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NOVEL AND REFIGURING LIFE

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Abstract
This article explores the confluence between a novel and the life of its reader in two phases. Firstly, this article examines the theory of mimesis of Paul Ricœur in *Time and Narrative I* to arrive at the importance of the reading act where the reader does his own appropriation of the novel read. The novel itself is a creative composition based on the daily human actions. Secondly, this article deciphers the work of Milan Kundera, especially his concept of existential code, found in the novel *The Unbearable Lightness of Being* and sharpened by his concept of writing novels in *The Art of the Novel*. This second phase gives another articulation of the first phase, which is more philosophically theoretical. Based on these two phases of exploration, this article uncovers the refigured man who comes to understand both himself and the world he lives in better and who has new different propositions and possibilities to live better as well.

Keywords: mimesis, prefiguration, configuration, refiguration, existential code

Introduction

Why do people write novels and why do we continue to read them? These are the main questions of this essay. Behind these questions, there is a subtler problematic concern about the relation between novel or arts in general and life itself. Is novel enclosed in itself, for its own sake, and therefore it has nothing to do with life of its readers? Or, does it go beyond itself and points out the life of its readers? To help our reflection, firstly, we will examine the mimesis theory by Paul Ricœur (1913-2005), a French philosopher known for his work on philosophical hermeneutic. His mimesis theory which is placed in milieu of his hermeneutic of text will serve as theoretical or philosophical foundation for this article. Afterward, it is important to listen to the novelist himself. Milan Kundera will illumine us when he explains about the existential codes of the characters in his novels. This will be the second section of this essay. The encounter between Ricœur and Kundera will be the backbone of the essay which will give us sufficient understanding about the relation between novels and life.

Understanding of texts and life by means of mimesis theory or the narrativity theory by Ricœur is helpful in, in this case, literature analysis. The wealth of

literature studies has made use of Ricœur's theory. Young (2014), for instance, owes to Ricœur in reading James Joyce's short story "Evelyne" and Tóibín's novel *Brooklyn* (2014). The theory is also useful in fiction studies as done systematically by Ferguson (2014). Novel and refiguration of life becomes an important concept from the Ricœurian hermeneutical philosophy, that is, the concept of narrative identity. The discussion that follows therefore will examine the structure of Ricœur's narrativity.

The Threefold Mimesis

In his trilogy concerning human time and narrative theory, *Temps et Récit*, Paul Ricœur develops his mimesis theory. It is found in the third chapter of the first volume, right after his analysis of time, based on the book XI of *Confessiones* of Augustin, in the first chapter and the analysis of *muthos* (emplotment), based on the *Poetics* by Aristotle, in the second chapter. Later, in his intellectual autobiography, *Réflexion faite*, Ricœur affirms that the intersection between these two books is the foundation of his theory in this trilogy. While the analysis of Augustinian time does not include the narrative theory, the Aristotelian analysis of the *muthos* tragic does not speak in particularly about time. Indeed, the analysis of time in this trilogy extends to the reflection concerning time from Aristotle, Husserl, and Heidegger alongside the critique that Ricœur gives to them as comprehensively discussed by, for example, Tengelyi (2011) and Dastur (2011). This article however limits itself in discussing the originality of this trilogy whereby Ricœur develops mediation between time and narrativity.

To understand the mediation between time and narrative, it is important to look at Ricœur's trilogy that he states briefly as follows, "time becomes human time to the extent that it is organized after the manner of a narrative; narrative, in turn, is meaningful to the extent that it portrays the features of temporal experience.*"* (Ricœur, 1984, p. 3, 52). This single theme will serve as *leitmotiv* of this trilogy and thus will permeate the very vast studies in these three volumes. Since the theory of threefold mimesis lays in the core of the mediation of these two independent analyses: time and *muthos* tragic, the point of gravity of the mediation between time and narrative moves, thus, to the dynamic between these three mimesis, which calls $mimesis_1$, $mimesis_2$, and $mimesis_3$. In this threefold mimesis, Ricœur himself states that $mimesis_2$ functions as the pivot of the other two mimesis. What follows is elaboration of each mimesis.

To begin with, what is mimesis according to Ricœur? It is a creative imitation; a mimetic activity of human action in three phases (cf. Ricœur, 1984, p.31ss). It is *creative* since this imitation has a new form in the narrative composition. In this sense, it is a new creation, thanks to the new semantic innovation in the employment. In the preface of the *Time and Narrative I* he has this to say: "Plot, says Aristotle, is the mimesis of an action. When the time comes, I shall distinguish at least three senses of this term mimesis: a reference back to the familiar pre-understanding we have of the order of action; an entry into the realm of poetic composition; and finally a new configuration by means of this poetic refiguring of the pre-understood order of action." (Ricœur, 1984, p. xi). In other words, this mimetic activity of human action for Ricœur consists in three

phases: pre-figuration in mimesis$_1$, con-figuration in mimesis$_2$, and re-figuration in mimesis$_3$. To understand better, elaboration of each is important herein.

Mimesis$_1$

In this prefiguration phase, Ricœur, attempts to show that the daily human activities have already a narrative structure and that this world of action is the departure points of the composition narrative in the next phase of mimesis. In his elaboration, Ricœur mentions three characteristics of the world of action: its meaningful structure, its symbolic resources, and its temporal character. By its meaningful structure, Ricœur elucidates the semantic of human actions. Briefly, in this semantic, human actions always contain *goals*, *motif*, and *agent*. To these three factors, he adds that human actions are always an action *with others*, which can take form as *cooperation* or *competition*. In the end, these actions will terminate in change of fortune, either toward happiness or toward misfortune. (Ricœur, 1984, p. 55ss)

The symbolic mediation as the second features of mimesis$_1$ serves, firstly, as a sign that make an action readable. A symbol of waving hand, for example, makes the action of saying goodbye understood. Secondly, it serves as a kind of rule to interpret an action. By symbolic mediation as a rule of interpretation, a waving hand is understood as a gesture of saying goodbye. Thirdly, the symbolic mediation serves as a norm of conduct. If someone wants to say goodbye politely, then he can wave his hand (Ricœur, 1984, p. 57ss). After elaborating this symbolic mediation, Ricœur elucidates the temporal character of human actions, approaching himself to the Heidegerian concept of within-time-ness (*Innerzeitigkeit*). One important thing to underline in this part is that time means time to do something. It is not just the linear time which passes, but time existential in which whenever someone says "now..." it means "right now that (I do...)" (Ricœur, 1984, p. 59ss).

Mimesis$_2$

This is the configuration phase, where the emplotment takes place. Based on what is received from the mimesis$_1$, it is time now to arrange the new semantic innovation. The heterogeneity of temporal human actions is synthetized and transformed in a new plot. The human experiences become a new text or a new composition, thanks to this plot creative. In this phase, we find the meaning of mimesis in its strict sense. Nonetheless, this configuration phase, as the pivot of the threefold mimesis, does not only mediate the human experiences in the mimesis$_1$, but it also prepares what Ricœur, explains in the next phase of the mimesis (Ricœur, 1984, p. 64ss).

Mimesis$_3$

This refiguration phase is activated in the act of reading. Thus, it will not be possible without the composition narrative which takes place in the configuration phase of mimesis$_2$. What is important here is that the act of reading will decipher different propositions from the text read. Ricœur specifically underlines here that what a narrative composition proposes is a new possibility to live better in the world. In other words, this narrative composition refers to a second degree of reality or a new hypothetic world, where there are possibilities to live better. In fact, in *The Rule of Metaphor* published in 1975, Ricœur earlier on mentions this referential status of the text in his study of metaphor. The metaphor is not enclosed in himself; it is not made for his own sake, but it bursts out to refer to a

world, to a new reality, thanks to the new semantic pertinence (Ricœur, 1984, p. x-xi).

This proposition can only be activated and actualized by the act of reading. The world of the text and the world of the readers will interact in this phase. By this act of reading, the narrative composition will be complete since the reader will complete the lacuna, the indetermination in the text he read by his appropriation. By doing so, the text will be his and will have impact to his personal life. This act of reading will end in the application of what has been read and appropriated in the concrete action in life. The narrative composition sends the reader back to his daily, but this time, being different from the world action in the mimesis$_1$, he will appear in a new way, thanks to appropriation that leads into refiguration (Ricœur, 1984, p. 76ss).

It is also important to note that this act of reading is what Ricœur did not elaborate when working on *The Rule of Metaphor*. By the time he wrote the vast study of metaphor, he underlined only the referential status of metaphor, what in this present work is called as the reality of second degree or the hypothetic world. The act of reading was just supposed. It is only around ten years after, in the *Time and Narrative*, which he arrives to elucidate this act of reading as the ultimate vector of mimesis (Ricœur, 1984, p. 77ss).

Thus, to resume, the temporal experience of human being is worked in this narrative functions, as Ricœur himself states, "*We are following therefore the destiny of a prefigured time that becomes a refigured time through the mediation of a configured time*." (Ricœur, 1984, p. 54). The moment of reading becomes a precious moment. At this particular time, the current of our temporal experiences in the daily life is suspended for being recharged by the novel we read, as also claimed by Prammer (2013) about the fruitful experience of reading. In his book, Jean Grondin (2013, p.103 [my translation]) puts this threefold mimesis in a schema of narrative arc that may help our understanding.

Table 1. Narrative Arc

Mimèsis I	**← Mimèsis II →**	**Mimèsis III**
Prefiguration narrative	Configuration narrative	Refiguration narrative
Understanding of the already narrative life and temporal experience	Emplotment narrative in a *muthos* creative	Appropriation of the plot by the reader and the application of this plot in his existence

Method

This qualitative descriptive study examines a novel, Time and Narrative I, *The Unbearable Lightness,* and *The Art of the Novel* from the theory of mimesis by Paul Ricœur. After collecting the data, narrativity theory by Ricœur is used in examining the texts in the novel. The interpretations of the data are seen in the Ricœurian hermeneutical philosophy, that is, the concept of narrative identity. The structure of Ricœur's narrativity will further be investigated.

Findings and Discussion

The Novel and the Existential Code

Having explored the theory of threefold mimesis that depicts life, the discussion now turns to the side of the novelist. For this purpose, we shall see how Milan Kundera conceives the creation of the characters in his novel. In particular, the discussion is to extract the characters in his celebrated novel *The Unbearable Lightness of Being* (henceforth *ULB*) and try to understand the concept of existential code in his characters. This step will enrich our understanding on how the mimesis theory has specific articulation in Kundera's writing process, especially the way he develops the characters of his novels.

Additionally, this part of the article is also to underline Kundera's claim on the difference between novel and philosophy. In his book *The Art of the Novel*, Kundera notes that philosophy develops its thought in abstract realm, while novel always builds its characters from a concrete situation. He says the following: "I find the word 'philosophical' inappropriate. Philosophy develops its thought in an abstract realm, without characters, without situations […] the reflection introduces directly, from the very first line of the novel, the fundamental situation of a character—Tomas; it sets out his problem: the lightness in a world where there is no eternal return." (Kundera, 1988, p. 29). In the interview about the publication of *The Unbearable Lightness of Being* with France Culture radio in France, Kundera further mentions that he is not a philosopher; he does not create a philosophical system, but he inserts philosophical interrogation in his novel. (https://www.franceculture.fr/litterature/milan-kundera-souffre-par-linsignifiance-de-tout-ce-que-nous-vivons). Mentioned must be made here that Kundera's philosophical interrogation is useful here despite the non-exhaustive exposition of the richness of this novel, as shown by numerous studies on Kundera that explore the richness of his œuvres (e.g. Mai, 2014; Češka & Thirouin, 2011; Vibert, 2014).

Now, to begin our exploration in Kunderian world of developing characters, it is interesting to note that one feature of Kunderian novels is the apparition of the author in his novels. For example, Kundera comes across as giving his personal comments about the characters he creates. In his study on the works of Kundera, François Ricard states the significance of the presence of the author in the novel. Ricard divides the Kunderian into several cycles. He notes that *The Unbearable Lightness of Being* belongs to the second cycle of Kunderian novels, written in the span about ten years, together with *The Book of Laughter and Forgetting* finished in 1978, and Immortality in 1988. He says: "[The author] is another feature of the Kunderian novel, what I would call the non-obliteration of the author and his assertion in the very midst of the narration through a clearly identified voice and thought that fear neither to indicate their presence nor to declare their position concerning the depicted universe, yet not removing its autonomy or its own reality." (Ricard, 2003, pp. 123-124). Here we see that the *The Unbearable Lightness of Being* is contemporary to Ricœur's *Time and Narrative 1*.

We shall now examine Kundera's assertion as the author in *The Unbearable Lightness of Being*. Kundera firstly says the following in this novel: "It would be senseless for the author to try to convince the reader that his characters once actually lived. They were not born of a mother's womb; they were born of a stimulating phrase or two or from a basic situation..." (*ULB*, p. 39). Next, he repeats this idea again: "As I have pointed out before, characters are not born like

people, of woman; they are born of a situation, a sentence, a metaphor containing in a nutshell a basic human possibility that the author thinks no one else has discovered or said something essential about." (*ULB*, p. 221). At this point, where Kundera states that his characters were born from a metaphor or from fictional situation in his novel to manifest and to open human possibilities, we will discover the rapprochement between Kunderian way of creating characters and the Ricœurian concept of metaphor and referential status of a narrative text as explained in the previous section.

Furthermore, in the case of Kundera, he even adds clearly that these new possibility surpasses what he himself has undergone. Indeed, the way his characters is going beyond his own reality as their author, is what he himself is most attracted, as he says: "The characters in my novels are my own unrealized possibilities...Each one has crossed a border that I myself have circumvented. It is that crossed border…which attracts me most." (*ULB*, 221). We can still give another comment for this citation. By stating the correlation between his life as an author and the characters in his novel, we find another accentuation of what Ricœur states that the narrative configuration ($mimesis_2$) has its sources in the ordinary life pre-narrative (prefiguration phase or $mimesis_1$). We can imagine that his life in the socio-political context of Czech of the day, for example is that of the totalitarian regime. That context gave him abundant sources for *The Unbearable Lightness of Being*.

Behind this effort to manifest the different new possibilities in his characters, it is clear that in *The Art of the Novel*, Kundera gives us the key to enjoy, to explore, to understand, and to benefit from the characters in his novels by the act of reading. It is what Kundera calls *existential code*. The existential code of his characters as imaginary being is built by certain key words. He said in this book, "To apprehend the self in my novels means to grasp the essence of its existential problem. To grasp its *existential code*. As I was writing *The Unbearable Lightness of Being*, I realized that the code of this or that character is made up of certain key words…Each of these words has a different meaning in the other person's existential code" (Kundera, 1988, p. 142). This so-called existential code is the main theme shown by his characters. For Kundera, the novel is a great prose where he can explore different existential problems: lightness-weight for Tomas, body and soul for Tereza, for example.

Again in his interview with France Culture radio, he mentioned one existential question: the lightness and the weight in *The Unbearable Lightness of Being*, and he asked whether we are suffered from the insignificance of the life or from the dramatic burden of our life (https://www.franceculture.fr/litterature/milan-kundera-souffre-par-linsignifiance-de-tout-ce-que-nous-vivons). This question, as all fundamental questions about existence, cannot be resolved. Thus, it is clear here that his novel does not offer solutions to different existential codes explored in the novel. It is instead a thorough exploration of different existential codes, different existential questions, and different new possibilities from this point of departure. Considering this argument, I think that these new possibilities become a way to work on such existential question, rather than a direct solution to the problem. The existential problems are always there, but there is some new ways to work on it. Further, it is therefore the task of the readers to take some new directions in their act of reading as proposed by $mimesis_3$.

Now, more question surface as to whether the existential codes and the new possibilities opened by the characters are limited in some sense by the presence of the author, even in the midst of the novel. In other words, is not the presence of the author a sort of omnipresent which in the narrative level can be regarded as a method that puts the limit of the new possibilities of the characters? In the end, does this omniscient presence of the author limit the freedom of the characters? If so, then what is the aim of stressing that the characters stimulate these new possibilities? Is it not that attempt is so paradoxical with the presence of the author himself in this novel?

The analyses of François Ricard cited above give immediate answer as well as more series of questions. He states clearly that the presence of the author does not remove the autonomy of the universe of the novel. However, does Kundera himself manifest this aspect in his novel? How can Kundera reconcile his presence and the freedom of his characters? To answer to this question, it is interesting to note that in many occasions, Kundera limits himself as being ignorant to what his characters are doing or thinking.

Kundera shows his difficulty to understand what Tereza thinks when she compares her photos on the Russian invasion to the nude photos in the beach: "…even I find it difficult to explain what she had in mind when she compared a nude beach to the Russian invasion." (*ULB*, 69). In another comment, Kundera will only give his opinion or his speculation about the reason why Franz asks Sabina to go to Palermo for their love affair and not in Geneva as desired by Sabina. Kundera says this: "The only explanation I can suggest is that for Franz, love was not an extension of public life but its antithesis." (*ULB*, 83). Another example of this can be found when he asks whether there is a kind of *es muss sein* in Tomas' life or not. He shows only his opinion about that, saying "In my opinion, it did have one. But it was not love, it was his profession." (*ULB*, 193). Kundera's technique of characterization limits himself; he does not manifest the omniscience feature of a narrator. As Hana Pichova puts it, the characters may be his creation, but they have their own universe. This universe, even the author himself does not have the power to intrude (1992, p. 222).

In the narrative level, by using such technique, Kundera brilliantly avoids the danger of the omniscient presence of the author that could be interpreted paradoxically as an obstacle to the freedom and thus the new possibilities brought by the characters; the new possibilities sought by the very author. In so doing, Kundera successfully restrains himself from the intrusion to the psychological conditions of his characters. As such, he lets his characters decide and free themselves.

Refusal to enter into the depth of the psychological realm of his characters, gives the chance to the characters to build their own possibilities in maximum. We may assume here that this is a creative configuration from what Kundera perceived from the ambience of socio-politically totalitarian Czech he found in his daily context. We can grasp this, by what he points out in *The Art of Novel*, when asked why there is a complete absence of interior monologue in his novel, Kundera clearly says that he cannot use the espionage method for it (1988, p. 29). He wanted to show human freedom, the new possibilities to live better, amidst the totalitarian regime that he sought to confront.

Conclusion

This article has elucidated the mimesis theory by Ricœur and the existential code in the Kunderian novels. It has demonstrated why people must continue writing novels and why people must also continue reading it. Novel, thanks to its creative imagination in the emplotment process, imitates creatively the world of human actions. Its configuration opens some existential questions of human being and proposes some new possibilities to live better in the world. The decisive moment of refiguring life happens when someone reads the novel and makes his own appropriation about different propositions to re-work those existential questions. The novel and the appropriation we made upon it will send us back to the current, now as a person refigured by the novel.

This article has also shown that man tries unceasingly to understand both him and the world he lives in along his journey between his birth and his death. He is always in search of meaning of his temporal experiences. Thanks to the mediation of what he has read, this new person, the refigured one, then, is the person who understands better both himself and the world he lives in. He will be sent back to the place he left before his reading, but now with a better understanding, with new possibilities and meanings as beautifully indicated by T.S. Eliot in his poem "The Little Gidding" thus: We shall not cease from exploration. And the end of all our exploration will be to arrive where we started and know the place for the first time.

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HAWAII'S ECOLOGICAL IMPERIALISM: POSTCOLONIAL ECOCRITICISM READING ON KIANA DAVENPORT'S SHARK DIALOGUES

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Abstract
Recent studies of postcolonialism have explored the interconnection between postcolonial and environmental/eco-criticism. Studies from Huggan (2004), Nixon (2005), Cilano and DeLoughrey (2007) counter the underlying assumption that these criticisms stand in opposition toward each other by pointing out the overlapping areas of interest between postcolonial and ecocriticism and the complementary aspect of these two criticisms (Buell, 2011). Postcolonial ecocriticism, as theorized by Huggan and Tiffin (2010) and DeLoughrey and Handley (2011) asserts the intertwined correlation between environmental degradation and the marginalization of the minority/indigenous ethic groups which inhabit a particular place. The underlying capitalist and mechanistic ideologies in which nature is perceived only of their intrinsic values and usefulness toward (Western) humans illustrates total disregard to the original owner of the colonized land, the indigenous people. This perspective is underlined by Serpil Oppermann's (2007) concept of ecological imperialism to underline the anthropocentric perspective that legitimate Western domination toward the colonies' natural resources. Although discussion of postcolonial ecocriticism has encompassed diverse regions such as Caribbean, Africa and Asia, scant attention has been given toward Pacific archipelago especially Hawai'i. Through reading on Kiana Davenport's Shark Dialogues (1994), this paper explores how American colonialism results in ecological imperialism in this island chain. It is hoped that this analysis can contribute toward enriching the discussion on postcolonial ecocriticism.

Keyword: Postcolonial ecocriticism, ecological imperialism, Hawai'ian literature.

Introduction
Locating Postcolonial Ecocriticism
One of the latest developments in literary criticism is the recognition that environmental problems are inseparable with the marginalization of the people which inhabit a particular region. Several environmental issues such as climate change, deforestation, food and water shortages, and also the steady increase in

nuclear and chemical pollutants remains linked with the question of race, how the minorities and indigenous people are more prone in facing this environmental problem (Feldman and Hsu, 2007, pp. 199). This increasing ecological awareness calls for further refinement in literary criticism to better represent this problem. Although one branch of literature criticism, ecocriticism which emerged since the publication of The Ecocriticism Reader (1996) by Glotfelty and Fromm is motivated by the assertion that "scholar of human culture can no longer ignore the environment" (in James, 2015, pp. 23), it is only in the recent years that the question of environmentalism from the minorities has been represented. This white-sided bias is criticized by one foremost scholar of ecocriticism, Cheryll Glotfelty. She argues that "as a predominantly white-movement, ecocriticism will only become a multi-ethnic movement after it begin to incorporate diverse voices in their discussion." (1996, pp. xxv) The increasing scope of environmental criticism by incorporation of third-world literature and also ethnic minorities lead into intersection with postcolonial criticism which has represent the socio-political dimension of minorities' marginalization and Othering.

Postcolonial ecocriticism as the intersection between postcolonialism and ecocriticism emerges in the early 2010's through publication of two seminal works, Postcolonial Ecocriticism (2010) by Huggan and Tiffin and also Postcolonial Ecologies: Literature of the Environment by De Loughrey and Handley (2011). Although these aforementioned books become the forerunners of postcolonial ecocriticism, several studies, either books or academic articles already explore the connection between colonialism and environmental injustice. Several early works of postcolonial ecocriticism are Ecological Imperialism (1986) by Crosby, Green Imperialism (1995) by Grove and Romanticism and Colonial Diseases (1999) which underline the "historical embeddedness of ecology in European imperial enterprise" (Huggan and Tiffin, 2010, pp. 3). These studies reveal how colonialism also transform the ecology in New World (America) through exploitation of the non-human materials for the benefits of the metropolitan centre. Regarding academic articles, there are two notable articles, first is "Greening Postcolonialism" (2004) by Huggan that explores the devastation of Narmada Valley and the resulting uprooting of the local Adivasis ethnic group. Second article, "Environmentalism and Postcolonialism (2005) by Nixon argues more sceptically concerning the seemingly polar opposite nature of postcolonialism and environmental/eco-criticism. Nixon (2005, pp. 247-249) underlines several contrasting premises, (1) postcolonialism focuses more on hybridity and cross-cultural interaction instead of the 'pure' nature which is stressed by ecocritic –mainly of Romantic tradition- (2) postcolonialism underlines the displacement of people and their alienation while ecocriticism focuses on reconnecting people to the world around them and lastly (3) postcolonialism excavates the forgotten pre-colonial past, while ecocriticism is more ahistorical and timeless in outlook.

The antipathy and hostility towards reconciling postcolonialism and ecocriticism actually failed to recognize that even the forerunners of postcolonial theory has addressed the aftermath of colonialism in the exploitation of the landscape for the benefit of the Western imperial power. As stated by Estok (2014, pp. 22), postcolonialism has underlined "the joint oppression of the original owner of the land and of that the land itself". This perspective is further

highlighted through Edward Said's statement that "imperialism after all is an act of geographical violence, though which virtually every space in the world is explored, charted, and finally brought under control" (1993, pp. 77). Moreover, Said stresses also that "the main battle of imperialism is over land." (1993, pp. xiii). Summarizing prior opinions from prominent postcolonial scholars, it is proved that the scepticism addressed by Nixon is incorrect, as postcolonialism already concern with environmental issues especially relating it with colonialism. To restate, "the easy assertion that the postcolonial field is inherently anthropocentric (human-centred) overlooks a long history of ecological concern in postcolonial criticism" (Huggan and Tiffin, 2010, pp. 2).

Contextualizing postcolonial ecocriticism, it can be underlined that this theoretical perspective has developed into a well-developed paradigm which encompasses premises from both its parental disciplines. Postcolonial ecocriticism stresses that "postcolonialism and ecocriticism is more as complementary as contrary forms of activist (or proto-activist) intervention" (Buell, 2011, pp. 98), this illustration negates the worrying spectre that surrounding the advent of postcolonial ecocriticism. Instead of standing in opposite spectrum through the assumption that postcolonialism only advocates human issues while ecocriticism places more emphasis on non-human, postcolonial ecocriticism asserts the connection between situation of marginalization and othering of minorities and the degradation of their environment. This interconnectedness is aptly summarized by DeLoughrey and Handley statement that "biotic and political ecologies are materially and imaginatively intertwined" (2011, pp. 13).

Why Hawai'ian Literature?

This paper aims to contribute in enriching the discussion of postcolonial ecocriticism through the reading of a Hawai'ian novel, Shark Dialogues (1994) written by Kiana Davenport. Although the analysis of postcolonial ecocriticism has encompassed various regions such as minority groups in United States (Adamson, 2001 and Reed, 2009) Caribbean (James, 2015), and Asia especially India (Mukherjee, 2006) scant attention has been given toward the impact of colonialism through environmental degradation in Pacific region. The isolated locations of several island chains in Pacific oceans conceal the fact that this region is highly affected by colonialism of Western powers that persist into the present day in which Hawai'i is not excepted. (Kay-Trask,1993, pp. 25). As a by-product of colonialism, it can be underlined that the ecology in Pacific islands especially Hawai'i is an example of postcolonial ecology, an ecology which was and still is shaped by colonialism (DeLoughrey and Handley, 2011).

The arrival of the white settlers (haole) which started from James Cook's expedition in the 1778 irrevocably changed the landscape and political situation in Hawai'i. While in the bygone era the interaction among the islands were limited through small canoes, the arrival of the whites (haole), first as traders, later as missionaries, settlers, and colonizers shaped the demographics in Hawai'i through diseases that devastated the indigenous islanders. (Kuykendall, 1965, pp. 1) This situation in Hawai'i is firmly illustrated by Said's quotation: "a changed ecology also introduced a changed political system that, in the eyes of the nationalist poet or visionary, seemed retrospectively to have alienated the people from their authentic traditions." (1993, pp. 77) American colonialism does not only

permanently alters the Hawai'ian landscape but they also introducing Western epistemology of human and non-human relationship that threatened the Hawai'ian ancestral alona aina (love and respect towards the land and their entities). This is primarily underlined by how tourist brochures and pamphlets only emphasise Hawai'ian hospitality to the foreigners through aloha (Sasaki, 2016, pp. 643) instead of promoting aloha aina as the more proper terminology. Sasaki marks that what is marketed into the outside world as Hawai'i is an idealized tropical paradise in the middle of the Pacific while foregrounding the ongoing racial and environmental problems in this archipelago.

Criticism towards American colonialism especially regarding the forced appropriation of indigenous land for military, tourist, and industrial purposes is particularly addressed through Hawai'ian literature. Writers such as Kiana Davenport, Kristiana Kahakauwila and Victoria Nalani Kneubuhl challenges the stereotypical depiction of Hawai'i as South Seas paradise by asserting the impact of American domination both on Hawai'ian ecology and the marginalization of indigenous islanders. Davenport in both her Shark Dialogues (1994) and the House of Many Gods (2006) explores the degraded and putrid environment in Wainae coast and O'ahu islands where the locals are forced to live in shanties while their ancestral homeland in Makua Valley is being used by American navy to test heavy artillery from its battleships. The conflict between Western epistemology and traditional Hawai'ian way of living as a result of American imperialism also becomes a prevalent subject matter in Hawai'ian literature. Davenport highlights how the anthropocentric bias concerning environment propagated by the Western colonial irreparably transform the Hawai'ian landscape. To conclude this section, this paper asserts that reading of Kiana Davenport's Shark Dialogues can provide further insight regarding postcolonial ecocriticism as a discipline.

The rising number of criminal cases is no longer a strange matter in Indonesia. Criminal cases might happen anywhere. Along with this issue, the duty of the police officers increases as well. Conducting investigations is one of them. In conducting investigations special abilities are needed by investigators. The ability to communicate, the ability to make questions that can reveal the motives of the crimes committed, and the ability to disclose the secrets of the suspects are included in the category of capabilities that must be possessed by investigators.
Investigation processes are done to uncover the motives for crimes committed. Investigation is not an easy thing to do because the reported party does not always disclose the motives. Therefore, the researchers examined the investigation processes of several criminal cases Situbondo Police Station.

Investigation processes are related to the question and answer processes that are carried out by investigators and interviewees. In this study, the investigation processes were examined with pragmatics, a branch of linguistics that discusses languages in their application.

This research focused on speech acts carried out by investigators and interviewees. Therefore, the research problems were formulated in a number of ways, namely the types of illocutionary acts found during the investigation processes and how the use of illocutionary acts influences the interviewee's trustworthiness.

Related researches have been carried out by several researchers. Hadyani (2014) in her research, examined the types of questions, responses and presuppositions that emerged in investigative interview processes. The research findings show that in the case of fraud and embezzlement, most of the questions are open and a small number of questions are closed. Meanwhile, in the case of dump truck theft, most of the questions are open and a small number of questions are closed. Another research that is also still related to this study has been conducted by Aziz (2014). His research on forensic linguistics focuses on the quality of the question formulas put forward by police investigators and their relation to the potential for full and correct disclosure of information provided, the construction of discourse developed by police investigators to disclose information specifically in relation to the strategy of changing the topic of conversation during the investigation, and the level of compliance or regularity of police investigators in compiling BAP as a report containing complete information.

Theoretical Review

As a burgeoning discipline, one of the difficulties faced by postcolonial ecocriticism is the definition of key terminologies or concepts. To solve this polemic, postcolonial ecocriticism appropriates several terminologies that has previously been coined by other scholars. One notable example is ecological imperialism which is originally theorized by a botanist, Alfred Crosby through his book Ecological Imperialism : The Biological Expansion of Europe (1986). Crosby highlights how the European colonialism to the New World (America) is followed also by the introduction of non-Native biomes such as pigs, cows and horses, further ensued by the European way of domesticating animals, plantations and also farming. Crosby addresses how

> "the colonial practices of farming, plantation crops, livestock raising, clearance of tress, and the introduction of non-native species are the main component of biological expansion, which ultimately altered" (1986, pp. 75)

Crosby's seminal work of ecological imperialism is further theorized by Serpil Oppermann through her article Ecological Imperialism in British Colonial Fictions (2007). Oppermann underlines how the European expansion to the New World which irrevocable alter the indigenous ecosystem is supported by anthropocentric Western paradigm that considers non-human merely as community. Ecological imperialism is not seen only as "apparently a simple pattern of invasion, land-clearing, and destruction" (Huggan and Tiffin, 2010, pp. 8) but instead is an "intentional destruction through exploitation, extraction, and transfer of natural resources of the colonized lands in the interest of scientific and economic progress" (Oppermann, 2007, pp. 180). The view that nature exists only for the benefit for (Western) human empties nature of its intrinsic values and turned it into a wholesale commodity (2007, pp. 186). In Western epistemology which derives from John Locke and Rousseau, an uncultivated land is considered a wasteland (terra nihilus). Western settlers considered that their annexation and appropriation of indigenous land is justified, as the indigenous people were

considered unable to tame and cultivate nature based on Western way of agriculture, plantation, and animal husbandry. Thus, the land of indigenous people can be appropriated directly by the 'industrious and rational' colonist. (Benton, 2007, pp. 37)

The concept of ecological imperialism is closely linked with environmental racism as the guiding paradigm that places the indigenous people in the non-human sphere. Hence inhumane treatment toward them is justified as they are considered in the same domain with nature. As illustrated by Val Plumwood, environmental racism is employed to "rationalize the exploitation of animal (and animalized human) 'others' in the name of a human –and reason centred culture that is as least a couple of millennia old" (2003, pp. 53). Plumwood derives her concept of environmental racism from the seminal work of Orientalism by Edward Said (1977) which asserts the necessity of an alter ego in constructing identity. Expanding on Said's terminology of Orientalism, Plumwood underlines that Othering as a process is linked also with the indigenous people's closeness with nature. Western epistemology strongly enforces the duality of nature and culture, in which "humans as a group were set apart as rational and mindful agents against mechanistically conceived nature elements of "nature", reduced to mere matter" (Plumwood, 2007, pp. 251). The closeness of non-Western civilizations toward nature caused the West to regard the indigenous people as part of 'nature' instead of 'culture', as is exemplified by Plumwood's assertion; "the sphere of 'nature' has been taken to include women and supposedly 'backward' or 'primitive' nature, who were exemplifying an earlier and more animal stages of human development" (2003, pp. 52).

Findings and Discussion

Davenport's Shark Dialogues can be considered as an example of generational saga in which the scale –both regarding the characters and the plot- is epic. Although the primary point of view and the most memorable character in this story is Pono, a kahuna (shaman) who is also the grandmother of four granddaughters –Jess, Vanya, Rachel, and Ming –, Davenport also employs multiple narrations or polyvocality to narrate the situation in Hawai'ian archipelago in more details. Davenport also explores the spiritual dimension of Pono as a shaman in which she possesses the ability to peer into the life of her ancestors, a haole (white person) named Matthys Conradson as her great-great grandfather, Pono's grandmother Emma and her maternal lineage from Lili. The shifting temporality regarding the plot of Shark Dialogues, in which the story moves back into past events before coming back into present era enables Davenport to chronicle the story of Hawai'i's ecological imperialism from the arrival of the white Settlers.

The first phase of Hawai'ian ecological imperialism by the Haole is underlined by two main factors, the establishment of Hawai'i as a major trading post in the middle of the Pasific ocean and also the forbidding of indigenous customs by Christian missionaries. Davenport employs Matthys as the primary point of view in this period through his relationship with Kelonikoa, a Kanaka Maoli (islanders). Their intended marriage is marred by the unwillingness of a Christian Congregationalist bishop who asserts that, "if you are sure you want to marry a kanaka, she must take introduction, become a Christian first…. they are

without morals, the women row out to ships, offering themselves" (Davenport, 1994, pp. 56). Refused marriage sacrament in Christian rites, Matthys and Kelonika are married in Hawai'ian customs, by a kahuna. Their dialogues emphasize the disdain and hostility the Hawai'ians perceive towards the Christian missionary, the mikanele who "teach Hawai'ian forget language, gods, taboos. Even forget respect to the sea." (Davenport, 1994, pp. 56). The temptation of wealth caused the Hawai'ians to lease, and then sell their vast land into the haole settlers, without realizing that the terms of the contrast is vastly disadvantaged for the indigenous people. "The terminology in the forms was so entangled and complex, even Matthys could not translate it. It was a ploy, a way to encourage natives to selling their land, which left more land available for haole." (Davenport, 1994, pp. 58-59).

The strategic location of Hawai'i in the middle of the Pacific causes commerce to flourish, first from trading and secondly by the establishment of sugar plantations. Both legal regulations or unsavoury acts such as smuggling of opium and human traffics are seen in ships from America, Europe and the Far East that docked in Hawa'ian archipelago.

> "In the early 1840's, wealth was being accumulated overnight in Honolulu –human cargo smuggled in from the Orient as cheap labour, opium packed in champagne bottles, rare jade and gold slipped past immigration authorities." (Davenport, 1994, pp. 58).

Followed the vast interexchange of both people and goods, diseases struck the Hawai'ian isles. Trading and whaling ships from around the world spread syphilis, measles, typhoid, whooping cough and smallpox. The calls of general vaccination are too late to restrict the spread of diseases especially in the slums which killed thousands of Hawai'ians. Faced with this situation, the Hawai'ian government regulates a law which forbid the trading of opium. The decline of trading enables sugar industry to develop, all over the Hawai'ian landscape vast tract of lands are being converted into sugar plantations.

> "…. sugar was the real king in Hawai'i. A reciprocity treaty – which would later give the United States control of Pearl Harbour – allowed duty free access of Hawai'ian sugar into the mainland. New steamships and railroads moved sugar away from isolated plantations to the docks. But large amounts of capital were needed to finance the plantations. Sugar stock trading boomed, and Mathys invest heavily" (Davenport, 1994, pp. 77)

One pivotal event that illustrate the beginning of Hawai'ian ecological imperialism in this early period is the signing of Great Mahele or Land Divisions by King Kamehameha III. The terms of Great Mahele abolishes the long-held feudalism of the clans and enables the haole to "buy lots in fee simple from the rest of the islands' acreage." (Davenport, 1994, pp. 58) Davenport underlines how the enforcement of this treaty symbolizes "the exact moment these islands had become an American colony, officially separating Hawai'ians from their land" (Davenport, 1994, pp. 71). This moment marks the vast seizure of Hawai'ian

landscape by the haoles and transform it through plantations and industry which remains in place decades later. “Rich haoles build huge plantation estates as the quality of life deteriorated for Hawai’ians.” (Davenport, 1994, pp. 63) While the haoles live extravagantly in excess, the indigenous people are driven away in shelters near the plantations or living in the slums’ back alley. This deteriorating situation worsen by the increasing needs of workforce to supplant the native islanders which lead into immigration from Asian countries.

> “Compounding the tension in Honolulu were the diverse ethnic groups imported for “slave work” on plantations. Chinese or Japanese. Each week groups of them went on strike for decent wages, humane living conditions, the constant threat of rebellion and revolution frightening away international trade, throwing the islands into chaos.” (Davenport, 1994, pp. 82)

Davenport’s depiction of Pono as a kahuna, symbol of the dying remnant of Hawai’ian old tradition further underlines the impact of ecological imperialism in Hawai’i. The ruined fortune of Matthys after Kelonika is caught helping the last disposed Hawai’ian queen Lili‘uokalani forces his descendants to live in poverty such as Pono and her mother, Lili who has to work in a plantation. Their life is marred by harsh works and harassments from the haole supervisors. It is depicted henceforth,

> SUNBAKED years. Machete chorus of workers hacking in unison, sickly sweet smell of pineapple clogging their pores. Years later, the smoke of cigars would float a remembrance of old wahine in baggy pants, googles and rubber boots, harvesting by hand, then squatting over cold tea, puffing cigars. (Davenport, 1994, pp. 102)

Ironically, although Matthys is one of the earliest forerunners of vast plantations in Hawai’i, his descendants are forced to work in it. Davenport employs shifting focus in point of view to better explore the plight of Hawai’ian workers in the plantation in the form of Pono and her family. Previously, the deteriorating live of Hawai’ians is only mentioned in brief, and from Pono’s perspective Davenport is able to explore the harshness of plantation life in full spectrum. The kanaka workers are treated similar with their crops, merely as commodity that exist for the benefit of the haole owners. One event that underlines the parallelization of indigenous people with ‘nature’ is the false accusation that the kanaka labourers are running a distillery, selling bootleg liquor.

> “One day when she was thirteen, four haole cradling rifles rode towards the plantation. Workers ran for their pistols while the horses were still trotting specks….A man leaned down from his horse, whacking Ben with his rifle butt. Lili ran forward, swinging a machete, planting the blade in his forearm. Rifles exploded, soil shot up in their faces. Outnumbered, workers dropped their guns, were bound by rope in a circle.” (Davenport, 1994, pp. 103)

Davenport portrays the shifting nature of Hawai'ian landscape, from vast plantations into the establishment of several metropolises through Pono's journey into adulthood and later venerable years. From Pono's venture across the islands, she recognizes the beauty of her native lands, "it was like gliding across an old, old tapestry –farmers guiding ox teams through emerald rice paddies…. the searching beauty and wealth of her birth-sands, that whites were stealing away." (Davenport, 1994, pp. 105). Although the terms of the Great Mahele –Land Division – were finally repealed through the Hawai'ians Homes Commissions in 1920, the old ways of living are already gone.

> "Instead of verdant little acres where people could plant small gardens and live on a fish-and poi-economy, what Pono saw were sad little home-stead plots on barren lands, no irrigation, no forest, or running water." (Davenport, 1994, pp. 105)

The previous passage underlines the far-reaching impact of American ecological imperialism that displace the Hawai'ian from their ancestral living condition. It should be asserted that although the land itself are returned through the abolishment of Great Mahele, reconciliation with the past living of indigenous Hawai'ians prove to be impossible. It is not possible to sustain harmonious connection with nature through personal gardens in the rapidly growing Western settlements in Hawai'i. Honolulu, the capital of Hawai'i has become a Western city similar with the cities in mainland America, a symbol of the entrenching American colonialism in Hawai'i and the victory of anthropocentric way of living.

The last phase of Hawai'ian ecological imperialism is continuation of military domination in Hawai'i which started since the Second World War. The attack on Pearl Harbour which lead to American intervention in the War causes the American Navy to keep on garrisoning Hawai'i in fear for future attacks. Although the second World War had ended decades ago, the continuing spectre of Soviet invasion during the Cold War causes the stockpiling of nuclear weaponry and nuclear-powered ships in Pearl Harbour. Toxic, pollution, and the danger of nuclear radiation keep on accumulating every year without any adequate means to dispel it. Davenport summarizes this ongoing ecological imperialism through this passage.

> Irreversible pollution of coral gardens at Kāneohe. Stockpiling of nuclear weapons at Waikele. Radiation of productive fishing grounds at Pu'uloa by nuclear submarines. A proposed rail transit system on O'ahu, that would devastate the tiny island's fragile volcanic foundations, traumatizing Hawai 'i's entire ecological system. (Davenport, 1994, pp. 364)

Pono's status as a kahuna which possesses close connection with her surroundings, both biotic and non-biotic material causes her to suffer from the destruction of the landscape near her home island in Keahole. She occasionally hears the land cries out in terror, "ainaaa…. ainaaaa…the land…the land" (Davenport,1994, pp. 214). She strongly denounces the disrespect shown by American government's intention to build five power plants, just above the

ancient, burial shrines of local Hawai'ian ancestors. Moreover, the sacred trees all around the burial site will be "splintered into wood chips, burned to generate further electricity." (Davenport, 1994, pp. 214) These acts illustrate the lack of respect the American has toward nature and the presence of sacred grounds as they merely consider the necessity of land-clearing in order to construct power plants for electrical usage.

Toxic pollution and nuclear radiations due to the militarization of Hawai'ian archipelago marks the closure of Davenport's narration in Shark Dialogues. Davenport contextualizes how her homeland in Hawai'i has undergo a far-ranging process of ecological imperialism since the arrival of American haoles which persists into the present era. Through the character of Pono, and her ability as a kahuna to recall her past ancestors Davenport chronicles the beginning of Hawai'ian colonialism until how it is depicted in the contemporary period through more recent issues. The anthropocentric perspective of the colonizers caused them to consider the richness of Hawai'i as merely commodity to be exploited for the benefits of the metropolitan centre. Modern Hawai'i, with all the environmental degradation that occurs is an aftermath of the ongoing American ecological imperialism, as it is depicted in Davenport's Shark Dialogues.

Conclusion

To summarize, it can be stated that Davenport's Shark Dialogues aptly chronicles the different phases of Hawai'i ecological imperialism. The shifting temporality and multiple protagonists in the narration enables Davenport to chart the beginning of ecological imperialism in Hawai'ian archipelago from the arrival of the haoles until the continuing presence of the whites in the contemporary era. This process started with the prohibition of indigenous way of living especially concerning nature, and is marked by the terms of Great Mahele or the Land Division. This unequal treaty causes Westerners to own vast land in Hawai'i and transform the landscape into vast plantation for the benefits of the whites. The kanaka maoli are forced to work harshly in the plantation in which their lives are considered not more important than the crops they yield. Moreover, other forms of ecological imperialism also manifest in the lingering presence of American military which pollute the nearby waters and also the desecration of sacred lands and grounds for electrical purpose. To restate, it can be asserted that reading of Hawa'ian literature in general and Shark Dialogues in general can provide further insight regarding postcolonial ecocriticism.

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THE LONGING FOR THE BELOVED: MYSTICAL JOURNEY BEHIND THE HOMECOMING TRADITION ON EID AL-FITR IN INDONESIA AND SONGKRAN INTHAILAND

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Abstract

On the day of Eid al-Fitr and Songkran celebration, massive exodus from big cities such as Jakarta and Bangkok to rural areas in Indonesia and Thailand takes place as people wish to celebrate the tradition with the loved ones at home. Hence, this mass departure turns the capital into a temporary desolate city. This paper aimed at unveiling the symbolic meaning behind the largest annual homecoming of family reunion in Indonesia and Thailand to observe Eid al-Fitr and Songkran feast. This qualitative research examined the symbolisms in these two most-celebrated festivals in Indonesia and Thailand calendar that breathe similarity with Sufi (Islamic mysticism) imagery. By applying hermeneutic approach specifically of Paul Ricouer as theoretical concept, the finding shows that the main symbolism in Eid al-Fitr and Songkran, the homecoming, demonstrates the core symbolism in Sufi tradition. This symbol is a metaphor of union or invitation for union with the beloved as the ultimate point in Sufi tradition.

Keywords: Eid al- Fitr, Songkran, homecoming, symbolism, the beloved, union.

Introduction

There is no love
but for the First Friend
whose naked glory you hide
under hundreds of veils-Annemarie Schimmel

Once in a year in Indonesia and Thailand, there is an exodus of homecoming that celebrated nationwide to observe the biggest festival in the two countries: Eid al- Fitr and Songkran. This annual people mass departure has always turned the bigger cities in the two countries into a temporary deserted city. Indonesian and Thai people who originally are not the native residents in the cities will travel to their hometowns to visit their parents or relatives and celebrate the tradition.

These two celebrations, regardless of the differences in its ritual form breathe commonality that carries the fragrance of humanity. It is therefore worth remembering that despite of the region and religion, there is a fundamental

similarity to celebrate different festivals in human cultural expression. Similarity is essential as the thing that leads to intercultural understanding is similarities than differences (Samover, 2000).

This study argued that the commonality between the two traditions, the affectionate longing in the heart of Indonesian and Thai people to go home and reunite with their loved ones symbolizing the core symbolism in Sufi tradition. Indonesian and Thai people yearn to reunite to their core origin or with the people they love is a symbol of their yearning to something bigger. This yearning will lead them to move forward to God. As everything that people cherish in this world is just a veil or a ladder that will lead them closer to God. Hence, there is a saying that "human love is called metaphorical love in contrast to the pure, true, Divine love. Love of human being is the ladder leading to the love of the Merciful" (Schimmel, 1982, p.68).

The objective of this study is to understand the symbolic meaning behind the homecoming to observe two canonical cultural traditions in Indonesia and Thailand. Accordingly, this study is expected to bridge mutual understanding between Indonesian and Thai people as I strongly believed that exploring similarities from different civilizations is worth pursuing to deepen our understanding and trust between each other.

Literature Review

Etymologically, Hermeneutic is rooted from classical Greek convention. It is derived from the Greek term hermeneuein "to interpret" (Sinha, 2008, p.8). In addition, the word hermeneutic is originated from the Greek mythical creature, Hermes. As Zeus's messenger, Hermes's role is to deliver Zeus message into a comprehensible language for other gods and goddesses in Olympus as well as for the mortal on earth (Quito, 1990, p. 8). Hermeneutic, as described by Ezzy, 2002, p.24 is the "art and science of interpretation." It is a series of interpreting process to describe human experience in order to comprehend the "core nature of that experience" (Sinha, 2018, p.11). Thus, "hermeneutic is a process to bring an incomprehensible thing or condition to understanding" (Palmer, 1969, p.3).

Having said that, this study referring to Ricouer's theory of interpretation to understand the role of symbols as delivered by the people exodus to celebrate the two important festivals in Indonesia and Thailand. In this context, Ricouer's understanding of symbols is drawn as followed:

> The symbol as it stands means more than one thing; there are different levels of meaning contained in it. The most obvious, or literal meaning hides the figurative meaning but at the same time it also discloses it, since the figurative meaning cannot be grasped except through the literal meaning (Blaikie, 1995, p.154).

Hence, in hermeneutic tradition, it is believed that symbols invite an interpretation as "the symbols give rise to the thought" (Ricouer, 1967, p.352). Therefore, Ricouer's hermeneutic initiates from "symbols and endeavors to promote the meaning, to form it, by a creative interpretation" (Ricouer, 1967, p. 355). It can also be associated with "revealing the unseen" (Preminger 1993, p. 517).

Method

Respondent Recruitment and Data Collection Method

This study was a qualitative study of a purposive sampling of Indonesian and Thai students between the ages of 17 and 20. The Thai respondents were of Chinese Language and Culture Thailand whereas the Indonesian respondents were the students of English for Academic Purpose's class year 2016, Universitas Sebelas Maret, Solo, Indonesia. The study was conducted in the first week of February 2019. The respondents were exclusively chosen due to their availability for filling up the questionnaire as well as their cultural exposure to the two most celebrated festivals in this study.

Primary data collection for this study was attained through questionnaire filling where the respondents had to answer a list of questions given to them to discover the meaning behind their return to their native towns to observe the tradition in this study. In addition to the main data in this study, secondary data was collected from library study and the internet to collect articles, news, blogs, and related stories about the two festivals in this paper.

Findings and Discussion

This study aimed at unveiling the symbolic meaning that drives the largest homecoming exodus from big cities in Indonesia and Thailand in order to celebrate *Songkran* and *Eid al Fitr* with their family. In order to find the answer of this study, this paper is divided thematically into two sub-categories: the first sub-categorize will highlight a brief introduction of *Songkran* and *Eid al Fitr* to provide a better understanding on what is going in the two famous cultural celebrations. The following sub-categorize will primarily be focusing on the symbols that motivate the Indonesian and Thai people to go home regardless of the external circumstances to spend several days observing the tradition with their beloved people.

Eid Al Fitr

Eid al-Fitr is one of the foremost religious celebration in Muslim tradition worldwide after they observe thirty days fasting in the holy *Ramadhan* month. *Eid al Fitr* is celebrated by Muslim across the globe at the end of their fasting month. This Muslim special day falls on the first day of *Shawwal* in Lunar *Hijr* year (Eid al-Fitr, n.d.). This day is also widely popular as the day for distributing their blessing in the form of an obligatory alms to the poor and less fortunate people prior to the performing of *Eid* mass, as well as a time to gather with family (Satt, 2017, p.3). In Indonesia, *Eid al Fitr* marks with an exodus of people from big cities in Indonesia to their hometown in smaller cities or rural areas to celebrate one of the most significant religious Muslim holiday with their loved ones. Following all the rituals they have performed, Muslim will visit their elders, neighbors, and their friends to greet them and forgiving each other wrongdoings in the past.

Songkran

Songkran is the day of celebrating New Year in Thai traditional calendar which falls on 13 April. However, Thai government has extended the holiday from 12- 16 April to enable the citizen travelling home to reunite with their loved ones at their hometown. The word *Songkran* can be traced back from the Sankrit

"samkrati" or "astrological passage", which means to change or to transform (Songkran Thailand, n.d.).

Songkran is the day when people who work or study in big cities returning home to reunite with their family in rural areas or smaller cities in Thailand. This festival of unity begins by merit making in the early morning, visiting local temples, performing bathing rite, pouring water fragrance on Budha images and the monks, donating food to Budhist monks, and freeing caged bird back into the sky. Another important rite in *Songkran* day is paying homage to the ancestor. On this reunion day, people will pay reverence to the elders by pouring scented water over the palms of their hands. In return, the elders will pray for the youngsters' fortune and prosperity. Following this traditional rituals, people of all ages wills joyously splash water to each other as Songkran is also widely known as "water festival'. Splashing water to each other symbolizes purification and to wash away ones' sin and bad luck (Chachaidee, 1994).

Homecoming as the Source of Happiness

Most of the respondents in this study come from different city where they currently live. They leave their hometown to pursue their higher education in Thailand and Indonesia. This circumstance gives them no choice but to taste the bitterness of separation from the love of their family and friends at home. The sadness they feel when they are away from home and their beloved ones symbolizing the pain of separation in Sufi tradition. Separation, however is something essential, as it is a prerequisite to be closer to the beloved. It is "the element required to propel the traveler forward", as without it "union cannot be reached" (Sinha, 2015, p. 90). Therefore, it is important to understand that within separation there is an invitation for union (Chittick, 1984, p.232).

Based on the respondents' answer, it is obvious that there is an assurance in their disconnectedness from their hometown and family: a promise that out of the sadness from being away from their family there is a glimpse of hope every time they remember that there will be a time for reunion. This is best described in Rizal answer who thinks that Eid al-Fitr is very special as he can heal his lovesick to his hometown and family. "I always feel delighted for Eid al-Fitr celebration. This is very special to me because my sadness and loneliness from being away from home and family will be wiped away." Thai respondents also shared similar feeling about this issue, "I would be very sad if I didn't go home for Songkran. It is the time in the year that I always waiting for. No….I couldn't imagine how sad I would be if I couldn't meet my parents on that day, I have missed them since the last time I met them last year. But I feel happier because Songkran is coming closer and I will be home to be with them again" Bella explained. Opel added, "OMG no…..I can't even think of it. I don't want to imagine it. My heart would be broken if I don't meet my mom for Songkran. It's a family reunion, how can I be happy without being among my parents on that day? It's been hard to leave here in a city without them"

These young soul longing for their hometown and families symbolizes the longing of a lover toward their Beloved (God) in Sufi tradition. In the beginning, they live together with their Beloved at their origin, then they have to be separated from them in order to purse their education in different city. Artitaya described her feeling: "I have to leave my parents and my old friends to study in Chiang

Rai. It is true that I meet new people and make new friends, but I cannot help feeling sad for leaving them behind. I always miss them and wish to see them again in the future. That is why Songkran is so special to me even though there are other holidays too. Songkran is a reunion day, it is time for us to go home and reunite with our family." Ainun wrote that being away from home is truly heartbreaking for her and coming home for Eid al- Fitr is the remedy for her heartbreak: "I've lived in Solo for two years, but still I feel lonely because I miss everything in my hometown in Palembang. It is hard to not seeing my parents every day and also my childhood friends. Eid al-Fitr has a very important meaning for me. I can go home and meet my parents, my friends, and my hometown. It is a day when I can replace my sadness for being far from them with joyous reunion."

With reference to the respondents' answer above, homecoming can be interpreted as a journey of happiness for them. In homecoming, they find remedy for their loneliness and sadness from being disconnected from their home and family. Their separation from their hometown and their yearning to go home are the symbol of a journey that human has to undertake to get closer or to reunite with their Beloved. The void they feel in their heart as a result of their separation and the excitement they get from the idea of coming home are the symbols of their consciousness of being separated from God and the intense longing to return to it (Hariyatmi, 2015, p.23).

Homecoming: God invitation for Union

Not only do the thirsty seek the water,
the water as well long for the thirsty
Rumi, Mathnavi 1: 1741

Homecoming is the annual event that the respondents in this study are waiting for. They are delighted to return home to their family and spend several days to celebrate the two festivals in this study. Leaving their hometown, those young people cannot be happier when Songkran or Eid al- Fitr day is approaching. At that time, they will return to their origin and spend time with their family and relatives to celebrate Songkran or Eid al-Fitr. "April is coming soon, nothing makes me more excited than counting on the days to meet my mother, it is the time to be reunited with her", Yu said. Momay, another respondent confessed that she feels delighted as April is coming soon, meaning she will go home and meet up with her family and friends at her hometown." I feel like I cannot wait until April. I know it's still February so I kinda exaggerating, but thinking of April and travelling back home make me so excited."

Returning home means a lot for the respondents in this study as they feel happier and it also makes them more ready to go back to their daily routine far from their loved ones. As explained by Betty," Homecoming is an annual event that I always wait for. Especially now that I am studying in Java, far from my parents and family who live in Sumatra. I feel so happy even before I go home to meet them and celebrate Eid al- Fitr with them. Coming home after all, makes me feel like I am a new born again, being at home with everyone I love and spending several days in my hometown is something that I believe recharging my body and soul. Yes…I definitely love going home on Eid al-Fitr." Similar message also echoes in Thai respondents about coming home to observe Songkran with their

parents and family. For them travelling home when all the flight tickets are more expensive than the tickets price on regular days is something that will satisfy their longing to reunite with their family. Junior said that although the flight ticket is very expensive, he would still go home for Songkran: "Of course I will go home. On that day I can meet my parents as well as my relatives from other provinces. They will come to celebrate New Year (Songkran). Nothing will be more delightful than the happiness I feel to be reunited with my parents and family."

It can be noted from the respondents' answer above that they yearn to go home and meet their family symbolizes their longing to their original root. As explained in the introduction of this study, human's love towards their parents, friends, jobs, and any other worldly entities is a ladder leading them into higher form of love. To love is the nature of human and coming closer to their Beloved is the only way to maintain the love they have. Hence, homecoming is the symbol of invitation that God put in human heart to get closer to Him. Nonetheless, the affectionate longing that the respondents in this study encounter, is "not their own work, but was called into existence by God's activity" (Schimmel, 1982, p. 131). This can be read from Risma answer, she said coming home for Eid al- Fitr is a must for her, despite the obstacles that she has to encounter. She said, "I will always go home in Eid al-Fitr no matter what. I don't care about how expensive the flight ticket is or how tiring the trip would be. All those are nothing compared to the joy I would feel when I can see my parents, brothers, and sisters. The money I spend and the exhausting trip I took; all is paid off when I see the smile of my parents." On similar tone, Mata explained that life will provide a way for her to get the remedy of her longing to reunite with her family on Thai's New Year. She believes that despite of the high flight ticket price, she would manage to get the affordable one: "It might sound ridiculous, but I always believe that life has always been so generous to me. On Songkran celebration, all the price is insane. Yet, I always get affordable price when I booked my flight ticket. Maybe it's the blessing of Songkran."

From the above respondents' answer, it may be seen that all longing in human heart along the effort they take to satisfy those affectionate longing is the "primordial divine grace without which they would not have learned" (Masignon,1922, p. 610). Hence, "no lover can seek union unless the beloved seeks it (Schimmel, 1982, p. 131). The affectionate longing in the respondents' heart is put by the divine grace, inviting them to get closer to Him through the love and yearn they feel towards their parents, family, and hometown.

Conclusion

Applying Ricour's hermeneutic theory, the present study discovered that despite differences between the largest annual traditions in Indonesia and Thailand to observe Eid Al-Fitr and Songkran, both cultural festivals exhibit one remarkable symbolism that breathes similarity in Sufi tradition. The mass exodus of people on the two festivals in this study is triggered by the respondents' longing to see their hometown and family. The foregoing discussion revealed that the respondents yearn to reunite with their family is the ladder that will bring them to be united with the source of Love, God. As presented in preceding sub category, human's desire is in fact a desire for God which is veiled by diverse things such as love for parents, hometown, job, or money. Thus, the

homecoming, the cultural phenomenal in Indonesia and Thailand to observe the two canonical religious tradition in the two countries in this study can be seen as metaphor for union or the invitation for union from God in Sufi tradition.

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THE MYTH OF FEMALE BEAUTY: STUDY OF REPRESENTATION TOWARD POST-NEW ORDER NOVELS WRITTEN BY MALES

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Abstract
Males representing female beauty without experiencing to be real females in post-New Order era become the background of this study. This study is aimed: (1) to identify female beauty in post-New Order era represented by male writers, (2) to identify factors forming the representation. To achieve the aims, this study is done by applying Stuart Hall's representation theory which is not only about meaning produced through language and knowledge produced through discourse, but also about revealing patriarchal structure containing in discourse. After applying Stuart Hall's representation theory, it is found that female beauty in post-New Order era is not the same as the one in New Order era. Male writers represent that beautiful females in post-New Order are the ones whose body attracting other people and who struggle for freedom. The representation is formed by male writers in relation with males in post-New Order era and in discursive formation in post-New Order siding with males to keep masculine domination.

Keywords: representation, female beauty, freedom, post-New Order, male writers, masculine domination

Introduction
Literary work is produced in society. That is based on the explanation of Bourdieu (1995: 229), "The producer of the value of work of art is not the artist but the field of production as a universe of belief which produces the value of the work of art." Therefore, literary work as part of art contains values that reflect society.

Literary work containing the reflection of society is bound of space and time as stated by Hall (1990: 222), "We all write and speak from a particular place and time, from a history and a culture which is specific. What we say is always 'in context', positioned." Writers always work in context. It means that the change of space and time influences writers when they produce literary work.

One of the topics in society reflected by writers in their works is beauty. Anthony (2008: 90) states, "The cult of beauty [...] is a feminine cult."

Meanwhile, Burns (2007: 3) states that standard of beauty is imposed on females by society. Hence, discussion about beauty cannot be separated from females.

Beautiful means attractive face. Attractive itself means form, figure, et cetera that looks good and harmonious (Tim Penyusun Kamus, 2008: 260), so beauty can be stated as a concept about physical of female that is beautiful. Females have known the concept since early age as explained by Burns (2007: 3):

> A female newborn and an elderly woman may share the same physical characteristics but only one is considered beautiful by the artificial standard by which society measures beauty.

Thus, standard of beauty relating with physical is reference for females to interpret themselves as parts of society.

If a lot of life aspects of society members both males and females change constantly, then standard of beauty referred by females is not permanent. Umberto Eco in Novita (2010: 8) states that definition of beautiful changes from time to time. To be defined beautiful, females keep adapting to the change of standard of beauty.

Standard of female beauty in a period of time and space is different with the one in another period of time and space. It means that standard of female beauty in this world varies. Burns (2007: 5) explains, "Trying to pick just one to represent all of us [women] is just not possible [...] The resulting standard of female beauty would therefore to be a myth." Therefore, contestation of standard of female beauty is unavoidable.

Female beauty can be contested in literary work, especially novel. Novel is narration having been liked by society since childhood, because novel has language which is easy to understand (Sumardjo, 1999: 11). Remy Sylado also known as Alif Danya Munsyi (2012: 176-177) states that novel writers as narrators describe life and enclose their personal thoughts through the characters of their works. In other words, writers can represent their concepts about female beauty explicitly in novels to be understood by society.

Moreover in Indonesia in post-New Order era, especially after Soeharto released his position as President of the Republic of Indonesia on May 21, 1998, society is free from repression that has occurred for 32 years (Heryanto, 2012: 109; Sudirman, 2014: 450). Society achieves freedom of expression. It constructs the freedom of novelists in narrating various concepts of female beauty.

Novelists can emphasize physical female beauty in post-New Order era as applied in New Order era. To be categorized as beautiful, females must be young and—if it is possible—virgin or single (Suherman, 1998: 156). Ibrahim (1998: 375) states that being old is unforgivable sin. According to him, females are 'crazy' about aerobics, plastic surgery, facial cream, and other physical treatments to stay beautiful. That kind of beauty adds attractiveness of female.

On one side, the attractiveness brings in recognition and earning for females. Sobary (1998: 26) states that females who are given high honorarium because of their beauty shown in an advertisement symbolize honor for them indeed. But on the other side, commercial star beauty that tempts males brings in harassment (Sobary, 1998: 26-27). In connection with harassment, Piliang (1998: xv) explains that females whose bodies 'stripped naked' through thousand varieties of gesture,

style, appearance, and 'personality' construct and naturalize their bodies socially and culturally as fetish objects that mean 'adored' objects because they are considered to have the strength of 'charm' including certain excitement, desire, love. So, the position of females as objects is resulted by physical female beauty.

Nevertheless, novelists can also stress non-physical female beauty as expressed by Burns (2007: 6) in her book titled *Soul Beautiful, Naturally* that there is real beauty that is sourced from the soul, so real beauty can be mentioned as soul beauty that shines brighter along with age. Soul beauty is not temporary. In other words, it is permanent.

Whereas, Hall (1997: 32) argues:

> All meanings are produced within history and culture [...] This opens representation to the constant 'play' or slippage of meaning, to the constant production of new meanings.

There is no permanent meaning or concept, especially about female beauty, in dynamic society. However, Burns makes society know about standard of beauty that does not always focus on beautiful physical in young age.

The novels chosen as the samples of study are *Ca-Bau-Kan: Hanya Sebuah Dosa* (1999) written by Remy Sylado and *Blakanis* (2008) written by Arswendo Atmowiloto. Through *Ca-Bau-Kan: Hanya Sebuah Dosa* (1999) that contains narration about Tinung—very famous *ca-bau-kan* or prostitute in Kali Jodo, Remy Sylado was awarded *Penghargaan Sastra dari Komunitas Nobel Indonesia* or *Literary Award from Indonesian Nobel Community* in 2011. Meanwhile, Arswendo Atmowiloto was nominated to get *Kusala Sastra Khatulistiwa* also known as *Khatulistiwa Literary Award* in prose category in 2008 through *Blakanis* (2008) that contains narration about Ai—businessman's wife that steals the attention of community in Kampung Blakan. In other words, those novels are chosen because they are both published in post-New Order era, successful in society through the award indicating success (Ivancevich et al, 2006: 215), containing narration about females related with beauty, and written by awarded and deservedly popular male novelists.

As beauty, literature section pursued by Remy Sylado and Arswendo Atmowiloto is feminine as explained by Suryakusuma (2012: 366) that literature has already more inclined to be feminine. According to her, it gets inspiration from sense, soul and other non-rational elements. Hence, it is probably free from masculine ideology that is rational, narrow and always trying to be dominant. However, no matter how feminine literary works produced by Remy Sylado and Arswendo Atmowiloto are, Sylado and Atmowiloto do not experience and do not know beauty that is truly desired by females. They are still males who are clung by masculine ideology. In addition, freedom from the ideology is just probability. Therefore, study about female beauty constructed by males in literature section which is feminine in post-New Order era is interesting and important to do.

Based on the explanation above, research problem that arises is males represent female beauty in novels in post-New Order era as democracy era. It arises research questions: (1) How is female beauty represented by Remy Sylado in *Ca-Bau-Kan: Hanya Sebuah Dosa* and by Arswendo Atmowiloto in *Blakanis*?

(2) Why do Remy Sylado and Arswendo Atmowiloto produce such representation?

Method

This research is the qualitative one. It emphasizes quality over quantity, so method used in it is also qualitative which takes form of document study that is called literary review by Nurgiyantoro (2015: 52). Qualitative research method consists of data collecting method and data analysis method. Coming from document or literature, collected data is descriptive (Creswell, 2013: 293; Moleong, 2011: 11) in the form of words. More about data collecting method, Sudaryanto (2015: 11-12) states that there is data recording, data selecting, and data arranging. So, first step to collect data in this research is recording data from primary data sources which are *Ca-Bau-Kan: Hanya Sebuah Dosa* written by Remy Sylado and *Blakanis* written by Arswendo Atmowiloto and secondary data source in the form of books, journals, research reports, articles and so on. Second step is selecting data that is needed. Third step is arranging data according to category such as data about beauty representation and data about factors that form the representation.

Next, the collected data is analyzed to get relation between data (Faruk, 2012: 25) according to theory that has already established. Theory used in this research is Stuart Hall's representation theory providing constructionist approach toward representation. Regarding to the approach, first step to do is analyzing data in the form of words as signs representing female beauty in *Ca-Bau-Kan: Hanya Sebuah Dosa* written by Remy Sylado and *Blakanis* written by Arswendo Atmowiloto that can be considered as knowledge of Sylado and Atmowiloto about female beauty. As explained by Fokkema and KunneIbsch (1977: 44), "Any socalled autonomous interpretation of a literary text that does not take into account its function in the larger socio-cultural context must fail", second step to do for the success of this research is relating knowledge of Sylado and Atmowiloto contained in their works with discourse about beauty that occurs post-New Order society. For the success of this research too, Stuart Hall's representation theory as one of cultural theories that can explain patriarchal domination and oppression structure (Hall, 2011: 43) is applied to identify factors that form knowledge of Sylado and Atmowiloto about female beauty relating with male domination.

Findings and Discussion

Representation of Post-New Order Female Beauty

Post-New Order era is the era expected to be free from authoritarianism of New Order regime that broke Indonesian morality (Ancol, 2004: ix). Furthermore, Ancol (2004: x-xi) explains that Indonesians can directly choose their representatives in parliament or choose their president for the first time. According to him, Indonesians are in new stage of democracy to more free economy, culture, and politics. Chosen directly by Indonesians, government cannot be authoritarian in formulating policy. Government policy accomodates aspirations of Indonesians regarding to economy, culture, politics and other sectors.

Sectors relating with post-New Order female beauty are economy and sexuality, because beautiful females have ability in seducing others to buy a product. Then, libido economy is formed (Piliang, 1998: xv-xvi, xx).

Since New Order era, precisely since *Repelita IV* or Fourth Five-Year Development Plan from 1984 till 1989 and *Repelita V* or Fifth Five-Year Development Plan from 1989 till 1994 were set, females have been given the same right, obligation, and opportunity as males (Suryakusuma, 2012: 114). According to Suryakusuma (2012: 282-284), females come into various development sectors with economic and political reason. Female participation in development driven by economical factor has lasted until post-New Order era. Sigiro (2012:8) states that females are responsible for nurture and household economy at one time. Thus, discourse rolling in post-New Order era pushes females to be breadwinners as well as males.

Regarding to libido, Indonesians in post-New Order era can realize sexual desire in normative or non-normative sexuality that takes various forms as long as they happen in private area and happen between females and males as justified in *Undang-Undang Pornografi* or Pornography Law set on October 30, 2008 (Suryakusuma, 2012: 415). Davies (2018: 59) argues:

> *Reaksi-reaksi terhadap pengawasan seksual ini dipandu oleh kepentingan-kepentingan yang berupaya menciptakan subjek seksual yang beragam, sesuai dan berlawanan.*
> [Reactions toward this sexual control are guided by interests that try to create diverse sexual subjects, corresponding and contradictory]

If controlled sexuality reaps supporting and opposing government, it means that discourse to be free from New Order authoritarianism affects sexuality practiced by post-New Order society.

In the middle of discursive formation that strives for female emancipation, Sylado produces representation that contains female physical qualities through Tinung's character as seen below.

> *'Lu sih mude, Nung,' kata Saodah. 'Pasti banyak yang naksir. Kalo pas lu dapet cukong, lu tinggal buka baju, lu antepin dienye nikmatin badan lu, duit bisa segepok. Kalo cukong entu nagih, bisa-bisa lu dipiare kayak si Atim tuh dijadiin ca-bau-kan. Punya rume, perabotan, gelang kalung mas.'* (Sylado, 1999: 14)
> ['You're young, Nung,' Saodah said. 'There must be a lot of men having crush on you. If you get a financier, you just put off your clothes, let him enjoy your body, then you'll get a lot of money. If the financier is hooked on you, you'll be kept as a mistress as happened to Atim. She has house, furniture, gold bracelet and necklace.' (Sylado, 1999: 14)]

Sylado narrates Tinung as soon-to-be young prostitute, so she will be liked by a lot of males. It means Tinung will surely raise male sexual desire. Sylado's narration reflects social viewpoint toward old female as stated by Winarnita (2018: 376) that old female is not sexually attractive and is not appropriate to represent idealized Indonesian female beauty. Sexually attractive is important,

especially for females involved in prostitution which is almost in the same age as human civilization dan is hardly destroyed (Trisnadi et al, 2004: 4), including prostitution in post-New Order society. Sexually attractive brings in male who can improve economic condition of prostitutes as expressed by Zalduondo (1999: 311), "Economic factors play diverse roles in the supply and demand sides of commercial sex." By referring to the social viewpoint and narrating Tinung to be sexually attractive, Sylado associates Tinung with income and fulfilment of basic needs such food, clothing, and housing from males who pay for her sexual service.

Beside being narrated young, Tinung is narrated by Sylado as follows.

> *Setelah kencan pertama ini usai, masih ada lagi malam-malam lain, yang kedua, ketiga, kesepuluh, keduapuluh, dan seterusnya. Tinung pun menjadi perempuan populer di Kali Jodo, dijuluki 'Si Chixiang', bahasa Kuo-Yu artinya 'sangat masyur dan dicari-cari' [...] Pasti itu disebabkan Tinung masih muda dan memiliki tubuh yang indah, langsing, elok, berpadan antara dada dan pinggul* (Sylado, 1999: 16)
> [After this first date ends, there are still other nights, the second, third, tenth, twentieth, and so on. Tinung becomes popular in Kali Jodo, nicknamed 'Si Chixiang' that means 'very famous and sought after' in Kuo-Yu language [...] That must be because Tinung is still young and has beautiful body, slim, nice, fit chest and hips (Sylado, 1999: 16)]

Sylado represents Tinung nicknamed 'Si Chixiang' or very well-known and wanted prostitute. In other words, Tinung is a prostitute who has been dated a lot of males in the realm of prostitution named Kali Jodo, because she is young and has beautiful body, slim, nice, fit chest and hips. Sylado's narration refers to females in society who struggle for being slim as stated by Ide (2013: 43) that slim female body is Indonesian female beauty standard built by society and sustained by industry. Slim bodied females attract attention (Melliana S., 2016: 11). Ditmore (2006: 107) explains, "Many clients seek a sex partner in a specific age range, or one whose physical beauty is above average." In the realm of prostitution, young age and beautiful body bring many clients to females who whores. If Sylado's narration shows that young age and beautiful body add attractiveness of females, so post-New Order female beauty is the same as New Order female beauty at first glance.

However, further search shows that beautiful female through Tinung's character in *Ca-Bau-Kan: Hanya Sebuah Dosa* written by Remy Sylado is not *nrimo* or submissive as females in New Order era (Sobary, 1998: 27). Tinung freeds herself from pressure caused by Tan Peng Liang from Gang Tamim, Bandung—one of males keeping Tinung as mistress—and his guards as narrated by Sylado below.

> *Pelan ia bangkit, dan tetap mengawasi keadaan si centeng, barangkali seperti anak tikus. Sebentar lagi ia pasti akan lari tunggang-langgang, mencari selamat. Hanya sempat mengambil kain dan kebaya yang dibuntelnya buru-buru dengan sepundi uang, ia kabur meninggalkan rumah. Ia tidak lari ke tempat yang sama tadi. Bukan sebab kesadarannya*

> *membuatnya begitu, tapi semata-mata sebab naluri ingin merdeka. Ia berlari dikuasai takut, menembusi kebun pisang di belakang rumah, ke arah yang berbatasan dengan belukar* (Sylado, 1999: 25)
> [Slowly she gets up, and keeps watching condition of guards, maybe like a mouse. Soon she'll surely run headlong, look for safety. Just having time to take cloth and kebaya bundled in a hurry with a coffer of money, she runs away from home. She doesn't run to the same place like she did before. It is not that her consciousness makes her do that, but it is just about her instinct to be free. She runs controlled by fear, gets through banana plantation behind the house, toward area that borders on thickets (Sylado, 1999: 25)]

Sylado's narration about Tinung running away from house of Tan Peng Liang from Gang Tamim, Bandung (next abbreviated TPLGTB) driven by her instinct to be free reflects the struggle of Indonesian females to defend rights of females who face massive sexual harassment in riot that happened on May 1998 (Anggraeni, 2014: x). According to Anggraeni (2014: xi-xiii), they did not set back in the middle of threat and mental and physical attack from the party who wanted to deny great tragedy in Indonesian history in the beginning of Reformation. Female right defenders hoped that victims of the tragedy opened up and were brave to take any step to defend their rights. Female right defenders also hoped the victims knew that a lot of society members cared and looked for them that established National Commission on Violence against Women (*Komnas Perempuan*). Through his narration, Sylado supports the struggle of female to fight her fear and to achieve her right in the form of freedom.

Meanwhile, Arswendo Atmowiloto represents female through Ai's character as follows.

> *Dengan sekali melihat, mudah mengingat Ai. Seluruh tubuhnya sangat putih—betul-betul putih, bersih, mempesona [...] Pada usia lima belas, enam belas, sampai hampir tujuh belas tahun, Ai dikenal secara luas karena membintangi iklan pemutih kulit, juga beberapa produk kosmetik [...] Kakinya panjang–dan semakin panjang karena putih, betisnya jadi semakin indah sejak dinyatakan sebagai yang paling indah. Pergelangan kakinya kecil. Tangan lelaki dewasa bisa melingkari. Ini semua merupakan kombinasi antara fantasi dan kenyataan, bahwa perempuan dengan ciri seperti ini memberikan kenikmatan seksual yang luar biasa, dan mendatangkan rezeki berlimpah.*
> (Atmowiloto, 2008: 36-37)
> *Menjelang usia tujuh belas tahun, Ai menghentikan semua kegiatannya. Ai memilih menjadi istri Linggar Jimaro, anak pengusaha paling menonjol dari kelompok grup bisnis Jimaro. Sejak itu tak ada kabar beritanya. Kini, delapan tahun kemudian, muncul kembali. Masih memesona* (Atmowiloto, 2008: 37-38)
> [With one look, Ai is very easy to remember. All parts of her body are very fair—truly fair, clean, charming [...] at the age of fifteen, sixteen until seventeen, Ai is widely known because she stars skin whitening ad, also some cosmetic product ads [...] Her legs are long—and longer because of their fairness, her legs have become more beautiful since stated as the most

> beautiful ones. Her ankles are small. Hands of an adult man can circle. All of them are combination between fantasy and reality, that female whose such characteristics gives fantastic sexual pleasure, and brings in abundant sustenance (Atmowiloto, 2008: 36-37)]
> [By the age of seventeen, Ai stops all of her activities. Ai chooses to be Linggar Jimaro's wife, son of the most prominent businessman from Jimaro business group. Since then, there has been no news about her. Now, eight years later, she comes back. Still charming (Atmowiloto, 2008: 37-38)]

Atmowiloto's narration stresses Ai's fair skin. It reflects female condition in post-New Order Society as explained by Ide (2013: 43) that females who fulfill Indonesian female beauty is not only the ones who have slim body, but also fair skin. According to Novita (2010: 9), females take varios ways including plastic surgery or changing skin color for the sake of slim body and fair skin. It is no wonder if female beauty becomes part of industry as stated by Sadewo (2014: 3) that beautiful is commodity. A number of people pan dollars from it through many sides; cosmetic company, beauty salon up to medical world through plastic surgery. Based on the statement, beautiful females in post-New Order society are considered as commodity, too. Referring to the social condition, Atmowiloto narrates Ai as commercial star who can sell skin whitening and cosmetic product and as model with the most beautiful legs from the age of fifteen to almost seventeen which represents teenage.

Teenage is considered as puberty by society. Kauma (1999: 7) states that puberty approximately begins from the age of fourteen and ends by the age of seventeen. Puberty is considered as early young age (Madani, 2003: 237). Meanwhile, the age of twenties is considered as young age (Kwan and Deddy, 2011: 42). If Atmowiloto narrates Ai as commercial star and model from her young age, then Ai as well as Tinung in *Ca-Bau-Kan: Hanya Sebuah Dosa* written by Remy Sylado is sexually attractive. Therefore, Ai is narrated by Atmowiloto married by Linggar Jimaro—son of the most prominent businessman from Jimaro business group—by the age of seventeen that means Ai is not financially deficient in her puberty. Ai is also narrated by Atmowiloto as a female who still charms community in Kampung Blakan by the age of twenty-five that means Ai is still young and promising sexual pleasure for males.

As well as Remy Sylado's narration, Arswendo Atmowiloto's narration about beautiful female who is young and has fair skin is at first glance the same as females in New Order era who were very fond of plastic surgery, facial cream, and other physical treatments to stay young, to have fair skin and to be considered beautiful. However, beautiful female through Ai's character as well as Tinung's character in *Ca-Bau-Kan: Hanya Sebuah Dosa* written by Remy Sylado is not submissive like females in New Order era narrated by Atmowiloto below.

> *'... Alasan saya ikut ke pertemuan ini, karena merasa ini pertemuan lucu, aneh, menarik…. Bisa jadi karena saya mulai bosan dengan yang saya jalani sekarang. Kehidupan saya tidak aneh, tidak lucu.'*
> *'Apakah betul kamu tadi mandi di sungai dengan telanjang? Kenapa?' Tidak biasanya Suster Emak yang memulai bertanya.*

'Ya, betul. Saya perlu membersihkan diri…. Saya mau mencoba jujur…. Semacam persiapan mental.' (Atmowiloto, 2008: 39)
Sejak itu para peserta baru–sebagian yang lama juga, ikutan berendam di sungai, telanjang, sebelum memakai selimut. Adalah Ai juga yang meminta bahwa saat-saat berendam di sungai, saat pertemuan, tidak boleh dipotret atau direkam. Sejak itu pula, keberadaan warung-warung mulai ditata. Dikumpulkan di satu tempat. Diprioritaskan penduduk setempat yang mengelola [...] Ada satu tempat yang dijadikan tempat parkir [...] Juga dibangun masjid yang lumayan besar [...] Ada juga salon. Termasuk kursus-kursus lainnya. Suasana menjadi lebih ramai, sekaligus lebih teratur (Atmowiloto, 2008: 43)
['... The reason I join this meeting, because I feel it funny, strange, interesting... Maybe I begin to be bored of what I'm going through now. My life is not strange, not funny.']
['Is it true that you bathed naked in the river? Why?' It is not usual Suster Emak begins to ask]
['Yes, true. I needed to clean myself... I wanted to be honest... kind of mental preparation.' (Atmowiloto, 2008: 39)]
[Since then new participants—also some old ones, follow her to soak in the river, naked, before they use blanket. Ai is also the one who asks that moments of soaking in the river, moments of meeting, cannot be portrayed or recorded. Since then stalls have been arranged. Gathered in one area. It is prioritized that local people manage the stalls [...] There is a place used to be a parking lot [...] a pretty big mosque is built, too [...] there is also a beauty salon. Including other courses. Situation becomes more crowded and more organized at the same time. (Atmowiloto, 2008: 43)]

Through his narration, Atmowiloto shows that Ai freeds herself from life saturation. Her nudity symbolizes freedom of expression carried by post-New Order society. In the same society, females participate in various fields. Ratna (2010: 406) explains that in many fields females take part as civil servants and private employees. There are many females who occupy important positions in government such as minister, directorate general, even president. Since freedom of expression was born, females have had authority over themselves and other people. Affected by such social condition, Atmowiloto narrates Ai's nudity symbolizing her freedom of expression in term of cleanliness and honesty followed by community in Kampung Blakan. Atmowiloto also narrates Ai who encourages the arrangement of stalls, the construction of parking lot, mosque, beauty salon and the provision of courses for the sake of communal wealth in Kampung Blakan to reflect post-New Order female who plays role in private or governmental sector for the sake of social wealth.

Forming Factors of Post-New Order Female Beauty Representation

As explained in Research Method section, representation is approached in constructionist way. According to Stuart Hall (1997: 27), constructionists state that representation is relational. It means that representation of post-New Order female beauty stressing physical qualities and concerning with freedom is relational. In this research, relation is fixed using one of principles offered by Hall

(1997: 17-18), which is difference or opposition principle. Concerning with the statement of Connell and Messerchmidt (2005: 848), "Gender is always relational, and patterns of masculinity are socially defined in contradiction from some model [...] of femininity", female construction is got in relation with males. Similarly, post-New Order female beauty construction is got in relation with post-New Order males.

Construction is bound to discourse, too. It is based on the opinion of Hall (1997: 44), "Meaning and meaningful practice is therefore constructed within discourse." Discourse itself is created to legitimaze the strength of masculine order neutrally (Bourdieu, 2001: 9). In other words, post-New Order discourse about freedom of expression spread over various fields, especially economy and sexuality regarding to female beauty, basically favors males.

Females who are responsible for nurture and household economy at one time are the ones whose double role. Although double role represents progressive Indonesian society, it means double burden for females (Suryakusuma, 2012: 114). According to Candraningrum (2013: 14), female commitment to the household is eternal. Meanwhile, males do not have any commitment to that, so they do not get any burden. With double role, females do not have any capital consisting of qualification, training, and experience as many as males (Walby, 2014: 42). Hence, job segregation and wage gap cannot be avoided.

Having higher capital than females, males are constructed to get job concerning with leadership or domination, while females are constructed to get job in the matter of domestication such as helping, typing or serving the leaders (Candraningrum, 2013: 9). Getting that kind of job, females gain lower wage than males. Eventhough females get the same job as males, females' wages are still lower than the males' ones. That is caused by males' role as head of family or bredwinner (Suryakusuma, 2012: 284) and by quality of their jobs considered as honored (Bourdieu, 2001: 60). Thus, males are more superior than females.

Male superiority is legitimazed by post-New Order discourse about sexuality. Although applied to society members both males and females, Pornography Law that contains prohibition against picture, sound, word, movement or display in public area relating with sexual exploitation (Suryakusuma, 2012: 415) perpetuates male superiority. It is based on the opinion of Gandhi (2011: 3) that most law products are produced by males. Meanwhile, Hall (2011: 43) states that socio-cultural institution is patriarchal. If Pornography Law belongs to socio-cultural institution (Cao, 2011: 41), then Pornography Law has the same quality as the institution; patriarchal.

Patriarchal is the quality of system named patriarchy that fixes one of its structures in heterosexuality (Walby, 2014: 185). In other words, heterosexuality justified in Pornography Law (Suryakusuma, 2012: 424) preserves oppression against females. Thus, post-New Order discursive formation constructing female beauty in relation with males sides with males.

Ca-Bau-Kan: Hanya Sebuah Dosa written by Remy Sylado that contains narration about female through Tinung's character dated by a lot of males in Kali Jodo carries male superiority. That refers to the acts of males involved in prostitution in society as stated by Jensen (2013: 75), "Men sell women to other men for sex: pimps and johns." Males who act as pimps sell prostitutes to males who act as *johns*. According to Trotter (2011: 92), pimps make efforts to get a lot

of johns or clients for prostitutes in order to get better financial condition. Referring to the acts of pimps and clients in prostitution, Sylado (1999: 15) narrates:

> *Kali Jodo, selama berabad telah menjadi tempat paling hiruk pikuk di Jakarta pada malam hari. Di sini, sejak dulu terlestari kebiasaan-kebiasaan imigran Tionghoa menemukan jodoh, bukan untuk hidup bersama selama-lamanya, tapi sekadar berhibur diri sambil menikmati nyanyian-nyanyian klasik Tiongkok, dinyanyikan oleh para ca-bau-kan.*
> [Kali Jodo, for centuries, has been the most frenzied place in Jakarta at night. Since long time ago, there have been sustainable habits of Chinese immigrants to find partners—not for living together forever, but just for self-entertaining while enjoying Chinese classical songs, sung by prostitutes]

Furthermore Sylado (1999: 15) narrates, "Para ca-bau-kan itu umumnya dikelola oleh tauke-tauke." That the prostitutes are commonly managed by *tauke*. According to Sylado's narration, *tauke* means manager of prostitutes. According to *Kamus Bahasa Indonesia* or Indonesian Dictionary, *tauke* means employer of a company (Tim Penyusun Kamus, 2008: 1460). In other words, *tauke* symbolizes employer of prostitutes or pimp who handles them in the realm of prostitution. Meanwhile, Chinese immigrants who entertain themselves with songs sung by prostitutes in Kali Jodo symbolize clients who look for sexual pleasure in the realm of prositution and who have abilities to improve economic condition of prostitutes. Sylado also associates them with *cukong* that means financier (Tim Penyusun Kamus, 2008: 298). In this case, Sylado refers to Chinese society who plays vital role in Indonesian economy (Suryakusuma, 2012: 235). Through narration about *tauke* or pimp who looks for clients or financiers for Tinung and about clients or financiers who date Tinung until she is nicknamed 'Si Chixiang', Sylado shows female dependency on males financially.

Sylado's emphasis on the importance of young age and slim body for female who whores through Tinung's character as well as Atmowiloto's emphasis on the importance of young age and fair body for female who becomes commercial star of beauty product through Ai's character shows their alignment with males. That is based on the explanation of Bourdieu (2001: 67):

> Continuously under the gaze [...] of others, women are condemned constantly to experience the discrepancy between the real body to which they are bound and the ideal body towards which they endlessly strive. Needing the gaze of others to constitute themselves, they are continuously oriented in their practice by the anticipated evaluation of the price that their bodily appearance.

Continuously females struggle to have ideal body in accordance with the times, so they get gaze of others and get existence. Affected by such condition, Sylado and Atmowiloto narrate females through Tinung's and Ai' character to have ideal bodies. With their ideal bodies—slim and fair body in young age, Tinung and Ai draw attention of many people symbolizing the gaze of others and then they exist. As stated by Udasmoro (2017: 184), "Contemporary literary

works frequently indicate the presence of women through male characters", the existence of Tinung is symbolized by her nickname 'Si Chixiang' that means a prostitute who is very famous and wanted by many clients. Meanwhile, the existence of Ai is symbolized by her popularity as commercial star of skin whitening and cosmetic product until she is married by Linggar Jimaro—son of businessman associated with wealth. The existence of Tinung and Ai constructed by Sylado and Atmowiloto does not only show female dependency on the gaze of others, especially of males who are sexually attracted to females, but also female position as commodity. Tinung is positioned by Sylado as commodity of pimp who manages her that refers to the acts of pimps in society as expressed by Barry (1995: 218), "Pimps earn their livings off the sexual exploitation of women as commodities." Meanwhile, Ai is positioned by Atmowiloto as commodity in advertising world that refers to the acts of ad production team—dominated by males—as explained by Kriyantono (2013: 234) that females are treated to represent product. For instance, car body smoothness in car ad is symbolized by female who wears minimal dress to show her skin smoothness. Atmowiloto's narration shows that young age and fair body of Ai is sold in skin whitening and cosmetic product ad. By positioning females as gazed and sold objects, Sylado and Atmowiloto confirm female subordination in post-New Order era society.

Female subordination is also found in Sylado's narration about Tinung who gets out from house of TPLGTB and afterward gets into another house of Chinese male named Tan Peng Liang from Gang Pinggir, Semarang (next abbreviated TPLGPS) as seen in Sylado's narration below.

> *Di malam harinya, Tinung seperti kebanyakan perempuan waktu itu, menganggap buka baju, telanjang bulat dan mengangkang di ranjang, demi kepuasan lelaki adalah fitrah. Dia mesti diam, tidak melakukan respon [...] dia biarkan dirinya menjadi seperti sawah atau ladang yang diam melulu jika dipacul, dibajak sebelum ditanami benih. Tinung pun hari pertama di Gang Chaulan ini ibarat patung yang bernyawa, tak lebih. Dia tak jadi mitra birahi di sini seakan putus tali sejarahnya dengan Kali Jodo, di mana orang setempat menjulukinya Si Chixiang. Tapi Tan Peng Liang menyukai keberadaan Tinung kini.* (Sylado, 1999: 83-84)
>
> *Singkat kisah, Tinung akhirnya pindah ke rumah Gang Chaulan bersama anak perempuannya dari Tan Peng Liang asal Gang Tamim, Bandung [...] Disini dia merasa seperti suatu mimpi menyenangkan. Tan Peng Liang asal Gang Pinggir, Semarang ini memperlakukannya dengan kelembutan yang hampir tidak masuk akal. Semua diperhatikannya* (Sylado, 1999: 84)
>
> [At night, Tinung like mostly females at that time, assumes that putting off clothes, being stark-naked, and straddling in the bed, for the sake of male's satisfaction is natural tendency. She must be silent, not doing any response [...] She lets herself become like a ricefield or lea that is always silent when it is bounced, plowed before it is seed planted. On the first day in Gang Chaulan, Tinung is like a lifeless statue, nothing more. She does not become a sexual partner in here as if she broke her historical bond with Kali Jodo, where local people nicknamed her Si Chixiang. But Tan Peng Liang likes her existence by now (Sylado, 1999: 83-84)]

> [In short, Tinung finally moves in Gang Chaulan house together with her daughter with Tan Peng Liang from Gang Tamim, Bandung [...] Here, she feel like it is a pleasant dream. Tan Peng Liang from Gang Pinggir, Semarang treats her with almost illogical gentleness. Everything is noticed by him (Sylado, 1999: 84)]

Sylado's narration about Tinung who puts off clothes, gets stark-naked, straddles in the bed and be silent for the sake of male's satisfaction symbolizes sex work or prostitution that cannot be eliminated in society as stated by Corriveau (2013: 31), "'Prostitution'—that is, in our terms, sex work." Being kept by TPLGPS in Gang Chaulan house, Tinung is constructed by Sylado as mistress. In society, mistress is a female whose relation with male without legal marriage (Magdalena, 2014: 5). Regarding to mistress as part of prostitution, Engel (1996: 186) explains:

> They began to prostitute themselves [...] They wanted to improve their lives. They said things like: 'It pays better,' or 'I wanted to increase my income', or 'It's more advantageous,' or 'It's an easy life'"

Meanwhile Nanette Davis in Matthews (2008: 36) states, "Women become wealthy in prostitution, or acquire riches by seducing a wealthy man." Women are involved in prostitution in order to increase income, ease and welfare of life. Referring to the involvement of women in prostitution, Sylado gives Tinung pleasure, meekness and attention from the TPLGPS that actually symbolizes superiority or dominance of the TPLGPS on Tinung. Through his narration, Sylado shows that post-New Order female freedom is freedom involving males—not driving them away. Meanwhile, Atmowiloto supports masculine domination through narration below.

> *'Apakah betul kamu tadi mandi di sungai dengan telanjang? Kenapa?'*
> *Tidak biasanya suster Emak yang memulai bertanya.*
> *'Ya, betul. Saya perlu membersihkan diri…. Saya mau mencoba jujur…. Semacam persiapan mental [...] Saya dengar Ki Blaka juga suka mandi di sungai.'* (Atmowiloto, 2008: 39)
> *Aku mengusulkan agar pemimpin tetap Ki blaka, karena hampir tak tergantikan* (Atmowiloto, 2008: 80)
> ['Is it true that you bathed naked in the river? Why?' It is not usual Suster Emak begins to ask]
> ['Yes, true. I needed to clean myself... I wanted to be honest... kind of mental preparation [...] I heard that Ki Blaka also likes bathing in the river' (Atmowiloto, 2008: 39)]
> [I suggest that leader is still Ki Blaka, because it is almost irreplaceable (Atmowiloto, 2008: 80)]

Through narration, Atmowiloto shows that Ki Blaka—not Ai—is the one who initiates ritual which is bathing in the river, while Ai is the one who develops it by being naked. Besides, Atmowiloto shows that Ki Blaka is still chosen directly by community to be leader of Kampung Blakan though Ai has made the

situation of Kampung Blakan more crowded and more organized with the arrangement of stalls, the construction of parking lot, mosque, beauty salon and the provision of courses that affect communal wealth in Kampung Blakan. Atmowiloto's narration relates with post-New Order condition in which society for the first time chose their President and Vice President directly in President and Vice President of the Republic of Indonesia Election in 2004 (Sudirman, 2014: 474-475). Although appointed as the 5th President of the Republic of Indonesia in the MPR Special Session on July 23, 2001 (Department of Communication and Information Technology Republic of Indonesia, 2005: 55-56; Sudirman, 2014: 471) and stabilized Indonesian macroeconomics (Hidayat, 2007: 114), Megawati Soekarnoputri was considered weak in terms of leadership (Jones, 2015: 475). Therefore, Susilo Bambang Yudhoyono who looked charismatic and promised change was chosen as the 6th President of Indonesia (Sudirman, 2014: 475). Referring to the condition, Atmowiloto produces narration showing that authority of females cannot go beyond the one of males in post-New Order era.

Conclusion

Based on the explanation above, permanent female beauty is only myth. There is no such female beauty. It is seen from post-New Order female beauty represented by male novelists in post-New Order discursive formation that is different from New Order female beauty. Male novelists indeed emphasize physical qualities which attract other people of post-New Order Era females as found in New Order female beauty, yet male novelists construct beautiful females in post-New Order era to be free.

Post-New Order female beauty is formed in relation with post-New Order males who are sexually attracted to female physical qualities. Besides, it is formed in post-New Order discursive formation that is basically advantageous to males. Thus, male novelists represent beautiful females in post-New Order era as the ones who bring sexual pleasure for males and involve males in freedom they want to achieve in order not to threaten masculine domination.

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ILLOCUTIONARY ACTS AND THEIR RELATIONSHIPS WITH INTERVIEWEES' LEVEL OF TRUSTWORTHINESS IN GIVING INFORMATION DURING THE MAKING OF INVESTIGATION REPORTS: A CASE STUDY IN SITUBONDO POLICE STATION

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Abstract
This research analyzes the level of interviewees' trustworthiness in giving information during the making of investigation reports in Situbondo Police Station. Searle's theory of speech acts is used to analyze the data. The level of the interviewees' trustworthiness is based on the information given by the police officers, which is integrated with the result of the illocutionary act analysis. This qualitative descriptive research produces deep descriptions of the utterances stated by interviewees. Taxonomic analysis proposed by Spreadly is used to classify the data based on the types of illocutionary acts found. Componential analysis is used to reveal the interrelationship between variables. The result of this research reveals that there is a strong relationship between an interviewees' trustworthiness and kinds of illocutionary acts, and that assertive, which produces a large number of less trustworthy utterances, is the most frequently found illocutionary act.

Keyword: speech acts, investigation, level of trustworthiness

Introduction
The rising number of criminal cases is no longer a strange matter in Indonesia. Criminal cases might happen anywhere. Along with this issue, the duty of the police officers increases as well. Conducting investigations is one of them. In conducting investigations special abilities are needed by investigators. The ability to communicate, the ability to make questions that can reveal the motives of the crimes committed, and the ability to disclose the secrets of the suspects are included in the category of capabilities that must be possessed by investigators.
Investigation processes are done to uncover the motives for crimes committed. Investigation is not an easy thing to do because the reported party does not always disclose the motives. Therefore, the researchers examined the investigation processes of several criminal cases Situbondo Police Station.

Investigation processes are related to the question and answer processes that are carried out by investigators and interviewees. In this study, the investigation

processes were examined with pragmatics, a branch of linguistics that discusses languages in their application.

This research focused on speech acts carried out by investigators and interviewees. Therefore, the research problems were formulated in a number of ways, namely the types of illocutionary acts found during the investigation processes and how the use of illocutionary acts influences the interviewee's trustworthiness.

Related researches have been carried out by several researchers. Hadyani (2014) in her research, examined the types of questions, responses and presuppositions that emerged in investigative interview processes. The research findings show that in the case of fraud and embezzlement, most of the questions are open and a small number of questions are closed. Meanwhile, in the case of dump truck theft, most of the questions are open and a small number of questions are closed. Another research that is also still related to this study has been conducted by Aziz (2014). His research on forensic linguistics focuses on the quality of the question formulas put forward by police investigators and their relation to the potential for full and correct disclosure of information provided, the construction of discourse developed by police investigators to disclose information specifically in relation to the strategy of changing the topic of conversation during the investigation, and the level of compliance or regularity of police investigators in compiling BAP as a report containing complete information.

Literary Frameworks

Speech Acts

Speech Acts is a concept first proposed by John L. Austin in his book How to Do Things with Words (1962). Austin was the first person to express the idea that language can be used to take action through a distinction between a constative utterance and a performative utterance. Constative tests describe or report the events or circumstances of the world. Thus, the constative utterances can be said to be true or false.

Grammatically, according to Austin, performative speech in English is characterized by the use of the first person subject and the present verb. In addition, performative speech also has several requirements so that it can considered valid. These conditions are usually called 'Felicity conditions' (Parker, 1986: 13-15; Wijana, 1996: 24-27; Grundy, 2000: 53; Holtgraves, 2002: 11; Nadar, 2009: 12-14)

Speech validity consists of, 1) the actor and the speech situation must be appropriate; 2) actions must be carried out correctly and completely by speakers and interlocutors; 3) the offender must have appropriate intentions. Speeches such as "Please come here for dinner tonight' is a valid inviting speech if the speaker has actually prepared a dinner for the evening guests. However, the speech is invalid if the speaker does not prepare any food that night.

Austin distinguishes three types of actions related to speech, namely: Locution, which is the act of pronouncing a sentence according to the meaning of the word or the meaning of the sentence; Illocution, which is the act of doing

something; and Perlocution, which is the effects produced when speakers say something.

Austin's understanding was followed up by J.R. Searle in his book entitled Speech Acts. Moving on from Austin's thinking about performative speech, Searle (1969) developed the hypothesis that each speech means action. Illocutionary action is a central part in the study of speech acts. There are five types of illocutionary acts as revealed by Searle (1985), among others:

- Assertive, namely the form of speech that binds the speaker of the truth to what is said (eg, states, suggests, reports, preaches, shows, mentions).
- Commissive, speech forms that express certain promises or offers (eg swearing, threatening, promising, and offering something).
- Directive, the form of speech performed by the speaker with the intention that the opponent is saying what the speaker wants to do (for example: ordering, ordering, begging, asking, demanding, and inviting).
- Expressive, the form of speech that functions to express or show the psychological attitude of the speaker to a particular situation (for example: praise, criticize, congratulate, thank, apologize, condolence).
- Declaration, a form of speech that how the content of speech is related to reality (for example deciding, prohibiting, cancelling, firing, naming, lifting, ostracizing, punishing).

In addition to the five types of speech acts mentioned by Searle, Finegan (1992, 307-308) adds one more type of speech action, namely verdictive. Verdictive is described as a speech act that makes a guess or judgment (for example regulating, judging, forgiving).

Research Method

This is a descriptive qualitative research which describes the principle of cooperation used by the reported parties at the time of investigation at the Situbondo Police Station. Bogdan and Taylor (1992: 21-22) explain that qualitative research is one of the research procedures that produce descriptive data in the form of speech or writing and the behaviour of the people observed.

The data of this study were illocutionary acts uttered interviewees. In addition, it is said that qualitative research is a type of research that does not include numbers and calculations. In this study the data are the result of field observation at the Police Station. The numbers that appear in this study were only supporting tools to obtain the final results. The main sources of data used by researchers were the interviewees, who were interviewed during the investigation process. The secondary source of data were the investigators.

This research is referred to as a fixed case study because before the research was conducted, the problems were formulated. In this study, the researchers analysed the use of illocutionary speech acts uttered by the interviewees at the Situbondo Police Station, as well as their relationships with the levels of trustworthiness.

Data collection techniques used in this study were sampling techniques (sampling), document analysis, and questionnaires.

Sampling Technique

The sampling technique in this study was purposive sampling or also called criterion-based sampling. Sampling technique is a way to determine a sample whose amount is in accordance with the sample size that is used as the actual data source, taking into account the characteristics and distribution of populations to obtain samples that represent the population (Hadari Nawawi, 1995: 152). According to H.B. Sutopo (1988), "footage is a special form, or a process that is common in concentration or selection in research that leads to selection". With this technique the selection of informants is done based on the criteria previously mentioned. This sampling technique is also what the writer used to determine the data source needed.

Document Analysis

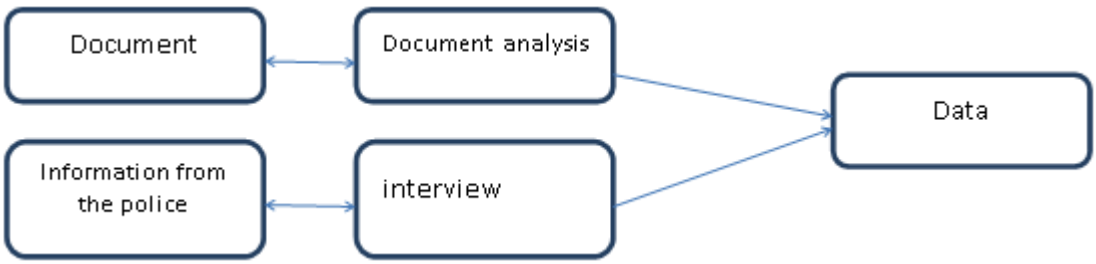
This analysis technique is carried out through reading and recording techniques. Document analysis technique (content analysis) is a way to find various things according to their needs and research objectives (Yin in Sutopo, 2006: 81). Sutopo (2002: 69-70) also said that in content analysis researchers are not merely recording important contents expressed in documents or archives, but also the meanings implied. Because the documents are in the form of speech transcripts, the authors carried out the document analysis process starting from the investigation process, and paid attention to the illocutionary speech acts used by the reporters, classified the types of illocutionary speech acts that occurred, then analysed the levels of trustworthiness through the illocutionary acts used.

Interview

Interviews were conducted to obtain in-depth information about the level of trustworthiness. This stage was carried out after obtaining data and the results of the illocutionary speech act analysis. To improve the accuracy of the results of this study, the researcher used source triangulation and method triangulation. According to Bungin (2007: 252) the triangulation process was carried out continuously throughout the process of collecting data until one day the researchers were convinced that there were no more differences, and there was nothing else that needed to be confirmed to the informant.

Source Triangulation

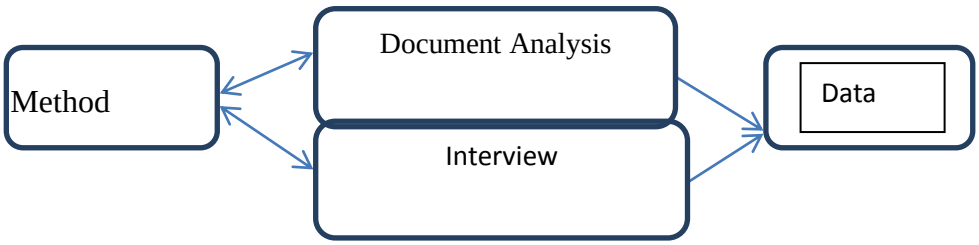
Source triangulation is a technique of providing varied data sources (Santosa, 2012: 47). In other words, data obtained from document analysis is compared with data obtained from interviewees. With this comparison, the data obtained are accountable.



Method Triangulation

Santosa (2012) states that this is related to the technique of obtaining or collecting data. In this study there are two methods used which are data analysis

and interviews. The two results of the study with two different methods are then compared. By reviewing the data with different methods, validated data were produced.



This study used content analysis with a contrastive and ethnographic analysis approach. The analysis was carried out by contrasting the information conveyed by the interviewees with the information provided by the investigator. After that the analysis was continued by looking at the relationships between the parts in the data or the elements involved.

The analysis technique according to Spradley (1980) includes four steps of analysis: domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis.

Domain Analysis

Domain analysis is used to analyse images of research objects in general or at the surface level, but relatively intact about the object of the research (Bungin, 2007: 204). Data selection is done at this stage. The data in this study are illocutionary speech acts used by the reported party in giving information in the investigation room of the Situbondo Police Station.

Taxonomic Analysis

Taxonomy analysis is an analysis that focuses on a particular domain or subdomain. This analysis classify a large number of data into groups based on the natural category of the object discussed (Santosa, 2012: 60). At this stage, the data obtained were classified into the types of illocutionary speech acts used.

Componential Analysis

Santosa (2012: 63) explained that "computational analysis basically connects the components or aspects (in this case is the category) that has been done on taxonomic analysis." Componential analysis is used to analyse relationships between the two elements. In this study, this stage includes the relationship between types of illocutionary speech acts on the levels of trustworthiness.

Findings and Discussion

Assertive

Assertive speech acts are forms of speech that bind the speaker to the truth of what is being said (eg, states, suggests, reports, preaches, shows, mentions)

P: *Misnadi, sebelum natta 'oreng, minta restu ka empian?* (did Misnadi asks for your permission before killing someone?)

A: *Benni minta restu natta'a oreng. Kule moliya ka Didi, Pak.* (he did not ask for my permission to hack people, but he only said "I want to go home to Didi's house.")

In the data, the answer to the examinee is an example of assertive speech. In his speech, the interviewee gave a report or statement to the investigator that Misnadi, who was the biological child, did not ask for his permission to hack people. The suspect (Miswandi) only said he would go home to his wife's house (Didi).

Directive

This speech act is a form of speech that is carried out by the speaker with the intention that the opponent is doing what the speaker wants (for example: ordering, telling, begging, asking, demanding, and inviting).

P: *nike celuritta empian*? (Whose 'celurit'(sickle) is this?)

J: *tak oning, atanya ka Miswandi*. (I don't know, just ask Miswadi.)

The data above shows directive speech where the utterance of the interviewee binds the opponent, namely the investigator to do something as desired by him. In this case, the investigator asked the interviewee about the possession of the sickle. The examiner did not only answer that he did not know whose sickle that was, but also told the investigator to confirm Miswandi.

Commissive

Commissive speech act is a form of speech used to express certain promises or offers (such as swearing, threatening, promising, offering something).

P: *bisa diambil? (*Can we take it?*)*

A: *bisa kalau ditebus*. (If it is redeemed, yes.)

In the speech above, the examined answer is categorized as a commissive speech. Commissive speech is a speech that binds the speaker to do something as said. In the conversation, the investigator asked the examiner whether the last car pawned by the examinee could be taken back. The examiner replied that the car could be taken back on condition that it provided a ransom. Examination that said the car could be taken if he gave a ransom was a commissive speech because the speaker offered to the opponent he said that he would do something (redeem) the car with a ransom.

Expressive

Expressive is a form of speech that functions to express or show the psychological attitude of the speaker to a particular situation (for example: praising, criticizing, congratulating, thanking, apologizing, offering condolences).

P: *Kenapa*? (Why?)

A: *Saya juga salah, Pak, tak pikir-pikir.* **(**I am also guilty, sir, for not thinking about it.

The data above is an example of expressive speech acts. The examinee's statement showed that he felt guilty for removing the storage card of his belongings containing the camera. The speaker revealed what he felt (guilty) for the incident. In this case, the investigator asked the reason the investigator had recalled the lawsuit against the shop where the camera was missing. The examiner reasoned that the store was not entirely guilty of the incident because he was examined himself who had removed the card for the storage of his belongings.

Declarative

This speech act is a form of speech that connects the content of speech with reality (for example deciding, prohibiting, canceling, firing, naming, lifting, ostracizing, punishing).

P: *trus kelanjutannya gimana?* (What do you do then?)
J: *mau ditarik, Pak, laporannya.* (I want to withdraw the report, Sir.)

The speech is a declaration statement. During the conversation, the investigator asked about how the reports of the investigators were investigated in the case of the loss of the Nikon brand camera belonging to the examinee in a shopping place / shop. The examiner replies that he will withdraw his report or claim against the store. Examinations that were examined to withdraw his report caused the status of the store where the incident occurred which had previously been reported as being free. Therefore, the utterances of the abused above are included in the utterances of the declaration.

Discussion

In its implementation, this study found 137 data that could be classified into five types of speech acts as explained in the following table.

Table 1. Types of Speech

Types of Illocutionary Acts	Levels of Trustworthiness			Total
	high	Moderate	Low	
Assertive	52	47	28	127
Commissive	1			1
Directive		3	1	4
Expressive			4	4
Declarative			1	1
TOTAL	53	5	34	137

Assertive speech acts are a type of speech act that is most often used by being examined in the investigation process at Situbondo Regional Police Station (93%). As a type of speech act that theoretically, is tied to reality, this speech act indicates that many speeches in this category have a high level of trustworthiness. Of the 127 data that used this speech act, there were 75 data (59%) with a high level of trustworthiness: 47 (37%) included in the medium category, and 28 (22%) were in the low category.

Directive speech acts and expressive speech acts in this study do not produce any speech that has a high degree of trustworthiness. There are four data in this category; three data are moderate and one is low. As a speech act whose speech is considered an evaluation, expressive speech acts produce four data, all of which are low in terms of the trustworthiness.

Commissive speech act are the least used speech acts of 137 data found, there is only 1 (one) datum included in the category of speech acts that require the speaker to carry out all the things in his speech. The only datum in this category is highly trustworthy. Similar to commissive speech acts, declarative speech acts also fall into in the category of speech acts that are rarely found in the investigation process at the Situbondo Police Station. There is only one datum in this category. However, in contrast to assertive speech acts, the use of this speech act in this study are untrustworthy.

Conclusion

Assertive speech acts are speech acts that are most often used by interviewees during the investigation process. Commissive speech acts are the least used speech acts of 137 data found, there is only 1 (one) datum which fall into the category of speech acts that require the speaker to carry out all the things in his speech. This study also found a relationship between the uses of speech acts and the levels of trustworthiness. Overall, the five types of speech acts initiated by Searle can be found during the investigation process at Situbondo Regional Police Station, and each type has its own tendency. Commissive speech acts tend to produce trusted utterances. Expressive speech acts, on the contrary, tend to produce untrustworthy utterances.

The results of this study can be used as a baseline by researchers and investigators to determine the levels of reliability of the answers given by the interviewer in an investigation process. In addition, these results can also be used as a basis for conducting further research that can be linked to other factors, such as analysis of gestures during the investment process and so on.

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MADURA LANGUAGE VARIATIONS: PHONOLOGICAL CHANGE AND ITS RELATIONSHIP WITH LANGUAGE CHANGE AND ETHNIC IDENTITY

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Abstract
Manduro Village has a similar name to Madura Island. The similarity of the name positively correlates with the likeness of language and local culture. They call themselves Oreng Manduro 'Madurese'. The language used by residents is the Madurese Language (after this referred to as ML). This study aims to look at variations of language from the social perspective, in the form of age and ethnic main variables. Of the two variables, changes in ML spoken by adults with what children say and how social contact affects these changes are also examined. This research is descriptive-qualitative research with the leading theory of socio-dialectology. The research data was taken from the informants selected by purposive sampling using the Swadesh list. Data retrieval technique is by recording and note-taking. The results show that ML that is spoken by adults and children has a difference. Differences are seen in phonological terms so that they appear to cause the differences and changes in both. From the total data found, phoneme changes significantly occur in phonemes / ɛ / to phonemes / ɔ /. Phonemes / ɛ / are phonemes spoken by ML speakers of adult age, while phonemes / ɔ / are phonemes spoken by children in the same lexicons.

Keywords: ML, adult, children, ethnicity, Manduro Village

Introduction

Linguistic situations in Indonesia are in multilingual cases. Indonesian people can use several languages in certain circumstances. For example, using Indonesian in formal situations such as school or work. Then, the Indonesian people use regional languages, according to their respective geographical origins, which acts as the first language, used when talking to families and also using English at certain times. This situation is also followed by the diversity of backgrounds of each community, both cultural context and also including language background.

With these different community backgrounds, the intensity of inter-language meetings is also higher. Heterogeneous conditions of society lead to the emergence of variations in a language used in communication. The location of the community's place or social factors cause the differences in language. Social factors that can cause differences in a language include the age factor of the

speech community, the type of community work, the gender factor, the status factor and the social class of the speech community, and the ethnic diversity of the speech community. This variation in language caused by the user's social situation is then categorized as a social dialect. Social dialect can also occur due to the transfer of a speech community and its language to regions not from the origin of the community and language. Language transfer and its users than in the realm of sociolinguistic studies are referred to as ethnic pockets or enclaves.

Ethnic pockets or enclaves are ethnic groups that are located and confined within an area outside their original territory surrounded by the ethnic majority as the original inhabitants of the region. Ethnic pockets or immigrant enclaves also intersect closely with the language used by the ethnic group. Similar to ethnic enclaves, the language of enclaves is a language that is confined to an area outside the original territory that survives but does not rule out the possibility of a shift caused by contact with other languages that are the native language of the region.

Ethnic pocket phenomena are common in Indonesia. For example, the ethnic of Balinese enclave in Lampung, the Javanese ethnic enclave in Bali, and the interesting ones is the Madurese ethnic enclave in Jombang. Madura is one of the unique icons of the East Java region. Madura has unique characteristics and has an independent language. This is due to the differences found in ML and Javanese Language, which become the umbrella area of Madura, entirely different. One exciting region is the Manduro Village, Kabuh District, Jombang.

Communities in Manduro Village are Madurese ethnic communities who use ML as a means of communication in daily life (Savitri, 2015). In Savitri's writings, it is said that the people of Manduro Village do not only use ML in their daily lives, but also use Javanese (Ibid). The discovery of the use of Javanese in the community of Manduro Village is very natural. This is because both languages coexist and consequently frequent language contact occurs. This language meeting then leads to language variations. Holmes (2008) says that variations in language can occur in several ways, namely variations over time, in meetings, and variations in language can occur socially.

Furthermore, according to Bisang (2016), language contact is a significant factor in language change (2016: 377). Allan (2016) states that all languages change over time and variations in each language develop in the area of each language's use (2016: 6). From this statement, it can be said that language undergoes changes over time and these changes occur according to the area of use of the language.

As a result of the language encounter or language contact that occurs between ML and Javanese in Jombang, it eventually leads to linguistic features that are similar in both languages. Song (2016) says that there are three ways for language to have similar linguistic features: 1) having the same family history, 2) language contact, and 3) universal preferences (2016: 410). When you look at Song's statement and relate it to the phenomenon that occurs in Manduro Village, it can be said that the second method is the possible method.

Many studies related to dialectology of Madurese have been carried out, including Rusiandi (2015), Fitria Dewi, et al. (2017), Fetrian Rahma Dewi (2010), Hakim (2013), Wijayanti (2016), Wulan Suci (2016), Hasanah, et al. (2015). They focus on dialectology studies with Madurese language data used in Madurese ethnic areas. From the studies that were built, this study revealed differences in

the location of the Observation Area (OA). This study focuses on Madurese ethnic places surrounded by Javanese in Kabuh Subdistrict, Jombang Regency, allowing language contact to influence phonological and lexical connections. This area is also a remote area with a geographical majority surrounded by teak forests so that its lexical and phonological authenticity is relatively well maintained. Research that is almost similar to this study was investigated by Hasanah et al. (2015). They focus on comparing Javanese and Madurese languages in Jember Regency with the Padhalungan culture. From the studies that have been conducted, this study aims to complement the research of dialectology in the Madurese language, especially in social dialects between adult speakers and child speakers.

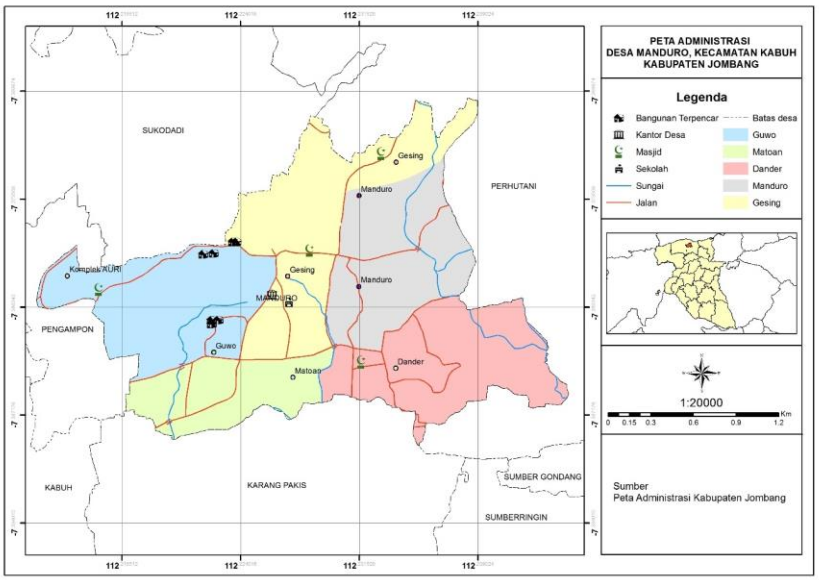
Overview of Manduro Village

Manduro Village is located in Kabuh District, Jombang Regency, East Java. The village is unique because the villagers are from Madura. There is no clear historical explanation about the reason for the movement of Madurese to this region of Jombang. According to the website (situsbudaya.id), the first wave of Madurese who moved to this region occurred in the event of the *Gianti Agreement*. From here then develops to form the Manduro Village which is currently divided into four hamlets. The four hamlets are Mato'an Hamlet, Guwo Hamlet, Dander Hamlet, and Gesing Hamlet.

In Permadi's (2013) writings, it is said that each name of the hamlet has its philosophical meaning. Simply put, Mato'an means to see what is in us and live according to ability. Furthermore, Guwo means 'use what is on you,' or in other words; we should be able to use and regulate the mind and heart to be used properly. Dander means 'evaluate and correct things that are right though.' Finally, Gesing means 'sing eling (remembering),' this saying reminds us always to remember God (Permadi, 2013: 238-239).

Two hamlets are closer to the highway that connects Jombang and Lamongan Regencies, namely Gesing and Guwo Hamlets. Meanwhile, two other hamlets that were more remote and not passed by many people, namely Dander Dusun and Matokan Hamlet (see Savitri, 5).

Figure 1. Map of Manduro Village



Method

This research is a qualitative descriptive study. The data of this study are in the form of a body of language and tradition which is still used by the people of Manduro Village, Kabuh District, Jombang Regency. The source of this research data is the population of Manduro Village which is spread in four hamlets, Gesing Hamlet (AO 1), Dander (AO 2), Gowa (AO 3), and Matokan (AO 4). The subject of this study is based on dialectological research criteria (see Laksono, Mahsun) to determine the level of Manduro dialect differences that focus on the four observation areas (AO). Respondents were divided into two, adults and children who met the criteria (purposive sampling). For children, age ranges from 10-15 years.While adult age and other criteria are the same as dialectology studies in general (see Laksono, 2009: 33; Mahsun, 1995: 106). This research is a study of social dialectology that makes age and ethnicity as the primary research variables. Besides that as a theory of assistance, this study also examines ML in Manduro Village concerning language contact and its changes. The study was conducted using a research instrument in the form of a Swadesh list that was directly given to the selected informants. Swadesh's basic vocabulary is used as an instrument for 800 basic vocabulary, 75 lists of question sentences, and five lists of question phrases. Data retrieval uses recording techniques and recordings obtained from selected informants are transcribed based on phonetic symbols. In addition to recording techniques, note-taking techniques are also an effort to document the number of informants and other matters outside the research instrument.

Findings and Discussion

ML Phonological Variations and Changes in Adults and Children

Variations in language seen from a social point of view in this study indicate differences in phonological and lexical levels. The difference is significant that between ML which is told by the age of children and adults is different. These differences occur in almost all AO, Gesing, Dander, Gowa, and Matokan. Based on the results of the study there are six vocal phonemes and this is also corroborated according to Sofyan's research (2010: 208), namely / a /, / i /, / u /, / ɛ /, / ə /, and / ɔ / with the following table.

Table 1. ML Vocal Phonemes

	Front		**Back**	
	TB	B	TB	B
High	/i/			/u/
Medium	/ɛ/		/ə/	/ɔ/
Low			/a/	

ML in Manduro Village has a high phoneme / i /, / u /, a medium phoneme / ɛ /, / ə /, and / ɔ /, and a low phoneme / a /. While viewed in terms of the position and form of the tongue, the vowel phonemes in ML are divided into three types, the front-non-circular vowel phoneme / i /, / ɛ /, the round-not-round vowel phoneme / ə /, / a /, and the vowel phoneme back-round / u /, / ɔ /. The characteristics of the phoneme classification are found in good variations used by adult speakers and children of age.

Besides having a vocal phoneme, ML, like other languages also has a consonant phoneme system. Here are the consonant phonemes found in ML in Manduro Village. Strengthened by previous studies (Marsono, 1986; Verhaar, 2014; and Sofyan, 2010), the following is a classification of consonant phonemes in BM.

Table 2. Consonant phonemes of ML

	Bilabial		Labiodental		Dental & alveolar		Palato-Alveolar		Palatal		Velar		Uvular		Glotal
	TB	B	TB	B	TB	B	TB	B	TB	B	TB	B	TB	B	B
Stops (Plosives)	p	b b^h			t t^h	d d^h	c	j j^h			k	g g^h			?
Nasals		m				n		Ñ						ŋ	
Fricatives			f		s	z									H
Affricates															
Semivokal										y		w			
Lateral						l									
Trill						r									

Phonological Process

Phonological processes or sound changes are divided into two; they are phonetic changes and phonemic changes. About this research, sound change only focuses on phonetic change, namely sound changes that do not change and differentiate meaning from the original lexicon. According to Chaer (2011: 118; see also Sasangka, 2011: 61) changes in a sound can occur due to the influence of the environment. These environmental influences then lead to other forms of change.

At the phonological level, this study aims to see and analyze sound changes at the level of vocabulary that occurs between adult speakers and children of age. By comparing the two variations of language according to age, we will understand how different the changes that occur in ML who live in the midst of the fertile Javanese language. The following are the forms of sound changes that occur in ML in Manduro Village which is spoken by adult speakers and children of age.

Abreviation

Abbreviation or zeroization or reduction or elimination is a process of shortening some phonemes from a word (Chaer, 2011: 123; Sasangka, 2011: 68). The word shortening process is divided into three basic categories which are determined based on the location of a phoneme that is omitted. Phoneme removal in front of the word is apheresis, phoneme removal in the middle of the word is called syncope, and refining at the end of the word is apocope. Abbreviations in ML occur in the following words.

(1) **Adult** **Children**

a. [atellər] → [təllɔr] ‘telur’ (egg)
b. [^{m}bulən] → [bulən] ‘bulan’ (moon)
c. [sɛb^{h}uh] → *[səbuh]* *‘seribu’* (thousands)

In the data (1a) there is an aviation hypothesis abbreviation which shows the phoneme / a / at the beginning of the lexicon origin [atellɔr] which occurs in the children's speech to produce a new formation [təllɔr]. As with data (1a), data (1b) is also an apherical type of abbreviation by phoneme removal of premalignant [^{m}] at the beginning of the lexicon. In data (1c) there is a syncope process, namely the presence of aspirate [^{h}] noise removal in the [sɛb^{h}uh] lexicon which is spoken by adult speakers and then produces a new form *[səbuh]*.

Phonemes Addition

The addition of phonemes in phonological processes is divided into three categories. The classification is like the abbreviation, which is determined based on the position of an added phoneme. If the addition of the phoneme in front is a prothesis, in the middle of the word is called epenthesis, and at the end of the word is called a paragogue (Sasangka, 2011: 66).

(2) **Adult** **Children**

a.	[səpɔlɔ]	→	[səpɔlɔh]	‘sepuluh’ (ten)
b.	[maṯa]	→	[maṯah]	‘mata’ (eyes)
c.	[bəm^{m}bəŋ]	→	[^{m}bəm^{m}bəŋ]	‘sayap’ (wing)

Data (2a) and (2b) shows the similarity between the existence of a paragogue or the process of adding phonemes at the end of the word. Both experience the addition of the glottal phoneme [h] so that it becomes a new formation [səpɔlɔh] and [maṯah]. While in (2c) the addition of phonemes occurs at the beginning of the word or prosthesis with the addition of a pre-phaleme [^{m}] phoneme to produce a new formation [^{m}bəm^{m}bəŋ] in children's speech.

Free Variation

According to Sasangka (2011:69), free variation means phoneme transformation occurred on phonemes homogram. These are the examples of free variation found in some utterances from the adult and child speakers.

(3) **Adults)** **Children**

a.	[ɔlaʔ]	→	[ɔlar]	‘ular’ (snake)
b.	[binɛh]	→	[binɔʔ]	‘istri’ (wife)

As regard to the examples of free variation above, it was found two different phonemes. There was a substitution on (3a) glottal phoneme [ʔ] to trill [r]. Meanwhile, there were two processes of phoneme change on (3a), namely vocal and consonant change. The vocal change was occurred on phoneme transformation of reversed epsilon [ɛ] to open o [ɔ]. Also, the consonant change was happened on voiceless glottal fricative [h] to reversed glottal stop [ʔ]

Vocal Substitution Phonemes

ML variations are spoken by adults and children significantly occurred on vocal phonemes. Those variations indicated replacement on phonetic without change the meaning and affixes. Those variations showed substitution of different vocal phonemes, rising and decreasing vocal phonemes.

(4) **Adults** **Children**

a.	[lakɛʔ]	→	[lɑkɔʔ]	‘laki-laki’ (boy)
b.	[binɛʔ]	→	[binnɔʔ]	‘perempuan’ (girl)
c.	[sampɛr]	→	[sɑmpɔr]	‘jarik’ (jarik)
d.	[ṯanɛh]	→	[tɑnɔh]	‘petani’ (farmer)

e.	[rəŋɛʔ (mosquito)	→	[rəŋɔʔ]	‘nyamuk’
f.	[təkɔs]	→	[tɔkos]	‘tikus’ (mouse)
g.	[kɔcɛŋ]	→	[kɔcɔŋ]	‘kucing’ (cat)
h.	[sapɛh]	→	[sapɔh]	‘sapi’ (cow)
i.	[pɔtɛh]	→	[potɔh]	‘putih’ (white)
j.	[dɛun]	→	[daun]	‘daun’ (leaf)

The ten data above denoted a partial change of a lexicon differently. From the total data found, the phoneme significantly transformed on reversed epsilon phoneme /ɛ/ to open o phoneme /ɔ/. The phoneme /ɛ/ was a phoneme spoken by adult BM speaker, whereas the phoneme /ɔ/ was a phoneme spoken by children speaker on same lexicons. The phoneme /ɔ/ is a specific character of the Javanese language. Here in, although the transcription was symbolized as /a/, the phoneme /a/ was verbally spoken as /ɔ/. The substitution of a vocal phoneme from /ɛ/ to /ɔ/ was indicated that there were several contact influences between the BM speaker and Javanese language. This phenomenon will be explained further in the next subchapter.

Language Contact and Several Other Things

Hagerstrand in Johnstone (2006:208) proposed that language innovation spread in communities through interpersonal communication network performed face to face has more significant influences. Regarding his notion, it can be inferred that enables the more substantial innovation occurred when emerges a face to face interaction. Hence, this circumstance was undergone by Manduro villagers since they interacted directly with the Javanese surrounding them.

This statement was analogous with the result of a discussion on the previous data that there were phonemes addition, phoneme deletion, free variation, and vocal substitution phoneme. Such innovations issued the presence of language loan and transformation which also related to language acquisition on children respondent involving age factor.

Language Loan and Transformation

Based upon the data, it emerged some assumptions that had occurred several loan words from Javanese Language (JL) to ML. Additionally, Hoffer (2002) said that language interaction happened accidentally produced a little loanword. Meanwhile, if the contact or communication occurred in neighboring regions more than a decade or even a century had resulted in large loans (2002: 3). As the eighth glossary namely gigi, DP1 on children respondents used [untu] for a dictionary of gigi. The lexicon of [untu] is a lexicon originated from BJ. Besides, the glossary of ibu jari also indicated the use of lexicon from BJ, specifically [jempol]. Furthermore, the other exciting things were that this lexicon was only used by children respondents, whereas adult respondents enjoyed using lexicon [poləmpolan]. This could be clarified that lexicon loan started to occur in ML from JL.

Moreover, the interaction and contact among communities are crucial in providing a pathway for linguistic change (Holmes, 2008: 223). Thus, it meant that the high intensity of interaction and contact in language could be the primary factor of linguistic change occurrence. According to Holmes (2008), the code transition in every interaction occurred continually in two languages ultimately

makes likely similar to each other 2008: 226). The statement was in line with the data in this research. There were some phonology features of ML resembling JL. It was similar with the sound of aspirate on the sounding sound /b/ to /bh/. Also, it also emerged nasal sound as [bhəmmbəŋ] for a glossary of sayap.

As previously explained, linguistic change happened because of the high interaction between two languages. It could be a transfer of suprasegmental aspects. It was also coherent with the documentation result done by Muthwii (1994) toward Kenyan in the trilingual situation. The result is Kenyan doing a vocal harmony transfer, pressure, and also titinada from Kalenjin language as their national language to Kuswahili and English (in Sankoff, 646). Therefore, this linguistic change might happen in the use of the daily language of Manduro villagers.

Second Language Acquisition and Its Relation to Age Factor

The ethnic grouping phenomenon outside ethnic area was massive in Indonesia. As regard to Meyerhoff (2006) statement, when the kinship moves to outside area where their parents' dialect is used, the children will get local variations used in that area (2006: 239). In this case, the second generation– children respondents–had a different local language from their parents because the children are getting the local language, while parents were at the stage of translating local language through their first language. Thus, based on this place, places became one crucial aspect.

The data are written indicated that there was a language transformation occurred. Language transformation possibly occurs from one community to others. This transformation usually spread simultaneously in the various area. Besides, social factor influences transformation level and purposes as well, such as age, status, gender, and area. (Holmes, 2008: 211). Furthermore, Holmes (2008) stated that the older adults generally use standard language (2008: 175). This transformation also related to linguistic change, for instance as showing in this following table.

(5) **Adult** **Children**

a. [pɛpɛh] → [pipi]

b. [g^{h}ələŋ] → [gelәŋ]

The above data became high vocal which assumed as one of the age factors. Besides, the older adults generally use standard language. Therefore, it concluded that sound /ɛ/ was a usual sound in ML.

Also, in the case of looking at the entire data, it could be stated that children respondents in Gesing Village had more phonology and lexicon variations instead of adult respondents. They mainly had different variation from other hamlets. It is analogous with the fact that Gesing Village is located close to the road border between Jombang and Lamongan Regency.

Sound transformation in ML occurred more in children respondents as well as due to there were assumptions by adult respondents that the sound was considered as "wrong" or unacceptable. It happened similar to Australia about High Rise Terminal (HRT), namely the older speakers with higher status consider HRT to be vulgar so that HRT was only used in informal conversations by young people from more top social groups (Holmes, 2008: 220). The prestige of JL may also result from this language transformation. It is understandable that pronunciation

considered to be prestige will be copied and disseminated in the community (Holmes, 2008: 208).

In addition to those factors, Meyerhoff (2006) also argued that urban community is more likely to have language contact (even when people in urban areas live far apart) (Meyerhoff, 2006: 260). It thus led to the notion that language transformation, which started with language contact, occurred more in the urban community. In Manduro Village community, Gesing Village is one of the villages, which runs into a change, as it is directly coterminous to inter-city roads.

The Contiguity Madurese and Javanese Ethnicity

The development and transformation of a language and dialect can occur internally and externally. A language transformation internally can be observed through the history of its development from time to time. Otherwise, it externally can be explored through interdisciplinary studies, such as sociology, anthropology, sociolinguistics or dialectology. The language development and transformation influenced by socio-cultural factors occurred in society could be scrutinized by utilizing those studies. One of the factors externally affecting language development and change is ethnicity.

Ethnicity is the identity of a tribe or a community group. It thus becomes a differentiator between one community group and another characterized by cultural, language, religious, and physical attributes that define the community group. According to Frederich Barth (1988), the ethnicity term refers to a particular group because of similarities in race, religion, national origin, or combination of these categories bound to the cultural value system. In some instances, a community group or individual will deal with a situation in which they need social relations, or communicate with people who are ethnically different. It is required to meet the requirement of information exchange that serves as a means to connect one community group to another, so they are not isolated from each other.

In this research, Madurese ethnic community living in Manduro Village had development and could change their dialects in the language they had. It was influenced by the contiguity of two ethnic groups within the same area. Manduro Village is located on the Java Island surrounded explicitly by Javanese ethnicity. Dialect transformation occurred within the ML could be seen from the attached data. The difference in dialect was observed regarding the age of the user, and it could be even claimed as a shift. One of them was the difference among phonemes within the lexicon spoken uttered by adults and youth.

The language development and transformation nationally (ethnic languages) and international (race) are hard to avoid. The cultural acculturation causes it among ethnicities, which was preceded by the process of shifting one language speaker to others. As a result, there will be transformations of new dialects, new lexicon creations and sentence structures in the language, which are owned by these ethnic groups. The transformation process is also driven by the behavior of speakers in their daily activities to adapt to each other and the tendency of innovating to a broader community group.

From its ethnicities, the dialect differences occurred in Manduro Village could be observed through its use between adults and youths.

Table 3. ML Variation

GLOSS	YOUTHS				ADULTS			
	DP 1	DP 2	DP 3	DP 4	DP 1	DP 2	DP 3	DP 4
Ular	[ɔlɑr]	[ɔlɑr]	[ɔlɑr]	[ɔlɑr]	[ɔlaʔ]	[ɔlaʔ]	[ɔlaʔ]	[ɔlaʔ]
Tikus	[tɔkos]	[tɔkos]	[tɔkos]	[tɔkos]	[t̪əkɔs]	[t̪əkɔs]	[t̪əkɔs]	[t̪əkɔs]
Sapi	[sapɔh]	[sapɔh]	[sapɔh]	[sapɔh]	[sappɛh]	[sappɛh]	[sappɛh]	[sappɛh]
Kucing	[kɔcɔŋ]	[kɔcɔŋ]	[kɔcɔŋ]	[kɔcɔŋ]	[kɔcɛŋ]	[kɔcɛŋ]	[kɔcɛŋ]	[kɔcɛŋ]

From the table, it could be discovered that there were some dialect differences uttered by children or youths and adults. In case of age aspect, the tendency of dialect transformation or shift was more significant at a younger age; even it potentially left the language since it was easier to adjust the language. Regarding ethnicity, there was contiguity between two different ethnicities, in this case, Javanese majority and Madurese ethnicity, which would trigger the mindset of youths in the form of loyalty and solidarity to the majority of speakers in their residences. Further, the dialects indirectly would be used as a standard language or dialect in the area around Manduro Village because of the existence of regional languages or local dialects, which constituted the majority. As time went on and communication needs between two different ethnicities, the local dialects gradually would occupy and influence the growth of Madurese language in Manduro Village.

The mechanism of dialect transformation and difference existed can occur intentionally or unintentionally, both concerning phonology and morphology. The sound element itself is the most vulnerable toward change or shift. It is triggered regarding phonology; the sound is the smallest element of a language, which can be understood. According to the Gesing, Dander and Matokan dialect tables between children and adults, phonology and lexicon transformations were very susceptible to change. Phonologically, the regular sound transformation, which was often heard by children in their environment, would influence, and then became an indication of other sounds.

Moreover, all these things are much related since the contact of two different ethnicities in the same area. The case in Manduro Village becomes a real instance in which the ethnic majority can influence the transformation and shift of a language dialect. Even though there are two different ethnicities, as a broader population, two ethnic groups have similar cultural values that create awareness of togetherness within a culture. The mindset of ethnicity-based establishes the adjustments in communication that will gradually result in a dialect shift or difference in a language within a social community group.

Conclusion

Following the discussion regarding this research, it thus could be concluded that ML usages in Manduro Village varied observed from age aspect, as there was contiguity among language and ethnicity with BJ as well as the speakers. One of

the ML variations could be seen from the phonological level. The significant phoneme transformation occurred in phoneme /ɛ/ to phoneme /ɔ/. Phoneme /ɛ/ is phoneme uttered by ML adult speakers, whereas phoneme /ɔ/ is phoneme pronounced by children in the same lexicons. By dint of the phonological level, the data in this research indicated that there was a language transformation shown by a significant phoneme transformation in phoneme /ɛ/ to phoneme /ɔ/. Phoneme /ɛ/ is phoneme uttered by ML adult speakers, whereas phoneme /ɔ/ is phoneme uttered by children in the same lexicons. Phoneme /ɔ/ is a characteristic of the Javanese language. Although the transcription was symbolized as /a/, the phoneme /a/ was verbally uttered as /ɔ/. One of the transformations was resulted by ethnic contiguity, namely Madurese ethnicity in Manduro Village, which was directly surrounded, by Javanese ethnicity consisted of Javanese language as well as its rich culture.

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JAVANESE REDUPLICATION: A STUDY ON PANGKUR JENGGLENG TV PROGRAM

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Abstract
This paper reported a small-scale research on Javanese reduplication found in Pangkur Jenggleng Padepokan Ayom Ayem TV program which was aired in a local TV station in Yogyakarta, Indonesia. Since only few studies are conducted to discuss Javanese reduplication, this study was conducted to fill in the gap in the literature by asking these two questions: a) What are the types of reduplications found in Pangkur Jenggleng Padepokan Ayom Ayem TV Programs? and b) What are the semantic functions or categories of those reduplications? The results of this study confirm the previous studies on Javanese reduplication which reported that full reduplication (without any lexical category changes) are more frequently used than other types of reduplications in Javanese language. This study also confirms the results of previous studies that the dominant semantic functions of Javanese reduplication are repetition and pluralization. Further studies on Javanese reduplication were suggested to gain more knowledge as well as to preserve the Javanese language.

Keywords: reduplication, Javanese language, Pangkur Jenggleng, semantic categories

Introduction

Reduplication is the repetition of a morpheme, part of a morpheme or phonological material for semantic or grammatical purposes (Finegan, 2015). Javanese, like other Austronesian languages such as Bahasa Indonesia, has a great deal of reduplication. Javanese is spoken in the central and eastern part of Java island in Indonesia. It is the native language of more than 42% (98 million) of Indonesian population (Badan Pusat Statistik Indonesia, 2011).

There have been many studies conducted to study Javanese language, most of them focused on Javanese speech levels (Oakes, 2009). Javanese has three levels of language (Iyake, 2011; Robson, 1992 in Oakes, 2009): ngoko (low), madya (middle) and krama (high or elevated). However, only very few studies are conducted about Javanese reduplication, one of them is Iyake's study (2011).

Filling in the gap in the literature, this study discussed reduplication in Javanese language by replicating Iyake's study (Iyake, 2011). Iyake's study

reported types of reduplication in Javanese and the semantic functions of each reduplication. She found that Javanese has reduplicated words which derive from a bound root (lexicalized reduplication or lexical doubling, see also Suharno,1982), full reduplication from an independent word (there are two subtypes, the first is reduplication without any grammatical and phonological changes, the second is with phonological changes), and the last type is full reduplication from an independent word with grammatical changes. Iyake then provided detailed semantic categories or functions and examples of reduplicated words for each type of reduplication.

However, unlike Iyake's study, of which the data were from the interviews with speakers of Javanese (she did not mention how many speakers), some dictionaries and from the data provided in Poedjosoedarmo, Wedhawati, and Laginem's book (Poedjosoedarmo, Wedhawati, & Laginem, 1981), the data in this study were from some episodes of the recorded Javanese-spoken TV Program called Pangkur Jenggleng Padepokan Ayom Ayem which are aired on government-based local TV station (In Yogyakarta, Indonesia). This popular weekly entertainment TV program describes recent issues happening in Indonesia generally and Yogyakarta specifically (one of the thirty-four provinces in Indonesia) where the actors and actresses sing some tembang (a Javanese term for song) in the form of pangkur (one of the Javanese genres of songs), dance traditional Javanese dances and perform humorous (sarcastic, and sometimes, vulgar) monologues or dialogues with each other and with the audience. Through those dialogues the moral values or messages are usually delivered. Moreover, this study was not limited to report Ngoko (low level Javanese language) as it was in Iyake's study, but also included Madya (middle level Javanese language), and Krama (high or elevated Javanese language). It used the same categorization of reduplication types and semantic functions reported in Iyake's study. This study's purposes were to confirm Iyake's findings on types of reduplication in Javanese language, and to give more recent examples for the semantic categories or functions proposed by Iyake. Therefore, the research questions in this study were formulated as follows: a) What are the types of reduplications found in Pangkur Jenggleng Padepokan Ayom Ayem TV Programs? and b) What are the semantic functions or categories of those reduplications?

Research Method

In the current study, five episodes of recorded Javanese local TV Program Pangkur Jenggleng Padepokan Ayom Ayem (aired in Oktober – November 2016) which were shared in YouTube were used as a source of the data. Each episode runs for approximately fifty-minutes. Those five episodes were selected since, first, they were the most popular ones during those two-month periods (based on the number of views and likes in YouTube). Second, the topics of those episodes were interesting since they cover the most up to date issues in Indonesia and in Yogyakarta, and third, they had comparatively longer duration time (more than fifty minutes) than any other episodes therefore the chance to encounter reduplications in the dialogues was higher. I downloaded those episodes from YouTube (e.g.: https://www.youtube.com/watch?v=XzDMuzxn8Bw), watched and listened to the dialogues or monologues done by the actors or actresses

carefully, and then transcribed them. I read the transcribed dialogues twice to get the general impressions of the content and context of the dialogues.

In order to identify the reduplication in the transcribed dialogues, the definition of reduplication proposed by Iyake (2011) was used in this study. Iyake stated that reduplication is "the repetition of a word or phonological material within a word for semantic or grammatical purposes" (p. 6). Examples of reduplication are andeng-andeng or a mole (lexicalized reduplication where bound roots are duplicated), bocah-bocah (full reduplication without grammatical/lexical category and phonological changes; here bocah means child and it is reduplicated into bocah-bocah which means children), tuka-tuku (full reduplication with phonological changes; tuku means buy, and tuka-tuku means keep buying things), and partial reduplication (lara which means sick, becomes lelara which means sickness). Those reduplications have their own semantic functions or categories. I used the definitions and categories of semantic functions proposed by Iyake (2011), Robson (1992), Kiyomi (1993), and Suharno (1982). Kiyomi had done an extensive study on semantic categories or functions, and she argued that the most frequent meanings of reduplications across language families in her study are plural and totality for nouns, intensity for adjectives and adverbs, repetition and intensity for verbs. These definitions and categories were my predetermined coding categories (Creswell, 2014; Maxwell, 2013) to analyze the data. I highlighted any reduplications encountered and listed the sentences where those reduplications occurred in the appropriate columns in the matrix (see Appendix A Reduplication Matric). I also referred to Javanese dictionary, online resources (Poerwadarminta, 1939; Universitas Negeri Yogyakarta, n.d.), and reference books on Javanese grammar to help me identify the part of speech of the roots of the duplicated words, to help me decide to which reduplication types and semantic categories those reduplications belong. I presented the results of the analysis in Table 1.

Findings and Discussion

In order to answer the first research question of this study, Table 1 shows the types of reduplication found in the dialogues. More complete results can be found in Appendix A.

Table 1.
Types of Reduplication in Javanese

Types of reduplication	Lexicalized reduplication	Full reduplication without grammatical change		Full reduplication with grammatical change	Partial reduplication
		Without phonological change	With phonological change		
Number of occurrences	9	29	14	16	0
Total: 68	12%	43%	21%	24%	0%

As shown in Table 1, the most dominant type of reduplication is full reduplication without grammatical and phonological changes which has 29 out of 68 occurrences (43%). In total, 43 (or 64%) out of 68 total utterances of reduplication was full reduplication without grammatical changes. Since full

reduplication is quite abundant in Javanese language, it is easier for the artists to use those reduplications whenever and wherever they need them or to create a new full reduplication. This might explain the high frequency of full reduplication occurrences in the data. This result confirms the previous studies on Javanese reduplication which reported that full reduplication (without any lexical category changes) are more frequently used than other reduplications in Javanese language (Hurch, 2005; Iyake, 2011; Kiyomi, 1993; Oakes, 2009).

Next, to answer the second research question of this study, Table 2 presents the semantic functions of the reduplication. The classification of semantic functions is adopted from Iyake's study (2011), with some additional categories from Kiyomi (1993) and Robson (1992).

Table 2.
Semantic Functions of Reduplication

No	Semantic categories		Examples
Lexicalized reduplication			
1	Body parts	1	*Andeng-andeng*
2	Description of movement	2	*Ongkang-ongkang*
3	Place	1	*Ancik-ancik*
3	Others	3	*Moga-moga; mugi-mugi*
Full reduplication: no grammatical change			
1	Noun pluralization	10	"Takonono **simbah-simbah** kae" =Just ask **some old people** there (in the audience)
2	Adjectival pluralization	2	"Aku duwe jarik **apik-apik**" =I have **many beautiful** traditional clothes"
3	Intensification (Adjective and adverb)	3	"Arepo **sepuh-sepuh** ki do pada **semangat-semangat**" =Even though they are **old**, they are **so full of spirit.**
4	Repetitive/repetition (verbs) (c.f. continuation, Kiyomi, 1993)	27	"Mau tas ngalem koyo ngana kok saiki **mekok-mekoke**" =Before this you praise (me), now (you) **called me stupid** (repeatedly)
5	Similarity and imitation	1	"Oh, ono **wong-wongan**" =Oh, (there is a) **scarecrow**
6	Reprove (cf. Mild exasperation, Robson, 1992)	3	"Wong urip ki yo nganggo luput, **ngerti-ngerti** kok bener" =People living in this world make mistake, (they) **don't suddenly** do things right.
Full reduplication: with grammatical changes			
1	Verbal use (Category change: N x 2→ V, or Adj x 2→V; see Kiyomi, 1993)	3	N x 2 → V "Kudu **ngati-ati"** =(You) must **be careful** Adj x 2→ V "Nggihpun, kulo tak **cepak-cepak**

No	Semantic categories		Examples
			rumiyin" =Ok, I will **prepare** things first.
	Verbal use: Negation	3	"30 yuta kok ora ana **apa-apane**" =30 million and there is **nothing (no proof of payment)**
2	Adverbial use	6	"**alon-alon** wae waton kelakon" =**Slowly** but the most important thing is done
Other:			
	Competition (Robson, 1992)	2	"Tinimbangane awake dhewe mengko **saing-saingan, ketok punjul-punjulan,** piye nak pentas bareng wae? =Instead of **competing**, why don't we perform together?
	Indefinite pronoun (Robson, 1992)* (this, according to Kiyami, can be categorized as plurality)	2*	"Nak wong sial niku **napa-napa** mboten entuk" =Well, unfortunate person don't get **anything**

As shown in Table 2, the first most common semantic function of reduplication in Javanese is repetition or repetitive meaning (27 occurrences) and the second most common one is noun pluralization (10 occurrences). These findings again support the results of previous studies that the dominant semantic functions of Javanese reduplication are repetition and pluralization (Kiyomi, 1993). Some of the meanings of reduplications in this data cannot be analyzed using semantic categorization proposed by Iyake (2011). Robson's semantic functions of Competition and Indefinite pronoun were used to categorize the data. However, some overlapping terms (e.g. repetition by Robson, 1992; repetitive by Iyake, 2011; and continuation by Kiyome, 1993) were combined because they refer to approximately the same meaning.

One interesting thing about the data shown in Table 2 is that Javanese, like many other languages in Austronesian family, is common to have category changes (Kiyomi, 1993). As the data show, reduplicated nouns can sometimes produce Verbs (N x 2 □ V), or reduplicated adjectives can sometimes produce verbs (Adj x 2 □ V). As Kiyomi argued that, which this study can support, this category change is a very productive process in Austronesian languages.

Even though the purpose of this study is to record any reduplication regardless of the speech levels, it is interesting to note that most of the reduplications found in this study were Ngoko reduplications since most of the utterances were spoken in Ngoko (low level Javanese). Only very few of them are spoken in Ngoko Alus which is slightly above Ngoko, but not yet Madya or middle level Javanese (The differences between those levels including Krama or high level are beyond the scope of this paper to discuss). This is understandable since the main purpose of Pangkur Jenggleng Padepokan Ayom Ayem is to deliver moral values or messages through simple real life stories of common

people and through one type of Javanese tembang or songs (which is Pangkur). Pangkur which means "move backward" is a type of songs usually used to deliver advices about life, friendship, and love. It is a type of songs one sings when she or he gets older and wants to retreat from worldly matters. Since this local TV program is very popular and most of the audience who watch this program (both in the studio and at home) are common people, the use of Ngoko or Ngoko alus will enable the artists to achieve the main purpose of this program easily, and it will create closer and more intimate relationship with the audience.

This study was limited since the collected data were only from five episodes of Pangkur Jenggleng (in November 2016). This study will gain a lot more insights and understanding if various sources of data (spoken and written data, real-life, impromptu speech compared to prepared and rehearsed performances) are considered. The purpose of this study was to identify types of reduplications and their semantic functions not only in Ngoko level (Iyake's 2011 study), but also from Madya and Krama level. However, since I collected data only from a TV program which in fact has more Ngoko level reduplication in it, the only data that I obtained was mostly reduplication in Ngoko level. This study will report more comprehensive results if more samples of the episodes from the same program or from other TV programs are collected and analyzed. The local TV program that airs Pangkur Jenggleng also has other favorite programs (e.g. Angkringan, Ketoprak) directed to different audience which certainly use different register of Javanese language. The interesting thing is that since Pangkur Jenggleng is very popular, other local TV Program in other areas in Java island also have similar programs, and they are popular as well. This might be the other sources of data collection.

Since the research questions of this study were to find types of reduplications and their semantic meanings, one interesting finding about reduplication which is phonological changes found in this study was not explored. Further research should be conducted to find out more about this phenomenon and whether there are any phonological rules governing these (mostly) vowel shifts.

Further Research

Further research on reduplication and other topics in Javanese language should be conducted since conducting research has two advantages: gaining more knowledge about the language being studied and at the same time preserving it. I gain a lot more knowledge about my own my mother tongue and I become more aware of how precious this language is since it is part of my identity of Javanese people with wisdoms, culture, and moral value contained in the language. If this language disappears, then the wisdoms and the culture of Javanese people will disappear as well.

Questions that my study raise are, what are the types and semantic functions of reduplication in Madya and Krama level of Javanese? Will those levels have the same frequency of occurrences of full reduplication without grammatical changes? What are the factors that might influence Javanese speakers to choose particular types of reduplication? What are the influences of new technology (i.e. social media) and the politically massive use of Bahasa Indonesia as the national language and English as the first official foreign language in Indonesia to Javanese language and its speakers? Since Javanese language is a compulsory

subject in elementary and secondary schools in Central Java, what is the appropriate teaching method to teach Javanese language to those students? How does technology help teachers and students learn Javanese language? What is the role of technology to help preserve Javanese language and other local languages? Those are the questions that future researchers need to answer.

Conclusion

Assertive speech acts are speech acts that are most often used by interviewees during the investigation process. Commissive speech acts are the least used speech acts of 137 data found, there is only 1 (one) datum which fall into the category of speech acts that require the speaker to carry out all the things in his speech. This study also found a relationship between the uses of speech acts and the levels of trustworthiness. Overall, the five types of speech acts initiated by Searle can be found during the investigation process at Situbondo Regional Police Station, and each type has its own tendency. Commissive speech acts tend to produce trusted utterances. Expressive speech acts, on the contrary, tend to produce untrustworthy utterances.

The results of this study can be used as a baseline by researchers and investigators to determine the levels of reliability of the answers given by the interviewer in an investigation process. In addition, these results can also be used as a basis for conducting further research that can be linked to other factors, such as analysis of gestures during the investment process and so on.

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THE LEXICON OF ANIMAL CLASSIFICATION IN JAVANESE: A COGNITIVE SEMANTIC APPROACH

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Abstract
This study aims to describe the lexicons of animal classification in Javanese. The classification refers to a categorization system based on the semantic aspects of naming constructions. The results of the analysis are presented in the description along with the classification chart. In general, the lexicons in animal classification can be divided into, at least, five classifications, namely classification (a) *ingon-ingonan*, (b) *alasan*, (c) *satoan*, (d) *buron*, and (e) *pangirid.* In accordance with the world view of Javanese speakers, there are three wisdom presented in the animal classification, namely (a) *ora mateni sakabehe* 'do not kill every living thing', (b) *ora ngrusak sakabehe* 'do not broke anything', and (c) *ora mangan kewan* 'do not eat the specific animals'. For further investigation, the contrastive analysis on lexicon of plant and animal classification in Javanese, espcially in farming register, is the interesting research topic in the light of Cognitive Semantics.

Keywords: lexicon of animal classification, linguistic constructions, speaker of Javanese, cognitive semantics.

Introduction
The diversity of fauna in Indonesia was showed by a variety of animal naming lexicons. The same animal, for example chickens, called *pitik* in Javanese, had several variations of naming sub-categories, for example, *ras*, *kampung*, and *kate*. These variations are driven by the understanding of the speakers of Javanese in classifying the types of chickens. Likewise, for some other animals, speakers of Javanese had certain register of lexicons for naming animal species. Hypothetically, if the types of animals are increasingly diverse, the lexicons are used to refer to various types. The phenomenon related closely to Javanese perspective as a speaker of a language. That is closely related to the concept of the relationship between experience, embodied cognition, and language (Evans & Melanie, 2006; Evans, 2007; Croft, & Cruse, 2004: Geeraerts, 2006).

The likely explanation is the experiences of Javanese speakers in breeding animals, for example, can be a source of the emergence of naming lexicon. With

the intensity of observation, speakers of Javanese can identify animal traits. In the next process, the mark is classified in the experience space. The identification and classification process is facilitated by language. Language use can invoke frames that summon rich knowledge structures, which serve to call up and fill in background knowledge (Evans & Melanie, 2006, p.11). The experience of breeding animals, which is then referred to as *ingon-ingangan*/*ingah-ingahan*, forms an understanding of the classification of animals that can be nurtured and cannot be maintained. Therefore, the *kucing* "cat" and *manuk* "bird" can be at the level of classification of ingons, although biologically both animals are in different classes, vertebrates, and aves. Thus, it can be seen that the background knowledge of BJ speakers in classifying animals may be different from biologists who use physiological elements in classification. In his analysis of plants classification on Javanese, Suhandano (2000) found that linguistic phenomena also occur in many languages. For example, dogs can be compared to those classified as pets by English speakers, but generally not considered pets by the majority of Indonesian speakers.

The discussion of the classifications of living things through a linguistic point of view has been carried out by several researchers. There are at least two studies that can be reviewed carefully. *First*, observations about the classification of plants in Javanese (Suhandano, 2000). Suhandano (2000) collects various linguistic data about plant names in Javanese. Based on the data and analysis conducted, it was found the fact that speakers of Javanese classify plants not merely referring to the physiological principles commonly referred to by biologists. Javanese speakers use their cultural background to identify and classify plants. *Second*, research on the classification of plants and animals in Aboriginal language in Groote Eylandt. Waddy (1998) tried to explore the language perspective of the people in the Groote Eylandt region in classifying plants and animals. In general, not much different from the findings of Suhandano (2000) who examined Javanese speakers, research reported under the title Aboriginal Point of View Classification of Plants and Animals from a Groote Eyland implies speakers of Aboriginal language use cultural backgrounds to classify animals and plants. Specifically, it was mentioned that Aboriginal speakers compile a classification system by utilizing noun devices as categories of words commonly used to label objects.

Based on some remarks on research findings explained in previous paragraph and the conceptual framework of cognitive semantics, this study is conducted. In general, the semantic aspect of language construction that utilized in animal classification can be divided into, at least, five classifications, namely classification (a) *ingon-ingonan*, (b) *alasan*, (c) *satoan*, (d) *buron*, and (e) *pangirid.* In accordance with the world view of Javanese speakers, there are three wisdom presented in the animal classification, namely (a) *ora mateni sakabehe* 'do not kill every living thing', (b) *ora ngrusak sakabehe* 'do not broke anything', and (c) *ora mangan kewan* 'do not meal the specific animals'. Further explanation is provided in the discussion.

Method

Through cognitive semantics, this research attempts to describe the lexicons of animal classification in Javanese. By understanding the way speakers identify and

classify animals, it is possible to describe: (a) aspects of perceptions about culture, (b) habits of life, and (c) views of the world through a language perspective. Thus, this research becomes important because it records the local wisdom of Javanese speakers through linguistic phenomena. Evans and Melanie (2006) reminded "language offers a window into cognitive function, providing insights into the nature, structure and organization of thoughts and ideas."

This study consists of three main stages, namely (1) data collection, (2) data analysis, and (3) interpretation of the results of the analysis. In the first stage, the identity of the research object is determined, namely the classification of animals in Javanese. Data are collected from the use of Javanese in both oral and written form. Both techniques were used during interviews in several regions in DI Yogyakarta, namely Sleman and Gunung Kidul. In the analysis phase, based on referential matching techniques, the data are analyzed and interpreted, as seen in example 1:

(1) Aku duwe ingon-ingonan kucing ireng mulus.
1st have pets cat black smooth
My pets is a smooth-hair black cat.
Lexicon → ingon-ingonan 'pets'
Construction → {ingon} + {R} + {-an}

After identifying the semantic field of the words, the lexicon is classified according to the dominant category. The dominant category is a naming group which is often referred to by respondents. Based on the arranged categories, interpretation is done by referring to cognitive semantic theory. Next, the results of the analysis are presented. Analysis of the naming and linguistic construction of the naming classification meanings is presented in a descriptive presentation accompanied by a classification chart (Nesset, 2008; Isac & Reiss, 2008). Descriptive exposure explains each linguistic construction pattern used in naming. The explanation is also accompanied by the rules of naming construction. However, all the previously mentioned methods suffer from some limitations.

Findings and Discussion

The lexicon of animals in Javanese, in general, is classified by the semantic aspect of language linked with world view of Javanese speakers. Duranti (1997, p.168) mentioned one (related) assumption is that linguistic forms are shared by a particular group of speaker. It means that there was a linguistic form that used by a speaker of language in their context of convention. Based on the analysis, lexicon as the linguistics form was used by Javanese in order to classify the variety on animals. In particular, at least, there were five lexicon classifications, namely (1) *ingon-ingonan*, (2) *alasan*, (3) *satoan*, (4) *buron*, and (5) *pangirid*. Based on the light of cognitive linguistics, there are some semantic features of those classifications as presented on table 1.

The Lexicon of Ingon-ingonan

First, the lexicon of *Ingon-ingonan.* The lexicon of *ingon-ingonan* covers a range of animals name. The Lexicon means 'pet'. There are, at least, three semantic features that identified from the lexicons, namely +USEFUL,

+PRODUCTIVE, and –WILD. For example, the word *mendha* 'goat' appeared on data as in (2) as follow.

(2) Mendhanipun sampun dipun sadhe.
His/her goat sell
His/her goat has been sold.
Lexicon → mendha 'goat'
Construction → {mendha}

The lexicon *ingon-ingonan* used as a marker in animal classification in Javanese. In sentence (2), the lexicon *mendha* is a subcategory of *ingon-ingonan.* If the lexicon is substituted with the lexicon *macan*, sentence (2) becomes odd because Javanese speakers do not place the *macan* as a pet or *ingon-ingonan*. The acceptability is based on the understanding of BJ speakers about *macan* who are not pets. Semantically, *macan* lexicons have –USEFUL, -PRODUCTIVE, and + WILD features. Beyond that construction, speakers of Javanese believe that the data reflect the value: (a) *ora mateni sakabehe* 'do not kill every living thing' and (b) *ora mangan kewan* 'do not meal the specific animals'.

TABLE I. LEXICONS OF ANIMAL CLASSIFICATION IN JAVANESE

Classification	**Aspects**	
	Semantic Features	***Example of Lexicons***
Ingon-ingonan	+ USEFUL + PRODUCTIVE - WILD	1. Sapi 2. Mendha **3.** Bebek
Alasan	- USEFUL - PRODUCTIVE + WILD	1. Macan 2. Kidang 3. Ulo
Satoan	- USEFUL - PRODUCTIVE + WILD + DESTRUCTIVE	1. Celeng 2. Tikus 3. Bajing
Buron	+ WILD + ABLE TO USE + DESTRUCTIVE	1. Kancil 2. Manuk/Peksi 3. Celeng
Pangirid	+ USEFUL + PRODUCTIVE + INSTRUMENTATIVE	1. Jaran 2. Sapi 3. Kebo

In addition to those result, in her study, Kurnia (2013) found the lexicons of animal on Javanese proverbs as a part of semantic phenomenon that intepreting as a meaning (a) of nature's rule, (b) of emphasis, (c) of ilustration, (d) of world view, (e) of warning, and (f) of special explanation. Other findings by Suhandano (2000) explained that lexicons of plant also presenting the Javanese's thought. In contrast to those two findings, it is very difficult to trace the origin reason of the used of animal and plant as a presentation of Javanese world wiew.

Cognitive semantics is a part of cognitive linguistics (cognitive linguistics). Referring to the birth of its scientific branch, cognitive semantics is a development of cognitive understanding (Pasaribu, 2013). Clearly, Kridalaksana (2008, p.127) provides an explanation of cognitivism as theory that always tries to find parallelism between the way the language works and the way the human brain works, and all grammatical concepts are given semantic characteristics. Departing from this school of thought, some generative semantics, semantics that

develop after the structural period, try to see language constructs as part of a more complex framework, namely a marker of systems of thinking of speakers of language. Brown (2008, p.569) affirms this with the statement "on a broad understanding, any approach that views language as residing in the minds of its speakers and a linguistics description as a hypothesis about a speaker's mental state would merit the designation cognitive." using this paradigm, this study tries to describe the classification of animals carried out by speakers of Javanese.

***The Lexicon of* Alasan**

Second, the lexicon of *Alasan.* The *alasan*'s lexicon includes several animal names. This lexicon means 'animals that live in the forest'. At least, there are three semantic features of the lexicon, including +WILD, –USEFUL, and –PRODUCTIVE. This can be illustrated biefly by example (3).

(3) Nalika ketiga, macan kerep ngangsu ing tlaga.
When summer lion aways drink in lake
In summer, lion always drinks water in the lake.
Lexicon → macan 'lion'
Construction → {macan}

The lexicon *alasan* is used as a classification of animal classification in Javanese. In (3), the lexicon *macan* is a subcategory of *alasan.* If the lexicon is substituted with the lexicon *kucing*, sentence (3) becomes odd because Javanese speakers do not place *kucing* as a *alasan*. The acceptability is based on the understanding of BJ speakers about *macan* who are not pets. Semantically, macan lexicons have +WILD, –USEFUL, and –PRODUCTIVE features. Kurnia (2013) found a lexicon of animals also used in Javanese's proverb to present several meanings, for example (a) the laws of nature as in *ana gula ana semut*, (b) hiperbole as in *padune kaya welut dilengani*, (c) parables as in *kaya kucing lan asu*, (d) a way of life as in *opor-opr beben mentas awake dhewek*, (e) prohibition as in *cedhak celeng boloten*, dan (f) special case as in *asu rebutan balung*.

The first understanding of cognitive semantics is traced through linguistic dictionaries. Kridalaksana (2008, p.217) defines cognitive semantics as in a cognitive paradigm that treats meaning as conceptualization. The first definition gives an understanding that the study of meaning in cognitive semantics is not a structural study that places meaning in the position of lexical and grammatical meaning. The meaning is placed as a sign of a broader system of conceptual understanding. Evans and Melanie (2006) assert that there is a connection between embodied cognition, experience, and language. Furthermore, Geeraerts and Cuykens (2007, p.3) additional explanations as follows.

> The analysis of the conceptual and experiential basis of linguistics categories is of primary importance within Cognitive Linguistics: the formal structures of language are studied not as if they were autonomous, but as reflections of general conceptual organization, categorization principles, processing mechanisms, and experiential and environmental influences.

The main points in the definition are the study of cognitive semantics is not far from the discussion of conceptual networks, categorization principles, the mechanism for processing object naming, and the influence of experience and environment in classifying objects. The discussion involves linguistic constructs, language symbols, as initial markers. Thus, indeed, it can be seen that cognitive semantic studies are parts of linguistic studies. Cognitive semantics is a theory. In linguistic scientific work, theory can be used to make descriptions, classifications, and explanations of observed language events, as well as to make predictions about language phenomena that can arise (Baryadi, 2015, pp.6-7).

***The Lexicon of* Satoan**

Third, the lexicon of *Satoan. Satoan*'s lexicon means 'harmful animals'. This Lexicon includes several animal names. At least there are four semantic features of the lexicon, including +WILD, +NOT USEFUL, +NOT PRODUCTIVE, and +DAMAGEABLE. For example, the word *bajing* appeared on data as in (4) as follow.

(4) Wit klapa iki pupus jalaran bajing kang ana ing kene.
Tree coconut this vanish because squirrel in this area
This coconut tree vanished because of the presence of squirrels in this area.
Lexicon → bajing 'squirrel'
Construction → {bajing}

The lexicon *satoan* is used as a classification of animal in Javanese. In (4), the lexicon *bajing* is a subcategory of *alasan.* If the lexicon is substituted with the lexicon *lele,* sentence (4) becomes odd because Javanese speakers do not place *lele* as a *satoan*. The acceptability is based on the understanding of BJ speakers about *lele* who are not *satoan* or dangerous animals. Semantically, *lele* lexicon have features of -WILD, +USEFUL, and +PRODUCTIVE.

In connection with the results of this study, Suhandano (2000) underlines the linkages between these classification systems and the way in which Javanese speakers view the plant world. The classification of plants in Javanese, which is referred to as taxa in the study, consists of at least four types, namely (a) *uwit* 'tree', (b) *suket* 'grass', (c) *jamur* 'mushroom', and (d) *lumut* 'moss'. The four types of classifications are used by Javanese speakers in daily life. The lexicon categories used in the four classifications are primary lexemes. Primary lexeme is a linguistic construction that is monomorchemic or consists of only one basic morpheme as an attribution of the phrase fill in the uwit generic taxa, for example *uwit gedhang* 'banana tree', *suket gajah* 'elephant grass', and *jamur damen* 'straw mushroom'. These lexemes are representations of generic taxa. Meanwhile, in generic taxa, speakers of Javanese still keep more specific knowledge. For example, speakers of Javanese have specific taxa construction of *klapa gading*, *klapa puyuh*, and *klapa kopyor* on generic taxa *uwit klapa* 'coconut tree'. Other forms are *gedhang kepok* 'banana kepok', *gedhang raja* 'banana plant', *gedhang awak* 'banana awak', and *gedhang ambon* 'ambon banana' on generic taxa of *uwit gedhang*.

***The Lexicon of* Buron**

Fourth, the lexicon of *Buron.* This lexicon used as an identification to the group of animals that can be use for something pheriperal purpose, such as part of decoration or furniture. This can be illustrated biefly by example (5).

(5) Ana kewan sing anane gawe drusila, arane kancil.
Animal that disturb that's mousedeer
There is a disturbing animal that is mousedeer.
Lexicon → kancil 'mousedeer'
Construction → {mousedeer}

The lexicon *buron* is used as a classification of animals in Javanese. In (5), the lexicon *kancil* is a subcategory of *buron.* If the lexicon is substituted with the lexicon *bebek*, sentence (5) becomes odd because Javanese speakers do not place *bebek* as a *buron*. The acceptability is based on the understanding of speakers of Javanese about *bebek* which is not *buron* or dangerous animals. Semantically, *bebek* lexicon have features of -WILD, +USEFUL, and +PRODUCTIVE. Beyond that construction, speakers of Javanese believe that there was the value of (a) *ora mateni sakabehe* 'do not kill every living thing' and (b) *ora mangan kewan* 'do not meal the specific animals'.

Furthermore, the classification in cognitive semantics is different from the area classification and typological classification commonly used by language researchers. The classification of areas classifies languages based on geographical location (Kridalaksana, 2008, p.123), while the classification in cognitive semantics does not classify language, but rather it sees language as a sign of the background of the speakers' understanding of various objects in the environment. The typological classification classifies language based on structural characteristics (Kridalaksana, 2008, p.124), while the classification in cognitive semantics places structural aspects as certain categorical or strata level markers. carefully, Taylor (2008, p.572) states the following.

> What is the basis for categorization? Intuitievely, we might want to say that things get placed in the same category because of their similarity. Similarity, however, is a slippery notion. One approach would be to define similarity in terms of the sharing of some common feature(s) or attribute(s). Similarity, then, would reduce to a matter of partial identity. Feature-based theories of categorization often require that all members of a category share all the relevant features. A corollary of this approach is that categories are well-defined, that is, it is a clear-cut matter whether a given entity does, or does not, belong in the category. It also follows that all members have equal status within the category.

In the line of that result, Sereno (1991) tried to trace the similarities between language perception systems and biological cell perception systems. In the Four Analogies between Biological and Cultural / Linguistic Evolution, we present a comparison chart of the two systems of perceptions. Furthermore, Waddy (1998) describes four types of classifications formed by Aboriginal speakers, namely biological classification, food classification, totemic classification, and linguistic classification. The four classifications are described as forming context

descriptions, so that the presentation of the linguistic classification can be comprehensively understood. These considerations are taken by researchers based on the fact that speakers of the language being studied are unique and tend to be tribes, especially those who do not live in towns or cities. Referring to the context and nature of the speech community, it is conveyed that linguistically, there are three levels of plants and animals, namely (a) noun classes, (b) noun classifiers, and (c) noun incorporation.

***The Lexicon of* Pangirid**

Fifth, the lexicon of *Pangirid. Pangirid*'s lexicon means 'animals hunted in the forest'. This Lexicon includes several animal names. At least, there are three semantic features of the lexicon, including +USEFUL, +PRODUCTIVE, and + INSTRUMENTATIVE. Those classifications appeared on data as seen in example (6):

(6) Gerobak sapi lewat ing dalan Tajem.
cart cow cross in road of Tajem
A cow cart is crossing in the road of Tajem.
Lexicon → sapi 'cow'
Construction → {sapi}

The lexicon *pangirid* is used as a classification of animals in Javanese. In (6), the lexicon *sapi* is a subcategory of *pangirid.* If the lexicon is substituted with the lexicon *gajah*, sentence (6) becomes odd because Javanese speakers do not place *gajah* as a *pangirid*. The acceptability is based on the understanding of BJ speakers about *gajah* who are not *pangirid* or dangerous animals. Semantically, *gajah* lexicon have features of +USEFUL, +PRODUCTIVE, and + INSTRUMENTATIVE. Beyond that construction, speakers of Javanese believe that there was the value of (a) *ora mateni sakabehe* 'do not kill every living thing', (b) (b) *ora ngrusak sakabehe* 'do not broke anything', and (b) *ora mangan kewan* 'do not meal the specific animals'.

The construction of linguistics is a symbolic system used to mark two things together. Objects are labeled using language units. Likewise, language is used to find out the relation between one part and the other part of understanding. In this regard, Taylor (2008, p.569) argues as follows.

> Cognitive linguistics signaled a return to the basic Saussurean insight that language is a symbolic system, which relates signifiers (that is, language in its preceptible form, whether as sound, marks on paper, or gesture) and sinifieds (that is meaning).

Therefore, language data that accommodate the object of research, not only must be analyzed structurally. As an example of the word *pangirid* in Javanese, it is not just a construction of polymorphemis. The construction is a fill in other systems, namely the classification system through cognitive semantics which provides knowledge about the nature of the data (Baryadi, 2015, p.7). Thus, cognitive semantic research is always based on theoretical assumptions about the status of processed language data. Linguistic data are studied not only structurally. The process of interpretation should be based on context in order to obtain the

results of the analysis according to the scope of classification in cognitive semantics.

Conclusion

This study describes the lexicon of animals by Javanese speakers. Based on the analysis and discussion, it is known that the lexicons are used to mark at least five categories. Behind the use of the lexicon, speakers of Javanese Language keep wisdom that is summarized from the behavior of living side by side with animals. Future research can explore the wisdom behind the use of lexicons in other classification systems. It is possible that the lexicon in classifying houses reflect values in Javanese wisdom.

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LITERARY TEXT CONVERSION AS A FORM OF WRITING LITERACY ACTIVITIES

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Abstract
The survey of literacy rate held by the international institution has placed Indonesia in the last position compared to other countries surveyed. This shows how low the country's reading and writing culture. On the other hand, the Indonesian language becomes the subject that is positioned as the medium to communicate diverse concepts of knowledge. Therefore, the Indonesian language is used as the instrument to gain knowledge or, to put it simply, topics discussed in Indonesian language learning involve other subjects. In addition, text-based learning is an important thing in the implementation of Indonesian language learning. One of the texts that can be used in learning Indonesian is literary texts. This article discusses the description of text-based language learning in forms of the text conversion and the example of text-based language learning using literature as the main text. Learning using literary text conversion is one of the writing literacy activities that can be implemented in schools.

Keywords: Indonesian learning, literacy, text conversion, literature text

Introduction

The literacy rate in Indonesia is one of the alarming problems. Evidence shows that Indonesia has in the low rate of literacy. Various surveys support the statement, such as the survey held by Programme for International Students Assessment (PISA) in 2003, 2006, 2009, and 2012. In addition to PISA, a literacy survey was also held by Progress in International Reading Literacy Study (PIRLS) in 2006. The survey shows that Indonesia is in the very low position compared to several countries surveyed (Kharizmi, 2015).

The survey result shows a low culture of reading and writing. In fact, according to Goddy et al., literacy originally interpreted as reading and writing activities has changed in terms of its meaning and application. It transforms into the basic of reading and writing for gaining and manipulate knowledge through written texts. Changes in literacy are based from the metalinguistic analysis of grammatical units into the structure of oral and written text and from the impact of human history to the philosophical and social consequences of Western education (Musfiroh, 2016).

Thus, literacy is often associated with skills in language learning. In its development, literacy is not only a part of language learning, but it also involves various subjects. In addition, it is also used as the pattern of high-order thinking skills (HOTS) in assessments of various subjects.

On the other hand, language learning especially Indonesian is considered as the medium to communicate diverse concepts of knowledge. This expects students to gain other knowledge by mastering Indonesian. In this case, Indonesian becomes the medium to adopt, develop, and communicate knowledge (Mahsun, 2014).

The design of text-based Indonesian learning is expected to also provide a space for students to develop their various thinking structures. This is because each text has a thinking structure that is different from one another. The more types of texts being mastered, the more thinking structures are mastered by students. Therefore, there are four approaches used in the Indonesian language learning, namely, thematic approach, genre-based approach, pedagogy-genre approach and context and language integrated learning (CLIL) approach.

The genre-based approach is an approach used in language learning that emphasizes on the creation of meaning at the entire level of the text (Derewianka, 2003). In its implementation, this approach is commonly used in the development of writing skills so that this approach seems to be limited to the development of writing skills only.

The ultimate objective of text-based language learning is that students are able to use texts based on the social purpose of the text. This learning also needs to be accumulated from models provided, the generic structure, the language elements to students' ability to construct a text. Thus, the outcome of genre-based approach and the text-based learning is not only writing but also producing various kind of texts.

The limited portion of literary material to be used as a learning medium in the 2013 Curriculum becomes one of the criticism that arises when discussing materials in the Indonesian language subject. According to Mahsun (2014), literature material is well presented, although the portion is not presented at one level. The material appears on each level or class and it develops the contexts on the modelling learning stages.

Mahsun (2014) states that language and literature materials are integrated in the literary genre and language teaching. Furthermore, in the text conversion activities, the use of literature text is advantageous because students can enrich their knowledge of universal humanitarian values contained in literature texts. Therefore, literature learning is expected to support the learning that emphasizes on the competency of students' attitudes.

According to the previous description, this article discusses the forms of text-based learning that involve literary texts and non-literary texts. Furthermore, this article describes examples of text-based language learning that can be applied.

Findings and Discussion

Language learning especially in literary materials seems to have low priority. It is not in line with the statement in the curriculum that literature becomes the learning material in which the position is equally important as the linguistic

material. It is stated that in the 2013 Curriculum, literary learning and language learning can be applied simultaneously (Mahsun, 2014).

The condition in which literary learning is not considered as the first priority in language learning appears in various language learning. It means that language learning focuses on students' ability in mastering the language. In this case, pragmatic approaches, communicative approaches, and other approaches prioritize the communication skills. The implication is that language learning is dominated by providing materials in the form of grammar, vocabulary, and so on.

At the same time, literature, considered as one of the language products, does not become a priority. This is because of literary learning leads to the form of literary study. Therefore, literature becomes a sequel material of the students' ability in language learning.

The study in literature can be done in various ways. The ways that can be used to analyze literary works are by using the theories of structuralism, stylistics, semiotics, feminism, and many more (Triwidiyati, 2011).

One of the theories mentioned earlier is structuralism. As the name implies, this theory believes that the structure of a literary work can be broken down. It means that the study of a literary work is done by observing the literary work itself as an independent output.

According to the theory of structuralism, a literary work is an autonomous work in which the analysis is done by only observing elements in the literary work. The elements are characters, characterizations, backgrounds, plots, language styles, point of views, themes and messages.

In its development, the theory of structuralism reflects the Marxist's view. Marxism is a view that does not believe that a text is an autonomous thing. Marxism believes that a text (including literary works) is an ideological system that cannot be separated from the struggle of social forces in the community in fighting for their control over the economic resources contained in their surroundings (Hudayat, 2007).

The combination of the theory of structuralism and marxism produces the theory of genetic structuralism. Therefore, the theory of genetic structuralism is a literary study that analyzes structures in its literary works (the literary work as the autonomous work), the author's sociocultural studies and the sociocultural studies occurring when the literary work is published. Thus, the theory is recognized by studying the literary work based on its intrinsic and extrinsic structure.

This approach was coined by Lucien Goldmann, a French literature expert (Iswanto as cited in Jabrohim, 2003). The genetic structuralism is developed by Goldmann based on the thinking of another Marxist, Georg Lukacs.

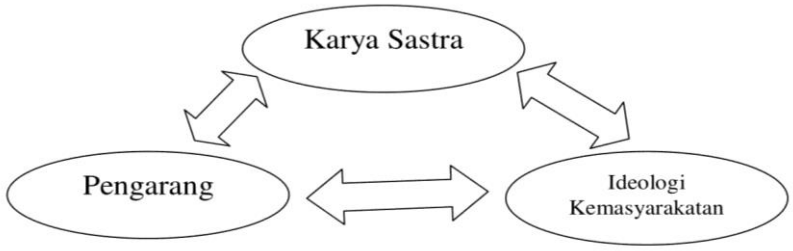
Goldmann states that there is no conflict between literary sociology and structuralist school of thought (Teeuw, 1988). This approach not only agrees with the structuralism approach that considers literature as an autonomous work, but also agrees with Marxism approach that tends to be positivistic and ignores the sense of literature of literary works.

The genetic structuralism approach revises the weakness of the structuralism approach and the Marxism view. The weakness of the structuralism approach is the consideration of a literary work as an autonomous work. Besides, the study of its literary work ignores the role of author as an inseparable part of a literary

work. Meanwhile, Marxism considers a literary work as a product or reaction to a social event. The weakness is that as a literary work is close to social realities, it still contains imaginative elements.

Based on the description above, it can be concluded that the genetic structuralism approach recognizes the connection in literary work elements. Those elements are authorships, social ideologies, and the literary works. Thus, the analysis of literary works by using this approach involves those elements. The genetic structuralism approach can be simply described in the following figures:

Gambar 1. Keterkaitan Elemen dalam Strukturalisme Genetik



However, in the implementation of literature learning in the classroom, teachers sometimes only give the analysis of intrinsic elements. Based on the researcher's analysis, this is because of the long duration the teachers have in analyzing the elements, so that they don't have more time in teaching other literary materials. On the other hand, genre-based approach is applied in language learning especially in literary learning to be in line with language learning.

Mahsun (2014) states that in the 2013 Curriculum, linguistic material and literary material are put together. In addition, text conversion activities can be done by using literary texts. The literary texts are converted either in the same type of text or different type of text. On the other hand, learning with the 2013 Curriculum also uses a scientific approach. Mahsun (2014) states that this scientific approach in the language learning requires the same process as other learning processes. Students do not have to collect the data, analyze the data and then present the data.

The data gathering process can be conducted by firstly analyzing the literary text. Students can do this activity individually or in groups, based on the teachers' instructions. In this activity, students analyze intrinsic and extrinsic elements. The analysis can be conducted by using all the intrinsic elements in the literary texts or taking the basic analysis such as characters and characterization.

The next stage is analyzing the data (Mahsun, 2014). The analysis is conducted by:

1) Grouping the data based on the support in the development of particular structures.
2) Processing the data, information and facts into sentences
3) Connecting sentences into coherent and cohesive paragraphs
4) Determining the transitional signals that connect paragraphs in order to form a linguistically correct text.
5) Writing a text containing the appropriate generic structure

Literary works analysis using the generic structuralism approach is used as the basic process of students' language learning with the text conversion. One of the examples of the analysis using the genetic structuralism approach is a novel titled "a Woman Named Arjuna" by Remy Syaldo.

The novel consists of five series namely *a Woman Named Arjuna: Philosophy in Fiction, a Woman Named Arjuna: Synology in Fiction, a Woman Named Arjuna: Javanology in Fiction, a Woman Named Arjuna:* ***Batakologi (knowledge of Batak)*** *in Fiction, a Woman Named Arjuna:* ***Minasanologi (knowledge of Minahasa)*** *in Fiction.*

The main character of the five novels is a female character named Arjuna. She is an Indonesian citizen of Chinese and Javanese descent. She decided to continue her study in Amsterdam. She met her lecturer named Jean-Claudie van Damme, a Jesuit priest who later became her husband.

On the first novel series, the main discussion between the main character and other characters is about philosophy. On the second novel series, the discussion is dominated by the topic of Chinese science that has entered Indonesia and a historical series of Chinese relation in Indonesia. On the next series, the topics discussed are Javanese thoughts, history and civilization reviews. On the fourth series, the story is dominated by the adventure story in Tanah Batak (Batak Land), which is Arjuna's father's homeland and all social cultural information of Batak ethnicities. While on the last series, the journey to the Arjuna's mother's homeland leads to a series of messages of peace, diversity and tolerance in the religious and social life among Minahasa societies.

After discovering the character of Arjuna and its relationship with the authorship, students eliminate the data that is not needed. For example, the data related to the character, Jean-Claudie van Damme (JCD), Arjuna's husband. In this case, students do not only focus on the character, Arjuna.

Furthermore, students connect the data that has relationship with Remy Syaldo and the character of Arjuna. The characteristic of Arjuna that is not relevant to the authorship's data is ignored. Besides, in the classical discussion, the groups can choose which character will be the focus of their group discussion so that it will not overlap with other group discussion results.

The example is an analysis with the genetic structuralism approach in the novel a Woman named Arjuna conducted by the author. The author's critique to the Christian religion is a form of his thoughts on the religion he professes. The author who is a Christian and also a son of a priest states that Christians have Hafiz tradition (reading the Scripture) and it is even stated that very few Christians are devoted to the Scripture (Khatam) (Triwidiyati, 2018). This is different from the tradition of Muslims (represented by Arjuna) as shown in the following citation.

> ...Although he is a professor of Theology who used to study the Christian Scripture, it does not mean that he knows exactly all the contents from Genesis to Revelation. It is actually because Christians do not have hafiz tradition or even khatam tradition. As for the khatam tradition, even only 1 in 10,000 people may not be able to memorise the contents of Scripture with a praise. In contrast, the Muslims, as shown by mother's tradition, she was khatam (finished reading) Al Quran since she was 14 years old.

(Sylado, 2014)

In Islam, being Khatam of Al-Quran is interpreted as reading the whole verses in the Al-quran. There is another term mentioned in the citation above, hafiz. Hafiz is the person who can memorise the Al-Quran correctly and precisely. In the Islamic culture, hafiz Al-Quran is certainly considered better than khatam Al-Quran. However, implementing the teachings in the Al-Quran is certainly far better than just memorizing and reading the whole verses in the Al-Quran (Triwidiyati, 2018).

In addition to criticizing the Chistian religion (the author's religion), he also criticizes the Islam believers (Triwidiyati, 2018). This is shown in the following citations.

…
In Semarang, my grandmother asked, "Tomorrow, will you go to Yogya and then Magelang?"
"Yes Grandma," I said.
Then Grandma said. "Don't forget, before meeting Ki Murgiyanto at dawn, you should pray first."
"OK Grandma," I said.
And Grandma was talking right to me. "You never forget to pray, don't you?"
(Syaldo, 2015)

The Grandma's questions to Arjuna shows the author's perspective about Muslims' commitment to doing their worship. The author through Grandma asks whether a Muslim has properly performed the prayer on time or not. By that question, the character of Grandma reminds the character of Arjuna to her obligation as a Muslim (Triwidiyati, 2018).

On the other hand, the author also gives explanation about shalat (Islamic worship). The character of Grandma is told to convey the teachings of the king of Solo, Pakubuwono IV, Wulangreh and then Grandma sings a traditional song entitled Asmarandhana, which is translated as in the following citation:

... is: "People living in the world should carry out the commandments in religion, the Islamic five daily prayers should not be abandoned, those who leave them will get misfortune. This is important for those who still want to serve the country" (Syaldo, 2015).

Based on the one part of the research result above, the focus of discussions for each group can be distinguished. For example, group 1 focuses on Remy Syaldo's criticism of the hafiz tradition. While another group focuses on the discussion of sholat. Both groups can use the authorship's data in a form of Remy Syaldo's religion, knowledge and habit in writing fiction with a strong database.

The analysis conducted by students can also involve materials from other subjects. For example, students can associate literary studies with Religion subject. Therefore, students can further deepen their knowledge in other subjects. In this case, language learning activities, especially Indonesian is the media of gaining knowledge.

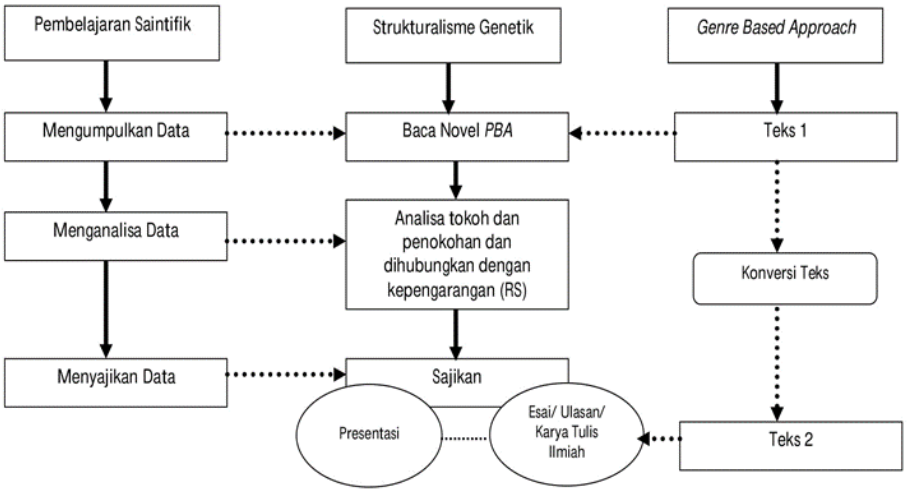
From the character of Arjuna whose hobby is reading and delivering data-based idea like the author, students will indirectly find out the data to support the arguments. Thus, students will read and strengthen their references. This will be a concrete effort to increase literacy.

The final result of this group discussion is a new article containing group opinions about the relationship between the character of Arjuna and Remy Syaldo as the author. This writing is called the text conversion.

By producing a new form of text, students have done learning activity with the genetic based approach. At the same time, this data-based learning also shows scientific learning as well as meaningful literacy activities.

The explanation above is described into a figure as follows:

Gambar 2. Contoh Pelaksanaan Pembelajaran Sastra dan Bahasa



With the implementation of literary language learning above, the language and literary learning are expected to be conducted simultaneously. Therefore, literary text is used as one of the ways to conduct the language learning activity. In addition, students' ability in literacy can be trained and improved by a demand to read various references to produce new texts. This learning can be conducted by involving other subjects. Thus, the assignment of one or more subjects can be realized in a main task. This makes it easier for students to do their tasks.

Another benefit that can be obtained is that teachers do not have to give excessive tasks. By this conversion text, teachers can assess the aspect of attitudes such as students' active participation in their discussion. This aspect can also measure their responsibility in submitting the task on time and there is no plagiarism because the learning process is conducted continuously and related to other aspects.

The assessment can also be conducted to the measure the aspects of knowledge and skill. In the aspect of knowledge, students can assess the accuracy of the second text which is the result of text conversion, such as the pattern of grammar (for the language) and how deep the analysis is.

The aspect of skill can be done by assessing students to communicate their ideas. This can be done by assessing their presentation in communicating the results of the discussion.

Conclusion

The low literacy rate in Indonesia can be caused by various things. One of them is the literacy activity that does not accommodate students' improvement in literacy. On the other hand, literary learning seems to be separated from language learning. Literary learning involving text conversion activities is expected to bring several benefits. Students can get a chance to broaden their knowledge by reading various literatures, performing discussion and producing new texts involving language skill or language learning.

The learning examples explained above also accommodates the assessment of attitudes, knowledge, and skill. The attitude of active participation and responsibility becomes the aspect of assessment. The knowledge score can be obtained from the accuracy of the text conversion result and the analysis. Meanwhile, the skill score can be obtained from students' ability in communicating their discussion result. The example of this learning activity is still in the form of a design that can be followed up with the implementation of field research activities. Thus, the strengths and weaknesses of these learning activities example can be further corroborated by the field data.

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THE ROLES BUDI UTOMO IN WOMEN'S ORGANIZATION MOVEMENTS IN 1928-1940

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Abstract
This article is the result of research on the role of Budi Utomo as the driving force of women's movement. The article attempts to describe the track records of women and their organizations during 1928-1940 which were inspired by Budi Utomo youth movement as a reformation movement of Indonesian people. The type of research is a historical research, i.e. the description of the roles of Budi Utomo as a motor of women's movements during 1928-1940. The method employed in the research is a library study using historical analysis. The findings revealed the development of Budi Utomo movement and its roles in mobilizing women during 1928-1940.

Keywords: Roles of Budi Utomo, movement, women's organization

Introduction

Budi Utomo was the pioneer of women's movements in Indonesia. At the beginning, woman emancipation movements were initiated by a personal transformation such as Kartini and Dewi Sartika. Later on, the movements found a clear direction after the reformation done by Budi Utomo. Women created a new tradition of not excluding themselves but exploring the outside world, so that Indonesian women could voice their wise reformation according to the character of the nation. One of the challenges is the Indonesian tradition, which made women curb themselves under the stigma of self-limitation as they had to follow their predestination. Thus, the nature of being women should not become the limitation which curbed themselves. In this way, young people nowadays would be able to uphold their dignity with their character without considering status and gender (Printina, KR: 2017).

Discrimination against women during the colonial era could be observed in the way the Dutch colonial recruited women to become *gundik* (a term used for sexual workers during the colonial era). Moreover, they often got pregnant and gave birth to mixed-breed Dutch-Indonesian babies who were not accepted legally as either Dutch or Indonesia citizens. Therefore, they built a diaspora community in Papua and create their new tradition of "Tong-Tong Fair" in order to secure their identity and gain acknowledgements (Marlene voor de, 2009:368).

Budi Utomo focused its movements on the equality of social people, and it could be seen in women's movements in Indonesia. Some women's organizations were established in 1915 by Dewi Sartika (1884-1947), among them was *pengasah budi* (Mind Sharpener) in Bandung and Semarang established by Budi Wanito (Women's Mind), which aimed at fighting for women's progress and emancipation.

Women's movements did not stay silent seeing injustice to women. Therefore, some women's movements were established after Sumpah Pemuda (Youth Pledge) in October 1928. The commemoration of Mother's Day in 22 December 1928[1] in Yogyakarta, which took place at presently known as Wanitatama Building, was the evidence of reformation in women's movements in Indonesia (Soewondo, 1955:128). One of the issues raised in the Indonesian women's congress was the living condition of Indonesian women, which were curbed by patriarchal culture which were based on feudal values (Suryochondro, 1984). Some women's organizations participating in the congress were Wanita Oetomo (Outstanding Women), Aisyah, Poetri Indonesia (Indonesian Gentlewomen), Wanita Katolik (Catholic Women), Wanito Moeljo (Noble Women) and women in Sarekat Indonesia (Indonesian Sarekat), Jog Islamienten Bond and Wanita Taman Siswa (Wieringa, 1988.12). Some prominent figures of women movements were Nyi (Mrs., Javanese) Hadjar Dewantara from Wanita Taman Siswa, Mrs. Soekonto from Wanita Oetomo and Sujatin Kartowijono from Poetri Indonesia (Prasetyo, 1998:17).

These women's movements were no longer observed after the domestication of the New Order regime. Thus, young generation now could learn the lesson that although women could not voice their aspirations revolutionarily, they were able to inspire young generation through the character they possessed and it will be discussed further in this paper. Besides, women's roles could not be separated from the struggle of Budi Utomo movements, which were dominated by men.

Methods

The research method of this article was a library study with historical analysis, in which the writer collected data by means of source criticism, analyzed them by interpreting the sources and historical writings, and also implemented feminism approach to strengthen historical writings (Syamsuddin, 2007:86).

The stages of historical method cannot be rearranged or reversed by putting forward criticism interpretation, or historiography. All kinds of historical writings or historical research put forward historical sources as absolute requirements which must be available. Without historical sources, stories of the past cannot be reconstructed by historians (Hamid, et al., 2011:43). Stages in writing this article were: heuristic or data collecting, verifying or source validation, interpreting, and historiography (Abdurrahman, 1999:55). In the last stage (historiography), the data were merged to explain the role of Budi Utomo in the development of organizations during the national movement era, in this case women's organization (Voeger, 1997:4).

Findings and Discussion

The Indonesian revolutionary young people in the twentieth century realized that the only way to fight against colonialism and imperialism was simply by recognizing the capabilities they had, namely politics. However, in order to do so, they were required to have sufficient knowledge and experience to be able to find out the weaknesses of the opponent. An understanding of nationality began to grow in Indonesia, which was initiated by scholars who received educational opportunities. Ethical politics had an influence on efforts to improve the colonies, although in practice it was still aimed at dredging up colonies' resources. The Dutch also had a role in introducing the nationalism to the indigenous people (in-landers) by establishing schools for the people. In 1893 *Eerste Klass Indlandsche Scholen* was founded (Sekolah Bumi Putera Angka Satu), which was devoted to the indigenous people of the nobility and priyayi, and *Tweede Klass Inslandsche Scholen* (Bumiputera Angka Dua School) for poor indigenous people (Ricklefs, 2008:37).

This strategy was also carried out by Budi Utomo movements which were initiated by Dr. Wahidin Sudirohusodo, a scholar who felt responsible for any forms of colonialism that happened to his country. He realized this when visiting the STOVIA School (one of the educational institutions that produced low Javanese priyayi). Together with his colleagues at STOVIA (Soetomo and Goenawan Mangunkusomo), Dr. Wahidin conducted an exploration on the island of Java to raise educational funds. Budi Utomo believed that gathering educated people would enable them to free their country from all kinds of imperialism and colonialism. Kurniadi (1987: 12) confirmed that young people were the national asset with the capabilities to build the country through education. The establishment of the Budi Utomo organization was inseparable from the role of Dr. Wahidin Sudirohusodo, who gave advice to Soetomo to form a movement-based organization (Komandoko, 2008: 8).

Budi Utomo gave an opportunity for Indonesian youth to participate in educational activities as one of the visions of the organization. One of the reasons for the establishment of Budi Utomo was that the growth and development of educated groups in the regions, which at that time was very late compared to the central government (Soedarto, 1978:26). The development of education in the past time was much influenced by the Dutch because at that time the Dutch came to the archipelago in a cooperative manner with the kings, later on the Dutch influence on education in Yogyakarta was systematically applied like trade, culture, agriculture, language, culture and law. To date the existence of Dutch heritage schools in Yogyakarta were well maintained and sustained, for examples SMA Negeri 3 Yogyakarta, SMA Negeri 11 Yogyakarta, SMP Negeri 5 Yogyakarta (Bambang Soewando, 1977:140).

After successfully raising enough funds to build a movement, on May 20, 1908, on the 26th street Abdulrahman Saleh Jakarta, they established a community called Budi Utomo, which was chaired by Soetomo. At the beginning of the formation of the Budi Utomo was the organization intended only as a cultural organization limited to Javanese and Madurese communities. However, in the early development of the organization, the membership had already covered all Indonesian people regardless of their ethnicities and religions. In addition, Budi Utomo organization was the first organization for indigenous Javanese

which was established in modern system, so that the first congress attracted much attention from the press throughout the Indies (Nagazumi, 1972:73).

The nationalism movement in the 20th century in Indonesia was pioneered by national figures, one of whom was Budi Utomo (Suwarno, 2011: 1). The same feelings and ideals experienced by the countries in Asia because of the various rebellions which happened to their countries made the natives feel being treated unfairly. Some of the influences that moved the community towards nationalism were the Boxer rebellion in China and the Philippines resistance against Spain (Wiharyanto, 2015:19). The nationalist movement had the same awareness of placing the highest loyalty of individuals towards their nation and homeland. The principles that they are upheld were togetherness, unity and democracy (Mangunhardjana, 1985:33). Young people who had the opportunity to enter the Dutch East Indies school were called the educated class.

Budi Utomo was a national movement organization founded on May 20, 1908 and the organization stimulated scholars be involved. Some newspapers affirmed that there was a growing desire among the indigenous elite to fight for their own interests. However, since the presence of Dr. Wahidin, there had been some reforms to promote education and awareness among the Javanese, and it became the main advocate for the establishment of Budi Utomo. Sutomo also emphasized the term Budi Utomo when responding to Dr. Wahidin's explanation stated in Javanese, saying *'puniko pedamelan ingkang sae, mbutekaken budi ingkang utami'* (It is truly a good deed, showing a noble character.). Upon hearing Dr. Wahidin's words, Sutomo's friend Suraji named the newly established organization Budi Utomo (Tirtoprodjo, 1984:12).

Budi Utomo organization was not only known as one of the first national organizations in Indonesia, but also as one of the longest lasting organizations until the proclamation of Indonesian independence (Suhartono, 1994: 32).

From Budi Utomo records, it was very obvious that there were some reforms introduced by Budi Utomo in the form of local awareness which was formulated in a modern organization, especially women's organizations which caused social political reformation in Indonesia. The visions and missions of Budi Utomo were aimed to make standard of living and gender equality become clear visions of women's movements which were to be founded in that era.

The women's movements (organizations) gave rise to feminists who understood women's issues and various feminist ideologies. Feminist ideology contains ideas that describe sexism in a society and how this condition can be eliminated in the future. One example of sexism is the idea of women's domestic roles. The idea about women's domestic roles has been attacked by feminists because it refers to the conservative image of women's social conditions (Jurnal Perempuan: 1998). The bases of every feminist ideology were values and targets that will allow the achievement of ideal social conditions for women. Feminist ideologies consist of various kinds of ideologies, including; liberal feminism, radical feminism, Marxist feminism, and social feminism. In Indonesia, liberal feminism and social feminism were known to respond to issues of colonial policy and their influence on women and society (Fakih, 1997:73).

Several years after the establishment of Budi Utomo, in 1912 the first women's organization was established in Jakarta, which was called Putri Mardika. This organization fought for education for women and encouraged them so that

women gained recognition in public, freed themselves from fear and placed them in equal positions with men terms of employment (Wieringa, 1999:105).

Prior to the establishment of Budi Utomo, leaders of women movement focused the mission on fighting for women's position in marriage and family life, improving their skills and knowledge to strengthen their roles as decision makers in family life (Pringgodani, 1970: 20-21). This was made clear by the great ideals of Raden Ajeng Kartini (1879-1904) that Indonesian women at that time had to be free from the problems of forced marriage and polygamy. This appeal was also caused by her own painful experience as Kartini was forcibly mated with a polygamous regent named RMAA Djojodhiningrat. Indeed, Kartini also had a big wish in her mind to free Indonesian women through education. It was proven as Kartini wrote twice about education. In her letter dated October 11, 1901, she wrote (Kartini:1987:76):

> According to my father, becoming teachers was the best option for me...Where else would I be able to spread my dream in a better way other than it, as an educator foryoung girls who would be mothers in the future?...
>
> Later in her letter to Mrs Abendanon on Januari 21, 1901, Kartini wrote:
> It is from women that humans received their first education... and it is getting clearer for me that the education we first receive is not something meaningless for entire lives. And how could local mothers educate their children if they themselves were not educated?... Not only to women but also to all Indonesian people would education give benefit to girls.

The same thing was also felt by female pioneers who struggled after the movement from Budi Utomo. It was proven by adding teaching fields and enhancing skills of women. Hence, the new vision of education was born after the reformation of Budi Utomo which was continued by Dewi Sartika.

The second role of Budi Utomo which was very prominent was seen in the women's movement including the Women's Congress. Initially the congress was held to strengthen a movement which started from the Youth Congress which had been carried out earlier before the Indonesian Women's Congress. The Youth Congress, which is currently known as the Youth Pledge day, held on October 28, 1928 was the forerunner of the Indonesian Women's Congress which was established on December 22, 1928 (the date is celebrated as Mother's Day). It was not surprising that the renewed mindset of progressive women of Indonesia was also from the merit of the Indonesian male movement Budi Utomo.

Since then more women's organizations whose vision was almost the same as the organizations of the national movement in general, namely social politics and culture, emerged. After the establishment of the first women's organization named Putri Mardika (Independent Women) *Pawiyatan Wanito* was established in Magelang in 1915.

The influence of the Indonesian women's movement in politics had been proven since the period of national revival. They designed plans and programs starting at the national level to local areas. They also gave an insight to small groups of women on how to participate in an organization, so that their members

were ready to carry out their duties. For example, it was shown by Indonesian Women's Union or Persatuan Perempuan Indonesia (PPI), which embraced small movements into a single unit within the women's movement federation (Kartini:1987:76).

In its program, the women's movement made all members active and sensitive to political problems, established a committee to abolish women's trafficking, solved problems within the women's movement, maintained their respective movements, built good relations with other movements, and played many roles in women's movement during the national revival era.

Along with the establishment of various national organizations and political parties, the women's movement in the form of organizations began to be established, either as a wing (part of existing women's organizations) or forming a separate organization carried out by women's struggles in one sector at a certain level.

The spirit of women's organization also appeared several months after the Youth Pledge was read in theYouth Congress in 1928. This was proven by the holding of the First Women's Congress in Yogyakarta. About a thousand people attended the official reception of commencement of the Women's Congress which was held for the first time in Yogyakarta (Pusat Pengembangan Sumberdaya Wanita:124) on December 22, 1928 (the date is celebrated as National Mother's Day as starting from at this moment Indonesian women gained awareness of promoting their status in society). There were various issues originating from various organizations that were raised as the topics of discussion, such as Aisyah, Wanita Utomo, Wanita Taman Siswa, Catholic Women, and other small organizations at that time (Blacburn, 2007: 11).



Picture 1: The spirit of the Indonesian women's movement in the first Indonesian Women's Congress on December 22-25, 1928, in Yogyakarta. Source: http//: artikel_kolomkitajurnalism.org. October 28, 2011



Picture 2: Desember 15, 1928. The Core Committee of Indonesian Women's Congress from left to right: Nyi Hadjar Dewantara (Wanita Taman Siswa), Ibu Soekonto (Wanita Oetomo- Congress Chairperson), Nn. Soejatin (Putri Indonesia) now known as Ibu Kartowijoyo. Source: Foto rep. Idayu (Susan Blacburn, op.cit.)



Picture 3: Desember 22, 1928. The first Indonesian Women's Congress. From left ro right: Ny.B. Goelarso, Ny. S. Kartowijono, Ny. Hardjodiningrat, Nyi Hadjar Dewantara, Ny. Soekonto (Congress chairperson), Ny. Sonearjo Mangoenpoespito (writing), Ny. Ismoediati Saleh, Ny. Moendijah, Ny. Anwar, Ny.Dirdjowongso. S: Foto rep. Idayu (Susan Blacburn, op.cit.)

The influence of the Women's Congress in 1928 gave rise to other organizations of wives; one of the most prominent one at that time was the Sedar Wives. The organization struggled to make Indonesian women play an active role in politics, improve good working conditions for women workers and support national education for women workers.

National actions which had been carried out by the women's movement since the early 20th century include the education of women, paying attention to the condition of orphans and widows, child marriages, reformation of the marriage rules in Islam, raising awareness of the importance of self-esteem among women,

and paying attention to the negative impacts of forced marriage. There was also a campaign against the children marriage.



Picture 4: Barisan Laskar Putri (Female Army Ranks). Source: Ruth Indiah Rahayu

The struggle did not stop there; in 1930 a congress was held in Surabaya. The congress created new discourses such as women's trafficking and women's voting rights (Kowani, 1978: 38), also established work information offices for women and initiated research on sanitation in the villages and on high child mortality rates.

In 1930's many women's organizations fought against coercion from concubines who exploit minors. Putri Budi Sedjati Organization built a dormitory for women and girls who were "abandoned" and trained them to be skillful in sewing, cooking, and other skills so that they could become skillful domestic helpers (Indisch Vrouwenjaarboek 1936:12).

One of the agreements of the first women's congress at that time was the determination of Mother's Day on December 22, and since 1950 it was recognized as the National celebration day. This was a historic momentum that can be felt by the Indonesian women's movement to date (Blacburn, 2007:12).



Picture 5: The celebration of Mother's Day. Source: Ruth Indiah Rahayu

The first congress produced a federation of women's organizations called Indonesian Women's Association (Persatuan Perempuan Indonesia - PPI). A year later the PPI was changed to PPII (Perikatan Perhimpunan Isteri Indonesia - Affiliation of the Indonesian Wife Association). PPII was very active in the field of education and efforts to eradicate women trafficking. At the Congress in 1932, PPII raised the issue of the struggle against women trafficking and one of the important decisions was the establishment of the Association for the Eradication of Women and Children Trafficking (Perkumpulan Pemberantasan Perdagangan Perempuan dan Anak - P4A) **(**Sekretariat Negara Republik Indonesia, 2011: 1).

After the first national Indonesian Women's Congress, the next national congresses were held in three cities, namely in Jakarta (1935), Bandung (1938), and Semarang (1941). The frequently conducted national congresses had increased nationalism spirit of other Indonesian women's organizations (Blacburn, 2007:12).

At the 1935 congress, the Indonesian Women's Congress (Kongres Perempuan Indonesia - KPI) was formed, and PPII was dissolved. Although their focus of attention was on poor women, their membership still consisted of the upper class, and the demands they voiced mostly revealed the interests of upper class women (Weirenga, 1998:12). Since then, national movements, especially the women's movements, had developed rapidly, and there were also signs of a growing spirit of nationalism. The enthusiasm was apparent at the beginning of the Japanese occupation. There were several women's movements namely the Women's Union of the People (Perempuan Serikat Rakyat - PSI) and the Sedar Wives (Sedar Isteri) which opposed the Dutch colonial government. They also paid attention to the anti-capitalism struggle (Blacburn, 2007:13).

In 1935 the issue of women's suffrage demand was raised for the first time in the congress. This was due to the colonial government policy which opened the opportunity for Indonesian women without voting rights (Vreede-de Stuers, 1960: 95). For this reason a campaign was carried out and women were involved in Volksaard. At that time, the first woman to study in the Netherlands as a lawyer was Maria Ulfa. Since then the voting rights for women was opened (Locher-Scholten: 2000).

In the later development, a group of observers of female workers emerged, which was chaired by Mrs. Sujatin. With her group, Mrs. Sujatin went to Lasem to investigate the conditions of the batik laborers, who were actually hostage workers. This group of women protested against the working conditions of women workers, and also discussed the fate of the comfort women and concubines of the male owners of batik business (Rambe, 1983: 43).

In 1940 for the first time, an association called *Perkumpulan Pekerja Perempuan Indonesia* (the Indonesian Women Workers Association) was formed in Jakarta. The members of the association consisted of women who worked in offices, both government and private sectors, such as teachers, nurses, office employees, and so on. However, judging from its activities, these organizations could not be regarded as a professional organization, because in general their activities focused on female skills education and promoting of nationalism. These

activities were not very much different from the activities carried out by other women's movements.

Conclusion

Budi Utomo played significant roles in promoting Indonesian women's movements, among them are 1) motivating the birth of the first Indonesian women's movement, Putri Mardika (Independent Women) ; 2) transforming the women's vision by means of raising the women's status in the social, cultural and political fields; 3) promoting the fast growth of women's organizations which were established between 1928 and 1940, starting from Putri Mardika (Independent Women) to the Indonesian Women Workers Association in Jakarta.

From the discussion we can learn the meaning of being spectacles of the life of the nation, and that the responsibility to build society and the state is our common task regardless of our status, gender or anything else. Therefore, it is difficult for the nation to grow without learning deeper or recognizing youth movements during the national movement. Without youth and without Indonesian women, this nation would never have existed.

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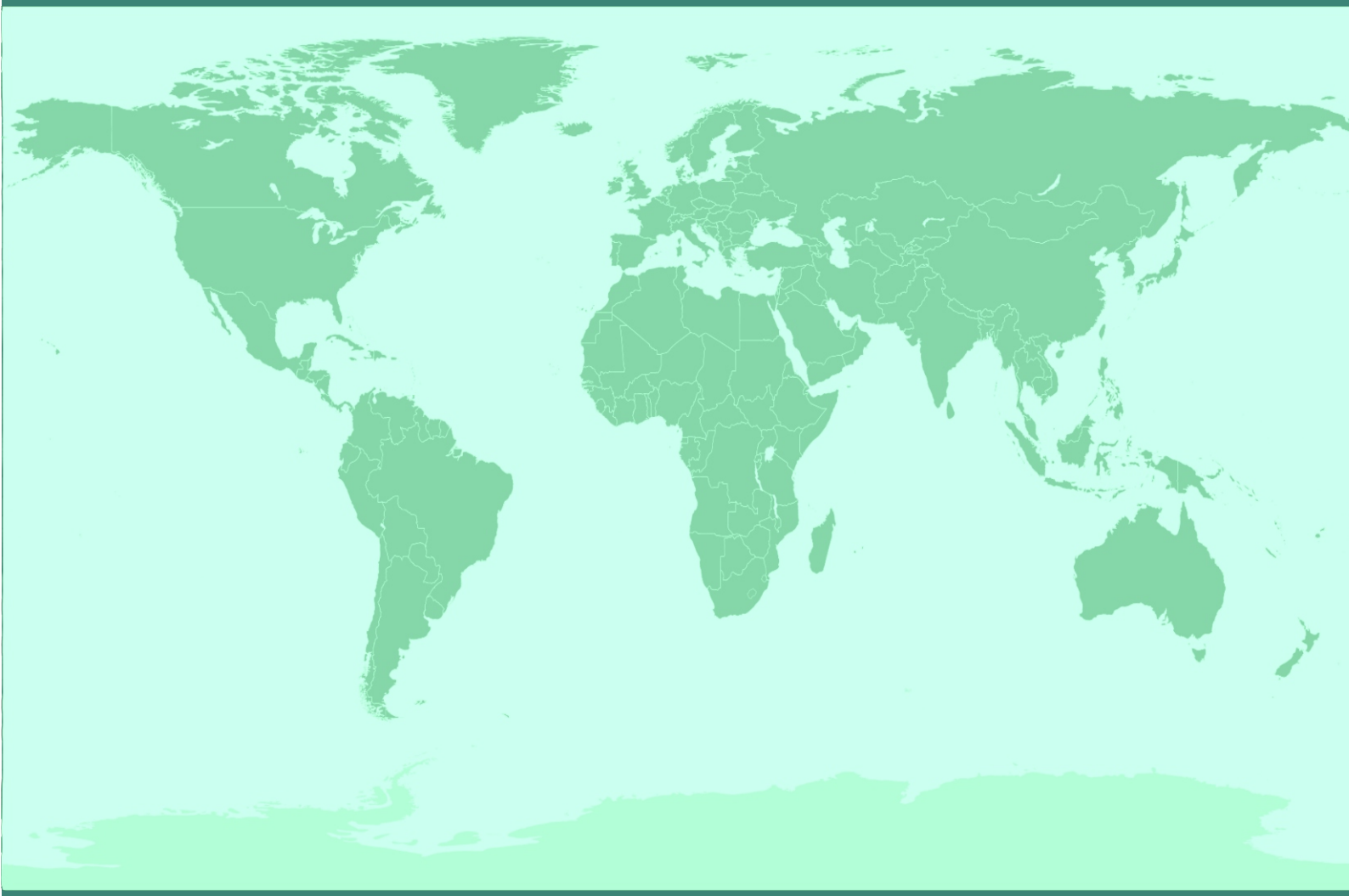
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