous amount of patriotism and nationalism. Though he lacked in material, he refused to follow any order from the Dutch. Although he was hated by his father in law who worked with the Dutch, Sukandar continued to carry out his principles, fighting against the Dutch and uniting the beloved homeland.

Social value contains a collection of attitudes and feelings which are widely accepted by the society to make decisions about something that is right and important [12]. Social value can be the guidelines for individuals in realizing the actions they want to do . The social value
described in ludruk play is related to the nation and the country, given that the story background is during Dutch colonization. The social value was highlighted by Sukandar who dared to fight against the Dutch to main the integrity of the country. Although Sukandar did not have stable job, he did not cower to the Dutch and accepted the hatred from his father in law. These social values if applied can become the character or the nation, the character that will become the spirit and the strength of the nation to face every changes and various global challenges [13].

3.4. Cultural Value

Cultural value is value which is owned passed on from generation to generation and it is rooted deeply in a community or ethnic group. The cultural value in Tragedi Kebun Tebu play is a loyalty which is showed by Sukarsih. It can be seen in the quotation below.

---

**Bapak**


‘I have said before, dear. What is lacking from Gunandar that makes you reject his proposal? Now he has rank, the director of sugar factory, a wealthy man. The one you chose instead is Sukandar the poor, now you also become poor!'

**Sukarsih**


‘Dear father, stop talking about the past times. I am now Sukandar’s wife. My life is comfortable. What is it that you truly want? I don’t understand, I don’t understand, father’

....


‘Divorce, father? Father, you want to separate me from Sukandar? What is my fault, father? Why then you became the wali of marriage to Sukandar? Bapak mau memisahkan saya dengan Cak Sukandar? Apa salah saya Pak? Apa salah Cak Sukandar dengan Bapak? You are being unreasonable!’

---

The quotation above clearly illustrates that Sukarsih was struggling to protect her family from her father’s action. Despite the various reasons stated by her father who asked her to divorce, Sukarsih convinced her father that though she might not have much in her life, she still felt comfortable and happy. Sukarsih also convinced her father by saying that a marriage is something sacred, and her father, who was the wali in the marriage, should not asked them to divorce. The cultural value is an important frameworks in a culture that is abstract in nature and
can only be expressed through observations on human behavior and material objects as a result of reflecting the concepts of patterned actions [12].

The cultural value in Tragedi Kebun Tebu play is loyalty. A person must be brave in defending the principle of love, truth and patriotism [14]. Although Sukarsih’s father asked her to divorce her husband, Sukarsih remained loyal and protected her family. The loyalty showed by Sukarsih is very necessary in living in society. It can be loyalty between friends, in marriage, even loyalty to the nation and the country. Loyalty must be embedded and entrenched in society in order to create a peaceful; environment [11]. If the cultural values has embedded in a person’s mind and heart, it will become the guideline in his life and will be difficult to change in short time [15]. The cultural value contained in Tragedi Kebun Tebu play is very universal and relevant with people’s lives today.

4. CONCLUSIONS

Tragedi Kebun Tebu play is one of Javanese literary works in the form of play and contains many educational values. The values contained in the play are religious value, moral value, social value, and cultural value. Patience and fortitude showed by Sukarsih in facing the trials that come insistently deserve praise. Conversely, the haphazard character will reap what he sows. The message conveyed by the author is simple, clear and easy to understand and the audience can quickly grasp the good and bad value.

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The Death of *Guguritan* Sunda

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**Abstract.** The purpose of this study was to see how the development of the Sundanese poetry in the past two decades. *Guguritan* in the Sundanese literature includes the types of old poetry beside *mantra, sisindiran, kawih, pupujian,* and *puisi pantun*. However, compared to other old (Sundanese) poetry material, the *guguritan* is still written and read by the Sundanese. The method used in this study is the analytical description method, in which the *guguritan* collected in magazines or newspapers is explored to see the extent to which the *guguritan* is still read by the people. The results obtained indicate that the *guguritan* in the past two decades is not much written by the author. Therefore, towards the *guguritan*, there needs to be a very integrated handling effort so that the material of the *guguritan* can be sustained and developed in the treasures of Sundanese literature.

**Keywords:** Guguritan, Pupuh, Cianjuran

1. **INTRODUCTION**

Although not as many as the decade of the 90s and the first decade of the XXI century, writing in *guguritan* treasures literature in the last ten years is still written and read. Especially in the 90s, *guguritan* presence in the mass media enough to be attented. In the early ’90s has published the first book of *guguritan*, *Jamparing Hariring* (JH) by Dedy Windyagiri. While at the end of the decade of 90s, the book of *guguritan Jaladri Tingtrim* (JT) by Dyah Padmini has published. The presence of these two books gave an indication that *guguritan* is still written and read. Moreover, the JT was awarded Rancage (literary award) as the best literature which published in 1999. Then, at the beginning of the XXI century, published the book of *guguritan Riring-riring Ciawaking* (RC) by Wahyu Wibisana and *Lagu Liwung Urang Bandung* (LLUB) by Apung SW.

The presence of poetry *guguritan* until the ’60s, very closely related to the world of art *Cianjuran* [1]. In the cianjur, there is the art of song material that uses poetry *guguritan*, namely *tembang Rarancagan* and *tembang Dedegangan*.

2. **METHOD**

*Guguritan* in Sundanese literature terms was different with *guguritan* in Javanese literature terms. *Guguritan* in Sundanese literature as a means of poetry which used rules *pupuh*, while *guguritan* in Javanese literature is no other rhyme (free verse poem modern) in the Sundanese
literature [2]. *Pupuh* is a rule made in metrical poetry *dangding* (consisting of *guguritan* and *wawacan*) [3].

*Pupuh* does not belong Sundanese, but the influence of Javanese culture. The effect occurs around the 18th century in the form of *wawacan* [4]. The *pupuh* by experts mentioned there are 17 stanzas: *Kinanti, Sinom, Asmarandana, Dangdanggula, Mijil, Pangkur, Durma, Gurisa, Gambuh, Ladrang, Lambang, Maskumambang, Balakbak, Magatra, Pucung, Wirangrong*, and *Jurudemung*.

*Cianjur* is the art of sound typical users from Cianjur. This art was originally formed from the invisible poem is repackaged by the regent of Cianjur, RAA Kusumaningrat, around mid-nineteenth century [1]. In the development of this art has six (6) of the technique and style of chant, which *Papantunan, Jejemplangan, Rarancagan, Dedegungan, Kakawen*, and *Dedegungan*. Especially in the Rarancagan, since the post-independence period, the art of music to meet a lot of progress, especially since very direct contact with the material *guguritan*, who at that time was growing rapidly [5].

3. RESULTS AND DISCUSSION

In the period of 1990 to 2000, the *guguritan* was often found in the mass media, especially in Mangle and Galura newspapers. Moreover, Mangle magazine, in almost every publication, always contains the *guguritan* [6].

There are three names that are quite prominent in terms of writing in the 1990s, namely Dedy Windyagiri, Dyah Padmini, and Wahyu Wibisana [7]. The scourging of the three poets is considered to be a deceit that has its own character that is able to color and provide inspiration for Sundanese literature and Sundanese society in general, especially after the 90s.

Judging from its position, the fall of the three poets became monumental works, namely 1) The *guguritan* of Dedy collected in JH book was the first collection of knockoffs in the treasures of Sundanese Literature, and had made trending topics after its publication in 1992, some of the works by Dedy Windyagiri were awarded the LBSS literary prize (Sundanese Literature Institute); 2) The *guguritan* of Dyah Padvini's work published in 1999 was awarded the Literature Rancage Prize as the best literary book published in 1999; 3) The *guguritan* of Wahyu Wibisana became a scourge that was often sung to the art of *cianjur* [8].

3.1 Wahyu Wibisana

This writer was born in Cisayong Tasikmalaya, 1939. Writing in the form of prose, poetry, and drama. His short stories in Sundanese received much praise for their high literary value; just call *Aki Warung, Kawung Ratu*, and *Dehem* short stories to name a few. His well-known drama’s scripts include the *Tukang Asahan* and *Tonggeret Banen*. While the musical drama manuscripts include *Si Kabayan*, *Ciung Wanara*, *Mundinglaya di Kusumah*, and *Lutung Kasarung*. As for writing his poems, Wahyu included poets who were adept at writing *sajak* (free poetry, modern poetry) and also scorn [9].

In its golden age, the revelation of Wahyu Wibisana was widely used in *cianjur* performances and ritual ceremonies from the *Mayang Binekas* Group, a large-scale art studio in the city of Bandung. Revelation manuscripts that use a lot of tyrannical material are often a trend and are remembered in the minds of the musicians, such as the *Asmarandana Mahoni di Cipaganti, Sinom Nonggoh jalan ka Kuningan. or Dangdanggla Duh pameunteu teuteupeun awaking*. 
Many of the works of Wahyu Wibisana are then sung in the art of cianjuran. One of the popular pieces of Wahyu Wibisana was written using pupuh Asmarandana, and was sung in the song Eros. See the text:

**Mahoni di Cipaganti**

- Mahoni Tree along (road) Cipaganti
- the way to Lembang
- take a break at Gegerkalong
- still far to Burangrang
- to turn towards Mount Manglayang
- there are waving hands, from afar
- clouds like handkerchiefs

While *guguritan* written in the stanza Sinom is well-known *guguritan* stanza Sinom frequently sung song in doubt, namely Mangu-mangu:

**Sareupna lebah Labuan**

- Twilight in Labuan
- fishermen pull over to the beach
- the screen forms a shadow
- blackened in the orange sky
- and crimson flared
- burning above the sea
- shielded shadow
- dark before night
- the coconut trees are lined up waving

Or *guguritan* stanza Sinom commonly sung in the song Téjamantri:

**Koléang heulang ngalayang**

- eagle hovers
- fly in the tree
- like being homesick
- is it being reminded
- never mind my child
- hurry home
- go back to your hometown
- and do it
- so you succeed there

For *cianjuran* art, Wahyu much donated *guguritan* poetry, especially in the *Rarancagan* [5]. *Guguritan* in writing, Wahyu already familiar with the background and history of natural Kasundaan; of all things related to Prabu Siliwangi and of all things related to the Pajajaran. Siliwangi was handsome, mighty, wise; Pajajaran was glorious, magnificent, and grand. That is why Wahyu’s *guguritan* more effectively dashing and masculine, as seen in *guguritan* (Dangdanggula) below:

**Siliwangi nu ngancik di mendi**

- Siliwangi who lives in where

**Pajajaran nu aya di mana**

- Pajajaran who lives where

**koréléng horeng na hate**

- it was in the heart

**dina kentrung jajantung**

- right inside the heart beat
3.2 Dedy Windyagiri

This writer was born in Bandung in 1941. Apart from being known as an eloquent scribbler, Dedy is also known as a good short story writer. Similarly, with other writings in the form of poems. Several times got LBSS literary prizes for his deceased work.

In contrast to Wahyu Wibisana, Dedy’s habit of writing guguritan is more seductive and feminine. The deception of Dedy’s works seemed to be able to represent the nature and humiliation (conscience, ideology) of women. Emotions that are often felt and delivered by women, as if expressed articulatively through Dedy’s fall. As in the death using Sinom poetry below:

Na naon atuh margina
engkang téh dugi ka lali
da menggah diri abdi mah
asa teu kirang gumusti
gumati lahir batin
teu luntur pengkah sumajud
satia mikatresna
wekasas diapilain
luas nolas ka nu teu tutas miwelas.

What are my sins and mistakes
so you leave me
know it
I was always faithful
as sincere as my heart and soul
and never turned away
faithful love you
but why do you hurt me
You hurt sincerity, my love

Wahyu and Dedy, both have the same intellectual who attended high art music. Both understand too, how to write guguritan Dangdanggula, Sinom, Asmarandana, Kinanti nice and proportional to the songs sung in the music. Guguritan written so that both the poets who have fatigue beautiful, and force the rhythm that tunable, jeweled headband with style and alliteration stunning.

Even so feminine with guguritan written Dedy. Guguritan Dedy composed by Mang Engkos to track the subject in the mood Rarancagan barreled sorog, ‘Pegat Duriat’ (broken love). In 1996, Enip Sukanda enters guguritan Dedy Windyagiri material as songs (lyrics) song competitions cianjuran Damas XIV. Previously, the lyrics of the song using the music of the songs Idi Rosadi, H. Hanafi, Mr. Abuhakar, or footage of Guguritan Laut Kidul, as well as excerpts from wawacan. Even for a single music album, Enip Sukanda also choose guguritan owned Dedy; and become a music album ‘Kasmaran Kasamaran’ in 1997 by the singer Hendrawati and Herry Suherianto.

As Wahyu custom work, guguritan s Dedy’s was used as the lyrics in the cianjuran. For example, one poem guguritan work Dedy Windyagiri is:

Pamungkas abdi talatah
upami dugi ka pati
rurub ku karémbong téa
nu tara tebhi ti abdi
nu cipruk ku citangis

this is my last message
if I die
cover me with a shawl
the shawl I used to hug
wet with tears
3.3 Dyah Padmini

This author who is also proficient in writing prose (short story) and sharp in devoting ideas to essays. His works, including guguritan, are often published in Mangle magazine.

She was born in Sukabumi in 1941. In the 1980s until the early 1990s he spent time traveling in Italy and France. It was his association and experience while abroad, he spilled through the work of fiction and non-fiction, including in the scourge. Especially in the decade of the 90s, a lot of guguritan appeared and quite struck the Sundanese people, because the contents seemed to break down the previous habits of the guguritan character who were accustomed to offering lively or melancholic content or love stories, such as the death of Dedy Windyagiri and other poets as often read in the fallout of the designation of cianjuran art.

See one of the verses of the poem of the knockout in Pupuh Dangdanggula:


Diction and idioms that are often chosen by Dyah in writing guguritan are always protected from the selection of a seductive, soft, lyrical diction such as diction which is usually chosen by the scribe author for the purposes of traditional arts. The tone and atmosphere offered by Dyah is just like explosiveness and there is an atmosphere and bold characters like those of men. In Dyah's work, there is no impression of melancholy, or romantic tones. Dyah seemed to want to
voice his heart out loud, full of anger, and fighting, fighting, and masculine. Even the ‘masculinity’ Dyah in deceit like surpassing the supernatural spirit of Wahyu Wibisana.

The style writing of guguritan shown by the three poets in the 1990s seemed to be a development in the style of the poetry from the previous period [5]. Pilemburan (hometown) themes, landscapes of prosperous fertile lands they have left behind. And this year's range has become the most recent creation theme for the fallacy. The three names of these poets may be said to be the peak of the writings of the poet, which was then marked by the publication of a book that contained their respective works.

3.4 The Death of Guguritan Sunda

Along with the passage of time, the poets met old times, times which reduced the productivity of work. Dedy Windyagiri and Wahyu Wibisana later died in 2014. While Dyah Padimini was destroyed by the earth, his works no longer appeared. Its productivity seemed to stop when it entered the 2000s. Dyah, who in the 90s lived in Bandung, has resettled in Sukabumi.

The sinking of the works of the three writers of the scythe was not replaced much by poets afterwards. The poet's third proficiency in writing guguritan with a myriad of insights about the subject matter, not much 'dripping' in the next poets. The next poets poured out their hearts in sajak (free poetry, modern poetry). The fact, the true guguritan writers are poets who are skilled at writing texts and are skilled in menembang (sung). And that ability is rarely possessed by most poets. So this is one of the declining writings in Sundanese literature.

Even so, because there were no poets who struggled in the affairs of the guguritan, the mass media had difficulty loading poetry in the form of guguritan. Some names of new poets such as Etti RS, HD Bastaman, Kania, until Tyas Nastiti Puri did not have the loyalty that Dedy, Wahyu, and Dyah had in writing down the guguritan [10]. So, in the past five years, poetry works in the form of guguritan are very rare in the mass media [11]. Moreover, the mass media that faithfully carried out the scornful works until now are only two media, namely Manglé magazine and (sometimes) the Sunda Midang magazine.

4. CONCLUSIONS

The decline in productivity in the writing of the poetry is motivated by a pattern that is deeply patterned by the rules of pupuh. Poets seem to avoid the rule of pupuh in pouring out their heart; poets want to feel the freedom that is as free in indulging and overflowing their hearts.

Writing the guguritan demands proficiency in choosing diction in the loopholes of the rules of pupuh which are felt to be shackled. In addition, the writing of the dropout poem also requires knowledge to menembang (to song guguritan) which is quite capable. This is of course very related to the need for freshing (beheading, breathing, enjabement) when singing songs. This ability is not shared by most poets.

After the death of Dedy Windyagiri and Wahyu Wibisana, the writing of guguritan is like going to the twilight and as if to meet his death. There are not many poets who choose concentration in the writing of guguritan. Poets are more involved in sajak writing, and like avoiding guguritan that is not 'giving' freedom in pouring out his heart. With the decline in productivity, the creation of a scapegoat clearly impacts the productivity of poetic poetry loading in the mass media. This is the twilight of the writing the guguritan.
REFERENCES


Preservation of Local Culture Wisdom Values of Kean Santang Wawacan in Ancient Sundanese Text: A Filological and Ethnopedagogical Study

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Abstract. This research entitled “Preservation of Local Culture Wisdom Values of Kean Santang wawacan in Ancient Sundanese Text: A Philological and Ethnopedagogical study”. The purpose of this study is (1) to describe and transliterate Kean Santang wawacan script from Arabic-Pegon into Latin letters, (2) to describe the formal structure and narrative structure of Kean Santang Wawacan, and (3) to describe the ethnopedagogical values contained in Kean Santang wawacan script. The method employed in this study is the study of philology to transliterate ancient Sundanese script from Arabic-Pegon into Latin script, as one of technology transfer effort from traditional work pattern to modern technology. Therefore, the descriptive and transliteration techniques are applied. The literature study is used to understand the elements of Kean Santang wawacan story covering themes and problems, story facts (plot, character, background) and story devices (title, point of view, style, and tone) contained in this ancient Sundanese script. This research collaborated three approaches, namely philology approach, literary approach, and ethnopedagogical approach. Philological research findings revealed the following facts: (a) Kean Santang wawacan writer is not always consistent in writing letters, lack of understanding about the rules of making pupuh; the use of punctuation in the text studied is not homogeneous, especially the punctuation for pupuh alteration; while based on the results of literary research it is shown that Kean Santang wawacan has a formal and narrative structure as commonly it required. Based on philological and literary research findings it is known that Kean Santang wawacan contains values of local cultural wisdom education (ethno-pedagogy) related to the purpose of life and postulate of Sundanese people i.e.hirup bagja, aman, tingtrim ngahenang-ngahening, luhur darajat, ngeunah angen-ngenah angeun, sampurna dunya aherat. Hirup waras, cageur bageur, bener, pinter, jujur, ludeung, silih asih, silih asuh, silih asah, singenertengah. Briefly, these views are implied in the phrase: glory, happiness, serenity and tranquillity, freedom, peace, salvation, perfection, healthy life, rightful, smart, honest, brave, loving, caring, intellectual, and proportional.

Keywords: Wawacan, Philology, Ethnopedagogy
1. INTRODUCTION

In classical Sundanese literature there is a script that has local history value called wawacan. Wawacan is more commonly known as babad. This Sundanese literature of local history genre is limited in number compared with other types of wawacan. Based on Sundanese manuscripts catalog it is known that there are only 4 pieces of manuscripts that located in Garut, Majalengka, Ciamis, and Bandung [1]. Among several numbers of wawacan that have local historical value and reflect the concept of the nation's mental revolution at that period is Kean Sangtang wawacan. The contents illustrate the characteristics of Prabu Siliwangi’s son, a charismatic figure of Sunda Pakuan Pajajaran Kingdom. His name is Kean Santang. His name is preserved in a script entitled Kean Santang wawacan. This wawacan script becomes one of the monumental works for the history of Sundanese literature. However, until now Kean Santang has remained an idol and role model for the Sundanese people because he is considered a leader who is authoritative, fair, wise, and affectionate to his people. He is a prominent figure of Islam and founder of today West Java city. This figure has been preserved into a fictional and factual work in Sundanese literary history in the form of wawacan. Wawacan is a story in dangding form, written in pupuh. The text of wawacan is narrative, generally long narrative; often pupuh alteration usually accompanying the episode shift. Wawacan is usually read by way of being sung or developed in performance of beluk art (Java: macapatan), but not all wawacan story can be performed in beluk art [2]. Wawacan script is generally handwritten (hand script; manuscript). The original form was written in the Cacarakan Java letters and some were in Arabic-Pegon letters. In relation to the notion of wawacan, Rosidi ([2]) explains that wawacan is a saga written in the form of a particular poem called dangding. Dangding is a certain fixed words connection to describe certain phenomena. Dangding consists of several pieces of poetry called pupuh. The famous pupuh commonly used in wawacan are dangdanggula, sinom, kinanti, asmarandana, magatra, mijil, pangkur, durma, pucung, maskumambang, wirangrong, balakbak, and others of which are 17 kinds.

This wawacan literary was born around the 17th century. Based on the information the infiltration of pupuh form that bear wawacan was derived from the Javanese literature that penetrated sometime in the 17th century (Rusyana in [2]). Initially the spread of wawacan was done through handwritten duplication. Some of them were written in cacarakan (Sunda-Java script). According to Kartini ([3]), at the beginning of its development wawacan was disseminated through moslem scholars in Islamic schools. This can be seen from the many contents of wawacan, whether in the form of a manuscript or already printed, containing the teachings of Islam and Islamic stories, both in adaptation and original form. In subsequent developments wawacan also spread through the aristocratic and blue blooded Sundanese people such as regents, demangs, and officials under it, including Islamic officials, such as penghulu and kalipah. Generally wawacan coming from pesantren was written in Arabic or Pegon, while wawacan composed by regents or Sundanese nobles was written in Sundanese-Javanese letters. Furthermore, after the literacy culture in Latin letters spread through schools established by the Dutch government, wawacan was written and printed in Latin letters. Sometimes the Dutch government’s statements were printed in two letters, Java-Sunda and Latin. For example wawacan Budayatussalik adapted by R. Demang Bratadiwidjaja was printed by Lands Drukkerij in 1864. The literary works of wawacan form flourished in the late nineteenth century until mid-twentieth century. In general the literary work of this wawacan form has a fixed structure element, namely manggalasastra (allophone), content, and closure or colophon. Manggalasastra usually contains a request for a permit and forgiveness to the Creator or karuhun, as well as an apology for the authors 'or the authors' incapability. Colophon is present
at the end of the story which generally contains date or time of the writing or copying, accompanied by an apology from the author or copyist of any deficiencies. Usually in this section the author or copyist likes to humble themselves.

In general, the contents of wawacan story was derived from Islamic literature and Javanese literature, fairy tales and saga, pantun stories, babad, and stories derived from life in the society. In addition, the content of wawacan stories can also be classified by its type, i.e. religious, rules/laws, societies, mythology, education, literature, historical literature, and history.

One of wawacan stories that describe local history literature of the founding of Cirebon kingdom is Kean Santang wawacan. The contents of this wawacan have an intertextual relationship with Kean Santang wawacan. Both names of the characters used as story titles are King Siliwangi’s sons, The King of Pajajaran Kingdom, but of different versions. The contents of Walangsungsang wawacan are closer to local factual history values, even if they are fictional. On the contrary, the content of Kean Santang wawacan story has many fictional values rather than factual. Of course both are equally classified into local history literature and contain values of local cultural wisdom for Sundanese people at that time. These two princes of King Pajajaran have the same vision and mission to spread Islam, but in different periods of time and places. The existence of the factual and fictional levels of these two figures at that time can be seen in the span of the connecting line of Sundanese history. Therefore an intertextual study with other texts containing Sundanese history or Sundanese historical literature, such as Sundanese historical books written by Saleh Danasasmita and Yoseph Iskandar, and Sundanese historical novels of Yoseph Iskandar as a comparable data source or its secondary data is required.

This research will try to answer the following research questions:

1. How to transliterate Kean Santang wawacan script from Arabic-Pegon into Latin letters?
2. How does the story structure cover themes and problems, story facts (plot, characterization, and background) and story devices (title, point of view, style and tone) in the Kean Santang wawacan script?
3. What are the values of ethno-pedagogy contained in Kean Santang wawacan script?

Based on the above research problems, the objectives of this study are aimed to:
1) describe and transliterate Kean Santang wawacan script from Arabic-Pegon into Latin letters,
2) describe the structure of the story covering themes and problems, story facts (plot, characterization, and background) and story devices (title, point of view, style and tone) of Kean Santang wawacan script,
3) describe ethno-pedagogy values of Kean Santang wawacan script.

The results of this research can be used for the study of literature, linguistics, and sociology. From ethno-pedagogy side, Kean Santang wawacan text can be used as a comparative reference of mental revolution and documents of local cultural wisdom values as well as nation character education for Sundanese ethnicity and the Indonesian people in general.


To understand the values of nation character education (ethno-pedagogy) contained in Kean Santang wawacan script, it is necessary to use Robert Stanton literary theory [8]. In principle
he argues that the literary work is composed of an autonomous structure. The structure consists of (1) story theme, (2) story facts (plot, character, and character, background, and (3) story devices (title, point of view, style, and tone).

The main theory of this structure is literary approach. Therefore, as a fundamental support of this research the writer applied literary approach proposed by Abrams as quoted by Teeuw [9] and Partini Sardjono [7].

The ethno-pedagogy theory used in this research is the concept of nation character education proposed by (1) Suwarsih Warnen, et al. [10] regarding the purpose of life and postulate of the Sundanese people such as hirup bagja, aman, tingtrim, ngaehang ngaheing, luhur darajat, ngeunah angen ngeunah angen, sampurna duniia akherat. Hurip waras, cageur bageur, bener, pinter, jujur, ludeung, silih asih, silih asah, silih asah, sinegertengah. This view of life is briefly implied in the phrase: glory, happiness, tranquility and serenity, freedom, peace, salvation and perfection. (2). Muslich theory [11] which divides character education values into nine pillars: love of God and all His creation, independence and responsibility, honesty or trustworthy and wise, respectful and polite, generous, helpful and mutual cooperation, confident, creative and hardworking, leadership and justice, amiable and humble, and tolerance, peace and unity.

Confidently Lickona ([12]) emphasized the importance of the three components of a good character, morale knowing, moral feeling, and moral action. It is necessary to educate Indonesian citizens (children, students, and youth) to understand, to feel, and at the same time implement good values.

2. RESEARCH METHOD

The philology research approach used in this research is the approach related to manuscript research method, descriptive technique and manuscript transliteration. The manuscript research method used in this research are plural textual research method, Working Principle Grounding Method (legger), while the research technique is transliteration technique and manuscript translation.

The literary approach used in this study is an objective approach with structural methods. Structural method is intended to understand the elements of (story structure) Kean Santang wawacan story which includes: theme, plot, character and characterization, story background, and the relationship of elements functions amongst. The result of structural analysis of Kean Santang wawacan form and contents will be described qualitatively so that it can give meaning to a generalization related to the values of nation character education. Therefore, in general, research method used in this research is descriptive-qualitative method.

The research techniques employed in this research are literature study, field study, transliteration technique, and analysis technique. The literature study technique and field study were conducted in various libraries and museums as well as individual and institutions manuscripts collections in West Java to obtain the script of Kean Santang wawacan.

Analytical techniques were employed to describe the origin, size, contents and function of the text philologically. The transliteration technique was utilized to transliterate Kean Santang wawacan text written in Arabic-Pegon into Latin letters. Furthermore, Kean Santang wawacan story structure analysis is based on literary and ethno-pedagogical studies.

Primary data of this research based on literature study from Sundanese manuscript catalog [1]. There are four Kean Santang wawacan manuscripts, which belonged to individual collection in Garut regency, Ciamis regency, Bandung regency, and Majalengka regency. In addition, the secondary data used in this research sourced from Sundanese history and Sundanese historical novels by Yoseph Iskandar i.e. (1) Pamanahrasa [13]; (2) Putri
Wawacan literary works are constructed by formal structure and narrative structure. The formal structure is essays presentation form by means of pupuh poems. In addition, wawacan formal structure is also characterized by the presence of manggalasastra (allophones) at the beginning of the story. While the meaning of the narrative structure in wawacan story structure is formed from the interconnected story elements of the whole story and its coherence. Those story elements are the theme, plot, character, characterization and story setting.

In addition to the formal structure, Kean Santang wawacan is also characterized by the presence of manggalasastra and colophon. Manggalasastra of Kean Santang wawacan is at the beginning of the story that formed in Dangdanggula pupuh poems with 7 stanzas. The contents are the praise of the author to Allah SWT, Prophet Muhammad Saw., The Companions, and the writer's apology to the reader because of his writing inadequacy. While Kean Santang wawacan colophon is positioned at the end of the story and formed in dangdanggula pupuh with 2 stanzas. The content tells that the story has been ended and the writer apologizes for his writing inadequacy.

In relation to the narrative structure of Kean Santang Wawacan, it can be described as follows. The main theme of Kean Santang wawacan is the Islamization of Sundanese society in Pajajaran Kingdom territory, especially in Garut region by Kean Santang. This Islamization was rejected by King Pajajaran, namely King Siliwangi (his father) who insisted on maintaining his belief in the Sunda Wiwitan religion and was hostile to Islam. In other ancient Sundanese manuscripts, such as the Kean Santang wawacan script, the rejection was done passively, that was, King Siliwangi went away from Pajajaran Kingdom by doing moksa (ngahyang). He escaped from Kean Santang (his son) pursuit who wanted to Islamize him. This is different from historical source information which notifies that Jayadewata or Pamanahrasa who later held Sri Baduga Maharaja or Prabu Siliwangi was very tolerant to the existence of other religions in Pajajaran, including Hinduism, Buddhism, and Islam. Indeed he did not embrace Islam, but his wife, Nyai Subanglarang and his son from Subanglarang (Walangsungsang, Rarasantang, Raja Sangara) were Muslims. This religious tolerance in Pasundan land had long been instilled by his grandfather, King Niskala Wastu Kancana, when he became a king in Sunda Galuh Kingdom. (See Sejarah Jawa Barat: Yuganing Rajakawasa and History Novel: Prabu Wangisutah, Pamanahrasa, Prabu Anom Jayadewata, Tri Tangtu di Bumi by Yoseph Iskandar). There was a harmonious religious life in Pasundan land. They work together to build Pajajaran Kingdom even with different religious beliefs. Thus, the main issue that supports the story theme in Kean Santang wawacan is actually the need to reform the religious belief system from Hinduism to Islam.

The storyline in Wawacan Kean Santang (WK) can be discussed as follows. Kean Santang, the supernatural figure left the Pajajaran Palace to look for his rival, namely King Ali in Mecca on the instructions of Angel Jibril who disguised himself as a fortune-teller --- Before going to Mecca Kean Santang first meditated at Cadas Ngampar, Ujung Kulon Banten - In his meeting he got clues and magical powers to get to Mecca to meet His Majesty Ali --- Kean Santang went...
to Mecca by road, sea, through the earth, and flew in the sky. Suddenly Kean Santang emerged from the bowels of the earth in Saudi Arabia --- At that time in Mecca Rasululloh and his companions had gathered to establish the Mosque of Harom. However, they were still waiting for Ali to receive the task of lifting the mosque's huge pillar. But Ali, who was going to leave early in the morning, was told by Gabriel to wait for his first guest from Java to meet him. - For a moment Ali waited, but his guest had not yet arrived. So he went down from his house to meet Rasululloh. In the middle of the road suddenly a stranger called him. The person asked for the address of Your Majesty Ali. He was shocked because everyone in Mecca knew him. It turned out that the person who called it was a guest from West Java, Indonesia named Kean Santang. Kean Santang introduced himself to His Majesty Ali with an arrogant attitude, feeling to be the most powerful person in Java. He conveyed the intention of his arrival to Mecca, which was to try out the power of the Majesty of Ali. His Majesty Ali invited Kean Santang to meet someone he challenged before Rasululloh. Before walking, Majesty Ali sticks his stick (iteuk) then continues to walk with the guest. After traveling a bit further, Sire Ali pretended to forget that his stick was left in their original meeting place. Kean Santang immediately ran like lightning towards Ali's stick. He was unable to take the stick that was stuck until it released fresh blood from the skin pores all over his body. Finally he lost all his magic, drooping limply, helpless. Then King Ali approached the helpless Kean Santang. Then read basmalah and sahadat, then rubbed on Kean Santang. So Kean Santang recovered at a time. Kean Santang was shocked by the knowledge possessed by the person in front of him. In his heart murmuring, "truly this person is powerful, how should I face the famous Bagenda Ali later?" Both of them continued walking towards Harom's mosque. Both arrived at the Harom Mosque. Rasululloh called His Majesty Ali and asked about the delay in coming to the Harom Mosque. Kean Santang was shocked, he only found out that the person who was with him was his Majesty Ali whom he had been looking for. Then His Majesty Ali explained to Rasululloh that he was waiting for the powerful guest from Java who came with him. Furthermore Rasululloh tested the magic of Kean Santang to lift one of the pillars of the Harom mosque which was supposed to be for the task of His Majesty Ali. Apparently Kean Santang was humiliated, all his strength was destroyed before Rasululloh. He was unable to lift the pillar of the Harom mosque. Since then Kean Santang declared Islam and he was given the task by Rasululloh to Islamize Java in Indonesia --- Kean Santang returned from Mecca by riding a Semprani Horse that could fly, he was given by Rasululloh a chest filled with Meccan land, hours of water and letter from Rasululloh. On the way back, he passed Sumatra, Kerawang, and Cirebon. In Kerawang land and jamjam water was spilled --- it was predicted that later in that place there would be a pesantren called Syech Quro. Likewise, at the top of the Cirebon Amparan Jati Mountain, the land and the jamjam water spilled too, so it was predicted that in this place there would be a pesantren with the name Syech Sunan Gunung Jati boarding school. From this place Semprani Horse continued to fly until he arrived at the peak of the Holy Mountain of Garut. The horse is loud and down in this place. All land and hourly water spilled in this place. Semprani's horse immediately disappeared. Then Kean Santang opened the letter, it turned out that it contained an assignment from Rasululloh that in that place he must stay and dwell forever --- So from this place he began to spread the religion of Islam. The first person he wanted to convert was his own father, Prabu Siliwangi as the maharaja of the Kingdom of Pajajaran. His father refused and avoided the Santan Kean by means of the moksa (ngahyang) leaving the Pajajaran Palace, going to the Sancang region, Morocco, Pameugngpek Garut with his followers. This place was posted as Prabu Siliwangi's new stopover with followers who had transformed into Sancang tigers. While Kean Santang resides in the Peak of Holy Mountain which is now called Godog, the eastern part of the city of Garut. His tomb was sacred to this day.
The relationship among plots in Kean Santang wawacan is a causal relationship, a logical relationship, but with an axiom that Raden Kean Santang has an extraordinary powers compared with ordinary human being. He did not use his supernatural powers for arrogance and malignity, but to help others. In other words Kean Santang departure from Pajajaran Palace can be interpreted as a sacred journey to mentally evolve shifted from the doctrine before Islam into the Islamic belief that blessed by Allah Swt.

Based on its structural study it is known that Kean Santang wawacan text is loaded with nation character education values (ethno-pedagogy) embedded in the local cultural wisdom values of the Sundanese society that day. The value of ethno-pedagogy is related to the Sundanese views of life i.e. (1) the view of human life with himself based on the following parameters (a) Intellectual Quotient (IQ), well educated, (b) Emotional Quotient (EQ), good cultural knowledge, (c) Spiritual Quotient (SQ), religious, (d) Actional Quotient (AQ), skillful, (2) the view of human life to the environment which is exposed to activities in three life dimensions i.e. the family, the community, and the nation based on the concept of trisilas (silih asih, silih asuh, silih asah: love, care and advice), (3) the view of human life with nature which is characterized by the consciousness of ecology and geopolitics of every human being to maintain and preserve their natural environment for the benefits of human being, (4) the view human life with Allah SWT. This is manifested by strong human conviction to Allah Swt, as the creator of earth, sky, human beings, with all its contents. Humans have an obligation to practice the Islam shari’a brought by messenger of Allah, the Prophet Muhammad, (5) the view of human life in pursuing physical affluence and inner satisfaction. This is reflected in the text of Kean Santang wawacan through the character of Kean Santang who has an awareness of ethical, aesthetic, fair, honest, trustworthy and amiable in carrying out his role as a religious and government leader of his day in Garut.

4. CONCLUSIONS

There are several findings obtained in Kean Santang wawacan script research which is described as follows. The author/copy writer of Kean Santang wawacan is not always consistent in writing the letter. The author/copy writer of Kean Santang wawacan is insufficient to understand the rules of making pupuh poems. The use of punctuation in the Kean Santang wawacan text is not homogeneous, especially the use of punctuation for pupuh alteration. In terms story content, Kean Santang wawacan is classified as literature genre. It has a formal and narrative structure as commonly wawacan required. The use of Arabic-Pegon in Kean Santang wawacan script expressed the impression of the existence of local cultural wisdom values in the community at that period, especially for the script writer and community user.

The tradition and transmission of wawacan texts in the past is aligned with the development of local cultural wisdom values of the community in accepting and spreading Islamic shari’ah in its time through wawacan. Besides functioning as an Islamic syiar, in the past, Kean Santang wawacan also served as an entertainment for the people who performed the sacred rituals called beluk. But now the sacred ceremony and ritual is rarely found because its function has shifted into entertainment art only. The society's reception of wawacan script in the past is one of the evidence of the existence of local cultural wisdom values of Sundanese society at that time which is rarely found nowadays.

The creativity result of writing and copying Kean Santang wawacan and community reception are the characteristics of local cultural wisdom values of Sundanese society existence at that time that now has disappeared. Based on the results of the description and identification of the manuscript it can be assumed that Kean Santang wawacan text belongs to old manuscripts
category. It is identified from the old European paper (striped shadow) and the text writing (punctuation) that used violet ink. Therefore Kean Santang wawacan text is predicted to be used in the late of 18th century.

Kean Santang wawacan manuscript was written in Arabic-Pegon. This indicates that wawacan writing workplace (scriptorium) was at pesantren. The manuscript was not written by Sundanese nobility which is generally written in Java-Sunda script (Cacarakan). Based on the results of Kean Santang wawacan manuscript transliteration, there are two consonant clusters which cannot be used to write words beginning with letters /dr/, /pr/, /sr/.

Kean Santang wawacan manuscript has both formal and narrative structure. Its formal structure is constructed by manggalasasstra presence and colophon which is formed in pupuh poems completed by sasmitaning pupuh. While Kean Santang wawacan narrative structure embodied in the theme, plot, character and characterization, the background and values. The theme revolved around Islamic syiar and the spreader of Islam in West Java. The plot includes progressive plot with loose type quality plot. Nevertheless, the three constituent elements such as conflicts, imagery, and delays remain present in Kean Santang wawacan story.

At that time Kean Santang wawacan was read and sung in beluk. It is identified from forefinger black mark on the lower right edge of the script. It is caused by the frequency of the former opening the manuscript. Kean Santang wawacan manuscripts are loaded with ethno-pedagogical values which are primarily based on three categories of human moral practices that related to God (Alloh Swt.), Man, and nature. These three things are implemented in life goals and postulates of Sundanese people i.e. glory, happiness, tranquility and serenity, independence, peace, salvation and perfection of hereafter, physically and spiritually healthy, true, smart, honest, courageous, loving, caring, intellectual, and proportional.

From education view Kean Santang wawacan manuscripts is very feasible as one of the alternative materials of learning nation character education in formal education institutions through the subjects of language, literature, and local culture, especially at schools in West Java.

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The Social Construction of Entrepreneurship in the Minangkabau Millennial Generation

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Abstract. The internet has changed many aspects of human life. The internet has also affected the economic life of the community, including influencing entrepreneurial construction in society. In this regard, it is interesting to find answers to how the process of social construction of entrepreneurship occurs in the generation exposed or affected by the internet, namely the millennial generation. To get answers to these questions, a study was conducted with a qualitative approach. Data was obtained through in-depth interviews with 20 people from the millennial generation involved in a business based on social media. In addition, observations were also made of the business activities of the millennial generation on social media. Data analysis was performed using the Miles and Huberman models. The results of the study show that entrepreneurship from the millennial generation is socially constructed dialectically between traditional social institutions, family, overseas realities, and social media.

Keywords: Entrepreneurship, Social Construction, Millennial Generation

1. INTRODUCTION

Based on Internet World Stats reports about internet users in the top 20 countries as of March 31, 2019, Indonesia is ranked 5th as the largest internet user in the world. When referring to the statistics of internet users from the Indonesian Internet Service Provider Association (APJII) in 2017 [1], of a population of around 262 million there are around 143.3 million internet users. Thus there is around 54.68% of Indonesia’s population exposed to the internet. Of these, it turns out that the biggest internet users in Indonesia are those aged 19-34 years, namely 49.52% and followed by ages 35-54 years, which is 29.55% and followed by the age group 13-18 years, which is equal to 16.68%.

Based on the results of a survey conducted by APJII in 2017, it turns out that the dominant age group using the internet is a group of people born between 1985 and 2000. Birth groups at that time period are known as the millennial generation or generation Y [2]. The birth span of the millennial generation was set differently by various experts, such as Ensari [3], between 1980 and 1995, Ball & Gotsill [4], namely between 1983 and 1997, and Twenge et al. [5], namely between 1982 and 1999. So, there is no definite time limit for the beginning and end of this group. Experts and researchers usually use the early 1980s as the beginning of the year of birth of this group and the mid-1990s to the early 2000s as the end of the year of birth.
Thus the millennial generation is the first generation most exposed to the internet. That means that the millennial generation is a generation where many aspects of their lives are influenced by the internet. This is consistent with the opinion of many experts that the internet has influenced many aspects of human life such as communication, culture, social, and politics. The internet has also affected the economic life of society, including the influence on entrepreneurship.

The experts' views are in line with the characteristics of the millennial generation described as a digital generation or generation accustomed to internet technology, as individuals who "like informality," "respect diversity," "free to act," and "learn quickly." Related to this, it is interesting to see whether the characteristics of the millennial generation as stated above are also shared by the Minangkabau millennial generation?

The Minangkabau people are known in Indonesia because they are widely involved in various economic and business activities. Therefore, they are seen as a community that has a high entrepreneurial spirit. Indeed, many experts have conducted research on entrepreneurship from Minangkabau people such as Yolanda’s study of cultural values in business behavior, Games et al. study of interrelationships between entrepreneurship and religious and customary values, Poespowidjojo et al. about entrepreneurship and culture of solidarity, and Hastutia et al. about the entrepreneurial characteristics of the Minangkabau ethnic group. However, research on entrepreneurship from the Minangkabau millennial generation has never been done. Based on the reality of the research on entrepreneurship in the Minangkabau community, therefore, it is interesting to see how the social construction of entrepreneurship in the Minangkabau millennial generation?

2. RESEARCH METHOD

To answer the question of how entrepreneurship is socially constructed in the Millennial Minangkabau generation?, then a qualitative study was conducted of 20 informants in Padang, Pekanbaru and Jakarta. The informants were selected purposively, with criteria including: (1) they were Minangkabau people, (2) have birth years between 1980 and 2005, (3) have business independently, and (4) use social media. Data obtained by conducting in-depth interviews and observations. In-depth interviews are conducted through social media. While observations are made on the use of social media by informants and the reality of traditional social institutions such as lapau, surau, and tapian. Triangulating the source and performing triangulating techniques were used for data validation. Miles and Huberman models were used to analyze data.

3. RESULTS AND DISCUSSION

3.1 Diversity of Minangkabau Millennial Generations

Although the millennial generation of Minangkabau in general has similarities, namely they are very familiar in the use of communication, media, and digital technology, it turns out that they have differences in the process of forming an entrepreneurial spirit. This occurs because of differences in the background of the area of origin, year of birth, and education. Therefore, the diversity of the generation of Minangkabau millennials needs to be discussed first before discussing how their entrepreneurship is socially constructed.

The millennial generation cohort covering the time from the 1980s to the early 2000s was a long period of time. Many social, cultural, political, and economic events that occur during
this period of time. The diversity of these events has provided a different experience in the social construction of entrepreneurship in the Minangkabau millennium generation. In the 1980s, Indonesia's economy experienced very good growth among developing countries, which was in the range of 7%. The economic climate is very directed, with the aim of advancing agriculture and industry. In that decade, people tended to prefer to build ordinary houses compared to the *rumah gadang* (the big houses).

In 1998 Indonesia experienced an economic crisis which caused economic growth to decline to minus 13.13%. This situation led to the collapse of the New Order's authoritarian regime. Since the collapse, freedom of expression and articulation have become very open.

Meanwhile, in the 1980s there was also the development of information technology that connected many Indonesians through mailing list-based internet networks. Starting from around 1987-1988, a small group of Indonesian students in Berkeley, the United States formed the first Indonesian mailing list with an e-mail address indonesians@janus.berkeley.edu. The community of Indonesian students and students abroad is formed with the existence of this virtual discussion facility. This community develops the is-lam@isnet.org mailing list, paroki@paroki.org, and others. Whereas in Indonesia alone, mailing lists were formed since the return of students who had finished their studies abroad, which was around 1993-1994. The rapid growth of mailing-based internet communities in Indonesia was driven by the Bandung Institute of Technology (ITB) in 1995-1997. Minangkabau was formed by the Minangkabau community abroad in 1993 and in 1994 having the address rantaunet@rantau.stanford.edu. The existence of this mailing list provides a locus for freedom of expression and issue opinions and strengthen awareness about diversity.

The existence of social networking media in the world began with the emergence of Friendster in 2002 which is an application to build relationships of cyberspace friendships. Then in 2003 the MySpace and LinkedIn sites were established. In 2004 Flickr and Facebook emerged as newcomers to social media. Then in 2006 the new networking site emerged namely Twitter. Next, in 2009 and 2010, WhatsApp and Instagram were released sequentially. In 2011 Line and Snapchat emerged as social networking sites.

The diversity of the Minangkabau millennial generation can be divided based on the technological, social, cultural, political and economic changes that occur. The milestones of information technology change are the entry and development of the internet in Indonesia through the movement of internet-based mailing list development by ITB in 1995. As well as the milestones of social, cultural, political and economic changes in 1998, known as the economic crisis and reform. These two changes are fair between the two Minangkabau millennial generations, namely the early millennial Minangkabau generation, namely the Minangkabau generation born from 1980 to 1995, and the late Minangkabau millennial generation, namely the Minangkabau generation born in 1996 to 2005.

The life philosophy of the Minangkabau people, namely "the nature unfurled becomes a teacher" (*alam takambang jadi guru*), becomes a source of value for entrepreneurship. Minangkabau entrepreneurial values such as self-assurance, hard work, careful computation, independent, diligent, contribution to the family, consistent, clever, flexible, courageous to do business along with challenges [32] are transmitted through traditional institutions such as community bathing place (*tapian*), coffee shop (*lapau*), prayer place (*surau*), and traditional art performances [33].

The traditional institution communicates various events that occur in the community and disseminates various values of life, including entrepreneurial values, to community members involved in the institution. Young members receive stories about life experiences along with
the life values contained in them from adults or parents from the community through these traditional institutions.

The early millennial Minangkabau generation experienced how these traditional institutions transmitted various life experiences and entrepreneurial values possessed by adults or parents of their community. On the other hand, for the late millennial Minangkabau generation did not receive the experience of socialization as experienced by the early millennium Minangkabau generation. That is due to the occurrence of economic growth, which has led to the tendency of people to build ordinary houses compared to big houses (rumah gadang). A regular house has a bathroom so people don't need to go to the community bath anymore. In addition, almost every regular home has a television, so people no longer need to go to a coffee shop to get information or to the traditional art performances to get entertainment. So the role of traditional institutions in transmitting entrepreneurial values has faded during the late millennial Minangkabau generation.

3.2 The Declining of the Minangkabau Extended Family

The big house is the base of Minangkabau extended family. The big house is traditionally inhabited by all members of the extended family, which drawn through the mother's line (matriliny). The big house, therefore, can be inhabited by family members from 3 different generations. In a situation like this, young members of a extended family grow. All adult members of the big house educated and socialized the values and norms adopted by the family, namely adat and Islam [33]. In a family like this, the father does not make an important contribution to his children. The father's role in providing education and teaching to children in the big house was taken over by their mother's brother, known as "mamak". Early millenial Minangkabau generations were educated and socialized by extended families at the big house.

Unlike the early millenial Minangkabau generation that most of them lived in big houses, most of the late millennial Minangkabau generation lived in ordinary homes, where only mothers, fathers and unmarried children lived together in it. Parents, including fathers, play an important role in education and transfer values and norms to all their children in the ordinary house. If there are older children in the house, they will also transfer important values from the family to younger family members. When their ordinary house is located within their extended family environment, adult members of their extended family also contribute to education and socialization of values and norms. Even so, the role of the father remains dominant in the nuclear family.

The declining of the role of the extended family in Minangkabau society is caused by various factors, namely: one, the weakening of the economic base of the extended family in the form of rice fields and leas. Population increase causes the need for land to increase. Meanwhile, the area of land has never increased. As a result, the limited land cannot support the extended family. Two, the strengthening of father's economic role in supporting family life. Three, the strengthening of the understanding of Islam about the obligations of fathers in the family economy and the education of their children. Four, the diminishing role of brothers from mothers (mamak) in the extended family economy, because they have an obligation to support their nuclear families.
3.3 Merantau

The existence of Minangkabau people in various markets, both modern and traditional, in all regions of Indonesia is inseparable from the influence of the institution "merantau" to the Minangkabau people. Merantau is a migration pattern of Minangkabau people who build in their culture, which encourages them to leave their hometowns to gain knowledge, experience, or prosperity in the overseas, so that later they will be useful in their hometowns. Merantau, therefore, is the cultural mission of the Minangkabau people to develop themselves into an entrepreneur in various fields according to Minangkabau custom and Islamic teachings [34]–[36].

Merantau is a socio-cultural practice of Minangkabau people on the cultural mission that is carried out and the social reality they are facing in their daily lives. The values and teachings of adat and Islam, including the value of entrepreneurship internalized by the community and family, have a locus for practice in the real world through merantu. Entrepreneurial practice involves the formation of social networks and trust [31], [34].

The formation of social networks in social construction on entrepreneurship takes various sources from the network. A migrant, from both the early and the late millennial Minangkabau generation, usually uses matrilineal social networks and similarities in the Minangkabau locality. The social network based on Minangkabau matrilineal kinship includes "samande" (the same mother), "saparuik" (the grandmother same), "sanenek" (the same great-grandmother), "saninik" (the same mother of one's great-grandmother), "sakaum" (the same sub-clan), and sasuku (the same clan). Whereas social networks are based on similarities in the Minangkabau locality include sanagari (the same village), saluhak (the same region), and saminangkabau (from the Minangkabau area). Migrants who go to Jakarta or Pekanbaru usually use social networks on the basis of the Minangkabau matrilineal kinship. If they do not have the network, then they use a Minangkabau locality-based network. If they do not have both networks, the alumni network (school or college) can be used. The strong weak social network that binds a person in the social construction of entrepreneurship depends on the dynamics of the history of social relations with the basis of the network formed. One of the most important factors that influence the strength of social networks is trust.

Trust grows, develops, survives, diminishes, or even disappears in a social relationship [37]–[39]. Trust, for that reason, has a dynamic, which is the result of a social construction [40]–[42]. Values about honesty and trustworthiness that come from adat and religion can be a guideline and guidance for people in forming a trust. Migrants already have a trust that is still basic through their own social networks. Trust that is still basic in nature can grow or vice versa can be lost. This depends on how they manage honesty and trustworthiness, which are internalized through adat and Islam, towards the trust given to them. A person's success in business depends on managing honesty and trustworthiness in the trust given and the ability to see business opportunities. Trusts will increase along with the increase in performance towards honesty and trustworthiness. Instead the trust will decrease even disappear if the reduction in performance towards honesty and trustworthiness.

The social network owned by the millenial Minangkabau generation is used as a place of internship to obtain various abilities, skills, knowledges, informations and business networks. If migrants feel they have all these things, then they will open a similar business in another location or different from where they work. The initial investment capital can be in the form of loans or profit sharing from the patron, namely the social network on which they conduct an internship. But some of the other initial investment capital comes from their nuclear family.
3.4 Social Media

The early millennial Minangkabau generation first came into contact with social media through mailing lists, namely @ rantaunet. After that developed various types of nagari, district, alumni of schools and universities-based mailing lists. The mailing list is used by users for various purposes such as friendship, exchange of information, social networks, or business. The mailing list has faded its role as social media when various more interactive social media appear with various features with various functions such as Facebook, Twitter, Instagram, WhatsApp, and Line. This generation has developed independent businesses when social media began to develop. When online businesses flourish, they begin to enter e-commerce through social media, especially Facebook and Twitter. In addition, some of them have developed their business ventures into marketplaces such as Bukalapak, Tokopedia, and Shopee. They also use LinkedIn, Twitter, Instagram, WhatsApp and Line to add networks.

Whereas the late millennial Minangkabau generation did not feel how the discussion developed in the mailing list. They can feel how to network through Facebook, Twitter, LinkedIn, Instagram, WhatsApp, Snapchat and Line. This generation is not just networking but getting learning and knowledge about how people do business through social media. Some of them get inspiration and encouragement to do business through their interaction with social media. The social media that they often use to do business is Facebook, Instagram and WhatsApp group. They also use WhatsApp and Line to have conversations with consumers. Social media, thus, is not only a medium of communication and social networking but also as an agent of socialization in entrepreneurship and at the same time as a place of practice of what has been internalized.

Social media has filled the space left by traditional social institutions in socializing entrepreneurship to the Minangkabau millennial generation. Nagari-based WhatsApp group, for example, has provided a variety of values, knowledge, and strategies in business. WhatsApp group has become a new network that unites the hometown (kampung halaman) and overseas (rantau). There are only members of the WhatsApp community who share their experiences and strategies in doing business in the social media. The use of social media like this is also the basis of the development of social capital of community members.

3.5 Social Construction of Entrepreneurship

Values of adat and Islam internalized through traditional social institutions and families settle down as a subjective reality possessed by the millennial Minangkabau generation. This subjective reality was also formed by the internalization of the success stories of the migrants who were returning homeland. The subjective reality will be dialectic with the reality of their experience when migrating (merantau).

Social media becomes both a subjective reality and an objective reality. As objective reality, social media is a social fact that influences the way of acting, feeling and thinking of the millennial generation. The Social fact is internalized through imitation, copying, modification, and doing. In this way the objective reality is a part of subjective reality for the millennial generation, especially the late millennial Minangkabau generation.

Entrepreneurship always develops along with the objective reality experienced by actors, both the early and the late millennial Minangkabau generation, such as the development of information technology, overseas conditions, and social capital owned. This objective reality becomes a subjective reality through interpretation, communication, and interaction between
various related actors in business [43]. Because of the entrepreneurial experience between the early and the late of the millennial Minangkabau generation is different.

4. CONCLUSIONS

The millennial Minangkabau generation have differences between each other. These differences are based on the different objective realities they face such as the reality of traditional social institutions, the socio-political development of the community, the development of information technology, different overseas realities, and the development of existing social capital. Entrepreneurship from the early of the millennial Minangkabau generation is socially constructed in a dialectic between traditional social institutions, families, and overseas realities. While entrepreneurship from the late of the millennial Minangkabau generation is socially constructed in the dialectic between family institutions, social media and overseas realities.

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Local Wisdom in the Adding-dinging Ritual of the Tenro Community in Selayar Islands Regency, South Sulawesi

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Abstract. One of the cultural heritages in the form of oral tradition that still survives until now is adding-dinging rituals. This ritual was found in South Sulawesi, precisely in Selayar Islands Regency. Regularly the Selayar people in Tenro perform this ritual. The implementation has also been scheduled, i.e. every last Monday in Muharram. Despite its peak on Monday, the Tenro community has carried out several activities before as preparation for preparation. Various activities and devices used in this ritual are symbols that are born from the community itself. The symbol itself contains the meaning and value that can be created as a source of local wisdom. This research is qualitative research that uses several methods in data collection. In primary data collection, field research was carried out using recording and interview techniques. In addition to primary data, of course secondary data is also needed to better complement this research data. Based on the results of the meanings of the activities and devices used in this ritual, the local wisdom found is: appreciation to the ancestors; maintain survival, preserve the environment; strengthen a sense of solidarity; and strengthen the tradition of mutual cooperation.

Keywords: Local Wisdom, Ritual, Adding Dinging

1. INTRODUCTION

Selayar Islands is one of the districts in South Sulawesi. This regency has its own uniqueness compared to other districts, which cannot be reached by land. To arrive in the Selayar Islands regency must be by sea or airway. In addition, the Selayar Islands Regency has many traditional cultures that still survive and are maintained until now. One of them is the adding-dinging ritual that is routinely carried out every year by the Tenro community in Buki District.

Rituals in many ways are interpreted as religious ceremonies in a community [1]–[3]. The religion meant here is an understanding of religiosity including belief in magical or mystical powers. Rituals can also be interpreted as certain behaviours that are formal, carried out in a certain time differently, not just as a technical routine. Because the community believes that the rituals they perform are media to relate to ancestral spirits or with the creator. That is why adding-dinging rituals are neutralized even though they are not closed to visitors, as long as the visitors are able to adapt and respect their activities. Rituals according to Victor Tuner
refer to actions that are based on religious beliefs about mystical powers and powers [4]. In carrying out actions related to rituals, the tools and equipment are not separated [5], [6]. Equipment used in adding-ting-ting rituals in the form of objects that become symbols of hope or desire they are targeting in their lives. The symbols are rich in the meaning and value they contain. The excavation of the meaning and value contained is important as an effort to discover the local wisdom of the Tenro community.

During the ritual implementation, many tools and behaviours carried out by the Tenro community were in the form of symbols which they unconsciously created themselves. Geertz in a theory called symbolic interpretive theory suggests that symbols are objects, events, sounds, speech, or written forms that are given meaning by humans [7]. These symbols are collective agreements that they build conventionally [8], [9]. Furthermore, these symbols are interpreted based on the context of the Tenro community which became the forerunner of local wisdom.

Local wisdom is a cultural inheritance that exists in the community (traditional) and is inherited from the community concerned for generations. Local wisdom is knowledge, understanding, and habits that direct human life in people's lives, in the lives of ecological communities [10], [11]. In addition, local wisdom can be understood as local ideas that are wise, full of wisdom, good value, embedded and followed by members of the community [12]. Communities without being bound by laws or regulations but because of the encouragement of conscience will always be obedient to their local wisdom. Talking about local wisdom cannot be separated from indigenous people [13]–[15].

2. RESEARCH METHOD

Research is classified into qualitative research so that data, data analysis, and the results of the discussion are all in the form of words. Primary data is collected through field research using interview techniques, recording (images and audio). Interviews are conducted in depth using interview guidelines in the form of outlines of the problems needed from the informant. Informants were chosen from traditional leaders (ritual leaders), community leaders (priests and village heads), and owners of houses where ritual centres were conducted. Voice recording is done when interviews and rituals take place while audio-visual recording is done when the ritual takes place.

3. RESULTS AND DISCUSSION

3.1 Ritual Procession

The adding-ting-ting ritual is a ritual that is routinely carried out by the Tenro people every year in the Muharram of the Hijri year, precisely on the last Monday. This ritual was carried out by the Tenro community as well as the anniversary of the birth of the Tenro village. In its implementation the procession begins with the implementation of the anrajo-rajo tradition. Activities are pilgrimage activities to ancestral tombs or visiting sacred places. This activity starts on Friday, Saturday and Sunday. This activity was carried out by a group of mothers accompanied by drum beat. The group was led by a female figure by bringing offerings and incense as a medium to summon their ancestral spirits.

On Sunday afternoon the procession was carried out by taking holy water in an old well. This activity was also carried out by women as many as seven people, carrying bengki and one of them carrying incense. This group was also accompanied by the drumming of two boys.
On the Sunday night the procession was continued with the making of holy water which was led directly by the traditional figure of a woman and a man. Bengki-bengki which is filled with water is then spelled by the two ritual leaders. But before being spelled out, there will be a adding-dinging singing procession performed by seven adult women and one of them carrying bengki seven times while singing and accompanied by drum beat.

On Monday morning after the procession of anrajo-rajo, it continued with adding the singing that the community had taken place and followed by reading a prayer/mantra by the ritual leader. After that, the leader of the ritual slowly began to splash water and activities with each other, after the community is satisfied with watering each other, the procession ended by sitting together under the sambal tree eating together.

3.2 Local Wisdom in Adding-dinging Rituals:

Based on the behaviour and objects they use in the ritual, the local wisdom found is: At each ritual activity is a presence or presence of incense and two pairs of drum. Incense smoke that is steaming is a medium of communication with the spirits of their ancestors. Likewise the existence of drum wasps in rituals, people expect their ancestors to be present in the midst of their liking. In addition, it was found that the offerings of fried rice from the side dishes which were placed on small plates as surrender to their ancestors. Local wisdom that can be taken from this symbol is appreciation to the ancestors. Appreciation to ancestors can be transformed into awards to parents. The young generation must and must be taught how to respect and respect parents.

In addition, this ritual is also a form of gratitude for all the pleasures they have had during the year. Also as an expression of hope that the future will be more successful in various businesses, more strengthened in terms of togetherness. These prayers and hopes were uttered by the ritual leaders, enlightening the implementation of mass showers.

An old well is kept clean because it is considered a sacred well where you will make holy water. Water is a source of primary needs for humans and wells are one source of springs beside the others. So that water and springs must be maintained because maintaining springs means maintaining survival.

All stages of ritual activities always involve the community not only in the Tenro region, including their neighbouring villages. The activity began when making a presentation (offerings) at the hamlet chief's house, followed by taking seven holy water women plus two drummer boys. Then at night the making of holy water also involves invitations from outside. Especially when carrying out the peaking adding-dinging ritual. And what's even more interesting is that at every ritual procession it will always end with a meal together. All of this is a symbol of the togetherness of the Tenro community. They unconsciously merge into a celebration without seeing differences in status and stratification because they are dominated by a sense of solidarity. A local wisdom deserves to be emulated and appreciated because with a strong sense of solidarity, division, hostility or dispute will decrease or decrease. This local wisdom is very important to be explored and socialized that togetherness is the most beautiful gift that is able to erase the traces of envy and revenge towards others. In the hustle and bustle of the nation in the millennium, it still needs to be fortified with local wisdom, especially strengthening in solidarity.

This ritual is basically carried out purely by the community so that all facilities and budgets come from the community as well. Although the last three years of the Selayar Islands regional
government in this case the cultural office sometimes provided assistance in carrying out activities.

Apart from that, people who have carried out rituals continuously for tens, maybe even hundreds of years ago were accustomed to preparing everything in mutual cooperation and self-help. When eating with dozens of trays neatly arranged under the banyan tree is a voluntary contribution of each head of the household. Menu problems are not a problem because they are adjusted to the economic capacity of the family concerned; the most important thing is how they participate sincerely and intact in their rituals [16]. In addition, at the house of the gathered hamlet head the mothers are to involve themselves in preparing a meal menu when making holy water and when taking holy water. On the other hand, men jointly prepare folk games such as the establishment of swing poles and so on.

Regarding mutual cooperation, the Tenro community in a few days forgot the personal interests of those who generally cultivated (farmers). They focus on preparing for the ritual they will carry out.

4. CONCLUSIONS

Adding-dinging rituals include rituals that are rich in local wisdom. As stated earlier that local wisdom belongs to traditional/local communities. However, it is possible to transform it into millennial human life. The values in it are important and needed by this nation.

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Early Reading and Writing by Using the Manakok Game as a Manifestation of Basic Literacy

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Abstract. Basic literacy was needed in the digital era. Given that low-class students are preoccupied with technology, it is feared that they do not recognize the Minangkabau children's game culture, one of which is the game manakok. While on the other hand, technology was increasingly making students' egocentric higher. Bringing the alpha generation closer to the culture of the manakok game in West Sumatra to succeed in the early reading and writing learning is the aim of this study. This research was conducted with literature studies. The results of the study show the emergence of the view that the manakok game as one of the cultures of Minangkabau children is assumed to be able to deliver early reading and writing learning in realizing basic literacy. Early reading and writing learning by using manakok games can be one of the new views in the world of education that learning can be realized with local wisdom. Manakok games can also build social attitudes among students by realizing familiarity in the game process. Although most students do not recognize the manakok game, familiarizing students with the culture of local wisdom is still better than the technological sophistication that shapes the ego slump.

Keywords: Early Reading and Writing, Manakok Game, Basic Literacy

1. INTRODUCTION

Technology in the industrial revolution era 4.0 developed very fast and very close to children. In supporting the compatibility between knowledge and technology, students need to be faced with basic literacy [1]. Basic literacy is the initial ability that underlies the true ability to read and write [2]. Basic literacy can be taught in the learning process in the lower class through the process of learning to early reading and writing [3].

Learning to early reading and writing is an important part that is inseparable learning in the lower class [4]. Both of these skills are the basis for achieving other skills success. Therefore, learning early reading and writing skills requires special attention from the teacher. Early reading and writing examine reading skills and writing skills in the low-grade focus in first-grade elementary school [5]. Early reading skills are more oriented towards basic level reading skills, namely literacy skills [6]. Whereas initial writing skills are not much different from the initial reading skills. At the basic level, writing learning is more oriented to mechanical skills,
Students are trained to be able to write or be similar to the skill of painting or drawing written symbols which, if combined in a structure, become meaningful symbols [8]–[10]. Besides, the learning of Early reading and writing skills should condition learning by visualizing letters correctly, directing students to listen carefully, and pronounce clearly [11], [12]. To achieve more maximal results, it can be done by directing students to imitate various forms of letters with movements of the body. Furthermore, with the basic skills of early reading and writing, students are gradually directed to the skill of understanding and pouring ideas, thoughts, and feelings into written language forms through written symbols they have mastered [13], [14]. It needs to be realized that to create an effective learning process early reading and writing skills that are not only immediately utilize the teacher's ability to teach. The use of learning methods is also a support in the learning process of early reading and writing. One method in question is the method of playing [15], [16].

Based on the results of the preliminary analysis carried out that in the process of learning to early reading and writing in rural elementary schools still tend to be monotonous. Learning was rarely presented with interesting game variations. The effect was that students often forget the letters they have learned because they do not know the various types of letters with certainty. Students tend to be passive in learning, so learning was seen only one-way communication, namely from teacher to students. Some teachers still have the view that playing only makes students noisy. These various phenomena must be overcome by beginning to give a view to the teacher about his perspective on the game. While on the side of the learning process it should be presented interestingly following student learning styles and hobbies of low-grade elementary students who tend to play. An interesting game is expressed in the learning process, which is a game that elevates local wisdom.

One game that raises local wisdom that can be associated with learning to early reading and writing was a game that develops in the environment of rural children in West Sumatra precisely in the Padang city. The game involves children aged 5-8 years. The playing game was done by writing certain letters on a friend's back and asking friends to guess the letters written on their backs. This game was assumed to be suitable to support early reading and writing learning which has a side of writing and reading in the process of implementation.

2. RESEARCH METHOD

The material was the game of playing a part of the local wisdom of West Sumatra as a strategy for learning to early reading and writing on basic literacy in the lower classes. The research method that was carried out in the analysis of literature review and field studies with the type of qualitative research carried out, namely Grounded Research. The research was carried out by beginning with literature analysis activities so that there was a process of constructing theory or categorization through analysis and the process of abstracting research findings. Next, reconstructing, interpreting, and interpreting the results of the study based on the conceptualization of the community used as the subject of the study. The qualitative research procedure using the grounded theory method consists of several stages: (1) the stage of problem formulation, (2) the stage of using theoretical studies (if necessary), (3) the stage of data collection and delivery, (4) the data analysis stage, and (5) inference or report writing stage [17]. The research data was collected through observation, interviews, and documentation studies. Interviews were conducted on West Sumatra cultural experts, community leaders, and actors in the game, namely children who live in the Padang city.
3. RESULTS AND DISCUSSION

3.1 Results of Analysis of Literature Studies About Early Reading and Writing

Students are taught to read aloud syllables, words, labels, and simple sentences [18], [19]. Students are also trained to read voices (fluently) simple sentences consisting of 3-5 words with attention to pronunciation and correct intonation, pause (to stop, inhale): long or short pauses, giving emphasis to certain words according to the context, and starting identifying keywords from rather long readings [20]. The target of early reading learning is more directed at the ability to "literate" with the focus of teaching directed at technical reading skills [21].

Students can read and understand short texts by reading fluently (voicing) and reading aloud a few simple sentences [21], [22]. Reading the beginning that will be done is to get used to the right attitude, read aloud, read voices (fluently), and read the fragments [20], [23]. Students are accustomed to having the right attitude in reading, namely showing the correct sitting position, adjusting the distance between the eyes and the object must be right (30 cm), holding the object correctly, and opening the book in the right order [24]-[26].

Writing skills in the lower class require students to be able to write several sentences themselves with loose letters and connecting letters, write sentences dictated by the teacher, and write neatly using connecting letters by paying attention to the habit of correct writing attitude (holding and using stationery), copying and thicken, transcribe, write the beginning, write a few sentences with connecting letters, write sentences dictated by the teacher, and write with connecting letters [27]-[29]. The expected learning outcomes of the initial writing skills are that students behave correctly in writing dashed lines, straight lines, curved lines, circles, and letters forming lines that can be done by moving the index finger to make various shapes of lines and circles and holding the stationery and use it correctly [30]. Students can copy and thicken various forms of images, circles, and letters [31]. Students can copy or copy letters, words, or sentences from the book or the blackboard correctly [29]. Students can write letters, words, and simple sentences correctly and can be read by others [14], [15], [28].

3.2 Results of Analysis of Literature Studies About Basic Literacy

Basic literacy is the ability to listen, speak, read, write, and count concerning analytical skills to calculate, perceive, communicate, and describe information based on personal understanding and conclusions [1], [8], [32]. Basic literacy components include phonemic awareness, concepts of writing and stories, reading styles, and literacy as socio-cultural activities [2], [26], [33]. Basic literacy ability is the capacity to name letters and write them down, spell simple words, recognize letters and signs around, identify books from the title and carry out activities related to books [1], [2]. Literacy skills of preschoolers can be grouped into 6 types, namely the skill of telling, motivation to read writing, vocabulary, the sound of letters, knowledge of letters, and awareness of writing [34], [35]. There are three basic literacy skills, namely: print knowledge, emergent writing, and reading interest [8], [32].

3.3 The Results of Observations, Interviews, And Study Documentation About the Game Manakok

The results of research conducted based on observations, interviews, and study documentation of researchers on children who did the manakok game, it was found that children aged 6-7 years tended to play by writing certain letters on the backs of their friends. A friend
who guesses foaming concentrates by feeling the letters formed by the fingers of a friend on his back. The child who guesses tries to feel the direction of the curve of the fingertip on his back. The tendency of students to guess the letters being tested. When playing words or playing games about words, children begin to doubt their guesses. Children tend to ask their friends again. In addition to asking for a birthday, there is also a child who asks for the movement of his friend's fingers that are scratched on his back to be easy to guess. If the writing movement on the back is done quickly, it tends to be the answer given by the friend who guessed wrong. While slow finger movements tend to be the right answer.

Based on the findings of research conducted in grade 1 elementary school, precisely in children aged 6-7 years about the role of the manalok game in the process of learning to read and write early, the success of basic literacy in the lower classes shows that playing manakok is considered suitable as a strategy in the reading learning process and writing starters for the success of basic literacy.

The ability to read early is more oriented to basic reading skills, namely literacy [11], [36]. That is, children can change and recite written symbols into meaningful sounds [37–39]. Found students' literate with letters written on their backs. At this stage, children can recite the letters of letters they read without being followed by an understanding of the symbols of the sounds of the symbol [20–22].

Early writing learning is more oriented to mechanical abilities [14], [27], [29]. Children are trained to be able to write (similar to the ability to paint or draw) written symbols which, if combined in a structure, become meaningful symbols [15], [28], [31]. It was found that students showed mechanical properties with letters written on the backs of their friends. Furthermore, with this basic ability, children are slowly being led to the ability to write further by expressing ideas, thoughts, feelings, into written language through written writing symbols that they have mastered [41]. This is true writing ability.

Basic literacy underlies the true ability to read and write [2], [40]. It seems like it was tested by students in the game that one student wrote and the other readers. Basic literacy consists of nine components, namely language, rules/conditions/habits, knowledge of letters, awareness of elements of language, compatibility of phonemes, emergent reading, emergent writing, motivation, and cognitive skills [1–3], [32], [33]. The basic literacy that is applied in learning to read and write early through manakok games is considered very suitable to support students' active learning and is fun and makes it easier for students to recognize and memorize letters and words written and read.

4. CONCLUSIONS

Based on the findings of the research and discussion, it can be concluded that a new theory that is related to the learning process is produced, namely playing manakok as a form of local wisdom of the people of Padang city can be used as a new strategy in learning to read and write the beginning to succeed in basic literacy.

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Hermeneutics Study and Educational Value of Suluk Wayang Surakarta Style

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Abstract. Wayang is an originating art form from Javanese culture. The purpose of this research is to describe and explain in more depth about the Suluk Wayang Surakarta. This study of suluk discusses the forms and meanings of the Wayang Surakarta style reviewed from the perspective of the language used. Furthermore, the philosophy of the Wayang Surakarta style is also discussed. This study uses qualitative methods to describe and explain the form and meaning in the Wayang Surakarta style, the philosophy, and assess the value of education. The results of this study show that the language in the Suluk Wayang Surakarta is in the form of an archaic language which contains prayers to the Almighty God. Suluk also has a distinctive tone, different from suluk from other regions because it is influenced by the Surakarta Palace. The philosophy contained in this suluk comes from Javanese culture and reflects the personality and character of the Javanese community. The implications of this study contribute to the wealth of local wisdom of Javanese culture and religious values in character education.

Keywords: Wayang, Hermeneutic, Educational Value, Suluk, Surakarta

1. INTRODUCTION

Wayang is one of the world cultural heritage owned by Indonesia. This inheritance becomes very valuable because it contains noble values. The noble values possessed by wayang are not only in terms of figures that reflect human nature in life, but also have stories that contain cultural values, traditions, education, and moral teachings.

Judging from its form, puppets can be identified by two types, namely wayang wong (human) and wayang kulit. Wayang wong is a puppet whose character is human. Another case with wayang kulit is a shadow puppet whose form is a puppet from the leather and is driven by a dalang (puppeteer), that is, a person who moves and plays the dialogue of the story of the puppet characters.

Wayang kulit has experienced a glory in the past, even during the spread of Islam on the island of Java, the guardians used stories and puppet shows that have been inserted by Islamic teachings and rules as a medium for the spread of Islam, this can be realized because Wayang stories have stories depicting human life that teaches us to live life on the right path, in which case Islam also teaches the same thing so that it is easy for the saints to incorporate Islamic teachings into puppet stories [1]. The method proved to be quite successful, because at that time,
shadow puppet shows were a means of entertainment for people who could embrace the wider community. In its development, leather puppet shows experienced a lot of decline in their specialization. This reduction in specialization can be caused by ignorance of the community about the storyline and characters of those who play a role in the story of the puppet show. The lack of knowledge about this makes many people feel reluctant and lazy to see the puppet show [2]. Even though the characters of each character in each puppet show are very good for life guidance for the community, some famous figures in the puppet stories are Pandavas and Kuravas. Pandavas are the main characters who always get bad treatment from the evil Kurawa, but at the end of the story Pandavas can win the battle and take over the kingdom they are entitled to.

Wayang are often used as media to convey messages and values of moral education that are noble for humans to live their lives [3]. The messages are conveyed explicitly or explicitly and are packaged in the form of a song called tembang or sekar. This song can be in the opening position, the core of the story, or at the end of the story.

This research focuses on discussing the wayang or tembang songs sung at the opening of the wayang story in the typical style of Surakarta City. The Suluk wayang Surakarta style has a distinctiveness that is at in the language section used in the Suluk Surakarta style [4]. In addition, the Suluk Surakarta style is also related to Surakarta style and gagrag or pakeliran style. This is what distinguishes between Surakarta style suluk wayang with puppet shows from other regions, such as Yogyakarta and East Javanese style puppet. The discussion on the Surakarta style of wayang puppets in this study focused more on the discussion of the use of language which contained several moral teachings and educational values that originated in Javanese culture.

2. RESEARCH METHOD

This research is a descriptive- qualitative study with a hermeneutic approach from the Suluk Wayang Surakarta style. The research data was obtained from direct observation by watching the shadow puppet performance held in Surakarta City. The research location is in Surakarta City, Central Java Province, Indonesia. The sampling technique of this research was purposive sampling by identifying only the suluk parts. The validity of the data is done by triangulating the theories, methods, and resource persons from the mastermind, the puppet expert, and the surrounding community as the puppet show lovers.

3. RESULT AND DISCUSSION

Wayang are generally known by three styles, namely Surakarta style, Yogyakarta style, and East Javanese style. Each style has a kind of rules or waton which are then used as guidelines for adherents. To differentiate between styles with one another, it can be viewed from the elements of work on pakeliran such as sabet (motion), catur (language) and iringan (karawitan) including sulukan. Sulukan is a mastermind vocal song to give a certain atmosphere effect in a wayang show, which has a very important role, as a maker, sweetener, amplifier, and builder of the scene [4]. The atmosphere of the scene in question includes an atmosphere of happiness, relief (calm), peace, sadness, mangu, emeng, anger, prenes (love), greget (surprised), and so forth.

Sulukan in wayang performances is able to color the events of the play presented by the puppeteer [5]. Others say that sulukan is a classic fragment of poetry commonly used in puppet shows.
In the Surakarta style wayang show, the tradition is divided into three pathets, namely Pathet Nem, Pathet Sanga, and Pathet Manyura. Pathet Nem has a base note 2 (gulu), Pathet Sanga has a base note 5 (five) or 1 (item), while the Pathet Manyura has a base note 6 (nem) [6]. Pathet's position is very important in relation to sulukan, through dalang grimingan easily adjusts the tone in making sulukan, so that it is not wrong to determine the suluk force. The pathet referred to in this case is that besides being referred to as the boundary of the gending region, also as a pointer to the basic tone of sulukan it is usually called grimingan and or tintingan gender instruments.

The Surakarta style is composed of three types, namely: Pathetan, Sendhon, and Ada-ada. Pathetan is a dalang vocal lagon accompanied by certain gamelan sounds, such as gender, gambang, suling, rebab, kempul, kenong, and gong [7]. This type of sulukan has the impression and / or calm atmosphere, squad, relief, and so on. Sendhon has sad impressions, mangu, prenes and so on. The Ricikan gamelan used to accompany the sendhon is basically the same as pathetan, except that sulukan sendhon is not accompanied by rebab. Whereas there are vowels that begin with dhodhogan/ keprakan by dalang, accompanied by gamelan sounds, such as gender, kempul, kenong and gong usually to express the atmosphere of anger and grief, sereng, and so on [8].

The sulukan function can be viewed from structural functions and aesthetic functions. The structural function in question is the use of sulukan which is directly related to pakeliran, when sulukan is used, while the aesthetic function means sulukan which is displayed to support the ongoing atmosphere, for example sulukan as a maker, sweetener, atmosphere builder and so on [9]. The type and function of sulukan, are then used as guidelines for mastermind to work that is tailored to each taste or stability. The emergence of creativity from each puppeteer, resulting in the emergence of interesting phenomena to be discussed.

Here are some excerpts from suluk wayang.

3.1 Suluk Pathetan

Leng-leng ramya ningkan,
Sasangka kumenyar, o,
Mangrengga ruming puri, o,
Mangkin tanpa siring,
Halep ingkang umah,
Maslir murubing langit, o,
Tekyan sarwa manik,o,o,
Tavingnya sinawung,o,o,
Saksat sekar sinuji,
Ungyan Banuwati,o,
Yan amren alangen,
Lan nata Duryudana,o,
Lan nata Duryudana,ooo..

The above verses if interpreted literally have the meaning as follows. Fascinated by the beauty of the moon that illuminated the castle so much more beautiful, there is nothing like the beauty of the castle (the golden house) as light of the sky. Furthermore, the curtains are coated (gilded) of various gems like floral embroidery from gold thread. There is a bed and love with Duryudana.

From the above literal meaning as a whole if we live and we feel behind it contains the meaning or impression of calm, dignity, greatness, grayness, and so on, so that it is right when
used in the first row (having an atmosphere of authority). Thus, between the head and the song, it can be right (grow) with the atmosphere of the scene.

3.2 Suluk Sendhon

Sulukan Sendhon Tlutur in pakeliran is also often used for Ada-ada. Call the Tulur Sendhon usually using cakepan as below:

Ooo..., Ooo...
Surem-surem diwangkana kingkin,
Lir manguswa kang layon,
Denya ilang memanise,
Wadananira landu,
Kumel kucem rahnya maratani,
marung saliranipun,
Meles dening,
Ludira kawangwan,
Gegana bang sumirat, Ooo..

It is usually used in sad, terenyuh, nges, or clarity situations. Seen from the front, the impression is sad, especially if strengthened or strengthened with the song will be more pronounced. In the Kraton Sulukan tradition, Sendhon Tulur is only accompanied by certain musical instruments such as the gender of barung, gambang and suling. In contrast to the tradition outside the palace, besides using the sound of gender, gambang, and suling, it also uses the sound of rebab, because to express sadness, the sound of the fiddle will be closer or more striking. The presence of ricikan or rebab instruments is expected to add to the beauty and nges of the atmosphere of the story, so that it is more appropriate to be used to accompany sulukan who has the impression of sadness [10]–[12].

Why in the sulukan tradition did Sendhon Tulur not use the fiddle of rebab. In this case there are several different reasons. B. Murtiyoso said, if seen from the elements of the iringan, the sendhon tlutur does not use rebab, because working on his gender uses a sprinkling of pipilan, besides that the tempo is faster than the pathetan, so it is difficult to cause it. If the sulukan iringan of Sendhon Tulur uses a rebab instrument, it will be sadder.

Furthermore, why sulukan tlutur sendhon is also used to exist. As mentioned above, this sulukan has the impression of feeling sad or sad. People who are sad, must be feeling confused, chaotic, must be how, what steps should be taken, want to be resolved immediately, it seems there is no kind of certainty [13]–[15]. In this suluk there is a chaotic impression, in a hurry not calm, noisy, and so on. From the impression of the taste, so that the cakepan can be used in existing sulukan, meaning the taste of cakepan can adjust to the taste of the song.

4. CONCLUSIONS

The world of wayang is categorized as performance art. Puppet performance is no different from the others, which still has an opening, core, and end structure. The opening of the puppet is called sulik. Suluk is a form of song in which in the Surakarta style there is sulukan pathet, sendhon, and ada-ada. This Suluk functions structurally and aesthetically, meaning sulukan has a function as an introduction between stories that will be brought by the dalang (puppeteer) and in it there is beauty because it is packaged and sung with a song.

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Implementation of Higher Education Publisher Management Model in Publishing Online-Based Scientific Work Towards World Class University: Study at Universities in Java and Bali

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Abstract. The purpose of this study is the implementation of the development of a management model for tertiary publishers in publishing scientific work towards World Class University in Central and Bali Islands. While the specific purpose of this research is an implementative study of the management model of higher education publishers in Java and Bali in publishing quality scientific work. The method to be used in this study is descriptive qualitative by conducting focus group discussions, seminars, workshops, and training. The results of this study were able to encourage university publishers to become productive, independent, professional, and able to publicize institutions' intellectual assets, to produce quality and useful products for the community, and to be useful in the development of science, technology and art.

Keywords: Publisher, Management, University Press, Java, Bali

1. INTRODUCTION

The problems faced by university press are generally change of leader, management weaknesses, funding and tool restrictions, manuscript problems, as well as internal problems related to institution neglect of the importance of college publisher institution existence. Another problem resulted in university press inability to compete private publisher is its sensitivity of market desires [1]. However, the more global and complex problem is specifically from writing habit itself. This has been discussed Congress I of Indonesia Higher Education Publisher Association (APPTI) in Universitas Sebelas Maret, Surakarta (September, 2011) which is continued in Universitas Brawijaya, Malang (2012) and Politeknik Media Kreatif, Jakarta (2013).

Human quality resource in university press is one of important problems which get University Press less developed. It is reflected by work principle, quality and product appearances. For example, cover book design and layout published by university press generally looks clumsy and uninteresting. Consequently, people don’t want to buy it because of uninteresting appearance, even the content is good [2]. University press conditions in Java and Bali also show the same. There were some problems required to pay attention in terms of management and development. Hence, the study related to university press management and development model in Java and Bali needs to conduct for achieving productive university press
and supporting tri dharma of higher education comprehensively, especially in publishing higher education intellectual assets [3].

Publication is one of important sectors compulsorily conducted by academicians. The academicians give contribution for publication sector in terms of scientific book, textbook, monograph, journal, etc. Consequently, they have an opportunity to share their thought and idea to society in higher education environment or beyond [4]. Higher education has an important role in giving opportunities and wide spaces for academicians to publish their scientific works in academicians’ affiliation publisher. In accordance to university press, higher education is considered as gatekeepers of ideas or primary gate keeper of scientific publication which gives contribution in not only producing books but also taking responsible of creating scientific community [5]. It indicates that book is an effective medium to increase intelligence which is effectively done in the place supporting intelligence development. Therefore, book is the input and output of collective intelligence, and the role of university press is to produce a quality and beneficial book.

University press is originally created with spirit and intention to support tri dharma of higher education implementation [6]. To realize that purpose, university press begins publishing reading textbook. By publishing this kind of book, university press is expectedly able to reinforce tri dharma of higher education implementation, related to education and teaching. Besides, the writers are expectedly the lecturers who teach in higher education, where the publisher is organized. The second is research result conducted by lecturer and student. Consequently, it can be socialized to society. This publication also supports the success of the second dharma of higher education in terms of research. The third is popular scientific books about practical skill. While the first and second books are distributed in society located in and beyond higher education environment, the third book is more than that. This book is usually used by students while Kuliah Kerja Nyata (KKN) or Learning through Real Work in dedication for village and it is compatible with the third dharma related to dedication.

Globalization has contributed changes in terms of accessing science. Due to sophisticated communication and information technology, society can access science from various disciplines. Consequently, it decreases society dependency over conventional books. However, this condition doesn’t become a huge problem for university press as long as society based science can be constructed, with reference to (1) critical, being able to differentiate good and bad books, readable and unreadable books, (2) skeptical, willing to believe in information distributed, (3) open, willing to be open-minded to all values come, and (4) universal, always using universal parameter in working.

University press must contribute in constructing society based science. It has to be done by publishing text book, reading textbook, reference books, and report of research books. Those books can give information about science to society. Moreover, those can stimulate society to adapt reality about science progress. However, the published books are available only in a small amount, presented uninterestingly and distributed in a small range, so books from university press cannot compete books from private publisher. Consequently, university press has to sell book directly. Besides, university press can make collaboration with mass media to promote books. While society need mass media, information distributed by mass media always become interesting. Therefore, information about scientific books in mass media will stimulate society to find it out and to buy it.
2. RESEARCH METHOD

The approach of this study was descriptive qualitative. It aims to describe university press development model in higher education in Central Java. Besides, the study also employed Focus Group Discussion (FGD), seminar, workshop and training. Research subjects included: (1) institution related to university press, Pusgrafin as University press coach in Indonesia, Indonesia University Press Association (AUPI) and Indonesia Higher Education Publisher Association (APPTI), (2) university press in Central Java higher education with reference to Graphic and Media Directory 2007-2008, including UNS Press (Surakarta), UNNES Press (Semarang), UMS Press (Surakarta), ISI Press (Solo), UNDIP Press (Semarang), Unsoed Press (Purwokerto), Gama Press (Yogyakarta) and UNY Press (Yogyakarta); and (3) personnel involved in university press including higher education chairperson, lecturer, university press chairperson and staff, as well as students.

Source of data included informants, events and documents. (1) Informants were university press supervisor, university chairperson, lecturer, university press chairperson and staffs as well as student. (2) Events were the events related to university press management in central java in terms of publication process preparation, prepublication, publication process and post publication process. (3) Documents referred to written information including (a) university press products, (b) management activity tools and university press work mechanism, and (3) interview result transcriptions.

3. RESULT AND DISCUSSION

3.1. University Press Management

The study about university press has been conducted by Saddhono (2010) from Research and Development Institute (Balitbang) of UNS Press entitled “Pengembangan UNS Press Menjadi Unit yang Mandiri dan Produktif (UNS Press Development to be independent and productive unit/institution).” It related to UNS Press management about internally self-development. It discussed about UNS Press reposition with new paradigm of management to be more independent, professional and productive. With reference to professional management, UNS is expected to be one of units in Universitas Sebelas Maret which can give profit. Therefore, the present study is only related to UNS Press internal management, including administration, prepublication, publication and post publication units.

Besides, the present study is also relevant to another previous study entitled “Kesalahan Pemakaian Bahasa pada Buku Karya Dosen Universitas Sebelas Maret (Kajian Buku Program Buku Teks 2004-2009)” The Errors of Language Use in Books written by Lecturer of Universitas Sebelas Maret (A Program Book Study of 2004-2009 Textbooks) (2009). The study analyzed books published in UNS Press collaborating with Institute of Education and Development in UNS. It investigated certain language use related to editorial management and the present research. The result showed that there were errors and non-standardized language used. Consequently, the firmer editing is required, in relation to content, language and presentation editing. It supported the present research of university press management, especially editorial management. If language use errors can be solved, the books will get a positive impact. Besides, books will be more attracting in terms of language use and it directly or indirectly will improve book quality [6].

The study related to university press management was entitled “Peran Penyunting Buku Menuju Manajemen Redaksional Modern (The Role of Book Editor in Achieving Modern Editorial Management)” [7]. It investigated editor role of publication management in university
press. It indicated that the good and bad quality of books depends on an editor. His/her jobs are related to not only book content but also the more complex things. It is illustrated as the present study conducted. Editor begins working at the time when the manuscript is submitted to university press. It implies that editor works from manuscript assessment phase. In this phase, editor makes coordination with prepublication, publication process, post publication units. Henceforth, an editor plays an important role in book publication.

Moreover, chairperson or director or the number one who manages the publisher also plays an important role. Abrar (2006) argues that there are many challenges to be a chairperson of university press. It is related to how s/he handle writers, his/her reaction in facing science and technology development, etc. Furthermore, the required characteristics as university press chairperson is willing to find out the qualified manuscript to publish. Although lecturer in home-based university has less interest in publication, chairperson has to be optimistic. It can be done by looking it out in another higher education. However, it will be peculiar if chairperson himself never publishes any books. Chairperson’s skill in writing book will be a magnet for another writers. If chairperson never writes any books, s/he doesn’t experience how hard a writer finish a manuscript with all struggle in it.

3.2. University Press Profile

A good university press has goals required to fulfill within a certain time. They are vision and mission. As an organization, university press must have vision and mission for university press development. Both vision and mission cannot be separated. Vision is the ability to see the foresight related to target to be achieved within in certain time. Therefore, vision restrictedly deals with insight without action. Besides, mission refers to planning phase of events (actions) which will be conducted to realize vision [8].

Every university press must have vision and mission as a guideline and policy determination in academic publications like university press in Java and Bali. Each university press has vision and mission indicating the future goals. University press in Bali takes mission priority to increase capacity and capability, to optimize science and technology utilization for supporting quality service, strengthening academic habit, scientific work, social networking in national, regional and international areas. Besides, Udayana press specifically maximizes mission in internal aspect to create academic atmosphere through increasing motivation, passion of reading and writing books among civitas academicians of Universitas Udayana. In external aspect, publishing books aims to create intellectual image and reputation of Universitas Udayana that gives spirit of enlighten as a concrete and continued dedication for society. In international aspect, it supports Universitas Udayana effort to be a World Class University like Universitas Sebelas Maret through publishing quality, innovative and international books.

3.3. Feature program

Among university press in Central Java and Special Region of Yogyakarta (DIY), Gajah Mada University Press (GMUP) is the most successful publisher. Since created in 1971, GMUP has published about 1500 books and mostly been used in higher education level, not only in Universitas Gajah Mada but also in international higher education. This cannot be separated from feature program of university press management.

Muhammadiyah University Press (MUP) also begins to consider recent publication market development for realizing its feature program by developing its role as a publisher, even MUP has no own printing machine. This effort begins in recruiting professional layout workers. MUP role is expanded by distributing publication in book stores, as a market target of MUP products.
Consequently, society can reach MUP products widely, and MUP and Universitas Muhammadiyah Surakarta (UMS) are known. Besides, MUP also utilizes service provider sector in terms of websites in seminar or call for paper organized through online system. This step is done to help UMS in organizing scientific activity with a good standard.

The next example of university press management is Universitas Sebelas Maret, Surakarta. The steps for writing higher education books developed in UNS is the inspirative ones. The first phase is to determine book as reference. Reference can be seen as an ideal example or book model. The existence of book will encourage others to write, in terms of book content or others [9]. There are many knowledge containing in reference book, not only from book content itself but also from language use which can be utilized as an example for writing higher education book. The second phase is to exploit interesting and communicative language use. Language as a medium to determine book quality. Language use in book must be readable and natural. Consequently, writer is required to have good reading comprehension. Besides, writing must be done totally and intend to contribute various fields of science. Moreover, skill of mastering the content must be good because the analysis will be deeper and focus. Furthermore, there is a need to add some interesting part like inspirative illustration or stories. This can stimulate both reader’s right and left brain to work equally, and reader will comprehend all contain of book holistically, in terms of written and visual language [10]. Consequently, writing book which can function all area of brain is required, because book is not only for entertaining but also for making reader clever. University press in Bali has the strengths to publish national and international levels of books through maximizing art field and local wisdom which simultaneously contributes scientific and education aspects which are compatible with higher education need.

4. CONCLUSIONS

University press is the most important pillar in implementing Tri Dharma of higher education and has a vital role in publishing and distributing higher education intellectual asset to wide society. The good management will make university press professional. The very aspects requiredly to pay attention are related to (1) manuscript, including manuscript requirement, manuscript source, manuscript determination, manuscript administration, copyright and publication agreement, as well as ISBN/ISSN; (2) production unit management, including manuscript production process (pra publication, publication process, pasca publication) and production cost; (3) marketing and distribution unit management; including market and marketing, stocking, marketing link and distribution; and (4) administration and funding unit management. Universitas Sebelas Maret has proved well-managed publication will give a positive impact to higher education. Besides, the academic atmosphere will always spread in all publication activities. However, every policy has both positive and negative aspects, so the program must be investigated for the future improvement.

REFERENCES


Stylistics Study and Pitutur Luhur on Tembang Tayub

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Abstract. This research specifically aimed to analyze the language style of Tembang Tayub in Sobo Village, Grobogan using stylistics approach. This research also analyzed about pitutur luhur of Tayub Performance. The method used in this research is descriptive qualitative. The data resources of this research were event (performance of Tayub), informant (chairman of Tayub performance, society, and Javanese language teacher in Vocational High School), and document (song lyrics of Tembang Tayub). Data collected technique used observation, in-depth interview, and content analysis. The collected data then analyzed by interactive technique which has three phases, that are data reduction, data display, and conclusion drawing. The result of this research found that Tayub performance contains pitutur luhur which can be reflected from song lyrics of Tembang Tayub, mutual cooperation values from the character. Tayub performance also contains philosophical and symbolic values. From that reason, Tayub performance has relevance with Javanese language learning material in Vocational High School, especially in Javanese performing art subject. By introducing some of the Javanese performing art to the student also can be an alternative way to preserve the Javanese culture.

Keywords: Stylistics Study, Pitutur Luhur, Tembang Tayub, Javanese Language Learning in Vocational High School.

1. INTRODUCTION

Langen Tayub performance is usually held at traditional ceremonies (weddings, thanksgiving, etc.). It was originally for the welcoming ceremony of the great guests in the palace. The beginning of the performance was opened by the Gambyong dance. Gending(song) or poetry of the tayub itself actually contained advice, satire, and even narrated the warrior struggle. Tayub performance is indeed no stranger, especially for residents in Blora, Rembang, Pati, Grobogan, and Sragen areas. Tayub is a performing art that is considered as folk art that emerges from rural farming communities. Tayub is different from the palace classical dance such as bedaya. The tayub performance is usually held by the residents to enliven the circumcision ceremony, the wedding, even the commemoration of the Independence Day is celebrated by renting the tayub performance [1].

Tayub was originally an expression of joy for welcoming guests and part of the people's party. This performing art is in the form of a paired dance between ledhek (female dancer) with male dancers as penayub (person who invited to dance). About the term tayub itself there are several opinions. Some say that it comes from the words ditata cik ben guyub (arranged to be compact). Sukarno SH, the Chairperson of Pepadi Blora stated that the phrase 'tatatan sing
guyub’ means behavior and movement must be compact physically and mentally. Compact between waranggana dancers with the male dancers and gamelan musicians. Actually, it issymbolic which means all in work must be compact [2].

Tayub is a folk art, not a royal art. But Warsit, the Chair of Blora Regional Representative Council, called tayub as a noble art, because it was originally a dance that was presented to the great guests in the palace. But when in the Dutch colonial era, tayub was misused. The dance performance at that time was infiltrated with liquor, it was purposed to disrupt the sense of unity. With drunkenness, people can be easily offended, fight, and so on. “Since then the people’s judgement of tayub has become negative,” (Interview with Warsit, S.Pd as the Chairperson of Blora Regional Representative Council on Sunday, July 15, 2018, 10:25 WIB) The tayub performance that develops in the area where it lives is an art that is already familiar for its life, because it is often performed in traditional and thanksgiving events for the community who hold a ceremony. The tayub performance that develops from a deep scientific perspective has much motives and meanings contained in each performance. This can be seen and studied from the songs sung by waranggana/ledhek (dancers), the costumes, the gamelan or musical accompaniment [3].

2. RESEARCH METHOD

The approach used in this study was qualitative approach. Arikunto mentioned that, "qualitative research is a descriptive study because it tries to describe the data with words or sentences which separated by some categories to obtain conclusions". Qualitative research requires the researcher investigate the phenomenon that occurs naturally with its complexity. This study used content analysis technique. Fraenkel and Wallen stated that, "content analysis is a technique that researchers can use to study human behavior indirectly through analysis of their communication such as: textbooks, essays, newspapers, novels, magazine articles, songs, advertising images and all types of communication that can be analyzed".

3. RESULT AND DISCUSSION

There are numbers of indigenous culture that continue to survive today and practiced by society. The cultures are varying from folk art to social dance [4]. In Tulungagung, for example, there are a number of indigenous cultures that still survive and continue to be preserved. Such as the Tiban performance, the ceremony of asking for rain, Tulungagung Reyog, Jaranan Sentherewe, Tayub, and many more. The actors who play a role in thus performing arts are the people of Tulungagung, and obviously they are people who are very firm to their ancestral heritage. Tayub performance first appeared in Surakarta in the 19th Century, at that time Tayub performance was an entertainment for all people, especially the nobles and village leaders who were holding the wedding party and circumcision. Tayub is a fertility ritual art that is important for rural communities whose lives are still dominated by agrarian culture. In this case, the ledhek dancers have an important role in ritual ceremonies for fertility and safety. The fertility which correlated with harvesting events is often associated with Dewi Sri as the Goddess of Fertility. The paired dance scene in Tayub is often spiced with gestures such as kissing which symbolizes the relationship between male and women strength which expected to stimulate the strength for conception or offspring. In general, many Javanese arts have mystical nuances, one of which is the Tayub dance. Supposedly, the Tayub dancers used mystical methods, such as susuk (magical implants) to attract the audiences [5].
**Tayub** is a traditional folk performing art in the form of social dance which performed spontaneously, followed by *tembang/gendhing* (songs) which accompanied by gamelan. The *tayub* performance is an entertainment show to enliven the wedding and circumcision parties, so that the people who attend get entertained. The word *tembang or gendhing* is a term that used in the Javanese, Sundanese, and Balinese regions. Outside the ethnicity (Javanese, Sundanese, Balinese), in general, the word *tembang/gendhing* mentioned as *lagu daerah* (folk songs). *Tembang* means poetry or songs. The *tembang* lyric usually contain stylistic section and educational values which interesting to study further [6].

Stylistics can be included as a field of applied linguistics. In a broad sense, stylistics is a way of expressing theory and formal analysis methodology of literature text. Stylistics also mentioned as a meeting point between language macro analysis and literature macro analysis. Stylistics examine literature discourse from linguistic orientation and the link between linguistics on one side and literary criticism on the other [7]. Morphologically, it can be said that the component of *style* relates to literary criticism while the component of *istics* related to linguistics.

In addition to the linguistic elements, the presence of religious elements in literature is something that is comprehensive even the literature grows from religious things. Religion is the encouragement of the creation of a literary work, as a source of inspiration and at the same time often make the literature cease to religion. Religious values aim to educate people to be better according to religion guidance and always remember God [8]. Character education has a higher meaning than moral education because it not merely teaches the right and wrong, but character education instills the good habits so students become aware of what is good and wrong, and able to feel and do good habits.

The development of noble values through *tembang* and songs for children, especially at the kindergarten and elementary school age is very appropriate and should have been implemented for a long time. Because Javanese *tembang* and folk songs in each region contain noble values, while kindergarten and elementary school-age children are like white cloths that are still clean, should be equipped and forged with noble teachings to forming behavior, attitudes, characters. Character in simple language is equated with personality, behavior, temperament, or characteristics of a person that reflects one's identity [9]. The character development in human life becomes something important and strategic because character is often identified with morals.

The 2003 National Education System Law, notion that the goals of national education are include developing the student potency to have intelligence, personality, and noble character. On May 2, 2016, the Minister of National Education declared the commencement of national character education. National character education is important and becomes the focus of national education. I do not want to elaborate on the polemic of the national education system, but I invite all components of educators who are none other than teachers, to join hands, unite all creativity, sense and intention in finding the right way, full of awareness of our noble duty as educators [10].

Art education, especially *tembang* and folk songs lesson for kindergarten and elementary school age, have important role and function. The important things obtained from the *tembang* and song are the feeling (affective), the skill (psychomotor), and the thinking (cognitive) [11]. As a medium in forming the character, attitude, and behavior, music, *tembang*, and songs are not just an entertainment, but a stimulus for emotional intelligence. Furthermore, if the virtue cultivation through *tembang* and songs from an early age has been instilled properly, it will mold the children who will go to higher education to become students with excellent character. This is in line with the basic values of character education imposed in the higher education
environment; honest, tough, smart, caring, have high moral standard, creative, excellent, and independent.

4. CONCLUSIONS

The target to be achieved is forming the character of children from an early age, thus are the delicacy of mindfulness, strengthening the sense of nationality, and love and actively studying Javanese literature. Therefore, the tembang as learning material should be suitable according to the age of the children, with the content of literature, the contents of the song, easy understood songs, thus could finally felt by the children. Sufficient understanding of the memorizing song, the meaning of the sentence, and the contents of the tembang, will revive (anggesangaken) the soul of the children (rohing lare) that is in harmony with the life of the nation and state. The right and good character education is expected to produce the good human beings so that they can create a high and dignified culture. The right character education approach will also be perfect if done with a cultural approach, especially the local cultural approach.

REFERENCES

Study of Javanese Script Writing Learning in Senior High Schools in Boyolali Regency

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Abstract. The implementation of Javanese language learning is one of the activities to guide and preserve Javanese language, literature and scripts. However, there are still problems such as understanding the rules of writing Javanese script, the number of vocabulary words needed to be able to read Javanese script, the presence of students from outside Central Java, East Java, and Yogyakarta. The purpose of this study was to describe the implementation of learning to write Javanese script at the high school level along with solving related problems. This study uses a qualitative descriptive method with a case study approach. The location of this study took place at SMA N 1 Ngemplak. The results of this study indicate that the problem of implementing Javanese script writing learning is overcome by the existence of good planning and evaluation from the teacher and the active role of students in learning. The implications of this study are useful as material for evaluation in the implementation of Javanese language learning in senior high school.

Keywords: Javanese Script, Writing Skill, Learning, Boyolali

1. INTRODUCTION

Javanese language learning in the madrasa has several materials where the material is used as a means of preserving culture, language, literature and scripts in Central Java. Some of the material taught in Javanese subjects such as macapat songs, wayang stories, folktales, traditional ceremonies, regional arts, basic uploads, geguritan, Aksara Jawas and some other material have the same functions and objectives that are nothing but introducing preserve Javanese culture, language, literature and scripts to students. The learning carried out at the madrasa has been carried out optimally in accordance with the situation and conditions in each madrasa. Various methods such as the use of methods, learning strategies, learning techniques, and learning media are applied so that implementing Javanese language learning can run optimally. During the learning process various rewards are given to some of the best students in learning. It also aims to increase the enthusiasm and motivation of students in learning activities.

The preservation of Javanese culture does not stop only in class or school. Efforts to preserve Javanese culture must be carried out continuously so that the introduction and preservation of culture, language, literature and scripts are not interrupted until just at school. Preservation activities in schools need to be balanced with other activities outside of learning, such as some studios, the role of social media, competitions or competitions can be used as additional means, to accommodate the ends of the learning process in school.
Like the Madrasah Science Competition (MSC) held under the Ministry of Religion. In addition to aiming for the competition, this activity is on the other hand as a means of developing harmonization between religious sciences and the sciences according to the times and developing technology. This is in line with the opinion of Umar (2019) which was posted in a MSC activity report that the questions used in the MSC competition will be integrated with Islamic sciences. This is important to eliminate the dichotomy between general science and the science of religion, especially Islam [1].

The integration of religious sciences with science is not much different from the preservation of regional culture. Some skills in learning Javanese are commonly contested such as nembang, nggurit, and pidhato which are the basic subjects that are usually contested. While the material of Aksara Jawa is rarely contested in the school environment. Although some types of culture are contested, there is no place to compete in the madrasah. The competitions held at the madrasah level are usually only carried out on Musyawarah Guru Mata Pelajaran (MGMP). Whereas a special container as a means of successor to the steps of official school activities that are shaded by the government, especially for madrasah, does not yet exist.

This problem needs special attention from the local government, especially in efforts to preserve regional culture. This is noteworthy for education providers, especially for Ministry of Religion, which houses educational institutions such as madrasah. Schools that are under the auspices of the Ministry of Education, have begun to hold various race activities but have not become a regular agenda, while the madrassas have not started organizing activities/ events regarding cultural preservation. Madrasah with other public schools both have the same level and opportunity in preserving regional culture. So in this paper the authors convey what the conditions of the school are in the preservation of regional culture and the importance of conservation that must be carried out.

2. RESEARCH METHOD

This research is a qualitative research, using a case study approach, where the research is intended to describe, explain the results of analyzing phenomena, events, social activities, both individually and in groups. The data used in this study are qualitative data taken from various documents and informants as well as learning activities. Sampling in this study uses purposive sampling, directing sampling that is considered important and related to the discussion of researchers. Data is collected by interviews, observation, and documentation. Interviews are carried out simultaneously with observations sometimes carried out as a follow-up of observations or vice versa, and between interviews with documentation. Data that has been collected, the next stage is reviewing and compiling the results of interview transcripts, field notes, and the results of other data collection arranged systematically, looking for patterns and synthesizing [2], [3]. Next after knowing the pattern and synthesizing it, then conclusions can be drawn from the research conducted.

3. RESULT AND DISCUSSION

Aksara Jawa learning is one of the learning materials available at every level starting from Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). Learning Aksara Jawa at the level of Madrasah Ibtidaiyah (MI) began to be introduced with Aksara Jawa starting from class 3, namely with the introduction of sound and writing and reading words, at the level of Madrasah Tsanawiyah (MTs) began to be introduced to learn to read and write Aksara Jawas, and Madrasah Aliyah (MA) began to study Aksara Jawa with a more complex
level, namely reading and writing Javanese lettered paragraphs [4]–[6]. The level of learning in each level of education has been measured by the ability of students. This is a form of strategy to deliver material efficiently in accordance with the capacity limits of each level [7]–[9].

The implementation of Aksara Jawa learning in madrasah has only been limited to giving material to students without any further steps after students carry out Aksara Jawa learning. Aksara Jawa learning at school not only introduces Aksara Jawa to the younger generation but maintains, and preserves Aksara Jawa relevantly in accordance with the times. As a small part of the identity of a nation that is owned by an area it should be maintained. Moreover, the Aksara Jawa where the script was used to write various works. Many literary works, inscriptions, histories, fibers are written using Aksara Jawa which contains a lot of history, science, various secrets that have not been revealed that happened in the past. Therefore, the importance of preserving Aksara Jawas for the younger generation, one of them is getting successors to uncover the secrets behind literary or historical works written using Aksara Jawa [10], [11].

The learning objectives with the implementation of learning that have been implemented so far do not seem to have been directed there. Some conditions seen in the field regarding the lack of madrasah support in the preservation of Aksara Jawa include.

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<td>1.</td>
<td>The learning objectives of Aksara Jawa are only limited to the achievement of learning outcomes</td>
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<td>2.</td>
<td>Lack of socialization regarding the output of knowledge that can be utilized with Aksara Jawa</td>
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<td>3.</td>
<td>There is no place, or advice that is prestigious for madrasah students as an excuse to learn Aksara Jawa</td>
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First, teachers in the madrasah only prioritize students can achieve good learning outcomes, and can do the Semester Final Exam (UAS) well. In the implementation of learning in the madrasa, students are only limited to knowing the form of the Aksara Jawa, and some rules of writing. The teacher has not provided motivation regarding the things students can do for their future related to Aksara Jawa after students carry out Aksara Jawa learning. Motivation carried out by teachers when learning is more focused on how to foster interest in learning Javanese characters for students that are associated with Islamic values. When the initial activity of the teacher integrates a hadith regarding the intention to motivate students, the following quote.

“If someone in carrying out a thing intentionally because of Allah then what is aspired in the world will also enter in it, so that we will get reward and what we expect in the world we will also get [4].

The learning objectives reflected in the learning process are still limited to learning outcomes only, so that it does not include matters relating to the provision of debriefing to students in utilizing the knowledge to be learned (Aksara Jawa) to be used in future life later.

Second, lack of exposure to scientific output or employment on fields related to Javanese script in the mass media, or other social media. Lack of exposure to jobs related to Javanese script makes learning Javanese characters less valuable for students. Students do not have a view of what will be produced by learning Javanese script [6]. When compared with science subjects that are so flashy in the world of work, there is an imbalance between science subjects with Javanese. The lack of jobs related to Javanese script makes the learning less recommended to students. Whereas the graduates of the Regional Literature S1 Study Program are quite extensive
and are available in various fields, such as literary and cultural researchers, literary translators and Javanese text editors, translators, Javanese journalists, host, Javanese culture-based entrepreneurs, creative writers, philologists. lecturers, practitioners of Javanese culture, and Javanese writers [8].

The role of mass media or social media now has a tremendous impact in channeling information to social media users. The power of social media to attract friends and followers gives the power to revive local culture, bring out cultural potential and preserve cultural values that have been fading up so that information about local culture can be easily obtained through social media. Social media is an important thing that has the advantage to be used by the community in efforts to preserve culture, inform local culture, and this potential can be explored if managed properly [8]. Based on this, if an institution or educational institution utilizes social media as an effort to mobilize the young generation in the effort of cultural preservation activities, one of which is Javanese script, then efforts to preserve Javanese script will develop towards a better.

Third, lack of containers or facilities for preserving Javanese script in the madrasa. Various activities or cultural events are one of the facilities as a place to introduce and preserve various regional cultures in an area. As expressed by the Disdikpora secretary, that the Education, Youth and Sports Agency (Disdikpora) of Denpasar City, Bali, held a Nyurat competition (writing) Balinese script. The competition in welcoming the 231st Anniversary of Denpasar City was also held by an "accurate" Balinese script. This step also serves as cultural preservation, especially in writing Balinese scripts [12].

Based on the aforementioned things, competition or competition held specifically for the purpose of preserving a culture or incidentally as a means to redevelop regional culture can be used as a step for the government, especially the education and cultural services and the ministry of religion that houses educational institutions such as madrasah to support the preservation of Javanese characters as cultural property [13]–[15].

4. CONCLUSIONS

Based on the discussion above, it can be seen that Javanese script learning activities in madrasas are steps that are used as an effort to preserve Javanese script in educational institutions. Efforts made by the school include implementing methods, strategies, techniques, learning media that are appropriate to the situation and conditions of each madrasa so that learning can be delivered effectively and efficiently. In addition, there are three things that make Javanese script lack of action or further steps as an effort to preserve Javanese script in educational institutions under the Ministry of Religion, namely: 1) learning and implementation goals in madrasah are still limited to achieving learning outcomes, 2) Lack of socialization regarding the output of knowledge that can be utilized with Javanese script / exposure to Javanese script, and 3) There is no prestigious container or facility held regularly held by the Ministry of Religion. So there is no sense for madrasah students to learn continuously as an excuse to learn Javanese script. Therefore, it is necessary to have input for the Ministry of Religion in an effort to support the revitalization of cultural wealth such as Javanese script as the identity of the region.

REFERENCES


Sundanese Bridal Makeup Guideline in Art Education Perspective

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Abstract. The Sundanese have special characteristics in managing bridal makeup. Many Sundanese people do not know the complete guidelines on how to arrange makeup for Sundanese brides. This article aims to obtain a comprehensive picture of the Sundanese bridal makeup guidelines in the perspective of art education. The study was conducted using qualitative methods. The qualitative method was applied in this study with a descriptive approach. The results of the research that have been done show that there are complete descriptors about art education in all elements of Sundanese bridal makeup which are little known by the Sundanese themselves. There is a need for efforts to preserve Sundanese cosmetology culture by the community and the government.

Keywords: Makeup Guideline, Sundanese Bridal, Art Education

1. INTRODUCTION

Every human being has an important moment in their life such as wedding. Marriage is sacred to some people or a group of people even for Sundanese people. Sundanese people have their own traditions and bridal makeup guideline especially the bride. The bride and groom will be limelight in the wedding procession where all guests will pay attention to the bride from their makeup, hair and clothing [1]–[3].

Makeup is an art system that is one of the universal cultures, namely as the art system that used to express themselves to beauty [4], [5]. Makeup has many types, such as makeup, corrective makeup, make-up for art and others. Andiyanto argued that makeup’s function is as the power to change the face more glow and look special by still paying attention to personal natural beauty [6], [7]. According to make up is essentially included in the material culture section which “refers to all real, concrete society creations” [8], [9]. Therefore, do not be surprised if the Sundanese bridal makeup is closely related to Sundanese society’s culture.

Everything the bride wears has the meaning and art value in it. According to Desiana argued that Sundanese siger makeup has sacred beauty that contains noble cultural values [10], [11]. Sundanese bride has its own guideline for their makeup on the head until the special shoes used, even for the groom. Although the bride wears more special accessories for the bride, the groom wears several accessories that have meaning. In a traditional bridal makeup, it is usually formed on the cultural basis, legends and myths prevailing in the area, and the historical conditions of
the people. It is considering that basically bridal makeup is a form of culture based on ideas, ideas and philosophy applied in human work [12], [13].

In addition, the bridal makeup must have a beautiful element of art. Makeup settings on brides are using cosmetics and certain techniques. It aims to change in the direction to do it (in no hurry) so that the makeup produced is as expected [14], [15]. As makeup in the most regions of Indonesia, the Sundanese bridal makeup also has Sundanese identity. It is used as identification because it has meaning in the culture that is created by the society, so that it can be distinguished between one culture and another culture. If we want to know and apply cultural identity, we do not only determine the characteristics, physical or biological characteristics, but also examine the cultural identity of a group of people through order (thinking, thinking orientation), feeling (feeling and its orientation), and how to act (motivational action or action orientation) [16], [17].

In this study, the guideline meant in Sundanese bridal makeup is to discuss makeup and accessories that is worn by the brides both of the bride and groom that has art and meaning. It cannot be underestimated because it has cultural value that is upheld and also a tradition especially in Sundanese society. Besides having high artistic value, bridal makeup has a symbolic prayer [18], [19]. According to Desiana argued that basically, character inherent in a culture will also shape the individual character. In this case, Sundanese siger makeup is a Sundanese culture character that belongs to the Sundanese society, which contains hope for harmonious married life [10], [20], [21].

2. RESEARCH METHOD

A qualitative method applied in this study with a descriptive approach. According to [22] The argued that qualitative research tries to understand the meaning of an event by trying to interact in the situation/phenomenon. Literature study and interview used in collecting the data in this study. Literary studies of several studies related to the research studies and interviews are from Sundanese bridal makeup artists. The Sundanese people are Sundanese people in Ciamis West Java, precisely in the district of Cihaurbeuti.

Discussing comprehensively from the research requires literature review and wider, deeper observation, so that the researchers limit the object of the research. The object of the research is the bride’s makeup specifically makeup on their head. This is because the limitation of the research and the researchers hope that it can be a reference for further research that is more complex and deeper.

3. RESULT AND DISCUSSION

In this result and discussion, it will discuss the result that is limited by the meaning of the bridal makeup of Sundanese people, especially those are worn by brides on head accessories. Other things displayed are the results of the literature review and unstructured interviews to the interviewees as an addition to the result of the study.

a. The Meaning of Sundanese Bride Makeup

Some of the accessories worn by Sundanese bride are siger crown, betel leaves on the forehead, cape rates on the back of the bun, kembang goyang on the bun, strands of jasmine that fall to the body.

The siger crown is a hallmark of Sundanese brides. Siger is interpreted as a crown for jewelry on the bride’s head [23]. Siger is a symbol for someone who does sacred ceremonies, such as
marriage [24]. In addition, it can be interpreted as an honor, wisdom, and wise attitude as the main things need to be upheld. Siger is made of metal that is assembled in a circle. The front is used on the forehead and the back is at the back of the head. The meaning of the siger crown is hope of respect, wisdom, and wisdom in marriage [18]. Therefore, the crown that should be worn over the head has meaning and prayer contained as something sacred and must be upheld. The connection with the element of art is the siger crown makes the bride look more elegant and like a royal princess.

b. Betel Leaves on the Forehead

The Sundanese bride wore betel leaves on the forehead with diamind shapes. The use of betel leaves on the forehead is called diseureuhan. According to [10], the sound of the word seureuh or in Indonesian language is sirih (betel) is considered to be close to the sound of the word reureuh (rest). This means that a wife must be able to become pangreureuhan (rest area) of her husband and child later. Furthermore, it can be interpreted that a wife must be able to provide shade to her husband and children [25]. The use of betel leaves is also a symbol of repellent [10], [18]. From an artistic point of view, the diamond shape is symmetrical if it stored between the eyebrows or in the middle of the forehead.

c. Cape Rates behind the Bun

There are six cape rates like small butterflies behind the bun. It symbolizes the women’s loyalty to her partner. This cape rates has a beautiful element of art as a perfect flower.

d. Kembang Goyang on the Bun

There are seven kembang goyang on the bun with five pieces facing forwards, and two facing back. It has meaning that women must look beautiful like flowers both from the front and back, and beautiful from all sides. Kembang goyang is seen from the art value as an attractive headdress. It has its own beauty because its shape is always moving and it can be shaken.

e. A Strand of Jasmine that Falls to the Body

A string of jasmine that falls to the body is called jasmine ronce. It symbolizes the purity and sanctity of a woman. This jasmine string consists of Mangle Pasung Jasmine, Mangle Susun, Mangle sisir, Penetep, Mayangsari [18].

“The Mangle used to decorate the bun has an aesthetic function. It aims to make the bride look more or become beautiful. The aesthetic function of using Mangle as a bun decoration is to beautify the appearance of the bride and also to scent the hair. Flower edits on the hair will make hair fragrant with a distinctive natural smell [25], [26].

4. CONCLUSIONS

Sundanese bridal makeup in the perspective of art education has the meaning of each decoration worn. It contains symbol of meaning, prayer, and positive expectations for the sustainability of the bride’s household. There is a need for efforts to preserve Sundanese cosmetology culture by the community and the government.
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REFERENCES


Writing Literacy Based on the Game Toward Children in Minangkabau

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Abstract. Writing literacy was one of the earliest known literacies in the history of human civilization. Writing literacy is classified as functional and great useful literacy in daily life, especially for low-grade students. The obstacle, the habit of writing in low class becomes a boring thing because the activities are carried out monotonously without any variation in learning. Moreover, in an increasingly modern era, lower class students are more preoccupied with technology, and it is feared that students will not be literate and do not recognize Minangkabau children's games, one of which is the finger game. Therefore, the main objective of this research was to improve writing skills based on Minangkabau children's games, namely by playing the finger. The results showed the emergence of the view that the game of finger as one of the cultures of Minangkabau children who were able to deliver early writing learning to realize writing literacy in the digital era. Early writing learning based on finger games was able to bring students into a pleasant writing habit.

Keywords: Writing Literacy; Finger Game; Minangkabau

1. INTRODUCTION

Writing skills by language teaching experts are placed at the highest level in the language acquisition process. This is because writing skills are productive skills that can only be obtained after listening, speaking and reading skills. This also causes writing skills to be the most difficult language skills [1], [2]. Although writing skills are difficult, their role in human life is very important throughout the ages. Writing activities can be found in human activities every day, such as writing letters, reports, books, articles, and so on. It can be said, that human life is almost inseparable from writing activities [3], [4]. Writing is vital in all aspects of learning and life. Without writing skills, students cannot work efficiently and achieve success, both in class and in real life outside the classroom. Therefore, writing skills must be trained to start from elementary school, so students are able to express thoughts, feelings, and information in writing [5], [6].

Writing skills are far more meaningful if you pay attention to writing literacy in its application. Writing literacy is categorized into three text forms that are most often found by students in school and in daily life, namely: (1) narrative prose, text in which the author tells
a story, whether fact or fiction; (2) expository prose, text in which the author describes, explains, or conveys factual information or opinions; and (3) documents, displaying information such as diagrams, maps, tables, graphs, lists, or instruction sets [7], [8]. The tendency of elementary students to know prose texts and be able to write them. It will be far more meaningful if the writing made by students is in the form of prose that comes from daily life or based on his experience [9], [10].

Literacy is developed through the specific study of English in all its forms, allowing students to understand how English works in different social contexts and critically assessing the opinions, facts, and intentions of the author, and helping them to make increasingly sophisticated language choices in the texts they write themselves [11], [12]. Literacy is defined to affect classroom instruction, community service, and literacy opportunities offered to students and adults with broad support needs [13], [14]. The definition of literacy must explain the nature of concepts that are appropriate to certain conditions, contextual, have clear, relative, and culturally bound consequences. Literacy is far more than "an individual's ability to process written information in everyday life" as is generally defined [15]. Literacy is above all social characteristics, culture is sensitive, and always embedded in certain situations and contexts [16], [17].

Based on observations with respondents through observation and interviews found several problems. First, the teaching material used does not adequately describe the effective writing literacy learning process, so students have not been able to harmonize relations between ideas, and have not been able to harmonize interfaith relations. As a result, the ideas conveyed are difficult to understand. Some of the sentences compiled by students have not been effective because there are still many redundant words. In addition, the sentences compiled by students appear to be incomplete in accordance with the correct structure, namely subject, predicate, an object. Some sentences that are arranged do not have a subject, and others do not have a predicate. Second, writing literacy teaching materials used in elementary schools still, lack students to recognize attitudes that need to be built in the prose that is made. The attitude that students write is not even derived from their experience in applying that attitude. Third, teaching materials used by students are difficult to make the beginning of an interesting story, determine the ending, and work on conflict and climax. In addition, many spelling errors and punctuation were found. Writing learning problems are caused by several factors, one of which is the limited knowledge of the teacher about writing and the limited time the teacher fosters writing learning.

Based on the problems that have been raised, development research needs to be done. One solution that can be done to improve literacy in writing student prose in producing innovation and developing character intelligence in elementary school towards the generation of gold is to conduct research on the development of literacy teaching writing materials for first-grade elementary school students.

The guided writing strategy is one of the writing learning strategies that language teachers can apply [18], [19]. This strategy was developed by Blake and Spenneto which stated: guided writing is a strategy for developing writing skills and using writing skills to improve learning. This strategy can be used at almost all levels. This strategy is an instructional framework for all forms of selected writing tasks [20], [21].

The guided writing strategy can be developed using play learning methods. The method of play that is suitable for elementary students is a game that is close to the lives of students. Games that are close to student life, namely local wisdom-based games. Games based on local wisdom are one of them is the maramal finger game which tends to train students in writing.
Finger march performance is assumed to increase literacy in writing low-grade elementary school students.

2. RESEARCH METHOD

The research method conducted refers to the Mixed Method development model with Model Plomp. Plomp model consists of three stages, namely: (1) preliminary research, (2) prototyping phase, and (3) assessment stage [22]. Plomp model used can determine the needs of students at the preliminary analysis stage and produce a prototype design with self-evaluation and expert review evaluations by experts at the prototyping phase based on needs. The prototype was tested using the one to one evaluation method. The results of the evaluation were continued with trials with the small group method and field test to find out the practicalities. Whereas to find out the effectiveness of testing using the field test evaluation method at the stage of stage assessment in different classes.

3. RESULTS AND DISCUSSION

The results of developing teaching materials for writing skills using the method of finger fortune-telling can be described as follows:

The definition phase is carried out an analysis on several aspects, which include: curriculum analysis, needs analysis, and analysis of the characteristics of students.

The phase prototyping phase is the second stage of the plomp model. At this stage is a continuation of the preliminary research phase. In the phase prototyping stage, the designing of writing materials using the maramal finger game method in elementary school I. The teaching materials are tailored to the Core Competencies and Basic Competencies curriculum designated, then arranged according to the steps of the game maramal finger game finger. The designed material encourages learners to be skilled in writing. The materials are complemented by colorful drawings for learners. Thus, this material will be appreciated by the learners and can support the learning process.

The format of the preparation of teaching materials is modified from the structure of teaching materials according to the Ministry of National Education which consists of (1) cover, (2) introduction, (3) table of contents, (4) usage instructions, (5) Core Competencies and Basic Competencies to be achieved, (6) title, (7) objectives to be achieved, (8) tasks or activities, (9) supporting information, (10) reflection, and (11) bibliography. The phase of prototyping phase aims to produce writing material using a finger maramal method that is valid, practical and effective so that it is suitable for use in the learning process. This development phase consists of three stages, namely: design validation, practicality test, and effectiveness test. The results of the study can be described as follows:

An evaluation of the validation instrument is conducted to get a valid data collection instrument. The data collection instrument was validated by 3 experts. After the instrument is said to be valid and the teaching material is validated by expert validators and practitioners. Furthermore, after the teaching materials are designed, the teaching material is validated by 6 expert validators, and 3 practitioners are validators to assess aspects of content, language, presentation, and graphics. The conclusion of the results of the overall teaching material analysis is the teaching material of writing skills using the method of finger maramal in the first class of SD is valid. The results of validation and writing teaching materials using the maramal finger method have a valid category. Validation results can be seen in the following table:
Table 1. Teaching Material Feasibility Test

<table>
<thead>
<tr>
<th>Validation</th>
<th>Average</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Results of instrument validation</td>
<td>89.25%</td>
<td>Very Worthy</td>
</tr>
<tr>
<td>b. Results of the validation of teaching materials</td>
<td>88.47%</td>
<td>Very Worthy</td>
</tr>
</tbody>
</table>

A trial was conducted to see the practicality of the teaching material after the validation process with the experts was completed. Tests for teaching materials for writing skills using the finger maramal method were performed at Kampung Olo Padang Elementary School 04 Padang. The practicality of the teaching materials developed can be seen from the observation sheet of the implementation of learning, the results of practical analysis by teachers and students, and the observation of the use of teaching materials by students. Practical results can be seen in the following table:

Table 2. Teaching Material Practicality and Effectiveness Test

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Average</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practicality</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Results of the assessment of Teacher's response</td>
<td>89.47%</td>
<td>Very practical</td>
</tr>
<tr>
<td>b. Results of the assessment of student responses</td>
<td>93%</td>
<td>Very practical</td>
</tr>
<tr>
<td>c. Results of Observation on the Use of Teaching Materials</td>
<td>94.25%</td>
<td>Very practical</td>
</tr>
<tr>
<td>Effectiveness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Student activities</td>
<td>89.3%</td>
<td>Very good</td>
</tr>
<tr>
<td>b. Assessment of the writing process</td>
<td>82.93%</td>
<td>Very good</td>
</tr>
<tr>
<td>c. Results Evaluation writing</td>
<td>85%</td>
<td>Very good</td>
</tr>
<tr>
<td>Spread</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Student activities</td>
<td>91.56%</td>
<td>Very good</td>
</tr>
<tr>
<td>b. Assessment of the writing process</td>
<td>85.95%</td>
<td>Very good</td>
</tr>
<tr>
<td>c. Assessment of results</td>
<td>88.33%</td>
<td>Very good</td>
</tr>
</tbody>
</table>

The deployment stage is the stage of using teaching materials in a broader scope. This spread can be done in other classes, other schools, or other teachers. In this study, the distribution was carried out on a limited scale, namely class I SDN 16 Air Tawar Padang. The aim is to test the effectiveness of using these teaching materials on different objects, situations, and conditions.

Teaching materials that have been developed are said to be valid if they meet certain criteria. The characteristics of the product are said to be valid if it reflects the soul of knowledge (state of the art knowledge) [22], [23]. This was what is said by content validation. Furthermore, the product components must be consistent with each other (construct validity). Therefore, the validation of the writing material using the method of finger maramal play emphasizes the content and construct. In this study, the validation is further broken down into product validation carried out on content, language, presentation, and graphics [24], [25].

Validation in this study was conducted by six expert validators and 3 practitioners validators. Product validation can be done by several experts or experienced experts to assess new products designed so that further weaknesses and advantages can be identified. The validation results from the experts were collected and then analyzed to find the average of each indicator and each aspect.

Based on the results of data validation of teaching materials by expert validators and practitioner validators, the percentage was 88.35%. If seen from the predetermined categories,
the teaching materials that have been developed are categorized as very valid. Therefore, it can be concluded that the teaching materials developed are in accordance with the demands of the curriculum. Material presentation was in accordance with the indicators formulated and in accordance with the development of students [26], [27].

The contents of teaching materials are also in accordance with the writing learning material in the first grade of elementary school. Various concepts and elaboration of the tasks contained in teaching materials make it easier for students to develop ideas contained in their thoughts into written forms. The contents of teaching materials have been able to achieve the selected basic competencies [27], [28]. In addition, the use of language in teaching materials uses simple and easy to understand sentences by students. Sentences use communicative language so that students are easily understood [29], [30]. Then, the teaching materials developed were designed with attractive colors, namely the dominant colors of blue and green so that they could motivate students to follow the learning process well. Thus it can be concluded that the teaching materials developed have been declared valid and can be used in the learning process. This is because the teaching materials have met the indicators that have been determined after being validated by the expert validator and the practitioner validator then the revision process is carried out until the teaching material can reach the valid criteria that have been set [31]–[33].

The practicality of teaching materials relates to the ease of use of the devices used by teachers and students. Its practice or practicality means that it is easy to implement, easy to check, and equipped with clear instructions that make it easier for teachers and students to use the learning devices used [34], [35]. To see whether the teaching materials developed were practical or not, a trial was conducted on first-grade students of Public Elementary School 04 Kampung Olo, Padang City. Seeing the Lesson Plan that has been developed before, the learning process is conducted one meeting with a time allocation of 4x35 minutes. Practices observed were the level of implementation of lesson plans, teacher response questionnaires, student response questionnaires, and interviews with the practicalities of learning devices.

Teaching material can be said to be effective if it has an effect or a good influence on the achievement of learning objectives. The effectiveness of the learning program was characterized by the following characteristics: (a) successfully delivering students to achieve predetermined instructional goals, (b) providing an attractive learning experience, actively involving students so that support the achievement of instructional goals, (c) have the facilities that support the learning process [36], [37]. Based on the results of the effectiveness test at the development stage, the average results of the writing skills assessment showed a high percentage.

At this 1st meeting, at the meeting, 1 student was very enthusiastic about working on teaching materials because this was something new so that they followed each process very well. Active students ask and express opinions about their experiences according to the theme [37], [38]. Learners do step-step writing well. However, there are some students who have sketched the essay very well, but when writing it is actually very deviated from the framework of his essay. However, the results of the essay he made were very good even though it did not fit the essay, so these students succeeded in terms of the assessment of results but failed in terms of the writing process.

In learning 2, students have sufficiently understood the steps to write the finger maramal method and done it very enthusiastically especially with the holiday theme. Students have many ideas for writing so that they have an impact on the process and results of writing students who are increasing.

Learning 3 was the level of enthusiasm of students has decreased. This is because they look rather bored to keep writing. But after being given motivation and explanation the students do
each step well. Although there are some students who are lazily working on it and with more supervision the students continue to work on the teaching material.

The level of effectiveness of teaching materials is also strengthened by data at the deployment stage. At this stage of dissemination, the learning process situation feels somewhat different because students in this deployment stage are easier to understand what is conveyed by the teacher. The students are all enthusiastic, actively asking questions, giving opinions and working on each step in the teaching material [39], [40]. Therefore, the average writing result of students at the distribution stage is higher than the trial phase. At this stage of deployment, there are no significant difficulties, only there are some students who are rather slow to understand writing. But after several times students understand and are able to work on teaching materials very well.

Based on the above explanation, it can be concluded that writing teaching materials using the finger maramal method have effective criteria. This is because students have used writing processes as a whole and systematically. Then, after writing exercises and assessments, the learning achievement of students also tends to increase [41]. Both in terms of learning activities, assessment of the writing process, and evaluation of writing results. Therefore, it can be concluded writing materials use the effective finger maramal method for grade I elementary school.

4. CONCLUSIONS

The level of validity of narrative writing teaching materials using the maramal finger method has very valid criteria. This is in accordance with the results of validation from expert validators and education practitioner validators. These results illustrate that the teaching material developed has been valid and can be used in the learning process.

The practicality of teaching materials for writing narratives uses the method of playing maramal finger has very practical criteria. The practicality of teaching materials for writing narratives using the method of finger maramal play in Grade I of Elementary School as a whole in a very practical category. This is obtained from the results of observations of the implementation of the lesson plan on teachers who teach, teacher responses, student responses, and observation sheets for the use of teaching materials. These results illustrate that teaching materials are very practical and can assist in carrying out the process of learning to write narratives in grade I of elementary school.

The level of effectiveness of narrative writing teaching materials using the finger maramal method has effective criteria. The effectiveness of teaching narrative writing materials using the method of finger maramal play in grade I elementary school can be known through student activities, process evaluation, and assessment of the results of writing narratives of students. The results of observations of student activities, assessment of processes, and assessment of the results of writing narratives of students provide a very good picture, meaning that the use of teaching materials in learning to write narratives has been effectively implemented.

The results showed the emergence of the view that the game of maramal finger as one of the cultures of Minangkabau children who were able to deliver early writing learning in realizing literacy writing in the digital era. Beginning writing learning based on maramal finger games is able to bring students into a pleasant writing habit.
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