



Indonesian Journal of English Language Studies

Vol. 7, No. 1, March 2021

Indonesian Journal of English Language Studies

The Ability of 10th-Grade Students to Use Past Tenses in Writing Narrative Text in SMA Kartika Jaya 1-4 Pematangsiantar

Betty Sianturi

The Types of Idiom and Their Meaning in Michael Jackson "Thriller" Album

I Kadek Adi Sukrawan, Ni Made Verayanti Utami, and I Gusti Agung Sri Rwa Jayantini

The Inferiority Complex Constructed by the Dominant Power in Rhys' Wide Sargasso Sea (1966): Postcolonial Analysis

Indiwara Pandu Widyaningrum

An Analysis of Politeness Strategy Done by North Koreans Seen in "My Brothers and Sisters in the North" Documentary

Widi Handayani

The Information Structures of by + V-ing in Social Media's Legal Texts

Johan Tobias Kristiano

Corona Pandemic, Foreign Terminology, and Society Symbolic Interaction Seen through Memes

Nurvita Wijayanti and Panggio Restu Wilujeng



THE GRADUATE PROGRAM
IN ENGLISH LANGUAGE STUDIES

SANATA DHARMA UNIVERSITY



Indonesian Journal of English Language Studies

©2021 Sanata Dharma University

p-ISSN 2442-790X (Printed)

ISSN 2175-0895 (Online)

EDITORIAL BOARD

Chief Editor:

Dra. Novita Dewi, M.S., M.A. (Hons), Ph.D.

Associate Editors:

Dr. J. Bismoko

F.X. Mukarto, Ph.D.

P. Sarwoto, S.S., M.A., Ph.D.

Dr. B. B. Dwijatmoko, M.A.

Dr. E. Sunarto

Managing Editors:

Johan Tobias Kristiano

Yohanes Mahatmo Suryo Widiasmoro

Layout Editor:

Johan Tobias Kristiano

IJELS, an Indonesian Journal of English Language Studies is intended for enthusiasts in English Language Studies (ELS), chiefly graduate students, to express themselves. They do so in trying to contribute to human progress and development by way of English Linguistics, Literature, Education, and other relevant sub-disciplines. IJELS focuses but not limited to ELS in Indonesia and neighboring countries, including English in Asia.

IJELS is an online and print journal, published at least twice a year, and managed by the Graduate Students of ELS Study Program, Sanata Dharma University. The academic editors are ELS lectures of Sanata Dharma University and its collaborators. IJELS gratefully accepts qualified articles from contributors of different universities and institutions, domestic and overseas.

Editor and Administration Address:

Graduate Program in English Language Studies

Sanata Dharma University

Jl. Affandi, Tromol Pos 29, Yogyakarta 55002

Ph. +62-274-513301, 515352 Ext. 1501

E-mail: ijels@usd.ac.id, Website: www.usd.ac.id/jurnal/ijels

GUIDELINES FOR ARTICLE CONTRIBUTORS

Indonesian Journal of English Language Studies (IJELS) welcomes articles and research reports from enthusiasts of English Language Studies, chiefly from graduate students. The articles and research reports focus on issues related to English Linguistics, Literature, Education, and other relevant sub-disciplines which have never been published elsewhere. The writing guidelines are as follows:

1. Manuscripts must be written in English, in Ms. Word doc. format, double-spaced on A4 paper, font 12, Times New Roman, and 15-20 pages in length, with two hard copies and the soft copy.
2. Articles should be written in essay style with a subheading for each part, except for the introduction. The subheading system is as follows:
LEVEL ONE : ALL CAPITALS, BOLD, LEFT JUSTIFICATION
Level Two : Capitals-lowercase, Bold, Left Justification
Level Three : Capitals-lowercase, Italic-bold, Left Justification
3. Research report articles should include:
 - Title
 - Full name of the contributor(s) without title(s) and institution (affiliation)
 - Abstract (± 100-150 words)
 - Keywords (4-6 words)
 - Introduction
 - Methods
 - Findings and discussion
 - Conclusions and suggestions
 - References
 - Appendix, if any.
4. Non-research articles should include:
 - Title
 - Full name of the contributor(s) without title(s) and institution (affiliation)
 - Abstract (± 100-150 words)
 - Key words (4-6 words)
 - Introduction
 - Body text
 - References
5. Articles will be reviewed by subject reviewers, while editors have the right to edit the articles for format consistency without altering the substance.
6. All manuscripts should conform to the APA Style Manual, for example:
ALvesson, M. & SKoldberg, K. (2000). *Reflexive methodology: News vistas for qualitative research*. London: Sage Publications.
Dewi, N. (2006). As simple as ABC. *Phenomenology Journal of Language and Literature*, 10(1), 49-57.
7. Manuscripts, as well as contributor's brief CV, and two hard copies, should be submitted to <https://e-journal.usd.ac.id/index.php/IJELS/index>
8. For more information or inquiry, please send an email to ijels@usd.ac.id

Indonesian Journal of English Language Studies

Volume 7, Number 1, March 2021

CONTENTS

CONTENTS.....	i
The Ability of 10th-Grade Students to Use Past Tenses in Writing Narrative Text in SMA Kartika Jaya 1-4 Pematangsiantar <i>Betty Sianturi</i>	1
The Types of Idiom and Their Meaning in Michael Jackson “Thriller” Album <i>I Kadek Adi Sukrawan, Ni Made Verayanti Utami, and I Gusti Agung Sri Rwa Jayantini.....</i>	7
The Inferiority Complex Constructed by the Dominant Power in Rhys’ Wide Sargasso Sea (1966): Postcolonial Analysis <i>Indiwara Pandu Widyaningrum.....</i>	17
An Analysis of Politeness Strategy Done by North Koreans Seen in “My Brothers and Sisters in the North” Documentary <i>Widi Handayani</i>	29
The Information Structures of by + V-Ing in Social Media’s Legal Texts <i>Johan Tobias Kristiano.....</i>	39
Corona Pandemic, Foreign Terminology, and Society Symbolic Interaction Seen through Memes <i>Nurvita Wijayanti and Panggio Restu Wilujeng.....</i>	50

The Ability of 10th-Grade Students to Use Past Tenses in Writing Narrative Text in SMA Kartika Jaya 1-4 Pematangsiantar

Betty Sianturi

Sanata Dharma University, Yogyakarta

Email: bettysianturi91@gmail.com

correspondence: bettysianturi91@gmail.com

<https://doi.org/10.24071/ijels.v7i1.1467>

received: 13 July 2018; accepted: 6 March 2021

ABSTRACT

This paper aims to investigate how well the 10th-grade students in SMA Kartika Jaya 1-4 Pematangsiantar able to use past tenses in writing a narrative text. This paper uses a descriptive quantitative method in which the data is the students' narrative text consisting of 20 verbs in past tense and past perfect tense. Based on the investigation, it is found that the 10th-grade students in SMA Kartika Jaya 1-4 Pematangsiantar can use past tenses in writing narrative text and their ability is in the medium level. There is one student at the highest level or 2.86%, the students who are able at the medium level ability are thirty students or 85.72%, and the students who are able at the lowest level ability are four students or 11.42%. The mean is 67.57 and the standard deviation is 14.46 where the validity is 0.79 and the reliability is 0.88. By conducting this study, it is expected the teachers get an insight into measuring students' ability to use past tenses in writing a narrative text.

Keywords: narrative text, past perfect tense, past tense, writing

INTRODUCTION

Communication is the process by which participants exchange information, ideas, needs, or desires. The process is an active one that involves "encoding, transmitting, and decoding" the intended message (Owens 2012:10). In communication, people need language. Sells (2007:1) said that language is a system for combining its parts in infinitely many ways. One piece of evidence of the system can be observed in word order restriction. Word order is produced by the subject preceding the predicate (Yakhontova (2003: 48). According to Carnie (2006: 22), Basic English word order is subject, verb, object (SVO). The use of the verb is also different according to its time signals. When activity is in the present time, the verb uses verb present (verb-1) adding -s or es. When the activity is in the past time, the verb uses the verb past (verb-2), and when the action happened before another activity, the verb uses a verb in perfect (verb-3).

Transferring information, ideas, needs, or desires can be done in two ways; spoken or written. In a spoken way, the speaker uses language directly in such a way as speaking. On the other hand, the written way requires information, ideas, needs, or desires transfer in written form. It is quite complex because in transferring ideas, the writer should be able to arrange the

sentences grammatically and structure content information in ways that make it comprehensible (Bruce 2008:4). Moreover, the writer must recognize the real communicative situation of the composition they write. Furthermore, the writer should pay attention to the choice of vocabulary, grammatical patterns, and sentence structures (Hedge, 2005).

Based on the observation conducted by the writer, it was found that the students have difficulties in using the verb. Some of the students used verb-1 in past continuous tense (I **was go** to Medan yesterday), a few of them use inappropriate verb and wrong tense (I **return** home when Rita came to my office). As we know “to be” can be followed by a noun, adjective, adverb, verb-3, and verb-ing. The first sentence is about the progress activity in the past, so it must be followed by verb-ing. These examples show the student’s ability in writing a paragraph is low.

Concerning the observation above, this paper aims to investigate how well the 10th-grade students able to use past tenses in writing a narrative. The writer chooses narrative is because the narrative has been such a popular genre in Indonesia’s folklore, myth, and legend. Watkins (2005: 220) also says that the genre of narrating or narrative is one of the most commonly read, though least understood of all the genres. Besides, there is a belief that it is a genre that students “pick up and write naturally” (p.55). According to Jordan (1999: 28), verb forms commonly used in a narrative are the simple past active (e.g it organized), simple past passive (e.g it was created), and past perfect active (it had developed). In this paper, the writer focuses on past and past perfect tense because they are quite similar. Both of them tell about the activity that begins and ends in the past but when past perfect tense is used in the same sentence with the past tense, the past perfect tense happens first. The students were sometimes difficult to differentiate between them. They used past tense in telling the two events that happen in the past. By conducting this study, it is expected to give a contribution to students to have the ability to use past tenses correctly in a sentence, to teachers about teaching past tenses in writing narrative, and other researchers to do further research related to this topic.

Writing

Writing is an act of jotting down ideas in a form of a meaningful sentence. Therefore, the writer not only puts an effort into writing but also unites the ideas so that the intended message can be understood by the reader. Nunan (2003:88) states that the narrative serves the master desires to express an idea or feeling to the audience or reader which is expressed in certain ways. The ideas are manifested in the “conventional graphics system and grammatical system of language by a visual medium in the form of sentences” (Rosa 2014:79 in). In relation to it, Raimes (1983:73) stated that writing is a skill to express ideas and though arranged in “words, sentences, and paragraphs using sensory organs such as eyes, and hands” (p. 19). Therefore, Oshima (1997:2) said that writing is a progress activity which means that when we first write something down, we have already been thinking about what we are going to say and how we are going to say it. Then often we have finished it, we read over what we have written and made changes and correctness. Thus, writing is never a one-step action. According to Harmer (2005:113), the process of writing consists of planning, drafting, reviewing and editing, and producing the final version. In the planning stage, the writer decides the topic of writing, purposes of writing to the reader, and collects some relevant information related to the topic. In drafting, the writer starts to write ideas in sentences and paragraphs. In this stage, the writer concerns more about jotting down ideas coming to mind rather than word choice and grammatical accuracy. Review and editing is the stage where the writer corrects the word choice, grammatical error, and sequence of ideas. Lastly, producing the final version is the fixed writing in which the ideas have been arranged smoothly.

Narrative Text

The narrative text is a type of text talking about a specific event or phenomenon of a certain person or character. (Asmiyah 2011:164). The narrative gives details of experience or event in the order in which it happened (Fiderer (2002:17). Concerning it, Elliot (2005:3) also says that a narrative can be understood to organize a sequence of events into a whole so that the significance of each event can be understood through its relation to the whole. The purpose of narrative text is to amuse, entertain people, and deal with the actual and vicarious experience in different ways (Gerot 1994:294). The elements of the narrative are orientation, complication, and resolution. Orientation is the introduction of the text. It usually starts to introduce the character of the story, the place, and the time. The time is always in the past. Therefore the verb is in the past (verb-2). Complication tells about the problem faced by the character and the other figures. Complication provokes a reader's curiosity about the way the character will solve the problem. Resolution is the stage where the character solves the problem. Resolution is the ending of the story. It can be a sad or happy ending. Linguistic features of the narrative text are as follows:

- a. The character is the first person (I, we) or third person (she, he, and they)
- b. Using simple past. For example, he chose the slowest animal in the country.
- c. Using time conjunction and chronological order. For example: once upon a time, a long time ago, then, finally, last
- d. Using action verbs. For example, run, hit, built, kicked, etc
- e. Using direct speech. For example, the monkey said, "because I don't bring my heart". "I left it under a tree, near some coconuts in the river bank".

The Simple Past

The simple past is used to talk about activities or situations that began and ended in the past (Wishon 1980:195). Peterson (1992:64) says that the most basic use of past tense is to describe one complete action in the past. The common adverbs are yesterday, last ..., and ...ago. The words formation of the past tense can be seen as follows (Indriastuti 2009: 137):

(+) Subject + Verb-2 + Object + Adverb

(-) Subject + did + not + Verb-1 + Object + Adverb

(?) Did + Subject + Verb-1 + Object + Adverb?

Examples:

(+) I **cooked** noodles last week.

(-) I **did not cook** noodles last week.

(?) **Did** I cook noodles last week?

The Uses of the Simple Past

- The simple past tense is used to report a state or activity which can be ascribed to a definite time. A past adverbial is either expressed or else understood from the context in which the past tense is used. For examples: She finished her university studies at the age of twenty, or I received some visitors and cleaned my desk
- The past tense is also used for activities that occur over a while in the past but are now finished or that occurred at intervals in the past but don't occur now (Wishon 1980:195). For example: Before the war, I worked for an insurance company, Last week, I worked until midnight every night.
- The verb phrase *used to* + the simple form of the verb may also be used to indicate a state or condition that existed over a period of time in the past (Hayden 1956:82). For example, They *used to* have a lot of money, but they don't anymore, He *used to* work in a bank years ago.

The Past Perfect Tense

Wishon (1980:208) argues that the past perfect tense is a construction made of had + the past participle of the verb, the past perfect is used in connected discourse in conjunction with the past tense and shows that activity was complete at or before some definite time in the past. According to Peterson(1992:105) when past perfect tense is used in the same sentence with the past tense, the order of event is clear from the tense themselves. The past perfect action happened first. It can be said that in the past perfect tense there is an activity that had happened before another activity happened in the past. The words order of past perfect tense can be seen as follows (Indriastuti 2009:144):

(+) Subject + had + Verb-III + Object + when + Subject + Verb-2

(-) Subject + had + Not + Verb-III + Object + when + Subject + did + not + Verb-1

(?) Had + Subject + Verb-III + Object + when + Subject + Verb-2?

Examples:

(+) I **had graduated** from high school when Laura got married.

(-) I **had not graduated** from high school when Laura did not get married.

(?) **Had I graduated** when Laura got married?

The Uses of the Past Perfect Tense

Wishon (1980:208) says that the past perfect tense is also used in these specific ways:

- To replace the present perfect or simple past tense when a direct quotation is changed into reported speech. For example, the lecturer said, "I have studied the problem for years" (Direct). The lecturer said that he had studied the problem for years (Indirect).
- In certain sentences to express an unrealized wish that something in the past had been different. The expression if only, wish, would rather are commonly used in such sentences. The use of the past perfect will be studied in greater detail in the section on the conditional. For example, I wish you had come with us.
- In certain contrary-to-fact conditional sentences. For example, If Cleon had known the facts, he would have told you.

METHOD

This research is to know the students' ability to use past tenses in writing a narrative paragraph. Its observation is focused on past tenses that are past tense and past perfect tense. Based on the explanation above, the method of this research is a descriptive quantitative method for it focuses on the result of making the test. In gathering the data the writer gives three titles of narrative text, a sequence of pictures, and twenty words for each title. The students are free to choose the title and write based on what they know about the story. Then the writer analyses the usage of past tenses especially past tense and past perfect tense in their sentences.

In analyzing the data the writer tabulates the result of using past tenses in writing a narrative text, then finds out mean, standard deviation, and also validity and reliability of the test. To find out the validity the writer uses the formula of Pearson called the product-moment formula by Arikunto (2010:317). The reliability of the test can be done by giving the same test twice to the students. In this paper, the writer used a split-half method to estimate the reliability of the test and used the formula of Sparman Brown (Arikunto 2010:223). The standard ability will be made up based on the instructional system of the development procedure and Kurikulum Tingkat Satuan Pendidikan 2006 (KTSP). The students can use past tenses in writing narrative if the students get score ≥ 60 . The students are not able to use past tenses in writing narrative if the students get score ≤ 60 .

FINDINGS AND DISCUSSION

After making research the writer found that:

1. The 10th-grade students are able to use past tenses in writing narrative text.
2. The 10th- grade students' ability is at the medium level.
3. There is one student at the highest level or 2.86%.
4. The students who are able at the medium level ability are thirty students or 85.72%.
5. The students who are able at the lower level ability are four students or 11.42%.
6. The Mean $\{\bar{X}\}$ is 67.57 and Standard Deviation (S) = 14.46
7. The average right score is 0.67 or 67.42%.
8. The average wrong score is 0.32 or 32.58%.
9. The test is valid where the validity is 0.79 by using product moment.
10. The test is also reliable where the reliability is 0.88 by using the Sparman Brown.

The 10th-grade students in SMA KARTIKA JAYA I-4 Pematangsiantar are able to use past tenses in writing narrative text and their ability is at a medium level. According to (Wishon1980:195) the simple past is used to talk about activities or situations that began and ended in the past. The past perfect tense is connected discourse in conjunction with the past tense and shows that activity was complete before some definite time in the past (Wishon 1980:288). When the past perfect tense is used in the same with the past tense, the past perfect action happened first (Peterson 1992:105). Past perfect tense usually is used to replace the present perfect or simple past when a direct quotation is changed into reported speech, to express unrealized wish that something in the past had been different, and it is used for conditional sentence type-III.

To know the students' ability to use past tenses in writing narrative text, the writer gives a sequence of pictures and verbs that help the students tell or write the text easily. The data analysis showed the students' ability is good. So, a sequence of a picture is good to be applied in assessing the students. Using a sequence of pictures can help the students to plan, draft their writing, and provide further practice in learning how to compose stories. Fleming (2004:173) states that a sequence of pictures is good because pupils perform creatively with media-based equipment. The result of the test showed that the 10th-grade students in SMA KARTIKA JAYA I-4 Pematangsiantar are able to use past tenses in writing narrative text and their ability is in the medium level.

CONCLUSION

The writer concludes that the 10th-grade students in SMA KARTIKA JAYA I-4 Pematangsiantar are able to use past tenses in writing narrative text in which their abilities are in the medium level. Most of the students achieve the minimum score based on the instructional system of the development procedure and Kurikulum Tingkat Satuan Pendidikan 2006 (KTSP). Moreover, using a sequence of pictures is good to be applied in assessing the students about past tenses in writing the narrative because it helps the students to tell the story easily.

REFERENCES

- Arikunto, S. (2010). *Metode penelitian*. Jakarta: Rineka Cipta.
- Berk, L. M. (1999). *English syntax: from word to discourse*. Oxford University Press, USA.
- Bruce, I. (2008). *Academic writing and genre: A systematic analysis*. Bloomsbury Publishing.
- Carnie, Andrew. (1999). *Syntax*. The University of Arizona, Arizona: Blackwell Publishing.
- Elliott, J. (2005). *Using narrative in social research: Qualitative and quantitative approaches*. Sage Publications.

Fiderer, A. (2002). *Paragraph Power*. Scholastic Inc.

Fleming, M., & Stevens, D. (2015). *English teaching in the secondary school: Linking theory and practice*. Routledge.

Gerot, L., & Wignell, P. (1994). *Making sense of functional grammar: An introductory workbook*. Queensland: Antipodean Educational Enterprises.

Harris, D. P. (1969). *Testing English as a Second Language*.

Hayden, R. E., Pilgrim, D. W., & Haggard, A. Q. (1956). *Mastering American English: a handbook-workbook of essentials*. Prentice-Hall.

H, Douglas Brown. (1980). *The Principle of Language Learning and Teaching*. Urbana: University of Illinois.

Hutchinson, Emily. (2005). *Narrative Writing*. Amsterdam: Saddleback Educational Publishing.

Hedge, T. (2005) *Writing*. Oxford: Oxford University Press.

Hegarty, Carol. (2006). *Writing in English Context*. Amsterdam: Saddleback Educational Publishing.

Indriastuti, Anik M. (2009). *Buku Pintar Tenses*. Jakarta: PT.Wahyu Media.

Jordan, R.R. (1999). *Academic Writing Course*. Chalbury: UK: Bluestone Press.

Knapp, P., & Watkins, M. (2005). *Genre, text, grammar: Technologies for teaching and assessing writing*. UNSW Press.

Nunan, D. (2003). *Practical english. Language Teaching*. New York: Mc Graw Hill.

Oshima, A., & Hogue, A. (1999). *Writing Academic English*. Third Edition. White Plains, New York: Addison Wesley Longman.

Owens, Robert E. Jr. (2012). *Language Development: An Introduction- 8th Edition*, State University of New York, Geneseo: Pearson Education Inc.

Peterson, P. W. (1992). *Changing Times, Changing Tenses: A Review of the English Tense System: Elementary/intermediate*. English Language Programs Division, United States Information Agency.

Sells, P., & Kim, Jong Bok. (2007). *English Syntax: An Introduction*, Center for The Study Language and Information. Ohio. Standards Publication Ltd.

Shlonsky, U. (1997). *Clause structure and word order in Hebrew and Arabic: An essay in comparative Semitic syntax*. Oxford University Press.

Sudjana, N. (2005). *Metode statistika*. Bandung: Tarsito, 168.

Wishon, George E., & Burks, Julia M. (1980). *Let's Write English*. Canada: Litton Educational Publishing, Inc.

Yakhontova, Y.V. (2003). *English Academic Writing for Students and Researcher*. Vietnam: ECA NIS College.

<http://www.englishdirection.com/2013/18-04-2013>. 13: 27P

<http://dewaadinwinata.wordpress.com/grammar/18-04-2013>. 13: 35PM

<http://reski0910.wordpress.com/all-about-english/functional-texts/what-is-analytical-exposition/is-smoking-for-us-example-of-analytical-exposition/18-04-2013>. 13: 37PM

The Types of Idiom and Their Meaning in Michael Jackson “Thriller” Album

I Kadek Adi Sukrawan, Ni Made Verayanti Utami, and I Gusti Agung Sri Rwa Jayantini

Universitas Mahasaraswati Denpasar

email: adisukrawan1401@gmail.com verayanti.utami@unmas.ac.id,

sri.rwa.jayantini@gmail.com

correspondence: bettysianturi91@gmail.com

<https://doi.org/10.24071/ijels.v7i1.3161>

received 1 March 2021; accepted 28 March 2021

ABSTRACT

This study is entitled “*The Types of Idiom and Their Meaning in Michael Jackson “Thriller” Album*”. The data in this study is taken from one of Michael Jackson album entitle “*Thriller*”. This study is analyzed about types of idiom including the types of meaning and their meaning. This study is chosen because the meaning of a idiom in a sentence sometimes cannot be translated directly and need to be further intellectuality to caught its real meaning. There are two theories that used in this study the first one is the theory about the types of idiom form Frank Robert Palmer that is taken from his book entitled “*Semantic: a new outline (1976)*” as the main theory for the second theory is taken from Geofery Leech about the types of meaning on his book entitled “*Semantic the study of meaning(1974)*”. The result of analyze in this study there were found 9 types of idiom in this album, they were 4 types of partial idiom (44, 44%) and 5 types of total idiom (55, 56). for the types of meaning there were found 9 types of meaning, they were 4 connotative meaning (44, 44%) and 5 affected meaning (55, 56%) .

Keywords: meaning of an idiom, types of idiom, types of meaning

INTRODUCTION

From the ancient times language has been the important aspect in the history of mankind. Because of language human could established communication and being understood with each other, in a civilization language could connect people ideas with other people ideas in solving a problem, expressing their feeling, write down their invention in a paper or to tell a story and etc. nowadays language is not only being a tool for communicate but also being a tool for learning, from a language we could learn so many things such as cross cultural understanding to improve our way of perspective and having a wider connection to the world especially when people learn English language as the international language. But when it comes about meaning a lot of non native English speaker still hardly to graphs the expression meaning even thought they understand every single words, this because there are some words in English that cannot be translated word per word in order to get its peculiar meaning. In linguistic, study of meaning is a branch of semantic where

semantic having a largest scope to study about meaning. In a communication meaning plays the important role in express people feeling because sometimes language can be inappropriately in delivering the expression that the speaker wants the hearer to understand. Because of that the used of meaning is popular in form of idiom. Before this study was conducted there were others research that having a similarity to this study, in this study there are 5 references are taken before this study was conducted. Those are: form I Putu Adi Wirantara (2015) in journal of ojs.unud.ac.id entitled "*The Types of Idiom and their Meaning in Maroon 5's Hands All Over Album*", from Ema Gunawan Anastasia and Erripudin (2019) in e-journal.upp.ac.id entitled "*An Analysis Of Idiomatic Expression Found In Adele's Lyrics Song*", from Ganang Hernanto (2017) in repository.usd.ac.id entitled "*An Analysis of Idiomatic Expression in Song Lyrics from Monsters And Men's Album (My Head is An Animal)*", from Leonardus Winarto and Tanjung Sufriati (2015) entitled "*An Analysis Of English Idiomatic Expressions In Transformers Iii-Dark Of The Moon, The Translation Strategies And Their Degrees of Meaning Equivalence*", from Made Alit Wahyudi (2016) in E-jurnal Umanis entitled "*Idioms in The Song Lyrics of The Albums Roll On And State of Emergency By The Living End*".

Definition of idiom and song lyric based on the experts

According to McCarthy and O'Dell in a book entitled "book English Idioms in Use" (2002: 6) stated that "Idioms are expressions which have a meaning that is not obvious from the individual words", It is means that idiom is a combination of words which conveys a certain meaning. The used of idiom not only popular in daily communication but also in human creativity the used of idiom can be found in the artwork such as poems, song lyric, letter, short story and etc.

Song lyric is a set of a group of words which are contracted in or not in poetic phrases, sentences or composition with the musical accompaniment and the song is an interesting tool that offers high imagination describes and show felling, experience, imagination and etc.

There are lots of types of idiom applying into the human creativity especially artwork but in this study is focus in the idiomatic expression that appears in a songs lyric by Michael Jackson in his album entitled "*Thriller*". This album was featuring 9 songs which contain the idiomatic expression because Michael Jackson is a type of song writer who loves to express his feeling through the work of songs. This album is chosen because the writer is one the Michael Jackson fans and the writer found common idiomatic in English expression which can represent the obstacle for non native English speaker in understanding the idiom. Moreover, in specify this study is point on two problems: 1) to find out the types of idiom that appears in Michael Jackson "*Thriller*" album. 2) To find out the types of meaning and idiom meaning. By analyzing these songs, it is hope that the researcher gives a better understanding in idiom topic which can be useful in conversation.

METHOD

This study used library research in order to collect and analyzed the data. The data in this research were taken from the sixth album from Michael Jackson entitled "*Thriller*". This album was featuring nine songs: "Wanna Be Startin' Somethin'", "Baby be Mine", "The Girl Is Mine", "*Thriller*", "Beat It", "Billie Jean", "Human Nature", "P.Y.T." and "The Lady in My Life". The process of collecting data used observational method in order to get appropriate and reliable data. There are four step in collecting the data 1) downloading the songs from the internet 2) listening the song over and over again in order to understand its meaning 3) write down the idiom that found and underline it 4) the idiom that found is

classified based on their types of idiom and their types of meaning. The analysis of data in this research used descriptive-qualitative method and using the main theory in analyzed the data from Palmer in his book entitled “*Semantic: A New Outline(1976)*” about the types of idiom and for supporting theory the researcher used the theory from Leech in his book entitled “*Semantic (1974)*” which concern about the types of meaning to analyzed the second problem.

FINDINGS AND DISCUSSION

Findings

This research used two methods in presenting the data, it is formal and informal method. In formal method it is means the data were presented in form of table and symbol and in informal method it is means that the data were presented in form of word and sentences. In order to get the quality analysis the researcher used two theories to supporting the analysis the first one is the theory by Palmer (1976) about the types of idiom as the main theory where Palmer divided the types of idiom into three sub classes those are Phrasal Verb, Partial idiom and Total idiom. Phrasal verb is a types of idiom where it is contain the combination of verb+ adverb or verb + preposition, partial idiom is the part of the sentence is contain peculiar and particular meaning and total idiom is a type of idiom which has a meaning that's complete can't be predicted from the words themselves.

And supporting theory by Leech (1974) in his book entitled “*Semantics*” about the types of meaning. In this book, Leech divided the types of meaning into 7 types which is conceptual meaning, connotative meaning, social meaning, affected meaning, reflected meaning, collocative meaning, thematic meaning those theories will be the base to answer the second problem. Below is the analysis of idiom found in songs by Michael Jackson in album entitled “*Thriller*”.

Table 3.1 the occurrences of types of idiom found in Michael Jackson album “*Thriller*”

Types of idiom	Occurrence	Percentage
Phrasal verb	0	0%
Partial idiom	4	44,44%
Total idiom	5	55,55%
Total	9	100%

Formula:

$$F = \frac{n}{\sum N} \times 100$$

F = Percentage of each type of idiom

n = Occurrence of types of idiom

$\sum N$ = Total occurrence of types of idiom

From the table above, it is presented the result of analysis of idiom in Michael Jackson album “*Thriller*”. It is described that the songs from Michael Jackson in album “*Thriller*” are contain idiomatic expression. Based on the table, it shows that there are in total 9 types of idiom. It is consisting of 4 partial idioms (44, 44%) and 5 total idioms (55, 56%).

Table 3.1.1 the occurrences of types of meaning found in Michael Jackson album "*Thriller*"

Types of Meaning	Occurrence	Percentage
Connotative meaning	4	44,44%
Affected meaning	5	55,55%
Total	9	100%

From the table above, it is presented the result of analysis of meaning in Michael Jackson album "*Thriller*". It is described that the songs from Michael Jackson in album "*Thriller*" are contain second layer of meaning. Based on the table, it shows that there are in total 9 types meaning found. It is consisting of 4 connotative meaning (44, 44%) and 5 affected meaning (55, 56%).

Discussion

Michael Jackson "*Thriller*" Play List

Wanna be startin' something

The song entitled "wanna be startin' something" is about Michael Jackson personal feeling. Which in this song MJ trying to express his annoy about the pressurized of media who are curious about Michael Jackson personal life. This song also meant for who are trying to hurt Michael Jackson feeling. To express his anger, MJ lashes sharp sentence straight to his opponent through the lyric in this song.

Data 1:

*I took my baby to the doctor with a fever
But nothing she found
By the time this hit the street
They said she had a breakdown
Someone's always tryin' to start my baby cryin'
Talkin', squealin', lyin'
Sayin' you just wanna be startin' somethin'*
(Stanza 3)

Actually, the third stanza of this song is talking about "Billy Jean" a woman that claims her child was belong to MJ. Through this line Michael Jackson trying to tell that this woman is having a rough life. Through the sentence number 4 "*They said she had a breakdown*" it is found an idiom by the word "*breakdown*" which having a peculiar and particular meaning.

Based on the theory by Palmer (1976) this idiom could be categorized as partial idiom because this is contain peculiar and particular meaning and the rest of the words having its literal meaning according to Leech theory (1974) the idiom "*breakdown*" could be classified to the connotative meaning because the writer used the connotation of breakdown to present "broken life or devraped". Breakdown actually means damaged or broken but in this line the sentence "*They said she had a breakdown*" actually means the rumors among the people said this woman (Billy Jeans) has a broken life.

Baby be mine

Data 2:

*There'll be no more mountains for us to climb
 (I can't be still, you thrill me, baby, be mine)
 This will be a love lasting for all time
 Girl, you got to hold me
 We can touch the sky and light the darkest day
 Hold me, only you and I can make sweet love this way
 There's no more I can say*

This song is talking about the relations that Jackson had with a girl, during the relation Jackson had a heady emotions with this girl but there are no exact sources about who are the girl that Jackson mention in this song. In this love-bird relations Jackson was trying to convince his girl that he is going in a serious relations but his girl was nervous about their relationship is not going so well. This makes Jackson presenting his feelings through lines in this song.

In this stanza is talking about the persuasion that Jackson does when he is trying to convince his girl about their relationship will be just fine. It could be seen that there is an idiom in the first line by sentence "*There'll be no more mountains for us to climb*". According to Palmer on his book entitled "*Semantic: A New Outline (1976)*", this could be classified to total idiom because its meaning doesn't not predicted directly from the complete sentence of the word. Based on the Leech (1974) the idiom "*There'll be no more mountains for us to climb*" could be classified to the connotative meaning because the writer used the connotation of "*mountain for us to climb*" to present no more obstacle in their relationship. However it is nothing to do with climbing a mountain or something. It completely has a second meaning.

The Girl is Mine

The Girls is mine is talking about the heady competition that Jackson had during the campaign to winning the girl heart with his friend. In general, this song is describing about the two guys who love the same girl. This girl is realized that turn out played them. Jackson and his friend were being used by the girl like an ATM machine. In general, this song is presenting the Jackson feeling about feeling played by this girl.

Data 3:

*But we both cannot have her
 So it's one or the other
 And one day you'll discover
 That she's my girl forever and ever
 (Stanza 5)*

The fifth stanza is talking about the Jackson side that said about this girl is belong to him, rather than to Paul because he is believed that by the last line when he is saying that "*That she's my girl forever and ever*". But in the second line of the fifth stanza, it is found the idiom "*So it's one or the other*" based on the theory purpose by Palmer (1976) the idiom

“*So it's one or the other*” could be categorized as total idiom because the whole sentence is not presenting the directly the true meaning of this sentence. Based on the theory purpose by Leech (1974) this idiom could be categorized as affected meaning because this sentence is refer to the emotion association that the writer had, it is virtue the private feeling of the speaker.

Thriller

This song entitled ‘*thriller*’ is an iconic pop song which brought the scary feeling about the ghost and monster. Through this song actually MJ is trying to deliver the scary feeling about the horror movie that he has watched. During a couple of research on online, researcher is found the gimmick of this song is about the dark side of Michael Jackson character which presenting the negative life of MJ.

Data 4:

*Night creatures call
And the dead start to walk in their masquerade
There's no escapin' the jaws of the alien this time (they're open wide)
This is the end of your life, oh
(Stanza 8)*

On this stanza, actually presenting the scary feeling that Jackson wants to described. Lot of the line in the stanza eight described about the scary feeling of the person will get. Thematically, there an idiom found in the first line of this stanza by the sentence “*Night creature call*” looking up through the Palmer theory (1974) about the types of idiom this idiom could be classified to the total idiom because it’s meaning that's complete can't be predicted from the words themselves. “*Night creature call*”, it actually doesn’t not refer to the night creature such as bath or cricket but it is refer to gosh, ghoul or spirit who believed by the people who life in the dark side of dimension. According to Leech (1974), the idiom “*Night creature call*” could be classified to connotative meaning because it is something that goes beyond mere referent of a word and hints at its attributes within the universe.

Beat It

“*Beat it*” actually describing about the Michael Jackson private feeling about the black leather gang culture in America. It actually tells about someone in the gang that trying to prove his manhood through fighting. One day MJ saw a person who is in trouble. His opponent gang found him was on their territory and having a hard desired to kills him. MJ warn this person to run and not taking any trouble.

Data 5:

*They're out to get you, better leave while you can
Don't wanna be a boy, you wanna be a man
You wanna stay alive, better do what you can
So beat it, just beat it
(Stanza 5)*

The last stanza of this song actually presents the suggestion of Michael Jackson with this person. MJ state that this person should be avoids conflict for the sake of his safety. Based on the data above, there is an idiom found in the second line of this stanza by the clause “*don't wanna be a boy*” according to Palmer Theory (1976) this idiom could be classified to the

partial idiom because the word “*boy*” is having a peculiar to the particular meaning. The word “*boy*” in this clause is not referring a young person it is imply that this person should not be arrogant like a boy does. According to the theory of Leech (1974), this idiom could be classified to the types of meaning of affective meaning because it is implying the private feeling of MJ about something that he said.

Billie Jean

The song entitled “*Billie Jean*” in this album is an iconic pop song which implying about a woman named Billie Jean. The rumor at the day, this woman claims MJ was the father of her son. On the top of his carrier this rumor is becomes a big question to MJ and become the trending topic in media. Feeling annoyed, MJ decided to mention this woman through his song and express his anger.

Data 6:

*People always told me be careful of what you do
And don't go around breaking young girls' hearts
And mother always told me be careful of who you love
And be careful of what you do 'cause the lie becomes the truth*
(Stanza 3)

The stanza number 3 in this song is describing about Michael Jackson private feeling. The second line of the stanza number 3 contain an idiom. Look upon the theory by Palmer on his book entitled *Semantic* (1976) about the types of idiom. This idiom could be classified as total idiom since the total sentence of the second line is cannot be predicted directly or quickly recognize. According to the theory by Leech on his book entitled “*Semantic: A New Outline* (1974)” it could be categorized as affected meaning because it is implying Michael Jackson private feeling with something that he is talking.

Human Nature

“*Human Nature*” is one of MJ song in album thriller. Human Nature is a song yelling about the Steve Porcaro daughter’s, the keyboardist of a band Toto, Steve daughter is having a rough day at school. He makes reason to calms his daughter said that it is normal and it is human nature. MJ saw this is related to his life was inspired to adopt the song into his masterpieces. Steve was in call by the Quincy Jones and they are planning to makes this song as the debuted of Michael Jackson carrier.

Data 7:

*I used to dream
I used to glance beyond the stars
Now I don't know where we are
Although I know we've drifted far*
(Stanza 9)

At the stanza 9, there is idiom found on the last sentence of this stanza. It could be seen by the word “*drifted*”. This stanza is talking about the personal feeling of Michael Jackson about this world. Classified by the theory by Palmer (1976) this idiom is categorized to the Partial idiom because the word “*drifted*” has peculiar and particular meaning. It is actually

refer to leaning from its direction. According to theory by Leech (1974) it could be categorized as affected meaning because it is virtue the private feeling of the speaker.

P.Y.T (Pretty Young Thing)

This song generally reflects MJ feelings about trying to go on a deeper relationship with a young woman who are being interest by MJ. But, there are no sources that talking about who are actually this woman. In this song, MJ is expressing his sexual and romantic experiences he would share to his lover.

Data 8:

*Where Did You Come From Lady
And Ooh Won't You Take Me There
Right Away Won't You Baby
Tendoroni You've Got To Be
Spark My Nature
Sugar Fly With Me
Don't You Know Now
Is The Perfect Time
We Can Make It Right
Hit The City Lights
Then Tonight Ease The Lovin' Pain
Let Me Take You To The Max
(Stanza 1)*

In the fourth line of the first stanza is talking about the curiosity of MJ with this woman, from the first line we could state that MJ is felt in love and trying to dig information about this woman. In fact in the 6 line of this stanza by the sentence “*sugar fly with me*” is an idiom. According to the theory by Palmer (1976) this could be classified to the total idiom since the whole word doest directly to the true meaning. According to the theory by Leech (1974) it could be classified to the affected meaning because this sentence is expressing the personal feeling of Michael Jackson with something he is talking about. Therefore, the idiom “*sugar fly with me*” means happy.

The Lady in My Life

The song entitled “The Lady in My Life” is telling about Michael Jackson Personal life when he is at 24 years old. In this song is stretched some point that at that aged Michael Jackson never really experiences to be in love before, MJ try to told people how he feels when he is experiencing the first love through this song.

Data 9:

*There'll be no darkness tonight
Lady our love will shine
Lighting the night
Just put your trust in my heart and meet me in paradise
Now is the time
Girl, you're every wonder in this world to me
A treasure time won't steal away
(Stanza 1)*

Stanza number 1 is explaining about the persuasion of Michael Jackson to his lady about the relationship that they had at the first time. On the second stanza it is find the idiom by the word “*shine*” based on theory by Palmer (1976) it could be categorized as partial idiom since the word “*shine*” is having a peculiar to particular meaning and the rest of the word is having its literal meaning. According to the theory by Leech (1974), this idiom could be classified to the connotative meaning because the writer used the connotation of “*shine*” to present happy or happiness. In general the sentence “*Lady our love will shine*” means their love will adorned by happiness.

CONCLUSION

Song is one of the ways to learning English fast for a non native English speaker. When people listen to an English song they will hear the pronunciation of the lyric direct with the spelling of the word. This will help their brain to get better understanding of how to pronounce the word and what it is used for. Depart from that, some songs are carried out non direct meaning which often makes non native English speakers are confused to grasp its true meaning. One of the examples is idiom, learning idiom could help a non native English speaker to have a clearance vision when they are communicating with English native speaker. Based on the discussion above, it can be state that in total there are 9 types of idiom and their meaning found in this analysis. It is found that the most common types of idiom and meaning found in this study is total idiom and affected meaning whereas the less found is partial idiom. The researcher also recommend to the new researcher to not only analyze the types of idiom found in a song but also in other types literature work such as film or movie since idiom could be appears in any literature work.

REFERENCES

- Wirantara, A.I.P. (2015). *The types of idiom and their meaning in Maroon 5's Hands All Over Album*. Thesis. Bali: Faculty of Letters University of Udayana. Retrieved from <https://ojs.unud.ac.id/index.php/sastra/article/view/12197>.
- Wahyudi, A.M. (2016). *Idioms in the song lyrics of the albums Roll On And State of Emergency by The Living End..* Thesis. Bali: Fakultas Sastra dan Budaya Unud. Retrieved from <https://ojs.unud.ac.id/index.php/sastra/article/view/21357>
- Gunawan, A. E. (2019). *An analysis of idiomatic expression found in Adele's lyrics song* (Doctoral dissertation, Universitas Pasir Pengaraian).
- Billboard, Thriller, Retrieved on November 30, 2012 from: <https://www.billboard.com/articles/news/473938/michael-jacksons-thriller-at-30-classic-track-by-track-review//> (2 November 2020)
- Winarto, L., & Tanjung, S. (2015). *An analysis of English idiomatic expressions in Transformers Iii-Dark of The Moon, the translation strategies and their degrees of meaning equivalence*. Thesis: Prodi Linguistik Terapan PPs UNY, Yogyakarta State University. Retrieved from: <http://journal.student.uny.ac.id/ojs/index.php/baster/article/view/31/22>
- Leech, G. (1974). *Semantic the study of meaning* (2nd ed.) https://books.google.co.id/books/about/Semantics.html?id=Y1SSnAEACAAJ&redir_esc=y (28 October 2020)
- McCarthy, M. (2008). Felicity O" Dell. *Academic Vocabulary in Use*. CUP.
- Hernanto, G. (2017). *An analysis of idiomatic expression in song lyrics from Monsters and Men's Album (My Head is An Animal)*. Thesis. Yogyakarta: Semantic approach, Faculty

of Teacher Training and Education Department of English Language Education
University of Sanatana Dharma. Retrieved from

https://repository.usd.ac.id/13931/2/121214104_full.pdf (28 October 2020)

Palmer, F. (1976). *Semantics a new outline*. Oxford University Press

The Inferiority Complex Constructed by the Dominant Power in Rhys' *Wide Sargasso Sea* (1966): Postcolonial Analysis

Indiwara Pandu Widyaningrum

Sanata Dharma University

correspondence: indinwidya@gmail.com

<https://doi.org/10.24071/ijels.v7i1.3214>

received 18 March 2021; accepted 30 March 2021

ABSTRACT

This study focuses on the construction of identity shaped by the dominant class. Jean Rhys' *Wide Sargasso Sea* portrays the complexity of identity in the figure of Creole woman, Antoinette, for belonging to neither the Jamaican society nor the European. Using interpretive qualitative approach as its method, this study applies the theory of power and knowledge to reveal the imbalance power relation between center and marginalized. The result of analysis shows that both Jamaican society and Rochester have the contribution in shaping the inferiority complex to Antoinette. The representation of madwoman in Antoinette implies the constructed truth framed by the dominant class. As a result of the inferiority complex, the dependency of the inferior on the superior grows which consolidates the domination of power. Under this situation, the dominant power legitimates their authority to represent others as well as to control the marginalized side. Thus, this study intends to raise the awareness of any kind of oppression which limits people to have a voice.

Keywords: identity, inferiority complex, postcolonial, power, representation

INTRODUCTION

The term postcolonialism is described as the resistance towards the colonial power during the imperialism. It links into the effects of colonization on cultures and to the society. Beginning in the late 1970's, postcolonialism is generally understood as a various way to study and analyze the European territorial exploitation, the system of operation from the emperor, and the colonial discourse including the resistance to the western domination (Ashcroft et al., 2007). Young includes in his book *Postcolonialism: A Very Short Introduction*, that European's imperialism in the 19th century had controlled the entire land and global surface.

As a result of colonization, power is legitimized by the western society and culture to develop the western way of thinking. It portrays the colonized as inferior, childlike, feminine, incapable of looking after themselves and needing the guidance from the colonial power for their own best interests. In contrast, the colonizer is categorized as the center of idea of legitimate government, law, economics, science, language and art (Young, 2003). Starting from the European quest to other countries, the settlers gain their superiority by expanding

the land of the colonized as well as making themselves as the center of civilization. Edward Said on his famous work *Orientalism* points out that the colonized group which is categorized as the inferior could not freely express their true self.

Said asserts that the representation of the marginalized group is made by the Western society. He adds “Orientalism as a Western style for dominating, restructuring and having authority over the Orient” (Said, 1978, p. 3). The dominant group, in this case, is having their privilege to impose the representation of themselves and others which can be generally taken as the truth. By this means, the colonization done by the empire violates the representation of the colonized people who cannot present themselves as the way they are.

Centering on the issue of identity, this study aims to show how the construction of the inferiority complex is controlled by the external forces such as power relation. Pooch quoted from Glomb that identity is inescapable from the establishment of society including about its history, people traditions as well as some factors such as ethnicity, class and gender (2016). What has happened in postcolonialism phenomena is that identity is commonly narrated by those who own the power or the colonizer.

Under the subjugation of the emperor, the colonized groups have to deal with the constructed identity framed by the dominant power. Portrayed by negative representation, the colonized people are suffering from the inferiority complex that is cultivated by the dominant power. As the Other, the colonized group is attached to the qualities which would not be the characteristics of Self. Besides, the inferior group is also imposed on the images that the dominant group does not want to stand for, such as feminine and weak (Pooch, 2016). Revealing the idea of power in the representation of the colonized, this study uses the novel from Jean Rhys, *Wide Sargasso Sea* to show how the inferiority complex is constructed by the dominant power.

Regarded as a postcolonial literature, Rhys’ *Wide Sargasso Sea* is a writing back to Charlotte Brontë’s novel entitled *Jane Eyre*. Critics say that in writing her novel, Charlotte Brontë is rather racist. In *Jane Eyre*, the character of Bertha Mason or known as Antoinette is described as a madwoman locked in an attic. Described as savage and animal-like, Brontë represents Antoinette as carrying the monstrous virtue to the fact that she is white Creole woman behaving like black people (McKee, 2009).

The figure of Bertha is mainly told through the perspective of her husband, Rochester. In Brontë’s *Jane Eyre*, Antoinette is depicted as someone inferior in front of her husband and Jane Eyre. She becomes the minor character in Brontë’s novel and what is presented through the narration is utterly vocalized by the English people. Meanwhile, in *Wide Sargasso Sea*, Antoinette turns to be the major character who has her own story told by Antoinette herself. On the one hand, Antoinette is completely rebellious to Western but on the other hand she tries to adapt herself to be like the English woman (Haque, 2016).

As a Creole woman, Antoinette is suffering from ambivalence for being a part of both Caribbean and England. Antoinette’s identity as Creole leads her into madness since she cannot identify herself between the two cultures (Subhan & Estanto, 2019). Furthermore, Creole is excluded and they belong to neither within the black community nor the England generation (Capello, 2009). Not only having problems with her Creole identity, Antoinette’s crisis in her marriage and her family also lead her into a mental illness (Paramastri, 2018).

The colonial discourse set in Brontë’s novel concerns how the Europeans view the non-Europeans as the Other which participates to reinforce the dominant power. In response to *Jane Eyre*, Rhys inserts the postcolonial spirit inside her work by affirming the point of view from Antoinette consisting of her childhood until she married Rochester. The postcolonial

literature illustrated in Rhys' work aims to critically scrutinize the dominant power from the European as well to resist the colonial discourse.

A research by Yousef & Abu-Samra (2017) examines the identity crisis experienced by Antoinette from a predominantly socio-psychological perspective. In analyzing *Wide Sargasso Sea*, the research applies Erik Erikson theory on identity crisis and human development. Their study finds out that the identity crisis of Antoinette is caused by gender, colonialism, diaspora, and cultural stereotyping. However, Antoinette has succeeded in reaching her identity by deciding her suffering in the last part of the novel (2017). Despite the similarities about the identity issue on the topic, the current research focuses more on the construction of inferiority complex shaped by the dominant power.

Azmat (2018) discovers the female characters in *Wide Sargasso Sea* suffer from double colonization. As they are oppressed by the European power and patriarchal society. From his research, the economic exploitation, marriages, otherness, cultural hybridity and patriarchy indeed affect the identity crisis of Antoinette. Different from the previous study, this study intends to show the implication of dominant power to produce the representation or the general truth of the periphery.

Derived from the unequal power between European and non-European, the analysis will cover how the dominant power subjugates the society and shapes the parameters or standard in the society. To decrease others, some parties use any strategic ways to show off their power as having higher privilege, level, title and truth are essential for them (Satiyoko, 2020). At this point, the power does not only mean to control but it can also manipulate the others by creating subjective truth according to western polarization.

To be more precise, this study attempts to discuss the following topics which are: (1) Determinacy of power in self-identification; (2) Dependency complex resulted from inferiority complex; (3) Productive power. Thus, through the analysis and discussion, this study aims to build the awareness how the dominant power has its significant influences to construct the identity of the marginalized. By raising the awareness of external subjugation, it would be easier for people not to let their identity be framed by the superior ones. Instead, people could freely present themselves and against the oppression which limits someone's liberation.

Theoretical foundation: the production of power to representation

In a sense of postcolonialism, knowledge, as the product of power, is understood as the domination from the Western worldview. Such knowledge framed in the representation tends to devalue indigenous beings. With this outlook, it produces colonial education system that denies the multiplicity in identity such as race, gender, social class and sexuality. In which, it validates the knowledge production as the power over the marginalized (Idemudia, 2011). Within this structure, it causes two different positions, privileged and disadvantaged. At this point, the dominant is able to 'frame' the issue to control the outcome that will be regarded as natural (Reed, 2013).

Fanon in his book entitled *Black Skin White Masks* explains that there are two major things which constitute the inferiority complex, first is the economic aspect and second is the internalized inferiority complex (Fanon, 2008). Thus, the internalized inferiority complex is actually a man-made framework of representation to make someone feel less and inferior. Fanon argues, the inferiority complex is manifested in the figure of colored people by imposing self-accusation of despair (2008).

The act of making the colonized to feel inferior somehow manages the agenda of the settlers to maintain their superiority and subjugate the Other. Through the power and general

knowledge from the society, it constructs the identity and distinction between colonizer and colonized. The colonizer will be the superior, meanwhile the colonized is inferior. Discussing about power and knowledge, it shows that there is an implication of how society constructs the identity of a person. Taking into account of the colonial context, the dominant power in the society has its force to complete their agenda by making others inferior and creating superiority within the dominant group. Foucault asserts that knowledge is a product from social, cultural and political practices which are internalized within the discourse. In further explanation, Foucault maintains that the discourse is not merely about language. It is also related to ideas, meaning and practice.

Quoted from Foucault, Varol points out that people are shaped by power and knowledge. The power is getting stronger when there is an expansion of knowledge. There will be no power without the constitution of knowledge. Hence, that is what makes power produces knowledge. With the knowledge as the product of power, it contributes into how the truth is established. Truth is commonly controlled by the dominant power and set based on the contextual dynamics of power (Varol, 2017). In his notion about power and knowledge, Foucault defines that power is exercised rather than possessed and it is productive rather than repressive. Power is diffused everywhere internalized in social institutions such as law, school, police or hospital. Specifically, the production of power and knowledge has come to a certain constraint that administers, identifies, analyzes each individual in relation to social norms (Leitch, 2001).

METHOD

In order to analyze the power relation issue in postcolonial theme, this study applied interpretive qualitative method to observe Rhys' *Wide Sargasso Sea* (Rhys, 1966). This novel was chosen to reveal how power and knowledge were justified and internalized within the society. Under the theme of postcolonialism, the novel by Jean Rhys showed the unequal power relation between the two cultures represented in Rochester, the English husband and Antoinette, the Creole woman.

Portraying the idea of colonialism, the novel by Jean Rhys was applicable to show the construction of identity determined by the social forces from the dominant power. The close reading upon the novel was done to get the depiction of power and knowledge. After the close reading had been completed, this study examined the justification of power and knowledge identified in the society. By analyzing the construction of identity through the external forces, the discussion continued on discovering the effect of power and knowledge to Antoinette as the marginalized character. The last, this study maintained to observe how the power and knowledge consolidated the authority of the dominant to rule over the periphery group. In the discussion, the focus of the analysis would be centered on Antoinette, a Creole woman, as the main character in the novel. In a way, this study intended to see the constructed inferiority complex of Antoinette affected by the dominant power from white society and black community.

FINDINGS AND DISCUSSION

This section provides the analysis of how the dominant power frames the narrative of representation to the marginalized in the novel *Wide Sargasso Sea* by Jean Rhys. It should be noted that the Creole characters identified in the novel undergo double oppression both from the Europeans and the Jamaican society because they do not belong to neither the one nor the other. With the production of power, the dominant group cultivates the inferiority complex in the marginalized, while at the same time reinforcing the superiority of the dominant.

Determinacy of power and knowledge in self-identification

The representation from Antoinette which is apparently shaped by the power and knowledge of the dominant groups. From the analysis, the figure of Antoinette is described through the eyes of the Jamaican society and Rochester, her husband. As a Creole living in Jamaica, it makes her categorized as neither black nor white. This ambivalent identity somehow results the underlying problem faced by Antoinette and her family. Apparently, Antoinette's family looks physically similar to the colonizer, but they grow in predominant black society. For this reason, the Jamaican society resists the presence of Antoinette's family which looks closer to European. Due to the ambivalence between colored and white, Antoinette is in the position of the in-betweenness. Belonging to nowhere, Antoinette finds it hard to identify herself as she is having a state of in-betweenness. "I never looked at any strange negro. They hated us. They called us white cockroaches. Let sleeping dogs lie. One day a little girl followed my singing, 'Go away white cockroach, go away, go away.'" (Rhys, 1966, p.20).

The Jamaican society considers Antoinette and her family not as their tribe. Her white skin color shows that she belongs to the white settlers. As a result, she is labelled as the outsider rather than a part of Jamaican community. Ironically, from the perspective of white, Antoinette does not belong to the white group as well because she is not 'purely' European. "She never blinks at all it seems to me. Long, sad, dark alien eyes. Creole of pure English descent she may be, but they are not English or European either." (Rhys, 1966, p.61).

Rochester, Antoinette's husband also argues that she is neither English nor European, instead she is Creole. Taken from *Post-Colonial Studies the Key Concepts Second Edition*, Creole is a white of European descent who was born and raised in a tropical colony (Ashcroft et al., 2007, p. 50). Under this condition, Creole group has been marginalized by the society because their identity is unclear for not belonging to black nor white. Thus, this is the beginning where Antoinette as a Creole woman is suffering from finding her identity. The difficulty identifying herself comes for a reason because her nature and identity are mainly vocalized by the dominant groups, which are Jamaican society and European.

The attribution of madwoman in Antoinette marks the construction of identity formed through the external power and knowledge in the society. It has been long known that Antoinette's mother is suffering from mental breakdown due to the death of her little son and her husband who abandons her. Having a mother who is labelled as a madwoman, Antoinette's identity is framed by the view of the society. In the novel, the construction of Antoinette's identity is developed from the place where she grows up. From the Jamaican society, they assure that Antoinette is out of her mind because her mother is a madwoman too. "The girl said, 'Look the crazy girl, you crazy like your mother—'". (Rhys, 1966, p.45). The Jamaican society justifies the image of madwoman to Antoinette just because her mother is suffering mentally. The colored girl who labels Antoinette as a crazy girl indicates that the image of identity is influenced by the external factor. Quoted from Glomb, the social pressure might constitute the individual identity of a person (Pooch, 2016).

At a very young age, Antoinette has to deal with stereotypes given to her. As a Creole woman living in predominantly Jamaican society, she is excluded in the society. In another part of the novel, Antoinette and her family are stereotyped as crazy family. People tend to make sort of generalizations to identify based on where he or she belongs to. Knowing that Antoinette's mother has a mental problem, the people including Antoinette's stepbrother think that all the family members have the same mental issue just like their mother.

“You have been shamefully deceived by the Mason family. They tell you perhaps that your wife’s name is Cosway, the English gentleman Mr Mason being her stepfather only, but they don’t tell you what sort of people were these Cosways— There is madness in that family.” (Rhys, 1966, p.87).

As a result of superiority that produces general knowledge, people tend to make judgemental representation towards certain groups of people. In this case, the stepbrother assures Rochester that the Mason family is inherently crazy. Quoted from Foucault, power is rather productive than repressive (Varol, 2017). Foucault argues, through the superiority, knowledge is produced by the dominant power which makes power productive in terms of making a general truth. Thus, the same thing indeed happened in the novel. The dominant power in the society creates the constructed representation of the Mason family. Under this representation, the Jamaican society frames the truth to make the Creole family feeling less.

The inferiority complex in *Wide Sargasso Sea* is subtly caused by the projection fear of the real to the real fear. Explaining the idea about inferiority complex, Marriot quoted from Fanon that there is a problem in the construction of Other by substituting a fear of real to a real fear (Marriot, 2000). In the predominantly Jamaican society, the fear of feeling threatened by the figure of white European in Creole identity initiates the exclusion towards Creole. The feeling of anger and hatred to Creole people is transferred by giving them negative representation.

Living in a predominant black community, Creole group is persecuted from the Jamaican society. “The Jamaican ladies had never approved of my mother, ‘because she pretty like pretty self.’” (Rhys, 1966, p.15). Antoinette’s mother deals with the discrimination from the society because of her Creole identity. On the one hand, Creole group is physically portrayed to the figure of the European settlers. On the other hand, they share the cultural belief and live together with colored people. In *Wide Sargasso Sea*, Creole is presented as the victim of marginalization from both European and Jamaican society. However, there is a reason why Jamaican people also take part to discriminate the Creole. The fear of being colonized by Creole and the traumatic experience of the white settlers drive the projection of inferiority complex in Creole figure. Thus, Jamaican people as the dominant use their superiority to suppress Creole by assuring they are less for being a white nigger.

The societal construction develops framework which is generally taken as the true representation of Creole. Looking at the fact that colored people suppress the European descent arises another implication. For belonging neither the Jamaican society nor the European, Creole family faces the crisis of identity. Despite their European descent, they are stereotyped as lacking compared to European settlers and the native of colored people. Besides the Jamaican people, Antoinette’s husband also plays important role in constructing the inferiority complex of his wife. As the Englishman, Rochester feels superior to determine what his wife should be. Through his power, Rochester has the authority to frame the identity of his wife. By constructing the representation of the marginalized, the European has the ability to maintain the European purity as the center of civilization (Widyaningrum, 2020). The general truth is then shaped through the voice of the dominant power such as European. In the novel, Rochester implicitly aims to control his wife so that he can gain his own authority.

“Goodnight, Bertha.” He never calls me Antoinette now. He has found out it was my mother’s name. “I hope you will sleep well, Bertha” (Rhys, 1966, p.103).

“Bertha is not my name. You are trying to make me into someone else, calling me by another name. I know, that’s obeah too.” (Rhys, 1966, p.133).

From the quotation, it is known that Rochester attempts to give a representation of his wife based on his narrative. He prefers to call his wife Bertha than Antoinette because the name Antoinette resembles her lunatic mother. Name has been closely related to how a person is addressed. It is a part of someone’s identity. By changing the name of Antoinette, it implies the superiority of the Englishman to frame the identity of the Other. Bertha, the new name that Rochester gives to his wife, projects the agenda of Rochester to make Antoinette into someone else that he likes. The inferiority complex might occur in the process of forming a new identification since Rochester will be seen as the creator of the new identity of Bertha. With the new formation of identity, power is utilized in order to reinforce the representation from the dominant side.

Dependency Complex Resulted from Inferiority Complex

As a result of the product power and knowledge, there is sort of asymmetrical power relation between the dominant group and the marginalized class. Portrayed in *Wide Sargasso Sea*, Antoinette is discovered to be disadvantaged for having Creole identity. Related to the postcolonial issue, the segregation between dominant and marginalized fashions two different positions which are advantage and disadvantage. The inferiority complex derives from the physical difference which is taken as a disadvantage (Ward, 2013). The dominant side is obviously on the advantageous side which enables them to subjugate the marginalized. As a Creole woman who cannot be identified as a pure European, Antoinette’s position is often disadvantaged.

“He will not come after me. And you must understand I am not rich now, I have no money of my own at all, everything I had belongs to him.” “What you tell me there?” she said sharply. “That is English law.” “Law! The Mason boy fix it—.” (Rhys, 1966, p.100).

After marrying Rochester, the law legitimizes all of Antoinette’s wealth belonging to Rochester, her husband. Marrying Antoinette, Rochester turns out to be manipulative because he aims to own Antoinette’s money. It is quite unfair for Antoinette, but the English law has said it all. As the Englishman, Rochester is apparently superior compared to his wife who is Creole. Even after the marriage, the law positions the European as the dominant side as privileged. Meanwhile, Antoinette as the marginalized remains in the position of below and oppressed. By this condition, it supports the supremacy of dominant group in the society. Furthermore, by the legitimation of European power over the Other, it creates the sort of knowledge that is commonly accepted by the society to position the Other below.

As the product of power, knowledge is established, and it befits the dominant class in any situation. “But I cannot go. He is my husband after all.” (Rhys, 1966, p.99). Antoinette, a Creole woman in the novel, cannot make a decision to leave her husband even if she knows that Rochester is not good for her. Suffering from inferiority complex, there is a dependency that grows in the figure of Antoinette. The dependency reveals that the marginalized could not live without the guidance from the dominant. In this case, Antoinette thinks that she could not live without Rochester as she finds herself weak. The inferiority complex within the figure of Antoinette illustrates how the dominant power intentionally made the periphery group to feel less and lacking, so that they can easily control the other.

Power holds important role to produce this kind of dependency complex, to make a situation where their presence is important to guide the inferior out from the incapability. At this point “colonizers sought out dependents as they were overcompensating for their inferiority complexes; and the colonized welcomed the colonialists on whom they felt they could depend” (Khanna, 2003, p.154). As it is validated by Frantz Fanon, the White man is in the position of authority complex and a leadership complex, whereas the colored group is subjected to dependency complex (Fanon, 2008). Therefore, under the superiority of dominant power, the people outside the dominant group are shaped to be dependent. “You make love to her till she drunk with it, no rum could make her drunk like that, till she can’t do without it. It’s she can’t see the sun any more. Only you she see.” (Rhys, 1966, p.138).

The quotation above strengthens the argument where the superior purposely makes the inferior group to obey and always in the position of needing guidance. This comes for a reason as a form of justification from the superior power. At the beginning of his presence, Rochester showers Antoinette with love and desire until she cannot live without it. However, this changes Antoinette to be dependable for him. She becomes obedient and makes Rochester as her only world. From the outlook of power and knowledge, such domination makes the inferior group attach to it and depend on the power and knowledge.

Under the domination of Rochester, it creates sort of submissiveness to Antoinette. Without Rochester the Englishman, Antoinette is a poor Creole woman. From Rochester, she feels as if she belongs to the White group due to Rochester’s pure European descent. Feeling inferior and belonging to nowhere, the presence of Rochester has helped Antoinette to feel protected and complete. However, the way Rochester presents himself as a hero reveals his agenda to justify his superiority over Antoinette.

As the inferior, Antoinette cannot present herself and vocalize her real identity. Considered as the subaltern, the marginalized is not only deprived to the speak up their voice, but they are defined by its exclusion from the representation (Spivak via Thomas, 2018, p.862). The power obtained by the dominant group does not let the marginalized to speak up. At this moment, the identity which becomes the part of human being is mainly told by the superior. With this circumstance where the superior has the privilege to represent the marginalized, the inferior group is seemingly to lose their voice and identity. As it is progressing, the dependency complex might be the outcome when the inferior group cannot identify themselves without the presence of the dominant group. Intentionally, the superior power in the society has significant role to represent the other. “Names matter, like when he wouldn’t call me Antoinette, and I saw Antoinette drifting out of the window with her scents, her pretty clothes and her looking-glass—I don’t know what I am like now.” (Rhys, 1966, p.162).

The power and knowledge have blurred the real identity of the marginalized which may lead them in the position of ambivalence and in need of the guidance. When Rochester tries to change Antoinette’s name to Bertha, it indicates that he also intends to change the identity of Antoinette into someone that fits on him. Having new name, Antoinette drives into condition where she questions her identity. In addition, the childhood memories where she is labelled as crazy by the society makes her confusion reach its climax. Antoinette no longer identifies herself as the former Antoinette as she loses herself.

With the given name of Bertha, slowly, she turns herself into someone that Rochester creates for her. Giving a new name can possibly resonate the idea of producing knowledge that the society will believe as a truth. In this case, Rochester attempts to produce new representation of Antoinette who cannot identify herself so that he can maintain his authority and take advantage of her.

Productive Power

From the novel, it can be seen that Antoinette and her family are the victim of hegemonized power by the Jamaican society and her British husband, Rochester. Imposed by negative stereotypes around the neighborhood, Antoinette and her mother are called as madwoman. Due to the fact that they are Creole, the fear of being subjugated by English descent is projected in Jamaican society by mistreating Antoinette and her whole family. Nevertheless, the general assumption of madwoman attached to Antoinette is an effect of controlling power in the society.

Quoting from Foucault via Varol, the establishment of knowledge is highly influenced by the production of social, cultural and political practices (2017). Thus, the similar case indeed happens in Rhys' *Wide Sargasso Sea*. As a minor character, the identity of a madwoman is arguably shaped by the social practice which creates knowledge or general truth accepted by many people. "They drive her to it. When she lose her son she lose herself for a while and they shut her away. They tell her she is mad, they act like she is mad." (Rhys, 1966, p.142).

Based on the passage, Antoinette's servant, Christophine, clarifies how Antoinette's mother turns as lunatic woman. It appears that a social construction influences the mental health of Annette. Christophine mentions that the Jamaican society treats Annette as if she is crazy. The social practice, at this point, has formed sort of social construction to label Annette as a madwoman. Through the social construction, people tend to believe what they want to believe. Since, the society does not welcome Creole, which is portrayed as the white nigger, the society produces negative representation towards Creole.

The representation of crazy does not only stick to Annette. Her daughter, Antoinette, is also addressed as a madwoman. By labelling Creole as inferior people, the Jamaican folks intend to protect their group and make their superiority preserved. Therefore, power constructed in the society shapes false representation to make colored people stronger, while Creole remains weaker in predominantly colored society. The manifestation of power by the Jamaican people is not repressive, it is rather productive. There is no coercion by threat or force when the power aims to operate its agenda. In *Wide Sargasso Sea*, power is subtly invested by asserting what people need to believe and through the creation of stereotypes.

Ironically, the character of Antoinette suffers from double oppression. She is not only persecuted by the society but also her husband, Rochester. When it comes to marrying Antoinette, Rochester is found to be manipulative. Taking Antoinette as his wife, Rochester has his agenda to make his economical condition better. However, the way he treats Antoinette by changing her name and treating her as if she is crazy cultivates his power to control and manipulate Antoinette, making his wife suffering from inferiority complex and dependent on his presence.

"You want her money but you don't want her. It is in your mind to pretend she is mad. I know it. The doctors say what you tell them to say.—I know. She will be like her mother. You do that for money?" (Rhys, 1966, p.145).

The confrontation done by Christophine reveals how Rochester has been so cruel to Antoinette. He does not only want her money, but he aims to make the representation of a madwoman stick to Antoinette. Similar to the Jamaican society, Rochester acts as if Antoinette is crazy. The portrayal of madwoman might reinforce Rochester's power to control his wife. When the identity of madwoman starts to develop, it makes Rochester easier to be a master of Antoinette's wealth. By creating a sort of false representation from the perspective of the dominant, the inferior group is silenced, and they will not be able to give a

real voice within themselves. Still, the oppression of Creole is done productively without any repressive acts.

The construction of knowledge about madwoman supports the inferiority complex in the figure of Antoinette. As a product of power, Antoinette is outcast for being crazy as same as her mother. At this point, Rochester enables the false representation invested in the figure of Antoinette by colonizing her mind. He does not do any abusive treatment to strengthen his superiority. In fact, he prefers to use the establishment of knowledge to destruct Antoinette's identity. The outcome of productive power in Rhys' *Wide Sargasso Sea* is seen when Antoinette turns to be a madwoman just like the representation given by the society and Rochester. "She'll loosen her black hair, and laugh and coax and flatter (a mad girl. She'll not care who she's loving). She'll moan and cry and give herself as no sane woman would – or could." (Rhys, 1966, p.149).

Being outcast in the society, Antoinette deals with identity crisis where she cannot not define her true self and the representation attached to her. She was a cheerful woman who falls in love with the person who mistreats her. The resistance that she gets from the society also affects how she perceives her identity as a madwoman. Varol states in his research based on Foucauldian perspective that there is no central source of power, instead it comes from the social institution as well as the surrounding. Thus, each individual is self-disciplined by the internalization of power in the society without repression and coercion (2017). In Antoinette's case, the internalization of madwoman is performed both in her marriage with Rochester and her neighborhood. Since Antoinette truly loves his husband, she believes what he says about her eventhough she might not want to believe him. However, this is also related to the dependency complex that the superior group establish for maintaining their power.

"If she too says it, or weeps, I'll take her in my arms, my lunatic. She's made but mine, mine. What will I care for gods or devils or for Fate itself. If she smiles or weeps or both. For me. Antoinette – I can be gentle too. Hide your face. Hide yourself but in my arms. You'll soon see how gentle. My lunatic. My mad girl." (Rhys, 1966, p.150).

The male and white domination is explicitly portrayed in the Rhys' *Wide Sargasso Sea*. The fact that Antoinette turns to be a madwoman reveals the consolidation of the dominant power from Rochester in their marriage. By making Antoinette lose her mind, it justifies the supremacy of European male over Creole woman. On the very basis of European self-understandings, there is an underlying problem of constructing and producing the categories of colonized and colonizer to make themselves distinct, one is inferior compared to the other (Sunny via Steinmetz, 2014, p. 80). It can be said that through the productive power which creates re-representation towards the marginalized, the dominant side gains the privilege to be considered as superior.

The inferiority complex portrayed in Antoinette exposes the role of Rochester to be a hero or guidance for his powerless wife. The relation between Rochester and Antoinette has generated a dependency complex. As Antoinette is victimized as the lunatic woman, she could not live her life properly without the guidance from Rochester. Under this circumstance, Rochester objectifies Antoinette as a thing which means he owns Antoinette.

Feeling superior to own his wife, it legitimates every action that Rochester does to her wife including to lock Antoinette in the attic. Having herself locked up in the attic, Rochester decides to lock her wife because Antoinette is savage and behaving to be animal-like. "The gentleman fainted and a fine outcry there was up here. Blood all over the place and I was blamed for letting you attack him." (Rhys, 1966, p.168). As a result of productive power,

there will be binary opposition between the dominant and the marginalized. Deriving from Said's idea about Orientalism, the West is the representation of the center meanwhile East is presented as the marginal. Everything about the West is related to enlightenment, rational, entrepreneurial and disciplined. Meanwhile, East as the marginal is described as irrational, passive, undisciplined and sensual (Bertens, 2014).

In Rhys' *Wide Sargasso Sea*, the figure of lunatic woman in Antoinette is portrayed as savage and irrational. She is considered to be threatening and harmful, hence the decision of Rochester to lock her in attic implicitly becomes the right thing. However, the act of locking Antoinette in the attic is to emphasize the superiority of Rochester. It seems to be Rochester's job to make her wife civilized. He is always in charge to make Antoinette better. Putting her in the attic is the right answer for Rochester. Besides, by turning Antoinette to be a lunatic woman, it consolidates Rochester's authority to exclude her from the society. At this point, power is productive to distinguish between the superior and the inferior. The character of madwoman in the novel emphasizes the idea of inferior group which is always in the lower position needing the guidance to make the marginal educated, civilized and depended on the dominant.

CONCLUSION

Jean Rhys' *Wide Sargasso Sea* depicts the postcolonial issue affecting the marginalized character, Antoinette. As a Creole woman, Antoinette deals with her identity crisis for belonging to neither to Jamaican community nor the European. This study discovers that the inferiority complex embodied in the figure of Antoinette is a result from the productive power. Her identity somehow is shaped by the representation of the Jamaican society and her husband, Rochester. Derived from the productive power, the dominant group has the ability to frame the representation of Other. At this point, the attribution of madwoman in the figure of Antoinette is constructed through the representation from the dominant.

In relation to the European power, Rochester justifies the consolidation of power to control his Creole wife. Suffering from the inferiority complex, Antoinette cannot live without Rochester because she needs him to complete her. This dependency somehow is intentionally created to reinforce the dominant power controlling the marginalized. As a result of the power which produces general truth, Antoinette traps in the false representation given by the society and Rochester. It is difficult for Antoinette to reach self-realization and self determination, making her accept the false representation and consequently losing herself.

REFERENCES

- Ashcroft, B., Griffiths, G., & Tiffin, H. (2007). *Post-colonial studies: The key concepts* (2nd ed.). New York: Routledge.
- Azmat, M. (2018). Double colonization. In Jean Rhys's *Wide Sargasso Sea*: A Postcolonial feminist critique. *European Academic Research*, 6(1), 86–98.
- Bertens, H. (2014). *Literary Theory the Basics* (3rd ed.). New York: Routledge.
- Capello, S. (2009). Postcolonial discourse. In *Wide Sargasso Sea: Creole discourse vs. European discourse, periphery vs. center, and marginalized people vs. white supremacy*. *Journal of Caribbean Literatures*, 6(1), 47–54.
- Fanon, F. (2008). *Black skin white masks*. United Kingdom: Pluto Press.
- Haque, F. (2016). Jean Rhys's controversial post colonial text *Wide Sargasso Sea* implicitly agrees with and elucidates the colonial Project. *Language in India*, 16(9), 65–78.

- Idemudia, P. (2011). Identity, representation, and knowledge production. *Counterpoints*, 139, 142–156.
- Khanna, R. (2003). *Dark continents psychoanalysis and colonialism*. United States: Duke University Press.
- Leitch, V. (Ed.). (2001). *The norton anthology of theory and criticism*. United States: W. W. Norton & Company, Inc.
- Marriot, D. (2000). Border anxieties: Race and psychoanalysis. In A. Bery & P. Murray (Eds.), *Comparing postcolonial literature dislocations*. London: Macmillan Press Ltd.
- McKee, P. (2009). Racial strategies. In Jane Eyre. *Victorian Literature and Culture*, 37(2), 67–83.
- Paramastri, A. B. (2018). *Antoinette's mental illness in Jean Rhys' Wide Sargasso Sea*. Diponegoro University.
- Pooch, M. (2016). In *Cultural Diversity in a Globalizing Age* (pp. 37–56). Transcript Verlag.
- Reed, I. (2013). Power: Relational, discursive, and performative dimensions. *American Sociological Association*, 31(3), 193–218.
- Rhys, J. (1966). *Wide sargasso sea*. New York: W. W. Norton & Company.
- Said, E. (1978). *Orientalism*. London: Penguin Group.
- Satiyoko, Y. A. (2020). Memorizing propaganda of equality in Ngulandara and Kirti Ndjoenjoeng Dradjat, novels of Balai Poestaka. *Kandai*, 16(1), 96–110. <https://doi.org/10.26499/jk.v16i1.1410>
- Steinmetz, G. (2014). The sociology of empires, colonies, and postcolonialism. *Annual Review of Sociology*, 40(1), 77–103. <https://doi.org/10.1146/annurev-soc-071913-043131>
- Subhan, A., & Estanto, D. (2019). Discourse on Creole identity: From ambivalence to madness post-colonial reading on Rhys' Wide Sargasso Sea. *Indonesian Journal of English Language Studies*, 5(1), 18–23.
- Thomas, P. (2018). Refiguring the subaltern. *Political Theory*, 46(6), 861–884. <https://doi.org/10.1177/0090591718762720>
- Varol, F. (2017). Edward said Vs Michel foucault: The divergence of perspectives on knowledge, truth and power. *Ankara Üniversitesi SBF Dergisi*, 72(2), 315–331.
- Ward, A. (2013). Understanding postcolonial traumas. *Journal of Theoretical and Philosophical Psychology*, 33(3), 170–184. <https://doi.org/10.1037/a0033576>
- Widyaningrum, I. (2020). The subaltern's failure of recognition in Shakespeare's the merchant of Venice (1599): Postcolonial psychoanalysis study. *NOBEL: Journal of Literature and Language Teaching*, 11(2), 111–124. <https://doi.org/10.15642/NOBEL.2020.11.2.111-124>
- Young, R. (2003). *Postcolonialism: A very short introduction*. New York: Oxford University Press Inc.,.
- Yousef, T., & Abu-Samra, R. (2017). Identity crisis in Jean Rhys' wide sargasso sea revisited. *Journal of Literature and Art Studies*, 7(2), 109–121. <https://doi.org/10.17265/2159-5836/2017.02.001>

An Analysis of Politeness Strategy Done by North Koreans Seen in “*My Brothers and Sisters in the North*” Documentary

Widi Handayani

Graduate Program of English Language Studies

Universitas Sanata Dharma

correspondence: widi.handayani93@gmail.com

<https://doi.org/10.24071/ijels.v7i1.3173>

retrieved 4 March 2021; accepted 31 March 2021

ABSTRACT

It is a study on politeness strategy proposed by Brown and Levinson (1987). It focuses on the utterances spoken by North Koreans. Negative and positive politeness strategy are found in the study. North Koreans perform negative politeness when dealing with the things related to works or their leaders. It shows by the use of the word “please” to give a command, pronoun “we” to indicate exclusiveness which exclude the host as a person comes from different land, pronoun “our” to show their possession towards a particular thing, and the use of specific names to refer to their leaders. It is applied to present their professionalism towards their works and loyalty to their leaders. It aims to create distant to people outside the country in dealing anything related to the nation. Positive politeness is used to reveal their solidarity towards the host. It indicates that they share the same origin and personalities. It functions to convey their feelings to the host towards particular things. Telling their feelings to people from different place suggests that they trust the host and want her to understand them. It gives an affirmation that even they live in isolation, they can be close to people they barely meet.

Keywords: North Koreans, politeness, negative, positive

.

INTRODUCTION

Communication is an essential element among people in a particular society. Through some expressions, it enables them to transfer their ideas, feelings, or emotions. The forms of communication are varied such as in the spoken and written form. However, the purpose is still the same which to deliver and receive messages. Miller (1963) clarifies that in doing a communication, the speakers must send the information which will be received by the addressees. In other words, in having a communication, there must be the source and destination. The source is the communicant whereas the destination is the communicators.

It is clear that people engage to other people in the communication. Hence, Revita, Trioclarise, & Anggrainy (2017) argue that attitude becomes an important factor in conducting a social relation. Having a good attitude can be shown by being polite to other people. The standard of politeness is determined by the customs in the society. Reiter (2000) clarifies that politeness is not a part of natural phenomenon, instead it is set in terms of social norms that influences how individual acts. Therefore, what is considered polite in a particular society will be different in other places since the social norms or rules are different. Besides, politeness is

related to individual. In other words, having an open-minded perspective is really crucial in order to maintain the relation.

However, the understanding of politeness is not only related to the behaviors such as letting people to go first or bowing to the elder people, but also in the form of the utterances that are being produced. In other words, it deals with the selection of the words which aim to be spoken to the communicators in a particular society. It determines how the utterances are accepted by the communicators. Hence, selecting the right utterances is significant since it might avoid the misunderstanding or miscommunication. By choosing the wrong utterances can possibly lead the communicants into troubles. It happens because the communicators might feel insulted. Revita, Trioclarise, & Anggrainy (2017) clarify that people can get out of control when they feel insulted or hurt. Besides, Ilmiani, Wijayanto, and Hikmat (2016) consider that the one of the ways enhancing the understanding of politeness is through language learning.

North Korea is the most isolated country in the world. It even avoids the citizens to travel to other places due to the restricted rules. The tourists can only visit the capital city. According to a survey done by Freedom House, North Korea is regularly ranked into the very least free country in the world. Due to the dictatorship in the country, according to the Ministry of Unification (2019), more than 33.700 North Korea citizens recently reside in South Korea. Hough and Bell (2020) convey that their escape is to seek for freedom either freedom of speech or act. Hence, it can be concluded that freedom in North Korea still needs to be evaluated.

The North Korean defectors who can land safely into other places can continue their lives by the freedom they have. However, the concern is now on the people who still live there. Some questions raise such as how do they survive there or how do they express their thoughts. Hence, the researcher is interested in conducting a research on the daily life of North Koreans. By doing this research, then it will get a greater understanding on how people there choose the utterances to express their ideas in the communication. In other words, the researcher analyzes the politeness strategy of the people there shown through the data selected. The focus of the research would be discussing the politeness strategy done by the North Koreans in the daily conversation found in *"My sisters and brothers in the North"* documentary.

LITERATURE REVIEW

In this case, the researcher analyzes the data which is the documentary by applying politeness theory proposed by Brown and Levinson (1987). It is a part of showing an awareness of the public self-image, the sense of self, and the people that we address. It is relevant to the data since most of the utterances are spoken to address the leaders in North Korea. Hence, they will try to keep the public image. Brown and Levinson (1987) define politeness as the thing that should be acknowledged when we enter a social relationship. The way it is addressed is by avoiding Face Threatening Acts (FTAs). However, if the FTAs are unavoidable, Brown and Levinson suggest to redress the threat with the negative and positive politeness. They also describe other alternative strategies such as bald on record, positive politeness, negative politeness, and off record. Further, socio-pragmatic dimension should be deliberated in selecting the strategies. Bald on record is a direct strategy. It reveals the fact that the speaker is higher than the hearer. For example: "Send us the offers!" Positive politeness appeals to friendship or solidarity. For example: "Heh, mate, can you lend me a dollar?" It shows both speakers are close since it contains many strategies solidarity such as nickname and shared dialect or slang. Negative politeness shows a distance relationship. Sometimes, it signs with a word "please." For example: "Could you lend me a pen, please?" Off record it is an indirect strategy. The relationship might be varied. For example: "Perhaps someone should have been more responsible."

It is mentioned in the previous paragraph that politeness is defined as the selection of the utterances. It determines how the utterances are perceived by the communicators. There are also several other theories related to politeness strategy. According to Yule (2002), politeness deals with the notion of face. It focuses on respecting other's self-image. In other words, it reveals the emotional and social sense in which someone expects other people to recognize it. How politeness is addressed based on this view is by avoiding Face Threatening Acts (FTAs). However, if the FTAs are unavoidable, it is suggested to redress the threat with the negative and positive politeness. Negative politeness shows a distance relationship among the speakers which marks with a more polite way in the utterance. For example: "Would you mind turning off the fan?" Positive politeness appeals to friendship or solidarity. For example: "If you wash the dishes, I'll vacuum the floor."

Furthermore, Leech (1983) reveals that politeness conveys a constraint found in the human communication which aims to avoid communication discord (incompatible goals) and maintain the communicative concord (ex/implicitly pursue each other's goals). The way to look at for politeness is through pragma-linguistics (keeping context invariant) and socio-pragmatics (relative to norms in a society). Leech classifies politeness into 10 categories, namely generosity, tact, approbation, modesty, obligation, agreement, opinion, sympathy, and feeling. The previous view deals more on the form of formal and informal whereas this perspective focuses on the personal's preferences such as generosity is related to the promises, offers and invitations, sympathy, and feelings.

Besides, Lakoff (1975) states that politeness is related to the understanding of other's cultures by providing a comfortable condition to the addressee. In other words, it aims to avoid a conflict with the addressee. Based on Lakoff's ideas, there are 3 strategies of politeness, namely do not impose our ideas, give options to the addressee, and create a friendly atmosphere. Further, it is considered as the strategies of distance, deference, and camaraderie. According to Lakoff, the sentence of, "Would you mind turning off the fan?" is polite since it gives the addressee the freedom to either accept or refuse the request. Besides, it also shows the closeness of the relationship which is not that close. In other words, the definition stated by Lakoff is can be considered of formality.

Other researchers have done researches on politeness as well with different types of data and theories. Revita, Triclarise, Anggraini, and Gunawan (2020) conducted a research on politeness particularly focuses on the forms of politeness in domestically verbal violence. It conveys the politeness in the conversation among couples in Sumatra Barat, Indonesia especially in the anger situation. It answers how husbands in the anger condition may maintain the politeness aspect when they communicate to their wives. It includes politeness in request which the hearer has the right to either fulfill or reject it. It also includes politeness in refusal which indicates the denial of fulfilling the request. Further, politeness in promise is also one of the types in this strategy in which it is considered as a form of violence against women when the speakers are promising something in the future to the hearers. Lastly, it is called politeness in expressiveness. It helps the speakers express their feelings such as sadness, anger, or happiness. It aims to release the burden in the heart. Besides, this research develops the factors influence the use of politeness which are participants, ends of the conversation, topic of the conversation, and the preventive strategies of being impolite in the activities of verbal violence. The result in this research shows politeness in requests frequently occurs in the verbal violence found in the data since the husbands want the wives to do as what they expect.

Further, Rahayuningsih, Saleh, and Fitriati (2020) conduct a research on politeness by applying theory proposed by Brown and Levinson (1987). It specifically studies the politeness strategy and sociological factors influencing the use of politeness. The data is taken in the interaction between teacher and students in SMP Semesta Bilingual School. The background of studying politeness strategy in the education area is due to the fact that the implementation

of curriculum 2013 requires the emphasis on the character education. To conclude, all types of politeness strategy proposed by Brown and Levinson (1987) are found in the research. Positive politeness is dominantly used by the teacher which indicates showing solidarity and maintaining close relationship to the students. Bald on record is frequently used to give a clear explanation or instruction in the learning process. Meanwhile, the negative politeness is crucial to minimize the pressure to the students. Besides, off record is used to give clues. For the sociological factors, distance, power, and degree influence the implication of politeness.

Suriadi (2017) also conducts a research on politeness strategy particularly focuses on the theory stated by Brown & Levinson (1987) and Leech (1983). The study mainly discusses about politeness and its measurement scale rating found in Ahok's statements as Jakarta's governor. The data presents most of the time, the governor applies negative politeness which indicates that he emphasizes the speaker image without considering the interlocutors. Further, the statements are classified into declarative and assertive dominating statements. On the scale of decency, the statements on authority are performed in the less face.

METHODOLOGY

The research aims to study the politeness strategy found in the daily life of North Koreans. Since the focus of this research is only the utterances spoken by the North Koreans, the utterances spoken by the host will not be considered as the data. In this case, the documentary is in Korean, but there is subtitles provided in the film. Hence, the researcher analyzes politeness strategy on the subtitles. It is considered valid since the host is a Korean who speaks English fluently due to the fact she is a journalist who lives abroad. Further, the theory which will be applied in this research is proposed by Brown and Levinson (1987). The data is taken from a documentary which is entitled "*My sisters and Brother in the North.*" It is directed by Cho Sung Hyung. She is the first filmmaker with South Korean roots who receives permit to film in North Korea. This documentary is released in 2016. There are several reasons of choosing this documentary. Firstly, it is because this is the only documentary which previews the life of the North Koreans who live not only in the city, but also in the countryside. Secondly, since it films the citizens there, then it brings knowledge to the audience about the people there –how they survive or what job they have. Thirdly, it will also give a greater understanding to the audience related to how the people there select their utterances in order to communicate to the hearers. Besides, the study related to North Korean in terms of the language is quite rare. Hence, it will be beneficial for the development of the theory on politeness.

In order to collect the data, there were several steps done by the researcher. Firstly, the researcher watched the movie on YouTube for 3 times in wocomoHUMANITY channel. Secondly, the researcher found out the full script of the movie in <https://sublikescript.com/movie/My Brothers and Sisters in the North-5115676> to make the analysis easier and shorter. Thirdly, the researcher copied the script into tables to make it easier for the analysis of the politeness categories based on Brown and Levinson (1987). The researcher put the setting of the place to show where the conversation occurs. The name of the speakers were also mentioned in the whole conversation. Fourthly, the researcher divided the table into 5 columns, namely data, positive politeness, negative politeness, bald on record, and off record. Then, the researcher used a tick symbol to indicate that the data were classified into a particular category. At the end of the data, total occurrences for each of the category was also presented. Besides, for the data analysis, the researcher counted the percentage for each of the politeness occurs in the data. Then, the researcher narrated it one by one based on the highest percentage by explaining some samples of the data to make the explanation easier.

RESULTS AND DISCUSSION

Based on the analysis, the researcher finds out that the highest type of politeness strategy proposed by Brown and Levinson (1987) is negative politeness which is followed by positive politeness strategy. The total number of negative politeness found in the documentary entitled “My Brothers & Sisters in the North” is 117 data with 55.40 % total percentage. Meanwhile, for the number of positive politeness found in the data is 94 or 44.60 %. Further, through the analysis it is clearly shown that there is no occurrence for bald on record and off record. The distribution of the data is displayed in the table below.

No	Politeness Strategy	Frequency	Percentage
1.	Negative	117	55.40
2.	Positive	94	44.60
	<u>TOTAL</u>	<u>211</u>	<u>100</u>

Further, the description for each of the strategy will be presented below.

Negative politeness strategy

It is mentioned previously that negative politeness refers to the distant relation between the speakers and hearers. In other words, this strategy is used in communicating with strangers, elder people, or people who have higher status and position. This strategy is applied to make the utterances sound more polite such as the use of the word “please” in giving a command so that the hearers who do not have a close relationship to the speakers will not feel offended. In this case, it is pretty normal to see that the highest data is negative politeness since North Koreans rarely meet or even communicate to other people from different countries due to the restricted rules. Hence, the way they communicate to the host who comes from different nation would be applying negative strategy since the host is a stranger to them. Besides, negative politeness can be found during the conversation among North Koreans. It happens since they do not close to one another. It can be due to their position such as the employee and the boss. The specific explanation will be presented below.

The use of the word “please”

- 1) You have done a good job today. It was a new product. Nevertheless, you have understood it fast and performed well. Comrade Ri Gum Hyang. **Please stand up.**
- 2) **Applause, please!** Comrade Hong and comrade Hwang haven't quite understood the process today, so they have caused a bit of chaos.
- 3) **Please rest tomorrow.** We'll call it a day now. You've worked hard today.
- 4) **Please help this dream to come true. Please do your best.**

Through the data samples above, it shows that the use of “please” is to make the utterances sound more polite. The use of the word “please” for samples number 1 to 3 is to request for a command which are asking to stand up, giving applause, and taking a rest. The utterances are spoken by the boss of the production in the cloth company. Hence, it shows that

the relation between the employees and the boss are distant. Besides, the boss is the one who has a higher position compare to the employee so that she holds the power to give a command. Further, for the fourth sample, it is not only a command, but it also considers as a hope which the grandma wishes for the host to make the reunification happens.

The use of pronoun “e”

- 1) **We provide a service, so we are working today.** But today is "Political Day" for everybody else, **so we have fewer visitors today.**
- 2) **We are not allowed to wear bikinis.** It doesn't fit to our customs.
- 3) **We wanted to reach reunification during our military service too.**
- 4) **We artists aren't robots.**
- 5) **We charge solar energy with it and use it for lighting and television.**

Based on the samples above, it shows that the pronoun “we” is used to indicate inclusiveness. It does not include the host. As in the first data, the pronoun “we” refers to the speaker and the other North Koreans who work in the same place as the speaker. In the second and fifth sample, the use of “we” refers to the speakers and North Koreans in general. It does not specifically refer to the North Koreans who work in the same place as the speaker. For the third sample, the pronoun “we” refers to the speaker and the army who want to reach for reunification during their military service. Further, for the fourth data, “we” used to denote to more specific area which is people who work as artists.

The use of the pronoun “our”

- 1) **Our Great Leader** fought to the east, west and north of Baekdu Mountain and wrote the history of our liberation.
- 2) **Our Mother Kim Jong Suk** lived here until spring 1943. From here she organized the revolutionary actions at home and abroad.
- 3) **Our people come on all other days.** On Saturdays foreigners and natives are here together.
- 4) The Pyongyang International Soccer School was founded by **our revered Marshal Kim Jong Un.**

The 4 samples above show that the use of pronoun “our” indicates possession. In the first data, pronoun “our” refers to their leader. It indicates that they admit the fact that they have a great leader. The same case occurs in the second sample which they, North Koreans, accept that Kim Jong Suk is their Mother who brings revolutionary for the country. Further, for the third data, pronoun “our” refers solidarity among the North Koreans. Meanwhile, for the fourth data refers to the possession that they agree Kim Jong Un is their leader.

The use of modal auxiliary

- 1) Who learned it best? **Who would like to volunteer?** What is your name?
- 2) If international economic sanctions were lifted, **it would get even better.**
- 3) There are people in charge of foreign trade. **Of course we would like that.** But for various reasons, the path is blocked, so it has stopped.
- 4) **I think that economic possibilities would be very high.** But firstly, the Leader and the General think of reunification very often too.
- 5) Actually, **on the label it should say:** "Made in Korea." If the economic sanctions were removed, then we could do that perhaps.
- 6) **In socialism, a person who doesn't work should not think he can eat.**

- 7) Here, **where you can feel the love and care of the Marshal**, people can enjoy a better cultural life.

Based on the samples above, modals used to perform negative politeness. It uses to show possibility. The first data, the conversation occurs in the class which it is spoken by the teacher. The modal “would” is applied to show possibility. In this case, the possibility is to be the volunteer in the class. The second until the fifth samples are the utterances spoken by the boss of the production in the cloth company. She uses modal specifically to communicate the things related to the work. The sixth sample shows that the modal is used to talk about the system in the country. Lastly, the modal is used to refer possible feelings to the leader.

The use of specific name

- 1) **The great Marshal was pleased** when he heard about its completion, and named it "People's Amusement Park."
- 2) **The beloved Leader Kim Il Sung**, the revered General Kim Jong Il and the revered Marshal loved the children.
- 3) Especially the last song was about the deceased **General Kim Jong II**. It's deep in the hearts of the children.
- 4) **Through the support of the General**, we designed the house this way, so we can feed the rabbits inside.

Through the data above, the way people communicate about their leaders to other people is by referring to some specific names such as “the great Marshall,” “the beloved Leader Kim II Sung,” and “General.” It shows their respect to their leaders. It also attempts to perform that the leaders have higher position than them due to their powers. In other words, those specific names show the negative politeness since they show the distant relationship between the people and the leaders. If the people do not regard that way, then it will be sound rude.

Positive politeness strategy

It is mentioned previously that positive politeness refers to the opposite of negative politeness. In other words, it shows closeness among the speakers. It can be said that this strategy aims to share sympathy and solidarity among the speakers. In this case, through the documentary, it shows that even North Koreans rarely meet other people with different nations, they still can get along with them. Besides, they show closeness to the host or to other people they are talking to by referring to their feelings. Communicating feelings can be considered as applying positive politeness since they share the same feelings or thoughts. The detail explanation is presented below.

Showing empathy and solidarity

- 1) But if we, the people, feel as one, we will overcome the problems. **We have the same blood, the same skin color and the same customs.**
- 2) **Since we are one people by nature**, we won't feel like strangers if we meet each other after reunification.
- 3) **Your character is a little bit masculine.**
- 4) **We are a little bit similar, aren't we?**

5) **We're both very tough.**

The samples of the data above display that by performing positive politeness, North Koreans, as the speakers show empathy and solidarity to the hearer. In this case, the hearer is from different nation that they never meet, but they do not feel awkward when talking about personalities or daily life. The first and the second samples are spoken by the grandson, the one who also works in the park. This conversation occurs in the house so that the nuance is rather informal. Through those utterances, he mentions that he, as a North Korean, shares the same historical background with the host who originally from South Korea. In other words, he shares solidarity to the host and considers that they both are actually related. Besides, he uses the pronoun “we” which shows togetherness to the host in terms of background or origin.

Further, the third until the sixth samples are spoken by grandmother in the house. It represents the personalities that grandmother and the host share. It considers as positive politeness since by sharing the same personalities, both the speaker and the hearer are considered having a close relationship. Again, it involves the use of pronoun “we” which indicates their closeness. Besides, the expression, “aren’t we?” spoken by the grandmother aims to support her statement. In other words, it aims to make sure the host agrees with the statement she utters. In this case, the host replies, “Yes, I’m very active” which means that she approves grandmother’s utterance that they both share the same character.

Expressing feelings

- 1) We are the hosts. **I'm very pleased you have come to meet us.**
Unfortunately, we cannot travel to the South.
- 2) Therefore **I am happy you are visiting us** here in the North.
- 3) **I guess I would be happier** to meet Koreans from the South than the neighbours on our block.
- 4) When I was younger, before the military service, **I was really scared of her.**
- 5) She has also a very high voice, and when she curses, **I don't like her anymore.**
- 6) **I don't like to paint nasty things.**
- 7) It is nice to do something together. **You get lonely when you're alone.** If one is together with people one can share the joy. It is better to laugh together. Perhaps the geezers like to be alone.
- 8) How can I put it...He was able to do everything. He could drive a tractor very well. **His will is very strong. He was able to do anything that a man can do, so...**

The samples of the data above present the feelings North Koreans found in the documentary towards particular things. Naturally, describing feelings to other people even they have different background or common knowledge means that the speaker trusts them to know the feelings s/he experiences in that particular moments. The first until the third samples represent the happiness they feel towards the host’s present in their place. It means that they welcome the host because it is a rare opportunity for them to encounter people from different country. Hence, they are happy since it brings a new experience for them. In the fourth data, the speaker aims to present his fear to his grandmother. It also shows closeness since share the fear to other people means the speaker believes in them to know what s/he fears of.

Moreover, the fifth and sixth samples represent the things that the speaker dislikes. Sharing the things the speaker hates to other people means s/he hopes other people understand her/him. In this case, in the fifth data, the grandson shows the fact that he dislikes his grandmother when she gets angry by increasing her volume. Meanwhile, the sixth data represents the things the painter hates in painting which what he considers as nasty things. Further, the seventh sample shows the feeling of lonely that the speaker hates. It refers to the

implication that the speaker loves being in a group. Lastly, it represents the feeling of proud of someone. When a speaker expresses that s/he is proud of someone due to his/her personalities or achievement, it implies that the person s/he is talking to should admit that fact. It also implies the fact that the hearer must understand the perspective of the speaker. In this case, the wife of the tractor driver displays the fact which makes her falls in love with her husband. It allows the host to understand the reasons that makes her doing so. Hence, it is considered as positive politeness strategy.

CONCLUSION

To conclude, this study is about the use of the politeness strategy found in the documentary entitled *My Brothers and Sisters in the North*. The politeness theory used in this study is proposed by Brown and Levinson (1987). Based on the analysis, it shows that there are only 2 types of politeness strategy found in the data, namely negative and politeness strategy. Negative politeness occurs 117 times with 55.40% total percentage. Meanwhile, positive politeness occurs 94 times with 44.60% total percentage.

Through the analysis, it clarifies that the negative politeness occurs in some cases such as the use of the word “please” to indicate a command, the use of pronoun “we” to perform exclusiveness since it does not involve the host as a stranger coming from a different land, the use of pronoun “our” to reveal possession, and the use of specific names to indicate that the addressees have higher position to the speakers. Surprisingly, the use of negative politeness here is only applied whenever the North Koreans in the documentary talk about their work and their leaders. The formality performs in those situations aims to show their professionalism towards their works and loyalty towards the country. Hence, by applying negative politeness, they create distant to the host or other people to make their works or anything related to the country personal. It proves by the fact that North Korea is an isolated country which has many things to keep private.

Besides, positive politeness which aims to perform closeness to the hearer is considered as the second highest in this study. Generally, positive politeness found in the data purposively used to show empathy and solidarity to the hearer. In this case, in sharing empathy and solidarity shows through the fact that the speakers and hearers have the same origin and personalities, for example “since we are one people by nature,” and “we are a little bit similar, aren't we?” Hence, by having the same background and personalities make them closer since they are related to one another. In this positive politeness, North Koreans often use pronoun “we.” However, the purpose is the opposite of the negative politeness since in this case the pronoun “we” indicates closeness between the speakers and hearers. The pronoun “we” involves both the hearers and speakers.

Besides, positive politeness found in this study also represents the feelings of the speakers towards the hearers. By describing the feelings to other people even they have different background or nation, it means that the speakers trust the hearers to know the feelings they experience in some particular moments. It also implies the fact that the speakers let the hearers to understand them. Fortunately, positive politeness is found in the informal situation such as in the house. In other words, it refers to the phatic communion. The North Koreans feel close to the host who comes from different place when they talk about their personal lives including their feelings and personalities. In discussing about their lives, they do not feel awkward to the people who they barely meet. It gives an understanding that North Koreans who live in isolation can be close to other people. For the future researches, this theory is definitely can be applied in different objects such as social media platforms or people's daily conversation.

REFERENCES

- Brown, P., & Levinson, S. C. (1987). *Politeness: Some Universal in Language Usage*. Cambridge: University of Cambridge Press.
- Hough, J., & Bell, M. (2020). North Korean's Public Narratives and Conditional Inclusion in South Korea. *Routledge Taylor & Francis Group*, 1-21.
- Ilmiani, D., Wijayanto, A., & Hikmat, M. H. (2016). Politeness in EFL Refusals: The Comparison between Indonesian and Thai Learners of English. *Prosiding Konferensi Nasional ke-4*, 156-164.
- Lakoff, R. (1975). *Language and Woman's Place*. New York: Harper and Row.
- Leech, G. (1983). *Principle of Pragmatics*. New York: Longman.
- Miller, G. A. (1963). *Language and Communication*. New York: McGraw-Hill Book Company, Inc.
- Rahayuningsih, D., Saleh, M., & Fitriati, S. W. (2020). The Realization of Politeness Startegies in EFL Teacher-Students Classroom Interaction. *English Education Journal*, 85-93.
- Reiter, R. M. (2000). *Linguistic Politeness in Britain and Uruguay*. Amsterdam: John Benjamins Publishing Company.
- Revita, I., Triclarise, R., Anggraini, N., & Gunawan, F. (2020). Politeness in Domestic Verbal Violence Againts Women in Indonesia. *Aksara*, 109-118.
- Revita, I., Trioclarise, R., & Anggrainy, N. (2017). Politeness Strategies of the Panders in Women Trafficking. *Buletin Al-Turas*, 191-210.
- Revita, I., Trioclarise, R., & Anggrainy, N. (2017). Politeness Strategies of the Panders in Women Trafficking. *Buletin Al-Turas*, 191-210.
- Subslikescript.com. (n.d). My Brothers and Sisters in the North. Retrieved August 10, 2020, from Subslikescript.com: [https://subslikescript.com/movie/My Brothers and Sisters in the North-5115676](https://subslikescript.com/movie/My_Brothers_and_Sisters_in_the_North-5115676)
- Suriadi, M. A. (2017). The Politeness Strategy and Its Scale of Ahok's Statements as a Governor of Jakarta. *Journal of Islam and Humanities*, 51-70.
- Unikorea.go. (n.d). Number of North Korean Defectors Entering South Korea. Retrived August 10, 2020, from Unikorea.go: https://unikorea.go.kr/eng_unikorea/
- Yule, G. (2002). *Pragmatics*. Oxford: Oxford University Press.

The Information Structures of *by* + *V-Ing* in Social Media's Legal Texts

Johan Tobias Kristiano

Universitas Sanata Dharma

correspondence: johan.tobi@gmail.com

<https://doi.org/10.24071/ijels.v7i1.3174>

received 4 March 2021; accepted 30 March 2021

ABSTRACT

The structure of a sentence might be influenced by how information is intended to be delivered. In legal texts, how words are arranged is a crucial factor as it might affect how readers understand the messages in the texts. This study investigates the information structure of a prepositional phrase (PP) namely *by* + *V-ing* in social media's legal texts. The data sources of this study were nine legal texts from five social media, namely Twitter, Facebook, Instagram, WhatsApp, and TikTok. The analysis process resulted in the findings that 43 % of the phrases were preposed and 57 % were in postverbal position. The study also found that every placement of the PP is able to present both given or new information, with introduction of new information dominates the use of the PP. Further, the research also observed several contexts in which the PP is employed. From the research, it is expected that the results could help readers in understanding information delivered in legal texts.

Keywords: information structure, legal text, prepositional phrase, social media

INTRODUCTION

In a legal text, such as a privacy policy or terms of services documents, how information is delivered is a crucial factor which may influence the readers' understanding on the text. Ideally, a legal text should be comprehensible enough as it usually contains regulations or rules that bound the service provider and their users. The information presented in the text, therefore, needs to be clear and unambiguous. Not only should the information be intelligible, but also the sentence structures should be comfortable to be read and able to accommodate the logical flow of ideas. However, legal text has a reputation of being complex and complicated in term of lexical elements and syntactic structure (Coulthard, Johnson, & Wright, An introduction to forensic linguistics: Language in evidence, 2017).

The sentence constructions become influential in delivering information of a legal text. A more common term for how information are packaged or constructed by the grammatical aspects in the clauses or sentences is *information structure* (Zimmerman & Féry, 2010; Brown & Miller, The Cambridge dictionary of linguistics, 2013). A particular information structure can be employed for several purposes, such as introducing a new topic, continuing a previously mentioned topic, or emphasize a certain message of the sentence. Proper structure of sentences would surely ease the reader to grasp the main ideas of the sentences and to create a more accurate inference of the text in a broader context.

One of the purposes of information structure deals with how a writer deliver given and new information in a discourse. Using information structure, a writer might choose to ease the reader following the flow of ideas in the text with an unmarked structure. Meanwhile, the writer might also put more weight on a new information by using a marked structure. The use of a marked structure might signal the reader for the important message in a sentence.

This research aims to explain the use of information structures in social media's legal texts, particularly in the use of the prepositional phrase (PP) *by + V-ing*. This research focuses on exploring how *by + V-ing* phrases are placed in the clauses and the type of information, given vs. new, brought by the PP. This research also discusses briefly the contexts in which the PP is employed. From a brief review of the texts, the researcher notices that the PP are able to be placed in different positions in the clauses. These different placements of the PP might be caused by different purposes of employing the phrase in the clauses. By providing an analysis on the information structure of *by + V-ing* in social media's legal texts, it is expected that this research could give helpful insights to the readers in understanding the information delivered by legal texts.

LITERATURE REVIEW

Information structure

Information structure could be described as the organization of utterance elements, such as phrases, clauses, and sentences, done by a speaker or writer in presenting or packaging information to the hearer or reader according to the discourse situation (Dehé, 2002; Brown & Miller, The Cambridge dictionary of linguistics, 2013). Dehé further explain that information structure is the relationship between the speaker's assumption on the hearer's knowledge and consciousness at the time and the formal structure of the sentence (2002). Zimmerman and Féry has a more complex definition of information structure, that it is the cognitive domain in which linguistic competence, such as phonology, morphology, and syntax, meets other cognitive faculties which deal with the fixation of belief through information update, pragmatic reasoning, and general inference processes (2010). How words are arranged in a sentence often serves functional reasons. The reasons of the structure could be for presenting given or new information, contrasting, emphasizing, stating overtly or subtly (Brown & Miller, The Cambridge dictionary of linguistics, 2013).

As previously stated, one of the reason of using information structure is to present given and new information. Given information, which is also known as old or background information, is the information about which a hearer or reader could take for granted as it is already mentioned or can be inferred from the utterance context (Brown & Miller, 2013; Culpeper & Haugh, 2014). Meanwhile, new or foreground information which is the focused part of a sentence is unpredictable, thus it cannot be inferred or taken for granted from the preceding context or discourse situation (Dehé, 2002). Additionally, information itself can be old or new with respect to the discourse or to the addressee (Huddleston & Pullum, 2002).

In information structure, there is a tendency that given information is placed in the initial part of a sentence and the new information is placed toward the end (Birner & Ward, 2006). It is the common or unmarked construction of a sentence. The initial part of the sentence is also known as Theme, the starting point of the idea of a sentence (Halliday & Matthiessen, 2014). However, there is also a possibility for new information to be placed in the beginning of a sentence or old information placed toward the end, thus creates a marked construction. Birner and Ward (1998) state that such movements are possibilities in preposing, the movement of a postverbal element to the left or preverbal position, and postposing, which is exactly the opposite of preposing (p. 2; 31). The movement in preposing is not always to the initial

position and the postposing is not always to the end of the sentence. Further, the movement of element is also affected by the weight of the element, with the tendency of heavy element to be placed on the right or the end of the sentence (Huddleston & Pullum, 2002). It is unlikely for the constituent in the initial position to be the longest constituent in a sentence (Culpeper & Haugh, 2014). Related to the effect to the hearer or reader, such use of marked constructions may trigger pragmatic and other cognitive effects in understanding why the speaker uses such construction over other more economical ways (Zimmerman & Féry, 2010).

By + V-ing

The phrase *by + V-ing* which is analyzed in this study is classified as a PP with *by* as the head followed by the gerund *V-ing* as the complement (Huddleston & Pullum, 2002). In general, PP has a preposition as its head. The head then is followed by its complement which is usually an NP or WH-clause (Quirk, Greenbaum, Leech, & Svartvik, 1982). PP may function as adjunct, disjunct, conjunct NP postmodifier, VP complement, complement of adjective (p. 136). In this case, *by + V-ing* is classified as an adjunct indicating means from its ability to be questioned, as most adjunct has this characteristic (Huddleston & Pullum, 2002). The function of *by + V-ing* as an adjunct is as an optional modifier of a main verb (Brown & Miller, The Cambridge dictionary of linguistics, 2013). Related with the placement, a PP as adjunct, including *by + V-ing* can be placed in the beginning of a clause or after a VP. However, when it is a PP as a complement, it requires a pragmatic reason to be placed in the initial position of a sentence (Ward, Birner, & Huddleston, 2002).

Legal text

The texts which become the sources of data in this research are legal texts. A legal text can be described as a text which serves a legal purpose in a legal setting (Cao, 2010). The form of legal text about which this study focuses on is the written one. There are various types of written legal texts, including law, rule, will, contract, police warning, and so forth (Coulthard & Johnson, 2010).

Besides its function in a legal setting, another distinctive feature of a legal text is the use of legal language style. It usually presents very detailed and precise information and carries unambiguous interpretation (Bhatia, 2010). However, a legal style is also well-known for its formal, archaic, wordy, and complicated structure (Coulthard, Johnson, & Wright, 2017; Gibbons & Turell, 2008). While in one side the complexity of legal style makes it transparent and legally unchallengeable, on the other side it can be incomprehensible for the readers (Malmkjaer, 2002). Therefore, in its development a legal text can be casual, innovative, and even purposively vague (Gibbons & Turell, 2008).

Related studies

A study from Lewis (2018) shows the changes of the connective PP *in fact* and *after all* in discourse information structure. In the past, *in fact* is usually placed in the final position of a sentence and it backgrounds and subordinates the second conjunct to the first one. However, at the present, the connective often appears in the initial position and functions as precision, higher scale, and contrastive indicator. The PP *after all* also changes from final position in the past to the initial position at the present. It serves two functions, to express counterexpectation and justification.

Colonna, Charolles, Sarda and Pynte (2014) compare the effects on comprehension of preposed and postposed adverbial phrases. Their study found different roles of spatial

adverbials when they are placed in the initial and final position of a sentence. Preposed adverbials were found to be a stronger linguistic cue than the postposed ones. The preposed adverbials foreground the spatial locations of situations of their host sentences. Moreover, they also affect the reader's comprehension since the preposed adverbials could attract attention more.

Lastly, a study by Saad (2018) compares the preposing and postposing phenomena between English and Arabic. The study found that the two information structures are influential in both English and Arabic. Preposing and postposing affect the determination of topics, comments, and the distribution of information. The introduction of old and new information is also affected by the movements of constituents from and to preverbal or postverbal position.

METHOD

This pragmatic study analyzed the information structures of *by + V-ing* in the legal texts of social media websites and apps. The study limited only to nine legal texts from five social media as the corpus as seen in Table 1. In selecting the texts, the researcher chose the latest version of the texts which were available when the research was conducted. This selection was due to the fact that the companies always update or revise their policies.

Table 1. Data Source

No.	Text	Code	Date
1	Twitter Privacy Policy	TWPP	18 June 2020
2	Twitter Terms of Services	TWToS	18 Jun 2020
3	Facebook Data Policy	FBDP	21 Aug 2020
4	Facebook Terms of Services	FBToS	22 Oct 2020
5	Instagram Terms of Use	IGToS	20 Dec 2020
6	WhatsApp Privacy Policy	WAPP	20 Jul 2020
7	WhatsApp Terms of Service	WAToS	28 Jan 2020
8	Tik Tok Privacy Policy	TTTP	Sep 2020
9	Tik Tok Terms of Services	TTToS	Feb 2020

The research data for this research were all the sentences containing the prepositional phrase *by + V-ing*. The researcher selected the sentences by downloading and copying the texts to Microsoft Word and using the 'Find' function. For several texts, the researcher directly took the sentences from the webpages using the 'Find' function available on the web browser. In total, 86 sentences containing *by + V-ing* were gathered.

The data were then analyzed using a table in Microsoft Excel. Columns for the preposed PP and the postverbal constructions of the PP were provided to count the number of the occurrence in the data. The basis of determining the placement of the PP is the main verb of the clause in which the PP is located. Therefore, this research focuses more on the placement of the PP related to clause rather than sentence. Then, two columns were provided to analyze whether given or new information is presented by the PP. For identifying the given or new information carried by each PP, the researcher also paid attention to messages of the neighboring clauses, sentences, or even sections in the texts. Although it is not a major focus of the research, the contexts in which *by + V-ing* is employed is also reviewed, for instance

whether it is used for explaining features, in examples, or as a part of an agreement. The table used for the analysis process is as in Table 2.

Table 2. Data Analysis Table

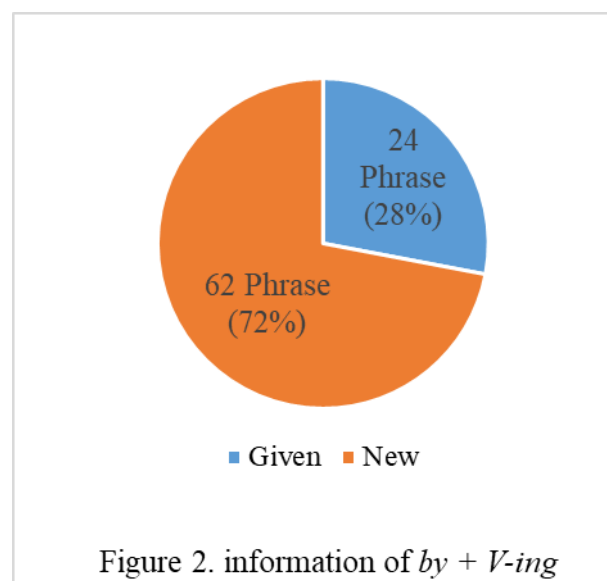
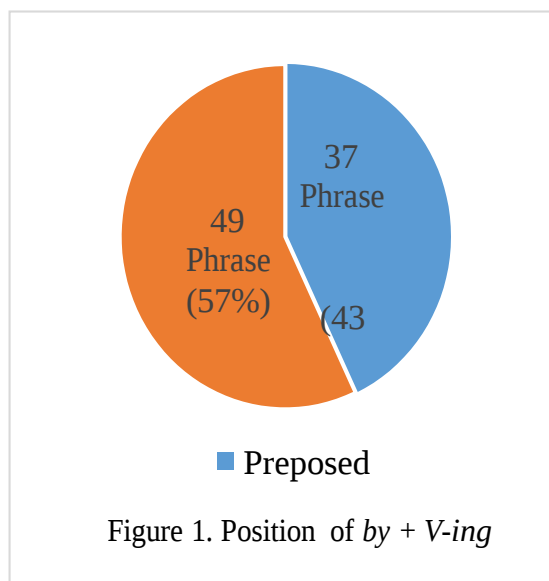
No.	Sentences	Pre	Post	Given	New	Context
1	By using our services mentioned , you agree with our terms.	1		1		Making agreement
2	You can send a private message by using Direct Message .		1		1	Explaining service
TOTAL		1	1	1	1	

*Pre: Preposed

Post: Postverbal

FINDINGS AND DISCUSSION

From the analysis of the 86 sentences, the research found that the phrase *by + V-ing* is mostly used in the postverbal position. Related with the information it brings, the phrase also mostly contains new information. Figure 1 and Figure 2 show the findings on the position and information contained by *by + V-ing*.



As it can be seen from Figure1, the majority of *by + V-ing* phrases are placed after the main verb of the clause. However, the number of the preposed PP is also relatively high. This finding of the PP's ability to be placed in different position has a similarity with Lewis' (2018) findings that the two connective phrases she studied could also be employed in different position. The similarity indicates that PP has flexibility in term of placement in a sentence.

While the gap between preposed and postverbal *by + V-ing* phrases was not too significant, a different situation can be observed in Figure 2 which displays that the number of the phrase carrying new information significantly outnumbered those bringing given or old

information. Almost three quarter of the uses of the phrase are for presenting new information in the sentences. The high number of the phrase carrying new information might be related with the placement of the phrase which mostly in postverbal position. This possibility is supported by Birner and Ward's (2006) notion that new information is tend to be placed in the end of a sentence. However, the different percentages of the postverbal phrases and new information introduced indicates that there are several preposed phrases that carry new information.

This research also analyzed the contexts in which the phrase is employed for side information of the use of *by + V-ing*. The researcher categorized the contexts into five groups, namely making agreement, explaining service, providing examples, directing, and explaining law. The distribution of the contexts could be seen in Table 3.

Table 3. Contexts of *by + V-ing*

No.	Context	Total	%
1	Making agreement	39	45.3
2	Explaining service	18	20.9
3	Providing examples	14	16.3
4	Directing	14	16.3
5	Explaining law	1	1.2
TOTAL		86	100

The *by + V-ing* phrase is mostly used in stating agreements between the company and the users. The sentences containing agreement are often indicated by the word 'agree' or 'accept', either as the main verb or as the gerund in the *by + V-ing* phrase. While the contexts of explaining service and providing example are already clear, the contexts of directing and explaining law need a brief explanation. Due to the nature of the data sources as electronic texts, the companies might provide links to contacts or other website pages which the user could access. The sentences which contain this information is considered having direction contexts. Meanwhile, the context of explaining law was found in Tik Tok's privacy policy (TTPP62) in which they explain an article from the Data Protection Law in their legal text.

Preposed by + V-ing

The research found 37 (43%) *by + V-ing* phrases which are preposed to the preverbal position of the clauses. This percentage could be considered relatively high as it is close to 50%. The high number of preposed *by + V-ing* is related with its nature of a non-lexically-governed PP adjunct, which could be fully accepted in a preposed position (Birner & Ward, 1998; Ward, Birner, & Huddleston, 2002). Further, the analysis resulted in the finding that the preposed *by + V-ing* phrases might carry given information or introduce new information. In this case, the preposed PPs carrying given information dominate with 21 phrases compared with those introducing new information with 16 phrases. This means that the preposing of *by + V-ing* phrases in the legal texts mostly follow the common information structure with the tendency of given information placed in the beginning of a sentence as Birner and Ward (2006) suggest. The examples of the preposed PPs carrying given information are as in Excerpt 1 and 2.

Excerpt 1

Please note that **by withdrawing your consent to the disclosure and/or collection of your personal data**, we may not be able to fulfill your requests and you may not be able to use some of TikTok features and functionality. (TTPP60)

Excerpt 2

By using our Products, you agree that we can show you ads that we think will be relevant to you and your interests. (FBToS40)

In Excerpt 1, the *by + V-ing* phrase is in the context of explaining Tik Tok's services and is preposed. The PP is preposed to the left of its clause's modal verb 'may', but it is not in the initial position of the clause nor the sentence. This movement is possible as a preposed element does not necessarily occupy the initial position of a sentence (Huddleston & Pullum, 2002). The PP is instead inside a dependent 'that' clause which is attached at the back of the imperative clause 'Please note'. However, judging from the flexibility of an adjunct and the information of the whole sentence, it is also possible to put the phrase in the initial position of the sentence as it would not change the main idea of the sentence.

The phrase in Excerpt 1 brings the information of withdrawing consent on the data collection done by the company. This information has been already mentioned in the previous sentences in the section in which the phrase is located. Therefore, it can be assumed that the readers already have background knowledge on the matter. The reason for using the information structure of preposing could be for emphasizing the importance of the user's choice of consent withdrawal. Because of the preposing, the phrase becomes a part of the Theme of the clause, a starting point of the clause's idea (Halliday & Matthiessen, 2014). Since it is the Theme position of the clause, the idea of consent withdrawal is then developed by the rest of the clause by adding information about the consequences of the withdrawal.

Different from Excerpt 1, the position of the *by + V-ing* phrase in Excerpt 2 is in the initial position of the sentence. It functions as an adjunct of mean for the VP 'agree that...' in the sentence. The context of the sentence is about an agreement between Facebook and the user regarding the ads that Facebook show to the user. Again, the phrase also occupies the Theme position, to be precise as a marked Theme. The use of marked Theme might trigger pragmatics reasoning of the reader's mind why the information is structured in such a way (Zimmerman & Féry, 2010). In this case, the reason is very likely to foreground the notion of using the Products (Facebook's services) as the prerequisite to agree with the term mentioned.

Besides carrying given information, it was found also that several preposed *by + V-ing* phrases introduce new information. Below are the examples.

Excerpt 3

By continuing to access or use the Services after those revisions become effective, you agree to be bound by the revised Terms. (TWTOS35)

Excerpt 4

By downloading the Platform from the Amazon Appstore (or its successors) operated by Amazon Digital Services, Inc. or affiliates ("Amazon"), you specifically acknowledge and agree that: ... (TTToS80)

The *by + V-ing* phrase in Excerpt 3 is located in the last section of Twitter's Terms of Services text. To be exact, it is the last sentence of the first paragraph of the section which discusses continuous revisions on the terms. Hence, a chunk of given information 'revision'

is present in the phrase. The phrase, however, introduces more new information than the given one, which are the action of continuing accessing or using the services after the revision is effective. It is new since the use of the service under that particular condition has not been mentioned in the previous sections of the text. This finding shows that new information could be placed in the Theme position of a sentence as Brown and Miller (2016) suggest. However, it partially infringes Birner and Ward's (1998) notion that preposed constituent is required to bring given information.

A different case was found in Excerpt 4. Why the information carried by the *by + V-ing* phrase is considered new can be explained by the position of the sentence relative to the text. The sentence is the first sentence of the only section discussing Amazon Appstore, therefore, it is also the first time the information is mentioned. This finding fits with what Brown and Miller (2016) state that the first sentence of a text typically introduces new information.

The use of preposed *by + V-ing* phrase seems common for sentences which contain agreement between the companies and the user. The preposed phrases mostly contain information on how the user could agree with the provided terms of the companies. It can be the function of preposing as an information emphaziser which makes it suitable for delivering such information. This claim is supported by Colonna, Charolles, Sarda and Pynte's (2014) research which found that preposing adverbials could foreground the spatial location of a situation and attract attention more than the postposed ones, thus it also affects the reader's comprehension. In the current research, the preposed *by + V-ing* phrases also have the similar role. Their placement might be for the sake of the reader's comprehension as the placement might attract more attention of the reader.

Besides the type of information they introduce, it can be observed that the *by + V-ing* phrases in Excerpt 1, 3, and 4 are relatively lengthy and detailed. While it is common to place an adjunct in the beginning of a clause or sentence, it can be considered unusual to have a long or heavy constituent in the beginning of a clause or sentence. Even in Excerpt 3 and 4 the phrases outweigh the rest of the sentence. The two PPs clearly flout the tendency in information structure that heavy constituent is placed toward the end of the sentence (Huddleston & Pullum, 2002; Culpeper & Haugh, 2014). The placement of heavy constituent toward the end is very likely for the ease of grabbing and understanding information. By placing the heavy constituents in the beginning of the sentences, the construction in Excerpt 3 and 4 might create difficulties for the readers. Further, it can be assumed that the constructions in Excerpt 3 and 4 are the realization of the legal style which is detailed, lengthy, and complicated (Bhatia, 2010; Coulthard, Johnson, & Wright, 2017). There is also a possibility, although it could not be proven, that such constructions were purposively made as legal texts often purposively vague (Gibbons & Turell, 2008).

Postverbal *by + V-ing*

From the analysis, it was found that 49 (57%) *by + V-ing* phrases are placed in the postverbal position of the clause in which the phrase is located. By postverbal placement, it means that those phrases are not in the marked Theme position of the sentences. It could be said that those phrases are a part of the idea developed from the sentences' The research also found that the postverbal *by + V-ing* phrases carry both given and new information, with phrases introducing new information significantly dominate those with given information.

There are only three postverbal *by + V-ing phrases* which bring given information. This phenomenon is rather uncommon as usually given information is placed in the beginning of a clause (Brown & Miller, 2013). Excerpt 5, 6, and 7 show the postverbal phrases carrying given information

Excerpt 5

When you communicate with others **by sending or receiving Direct Messages**, we will store and process your communications and information related to them. (TWPP4)

Excerpt 6

You can accept the Terms **by accessing or using our Services**. (TTToS71)

Excerpt 7

If you choose to contribute **by sending us or our employees any ideas for products, services, features, modifications, enhancements, content, refinements, technologies, content offerings (such as audio, visual, games, or other types of content), promotions, strategies, or product/feature names, or any related documentation, artwork, computer code, diagrams, or other materials (collectively “Feedback”)**, then regardless of what your accompanying communication may say, the following terms will apply, so that future misunderstandings can be avoided. (TTTos74)

All the *by + V-ing* phrases from the excerpts above carries given information carry given information, as the information has been mentioned in the sentences or paragraphs preceding the excerpts. From the three excerpts, it could be seen that the *by + V-ing* phrases in Excerpt 5 and 7 are not in the end of the sentence, however, they are still in the end of their own clauses. Furthermore, they are located in the clauses which occupy the marked Theme position of the sentences. This explains why the phrases in Excerpt 5 and 7 bring given information: that they are in the beginning of a sentence. The beginning of a sentence is normally the place where given information is provided (Birner & Ward, 2006). Meanwhile, the whole sentence of Excerpt 6 could be said carrying given information and no new information is introduced. The notion of accepting the terms by mean of using the services is already mentioned in several paragraphs preceding the sentence. Therefore, the role of the information structure of this sentence is to restate or reiterate the message. Related with the contexts of the use of *by + V-ing* phrases, the context in Excerpt 5 is to explain the service provided by the company, while Excerpt 6 and 7 have the same context of agreement.

It is also worth to note that the *by + V-ing* phrase in Excerpt 7 follows the end-weight maxim. The phrase is extremely long and complex, meaning it is a heavy constituent, and its placement is in the end of the clause. Hence, it follows the maxim which says that there is a tendency to put heavy constituent to the end of a clause for the ease of understanding (Culpeper & Haugh, 2014). Even though it is placed in the end of the clause, the phrase's position, however, is more on the beginning of the whole sentence. The placement might become a difficulty for the reader in decoding the message of the sentence. It can be said that the placement of the phrase is an example of the complex and lengthy legal style (Coulthard & Johnson, 2010).

While there are only three *by + V-ing* phrases containing given information, the majority (46 phrases) of the postverbal phrases introduce new information. These phrases serve in various contexts, including giving examples, explaining service, directing, making agreement, and explaining law, with the former three contexts are the most frequent. The examples of the postverbal *by + V-ing* phrases containing new information are as the followings.

Excerpt 8

This includes analyzing the data we have about our users and understanding how people use our Products, for example **by conducting surveys and testing and troubleshooting new features.** (FBToS41)

Excerpt 9

You can delete content individually or all at once **by deleting your account.** (IGToU46)

Excerpt 10

Learn more about the Facebook family of companies and their privacy practices **by reviewing their privacy policies.** (WAPP49)

The information from Excerpt 8, 9, and 10 is all new information since there are no previous mentions about the information in the legal texts. In excerpt 8, the PP provides new information by examples on how Facebook collect users' data about which they analyze. The PP in Excerpt 9 provide information about Instagram's service particularly about how to instantly delete the user's data. Lastly, the *by + V-ing* phrase in Excerpt 10 provides a direction for the reader to go to a specific webpage containing Facebook families' privacy policies. WhatsApp provide the link that can be clicked on the VP 'learn more'.

Related to the placement, the *by + V-ing* phrases in the three excerpts above are all put in the final position of the sentence. This placement follows the notion that new information is usually introduced towards the end of a sentence (Birner & Ward, 2006). It also means that the three excerpts have an unmarked information structure. Such construction would likely ease the reader in understanding the message of a sentence because it would not trigger any pragmatic or cognitive effect on the reader's mind as with the use of a marked information structure (Zimmerman & Féry, 2010).

CONCLUSION

Several conclusions could be inferred from this research. First, the gap between the frequencies of preposed *by + V-ing* phrases and the postverbal ones in social media's legal texts is not really significant. This is due to the nature of the PP that is flexible in term of placement. Second, both the preposed PP and the postverbal PP are able to provide either given or new information. In this case, new information is more common to be introduced by the PP. The PP also able to be used in various contexts depending on the legal text writer needs. Lastly, the uses of *by + V-ing* phrases might contribute or have influence in the complexity of the legal texts.

As this research only observed the information structures of *by + V-ing* phrases in legal texts, the current research is still too narrow to provide a general notion on how information structure affects the complexity of a legal text. Therefore, the researcher suggests further researchers to conduct study on other grammatical aspects which influence how information is delivered in legal texts. With its unique characteristics and its legal style, it is also interesting to see how information is delivered through the sentence structures of a legal text might have effects on how the reader understands the information.

REFERENCES

- Bhatia, V. K. (2010). Specification in legislative writing: Accessibility, transparency, power and control. In M. Coulthard, & A. Johnson, *The Routledge handbook of forensic linguistics* (pp. 37-50). London: Routledge.
- Birner, B. J., & Ward, G. (1998). *Information status and noncanonical word order in English*. Amsterdam: John Benjamins.
- Birner, B. J., & Ward, G. (2006). *Drawing the boundaries of meaning: Neo-Gricean studies in pragmatics and semantics in honor of Laurence R. Horn*. Amsterdam: John Benjamins.
- Brown, K., & Miller, J. (2013). *The Cambridge dictionary of linguistics*. Cambridge: Cambridge University Press.
- Brown, K., & Miller, J. (2016). *A critical account of English syntax: Grammar, meaning, text*. Edinburgh: Edinburgh University Press.
- Cao, D. (2010). Translating legal language. In M. Coulthard, & A. Johnson, *The Routledge handbook of forensic linguistics* (pp. 78-91). New York: Routledge.
- Colonna, S., Charolles, M., Sarda, L., & Pynte, J. (2014). Effect on comprehension of preposed versus postposed adverbial phrases. *Journal of Psycholinguistic Research*, 43(6), 771-790.
- Coulthard, M., & Johnson, A. (2010). *The Routledge handbook of forensic linguistics*. New York: Routledge.
- Coulthard, M., Johnson, A., & Wright, D. (2017). *An introduction to forensic linguistics: Language in evidence* (2nd ed.). London: Routledge.
- Culpeper, J., & Haugh, M. (2014). *Pragmatics and the English language*. Hampshire: Palgrave Macmillan.
- Dehé, N. (2002). *Particle verbs in English: Syntax, information structure and intonation*. Amsterdam: John Benjamins.
- Gibbons, J., & Turell, M. T. (2008). *Dimensions of forensic linguistics*. Amsterdam: John Benjamins.
- Halliday, M., & Matthiessen, C. M. (2014). *Halliday's introduction to functional grammar* (4th ed.). Oxon: Routledge.
- Huddleston, R., & Pullum, G. K. (2002). *The Cambridge grammar of the English language*. Cambridge: Cambridge University Press.
- Lewis, D. M. (2018). Grammaticalizing connectives in English and discourse information structure. In H. Sylvie, T. Breban, & J. V. Lozano, *New trends in grammaticalization and language change* (pp. 135-157). Amsterdam: John Benjamins.
- Malmkjaer, K. (2002). *The linguistics encyclopedia* (2nd ed.). London: Routledge.
- Quirk, R., Greenbaum, S., Leech, G., & Svartvik, J. (1982). *A university grammar of English*. Moscow: Longman.

Corona Pandemic, Foreign Terminology, and Society Symbolic Interaction Seen through Memes

Nurvita Wijayanti and Panggio Restu Wilujeng

University of Bangka Belitung, Kepulauan Bangka Belitung, Indonesia

correspondence: wijayavita88@gmail.com

<https://doi.org/10.24071/ijels.v7i1.3222>

received 21 March 2021; accepted 31 March 2021

ABSTRACT

The Indonesian government policy to prevent the spread of Covid-19 has been interpreted in many ways by its society. One of the reasons is the use of English terminology when issuing the regulation. As a consequence, there are the appearance of lots of funny memes showing how society understands the government policy. Therefore, this study aims to analyze the foreign terminology used by the government followed by English terminology that was spread that was spread addressed to Indonesian who cannot speak English in major. This study uses descriptive qualitative method; as and the main data are the memes found in social media. These memes are analyzed linguistically using phono-orthography perspective to know about the cognitive acquirement of people in Indonesia. The next step is by having a sociological perspective using by having sociological perspective using symbolic interaction theory to acknowledge the social interpretation of the English terminology.

Keywords: Memes, Pandemic, phono-orthography, symbolic interaction, social interpretation

INTRODUCTION

The world has been facing a corona pandemic called Covid-19, especially Indonesia which becomes the fourth large number of people got infected (Hamid, 2020). People's mobility is one of the biggest problems as the virus is spread from the droplets.

Therefore, the preventive actions are taken. The government strongly recommends people who got virus exposure but not yet infected to do self-quarantine for at least 14 (fourteen) days at home or isolated place. They also have to stay away from the other healthy people at least one meter away. Wearing a mask is also a must. The other strong alternatives are having the country impose lockdown as a part of the self-quarantine.

The consequences are in a huge impact. People have no choice but stay at home; students learn from home (LFH) by having a sudden online class; for those who live in the city it is quite affordable, in contrast to those who live in suburban has a struggle with connection (Jakarta Globe, 2020). Also, most employees do the work from home (WFH) suggested by the president by having the same case as students, doing online conferences; in contrast it will not happen for unsettled workers (Jakarta Post, 2020).

However, not many Indonesian have a privilege to understand English that is not a second language but it is still part of a foreign language. As it is Jakarta, Jogjakarta, Medan, Surabaya, and other big cities that have already had many International schools, but but still the majority is that Indonesian are not familiar with English. So, how do they understand the government policy concerning the corona pandemic?

The terminology of Work from Home (WFH), Learning from Home (LFH), Lockdown, Quarantine, Pandemic, and any other more are not familiar to Indonesian. Therefore there are some misunderstandings about its semantics and pragmatics, even the way these will create a discourse. Weizman in Sayer says that the communication happens when the I-level speaker talks to We-Level speaker (Sayer: 2012). The former is as the individual speaker and the latter is as the collective speakers. They can share a misunderstanding since I-level speaker shares the direction of an exchange to the We-level speakers.

As the government of Indonesia gives the foreign terminology to Indonesian, they can be called as the I-Speaker and Indonesian is We-Speakers. The problem is not all We-Speakers speak English fluently as English is even part of the foreign language. Thus, in this case, there are many misunderstandings arise concerning corona pandemic policies from the government.

In this times, there are lots of advice, suggestion, and recommendation from the government both from the center and local government telling people should *stay at home*, *work from home*, *learn from home*, doing *quarantine*, and considering *lockdown*. Those terminologies are used roughly to Indonesian from Sabang to Merauke. In this case, both parties do not consider Indonesia as diversity especially on language. The information will not reach the people who diversely speaking hundreds of local languages.

As a result, memes emerging in social media containing funny, irony, even sarcastic contents relating to the terminology offered by the government cannot be understood. The memes as the objects of the research are found in the website. It is because social media has attractive pictures and people are easy to access. According to Miriam Webster Dictionary, meme defines as "an idea, behavior, style, or usage that spreads from person to person within a culture." Furthermore, Dawkins argues that the terminology of a meme originating from a gene. He said that "it is equivalent of a gene therefore anything gets passed from brain to brain, like an accent, or a basic word, or a tune" (Fazal: 2018). As it is within culture, so it is spread culturally.

This study, therefore, would like to analyze the foreign terminology used by the government followed by English terminology that was spread to Indonesian who cannot speak English in major. There is one research question in this study; how do memes represent a symbol of acquiring meaning seen through symbolic interaction? This study uses descriptive qualitative method as the main data is the memes found in social media. These memes are analyzed linguistically using phono-orthography perspective to know about the cognitive acquirement of people in Indonesia. The next step is applying symbolic interaction theory to acknowledge the social interpretation of the English terminology.

LITERATURE REVIEW

Phono-Orthographic Confusion

People in Indonesia who consider English as their foreign language are only familiar with English words on most occasions however they do not understand the exact meaning of the words (Wijayanti, et al: 2019). Therefore, they likely assume what they hear and what they read are the same (Soeparno: 2005). Further, Bloomfield (2010) also says that cognitive demand is needed when listening to a foreign language as it needs proficiency at a high level and the capacity of working memory also plays an important role in how non-native English people collect the information.

Unknown vocabulary is also the biggest problem for Indonesian although they might have heard and read the words on occasion, such as from Internet, gadgets, signboards along the high way, or restaurant both local and international ones. However, there is an overlap

between unfamiliar terms and the vocabulary of the spoken text (Kurita: 2017). To conclude, Indonesian mostly misheard the terminology that they think they have heard and read before. Sthar in Kurita states that spoken language is described by the mingling of unclear articulation making lexical units as written form are ignored for a while; therefore the lack of clarity is the obstacle for non-native English speakers (Kurita: 2017).

The phonological aspect happens when the spelling-to-sound phenomenon achieve in Indonesian. They tend to have difficulties in pairing the words with similar spelling and pronunciation (Dangin in Treman, et al: 2018).

Concept of Intercultural Discourse

English vocabulary contains many verb-phrases that offer various meanings and concepts. Indonesian perceive the English language as translated roughly to their language. They have their own culture, so does English. Thus, when these two cultures, hardly any smooth assimilation happens. Piller says that we belong to intercultural as we live in distinctive cultures in the same place and community and we combine them (Piller: 2012). English language though part of the foreign language in Indonesia becomes the most frequent language found in daily life and activities in almost every part of Indonesia.

The consequences when one culture encounter others are the potentials of misunderstanding. In many cases, it happens in Indonesian as they do not understand the concept of the terminology and roughly translate it in the Indonesian language without knowing about the essence. Further, Hinnenkamps in Piller says that there is an urgency to explain to global about the differences between members of different speech communities and linguistic origin (Piller: 2012). Every misunderstanding should be confirmed therefore there is no more misguiding of the learning process.

Symbolic Interaction in the Society Interpretation

This theory explains how symbols perceive meaning based on Sociological perspectives. It is part of micro-level theoretical While the interaction of symbols shows that the perceiving meaning is based on the human interaction and how they interpret the symbol. Besides, Aksan, et al. say that meaning is achieved from the interaction among people and it leads people to form their sensory world (Aksan, et al: 2009).

Language is a part of a symbol that is classified as the rules to communicate (Redmon: 2015). Language plays an important role to deliver symbols. Delivering symbols to society is what should be taken care of by the language so that it can be proper and effective to the society to whom it receives. Whether the society thoroughly understand or even they lost the information at all.

Symbolic interaction changes its attention to the construction of subjective viewpoint and how individual in society makes sense of their world from their distinguish perspective (Carter & Fuller: 2015). Noting that individual is part of the community and how it will adapt to what social and formal institutions instruct them to do. Symbolic interaction theory is used in this study to explain society as a big community constructs what makes sense for them to receive essential information relating to the prevention of Covid-19 spread.

FINDINGS AND DISCUSSION

Spelling-to-sound Gap

Corona pandemic with its sudden coming makes society and government decide sudden policies. These sudden policies somehow change dramatically after its first airing to the public making people feel confuse on how and which to believe the information. This phenomenon also risks people having various interpretations about what government, community, and media tell them to do.

The problem is that the Indonesian government, communities, and media like to use English as their language platform to share and socialize people what and how to do during this Covid-19 pandemic, as the virus official name says so. As a result, there are error spelling, irony, and funny slogan and sign created by the people during this pandemic situation.

The figure 1. shows how Indonesian roughly interpret the information from the government, communities, and media.



Figure 1.

Figure 1 shows a limited knowledge of English vocabulary. Indonesian might hear the word *lockdown* several times in many media and even face-to-face meetings, both online and real meetings. However, the lack of confirming the spelling and the urgency to take any action, in some places, people have misspelled the terminology becoming *download* and *slowdown*.

On one hand, it is amusing to see that Indonesian has their way to perceive English words. They might be familiar with several words as *download* that emerges frequently in their daily language. It is because technology development brings English as the main terminology in every aspect. Also, people are getting along with the word *slow* as the meaning is to always calm down. In this case, Indonesian is familiar with part of the word *down* therefore they use any words containing *down* words, such as *slowdown* and *download* rather than *lockdown*.

Indonesian is not familiar with the word *lock* although it is shown up frequently in the goods surrounding them, such as household equipment (tumbler, lunch box, dispenser, and many more. As a result, the word *lock* is less frequently heard by Indonesian.



Figure 2.

The picture informs the phenomenon of spelling-to-sound criteria. Indonesian who consider English as their foreign language listen or hear what they think they hear by ignoring the orthography aspect. The sound *down* /daʊn/ is pronounced as don't /don/ that should be *don't* /dɒn/. as a consequence, the word *down* results in *don't* becoming *lock don't*.

The other data are shown in the viral conversation via Wassap uploaded to the website between Sundanese mother and son relating to the terminology *lockdown*. Here is the text written in Sundanese:

"BU!!. Ti kamari mam teh hayo weh lauk!! Mun henteu lauk dadaunan, kadang lauk dibungkus daun." (Mom, starting from yesterday the side dish only!! if not vegetables side dish, it must be dish wrapped with leaves (daun)).

"Ibu teh nyaah ka Apa, alam apa kaserang corona. Seueur nu nyarios supados teu kaserang corona kedah Lauk Daun!" (I only follow the rule, the nature suffers from Corona. Many people say those who get infected should eat side dish (lauk) with leaves (daun))

"Hmmmmmmmmmm. Lockdown, Bu. LOCKDOWN sanes Lauk Daun. (Hmmmmmm, Lockdown, Mom. LOCKDOWN, it is not Lauk Daun) Oohhh Lockdown. Di mana eta the meserna? (Ooooh, Lockdown. Did I hear it somewhere?)

"Kumaha ibu we ah....Lieur!!! Ieu Apa leuwih-leuwih ti kaserang corona kieu carana mah!!!" (What to do ah..like I care!!! If it is like that instead Corona will attack us!!!)

From the conversation, there is a funny moment yet sad because people especially the mother does not understand what the government asks them, to have private lockdown in their own house. The son tries to make it right by pronouncing the word *lockdown* accentuated in the sound /lɑ:k/ with tense vowel that is heard as /lawk/ therefore becoming *lauk* /lɑʊk/ meaning side dish. The same case happen in the sound /daʊn/ that is supposed to be lax vowel /aʊ/ becoming tense in Indonesia /aʊw/ means /daʊn/ or daun or leaf. As a result the mother thinks that they should eat all the dishes from vegetables or leaf vegetables to avoid coronavirus instead of being lockdown at home.

People react differently to the phenomenon of *lockdown* terminology although they have already understood the concept to lock their area down. To limit the physical interaction, they also limit the activity of their area from outsiders. However, memes have shown that they acquire the terminology differently based on the chunk of words they have already known,

which is *down*. As a result, they improvise the word *down* with any other verb phrases becoming *lock don't*, *slow down*, and *download*.

Society Interpretation

"Meanings emerge from interactions with other individuals and with society" (Carter & Fuller: 2015). People interact with each other to get the meaning and to acquire some knowledge to share to others. The meaning is shared by the symbol. The symbol is represented by the language used by the speakers and the listeners. One common institution called government gives policies to its society is a part of the interaction. The government takes a fancy to share meanings to the people relating to the prevention of the Covid-19 spreading. The meaning is shared by the use of several English vocabulary. One of them is *lockdown*. Although *lockdown* is not the settled policy used by the government to do the prevention, more people have already received the information. They obtain it through the media by informing it in a negative form; Government will not implement *lockdown*. Still, the negative form creates meaning to society. The most frequent terminology becomes the symbol and that symbol creates meaning that can be freely interpreted by society.

Thomas in Aksan says that the interpretation can be wrong but that is not significant. It is essential on how people perceive the symbol and create meaning (Aksan: 2009). Indonesian society in every community acquires the policy in various output. *Lockdown* is understood as being locked in a particular place that can be at home or region or country so that other physical interactions can be minimized.

The pictures show the society's understanding of the word *lockdown* in various results. While one community recognizes it as the activity of downloading, the other communities say it as the activity of being slowdown. Though, in general, they acknowledge the meaning as the activity of limiting the physical interaction, people interpret the terminology in terms of its orthographic aspect. They acquire the cognition of those words into the familiar terms that they have experienced with. The term *lockdown* can be found in many board signs, websites, gadgets, social media, and online activities.

The improvisation done by Indonesian is part of the symbolic interaction (Goffman: 1958). Society adjusts the regulation humorously as they familiarize themselves with a chunk of language. This chunk of language symbolized the people cognitive acquiring the English terminology. They interpret the concept of locking down their place by having certain funny terminology shared through memes. Ironically, it is the outcome of people in Indonesia that mostly consider English as a foreign language. Also, it happens in working-class areas showing the majority of the class that does not use English as their second language.

CONCLUSION

Indonesian considers English as their lingua franca. It means that they do not use English in their formal occasions such as official language in education, politics, and other institutional areas. Relating to the pandemic situation, the government is expected to share the policy in an effective way that all of the layers in society can understand thoroughly. However the use of English terminology has made society interpret it differently, especially in terms of acquiring the proper English spelling and exact word. The word *lockdown* is interpreted as *slowdown*, *download*, and *lock don't*.

Symbolic interaction theory explains the social interpretation to understand government policy. It is known that society does the improvisation when interpreting the policy. The improvisation can be seen through the way society uses familiar words *down* to connect it with other chunks of words, though they do understand the concept.

REFERENCES

- Aksan, N., Kisac, B., Aydin, M., & Demirbukan, S. (2009). Symbolic interaction theory. *Procedia: Social and Behavior Sciences*, 1, 902-904
- Carter, M., & Fuller, C. (2015). Symbolic interactionism. *Sociopedia.isa*, 1(1), 1-17. DOI: 10.1177/205684601561
- Dangin, W., Nurvita. (2018). Mispronouncing spelling-to-sound words by Indonesian college students: A study on phonology. *ASIAN EFL Journal*, 20(4), 210-214.
- Fachriansyah, R. (2020, March 15). Work-from-home policy in effect at major Jakarta companies over virus concerns. *The Jakarta Post*, Retrieved from <https://www.thejakartapost.com/news/2020/03/15/work-from-home-policy-in-effect-at-major-jakarta-companies-over-virus-concerns.html>
- Fazal, M. (2018, May 9). Richard Dawkins told us what he thinks about memes (and then it got weird). *Vice*. Retrieved from https://www.vice.com/en_us/article/d35ana/richard-dawkins-told-us-what-he-thinks-about-memes
- Goffman, E. (1958). *The presentation of self in everyday life*. University of Edinburgh.
- Hamid, A. R. A. H. (2020). Social responsibility of medical journal: a concern for COVID-19 pandemic. *Medical Journal of Indonesia*, 29(1), 1-3.
- Jokowi urges Indonesian to stay home (2020, March 15), *Jakarta Globe*. Retrieved from <https://jakartaglobe.id/news/jokowi-urges-indonesians-to-stay-home>
- Kurita, T. (2017). Teaching listening in pre-tertiary English education in Japan. In Widodo, H.P. Wood, A., & Gupta, D. (1st Ed). *Asian English language classroom: Where theory and practice meet*. Middle East: Routledge.
- Piller, I. (2012). Intercultural communication: An overview. In Paulston, C.B., Kiesling, Scott F., Rangel, & Elizabeth, S. *The handbook of intercultural discourse and communication*. UK: Blackwell Publishing.
- Sayer, I. M. (2012). Misunderstanding and language comprehension. *Procedia Social and Behaviour Sciences*, 70(2013), 738-748
- Redmond, M. V. (2015). Symbolic interactionism. *English Technical Reports and White Papers*, 4. http://lib.dr.iastate.edu/engl_reports/4
- Wijayanti, N., & Wilujeng, P. R. (2019). Linguistic value in slogan in Pangkalpinang city public space: Educational perspective. *Berumpun: International Journal of Social, Politics, and Humanities*, 2(2), 106-122.
- Adristy, C. (2020, 15 Maret). Meme lucu netizen tanggap isu lockdown corona. *Tempo.Co*. Retrieved from <https://foto.tempco.co/read/79035/meme-lucu-netizen-tanggap-isu-lockdown-corona#foto-1>
- Safi'i, M. F. (2020, 8 April). 7 tulisan nyleneh di portal lockdown dampak virus corona ini bikin mikir keras. *Liputan6*. Retrieved from <https://hot.liputan6.com/read/4222508/7-tulisan-nyleneh-di-portal-lo ckdown-dampak-virus-corona-ini-bikin-mikir-keras#>
- HarianHaluan.com. (2020, 30 Maret). Kocak banget, lockdown di daerah ini malah bisa dimakan. *Harian Haluan*. Retrieved from <https://www.harianhaluan.com/news/detail/90972/kocak-banget-lockdown-di-daerah-ini-malah-bisa-dimakan>
- Tagar.id. (2020, 21 Maret). Foto: Kumpulan meme lucu social distancing di Indonesia. Retrieved from <https://www.tagar.id/foto2/1885/Foto%3A+Kumpulan+Meme+Lucu+Social+Dis tancing+di+Indonesia/0>