E-ISBN 978-623-93699-8-9
ISBN 978-623-93699-9-6

PROCEEDING

IC2LC

International Conference on Language, and Literature and Culture

KONFERENSI INTERNASIONAL BUDAYA, BAHASA DAN SASTRA

"Development of Language, Culture and Literature Education in the perspective of Community Learning in the Disruption era"







JANUARY 30th, 2020
Auditorium of Universitas Muhammadiyah Sumatera Utara
Jl. Mukhtar Basri 3 Medan, Sumatera Utara,
Indonesia

Publisher
UMSU PRESS

PROCEEDING

INTERNATIONAL CONFERENCE ON LANGUAGE, LITERATURE AND CULTURE

IC2LC 2020

UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UNIVERSITAS PENDIDIKAN SULTAN IDRIS PERAK MALAYSIA

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Medan, 30th January 2020

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Muhammad Irfan Nasution, SE, MM
Rini Ekayati, SS, MA
M. Firza Alpi, SE, MSi

PUBLISHER
UMSU PRESS
Jalan Kapten Mukhtar Basri No. 3Medan, Sumatera Utara, Indonesia
https : umsupress.umsu.ac.id; email : umsupress@umsu.ac.id

MEMBER OF
IKATAN PENERBIT INDONESIA (IKAPI)
AFIALIASI PENERBIT PERGURUAN TINGGI MUHAMMADIYAH AISYIYAH (APPTIMA)
AFILIASI PENERBIT PERGURUAN TINGGI INDONESIA (APPTI

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E-ISBN : 978-623-93699-8-9 (PDF)
ISBN : 978-623-93699-9-6

First Printing, October 2020

PUBLISHER
UMSU PRESS
Jalan Kapten Mukhtar Basri No. 3Medan, Sumatera Utara, Indonesia
https : umsupress.umsu.ac.id; email : umsupress@umsu.ac.id

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PREFACE

Assalamualaikum Warahmatullahi Wabarakatuh,

First of all, thanks to Allah SWT, for giving us of bless and grace, the entitled "Konfrensi Internasional Budaya, Bahasa Dan Sastra/The International Conference on Language, and Literature and Culture (IC2LC) 2020 can be finished.

Cultural changes due to the penetration of science and technology to meet human needs are the impact of the Industrial revolution. In the current digitalization era, there has been a fundamental change in the evolution of technology that targets all human life. The discovery of the internet in the early 90s was a turning point in world history and had an extraordinary impact, resulting in the 4th industrial revolution. Germany as a country that globalizes the term industry 4.0 indirectly changes the face of the industrial world. Based on Wikipedia, industry 4.0 is the name of the latest automation and data exchange trends in technology, which includes physical cyber systems, the internet for everything, cloud computers, and cognitive computing.

A culture that is dynamic and continues to develop precisely requires supporting technology such as digital archive storage. Public awareness, the role of universities and the government are needed in the recording and archiving of the local culture. The digitalization of cultural assets is one way to protect Indonesia's diverse cultural heritage for the next generation.

The International Conference on Culture, Language and Literature in the Disruption era is held by Universitas Muhammadiyah Sumatera Utara (UMSU), Indonesia and Sultan Idris Education University (UPSI) of Perak Malaysia with the theme "Development of Language, Culture and Literature Education in the perspective of Community Learning in the Disruption era".

We would also like to express our heartiest to thank to Rector of University of Muhammadiyah Sumatera Utara, steering committees, member of organizing committee, Keynote speakers, Reviewers, Presenters, Moderators, and participants for support to success of this conference.

Thank you

Medan, 30th October 2020
Chairman,

Dr. Rudianto, MSi

PREFACE
RECTOR UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA

First of all, thanks to Allah SWT, for giving us of bless and grace, the entitled "Konfrensi Internasional Budaya, Bahasa Dan Sastra/The International Conference on Language, and Literature and Culture (IC2LC) 2020 can be finished.

Globalization accompanied by increasingly sophisticated technological developments is no longer stoppable, now the world has entered into the era of revolution 4.0, namely era of the digital economy, artificial intelligence, big data, robotics, etc. or known as the phenomenon of disruptive innovation. Facing these challenges, Higher Education is required to make changes including in producing qualified teachers for the future.

Over time, the challenges and obstacles of Education, Culture, and Literature also developed and changed, especially in the disruption era. In culture, there are many new things that are developing and changing in human culture every day and must be accepted. Culture is complex, broad and abstract. Culture is not limited to art, but culture is a comprehensive lifestyle. Culture has many aspects that also determine communicative behavior. Some people can experience difficulties when communicating with others from other cultures. The culture of one community with another community can be different, so everyone must be able to adjust these differences. Culture has an influence on the cognitive level which includes ideas, thoughts, and religion in the humans' minds, so the culture is abstract in everyday life. The formation of culture is caused by several elements including language, customs, religious systems, politics, tools, clothing, artworks, etc. Language not only has a relationship with culture but also with literature. Language has a very important role in literature in realizing the ideas/thoughts/desires of its authors. Furthermore, language is able to determine the color of a literary work.

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Medan, 30th October 2020

Assoc. Prof. Dr. Agussani, MAP

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Role of Aneuk Jamee Culture in The Forming of Millenary Characters in The Industrial Revolution 4.0

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ABSTRACT
The Aneuk Jamee tribe is one of the tribes in the province of Aceh, with the largest population in the South Aceh Regency. From the historical side, the Aneuk Jamee tribe originated from Minang Kabau, West Sumatra Province, most of the customs and cultural habits of the Aneuk Jamee tribe and Minang Kabau have similarities, but it's just that the Aneuk Jamee culture has been mixed and influenced by Acehnese culture. This paper discusses how the Aneuk Jamee culture exists in the formation of children's character in the era of disruption of the industrial revolution 4.0. The development of the digital world is growing rapidly in this era, this has resulted in many aspects that continue to change from ordinary to unusual, such as the economic, political, educational and cultural aspects. Besides having many positive sides, especially in terms of practicality in the management of various things, of course, these changes also have a negative impact. In terms of social order, the most dominant thing seen from the influence of this digital world is the occurrence of social aridity in various lines of social life, children tend to be apathetic and individualist. Aneuk Jamee tribe culture has many values that can be guided by millennial generation children so they have global character and insight but do not leave their culture.

Keywords: Aneuk Jamee Tribal Culture, Era of Disruption, Industrial Revolution 4.0, Local Culture of Aceh

INTRODUCTION

Indonesia consists of many tribes, nations, customs, languages and cultures spread in various provinces in Indonesia. The large variety of tribes, cultures and languages make each community unique in Indonesia and different from one another, depending on the region and the ethnic group that it improves and grows. For example the character of the people of Makassar will be different from the people of Papua, and so forth.

The diversity of the Indonesian population is a gift from God Almighty, so that the State of Indonesia is a country rich in ethnicity, culture and language. No other country than Indonesia has the potential for diversity like Indonesia. This spirit of diversity is reflected in the motto “Bhineka Tunggal Ika”.

Medan – Indonesia, 30th January 2020, pp 1-5
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The diversity of Aceh Province is marked by the many tribes that inhabit the Aceh region. So far it has been recommended 10 tribes that flourished in Aceh province. Among the ethnic groups, namely the Acehnese ethnic group, the Kluet ethnic group, the Simeuleu ethnic group, the Gayo ethnic group, the Alas ethnic group, the Tamiang ethnic group, the Singkil ethnic group and the last ethnic group are Aneuk Jamee. Each tribe has its own culture, language, uniqueness, characteristics and mindset, one of which is the Aneuk Jamee. (Mardhatillah, Verawati, Eviyanti, and Pramuniati 2019)

The Aneuk Jamee are an ethnic group who live along the West Coast from Singkil, Southwest Aceh and Seumeulu. Aneuk Jamee tribe is a unique tribe. Its uniqueness can be seen from the habits of the Aneuk Jamee community in terms of custom wedding events, deliberations or consensus and so forth. The name Aneuk Jamee means child who visits, or arrivals. Lubuk Sikaping, Pariaman, Rao and Pasaman who began immigrating to Aceh in the 17th century were in the Province of Aceh, so there were some mixed with Acehnese culture. The Aneuk Jamee culture is a combination of Acehnese traditional culture and Minang Kabau custom (Manan 2017).

The development of science and technology resulted in many changes both in the economic, political, educational and socio-cultural settings. In the cultural aspect, technological development (digital) results in freedom of culture outside of entering and easily accessed by Indonesian citizens, especially among millennials.

The Millennial generation is a modern generation that lives at the turn of the millennium. Simultaneously in this era, digital technology has begun to penetrate into all the facets of life. a Millennial generation or also called generation Y was born around 1980 to 2000. The Millennial generation of the younger generation who are present today ranging from around 15-34 years.

One of the main distinguishing factors is the mastery of information and technology. For generation Z information and technology are things that have become part of their lives, because they were born while accessing information, certain internet has become a global culture so that it is related to their values, views, and purpose in life. The rise of Generation Z will also pose new challenges for management practices in organizations, especially for human resource management practices (Hidayatullah, Waris, and Devianti 2018).

Many research findings suggest about the current state of the military in Indonesia, about dependence on online games, shifting motivation, apathy, individuals and also not understanding and enhancing the local culture (local wisdom) that is nearby.

Some of the questions mentioned above are very different from the pattern of the Aneuk Jamee tribe which prioritizes togetherness, mutual cooperation, deliberation, old responses, loving young people and so on. For this reason, this paper is expected to be able to provide positive results and make judgments to those who wish to internalize the Aneuk Jamee culture among millennials so that millennials have good characteristics as citizens who uphold eastern values such as Indonesia.

METHODS

The method used in the discussion of this paper is to conduct a literature study, namely by collecting several studies or research results relating to the discussion of this paper. The author also uses a primary reference consisting of research on the Aneuk Jamee culture.

RESULT AND DISCUSSION

History is recorded, Indonesia has a very diverse culture, each tribe has its own local wisdom differences. For example, the Javanese are synonymous with subtlety and integration, Madura is synonymous with high self-esteem, China has tenacity characteristics. Diversity like most makes

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Indonesia special for each of them, each of which has good characteristics and characteristics, and becomes an identity for them to be able to exist with other environments.

Aneuk Jamee tribe culture can determine as a policy towards ancestral values constituting customs, traditions, motto, attitude whatever the words. Aneuk jamee local culture is a culture that is owned and created by the local community and can grow and develop in accordance with the times. Local culture cannot grow and develop in the community because the ancestral heritage preserved by the successor to the local culture does not emerge immediately, a better development process can be proven by the local culture needed to support humans. (Wulandari 2016)

Many efforts can be made to internalize the aneuk jamee tribe among millennials, one of the arguments is the cultural values of the aneuk jamee in learning at school. This is related to local culture. Learners talk about various things they face every day. Learning Challenges Based on Cultural Challenges Against Manifesting Education Based On Local Learning In Each Region To Develop Student Character Starting From The Basic Level With A High Level Of Relevance To Grow The Character Of Each Participant Each Student Learning With Community Games So That Indonesian Communities Return To Their Identity each through the interpretation of the taste of their ancestors.

The swift flow of globalization, modernization, and strict puritanism are feared to be difficult to erode a sense of love for local culture. A Cultural heritage which is an ancestral heritage trampled by foreign culture, eliminated in its own cage and forgotten by its heirs, even many young people who want to develop their own regional culture. They are more proud of foreign works, and Westernized lifestyles compared to local agriculture in their own area. The slogan "I love local products. I love Indonesia made "can only be a mere congratulation, without any supporting applications that support it. The use of language in mass media and electronic media is unlikely to cause a love for local cultural values that fade. In fact, language as a tool in learning has a profound effect on the formation of youth character. There are no more traditions issued from the previous generation. Modernization erodes local culture into westernization, while puritanism often regards culture as a syncretic practice that must be avoided. According to the writer, as long as he does not oppose the norm, local culture must always be emphasized to support the character of the nation's children. In fact, if we succeed, local culture in the area will not be inferior to compete with foreign cultures that we don't yet know.

Even foreign countries want to clash to accept our culture. How can we be proud of the local culture that has bequeathed us a generation of directors of the nation's struggle? With this condition, nationalism values for young people need to be instilled to increase youth's love for local agriculture. Therefore, strategic steps are needed to increase love and care for local cultural wisdom for young people.

Local culture is a culture that is highly valued by indigenous peoples. But what happens in youth is very different from what we understand about local culture, even those that have been eroded and replaced by cultures that we don't know at all (Sinaga and Ansari 2016).

In order for the existence of culture to remain strong, the next generation and directors of the national struggle need to be instilled a love for a special local culture in the region. One way that can be taken at school is by integrating the values of local cultural wisdom in the learning process, curricular enhancements, or student activities at school. For example, by optimally applying Character Education based on Local Cultural Wisdom. (Wy and Ansari 2015).

Cultural recognition of children from an early age has a dual role, as an introduction to wisdom, and as forming the child's character. Children from an early age have begun to learn about local culture to understand their environment, rather than being left free of culture-crocodiles which actually have not been there to see, as well as the decline of messages in children. Through the introduction of local culture, students can praise their villages, culture, and environment.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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One's academic intelligence contributes to success by 20%, while the biggest determinant of success by 80% is derived from attitude. This shows how important the attitude of a character that must be possessed by someone, and this positive attitude is what is contained in the local culture of the nation that we can explore and implement in the learning process that starts from basic education (Mardhatillah, Verawati, Eviyanti, Pramuniati, et al. 2019).

CONCLUTION

In this digital age, any information can be quickly spread and accessed by anyone wherever he is. With qualified technology, the millennial generation is formed into a sophisticated and modern person. Apart from all that, this would backfire for the millennial generation. There are three main things that come to the attention of the authors which are of course interrelated with one another. First, technological progress becomes a new problem for those young people of this nation who are not ready, so that they are colonized by time but not physically but mentally and thought by being led to the chaos of pornography, narcotics, alcohol, and others.

Second, gadget-oriented generation Y also cannot deny that the information absorbed is global information which certainly includes the culture and lifestyle of foreign nations out there. This will encourage the entry of foreign cultures into the country, which in the view of the younger generation is contemporary or modern and regards local culture as anything out of date. Globalization blends the cultural boundaries of a nation and causes the world to seem to merge into a global village whose culture is global culture and certainly a cultural transplant of western countries (developed countries). The swift current of globalization is slowly but surely making the young generation of Indonesia foreign to their own culture. This is certainly a worse dream if the millennial generation of our nation does not have qualified knowledge about their own culture. So it is not an unfounded concern that in the coming years this nation's local culture is threatened to the point of extinction. In fact in an international conference in the fields of language, literature, and culture (icons laterals) which was held in stating clearly that 12 local languages in Indonesia have become extinct. Third, it is no longer a secret that even with the current situation that makes it easy to obtain information. We are required to be careful in sorting out any information available because it will be very easy for people who are not responsible out there to spread information in the form of "hoaxes" or false news to bring down certain parties, as well as opinions that can benefit certain parties as well.

For this reason, stakeholders are expected to be able to make efforts to transform the cultural values of the Aneuk Jamee tribe to the millennial generation, through education, outreach and so forth so that the millennial generation in South Aceh Regency is a regency inhabited by the majority of the Aneuk Jamee tribe. has a good local cultural character so it is expected to become millennial with local character and global outlook.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 6-13
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Improving English Education Department Students' Speaking Skills Through Debate Technique

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ABSTRACT
This study was based on students' expectations to have better speaking skills. However, students still had less mastery of vocabulary, pronunciation, grammar, fluency, the background of knowledge, etc in order to be good English speakers. In this research, the researcher implemented a debate technique to improve the English Education Department Students' speaking skills. The objective of this study is to describe the debate technique implementation in teaching and to identify the improvement of students' speaking skills after being taught by implementing the debate technique in their classroom. This research was a classroom action research that was done into two cycles. A test and observation were used to collect the data. Then data collected were analyzed quantitatively. The participants of this research were 41 students at the Class B semester V academic year of 2018/2019 of the English Education Department of FKIP UMSU. The findings of this research showed that the implementation of the debate technique improved students' speaking skills. This was proven by students' average score of 65 in the first cycle increased into an average score of 80,3 in the second cycle. Therefore, it is believed that to improve the students' speaking skill then the debate is its technique.

Keywords: Speaking skill, improvement, debate technique, classroom action research, action

INTRODUCTION

Speaking as the most important part of our daily life is a form of speech production (Thonburry, 2005:8). Speaking used by humans serves as a tool to communicate with other people in a civilized world. In the academic environment, having the ability in speaking enables students to express their opinion, feeling and information without limitation and hesitation due to different native language, culture, and country.

Based on the observation done by the researcher, students could not speak English fluently and confidently. They were not able to deliver their ideas and opinion to other students during the speaking lessons as well as passive in exchanging information. They seemed to like being too afraid of making mistakes while communicating the information they had. Hence, in order to improve students' speaking ability especially in the English Education Department of FKIP UMSU, the researcher was interested in conducting this research.

The researcher believes that through debate, students' speaking skills would be improved significantly. Rybold (2006:2) states debating will eventually shape the students to be better speakers in any given situation. In addition, Bellon, J (2000) also believes that through debate, students learn how to create a reason, to analyze it, to clarify it, and to present arguments.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 6-13
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1. Speaking Skills

Hornby (1987) says that speaking means making use of a language in an ordinary voice, uttering words, knowing and being able to use a language, expressing oneself in words and making a speech. Based on this theory, it is concluded that speaking is a very vital way to carry out feelings, opinions or ideas to others by using words and phrases. According to Harmer (2002) that there are four elements of English speaking should be mastered by students maximally in order to be good English speakers as follows:

1. *Connected speech*: In connected speech, sounds are then modified (assimilation), omitted (elision), added (linking), or weekend (through contraction and stress patterning).
2. *Expressive devices:* Native of English always change their pitch and stress of particular parts of utterances, vary volume and speed, and show how they are feeling by physical and non-verbal means. The use of these devices significantly influences the ability of a speaker to convey a meaning. They also use additional expressions of emotion and intensity.
3. *Lexis and grammar:* Spontaneous speech is marked by the use of a large number of lexical words and phrases in a certain language function.
4. *Negotiation language:* Effective speaking benefits from the negotiatory language used to seek clarification and to show the structure of a langue spoken.

To know what speaking is for, Wilson and Arnold (2000) explain several purposes of speaking as follows:

1. *Speaking to inform*: People are satisfied when they understand the information they hear. People who speak to inform something is called informative speaking. Thus, its goal is to make listeners understand the information the speaker conveys by creating perception and knowledge of the topic. There are particular things that can be categorized into informative speaking: a. *Accuracy,* it is true in fact both in detail and proportion, b.*completeness,* it is comprehensive enough to cover the subject talked in the specific speech or in any subject of the speech, c. *Utility,* the content of the speech must be meaningful to share with the listeners.
2. *Speaking to induce inquiry.* A speech delivered in a public forum by throwing a condition of problems and seek solutions from all attendants. Its topic was previously found by investigation and its solution should be from speakers' or listeners' ideas. This problem may need further investigation in the future.
3. *Speaking to reinforce beliefs and feelings.* The purpose of this speaking is to emphasize something to the listeners by providing sufficient evidence and explanation so that the listeners will follow the speakers' beliefs without any doubts.
4. *Speaking to entertain.* This speaking aims to entertain the listeners by bringing some humor in the speech.
5. *Speaking to persuade.* The speech delivered by the speaker is generally designed to change or reinforce the audience's beliefs or actions. This speech potentially influences people's behavior, values, beliefs or attitudes. One of the examples of this speech is in promoting certain products to the customers in various kinds of market.

2. Speaking activities to improve students' English speaking skills.

Teaching speaking in to improve students' speaking skill is started by asking students to speak English actively in the classroom. Many speaking activities are currently suggested to be used by teachers during teaching speaking to their students, including

1. *Acting from a script.* The students are encouraged to act out scenes from plays, course books or movies they know. This frequently involves them to come to the front of the class.

Students are asked to act out the dialogues they have prepared previously. At the same time, teachers should consider the time for students to rehearse dialogues before they perform.

2. *Communication games.* Games based on oral activities such as describing, predicting, simplifying, and asking for feedback are good ways in teaching-learning time. The other examples of the games are *Simon says, last words,* etc. *Consequently,* students never feel bored in practicing English actively.
3. *Discussion.* The students always have a chance to say their opinions during discussion sessions in a small group before any of them are invited to speak in public. It is beneficial to reduce the stress level for those who are fearful of public speaking.
4. *Prepared talks.* Students are asked to make a presentation on the topic they have had chosen. Students are allowed to speak from notes to motivate them to perform in public.
5. *Questionnaires.* Some questionnaires should be prepared by teachers for some students who act as interviewers. These interviewers, then, are asked to interview other students who become respondents. The questionnaires also can be designed by the students themselves based on any interesting topics. This activity may encourage the natural use of English in the middle of students' communication.
6. *Simulation and role-play*. This activity can be used to influence students to use general oral fluency in English for a specific situation. Students are asked to simulate a real-life situation as if they were doing so in the real world.
7. *Debate.* The debate is a process of presenting ideas or opinions in which two opposing teams try to defend their own idea or opinion. Debating is very useful in the classroom to make students practice their English speaking skills in real-life situations.

3. Concept of English Debate

According to Dale&Wolf (2000), a debate is a speaking situation in which two opposite points of view are presented by assigned speakers to the audience. Littlewood (1981) says a debate is a presentation of the real issue in which the learners' roles are to ensure that they have adequate knowledge and information about it, then they may have to reach an important decision or put the issue to a vote at the end of the activity.

Further, Mellshaliah (2008) explains some terms related to debate:

1. Motion. Every debate has a motion and this is the issue for discussion. Motion is basically the topic being debated upon, it contains a full propositional statement that states what debate is/shall be about. A motion generally is expressed ''This House.....'' e.g. THW, THB, this is all the people present at the debate.
2. Case Building is time for debaters to prepare their proposal of debate. In the classroom context, the students are given 15 minutes after the motion released to prepare their arguments before the debate started.
3. An argument, is the fragment of thought to support the motion. Hasibuan (2018) adds that an effective argument generally has the following structure:
   a. Idea
      The idea is the assertion that the debater is trying to justify.
   b. Analysis
      The analysis is the reason to justify the idea.
   c. Evidence
      Evidence is used to substantiate the analysis that debater provided, this can be case studies, statistics, or analogy.
   d. Sum-up/closing is simply concluding what has been through. A nice summary is preferable.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

4. Point of Information (PoI), is questions directed to the member speaking. This PoI may be asked between a first-minute mark and the six-minute mark of the members' speeches.
5. A rebuttal is a process to prove that the opponent is wrong. A rebuttal is vital in debating because rebuttal is about attacking the opponent's arguments.
6. The adjudication is a panel at least three adjudicators where this is possible. These adjudicators should confer and rank the teams and provide a verbal adjudication after debate played.

These debating terms bring clear ways to run a debate activity in the classroom, where students must recognize them in the first place. Conversely, students may have problems during the debate if they don't recognize the arguments and rebuttals and others. From the above terms, it is concluded that arguments are not merely statements but added by explanations or elaborations which then be supported by evidence in the form of examples, facts or statistic data.

Before the debate started, these terms should be explained by teachers to the students in order to run the debate activity successfully in the classroom. There are some debate parliamentary systems commonly used in Indonesia for varsity level, but this tends to be British Parliamentary Debate System which referred to NUDC (National University Debating Championship) and WUDC (World University Debating Championship). Based on this debate system, there are four teams are competing with two members for each team. In addition, each member is given seven minutes and twenty-second time duration to deliver a speech. While some students are becoming debaters, then the rest will be the adjudicators.

The debate technique is believed will help the students to overcome their fear problems as well as developing students' oral English skills. Rybold (2006) says that debating form students to be a better speaker in any situation. Moreover, Bellon, J (2000) adds through debate, students learn the way how to use the library for ideas, reasons, and arguments.

METHOD

Classroom Action Research was the research design for this study. Harmer (2000) states that lecturers are allowed to engage in a series of research procedures in order to improve the quality of their teaching or because they want to do evaluation toward the success and appropriacy of certain procedures and activities. In addition, Arikunto (2008) adds that action research is a kind of investigation that has characteristics of reflective participative, collaborative, and spiral aiming to repair, increase and improve the system, method, process, substance, competence, and situation. Finally, Nunan (1993) also explains that action research is a series activities and a piece of descriptive research carried out by the lecturers in the classroom without involving others, which is aimed at interesting our understanding rather than changing the phenomenon under the investigation that would not be considered to be action research, then the important impacts for carrying out action research is to change the system. From the definition given, the researcher concludes that classroom action research is a classroom action in research, which can be done by lecturer or researcher with their colleagues and involving a group of students. There are four stages in Classroom Action Research for one cycle namely planning, observing, acting, and reflecting (Arikunto: 2008).

This Action Research was conducted at the Class B semester V academic year of 2018/2019 of the English Education Department of FKIP UMSU. University of Muhammadiyah Sumatera Utara is located in Jl. Kapten Muchtar Basri No. 3, Glugur Darat II, Kec. Medan Timur, Medan, Sumatera Utara, Indonesia.

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The data source was the students' activities related to this research from observation and test which was conducted in all cycles.

There were some ways to collect the data in classroom action research like questionnaires, observation, field notes, interviews, documentation, test, et cetera. In this research, the technique of collecting data was observation and test. Classroom observation is focused on the understanding of how social event is enacted (Nunan: 1993). The researcher used the observation checklist containing a list of students' activities and their response, attitude or behavior that happened in the classroom. These observation lists were adapted from Rubiati, R (2010)

Table.1. Description of Students' Involvement from Observation Checklist

No.	Activities	Grade				
1	Students pays attention to lecturer's explanation	1	2	3	4	5
2	Students give the opinion by using the expression					
3	Students give opinions with clarity and appropriate volume					
4	Students respond to another opinion					
5	Students are active and enthusiast in debating					

Meaning:

1. Very Poor with less than 20% of the students do the activity
2. Poor with 20%-40% of the students do the activity
3. Fair with 41%-60% of the students do the activity
4. Good with 61%-80% of the students do the activity
5. Very Good with 81%-100% of students do the activity

Then, the test is constructed by researchers as devices to reinforce learning and give motivation to the performance of students (Heaton: 1975). Then the researcher used an achievement test in the form of debate performance to measure the students' speaking progress. The aspects of assessment in speaking used by the researcher were vocabulary, pronunciation, grammar, fluency, comprehension and background knowledge. This rubric was adopted from International Language Foundation (ILF) Scoring Rubric For Speaking Test on https://www.scribd.com/document/324973046/Scoring-Rubric-for-Speaking-Test. Finally, in data analysis, the researcher used descriptive statistics to describe the condition in every cycle.

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RESULT AND DISCUSSION

The whole research process runs very well. The findings of this research would be described as follows:

In the first cycle, the lecturer introduced the debate with the British parliamentary system to students in teaching speaking. Below here was the description of the phenomenon occurred in the classroom, see table 2.

Table.2. Description of Students' Involvement from Observation Checklist

No.	Activities	Grade in Cycle I					Grade in Cycle II				
		1	2	3	4	5	1	2	3	4	5
1	Students pay attention to lecturer's explanation				✓						✓
2	Students give the opinion by using the expression			✓							✓

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3	Students give opinions with clarity and appropriate volume		✓							✓	
4	Students respond to another opinion			✓						✓	
5	Students are active and enthusiast in debating				✓						✓

In the first cycle, all students attended the class, then they paid attention to the lesson and tried to engage in the discussion by giving some response to the lecturer. However, some of them were still confused and nervous in making opinions with clarity and respond to another opinion in the time of small debate practice. This happened because they had not had any debate exposure previously. At this point, the average score of students' English speaking skill was 65.

In the second cycle, the process of teaching-learning was much better than the previous one. The researcher found that the majority of these students enjoyed the debate lesson and its practice. They were so enthusiastic and active to give responses and feedbacks for every statement given by the lecturer or their classmates. At this time, they also tried to spend the assigned time given up to 7 minutes for the speech and spoke English fluently with full expression. Eventually, the researcher found that the average score of students' English speaking skills was 80,3 as a whole.

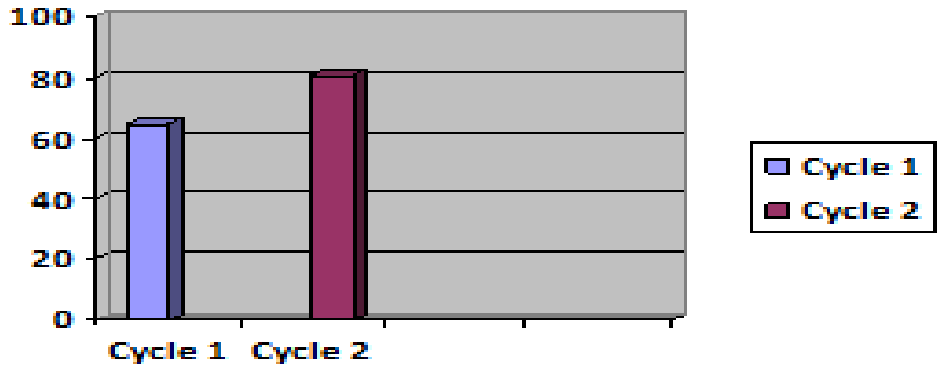


Figure 1. Conceptual Framework

The researcher believed that the debate technique significantly improved students' ability in English speaking. Debate lessons allowed students to express themselves freely using English they had during the speaking. They were also indirectly forced to find various vocabularies related to the motions given and practice them directly in public. The researcher found that students felt a serious challenge to convince different people about ideas they proposed in English fluently. In conclusion, the researcher found that the debate approach is an appropriate technique used in improving students' English skills in the English Education Department of FKIP UMSU.

CONCLUSION

The research conclusion presented here was relevant to the result of data analysis in the previous chapter. This research on teaching approach through debate technique to improve Students' Speaking Skills in English Education Department of FKIP UMSU can be concluded as follows:

1. The debate technique in teaching especially speaking class was proven to succeed in improving students' attitudes and motivation in learning English and practicing speaking. Students in two cycles looked enthusiast, enjoyable, and fun in learning English through

debate. They were given large opportunities to speak up, express themselves, and deliver their opinion in the form of arguments and rebuttals and work collaboratively in a team. The students and the lecturer enjoyed the process of English learning without feeling bored and burdened situation.

2. Improving students' speaking skills can be successfully done through debate technique in the classroom. Based on the speaking test, students' speaking ability was improved significantly from the first cycle to the second cycle after being taught by using the debate technique. In the first cycle, the average score of the speaking test was 65, then it improved in the second cycle into 80,3. The result of this test showed that students improve their speaking skills significantly through debate activity in their classrooms. Therefore, educators or lecturers are encouraged to implement debate technique in the speaking class frequently in order to achieve the final goal of education to improve students'speaking skills at the end.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 14-21
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Analysis Of Semiotics In The Photo Events Of The Ramadan Mudik Events In The Analisa Daily Newspaper

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ABSTRACT
Photos in print and online media are used to channel ideas, communicate with the public so that it can influence the reading community. Journalistic photos are photos that contain factual news value. Meanwhile, human interest photos are one of the photography works that depict human personal life or human interactions and emotional expressions that show humans with their life problems. So, as part of photojournalism, a human interest photo must contain news value, text completeness, and have a good photo aspect that is able to give an emotional touch to the audience. The purpose of this study is to find out the meaning of human interest and to find out the meaning behind the sign in the photo of the Ramadan and Mudik events in Medan on Medan Analysis Daily. The research method used is a qualitative research method because this analysis relies on denotative meanings and connotative meanings and myths. The data collected is data on the duration of Ramadan events that occur between May - July 2019. Analysis of the data used is a semiotic analysis, which is an analysis that studies how humanity, understands things that cannot be mixed up by communicating them. The results showed that photographs of Muslim activities in the month of Ramadan and Mudik were shown to have an element of human interest, this can be seen in terms of taking pictures on the photo. The composition in the focus of the image is focused on the lighting settings taken into account. Shooting is also presented in the form of a large size display (big close up) so as to give a more dramatic impression.

Keywords: *human interest, semiotic analysis and photojournalism*

INTRODUCTION

Analisa Daily Newspaper presents a variety of journalistic photo news, one of which is contained in photo news accompanied by a *caption* to clarify the contents of the photo news. The general daily also raised events that occurred around North Sumatra, one of which was about the Ramadan homecoming in Medan which occurred in May - July 2019. The big moment once a year was called Lebaran for the community. Javanese people call it Bakda (Bada) which means after or after. what is meant is the day after or after the month of Ramadan. Other Javanese tribe people term riraya (Riyaya) which comes from the word Hari Raya. Eid can not be separated with Ramadan fasting. It can be said that Eid is the *grand final* of all the rites that have been carried out by Muslims in the month of Ramadan.

Therefore, researchers are interested in conducting research on Photo News in the event of Ramadan fasting and Eid homecoming in Indonesia, which is found in the Analisa Daily Newspaper, because so far the news photo is a real picture of life, in the case of journalistic photos there is certainly no setting or engineering of objects so that events that occur in accordance with the wishes of the photographer, everything happens naturally. So, with photojournalism that is spontaneous, contains the meaning of the sign hidden behind it.

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Formulation of the problem

How is the meaning contained in the photo news about the Ramadan homecoming event and the meaning behind the sign in the photo of the Ramadan Mudik in the City of Medan in the Medan Analisa Daily Newspaper?

Research purposes

To find out the meaning contained in the photo news about the Ramadan homecoming event and the meaning behind the sign in the photo of the Ramadan homecoming event in Medan in Medan Analisa Daily Newspaper.

METHOD

Mass communication is adopted from the English term, *mass communication*, short for *mass media communication*. That is, communication using the mass media. The term *mass communication* or communication is interpreted as the channel, namely mass media (mass media) short for media of mass communication. Mass communication is one form of communication activities carried out using mass media (*mass media of communication*). Mass communication is communication with the masses (audience or target audience). The mass here is intended as recipients of messages (communicants) who have social and economic status that is heterogeneous with each other. In general, the process of mass communication does not produce immediate feedback, but is delayed in a relative time.

Pool in Wiryanto, (2000: 3) defines mass communication as, 'communication that takes place in an *interposed* situation. When there is no direct contact between source and reception, communication messages flow to the recipient through mass media channels, such as newspapers, magazines, radio, film or television. ' Basically, mass communication is communication through mass media (print and electronic media). Because at the beginning of its development, mass communication comes from the development of the word *media of mass communication* (mass communication media that is media produced by modern technology).

Print media which are static media that prioritize visual messages, are media that consist of sheets with a number of words, images or photography, in a color arrangement and a white page. The main function of print media is as a vehicle for delivering messages and at the same time as a medium of entertainment that can satisfy the feelings of the viewers' beauty. Print media is a document that records all events in people's lives, which are captured by journalists or designers and then converted in the form of information in the form of words, images, photography and so on.

Newspapers and magazines are the mass print media that are commonly used for advertising. Newspapers have a great advantage over most of their competitors because they are accepted as the most trusted mass communication (Komala, 2009: 424). Newspaper advertising offers many benefits to businesses ranging from large national corporations to the smallest retailers. Advertising accounts for more than 70 percent of newspaper revenue and more than 50 percent of the total newspaper space devoted to advertising (Komala, 2009: 400).

Semiotics according to Ferdinand *de Saussure*, is the study of the role of signs as a part of social life. He studies systems, rules, conventions, which allow these signs to have meaning. According to Barthes in the picture or photo, connotation can be distinguished from denotation. Denotation is what is in the photo, connotation is how the photo was taken. Semiotics is a science or method of analysis to study the signs where these signs are the tools we use in an effort to try to find a way in this world, in the midst of humans and with humans. Semiotics or in Barthes's term is *semiology*, basically wants to learn how humanity uses things (*things*), uses (*to signify*) in this case cannot be mixed by communicating (*to communicate*). Meaning means using objects not only carry information, in which case objects suddenly communicate, but also constitutes a structured system of signs.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Barthes mentioned in one of his essays *The Photographic Message* (Barthes, 1978: 20-25), that the connotation in a photo can arise through six procedures that are categorized into two. *First*, direct engineering that can affect reality itself. This engineering includes: *trick effects, poses,* and object selection. *Second*, engineering that is included in the aesthetic area, which consists of *photogenia, aesthetics,* and *syntax.*

a. *Trick Effect* (photo manipulation) is the act of manipulating photos, such as adding, subtracting, or changing objects in a photo so that it becomes a totally different picture and has a different meaning as well.
b. *Poses* are gestures, attitudes and expressions of objects that are based on the *stock of signs* of certain people and have certain meanings as well.
c. *Objects* are objects or objects composed in such a way that they can be associated with certain ideas, for example, bookshelves are often associated with intellect.
d. *Photogenia* is the art of photographing so the photos produced have been seasoned or decorated with techniques of *lightning, exposure,* and *printing*. Color, *bluring* technique, *panning* or motion effects are also included here.
e. *Aesthetics* is related to the overall composition of the image that gives rise to certain meanings.
f. *Syntax* is usually present in a series of photos that are displayed in a single title, where time does not appear again on each photo, but in the whole photo displayed, especially when associated with the main title.

This research method uses a qualitative approach by using Semiotic Analysis of the meaning in the Ramadan Mudik Photo News in the Analisa Daily Newspaper. Semiotic analysis is a sign system that reflects the assumptions of a certain society and a certain time.

RESULT AND DISCUSSION

Figure 1.
Sunday 5 May Edition 2019 "Ramadan Night Parade"



Analisa Daily Newspaper presents this photo in the Sunday May 5 2019 edition by taking wide horizontal wide shots from the top of the building which indicates a full and lively crowd so that the dramatic, emotional moments of this important event and this photo also show the colorful light of the torch fire. brought by the masses while a number of residents watched the torch relay with joy, welcomed the first night of Ramadan fasting as if they did not feel the rain drizzling cold air at night so that this photo looks dramatic. This photo is displayed in the headline on the first page of Analisa Daily Newspaper. Therefore it can be seen that Analisa Daily Newspaper wants to show the condition and condition of the excitement and excitement of Muslims in welcoming the

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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

coming of Ramadan, especially residents of the City of Medan with a photo display that has emotional and dramatic value.

Meaning Denotative

This photo shows a broad condition even though it was hit by drizzling rain but the enthusiasm to welcome the first day of Ramadan residents looks like putting hopes of change after undergoing Ramadan fasting

Conotative Meaning

As discussed above, if the connotation in photo simiotics can arise through six procedures which are categorized into two. First, engineering can directly affect reality itself, this technique includes trick tricks, poses, and object selection. Second, engineering that is included in the "aesthetic" area which consists of photogenia, estheticsm, and synatax.

First; will be discussed for trick effects (photo manipulation) such as adding, subtracting, or changing the objeck in a photo, so that it becomes a totally different picture and has a different meaning. In a journalistic photo it is actually not permitted, because after all the journalistic photo is a photo taken based on facts and without manipulation, journalistic photos record all forms of actions or events that occur spontaneously.

However, if it is limited to *cropping*, or lighting the object, it is legitimate to do. This is consistent with what was said by the Editor of the Photo Rubric of the *Analisa Daily newspaper of Ferdy Siregar* "The manipulation is limited to *cropping*, and the lighting settings are legitimate, provided that they do not change the meaning of the authenticity of the photo. For example, a picture on a house fire incident, incidentally the photo journalist took the atmosphere of the torch relay to welcome the Ramadan, while the required image had to be a *close-up* image of the torch relay object, so *cropping* manipulation was necessary. (interview, Tuesday July 6, 2012)

The picture above is seen if photo manipulations such as reducing, adding, or changing objects are not done. Only a little *cropping* is done, it is intended to sharpen or focus the object of the atmosphere and the crowded situation of Muslims carrying a torch around the city of Medan around residents' homes starting from the Medan Grand Mosque. So, the narrowing of the space affects the reader who will stay focused on the main object.

The right side of the photo can be seen, *cropping* techniques can still be done, although it looks a little cut in the building image, but most of the images are representative and clearly visible atmosphere of the torch crowd that quite illustrates the situation. This is done, so that the density of the composition in the photo is sufficient to represent the existing barita, because just by glancing, the reader can already feel the situation and have a picture of the news, so that the meaning of the news is stronger in the reader's mind.

Then, at the bottom and left of the picture, which can still be downsized, up and to the side, but it is not done, because it intends to describe the situation that occurred in the event of the torch rally welcoming Ramadan attended by thousands of Muslims. So all the *cropping* was not done, the purpose of which was to fulfill one of the requirements of a news photo which is 5W + 1H, *where* points, so three out of five points could be summarized in one photo, namely *who* (who) is a citizen who is happy to follow torch parade and other residents as spectators witnessed the torch parade, *where* (where), the torch relay event took place in Medan and *what*, in the sense of what was done or happened, namely Muslims who seemed happy to follow the torch parade welcomes the month of Ramadan.

Second, the *pose* is gesture. Attitudes and expressions of objects that are based on the *stock of signs* of certain people and have certain meanings as well. The attitude shown in this picture is that the participants of the torch parade and the spectators' community merge in the excitement of mutual cooperation to find a moment of excitement and improve the conditions of the route used by the participants of the torch relay. The attitude above means that if someone who has got something

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valuable and wants to maintain the situation and security to remain conducive. for example if a person who is a member of the committee works hard and gets valuable attention from the results for his life by buying something then that person will maintain and maintain a sense of peace in his soul. This happens as in the picture Muslims are happy and peaceful to welcome the month of Ramadan.

Third, *object* are objects or composition of supporting objects that are composed in such a way that they can be associated with certain ideas. From the picture shown, the object is associated with certain ideas. In the photo it is associated that there has been a story of a torch pie event welcoming the night of Ramadan. where there are many Muslims gathered at one point, namely in the Medan Great Mosque to conduct a torch relay.

Fourth, photogenia is the art of photographing, so the photos produced have been "flavored" or have been decorated with lighting, exposure and printing techniques. Color, bluring, panning, or motion effects are also included here. In this photo shown the lighting technique is only done with the help of natural light from the sun, because shooting is done during the day, there is no flash, fill inlight or background light, because the light needed by the camera is still sufficient.
Exposure is the lighting process in hot weather, and related events in this photo occur in the open nature with a lot of incoming light. So exposure only relies on natural light from the sun, the diaphragm scale is 8 mm to 11 mm following the available light, and the shutter speed scale ranges from 125 mm. The game of dark colors in buildings that are the focal point of the photo, the dark brown color of taking photos of buildings indicates the atmosphere of eye attention focused on damaged buildings. For the *high engle* technique, it is very clearly seen in the picture, because the *focus* point of the lens on the reporter's camera rests on the image of thousands of Muslim masses gathered to conduct a torch rally to greet the first night of Ramadan. Because the photographer wants to capture the atmosphere and place where the object is located. So photo news can illustrate an important event, which rarely uses *bluring* techniques, and is only done for photos that are *human interest*. The meaning that is captured is that there is clarity about the events that are happening, nothing is exaggerated (natural).

Fifth, *aesthetics* or aesthetics are related to the overall composition of the image that gives rise to certain meanings. In this photo, the composition of objects with a balanced *background*, ¾ is filled with images of thousands of Muslim masses who gathered to conduct a torch parade to welcome the night of Ramadan from the gathering point of the Medan Great Mosque yard. and the rest is filled with *background*, which is none other than the building part of the Medan Raya mosque as the location of the gathering point for the start of the night torch relay to welcome the month of Ramadan. Photos are taken at a medium distance, with the aim that the focus of the community is not too scattered in the left and right atmosphere of the photo, so that the readers' vision is narrowed.

This was done to see the excitement of thousands of Muslims who participated in the torch parade by displaying the color of the lights and flame of the parade participants, at least took the readers' attention. The position of the camera is horizontal, because to capture the object and the atmosphere in the photo. Such a composition can give the reader the impression that the feeling of emotion, excitement or sympathy towards the events of thousands of Muslims perform a torch parade to greet the month of Ramadan. But on the other hand, because it was a moment that had to be shown to the media that would later be conveyed to the public, the position of the busy parade participants and the volunteers who arranged the crossing of the torch relay route to pay attention to the participants of the oboir parade also caused a sympathetic impression on the torch relay participants that took place thin and safe. Only the point is, from a technical point of view the composition of the photo is sufficient to describe the current situation.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Sixth, *syntax* is usually present in a series of photos that are displayed in one title, where time no longer appears in each photo. But on the whole photo displayed, there are photos that researchers analyzed based on what is listed on the photo *caption*. *Syntax* itself can be analyzed through coherence, sentence form, and pronouns. For the coherence in this photo contained in the word temporary, whose function is as a liaison between the participants of the torch relay and security officers who carry out security in it there are officers from the Pemko Medan and volunteers.

Myth

In the picture above, although there is no hidden message behind it, in terms of the overall composition of the photo, it is clear that the photographer wants to show that a government concern for the occurrence of this Ramadan homecoming event to Muslims in the Medan area.

Figure 2.
Tuesday edition, May 7, 2019 "TADARUS"



This photo illustrates a very touching atmosphere and deeply moved hundreds of fastidious students to have to read Al, the Quran. This is caused by photos that are dominated by the colorful colors of student clothes that form a circular pattern that merges with each other, so that the photo looks moving and arouses feelings. Besides in the photo, the pesantren students looked solemn and calm while doing the tadarus Tuesday, May 7, 2019 in Medan Tuntung District. Where this photo shows a moving atmosphere with the simplicity of hundreds of Islamic boarding school students doing tadarus

Meaning of Denotatives

This picture shows a group of students doing routine activities in the month of Ramadan with the schedule before the midday prayer at the pesantren neighborhood mosque.

Conotative Meaning

Photo manipulation on Tuesday 7 May 2019 edition in Medan Tuntung District. The size of the photo is compressed or cropped only in parts that are not very supportive of the composition for reporting. This is done to focus the news, so that the reader's vision is not preoccupied to see the parts that are not too important, such as those on the left and right of the photo.

The eye of the reader is only focused on one of the more dominant objects, namely a number of Islamic boarding school students doing tadarus together. and clearly visible pictures that adequately illustrate the situation of a crowd of students forming a circular pattern while doing a reading, al-Quran. This is done, so that the shape of the photo remains stable with the shape of the *landscape*, if done more *cropping* techniques will look a bit narrower again, and the composition of the composition of the density of the photo is enough to represent the existing barita so that only by glancing at the reader can already know the situation and has a picture of the news, so the meaning of photo news is getting stronger in the mind of the reader. In the *pose* problem, this photo shows

the seriousness of attention taken by the pesantren students. Although in showing signs, tears are not shown in tears, but the reader already knows that the picture shows the seriousness and perseverance of students.

Photogenia in this photo lies in the *exposure* used by photo journalists when photographing, because it is in outdoor conditions. So, the diaphragm scale and *shutter speed* scale are adjusted to the weather conditions at the time. Seen in the photo if the weather is sunny, so the scale used is between 11 to 8, and the *shutter speed* scale is around 125. *Ligthing* techniques such as the use of flash (*blitz*), are not used because there is already natural lighting that is from sunlight. *Blurring* and *panning* are not in this photo. This is interpreted by the clarity and clarity of each photo displayed, there are no elements disguised, so that readers see this photo there is no ambiguous impression. Everything that happens is real, nothing needs to be covered up.

Aestheticsm, the composition arrangement in this photo, which is the placement or shooting of hundreds of students forming a circle pattern to do tadarus in the month of Ramadan. The photos seem concerned about the simplicity of the students still doing tadarus activities in the month of Ramadan, the point of interest is directed at the circle pattern of hundreds of students doing tadarus although there are other objecks as supporters and comparisons among the mosque building building forms placed on most balanced photos. Such composition makes the reader's attention point, relies on the situation or atmosphere of the disaster which is quite sympathetic to see the situation. In this photo there is no visible *cropping* technique at all. Thus it can be concluded that the seriousness and perseverance of Islamic boarding school students studying religious knowledge as Muslims and worship worship, but if the moment is not right then the effect caused by this photo will be different. For example, when a group of students was reading Al-Qur'an, the Koran did not form a circle but instead scattered and laughed, giving the impression that there was no concern and concern for ethics while attending education. So, for that photojournalism must be easy to understand, do not need to tell a lot in the *caption*, but the reader already knows what happened to the photo. *Caption* only gives information or clarity, regarding the time and location.

Syntax, this time is an active sentence form, and the person as the predicate and the subject is a collapsed house and no longer roofed, because here what shows an active sentence is the word effect.

The Analisa Daily Newspaper presents this photo by taking wide horizontal shots from the right side of the officer against the background of the mosque building, which indicates the impression of shade and comfort when students have to read Al, the Quran in the month of Ramadan in the pesantren environment on Tuesday 7 May 2019.

CONCLUSION

Analisa Daily Newspaper is one of the largest print media in the city of Medan, so as to maintain its dedication in the delivery of information to the whole community through photo news. So, it is necessary in the photo news to further highlight the appearance of photographs that function to complement the news in print media. This is because in print media, photo news or in other words photojournalism is one of the draws for the reader. Journalistic photos in which there are more human interests will be able to bring a feeling of reading every feeling of admiration, joy or sadness, so that it creates its own interest for readers to keep abreast of news or information broadcast by Analisa Daily Newspapers.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 22-29
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Cultures of Nyao People at Mosso Village in Borderland of Papua Indonesia and Papua New Guinea

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ABSTRACT
The Indonesian state has a plurality of ethnic cultures that inhabit the *Negara Kesatuan Republik Indonesia* (NKRI). These ethnic groups have their own unique and distinctive culture, Information about the cultural life of various ethnic groups in fndonesia has been carried out through various research activities, but there are still many cultural live of ethnic groups that have not been informed. so research on the culture of Nyao people living in the Indonesian border region and Papua New Guinea (PNG) is very necessary carried out in order to obtain in depth information about cultural life, which can later be used as a capital of development today and in the future in improving the level of welfare and happiness of the lives of people living in the Indonesian border region. collect information (data) on the culture of the Nyao people. Field data was collected through interview techniques, by interviewing several informants *Ondoafi* (chief), community leaders, community members who knew the cultural life of the Nyao people. Nyao people know and have an indigenous social structure, which has the function of regulating all social interactions among Nyao people and the others, based on the values, norms, cultural rules of the Nyao people. The person knows and has an original social structure, which has the function of regulating all social interactions between the Nyao people and others, based on the values, norms, cultural rules of the Nyao people. Her daily activities are hunting, gardening, and trading at the border using simple technology. the community order is led by a tribal chief called teha pahri who leads the traditional rituals and belief systems. to survive the people of Nyao adjust to the environmental conditions and developments that exist in their customary territories

Keywords: Culture, Nyao People, Mosso Village, Borderland, Papua

INTRODUCTION

The state of Indonesia has a plurality of ethnic groups who inhabit the territory of the Republic of Indonesia (NKRI). The ethnic groups in it have their own unique cultural characteristics. Research on the lives of various nations in Indonesia has been done through various studies. But there are still many ethnic lives that have not been informed, so research on people living in Indonesia and Papua New Guinea (PNG) is very necessary to obtain information related to life, which can be used as capital for the development of current and future masses in increasing the level of welfare of the community. live in the border area of Indonesia.

Papua Province is the province with the largest area of 416,000 kilometers in the entire Republic of Indonesia. The total population inhabiting the land of Papua is around 2,833,381 inhabitants, consisting of 1,505,833 men and 1,321,498 women, with a density level of 9 people / km^2. These figures show the number of population increases in Papua (Statistik, 2015). Although most of them are still classified as very few, in terms of ethnic groups and communities, Papuan

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people have a very large diversity. The diversity of ethnic groups in Papua which involves various cultures, social organizational structures, leadership, kinship systems, community half, religion and livelihoods sourced from natural resources (Suparlan, 1995; Mansoben, 2004: 86).

Culture is a whole system that is determined, ideas, tastes, and actions and works produced by human beings in social life, which are made his own by way of learning (Koentjaraningrat, 2009: 72, Haviland, 2006: 332-355). Universal culture has a form of culture depicted through a system of coordination, ideas that are very abstract, stored in the minds of every human being. become a cultural system. work. Behavior in carrying out revolution-ideas and ideas contained in the human mind-concrete. Can be seen and photographed, if done at any time will be patterned and always followed in its activities will become a social system. (Koentjaraningrat, 2009: 75).

The system of thought and ideas contained in the human mind which is carried out through various activities and forms of the body created by works that can be enjoyed and have a very high aesthetic value, if done continuously will be patterned in the form of monumental works, which will produce physical art that can be remembered for all time. Every cultural system contains cultural values that are very difficult to change. even if it changes it will take a long time. This is caused because every human being has learned cultural values from an early age, so the cultural values learned become the center and guidance of all non-non-cultures. These cultural values will, become the nature, style, identity. How to think, also how to behave. In human culture also has a universal universal culture, where social systems, social systems, material systems / material and cultural values. The development of every culture in a culture meets the same. Therefore, in this article, I want to explore how the Nyao culture exists in Mosso Village which is the Border Village of Indonesia and Papua New Guinea. I use the concept of culture that was coined by Koentjaraningrat (2009) as an analysis by parsing the culture of Nyao Mosso based on the seven elements of universal culture.

METHOD

The research method used is a qualitative with an ethnographic approach to explore and uncover the culture of the Nyao people in Mosso village. The technique of determining informants is done by snowball by determining the key informants first. Then, in this study also involved a guide and research assistant, while collecting data in the field. Data collection techniques used were in-depth interviews, observations, and focus group discussions. The informants involved during this research were *Ondoafi* (tribal chief), traditional leaders, clan chiefs, heads of government, and several members of the Nyao community found in Mosso Village. The research instrument is in the form of interview guidelines, recording tools and field notes that help document the results of observations and reflections during the field. Related to research ethics issues, before heading to the field, we first take care of research permits to the relevant agencies. Then also report to the TNI security officers at the border and convey our intention to visit the village of Mosso to carry out research.

Data obtained in the field will be analyzed in stages. All interview results are read again, grouped according to the aspects of the culture under study, then each aspect of culture is described, completing the data description that is missing and missing during the data description process, researchers and research assistants return conduct interviews with informants at the study site. Field data that has been described, written using scientific writing rules in the form of a final report on the results of field research. Before and ongoing research activities, an equally important aspect is the literature study using content analysis. This activity is important because during data collection and research reports can enrich the aspects of the study under study. This kind of methodological activity is essentially an inductive approach which is to find, explain and understand the general

E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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principles that apply in a community's life by starting from reality and objectivity to the theory (Creswell, 2012; Denzin, 2009).

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RESULT AND DISCUSSION

Mosso Village in Nyao is called *cang wa*, which means Water. This understanding refers to the original name of the river Mosso which flows on the North side of Mosso Village. While the word mosso is a name given by the Nederlands Indië government to enter the area, which describes the name of the river in the area as mosso, because the river was once very full of moss. Mosso Village is one of the administrative areas covered in Muara Tami District, Jayapura City. The geographical location of the village of Mosso, in the south it borders Yetti Village (East Arso District), in the north it borders Skouw See Village, in the west it borders Sangke Village (East Arso District), and in the east it borders with Papua New Guinea (PNG) (BPS, 2018). Mosso Village is part of the Muara Tami District. Administratively, Mosso village was only formed in 2006 with an area of 32.7 km^2. Before becoming an independent village, Mosso village became one with Skouw Sae Village. The expansion of Mosso as an administrative village is inseparable from the struggle of the Nyao people to claim their rights, that is between the Skow Sae people and the Nyao who live in the surrounding area of the Mosso river which is higher in terms of customs as well as their cultural style and origins, and customary leadership itself, as well as customary land rights. For this reason, they want their region to become a village that has its own administrative area, not part of Skow Sae (Idris & Frank, 2019).

Mosso village since 1990, including 3 families (*Kepala Keluarga*), this is due to political upheaval in Papua in the early decade of the 1960s until the end of the 1990 reforms which made its people make repairs and flee to PNG, they sought refuge in the old villages of Nyao-Nemo and Nyao-Koto which were found in the Wutung District, Vanimo. After Repairing There Is a Slow Start Returning to Their Home Village (Idris & Frank, 2019). Until now in 2018, there are 68 Families (*Kepala Kluarga*) that have settled, with a total of 308 people, consisting of 181 male inhabitants and 127 female residents. The administrative status of the Nyao population, there are about 7.46% who are foreign nationals (Papua New Guinea Guinea), and 92.54% of the Nyao people Indonesian citizens (*Warga Negara Indonesia*), as evidenced by KTP (*Kartu Tanda Penduduk*), Family Card and Cross-border Card, which are Inhabited by all residents who now live in Kampong Mosso. Papua New Guinea (PNG) in Mosso village, due to marriage ties and kinship ties. Mosso villagers are now heterogeneous, there are migrants from outside Papua, such as *Orang* (Ambon, Seram, Manado, Ternate), and Nyali Nyao people. (BPS, 2018).

The location of Kampung Mosso is on the edge of the RI - PNG main road to the east, but for the distance from the edge of the main section to the Mosso Village about 3 Kilometers. To get to the location of the village, you can use a motorcycle taxi that goes in the Mosso village and four-wheeler (charter car), or walk. There is no public four-wheeled vehicle serving up to the village of Mosso, one-time motorbike motorcycle taxi costs Rp. 10,000, per person from outside and into the village of Mosso. Travel to Mosso village location via the main road to the border area of the Republic of Indonesia and the state of Papua New Guinea (PNG), Reach the entrance to the Mosso village from the Muara Tami district center of Jayapura City around 18 Kilometers. The entrance to the direction of the village of Mosso where he lives, information can be found on the road to the border of Indonesia Papua New Guinea (PNG), information to the village of Mosso, installed on the right to the border area, and on the left to Jayapura City. information made by the Jayapura City government by permanent.

Who is Nyao ?

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 22-29
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Nyao which means "Good people" in *Skow* language (Donohue, et al, 2002). In Cowan's (1953) research note, the Nyao are grouped into parts of the sub-tribe of the Tami Tribe that are in the Mamta (Memberamo-Tabi) customary area, the grouping is based on physical characteristics, similarity in leadership types, kinship patterns, costumary rights, gographical and language similarity[1]. Based on the origin of the Nyao Orang Originating from Mount *Frizi* which is also referred to as *husang* which means the dwelling place and inhabited the spirits of the ancestors. The descendants of the Nyao people from the ancestors who came from the mountain formed 10 clans (*Siau, Lu, Nutafoa, Wepafoa, Rewi, Siuma, Sumu, Nufri, Feu, Cilong*) scattered along the coast of Muara tami district (Papua Indonesia), Wutung , and Vanimo (Papua New Guinea) and some of them settled below the foothills of Mount *Frizi* (Lekito, 2017). The oldest village of the Nyao is located in the village of Nyao Cabring located in Vanimo, Papua New Guinea (PNG). Today, the Nyao people are starting to scatter around the northern region of the island of Papua, in Indonesia itself Nyao people have spread in Arso District east of Kerom regency, *Nyao Sangke* Village and *Nyao Mosso* Village in Muara Tami District, Jayapura City.

The Nyao people who live in Kampung Mosso come from Mount *Frizi* and their orign village which is Papua Vanimo. But they spread to various places. In the past, the people of Nyao adopted a distribution and pattern of shifting life in the era before colonialism and the formation of the state. They lived nomadically, through conquest of land and war. Conquered land then became customary rights and conquered clan property, former warfare between tribes and clans became a mechanism in the struggle for power over land rights (Wenehen, 2005). Like the village of Mosso and some also in PNG, it is the customary rights of the ancestors of the *Siau* and *Lu* clans that have been successfully defended until the change of era to the present (Lekito, 2017). As for the arrival of other clans to the village of Mosso due to mating and began to apply a sedentary lifestyle since the state was formed.

The Nyao Mosso people left their hometowns due to warfare so they moved near the Mosso river, the village called Nyao Nimo, an old village further south than the current mosso settlement. Political turmoil during the new order with the military aggression and separatist issues in the new order, made the Nyao people flee and their old villages burned, so the village they live in today is a new village that was built (Idris & Frank, 2019). They don't want to go back to their old village anymore, because the traumatic remains, by building a new village in the hope that they can live a better life, because the era of inter-tribal peerage has ended, the new order has also ended. *Kepala Kampung* head told us, "the past is still remembered, but we focus on the future to build the village, because so far we have been neglected, even though we are still part of NKRI. Even radically it can be said that they were victims of the political division of power sharing during the colonialism and the formation of the state, so they had to “living among head and tail”.

The Culture of Nyao Pepole

Local Knowledge

Nyao accept and implement based on cultural values. Transmission of values and knowledge is carried out within family and traditional institutions locally by providing knowledge about values, norms, rules, sanctions and laws based on culture (*citorere*), for example also knowledge of numbers and counting, knowledge of kinship terms, knowledge of nature such as flora (food ingredients , medicine) and fauna, Knowledge of home construction, knowledge of the time and direction of the compass (Lekito, 2017). Knowledge systems include knowledge of the ideal value

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 22-29
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

system and knowledge of environmental conditions for utilization in the context of survival. For example, the counting system, oran Nyao knows numbers only from 1 to 6 (*ofa, nyimo, nyina, nowi, wi, and no cio*). Then they got to know sea animals called *muu*, and crocodiles called *muu nuu*. Flying poultry is known as *ting*. And land animals (mammals), which are often bred or hunted and nurtured, such as pigs are known as *sunca*. Dogs are *naki*. Cassowary is *tinsi*. While sago food is *sii*, petatas is *unsa*, areca is *fae*, betel is *numa*. Medical plants such as *naa* (itchy leaves), leaf steam bath (*sahi*), as traditional medicine. Then the construction of houses is known as *befra* and traditional houses as *fra*. As well as knowledge of time, Nyao people have the knowledge and skills to read the time and movement of the sun known as "*na*". Then the direction of the wind *miko* (east), *winca* (west), *hwii* (north), *hwii re* (south).

Language

The Nyao language is included in the Trans-New Guinea Phylum Papuan class, Northen (Border-Tor-Lake Plain) Sub Phylum Supcrstock Level, Border Stock, Taikal Family (Wurm-Hattori), with a total of around 400 people, located at the Northeast near PNG location border just south of Jayapura (Silzer, et, al, 1986). Nevertheless, There are 3 languages spoken by the people of Nyao, namely *Bahasa* (Indonesian Language) dialect in Papua, English *vigin* and the local language of Nyao. The skills of the Nyao people speak these three languages because they live in a border area, which requires them to adapt in order to speak the language spoken in both countries. Because sometimes there are members of the Nyao community who want to visit next door Papua New Guinea, for that they also learn English “pidgin” which is a formal language in Papua New Guinea, and in the formal sector in Indonesia, especially to deal in the government sector and their formal education must use Indonesian language. Thus, it is imperative for the Nyao to speak three languages as a logical consequence of the group of people who live in the border area.

Social Organization

The kinship system adopted by the Nyao is Patrilineal, by carrying out endogamy patterns across clans. The traditional leadership structure adopted by the Nyao is *Keondoafian* Leadership. *Keondoafian* leadership is a form of leadership which in an effort to achieve it is based on inheritance from heredity (*ascribe status*), the area of ondoafi leadership is relatively smaller when compared to royal leadership (Sahlins, 1963; Mansoben, 1995). Specifically the Nyao people recognize the term pahri as traditional traditional leaders, and clan leaders are referred to as teha pahri (Lekito, 2017). The current leadership of the convert is occupied by Charles Wepafoa. Then each clan had a leader, there were 4 original clans inhabiting the village of Mosso, namely clan is *Lu*, *Notafoa*, *Siau*, and *Wepafoa*. While the clans who came were *rewi*, *sumu*, *nufri*, *feu*, *Siuma*, and *Cilong*. The four original klen were village hunters, while the others came from PNG after the village was formed. In addition to traditional leadership that takes care of adat issues, there are also village heads, who take care of village administrative matters and serve as a bridge connecting the representatives of the Nyao community to the government. The current village head is Agus Wepafoa. The village head carries the task of building the Mosso village by providing appropriate infrastructure for members of his community.

Livehood System

Meeting the life needs of the Nyao people in relation to clothing and food, is very dependent on local natural resources found around the village of Mosso. Nyao people generally fulfill their daily lives obtained through the activities of gathering sago, hunting in the forest (*tehe nana*), catching fish (*meu fe jeje*), gardening (*firihee*), looking for wood, trading, livestock (*fai jeje*) and *ojek* at the border and some are the state civil apparatus (Lekito, 2017: Frank & Wenehen, 2007;

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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Usman & Sairin, 2017). Direct food sources are obtained from customary land rights of each tribe and clan. Then, there is also food obtained from trading results, both trading in the Skow market and in Wutung. There are also those who trade by setting up kiosks along the village road. The materials available at the kiosk are basic needs as well as other supporting materials. Mosso people acknowledge that the existence of the Skow market that is open every day will make it easier for them to fulfill their needs, and that market transactions are not too far away, coupled with relatively cheap prices. Previously, they had to trade to the nearest market in Wutung, or to markets in the Koya region, so that now with the existence of the skow market forming economic integration in the functional border area in supporting the fulfillment of the life needs of border communities (Usman & Sairin, 2017).

Technology

The traditional living technology used by the Nyao is in the form of simple technologies intended to facilitate and increase efficiency and effectiveness in working and carrying out daily activities. Traditional technology developed by the Nyao adapts to the conditions of the surrounding environment as part of the adaptation process. Living equipment that is owned is related technology for hunting needs, technology for containers, and means of payment. The hunting technology made is *tigue* (bow), *oka* (bowstring), *Shu besi*, *Shu kalawai*, *Shu aini* (arrows). Whereas the containers are *heho* (coconut shell), *esie* and *aedu* (plates made from nimbung water), and ifri (bamboo water heaters). Then the tools used as mahar *te ha*, *te ro*, *te ki* (beads are black, sea blue, bright blue) and *Koo* which means stone bracelet (Lekito, 2017).

Believe System and Religion

The Nyao are well acquainted with the knowledge of the creator (*etepabibri*) residing in the sky (*briro*) who created the element of life (cosmology). Ancestral spirits, dwellings of spirits, such as in caves, large stones, ironwood trees, rivers, and banyan trees and places sacred according to Iocal beliefs, received since the Nyao people were born and raised according to customary law (*citorere*) Nyao culture (Lekito, 2017). The Nyao Mosso people have beliefs about the signs of death when they face war. In their belief about this symbol of death they use fireflies or 'ofra' in the Nyao Language as insects which carry signs of the event. This ritual is usually performed by the Nyao Mosso community at night, exactly One day before heading to the battlefield or location of war. Usually when approaching the day of war that has been determined, *Ondoafi* (*pahri*) will order all the head of the klen (*teha pahri*) to gather every young man from each of the clen in the village. Then, at this time regarding the religion embraced by the Nyao has embraced Christianity. However, traditional rituals and traditional beliefs are still not completely abandoned by them. The Nyao people embrace Protestant Christianity because of the influence of the GKI Congregation Teachers in Papua from Biak. The first service at that time was only done under a tree next to the house of *Ondoafi* (chief). However, the construction of the church as a place of worship began in 2007 and until now the church of Steve Manufanda has been established.

Art

The art of the Nyao is very little to be found in the field, not because the Nyao does not have art elements in its culture, what is found in the field is artifacts owned by the Nyao people, such as the typical Nyao Noken, bamboo stick plates as decoration and also singing likes mind, one example is the song Jouw. The disadvantage of the Nyao people is that they do not have a traditional *sanggar* or hall where cultural objects are preserved (Lekito, 2017).

CONCLUSION

E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Nyao People In Mosso Village, in the process of daily life, there is always a change and cultural development that comes from outside the culture. The process of cultural change which had a big influence on the life of Orange Nyao in Mosso village, the cultural change occurred because of the contact between the people of Nyao and others, resulting in cultural diffusion and acculturation.The Nyao culture in Mosso village, is one of the plural cultures in Papua. In the culture of the Nyao factually has revealed a vew of fundamental aspects of socio-cultural, economic, physical, political and legal environment owned by the Orango who reside in the border regions of Indonesia and the State of Papua New Guinea (PNG) which periodically crosses the country's borders. This cultural information can be used as development capital in building the Nyauw Mosso people who live in the border regions of Indonesia and Papua New Guinea.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 30-36
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Role of Intercultural Communication Skills in Cultural Transforsmation for Student

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ABSTRACT
The purpose of this paper is to describe the role of intercultural communication skills in cultural transformation for students. This paper uses a qualitative approach. The data analysis technique used is qualitative descriptive analysis. Culture has a huge influence on verbal language. Even culture also influences encoding and decoding in the communication process. In addition, culture also affects the structure of individual thought processes and non-verbal behavior. Intercultural communication is influenced by differences regarding the individual itself which includes individual personality, age and even physical appearance. Then it takes appropriate skills in conducting communication with different cultures so as not to cause disputes. So intercultural communication skill has a significant role in cultural transforming cultures for learners. This will foster love and motivation for students towards ancestral culture that does not deviate from Islamic law so it needs to be preserved. Even students also need to get teaching about intercultural communication skills thus able to accept and apply such expertise as the next generation of the nations.

Keywords: *Intercultural Communication Skills, Cultural Transformation, Student*

INTRODUCTION

As the development of technology in the current era of globalization is very easy for humans to be able to communicate between humans with one another. Communication between cultures is no exception. Intercultural communication skills will affect our communication skills not only at home, but at school, in the workplace, even wherever we are. The more intense our communication is, our communication skills must also increase. So that we have the ability or competent in communicating between cultures so that we have the ability to overcome problems that will arise including the anxiety that arises when communicating with interlocutors who have different cultures (Moulita: 2019).According to Liliweri intercultural communication is interpersonal communication carried out by communicators with communicants who have different cultures (Ridwan: 2016).The ability of intercultural communication is the ability to carry out various abilities of effective and appropriate communication behaviors, which can integrate one culture with another culture or various identities in different cultural environments (Chen and Strarosta: 1996). Even today, intercultural communication is a hot topic of discussion.The ability that must be possessed by a communicator when communicating with communicants or interlocutors of different cultures must have skills so that undesirable things can be minimized and disputes can be avoided. When unable or not having expertise, it can lead to disputes. Disputes usually begin with anxiety and uncertainty, then disputes arise. This is because culture is not often used as an excuse as a barrier when communicating. But actually between culture and communication there are links that can not be separated.

Proceeding International Conference on Culture, Language and Literature
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Medan – Indonesia, 30th January 2020, pp 30-36
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Components in Communication

In everyday life, humans certainly need communication. Whether it's to talk directly through mobile phones, write letters and even sign language and other forms of communication. Communication can also be defined with everything that happens every time someone responds to the behavior or former behavior of others (Porter & Samovar: 2010). This means that communication can occur when someone interacts with others and that person responds so that an exchange of knowledge, ideas, concepts, thoughts and even emotions between individuals occurs.Communication between two or more people can occur intentionally or unintentionally. When communication is done intentionally, meaningful messages or intentions will occur. Examples such as conversation, writing letters and even books. The communication made is intentional communication. And in communication that is done accidentally when we can convey a message to others even when we do not intend to do so. So it can be interpreted that communication refers to the process when communication takes place.The components in communication include the message sender, message, encoding, channel or communication media, decoding, message recipient, feedback, context, interference and effect. The communicator's way of conveying information to its target, so that a similar meaning or message can be created is what is meant by the communication process. The goal is to establish a very effective communication. A number of stages in this process are interpreting, encoding, sending, traveling, receiving, reversing, and interpreting.

Encoding dan Decoding

The ongoing communication requires a process. So that the message to be conveyed by the communicator can be received and interpreted properly by the communicant. The process is encoding and decoding. Encoding is the process of coding a message carried out by a communicator that requires the selection of the right method or method so that the recipient of the message receives the message either consciously or not. People who encode and send messages and meanings in the research literature are called encoders or senders. While decoding is the process when someone receives a message signal from the encoder and translates the signal into a meaningful message.Communication occurs not only in one direction. When the communicator encodes and the communicant decodes, that is where the communication process occurs with complexity, and almost the process is so fast. In fact, sometimes the time occurs overlapping even almost simultaneously. So when talking about communication, the encoding and decoding process becomes a very interesting discussion.

Culture and Communication Process

Culture is a developing way of life, which is shared by a group of people and will be passed on to the next generation of the group. Culture can be formed from a variety of complex elements, including religious and political systems, customs, tools, language, buildings, clothing and works of art. Culture with communication is an inseparable thing, like a coin that has two sides, it is communication and culture that fills the sides of the coin. Both can not be separated because they affect each other.We can understand communication as a form of relationship and delivery of information between individuals or groups. Communication will connect individuals with each other so that information transfer occurs. For example when A and B who have different cultural backgrounds do communication but what is conveyed by A to B can be received by B well even to the point where there is a change in behavior then it is certain that the prevailing communication between A and B has occurred good communication between the two .While culture shows the results of creations, thoughts, feelings, and initiatives that are complex and include various aspects of life such as beliefs, knowledge, habits, and so forth. What you believe, what you think is good or wrong, how you live your life is a form of culture. For example the culture of the Minang people

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IC2LC
Medan – Indonesia, 30th January 2020, pp 30-36
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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

where the bloodline is taken from the mother's side while the Javanese culture actually takes the bloodline from the father's side.

The relationship between culture and communication, among others, namely: 1) influence each other, culture is influenced by communication and vice versa communication is also affected by culture. Just look at how we can easily guess someone's home area from the way he communicates. For example the Batak tribe that communicates using Indonesian, from the accent when speaking, it can be guessed that the origin of the tribe is the Batak tribe, even though it has mingled with other tribes. It means that culture seems to influence the communication process; 2) communication as a means of introducing culture to a wider domain, culture and communication have an important role in introducing a culture to a broader domain. With this a culture can be known by other people of different cultures. Without communication, how can we introduce our culture to other groups with different cultures; 3) communication will help preserve a culture, with the introduction of a culture into a broader domain will also maintain the preservation of that culture. There will be more people who know and are interested in learning it. Not infrequently a culture must be extinct and disappear because it is less well known so that when its citizens are unable to adapt then the culture is extinct or lost. The relationship between culture and communication to 4) culture is a means for people to learn communication, cultural differences between one person and another encourage people to communicate with each other. How do they understand each other and recognize different cultures starting from the way of life, philosophy of life, language, and so on; 5) culture determines patterns and ways of communicating, Different cultures will create different communication patterns so that you can easily know a person's culture by the way he communicates. Both personal communication patterns and communication patterns in the community. Starting from the language used, accent, and so forth; 6) communication as a means to adjust to other cultures, communication is also closely related to culture which acts as a means to adjust to other cultures. Through communication we can get to know and adapt to people of different cultures. How to say hello, what is considered polite and what is not, and so forth.

Based on this description, the link between culture and the communication process is seen because the two cannot be separated and influence each other. Culture determines how communication while communication becomes a means to introduce, pass down and preserve culture. Besides communication also becomes a means to get to know other cultures. Even when communication is hampered due to cultural differences so as a communicator or communicant must know the strategy to overcome these obstacles. As for ways to overcome barriers to pre-intercultural communication, among others, as follows: 1) Improve and enhance cross-cultural competencies, the first way to overcome barriers to cross-cultural communication is to improve and enhance cross-cultural competencies. Cross-cultural competence itself is defined as the ability to participate in a series of communication activities. This ability can be in the form of knowledge, skills and attitudes. This competency is based on three things, namely sensitivity or sensitivity, ability, and awareness. This competency needs to be developed in the context of cross-cultural communication and cross-cultural business communication. The way to do this is by training and deepening cross-cultural knowledge, attending language training, and encouraging mutually beneficial policies; 2) Avoiding assumptions and judgments, the next way to overcome barriers to cross-cultural communication is to avoid as many assumptions and judgments as possible. In a sense, we should not assume that others will act in the same way or apply the same values and beliefs or use the same language and symbols. In addition, we should also avoid giving judgments without knowing or understanding what is happening. For example, when someone acts differently, we should not rush to conclude that the way the person is doing is wrong or incorrect. Usually such assumptions or judgments arise due to the development of ethnocentrism and stereotypes in the self which often become barriers to cross-cultural communication.

E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Strategy 3) Sensitive, in addition to avoiding assumptions and assessments of other people's cultures, another way to overcome barriers to cross-cultural communication is to develop attitudes sensitive to differences. The trick is to learn everything from the people we meet, especially related to the culture and sub-culture of the people we meet before entering into a communication situation. For this reason, it helps us try to spend a little time learning about other people's cultures rather than forcing ourselves to communicate with others with different cultural backgrounds but we don't have any understanding at all about the culture of the other person. If this happens, misunderstandings can easily occur, 4) Recognizing and valuing differences, cross-cultural communication barriers can also be overcome, one of which is by acknowledging and valuing differences. This is very important because basically every human being is created differently. No one is able to reject when and where he was born, the religion professed, cultural background, and so forth. Such differences should be used as an excuse to continue to build good relations and not as a reason to judge others; 5) Impati, as a part of interpersonal sensitivity and social competence, empathy is defined as the ability of a person to realize and understand the perceptions and feelings of others, and convey that understanding in the form of an accepting response. In a cultural context, empathy is defined as the desire to place ourselves in the culture world of other people who are different and to experience what other people experience. Empathy is developed in several ways such as paying attention, communicative empathy, or learning to accept differences. Developing an attitude of empathy is another way to overcome barriers to cross-cultural communication because with empathy we can learn to accept and appreciate the differences that exist; 6) Active listening, one of the memorable communication techniques or techniques in wise communication is active listening. Active listening is also one of the most important activities in cross-cultural communication as well as a requirement that we can develop empathy. By listening actively, we can understand and appreciate existing cultural differences so that misunderstandings can be reduced.

Strategy 7) Supportive, the next way to overcome barriers to cross-cultural communication is to be supportive. Supportive here related to supportive communication behavior. Supportive behavior such as empathy can encourage effective cross-cultural communication processes. Conversely, defensive behavior tends to bring cross-cultural communication processes toward ineffectiveness; 8) Motivation to communicate, motivation to communicate is also one way to overcome barriers to cross-cultural communication. As humans, in general we are very motivated to interact with people who are physically and emotionally close. Likewise in the context of cross-cultural communication. This motivation to communicate is necessary because it is a form of effort to understand other people's experiences that are not part of our lives. In addition, the existence of this motivation can also improve our ability to communicate with others, show or show our interests to others, talk and understand others, and provide assistance to others; 9) Understanding one's own culture, the way to overcome barriers to communication across cultures is to understand one's own culture. By understanding our own culture, we can easily communicate the values, perceptions, and attitudes we profess to others. The impact is that other people will easily communicate the values, perceptions, and attitudes they profess to create understanding and avoid misunderstanding.

The 10th strategy) Flexible, another way is to develop flexibility in communication. Communication competency experts believe that one understanding of communication competence is the ability to adjust communication behavior with other people and the environment. This is to facilitate us to communicate with others and obtain the desired information; 11) Using and encouraging descriptive feedback, effective feedback can encourage smooth adaptation processes which are important in cross-cultural communication. Everyone involved in the cross-cultural communication process should have the willingness to receive feedback and show supportive behavior. The feedback given should be direct, immediate, honest, specific, and clear; 12) Open communication channels, another way to overcome cross-cultural communication barriers is to

open communication channels. In a sense, we must be able to be patient during the process of interaction so that mutual understanding can be achieved; 13) Managing conflicts, the last way to overcome cross-cultural communication barriers is to manage existing conflicts. The conflict in question is related to conflicting values or different beliefs. When faced with this situation, we must be able to manage these differences or clashes well and without offending others.

The Role of Intercultural Communication Capabilities in Cultural Transformation for Students

Communication is needed by everyone to be able to express their hearts or feelings to others, convey messages or intent with the aim that the recipient of the message to do something like what it conveys. For that qualified ability is needed to be able to communicate well and get maximum results. Even more so when communicating with someone who has a different culture from us. Because with different cultures so when they do not have the same understanding will be able to cause disputes. The whole process of intercultural communication is always related to context (Lieberman and Gamst: 2015). Cultural litas communication includes many variables including 1) the background of people who interact or communicate (ethnic minorities / races, religions, immigrants, business travelers; 2) the context of interaction (travel / study abroad); 3) sociodemographic side (work and education) and similarity (linguistic or cultural); 4) aspects of the duration of the interaction. In terms of the ability of cross-cultural communication will affect the effectiveness and conformity with the objectives will result in the desired cross-cultural adaptation, which is to change one's behavior due to the environment and suitability namely the conditions of the atmosphere such as self-esteem, stress and self-confidence that accompany the adjustment.

Individuals who are competent or have the ability in communication between cultures must have capacities such as knowing and mastering the cultural values of themselves and others, showing positive feelings, respecting, even accepting cultural differences and being able to behave appropriately and appropriately in the context of interaction interculturalism (Chen: 2014). Even when interacting with other people of different cultures, they must be sensitive to the feelings and thoughts of others, express respect and be positive and non-judgmental. In essence, he must have confidence, be able to take initiative, calm down in times of anxiety and ambiguity, and not be rigid. Individuals are technically or professionally capable. Regarding communication skills between cultures, Wiseman explained that as a union of knowledge, skills and motivation needed to interact effectively and in accordance with individuals from different cultures (Penbek, Yurdakul, & Cerit: 2009). In addition, Kim also summarized into a hypothesis that intercultural communication competence is the result of adaptability, namely the ability of a person to adapt some of the old ways or customs of a culture, where he will learn and adapt to new customs, and can creatively find ways to regulate the dynamics of cultural differences or intimacy, intergroup style, and control over pressure (Williams: 2005). He also said that there are three dimensions related to the concept of intercultural communication competence, including: 1) the cognitive dimension, namely the mechanism of interpretation of a person or structure that gives meaning to a message, 2) the affective dimension, which refers to one's motivation or desire to bridge culture different, and 3) behavioral dimensions, is the ability of a person to be flexible and smart in using cognitive and affective skills they have. Another source also mentioned that the components of intercultural communication are divided into two groups, namely the individual component consisting of motivation, knowledge, attitude, behavior, and contextual components (Martin & Nakayama: 2007).

METHOD

The writing of this article uses the literature study method with a qualitative approach. Descriptive research can be interpreted as a problem-solving procedure that is investigated by describing or describing the state of the subject or object of research (a person, institution, society, etc.) at this time based on facts that appear or as they are (Nawawi: 2003). The main sources of writing are books, theses, journals and research related to the role of intercultural communication skills in cultural transformation of students.

RESULT AND DISCUSSION

Communication can be done effectively if each component is ready to carry out the communication. It is necessary to be able to minimize all possibilities that are not expected. Readiness of each component of communication will also affect the course of the communication process. The intercultural competence or skills of the informants can be described cognitively, namely how the knowledge and stereotypes possessed by the informants, especially about the ethnicity and religion of others. A person's culture will affect the communication process and even the results that will be achieved after the communication takes place. So for that between communicant and communicator must mutually understand at least their own culture before communicating with other people of different cultures. Thus will open up the horizons of thought and insight so that communication can take place properly. But in reality it also needs to be observed that whether the younger generation as the successor of the previous culture already knows or knows its own culture and the culture of others. This needs to be understood to be easy and very helpful when cultural transformation is made to students. And the solution that the writer offers is to provide motivation related to the ability to communicate with other people who have different cultures and also recognize the diversity of cultures that exist in Indonesia.

CONCLUSION

The level of skill is best according to the proposed concept and the informant has awareness or knowledge about one's own culture and others, high self-concept, open-mindedness, non-judgmental of others, and able to display social relaxation, interaction management, and social skills in establishing intercultural interactions . While individuals who lack all the elements of skill, for example self-disclosure, tend to find it rather difficult to make friends, because of lack of self-confidence.

The most important thing is that communicators must have an understanding of intercultural differences, have the ability to overcome existing obstacles, and want to use these skills. Thus, intercultural communication can take place properly. Between culture and the communication process because the two cannot be separated and influence each other. Culture determines how communication while communication becomes a means to introduce, pass down, and preserve culture. Besides communication also becomes a means to get to know other cultures even as a means to carry out cultural transformation to the next generation.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 37-40
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Intercultural Communication of Malays with Banjar Tribes in Pekan Tanjung Beringin Serdang Bedagai Village

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ABSTRACT

Indonesia has cultural diversity which is one of the national identity and wealth, especially in Serdang Bedagai. Intercultural communication is important so interaction or adaptation between ethnic groups can work well. Serdang Bedagai became one of the overseas places that were visited a lot, especially by the Banjar tribe.This study aims to find out how the intercultural communication between Malay and Banjar tribes in Pekan Tanjung Beringin Serdang Bedagai Village, using speech code theory. The method in this study is qualitative with interview data collection techniques and data analysis techniques using data reduction, data exposure, and concluding. The results showed that intercultural communication between Malay and Banjar tribes went well because it used Indonesian when interacting. However, communication barriers also occur, because there are differences in cultural and linguistic background between the Malay tribe and the Banjar tribe.

Keywords: *Intercultural Communication, Malay, Banjar and Serdang Bedagai.*

INTRODUCTION

Communication will never be separated from human life. In everyday life, of course, we must communicate, as social beings who cannot live alone, we make communication as a link between us and other people. Therefore, everyday human activities are filled with communication activities, such as chatting, watching TV, reading magazines or newspapers and so on. Thus, communication is very important in the order of human social life.

Communication is the process of delivering a message by someone to someone else to tell or to change attitudes, opinions, and behavior, both directly (face-to-face communication) or indirectly (communication through the media). From this definition, it can be concluded that the purpose of communication in the paradigmatic sense is to get a certain effect on the communicant. According to Onong, the effects caused by message exposure can be classified according to levels, namely: cognitive effects, affective effects, and conative/behavioral effects (Fachrul dan Wildan: 2017).

Meanwhile, communication is further divided into several sections, one of which is intercultural communication. According to Maletzke intercultural communication is the process of exchanging thoughts and meanings between people of different cultures. Intercultural communication examines how culture influences communication activities: what is the meaning of verbal and nonverbal messages according to the cultures concerned, what is appropriate to communicate, how to communicate it (verbal and nonverbal) and when to communicate it (Mulyana: 2005).

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 37-40
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Intercultural communication can occur if there is a change of place or migration from one different ethnic group to another region or region which has a different ethnic group. When migrants or residents want to interact and live in the same environment, they need to adapt both in terms of customs, language, culture, and others. In the process of adaptation, difficulties will be encountered because there are differences in background between one tribe and another.

According to Koentjaraningrat (in Haryadi and Silvana: 2013), the issue of ethnicity is a very important study because most of the countries in the world are multiethnic. Of the approximately 175 member states of the United Nations, only 12 have more or less homogeneous populations. Therefore the problem of ethnicity is a global problem. The term intercultural communication is widely used for all forms of communication between people from different groups, but it is also used more narrowly which includes communication between different cultures.

Indonesia has various tribes and cultures in it. According to Sudiadi (in Joko and Triwahyudi: 2017) the results of the collaboration between BPS and ISEAS (Institute of South Asian Studies) formulated that there were around 633 tribes obtained from ethnic groups and sub-tribes in Indonesia. Thousands of islands in the Unitary State of the Republic of Indonesia are one of the characteristics that this country is a country with a diversity of ethnicities and different cultural backgrounds. It is internationally recognized that Indonesian society, both vertically and horizontally, is the most diverse society in the world besides the United States and India.

One of the most ethnic groups in Indonesia, the Malay tribe. According to Suryadinata, et al (2003) the number of Malay tribes in Indonesia is around 3.45% or 6,946,040 million and the Malay tribe is in the third largest tribe in Indonesia. Meanwhile on the island of Sumatra, especially in North Sumatra, especially in Serdang Bedagai, the dominant ethnic groups are Malay, Javanese, Batak, Minangkabau, Banjar, Nias, and others.

Therefore, the purpose of this research is to find out the intercultural communication between Malay and Banjar tribes in Pekan Tanjung Beringin Serdang Bedagai. This is very important because relationships or interactions between cultures must be learned so that they can understand one another. According to Desideria, et al (2011) the introduction of culture must be learned, owned, and shared by a nation or community group, the way to pass on to the next generation and the results can be useful to improve their ability to survive and adapt to their environment.

METHOD

In this study will use a type of qualitative research that is research that intends to understand the phenomena about what is experienced by research subjects such as behavior, perception, motivation, actions, etc. holistically, and using descriptions in the form of words and language, in a special natural context and by utilizing various natural methods (Moleong, 2017: 6).The subject in this study was the Malay Community in Pekan Tanjung Berigin Serdang Bedagai Village. The object of this study was intercultural communication between the Malay tribe and the Banjar tribe in Pekan Tanjung Beringin Serdang Bedagai. In this study, the informants were determined by purposive sampling. Where the determination of informants based on capacity and capability or competent in their fields.In this research, three data collection techniques are carried out, namely interviews, observation, and study documentation. After the data is obtained, the next step is to process the data and analyze the data. The data obtained were analyzed descriptively by collecting facts and describing them. The analysis was carried out on all data obtained from interviews, documents, and observations. The stages - the technique of data analysis used include: Data reduction, data presentation, concluding.

Proceeding International Conference on Culture, Language and Literature
IC2LC
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RESULT AND DISCUSSION

From the results of the study, it was found that the Malay and Banjar communities differed both in terms of language, background and speech code. Malay itself is the initial language of the formation of Indonesian, which each tip of the word in the provinces by the letters O and E is different from the Banjar language which is dominated by the letter K at the end of the word when spoken, the speech code is not entirely different Malay and Banjar tends to have a soft tone and tone almost the same.According to Sikumbang A.T (2018), People everywhere are closely related to their customs and culture. Humans create culture and culture also shapes the human character itself. Culture occupies a central position in the entire order of human life. The entire building of human life and society stands on the foundation of culture. Also, the language of culture, Malay society is very contrary to the Banjar tribe, where Malay tends to be familiar and easy to deal with any ethnic groups not neutral and on the other hand Banjar communities tend to group to form an environment that has tribes the same so that the interaction process can be easily intertwined in everyday life.

Humans always interact because basically, humans are social creatures, wherein social interactions there is a mutual relationship between two or more people and each person involved in it plays an active role. One of the conditions for interaction is through communication, which is important in life because it supports social interaction. Communication is a series of information exchange processes from the communicator to the communicant, both directly and indirectly (in Song M: 2016).The process of interaction between the Malay community and the Banjar community in Pekan Tanjung Beringin village is quite unique. The Banjar community usually uses Indonesian as a form of adaptation and negotiation to the Malay community, but as a minority, the Banjar community is more closed than the Malay community. But as human beings who are side by side, they still want to learn about the new culture that comes in the area without thinking about who the majority and who are the minorities are all incorporated into a village that is diverse in ethnicity and culture. "Will not be lost Malay on earth" so the language that is often instilled in every individual Malay community in the village of the Banyan promontory. Maintaining that characteristic is naturally the duty of the natives to maintain cultural preservation. Furthermore, the Banjar community will certainly continue to maintain the speech code that has existed since the ancestors first will never change, has become an identity when fellow ethnic groups interact with each other. Apart from that, the Banjar community tends to prefer a closed relationship because basically, the Banjar community has a gentle and quiet character. Although different cultural customs and incorporated in a village environment, Malay people must not claim minority residents that as we know "rhyme", rhyme is not only owned by Malay society but Banjar also has it.

This is also common, especially when cross-marriages that occur between Malay and Banjar communities make the difference felt united, usually the Banjar and Malay tribes in the village of the Banyan Peninsula also use Malay customs when holding marriages such as wedding attire, Malay music events and reciprocating customs. rhymes are also carried out between the two parties without thinking about their respective tribes. Therefore communication between Malay and Banjar culture in Pekan Tanjung Beringin village is quite interesting and intertwined smoothly, language differences are not a barrier to interaction between people because the speech codes of the two languages have little in common, but the Banjar community as a minority are still able to establish good relations without doubt being in Pekan Tanjung Beringin Serdang Bedagai Village.

CONCLUSION

The conclusion of this research is the intercultural communication carried out by the Malay community and the Banjar community is going well and is unique. Malay people don't experience difficulties in adapting to the Banjar community, but the Banjar community is more closed than the Malay community in Pekan Tanjung Beringin village, this is because the Banjar community is

migrants and the number is small. Furthermore, it is hoped that the two tribes will continue to increase interaction so that there is no cultural shock between one another.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 41-43
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Policy Sociology as a Management Method for Coastal Areas

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ABSTRACT

Policy is a dimension in the science of public administration which has a role as a mechanistic action of the government in providing services and overcoming public problems. The policy contains 3 (three) components which include actions, strategies and solutions. The three components will be implemented in government actions in the form of services and programs aimed at addressing public problems. One of these policies can be used as a means to manage coastal areas. Problems that occur in coastal areas have their own uniqueness. Coastal characteristics store conflicting potentials and problems. The potential of coastal resources that tend to be productive is faced with the potential of poverty maintained in people's lives. Therefore, to manage coastal areas, a policy method that can reach all available access in coastal areas is needed. The policy method that can be used to manage coastal areas is the Policy Sociology Method. Policy Sociology has an Accses to reach every aspect in the coastal area, both the Potential and Problem aspects. The combination of Sociology and Policy approaches provides a more comprehensive analysis space to disentangle individual and group sociological conditions, until that can be sufficient capital to design actions, strategies and solutions that will be included in the management of coastal areas.

Keywords: *policy sociology, coastal areas*

INTRODUCTION

The Coastal Region is characteristic of the territory of Indonesia as an Maritime country. The characteristics of the Coastal region have various kinds of implications for Indonesia in terms of physical territorial, economic and social aspects. The implication holds various potentials such as tourism, fisheries and marine affairs, as well as transportation in the form of people and goods. All of these potentials can of course be used to realize prosperity for the country and the people who live in the Coastal region. Therefore, to achieve this the government, both on a national and local scale, is trying to design a variety of policies aimed at maximizing the management of the Coastal region. However, ironically, the various policies have not been able to be implemented well. This can be proven by the chaotic management of the area and the high poverty rate of the people in the coastal area.

According to the author, the management of territorial management and poverty maintained in coastal areas is caused by the design of policies that have not been able to make strategic actions to be a solution of various kinds of problems that exist in coastal areas. The policies that have been designed at this time cannot be adapted to the conditions and problems that exist in the coastal areas. As a result, the objectives of the policy are difficult to achieve.

Poverty that occurs in Indonesia's coastal areas has its own uniqueness. This poverty condition actually occurs in people who have jobs and regular income and subsidies provided by the government to develop the region and improve the standard of living of the people living in the Coastal region. This shows that the policies that have been implemented have not been able to overcome the problems that exist in the coastal areas. Therefore, the author considers the need for a comprehensive sociological approach to design policies that exist in coastal areas.

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IC2LC
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METHOD

According to Anderson Policy is the direction of action that has the intention set by an actor or a number of actors in overcoming a problem or problem. This concept explains that policy focuses on what is actually done and not on what is proposed or intended, so that the policy is not just a decision taken from several alternatives. Based on this understanding Anderson mentioned several public policy implications which include. First, the focal point in public policy is oriented towards intentions or goals and not gratuitous behavior. Policy is not something that just happens (accidentally) but is planned by actors involved in the political system. Second, the policy is the direction or pattern of action taken by government officials and is not a separate decision. This emphasizes that policy does not only cover decisions contained in a regulation or law but also covers the way in which those decisions can be implemented in their entirety. Third, the Policy is what actions the government should or actually do to overcome various kinds of public problems. So these actions must influence and impact as a solution to problems experienced by the public. Fourth, public policy can be either positive or negative. Public policy in a positive form is interpreted as a reactive government action on problems experienced by the public. Whereas negative public policy is interpreted as the government's decision not to take a direct role in the problems that occur in the public sphere.

According to Sorokin Sociology is a study of:

1. Relationships and mutual influence between various kinds of social phenomena (for example between economic symptoms with religion, family with morals, law with religion, etc.)
2. Relationships and mutual effects between social phenomena and non-social phenomena (eg geographical, biological, etc.)
3. Characteristics - general characteristics of all types of symptoms - Social symptoms.

Soemardjan and Soemardi that Sociology or the science of society is the study of social structure including social changes. Furthermore Soemardjan and Soemardi stated that the social structure is the whole interlocking between the basic social elements, namely social rules (social norms), social institutions, groups and social strata. The social process is a mutual influence between various aspects of shared life.

RESULT AND DISCUSSION

Within the scope of government work public policy becomes a means to serve the interests of the public (general) and determine the development strategy for the welfare of the people. Public policy is a series of actions determined and implemented by the government with specific objectives in the interest of the state. State institutions (public institutions) are responsible for designing strategies that are able to serve people who are public needs (public needs) and public orientation (across the public). Thus through public policy activities, the government acts as the organizer of public services that serve the needs and interests of the public (public servants).

This public policy dimension is intended to analyze the process of forming problems that arise in the order of government and society, the determination of solutions, the application of policies (implementation), and evaluation. Therefore public policy must be combined with other approaches, one of which is the policy sosiology. Policy sociology is intended to provide a sociological analysis of three policy components, namely actions, strategies and solutions. The sociology approach will work in the early stages of the policy making process which includes the preparation of agendas and policy formulations. In both phases the sociological approach will identify problems that arise in the public and adapt them to solutions or alternatives that might be chosen to overcome those problems. These problems and solutions are arranged using the characteristics and principles of sociology that involve the functions and roles of every social

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IC2LC
Medan – Indonesia, 30th January 2020, pp 41-43
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

structure that applies in society. So that the policy is not impressed just to take or set a decision, but more than that the policy will be actions and strategies that can reach every social structure of society and ultimately the solutions posed by the policy will solve problems that are felt by the public.

The problems that arise in the management of the Coastal region certainly continue to develop in accordance with the growth and dynamics that continue to occur, so that the problem becomes more complicated and complex and requires a very urgent solution. These problems are interrelated and some are contradictory, so the solution to the problem becomes complicated. Through sociology, coastal management policies will be easier to do. Policy sociology does not examine the subject or object of the policy by seeing these two things as a unity that forms the pattern of policy action. In practice the subject or object of the policy is part of the public (community). The public or community is institutionalized as a government, group, community, institutionalized as a profession, occupation, religion, gender and so on. Policy sociology views this fact as interrelated and has a reciprocal relationship. Therefore the effects caused by policies must include every individual, group and institution, not separate based on the subject or object of the policy, all that exists in the social structure has the functions and roles that drive actions, strategies and produce solutions.

CONCLUSION

Policy sociology is a scientific method that can be used as a scientific method in managing coastal areas. As a scientific method, policy sociology is more prioritizing research approaches in practice. Through this scientific research approach it is hoped that various actions aimed at coastal area management will be able to be carried out appropriately and provide solutions to problems that often occur in coastal areas.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 44-50
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The use of Malay Cultural Values in Improving the Malay Economic Society (Case of Malay Figures in Medan)

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ABSTRACT
This study examines the value of Malay utilized by Malay society in improving as organization and personal and economic in Medan. The Malay cultural values (proverb) associated with the economy are "Not Persistent by Heat, Not Weathered by Rain, One is Missing Two Beyond" or in Malay is *Tak Lekang Oleh Panas, Tak Lapuk Oleh Hujan, Esa Hilang Dua Terbilang* ". This saying is used as a tool for the Malay society to be able to stand up and adjust to the development and progress of any times (such as industry 4.0). The achievement of specific target in this research is how much the use of Malay cultural values is used by the Malay community (Malay figures). This study uses a type of research and descriptive-qualitative approach, added to valid data sources about the population of the Malay society, Malay job and the movement of Malay organizations in improving the Malay economic in Medan. This paper tries to analyze the existence of a Malay proverb which has been institutionalized in daily life so that Malay is sufficiently taken into account in increasing economic growth in Medan.

Keywords: ***proverb, economic, malay***

INTRODUCTION

The proverb (the traditional wisdom) is one of the words used by someone to give advice or teachings from parents who have a long life experiences and gain wisdom. The experiences appear the values and provide lessons for themselves and for others. There is no culture or tribe that does not have a proverb, so it is a record for the next generations, the writer called Malay. Malay is a large community (tribe) that is in the majority of the ASEAN countries (Association of South East Asian Nations) so that there is mention of Indonesian Malay, Malayia Malay, Filipino Malay, Thai Malay and Singapore Malay.

In Indonesia, especially in Medan (the capital of North Sumatra), the Malay is an ethnic culture that has a structural society that first appeared in the form of a kingdom. It can be proven by the establishment of the Maimoon Palace. Maimoon Palace is in a Deli Sultanate (center of Medan), which was built as a resting place for the sultan (sultan's family) at that time. In the process of its construction, the palace was built during the reign of Sultan Makmun Al Rasyid Perkasa Alamsyah, the first child of Sultan Mahmud Perkasa Alam in 1888.

Besides that, the proof of the existence of Malay Sultanates is Great Mosque or called the Al-Mashun Grand Mosque in Medan. With the development of the population of the Malay community, quite a lot spread in several districts in the city of Medan. They spread to several areas in the city of Medan with work. In this study, the figure who was a respondent as well as a Malay figure was Agussani who worked as a lecturer at UMSU and currently is the rector of Muhammadiyah University, North Sumatra. The other figures are:

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 44-50
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Table. 1. Melayu Figures

Melayu Figures of Medan	Job (activities)
Sakhyan Asmara	Lecturer in communication at the University of North Sumatra (USU) as well as a politician
Djohar Arifin	Professor at the Islamic University of North Sumatra, former as staff of the Ministry of Youth and Sport and Chairperson of the All Indonesian Football Association (PSSI)
Edy Rahmayadi	Military and Governor of North Sumatra
Dzulmi Eldin	The former Mayor of Medan
Tengku Syahmi Johan	Commissioner PTP Mitra Ogan

There are various of work carried out by the Malay community such as civil, traders, gardeners, school teachers (non civil servant), and others. However, it is difficult to find the number of Malay people from various types of work, because they spread and the acculturation of Malay culture with other cultures. As for the Malay proverb *Tak Lekang Oleh Panas, Tak Lapuk Oleh Hujan, Esa Hilang Dua Terbilang* is considered to be the cultural spirit of the Malay community to exist in every change of time so that it is not left behind or eliminated. Although there is a quite of criticism related to the negative issues of the Malay, as in Usman's writings about some work that is disliked by the Malay community.

Today, development of the city (Medan) has created a tradition of regional placement and employment such as trade, carpentry, services, industry and staffing. Job sector in the trade and carpentry are relatively small and medium are not considered attractive to the Malay community. Other businesses such as services (contracting and banking) are favored by Malay but unfortunately only a few Malay have a lot of money as venture capital. Greetings the author's term, that the Malay choose to like and dislike a job.

From the area of Medan can be presented as follows:

Table. 2. Percentage of Area in Medan

Territory	Percentage
Settlement	36,3 %
Mixed species gardens	45,4 %
Rice fields	6,1 %
Company	4,2 %
Plantation	3,1 %
Land Services	1,9 %
Swamp Forest	1,8 %
Industry	1,5 %

In Medan, there were 20,822 people or 5,76 percent with Malay ethnicity or the second largest after Deli Serdang (45,608 peoples). Its development in social context, the Malay is the sixth from the tribes in Medan. Many factors of degradation in population among the Malay Community include migration case which is currently see them on the east coast. In the end, they prefer to work (like or dislike) to become fishermen. We find many Malay communities in Belawan and Medan Labuhan sub-districts in Medan and in border areas such as Deli Serdang. Here are the data.

Proceeding International Conference on Culture, Language and Literature
IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Tabel 3. Distribution Ethnic in Medan.

Table 1. The Percentage of Ethnic Groups in Medan

No	Ethnic	Percentage
1	Javanese	33,02 %
2	North Tapanuli/Batak Tobanese	19,21 %
3	Chinese	10,65%
4	Mandailing	9,36%
5	Minang	8,6%
6	Malay	6,59%
7	Karo	4,10%
8	Acehnese	2,78%
9	Others	5,07%

Source: Statistical Data Centre 2012

In table II, it shows that the Malay community experienced a degradation (decrease) of the total population when viewed from the Population Census in 1930 and 2010. In 1930, the Malay came in third after Java and Minang. The life of the Malay as a "host" (host population) in the plural society of Medan city has experienced ups and downs along with the tide of history that it faces, including the competition of tribes who enter Medan to become livelihoods (jobs). There was no sultanate to refuse any community to come to Medan, considering that the Malay is Muslim and as a legal principle and became a Malay custom.

J. C. Van Eerde (1919) mentioned that Malay is very energetic and full of strong desire to progress. The Malay identity is honest in trading, daring to sail, rarely involved in criminal, very fond of upholding the law and the inherent dignity, fishermen and waters. The characteristics of the Malay according to the Dutch, British and foreign colonial authorities are as follows:

1. A person is called Malay if he/she is Muslim, speaks Malay in his / her daily life, and has Malay customs. Adat Melayu itu bersendikan hukum syarak, syarak bersendikan kitabullah. So, the Malay is ethnically, that has not to be a genealogy of cultural.
2. Rests on the One. That is, he continued to accept destiny, surrender, and always put his trust in Allah.
3. Malay always attached great importance to law enforcement.
4. Malay prioritized mind and language, it shows the courtesy and high civilization.
5. Malay people prioritize education and science.
6. Malay attach great importance to Malay culture, this is revealed in non-abrasive speech, dressed in covering genitalia, abstaining from prohibition and sin, and in order to die rather than bear the shame of himself or his family, because it can bring down the spirits of his offspring, on the contrary not to rudely embarrass others.
7. Malay prioritized deliberation and consensus as the joint of social life. This condition is seen in marriages, deaths, salvation, and other houses. Malay must consult / reach consensus with relatives or friends.
8. Malay is friendly and open to guests, hospitality and openness of Malay to all immigrants (guests) especially those who are Muslim.

In the traditional Malay community, the concept of tradition radiates a deep and meaningful relationship between human to another human, as well as humans to natural surroundings, including the earth and all of its contents, the socio-cultural nature, and the supernatural. Each relationship is called adat (in bahasa), given a firm and distinctive form, which is expressed through attitudes, activities and ceremonies. Adat means its meaning to the whole complex of relations, both in the

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sense of the essence of the existence of something, the basis of good and bad measurements, the rules of life of the whole community, as well as the procedures and actions of each group of institutions. However, the essence that cannot be questioned is the existence of the relationship of language with the beliefs and values of life in the culture of the speaker.

METHOD

This study using a qualitative research approach with descriptive research design. This study illustrates the cultural theme behind a phenomenon that exists in a society. Researcher conducted observations and interviews with respondents, to see what was happening in the community and hear what was said by the respondents related to local wisdom. Respondents were interviewed by various parties including the media and subsequently researchers cited statements from respondents related to Malay culture and the Malay community movement. The statement of respondents as many as 5 people and scattered in several important positions in the city of Medan. All respondents were Malay figures who were active in Malay activities and gave advice to the Malay social movement.

The data collection techniques used are participatory and semi-structured observation. This research was conducted on January 1 to December 30, 2019. Analysis of the data in this study using; domain analysis which obtains a general and overall picture of local wisdom in the economy, in order to test the validity of the data by using data credibility testing, transferability testing, dependability testing.

RESULT AND DISCUSSION

Malay society is very familiar with the economic meaning that requires humans to work according to the guidance of Islam which explains the work is a necessity of human life to seek gifts from Allah SWT. When viewed from the existing employment sector, many researchers found that some Malay worked and settled in such jobs as in the government as employees, teachers or civil servants.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Meaning: When the prayer is performed, then you will be scattered on earth; and seek the gift of God and remember God a lot so that you are lucky.

In the record of the Malay community, they are very familiar with trade cooperation so that not a few of the work of the Malay community are traders who demand relations between the two or more people. This was also stated by Nuriati, that the Malay practiced partnership in what was the same in the case of happy or difficult things. The custom of living in a community affects the treatment which is burdensome to the other party and in that respect, the guarding of negative faces is not so burdensome.

Anthropologically, the life of the Malay community can be concluded as follows.

1. During the colonial period, the Malay formally held the authority of (political) government, although it was limited to certain aspects such as adat and religion. Power was held by the Malay sultanate and obtained plantation concessions. In this position Malay can play a role as dominant culture, the center of acculturation orientation of overseas ethnic groups in the city of Medan.
2. Changes in the Malay agricultural economic system from the pattern of export agriculture to the pattern of subsistence agriculture as a consequence of the development of foreign

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plantations. Changes in the economic system are carried out by developing agricultural and plantation development by increasing relations with private parties who lease land to become international plantations.

3. Ownership of prestige and other normative constraints, Malay is unable to participate and benefit from the development and development of urban trade. In competing for positions in the bureaucracy of modern government (after independence) the Malay also seemed helpless. The main factors are the low level of formal education and lack of competition spirit. This was also expressed by Mahatir Muhammad that the Malay remained poor because they did not want to work hard.
4. The plural life of the city of Medan requires the appearance of Malay culture as the center of acculturation orientation in a shared life. Malay culture as a local culture of Medan's plural society must be built and enriched by all Medan residents and not only Malay.
5. Malay culture can function as a national pre-culture on condition that it opens itself to the enrichment of constructive collective ideas. Thus Malay culture will function as one of the identities of the city of Medan.

At present, the city of Medan is one of the most advanced cities among, of course, quite rapid changes in various things including education. Of course, the Malay community does not want to be left behind in the development of science and technology. The Malay figure who focuses on education is Agussani. He is education activist movement in North Sumatra. Agusani said "Education is an important thing where there are 300 million Malay ethnic groups spread across 23 countries in the world. For this reason, there needs to be readiness for a civilized and charactered Malay community who has an identity to be able to compete and not be left behind by other groups.

Many things were done by the Malay community in increasing their glory in various fields. Of course. they must try hard to make a better change. Competition is common in heterogeneous areas and business and trade relations, including in the city of Medan. This was also conveyed by Malay academic and political figures including Djohar Arifin Husein. He stated, "We want to improve the welfare of the Malay, such as by having a superior school in the Malay community. But it is not only for Malay, but also for non-Malay who live in areas where Malay is elevated in dignity."

The proverbial Malay "Tak Lekang Oleh Panas, Tak Lapuk Oleh Hujan, Esa Hilang Dua Terbilang d" becomes a reference for Malay people to be more independent in improving the economy without asking. They remain present in the midst of heterogeneous communities who are competitive in building Medan as a house with tribes in the city of Medan. Family communication becomes part of Malay society with languages that can be accepted by all communities. However, the essence that cannot be questioned is the existence of the relationship of language with the beliefs and values of life in the culture of the speaker.

Researcher consider that the Malay is able to accept people in Indonesia to attend and stay and become residents of the city of Medan. There is no cultural disappointment, let alone psychiatric for the Malay to be part of the population of the city of Medan. So not a few Malay become public officials along with other tribes. Rahudman Harahap is a Mandailing figure and Dzulmi Eldin is a Malay figure, they jointly participated in the democratic party elections in the city of Medan in 2010. They won the regional head election with the highest votes for voters from the tribes of supporters including the community Malay. The same thing was also conveyed by the North Sumatra political figure, Rozi. He said "Medan is synonymous with Malay, of course the prospective leaders from the Malay will have their own place in the Medan Election".

In the Medan regional elections in 2020, many Malay advanced to compete in the victory to become the mayor and deputy mayor of Medan, including Sakhyan Asmara. He said "Hopefully we can awaken the Triumph of Medan as the Third Largest City in Indonesia, through the mission of

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fostering diversity, establishing togetherness, maintaining calm and achieving progress. With the determination to make Medan as the City of ASMARA (stands in Indonesian language) namely, Safe, Healthy, Prosperous, Prosperous and Champion. May Allah SWT blesses us. Amen, *robbal alamin.*

Judging from the facts, that the current Malay community cannot stand alone so there is a need for collaboration between communities and other tribes. And most importantly, the values of the Malay must remain a priority of the movement in the welfare of the wider community. Various statements and movements carried out by the Malay community in Medan included a meeting of Malay figures in Medan. Djohar said "The Eight Sultanates at the end of Langkat up to South Labuhanbatu, together with organizations, traditional leaders, intellectuals, scholars, officials and the Malay community will meet to formulate a statement, hope and determination into the Malay Information". Djohar said that the technical idea to rebuild the welfare of the Malay community starting from the Education, Economy and Political Roles sectors would only be formulated in the meeting.

According to Husin Embi et al. Malay society is rich in customs that have been passed down from one generation to the next. The commitment shown by the Malay community towards customs is clearly seen in the following expression.

Kecil dikandung ibu, (kids conceived mothers)
Besar dikandung adat, (growing conceived adat)
Mati dikandung tanah. (dead in the soil)

Biar mati anak, (let the kid die)
Jangan mati adat.(but, not die the adat)

Laksmana berbaju besi, (admiral in armor)
Masuk ke hutan melanda-landa, (going to the jungle)
Hidup berdiri dengan saksi, (stand for witness)
Adat berdiri dengan tanda.(adat is stand by sign)

Husin Embi et al. continued that adat is a regulation that must be implemented (practiced) by generations in a community, so that it becomes a law and regulation that must be obeyed. While customs are rules or ways of doing something that are accepted as adat. So customs and traditions have a close relationship, meetings and are seen as a tool that seeks to regulate people's lives, the purpose of which is to achieve prosperity and harmony in life. Customs shape culture, which then elevates the dignity of the people who practice it.

The same thing was conveyed by Edy Rahmayadi regarding Malay culture, he stated "Not that we are not allied, not that we discriminate between tribes, but this is to restore confidence in the Malay tribe which is part of the strength of the Republic of Indonesia". Edy believes that Malay has the concept and intention to strengthen this nation with Malay culture as a tribe that refers to Islamic values as rahmatan lil alamin.

CONCLUSION

In its development, the Malay experienced ups and downs. Furthermore, in 2020, Malay society experienced population degradation as data from BPS 2012 which put the population of the Malay tribe ranked sixth. However, from several individual movements, quite a number of Malay occupied the most important positions in Medan such as leaders, educational figures and political figures. The lives of Malay must be together in organizations such as MABMI (Indonesian Malay

Cultural Customary Council) to move Malay cultural values such as "Not Persistent by Heat, Not Weathered by Rain, Esa Missing Two Be Spelled".

Stereotypes which state that Malay is lazy need to be limited in their development. In the researcher's view. the Malay is very enterprising and hardworking and focused on what is done as Medan Malay figures convey in several statements. Competition and the development of the times (industry 4.0) does not mean that Malay people forget the verses of the Koran and the Malay proverb that lead them to be more active in returning to work and study.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 51-56
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Batak Opera Business Revitalization in Strengthening the Creative Industry

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ABSTRACT
Batak Opera time to dominate the world of entertainment in North Sumatra finally torpor after the decade of the 1980s. Many attempts were made to revive the art that was born around the 1920s. One was by HS Thompson theater workers. This artist Opera Batak start revitalization movement by holding a variety of performances Opera Batak in North Sumatra and several cities in the country in 2002, which initiated the Training Center Opera Batak (PLOT) in Siantar. For the Batak, Batak Opera is a traditional willingness entertainment is very popular in his time. Opera created Tilhang Oberlin Gultom Batak artist is inspired by the Malay theater group. But in its development, Opera Batak began to sink after the maestro Tilhang Oberlin Gultom died in 1970. Entertainment folk art ever to enter the palace at the time of President Sukarno increasingly marginalized from public attention. Dozens of opera group formed by students Tilhang, slowly falling, and the players can no longer survive then choose to return to its original habitat.This article will try to explain how the Batak Opera revitalization effort can serve as a creative industry in the middle of the swift currents sweeping modernization of the country. As the creative industries, Batak Opera course, must be maintained and packed more professional as the richness of Indonesian culture. Culture-based creative industries such as these have the power to be developed. Culture industry serves to give comfort associated with emotion, expression, and have a tendency appeal to the masses, while the creative industries can develop a basic human need that crave entertainment.

Keywords: ***batak opera, strengthening communities, the creative industries***

INTRODUCTION

Indonesia has a rich oral tradition that is scattered in each area. Oral tradition as the nation's cultural wealth is a form of cultural expression of the region is very valuable, not only to save the cultural values of a traditional society, but could also be the cultural roots of a new society. In a sense, the oral tradition can be a source for a new cultural creation (Esten, 1999: 105),

Meanwhile, according Pudentia (1998: 32-35) The oral tradition was conceived like orality. Mentioned oral tradition (oral tradition) covers all things related to literature, language, history, biography, and a wide range of knowledge and other art forms are passed from mouth to mouth. So not only includes the oral tradition of folklore, riddles, proverbs, folk songs, mythology, and legends as many people understand. The oral tradition is also associated with cognitive system of culture, such as history, law and medicine. So not only includes the oral tradition of folklore, riddles, proverbs, folk songs, mythology, and legends as many people understand. The oral tradition is also related to the cognitive system of culture, such as history, law and medicine.

One form of the richness of Indonesian culture is the traditional theater. But like most traditions inherent in our daily life in the past tended to be eroded by modernization. Like any other

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Medan – Indonesia, 30th January 2020, pp 51-56
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type of art, traditional theater was consequently only be window-dressing in special places as a sign that we still love the traditions of the ancestors. Traditional theater performances as well as other types of traditional arts are not so strong to compete with other forms of modern art in the realm of public life. Slow development of traditional theater reflects the culture of injustice experienced by the artists (read: theater) in Indonesia.

Observing the development of theater tradition, it is clear that the theater departed from the oral tradition. Theater of this type rely on the power of memory or collective memory instead of memorization script text to be displayed. No wonder the theatrical tradition in Indonesia, many of which play spontaneously with a strong and able to interact with the audience is qualified. The verbal theater tradition in several cities in Indonesia began to be considered as capital or potential repertoire of national culture in which there is a combination of art performances by folklore story of a region. The audience did not just watch, but also a unique story full of messages from local stories sung players this verbal theater.

METHOD

One of the areas in Sumatra, which has a strong tradition of oral theater is the area of North Sumatra. In this area known art and Batak Toba ethnic Malays. In Batak Toba, known theatrical tradition of the Opera Batak. In the Dutch colonial era, the early twentieth century, the condition of art which is only involved in the ceremony, as well as the condition of the people repressed by the invaders, an artist named Tilhang Oberlin Gultom sparked the idea to establish the art displayed outside the ceremony. This art was inaugurated by dean-dean indigenous name that means Tilhang Parhasapi musician. Tilhang Parhasapi which is the forerunner of the Opera Batak Tilhang Sirindo (Purba, 2002: 28). Opera in Batak, is one of the artistic tradition evolved accidentally gets influenced by foreign cultures.

Opera Batak is a kind of theater performances oral tradition that began in 1925 when Tilhang Oberlin Gultom founded an art group called Tilhang Parhasapi. Batak Opera has long been known in the realm of the arts of Indonesia. Opera Batak never experienced the glory of the golden age. This art is experiencing a period reflux, even rarely heard since the 1980s. Batak Traditional Arts appeared in 1925 that when kejayaaannya often staged by traveling from village to village and even from city to city. Batak society at that time always expect the presence of Opera is to be staged in the village. Opera Batak is one kind of folk art contained in Batak society.

In its heyday, opera group amounted to 30s. Among them: Serindo, Serada, Rompemas, Seribudi, Roos, Ropeda, Serbungas, Roserda, Sermindo and others. Opera presents the stage play interspersed with songs, dances and comedy. Uning-uningan accompanying music or traditional Batak set of musical instruments consisting of flute, harp, flute, garantung, odap and hesek. The stage was simple but unique. The shape resembles a traditional house and decorated gorga Batak (Batak typical engraving) as well as the name of the opera. Stage deliberately given a painting or property as the story demands. A curtain into the interface cover scene changes or when the event switched to the interlude song, dance or comedy.

Siregar (2006: 45) says is a kind of drama Opera Batak Toba society by enacting various stories such as legends, myths, epics, and the problems of everyday life. Drama Opera Batak usually performed at night as folk performances by quoting the ticket / payment. Opera Batak is a traditional art that uses the media as a vehicle for the expression of the theater stage. Opera Batak combine theatrical elements to convey meaning and purpose to the audience. Thus the Batak Opera can not be separated from the elements of folk theater they had practiced in everyday life.

In the early 90s, Opera Batak again raised in the spirit of revitalization with the development era. Opera Batak no longer worked with the traditional approach but has been modified to conform with technological developments. But as the traditional arts, the Opera Batak had not left the

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 51-56
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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hallmark of the model cultivation stage. As most of the traditional theater that does not rely on the manuscript text, Opera Batak remain more reliant on the strength of the players in the dialogue. Players are only given the theme of the story and they are welcome to develop with improvisation. Some characteristics that stand out are typical in traditional theater. Based on the latest development of this form of folk theater performances,

1. The story is presented without a script and worked on by the events of history, fairy tales, mythology, or daily life
2. Presentation of the story is done through dialogue, singing and dancing
3. The elements of clowning through a comedian character (bodor) always appears throughout the story
4. Values and dramatic spontaneous behavior, in every scene there are two elements at the same emotion, the laughing and crying
5. Performances using drumming or traditional musical instruments
6. Viewers to follow the show in a relaxed and intimate. Often the emergence of a direct dialogue between the actors and the audience
7. The venue is open in the form of theater arena (surrounded by the audience)

RESULT AND DISCUSSION

The Structure of Batak Opera Performance

Theater tradition in the archipelago largely born of religious traditions who have lived in the past. The original religious system, Hindu-Buddhism, and Islam is not uncommon mixed together in the staging of art. Therefore, the structure of the theatrical tradition in general have in common in various places in this archipelago. It is also found in the Opera Batak. As a traditional theater performances, Opera Batak have a general structure as found in the theater tradition. The general structure of the traditional theater performances are as described below:

1. The show begins with drumming (tatalu) as a marker that the show was about to begin. This tetabuhan long been dependent on the gathering of spectators around the venue
2. Leader of the group or mastermind then perform rituals invoking the protection to the four winds. The process is done by chanting a ritual incantation or tattoo, and burn incense (incense). This process sometimes use a dance performed by the puppeteer or the group leader
3. Once the ritual is complete, appears a group of dancers who bring the dances entertainer. The emergence of the dancers is a sign that the show has been detached from the feel of ritual and nothing to do with certain religious ceremonies
4. The story begins by presenting the story in a linear structure. The elements of melodrama often be hold in this traditional theatrical performances. The story is divided into several sections so it feels round or long
5. At the turn round time lag is always filled with entertainment, such as singing and dancing. In many theatrical performances folk tradition, this part is favored because at this time the audience can dance together dancers give a certain amount of money. Frequent pauses between innings lasted long enough to show the whole story can end before the morning
6. End of the show closed with dances and prayers of thanks. All the players usually perform in front of an audience to thank. The entire show was closed with drumming back as the beginning of the show.

Oral Aspect of Batak Opera

Opera Batak as a cultural heritage for generations and have strength in oral communication at the show. Oral communication, writing BH Hoed (2005: 184) have special properties, namely (1)

production using speech synthesizers, sedangan acceptance of using the sense of hearing; (2) except in telephone communication or oral communication in the darkness, sender and receiver to see the face and the body respectively; (3) except for receiving communication through the tape, basically there is no time gap between production and reception.

Opera Batak inherited as part of folklore as well. Folklore can be interpreted as an expression of the culture of a society through speech language directly related to various aspects of culture, such as religion and belief, legislation, economic activity, kinship, and the composition of the social values of the community. In the past, the folklore passed down through the generations from one generation to the next within a given population. According Danandjaja, among the characteristics of folklore, among others:

1. Deployment and inheritance done verbally
2. Traditional nature, ie live in a culture in less than two generations
3. Is spoken, so manifest in various versions
4. Is anonymous, the name of its creator is no longer known. So he belong together in society
5. Has a specific function in society, such as education media, moral teaching, entertainment, social processes and so on
6. Pralogis nature, which has its logic, which is not by following the logic of science, such a figure is a descendant of the gods or unnatural birth process as Karna in Mahabharata epics were born through her ear.
7. In general, both simple and sober, too spontaneous and sometimes seem harsh, as seen on anecdotes and some funnies. But in its development, some folklore have been compiled in the form of language that is more orderly and smooth.

Strengthening Community and Creative Industry of Opera Batak

As an art performances, Opera Batak seen not only within the boundaries of convention drama alone. Although this art belongs to the ethnic Batak Toba, but in a string of performances always take the idioms of everyday society in general. Therefore, the Opera Batak belong to the general public. Even the language used in the show also began to think about the audience with different ethnic backgrounds in North Sumatra.

At the show in various places, for example, Opera Batak not only watched by ethnic Batak Toba, but has been able to go into other areas. For example in North Sumatra Cultural Park (TBSU), Opera Batak watched by many. Enthusiastic reception from the audience indicate that Opera Batak has belonged to the general public.

In the history of Batak Opera performances, especially before the end of the golden era Opera Batak Tilham Gultom, supporters always have a place in society. Even Opera Batak players can survive by relying on these traditional arts. 30 The emergence of Batak Opera group at that time an important note that the arts have a place in society and always look forward to the show. The process of interaction of players and spectators Opera Batak take place in various places, especially frequently exhibited at harvest time. This interaction makes the Opera Batak as the only traditional theater rooted in Toba Batak society.

Therefore, it allows a revitalization movement does not stop at the Opera Batak-conceptual aesthetic reinforcement only. Revitalization concept that carries the aesthetic-conceptual reinforcement will only stop at the limits of abstraction. Opera Batak art movement may again be only understood as a cultural heritage alone, without being able to be a force against the hegemony of mass culture.

Opera Batak such as arts like having traditional values are still original, timeless, enduring and a-historical. But in the process of a dynamic culture so it will need the spirit of deconstruction in an attempt to plug back in this art in society. Of course, in practice, the power that is built is

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

'ownership' of the community of supporters, not just ethnic Batak Toba as an important part of Opera Batak. Mutualism symbiotic processes built with a large wake that still makes the Opera Batak.

The social role Opera Batak as a function of the secondary is as a binding solidarity group Toba Batak society, as a medium of mass communication that convey certain ideas include problems habatahon (matters of which relate to the life of the Batak), as the media propaganda of government programs, and as a medium religious propaganda (Purba, 2002: 61). Opera Batak are in the public's understanding of culture mendominan, especially mass culture which puts the supreme art is much more acceptable than popular culture. As understood by many people, the national political culture, which is idealized as a literary and aesthetic domains occupy only 'official literary writing,' that literature is taught in formal schools and represent Indonesian literature and are endorsed by politics.

Additionally Opera Batak creative industries can be defined as a collection of economic activity associated with the creation or use of knowledge and information. Creative industries are also known by other names cultural industries (especially in Europe) or also the creative economy. Ministry of Trade of Indonesia stated that the creative industries are industry derived from the use of creativity, skill and talent of individuals to create wealth and jobs to generate and exploit the creativity and inventiveness of the individual.

One of the creative industries are now growing rapidly in Indonesia is an industry in the field of culture. Potential in the field of culture has always been a fertile ground for the emergence of social values and economics. Here the creative economy gives a very important role.Creative Economy is also called the creative industries, cultural industries, or the culture industry. Special skills and professional attitude required to manage and cultivate the creative industries or the cultural industries to produce something worthwhile in the end. The creative industry is a work that should be the work of the world, top quality, and the birth of creative ideas are brilliant. Therefore, there must be an effort to protect the intellectual property (Paeni, 2008: 3-4).

Measure an industry's prospects in the field of art, especially traditional theater, will refer to the mass absorption capability. Ojak Manalu, one of the instigators of the Opera Batak in an interview with the author says Opera Batak provide considerable opportunities in the development of creative industries in the field of culture. Extraordinary professor at the Faculty of Arts University of Medan (Unimed), admits that in some Batak Opera performances are held in Pematangsiantar, Samosir. This reality enables Opera Batak evolve as a creative industry in the field of culture, especially later become a mainstay of the tourism sector. In Kota Siantar, for example, the development of the tourism sector is strongly supported by cultural tourism projects.

When now through the Training Center Opera Batak (PLOT) in Pematangsiantar, Thompson HS began to perform a variety of efforts to revitalize the Opera Batak. PLOT itself already wrote long ago, namely began in the 1920s. Torpor in the 1980s and revived in 2005**.** The pioneering Gultom Tilham Opera Batak. The late perform it around with a simple apparatus. Dipentaskannya stories daily, about heroism and simple stories that are commonly encountered in everyday life. And in 1930 staged by Opera Batak official in the city of Siantar. Then there Zulkaidah Harahap menjayakannya back. But soon eroded by modernity and died in the 1980s. And after a few decades, reborn with the name of the plot (the Training Center Opera Batak) pioneered by Thompson Hs along Sitor Situmorang (Netherlands), and Lena Simanjuntak (Germany). At present around 100 young people joined PLOT**.** Such efforts are aimed in the business development of Opera Batak be able to become a creative cultural industry.

Efforts made Opera Batak supporter today is the concept of reconstruction and revitalization. In online media Silaban.net mentioned that kthe initial raft is constructed to revitalize the Opera Batak done in three segments, namely: regeneration, reconstruction, and innovation. Target regeneration

has been accomplished through the presence of GOS. While reconstruction, which rely on old players, in fact has begun to be considered since the GOS held twice stage. Target reconstruction takes place through collaboration with Dra. Ritaony Hutajulu, MA, alumnus and lecturer in the department of Ethnomusicology USU ever conducted research thesis about music / vocal Opera Batak.

CONCLUSION

Revitalization must involve all aspects related directly to the Opera Batak public support, such as speakers and audience. besides of course the involvement of the state should be very important as well as parts for the preservation of traditional arts. Thus the revitalization movement Opera Batak as oral tradition has not lost its power to be able to compete with the various lacing mass culture that has been so easy to fall into the public sphere of society. This concept can make people have the mentality of loving supporters of the grandeur of traditional culture, such as the Opera Batak.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 57-64
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Role of Poetry in Language Teaching

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ABSTRACT
This writing aims to describe how poetry is applied in Language teaching . Poetry as a branch of Literature which may not be separated from language needs application to be taught for students in Universities and teachers of language as a reference for teaching as well .The writer of this scientific paper used descriptive method in library research based on the data, which was taken as a proof collected from the library itself. The writer feels sure that by using this method, the problem being discussed will be easier to solve.While the methods of teaching used in language teaching through poetry are Communicative and Discussion Method. Teaching language in English as a foreign language through poetry indicates necessity of integrating literature because of its rich authentic model of language use. The reason why the writer uses poetry as the source of teaching language is to prove literature is authentic material and to familiarize EFL teachers with the effectiveness of using poetry in EFL instruction. It is good to expose this to the learners of language in order that they know that poetry as a branch of literature has wide field of study that can be applied in language teaching. Poetry expands language development in daily life that the learners will obtain a specific knowledge in improving language competence in the four skills such as reading, writing, listening and speaking.

Keywords: ***applied, discussed, teaching poetry, language development, separated***

INTRODUCTION

In today's time poetry is very common to be discussed by the public, especially among the writers of the poems. The role of poetry as a branch of literature is very significant to be the source of language teaching because poetry is constructed in language. As a matter of fact there are so many language teachers using poetry in language teaching. Many of them also regarded that teaching poetry in the classroom is very interesting because it will develop a language competence in understanding of choosing dictions of writing poems and reciting the poem itself. Besides,it also improve students's ability in constructing the figure of speech in the poems written by the poets and other knowledges of the language such as the semantic as well. In this scientific writing, a professional language teacher should use poetry as the arts of a poem or a poet (Hornby : 644) and appply it to students of language or literature in the classroom. Any topics of poems can be used in teaching language by the language teachers as long as the material study is poem.

This depends on what the language teachers choose the material study whether a poem written in English or in other languages. In this writing , the material study is concentrated on English poems by the famous poets like Robert Frost, William Blake , Aminur Rahman, Siamir Marulafau and others. No wonder if literature in language teaching be applied can improve students' competence in English language since it can be related to syntax, semantic, phonology, lexical , etc, which are derived from poetry as a branch of literature, and this one of the reasons

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IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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why the writer selected the topic in order that the language teachers can use this writing as a reference for teaching language using poem.

It is acknowledge that teaching language throuh poem has a wide field of teaching because it is a branch of literature. Though it is a matter of fact, the writer of this scientific paper tends to limit the discussion and he only discusses how poetry be taught and applied in language teaching. Can a poem be source of material study in language teaching in the classroom? These problems may be arise to the fact that in the modern way of teaching , these always come up and experienced by the teachers and learners of English language. It is because solving problems of teaching language through poems means as the aims of teaching that should be known whether it is successful or not.

METHOD

As what has been discussed to write this scientific research that the writer tends to use descriptive method mention in abstract. He believes that this method will be able to describe the problems being discussed, especially in describing the problems related to the analysis dealing with collecting data from the library and other data which be accumulated through internet so as to make the scientific writing be more accurate and complete.Every writing has the main aim to fulfill the real goal why the scientific writing should be published. More or least it shouls be read in order to know what it is. The most important things to this scientific writing is to give a reference to the teachers of English so that they can broaden their knowledge in the problem of teaching through literature in the process of teaching language as a foreign language (TEFL) through poetry as a branch of literature.

RESULT AND DISCUSSION

Why is Poetry?

In today's time, there are so many teachers of language tend to teach language based on poetry. This may be one of the reasons why is poetry to be the source of language teaching is that poetry is simple to teach and study. While others teachers or students think poetry is so complicated to teach or sudy because of its choose words. But, this has been a matter of fact that many teachers and students, who are teaching and learning poetry in University like to teach and study poetry because they enjoy it.

Poetry has a place in the curriculum. It can be taught and studied as part of reading, writing and language lesson and it fits easily into classroom themes ,projects and celebration.On the other hands, poetry can create students' listening competence in language skill.

Why Teach Poetry?

The professional language teachers, who are well in language and literature, he or she should be able to formulate and determine poetry as the source of teaching material study conducted in the classroom. He or she , who has capability to choose poetry to be taught in the classroom knows that teaching poetry has a specific aim to teach and learn as has been designed before . Referring to the choose material study depends on the students' competence in mastering language, and these all should be kept in mind that the language applied , taught and studied through poetry is the language of arts, which is not as same as the common English language.

Build Reading

Generally, the professional language teachers often practise teaching reading poetry to students in the classroom. So as to make students be fluent in reading the poetry loudly while other students are listening. These may be the language competence should be conducted in the

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classroom. The students learn to attend to the words they hear and to think about those words mean together.

When sharing poems in the classroom, students are strengthening their reading skill and build reading fluency through repeated reading. This can be one of the teachers' tasks means to conduct the process of teaching and learning in the class. Let's see the following how a teacher of language encourages students to read one of the following poems written by Robert Frost entitled " The Road Not Taken", and " Stopping by Woods on Snowy Evening"

The Road Not Taken
By Robert Frost

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,
And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.
I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

The language teacher can ask students to read the above poem loudly in order that they can improve their reading skill and listening and identify their pronunciation and does the same in the next poem entitled " Stoppig by Woods on a Snowy Evening".

Stopping by Woods on a Snowy Evening
By Robert Frost

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.
My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.
He gives his harness bells a shake
To ask if there is some mistake.

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The only other sound's the sweep
Of easy wind and downy flake.
The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

Explore Language and Vocabulary

In terms of teaching language through poetry, teachers will get a special tool. This may bring a positive impact that students will get advantage of learning and improve their vocabulary. Students are exposed to words they have not heard before and they hear them in context. The teacher can discuss new words with the students so as to develope language skill to fulfill the target of learning dealing with TEFL in the classroom.

Poetry often contains words, and figures of speech , which can improve students' language competence in building up sentences. In short, poem can be used to teach sentence structure, part of Speech, and grammar skill

Inspire Writing

The professional teachers should be able to make students' inspire in writing through poems. Poem should be constructed by using words that be choosed. In poetry, we learn how to put word together to form meaning and context. We learn how to choose the right words.

Starting teaching writing through poetry to students of University should be applied by a certain planning. It should be kept in mind that a good writing using poem include planning and brainstorming activities. The teacher should lead students to write simple poetry forms that follow a pattern that students can easily connect to.

In case of writing poetry, the teacher should be able to make an example of writing in a simple poetry by giving a topic. What is the best topic of a poem be provided? For example :

HARD STORM

My boat is in the hard storm
Is it possible to sail?

Though the sea is not calm
But i try to do it once or twice

Let the sea birds fly and speak
I don't care for a while

As long the sea is drying
Till i come to wait for sun shines

The teacher can also train students to improve their vocabulary through poetry by asking them to fill in the missing words in every lines of the poem so as to encourage students to think over and over what the right words should be used to achieve the target of language skill. For Example : Read this following poem and fill in the missing words of each lines.

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BROKEN MAST
Siamir Marulafau

how can I reach _____
with my little boat
if the mast I used _____ is torn
It will be impossible
_____ the blue is bright
with no a hard _____
to walk on the sea would be sunk
that my body will be_____by whales
I used to seeing the waves
which may not_____ thy breath

Another strategy of developing skill in writing is that the teachers should be able to create students' competence in language skill based on the landscape ,views or picture they can see. Put their attention to what they see around and start to write something based on the picture they keep in eyes to create their inspiration related to the theme, and topic of the poem that they are going to write or the teachers sometimes give a topic of the poem with a certain theme that should be written. For Example : Write a poem in English based on this following topic and theme, and not more than 24 lines.

Topic : MY CAMPUS

Theme : Something which has a correlation with campus cleanliness and management

Build A Love for Reading

Students of University should love reading and learn how to read. The teacher should expose them to variety of style and types of text. The students should be encouraged to read poem by action based on what they read.The more reading conducted by students, the more knowledge of reading poetry will be there as far as they concern with the reading. Consequently, they may not act to read poem like the action of drama dramatized and acted on the stage. The teacher may ask students to read the poem and present it in the classroom. For Example : Read the following poem entitled " The Sick Rose " by William Blake and keep in mind about the poem.

The Sick Rose
By William Blake

O Rose thou art sick.
The invisible worm,
That flies in the night
In the howling storm:
Has found out thy bed
Of crimson joy:

And his dark secret lov

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Does thy life destroy
Reading for Appreciatio

Reading poem is not only emphasized in pronouncing the words but also in understanding the meaning of the poems. The professional teachers of English encourage students to read the poem by grasping and finding out the meaning of the poem. This depends on the teachers' techniques. To understand the meaning of a poem is a must that concerns with semantic and good appreciation will create the best meaning of the poem related to the subject matter and contextual meaning of the poem. Many readers of the poem do not understand the meaning. If the students understand the meaning of the poem, they may be asked to write something about the poem using their own English language or at least they can build a good discussion by asking and answering questions to one with another in the process of teaching and learning in the classroom regarding as practice speaking. For Example : Read the poem entitled " Let Me Go Alone" and try to appreciate the following poem , and write it in a paragraph about the poem and discuss it using your own English. Then, answer these questions based on the poem.

Questions :
1. What is the subject matter of this poem?
2. What are the figures of speech found in this poem?
3. Why does the poet say "I never be back again and again"
4. What are the repetition found in this poem?
5. Is the topic of the poem concerned with the context ? Explain.

LET ME GO ALONE

So far away I burst out of traveling
On my journey to deserted land
Many ships welcome me
Since you let me go alone
But, what I say
No one prevent my going
All hate in my pocket
No smile to go with me along
If it is so,,,
I never be back again and again
For so long we meet
At the end of traveling i say good bye
No one prevents my going
No smile attracts me
Since time to time there is a warning
To say good bye
Never thinkk to be back again
because the face is not like the moon
,,, smiling for a while
Where the leaves surroundings
,,, will be crying
To say no more tears there will be
(Siamir Marulafau,2016: P. 60)

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Another way of teaching languge through poem can also be conducted by the languge teachers in order to cover the language skill like sentence structure based on the word used by the poet in his poem. For Example : Read this following poem entitled "Perpetual Diary" by Aminur Rahman, and you then, (1) find out the subject, predicate ,object and adverb of each sentence, (2) Make good sentence based on the words found in the poem itself.

PERPETUAL DIARY

My perpetual diary's everyday starts with you
And at the end, you are there
In between stories of days and Dagmar
In between stories of coffee and cuff links
In between stories of secularism and sexual synergy
When you are sitting in front of me
Looking at me with sparkling eyes
I have touched your cheek
Held your hair,kissed you for a long time
Both tongue would move with the waves
Grasped you from top to bottom
held you tightly till the translucent torch went out
Bit you, smashed you and ate you
My strong presence in the uneven valley
Flying with enormous faulty fluttering
You were busy with pickle pamper
I have moved myself with daring into danger
Searching the gravity force with passion
Searching the poetry that was unwritten
Searching the dream dragon root
My perpetual diay's everyday starts with you!
(Aminur Rahman, 2016: 60)

1. Answering Question no.(1)

1. I have moved myself with daring into danger
   S P/V O/C
2. I Have touched your cheek
   S P/V O
3. My perpetual diary's everyday starts with you
   S P/C

4. Both togue would move with the waves
   S P/C
5. You were busy with pickle pamper
   S P/C

2. Answering Question no.(2)

1.touched : Has this poem touched your heart?
2.moved : We have moved to the new town
3.held : The poetry contest will be held this coming month.
4.starts : The class of poetry will be started at 4 p.m.

E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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5.unwritten : The author of the work is unwritten.

CONCLUSION

Having discussed the short story in language teaching, it is concluded that the objective of EFL teaching is to help students communicate fluently in the target of mastering language. The benefits of using poetry in the process of teaching English language as a foreign language indicating students'progress in developing language skill such as reading, writing , speaking and listening. However, the teacher should be able to select the poem as material study for students to learn before starting lesson in the class. Using the poetry in the process of teaching and learning English can be done as a reference for other teachers so as to improve students' competence in language skill.

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Proceeding International Conference on Culture, Language and Literature
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Medan – Indonesia, 30th January 2020, pp 72-77
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Barrier on Intercultural Communication of South Thailand Students in Medan

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ABSTRACT
South Thailand Students who are studying in Medan face some barriers in intercultural communication. As we know that communication and interaction are the main factor on the successful of learning process and building good relations in the society. The present research objective is to analyze the barriers on intercultural communication and how to solve the barriers incurred. This research apply Anxiety or Uncertainty Management Theory (AUM) and the methodology employed is qualitative method by searching, analyzing and making interpretation of the data found that consist of documents, interview process and observations. The informants are South Thailand Students who are studying in Medan. The results findings showed that the barriers of intercultural communication that South Thailand Students face were perception, language and motivation. The main barrier of these students to make an interaction in society is language factor and in the learning process at the university.

Keywords: ***barrier on intercultural communication, south thailand, students, uncertainty management theory***

INTRODUCTION

The culture was considered as an interesting concept. Formally culture is defined as knowledge, experience, beliefs, values, meaning, hierarchy, religion, time, roles, relations, the concept of the universe, material objects and belongings that are obtained by such a large groups of people from generation to generation through both individual and groups. Culture appears in language patterns, activities and behavior that serve as models for adaptation and communication styles that allow people to live in a society of a particular geographic environment (Mulyana, 2014 : 18)

The existence of South Thailand students embraces almost every area of Indonesia that started from Java. The South Thailand Studentsare certainly facing the difference of cultures such as language and behavior. In Medan, which is located in Pasar Merah, Medan Area, some students of South Thailand ethnic stayed since 1992, which most of them majored in Islamic study. Intercultural communication developed to establish good relations was applied to build a social relationship and get actively involved in the organization at university.

The different intercultural communication processes certainly incurred a tune of barriers. These barriers should be managed properly to avoid an intercultural conflict. The situations and conditions that the South Thailand students face in Medan attract the writer's attention to observe this case deeply by researching how they blend themself in the dominant culture, read on the barriers that occurred and how to accomplish it. Therefore, the authors conduct an in-depth observation about the existence of South Thailand ethnic students in Medan.

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Research Objectives

1. To analyze how the barriers to intercultural communication faced by South Thailand ethnic students in the city of Medan.
2. To analyze how South Thailand ethnic students in the city of Medan resolve barriers to intercultural communication

Intercultural Communication

Culture is the unique lifestyle of a certain group of people. Culture is not something that is owned by some people and is not owned by some others. Culture is owned by all humans and thus culture should be a unifying factor. Humans create their culture or the social environment as an adaptation to their physical and biological environment. Individuals are very inclined to accept and believe what their culture says. They are influenced by the customs and knowledge of the communities in which they live and are raised, regardless of how valid the validity of this cultural input and inculcation is in themselves. (Lubis, 2014)

Intercultural communication is communication that occurs between people from different cultures, namely between people who have different cultural beliefs, values and ways of behaving (Devito, 2011: 535). Intercultural communication has its roots in the language (especially sociolinguistics), sociology, cultural anthropology, and psychology. Of the four disciplines, psychology is the main reference discipline of intercultural communication, especially cross-cultural psychology.

Communication and culture are two sides of a coin that are inseparable and influence each other. Culture not only determines who talks with whom, about what and how communication takes place, but culture also determines how people encode messages, the meaning they have for messages and the conditions for sending, paying attention and interpreting messages. The entire treasury of human behavior is very dependent on the culture in which humans were raised. Consequently, culture is the basis of communication. If the culture is diverse, then also the various communication practices (Mulyana & Rachmat, 2010: 20)

Interaction is a type of action that occurs when two or more objects affect or have an effect on one another. Effective intercultural interaction depends very much on intercultural communication. This concept also explains that the purpose of intercultural communication will be achieved if the form of intercultural relations reflects the conscious efforts of the communication participants to renew the relationship between the communicator and the communicant (Nora & Lubis. 2019)

Barriers on Intercultural Communication

Communication barriers in intercultural communication have the shape of an iceberg that is immersed in water. Where communication barriers are divided into two that are above water (above waterline) and under water (below waterline). The factors of intercultural communication obstacles that are under water (below waterline) are the factors that shape a person's behavior or attitude, such obstacles are quite difficult to see or pay attention to. These types of obstacles are perceptions, norms, stereotypes, business philosophy, rules, networks, values, and subcultures groups.). While there are 9 (nine) types of intercultural communication barriers that are above water (above waterline). Such communication barriers are easier to see because many of these barriers are physical (Lubis, 2018: 5)

These obstacles are:

1. Physical (Physical) Barriers to this kind of communication come from the constraints of time, the environment, personal needs, and also the physical media.

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Medan – Indonesia, 30th January 2020, pp 72-77
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

2. Culture (Cultural) These obstacles come from different ethnicities, religions, and also the social differences that exist between one culture with another.
3. Perception (Perceptual) This type of obstacle arises because everyone has different perceptions about a thing. So to interpret something every culture will have different thoughts.
4. Motivational. Such obstacles are related to the level of motivation of the listener, the intention is whether the listener who receives the message wants to receive the message or whether the listener is lazy and does not have motivation so that it can become a barrier to communication.
5. Experience (Experiential). Experiential is a type of obstacle that occurs because every individual does not have the same life experience so that each individual has different perceptions and concepts in seeing things.
6. Emotions (Emotional). This relates to personal emotions or feelings of the listener. When the listener's emotions are bad, the communication barriers that occur will be even greater and harder to pass.
7. Language (Linguistic). The following communication barriers occur if the sender of the message (sender) and receiver of the message (receiver) use different languages or use words that are not understood by the recipient of the message.
8. Nonverbal. Nonverbal barriers are communication barriers that are not words but can be barriers to communication. An example is the angry face made by the recipient of the message (receiver) when the sender of the message (sender) communicates. Angry faces made can be a barrier to communication because it is possible that the sender of the message will feel not optimal or afraid to send messages to the recipient of the message.
9. Competition (Competition). Such obstacles arise when the recipient of the message is doing other activities while listening. An example is receiving a cell phone while driving, because it does 2 (two) activities at a time so the recipient of the message will not listen to the message conveyed through his cell phone to the fullest.

The event of communication barriers makes us wonder, confused, or shocked when we know the behavior of people from other cultures. Interaction and mingling with people from other cultures or living in other cultures helps us not only understand their culture, but also our own culture. Difficulty communicating, not only difficulty understanding their language that we do not master, but also value systems, behavior and so forth. Even communication failures often lead to misunderstandings, losses or havoc. This is often found in interacting with different nations (Kholil, Mailin & Siregar, 2017).

Anxiety / Uncertainty Management (AUM) Theory

This theory, published by William Gudykunst, focuses on cultural differences in groups and strangers. He intends that his theory can be used in all situations where there is a difference between doubt and fear. He uses the term effective communication to minimize the processes of understanding. Gudykunst believes that anxiety and uncertainty are the basic causes of communication failures in inter-group situations. This theory pays attention to how individuals monitor their environment, how individuals regulate themselves and others through interaction (Morissan, 2013: 204).

METHOD

1. Research Method

   The research method of this research is qualitative research by searching, analyzing and making interpretation of data found through the results of documents, interviews, and

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observations. The data that has been collected is checked for validity through the validity of the data in the form of trust. The data analysis technique is to reduce, present, and make conclusions from the results of research

2. Data Collection Techniques
    a. In-Depth Interview Technique
    An in-depth interview is a technique of collecting data or information that researchers do to informants both formally and informally, by giving some questions to the informant. The interviews were conducted by the author to obtain information about what are the barriers to communication between Thai and South Thailand ethnic students living in the city of Medan, as well as how to overcome these obstacles. The characteristics that are required to become informants or informants in this study are South Thailand ethnic students who have lived in Medan for more than 2 years.
    b. Observation Techniques
    Observation or observation is a technique in collecting data or information about something that will be studied empirically. This technique is used to see the object of research studies here regarding South Thailand Students in the City of Medan and see cultural barriers. The researcher made an open observation at the research location, how the relationship between South Thailand Studentswith the local community and how interactions with friends on campus and the obstacles that were caused.

RESULT AND DISCUSSION

After conducting field research through an interview process with two Thai South Thailand students in Medan City, researchers can see what obstacles are experienced by South Thailand Studentswhile studying in Medan City. As for the perceived obstacles such as perception, motivation, and language.

Perception

Before studying in Medan, the perception of South Thailand Students towards the people of Medan was friendly and gentle. The perception was obtained after they read information about the city of Medan from the internet. But after studying in Medan and interacting with the people of Medan City, their perceptions changed. Their perception of the people of Medan City is rough and hard. This perception arises because the Medan City people in speaking often use high-pitched tones that give the impression of being angry. As said by a South Thailand student "I used to think the Medan people were friendly and gentle because before coming here I was reading Medan City information from the internet, but after I was here it turned out that the person was loud and rude". (Abdul Kareem). Persepi has an unfavorable impression on the people of Medan City. Surely it will be an obstacle in intercultural communication. The rough and harsh impression made South Thailand Studentsafraid to interact with the people of Medan and became an obstacle to an effective process of communication between cultures.

Language

Language differences are the biggest communication barrier South Thailand Studentsfeel because in interacting with the surrounding community and campus environment they must use Indonesian while they only have Malay language skills. Communication barriers in terms of language are felt differently - For South Thailand Students who are just studying in Medan, their Indonesian language skills are not good or very passive, whereas for students who have long studied in the field of Indonesian language skills are quite good. A case that was conveyed by our informant "I for a year and a half did not understand Indonesian, I understood Indonesian because it was

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assisted by my senior brother's contracted. Likewise, on campus, I was helped by my classmates to explain what the lecturer said. But now I understand Indonesian quite well "(Mubarok)

Language is a barrier to intercultural communication that is still felt by South Thailand Students studying in Medan. Their lack of understanding of the Indonesian language has hampered interaction and communication with the surrounding community and the campus environment. A lack of confidence to interact with others arises because of the lack of mastering Indonesian. However, they can overcome language barriers with their willingness to learn Indonesian through senior rented friends and campus friends. With their increased ability to speak Indonesian, it certainly will reduce the barriers of intercultural communication they experience.

Motivation

Motivation or enthusiasm to interact with the Medan City community is certainly influenced by the perception and ability of the Indonesian language. Medan City community perception is harsh and harsh in speaking certainly makes South Thailand Students limit their communication, they assume that the people of Medan City are always angry when they speak so making them afraid to communicate with the local community or friends on campus. They only communicate as needed to people who are already known as campus friends and the community around the environment, and they tend to close themselves from new people. Also, their ability to speak in Indonesian makes them less confident to interact with the community and friends on campus.

Barriers to intercultural communication that occur in South Thailand students will certainly hamper the learning process on campus and social interaction with the community. An understanding of the characteristics of hard and rough terrain city people will certainly make them more open to interacting with Medan city communities. Their perception of the people of Medan City certainly creates limits on interaction and communication which lead to a closed attitude. The need for intense communication with the community to produce positive perceptions. The ability to master the Indonesian language must also be done by South Thailand Studentsif they do not understand Indonesian the communication process will not be realized. The aim of gaining knowledge in Medan will not be obtained if the Indonesian language is not understood by Thai students. Another impact of not understanding Indonesian is the lack of motivation to interact with the surrounding community and the campus environment. Motivation or enthusiasm for interacting is also needed when the learning process is on campus. The enthusiasm to ask lecturers.

CONCLUSION

1. South Thailand students who are in the city of Medan have barriers to intercultural communication such as perception, language, and motivation. Thai students' perceptions of the Medan City community are rough and loud, because in speaking using a high voice tone, the impression of being grumpy is inherent in the Medan City community, making South Thailand Studentsafraid to interact. Language is a good part of intercultural communication barriers, the lack of understanding of South Thailand Studentstowards the Indonesian language is a barrier to the learning process on campus and interaction with the community. The poor perception of the people of Medan and the lack of understanding in the use of the Indonesian language are not good motivation or enthusiasm for interaction for Thai students. Fear accompanied by a lack of confidence makes obstacles in the process of effective communication.will certainly increase students' knowledge. The barriers to intercultural communication that occur can be reduced by changing positive perceptions of the mayor of Medan City, the willingness to learn Indonesian and the motivation to interact and be open to the people of Medan City.
2. To overcome this barriers, South Thailand students in Medan City have various ways for communication to be effective. The perception of the people of Medan City is rough and

hard in being handled by only communicating as necessary to campus friends and the surrounding community, also, they learn to understand the character of the Medan City community. The language barrier South Thailand Students face by always learning to hone Indonesian language skills with senior brothers as housemate and classmates on campus. Poor motivation to interact with the Medan City community in sikapi by understanding the character of the Medan City community and understanding the Indonesian language so that the high enthusiasm for interacting with the Medan City community and increasing confidence to interact with the surrounding community and friends on campus.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 65-71
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Role of Instagram Social Media in the Existence of Marketing Communicationi in indonesia

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ABSTRACT
The purpose of this research is to know the role of Instagram social media in the existence of marketing communication in Indonesia. Instagram is an application that allows its users to share photos or videos. Instagram is an iOS, Android and Windows Phone based application. Marketing communication is uses different marketing channels and tools in combination. Marketing communication channels focus on any way a business communicates a message to its desired market, or the market in general. A marketing communication tool through advertising, personal selling, direct marketing, sponsorship, communication and promotion to public relations. This type of research uses qualitative description using descriptive approach. The researchers in-depth interviewed four informants; they are admin and owner of an online business on Instagram. This data collection technique is by in-depth interview, observation, and documentation. Analysis of the data is data reduction, data presentation, and drawing conclusions. The results of this study is marketing communication on social media Instagram is very effective to use because it helps with many kinds feature in the Instagram and it facilitates for purchasing and selling process.

Keywords: ***instagram, social media, marketing communication, online shop, advertising***

INTRODUCTION

The marketing communication strategy in Indonesia shift from traditional into digital one. The presence of Instagram social media as a result of the technology advancement is getting benefits and developed rapidly. Instagram is an application that allows users to share photos, his and video. Its use that is easily make application is so were interested in it in from various parties good to simply divide information related to day-to-day activities, or of business. On the use of instagram in terms of doing business instagram can provide convenience for businessmen to market and promote their products via Internet. Social media Instagram can provide convenience to both sides, good producers as well as consumers. By the presence of social media instagram, businessmen online that in this matter is producers a a food product, drink, or the goods, be able to use these forms of media in order to promote the product of merchandise was, so that it can be reaching out to the wider community. The same thing happened to consumer, social media Instagram capable of being used to looking for reference a product goods or services who she wants. According to Redono (2013: 2) promotion and brand building (branding) does not have to go through expensive media. Promotion in an effective and efficient way is sufficient to increase the competitiveness of products and businesses. So here researchers want to knowing how the role of social media Instagram in existence of marketing communications in Indonesia.

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Jobber & Chadwick (2013) states that Information and Communication Technologies (ICT) is no longer about connectivity and access to Internet, but more into how digital technology can deliver the real value of business. It indicates how marketing strategy has transformed from traditional into digital, which is more specific and flexible. According to Mandibergh (in Pahlevi and Ginting, 2018) social media is a media that facilitates collaboration between users that produce content (user generative content). Based on the internet service providers association of indonesia in 2018, the number of internet users in indonesia reach the number of 171,17 million users or about 64,8 % of the population of people in indonesia 264,16 (APJII, 2018).

Communication is a process of delivering information (messages, ideas) from one party to another so that there is mutual influence between the two. In general, communication is done verbally or verbally which can be understood by both parties (Hermawan, 2012: 4). Terence (2014: 7), explains that collectively, various marketing communication tools and media are, what are traditionally termed as promotions in the marketing mix component. The marketing mix or marketing mix is a combination of variables consisting of 4 P, namely the product (product), place (place), price (price), promotion (promotion). Marketing communication is uses different marketing channels and tools in combination. Marketing communication channels focus on any way a business communicates a message to its desired market, or the market in general. A marketing communication tool can be anything from: advertising, personal selling, direct marketing, sponsorship, communication, and promotion to public relations. In the use of marketing communication have names promotion are part of marketing communications. Promotion according to (Suherman, 2010: 117) is a communication process that contains the delivery of data and information, benefits and advantages of a product to the public or the public by promotional officers with the aim to attract the attention of promotional targets in order to become consumers of the product being promoted. Promotion is very affecting the selling activity of, because promotion can affect the level of the sale of a product goods or services. The main purpose of promotion is to provide information, attract attention, and subsequently influence the increase in sales (Alma, 2011: 181). New media or what is referred to as new media is a variety of communication technology devices that share the same characteristics which, in addition to being made possible by digitalization and its wide availability for personal use as a communication tool (McQuail, 2011: 148). Social media is the part of the new media, which is an instrument or means of use to exchange information by using the technology the internet. Social media according to Van Dijk in (Nasrullah, 2016: 11) is a media platform that focuses on the existence of users who facilitate them in their activities and collaborations. Characteristics of Social Media Social media according to (Nasrullah, 2016: 15), as one of the platforms that appears on cyber media, has characteristics such as User-to-User Network, Information, Archives, Interactions, Simulations, Content by Users and Spread.Instagram is an application that allows its users to share photos or videos. Instagram is an iOS, Android and Windows Phone based application.

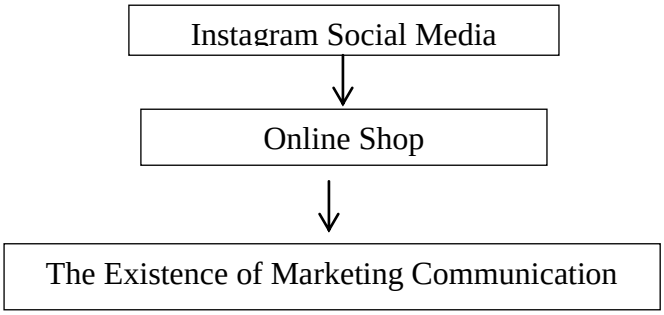


Figure 1. Conceptual Framework

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IC2LC
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METHOD

This research uses descriptive qualitative research. This research uses descriptive qualitative research. Descriptive research is research intended to investigate the circumstances, conditions, or other things that have been mentioned, the results of which are presented in the form of research reports. In this research, data collection techniques used by researchers are interview, observation, and documentation (Sugiyono, 2017: 02). Analysis of the data is data reduction, data presentation, and drawing conclusions. There are four informants of this research they are admin and owner of an online business on Instagram. They are Ruth Azzahra as admin and owner of @bebwhitec_medanori, Livia Wisesa as owner of @livsstoree, Sri Ngenana Br S Meliala as admin and owner of @melda_fashion18, and Dimar Epilia as admin and owner of @homemade_by_didim.

RESULT AND DISCUSSION

The result of the research about The Role of Instagram Social Media in Marketing Communication Existence in Indonesia as follows that Ruth Azzahra is an owner who runs an online shop or olshop business in the form of Scincare products, which is sold through his Instagram account named @bebwhitec_medanori. Ruth said she chose Instagram as a medium for online business because Instagram is a social media that hits, and is used by various groups. The positive impact that Ruth got when using Instagram as an online business media is that many consumers see the product being sold. And using Instagram as a marketing communication medium, through sharing photos of seller's products, and having many Instagram followers makes it easy for consumers to see the products she sells. But there are also the most negatively she got, like many fake accounts asking for goods and want to buy them but when the goods are packaged, the buyer using the fake account disappears without news. And so far, Ruth's consumers are satisfied because they get a good response when asking about the product being sold. And now Ruth just wants to concentrate on the online business on Instagram alone.

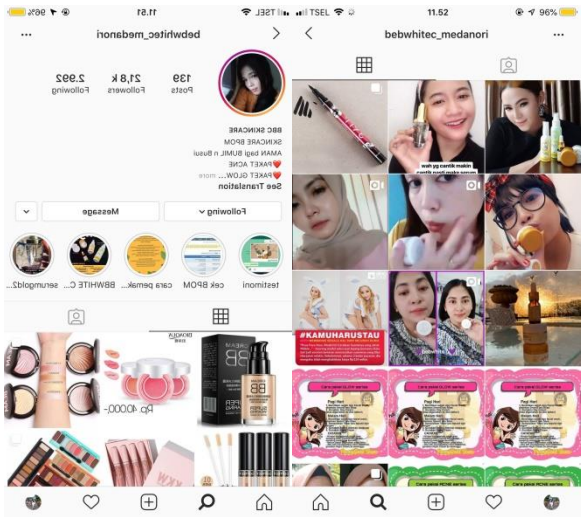


Figure 2. Products sold @bebwhites_medanori

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Different from Livia Wisesa, she is owner of @livsstoree. And she chose Instagram as a business media because she believes that in today's society social media that is often used by various groups is Instagram. And the features on Instagram are really good, like we can make stories that are often called Instastory. Livia also said that she got a good impact in doing business using Instagram social media as his consumers can not only buy what she sells, but rather, the consumer can request whatever the customer wants and if the adverse effects are the same reason as Ruth, there are many fake accounts that are not responsible for ordering the products she sells. As long as he runs this business, his customers so far no one has been disappointed with the products he sells. And he also has the principle that he will run this business only on Instagram and will not do sales or online business on other social media.

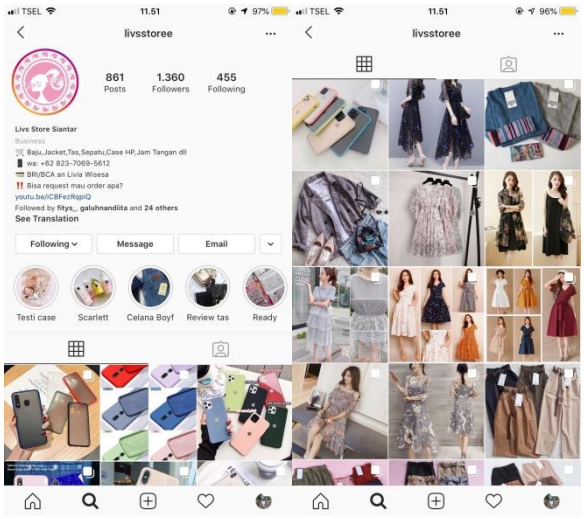


Figure 3. Products sold @livsstoree

Sri Ngenana S Meliala is the owner and admin of @melda_fashion18 on Instagram. Sri said that she chose Instagram as an online business media because nowadays people are more active in social media so that online sales are easy to reach, very practical and easy to promote products or online shop sales. Sri also got good and bad impacts in using Instagram as an online business media. The good impact is that the products we sell are known to many people and shopping is easier, time-saving and practical. Then the negative impact is easy fraud occurs for example, have ordered the product but consumers do not or forget to make a payment, canceling orders unilaterally from consumers, reduced consumer interest to shop directly in the market. So far, the response of consumers is good and quite supportive, seen from the number of orders and so far no customer has felt disappointed. Sri said that there was an opportunity for online business to be very influential in business development but for now he still wanted to focus on Instagram social media as his online business media.

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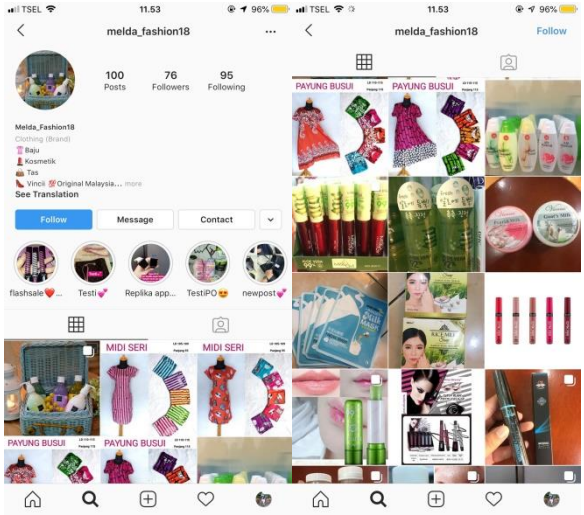


Figure 4. Products sold @melda_fashion18

Dimar Epilia is the admin and owner of an online business on Instagram whose account name is @homemade_by_didim. In this account he sells food such as wet cakes. Initially he started his business via Whatsapp, but there were friends who advised him to market his business through social media, and he chose Instagram as his online business media. He chose Instagram because Instagram has become the largest social media and many users, almost everyone must have Instagram, because it is easy to use so many people use to make sales / promote a product and the average followers d Instagram is the closest person to us like friends, family and others. from them also the products we sell more and more people know. He also said that there were many positive and negative impacts he received when using Instagram as his online business media. The positive impact is that we can enter our own product advertisements without having to incur costs and make it easier for customers to see the products we sell. The negative impact is that there are too many fake accounts selling the same products like our online shop. Usually they take photos of our products without permission and they resell them with a different account. So far, what he has received in using Instagram as his online business media is a positive response because the advertisements that we post don't interfere with other users. And for now he only focuses on Instagram, but does not rule out the possibility to open through other social media. because we have to develop business by creating advertisements in various places so that the business that we run continues to grow.

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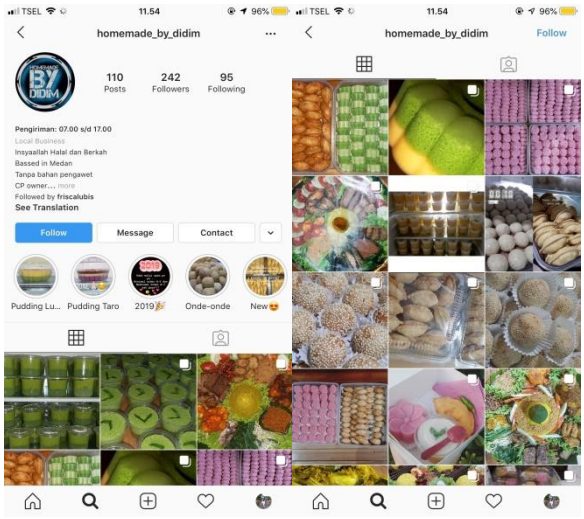


Figure 5. Products sold @homemade_by_didim

CONCLUSION

Based on the results of research and research analysis related to the role of social media Instagram in the existence of marketing communication in Indonesia, it can be concluded that the existence of marketing communication used is very effective for online business owners through Instagram. Nowadays, Instagram is a social media that is widely used by various groups. The role of social media Instagram in the existence of marketing communication in Indonesia, it also has some positive and damaging impacts received by the owners. One positive impact is that the buyer does not need to be complicated to ask whether the product he wants to buy is still there or not, because of the features of the image that are scattered with decryption that says the item is still available or has been sold. But the negative impact is the number of fake accounts that are not responsible for using social media. The researchers concluded that the role of social media Instagram in the existence of marketing communication in Indonesia, so far it has been implemented well. This research will input or contribute the ideas, especially for online Instagram business people, in carrying out promotions through Instagram.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 78-83
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Existence of Television in the New Era Media

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ABSTRACT
The existence television as information media nowadays keep compete with the presence of social media and news application. Most people using television as their information refrence and easily got affected to trust the information from television. Nowadays smartphones become the important thing for many people, and it makes television being forgotten as a trusted source of information. But, there is many difference between spreading news from television and social media. In this case television need to be under the supervision of Indonesia Broadcasting Comission (KPI), meanwhile social media keep tend to spreading hoax information which is misleading people to get information. The purpose of this research to analyze the existence television in the new media era. The research method were using in this research is descriptive qualitative. There were five informants in this research, communication students and active with student press at Medan City. The subject of research who in daily life watches television for minimum two hours, and have at least two social media applications. The results show us that many various factors influence of credibility of broadcasting institutions and reduced people interest in watching television.

Keywords: ***the existence of television, media literacy, new media***

INTRODUCTION

The exixtence of television as information media nowadays keep compete with the presence of social media and news application. Most people easily got affected to trust the information from television, regardless of the true meaning and important things behind the information that will share with people.

Nowadays smartphones become the important thing for many people. One of the benefit is people have easy access to get information, and it make television being forgotten. But there is many difference between spreading news from television and social media. With social media you can spreading any information you have, different from television. Television need to be under the supervision of Indonesia Broadcasting Comission (KPI), and the feeling of losing trust from many people if they spread the wrong information.

The easy access gives many chances of incorrect information shows up without any responsibility. Hoax information often becomes public consumption, and this is why misinformation keep getting bigger it's rare to find something like this on television. But now with media literacy campaigns, we can have the ability of analyze, understand the use of mass communication, people start to realize the validity of the information they receive from social media. These problems also make writers interested to do research of the existence of television media, as reference to the truth of information in the era of new media. The Purpose of this research is analyze the existence of television in the new media era.

E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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This research uses several theories, such as new media and uses and gratification. To analyze the existence of television as a reference for information in the new media era as a form of media literacy.

1. Media Literacy

   Media Literacy is consisting of two syllabels; Media means the media where messages are exchanged and Literacy; means later known in the term Media Literacy . In this case media literacy refers to the ability of people who are literate about the media and mass media messages in the context of mass communication (Tamburaka, 2013: 7).

2. New Media

   New media is a variety of comunication technology devices that have features which are not only possible with the digitalization and wide availability for personal use as a communication tool. New media can be applied in various regions enter the realm of mass communication or directly / indirectly have an impact on 'traditional' or old mass media (McQuail, 2011: 151).

The difference between new and old media according to McQuail (2011: 151) as follows:

1. The new media ignores the limitations of printing and broadcasting models by allowing conversations between many parties.
2. Enabling stimulant acceptance, change and redistribution of cultural objects.
3. Interferes with the act of communication from it's position, from the territorial relations of modernity.
4. Provides instant global contact.
5. Insert a modern subject/ final modern into a networked apparatus machine.

To analyze how the existences of television in the new media era in fulfill current information needs, the authors use the Uses and Gratification Theory approach. Because in fulfill current information needs of the simple way is more popular in the public, like when someone open his smartphone and opening the internet or social media, but that does not mean television is completely abandoned. The researchers in this research to analyze the information needs of the community whether still using television or enough with social media. Uses and Gratification is a theory that is doing the investigation and inquiry about the use of mass media by the public or the user community based on media efforts to provide information services to the public, based on mutual interests of both parties (Aan, 2013: 76).

Basically, there are five assumptions of the uses and gratification theory were show by Katz, Blumer and Gurevitch, in the Mass Training Education: Foundation, Fermet and Future in, Stanley, Baran and Dennis Davis (2011: 254):

1. Active audiences and media users that have goal oriented
2. Initiatives in connecting the satisfaction of needs to certain which have found in the audience members.
3. The media are competent with other sources for satisfaction of needs.
4. People have enough self-awareness of their media usage, interests, and motives so that they can provide an accurate picture of these uses.
5. Assessment of the value of media content can only be assessed by the public.

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IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

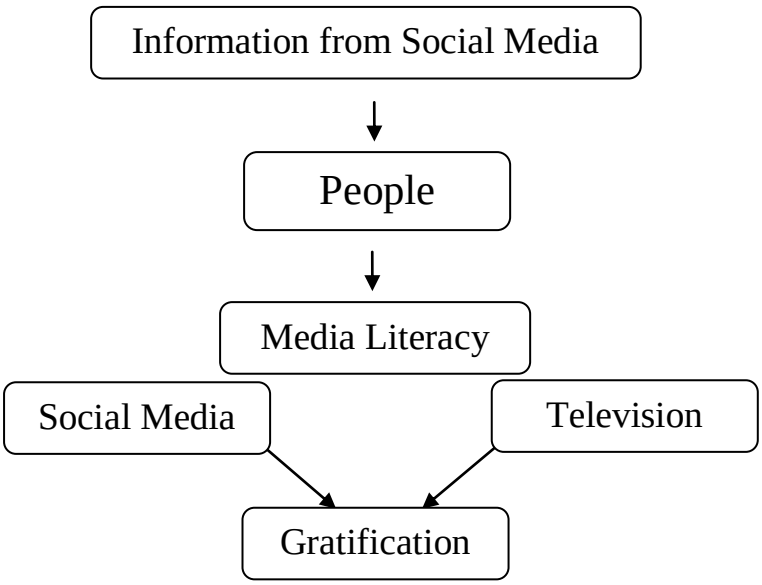


Figure 1. Conceptual Framework

In this research the researchers use the concept of Gratification Sought and Gratification Obtained, to analyze audience satisfaction in meeting information needs in the current era of new media. The concept is part of the uses and gratification theory. Uses and Gratifications were first introduced by Herbert Blumer and Elihu Katz in 1974. The Uses and Gratifications Theory says that media users have an active role in selecting and using media (Nurudin, 2013: 192). The concept of Uses and Gratifications was developed by Philip Palmgreen and added whether the motive could be fulfilled by the media. This concept is called GS (Gratification Sought) and GO (Gratification Obtained). Gratification Sought is the satisfaction sought or desired by individuals when consuming a type of media while Gratification Obtained is the real satisfaction obtained by someone after consuming a media (Kriyantono, 2014: 210).

METHOD

In this study the researchers used a qualitative descriptive study. According to Hikmat (2011: 37-38) qualitative method as a research procedure that produces descriptive data in the form of words written or spoken from people and behaves that can be observed. Qualitative methods are used with a number of considerations: First, adjusting qualitative methods is easier when dealing with multiple realities. Second, this method presents directly the nature of the relationship between researchers and respondents. Third, this method is more sensitive and more adaptable to many sharpening influences together and to the patterns of values encountered. Qualitative research compiles designs that are continuously adjusted to reality on the ground; do not have to use a design that has been arranged in a strict or rigid, so it cannot be changed again.

Data collection techniques are using in depth interviews. According to Kartono (Gunawan, 2013: 160) interview is a conversation that is directed at a particular problem: this is an oral question and answer process, where two or more people face each other physically. There were five informants in this research, with criteria for members of the 5th and 7th semester of communication students and active with student press at Medan City. Because according to the problem to be studied, members of the student press are more suited to be the subject of research, and certainly at that semester level students can already be considered to have critical and open minded thinking.

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And last, watching Television of at least two hours a day and having at least two social media accounts.

RESULT AND DISCUSSION

The result of this research as follows:
The researchers interviewed the informants of this research related with how do the informant
How do informants fulfill their information needs?
How is your respond with the information you can easily get access from social media?
Are you still watching television to get information?
Since there is much hoax information you can get from social media, is television become your media to verify about the truth of information?
How television still becomes a reference to verify the truth information from social media?

Name: Dini Rahmadani
DoB: Medan, December 23 1998
Major : Communication Studies
7th Semester
LPM :Muslimah NewsId
University : University of Sumatera Utara

Dini Rahmadani fulfill the information needs through social media, discussion, television, magazines/newspaper. Unfortunately, she's not giving any boundaries and it's already being like that since long time ago. Dini is still watch the television, and it depends on the news that be aired, in Dini opinion the media is no longer independent. It all depends what being their interest. Mostly for Dini is the news about politics and television still become the reference. Because it depends on the news. For example, involves a social issue, or news about investigation. But if it's political issue, or sensitive topics about ethnicity, religion, and race, and everything about politics.

Name: Annisa Rosady
DoB: Medan, 18 July 1998
Major : Communication Studies
7th Semester
LPM : CRN UIN USU
University : UIN North Sumatra

Annisa getting information through social media, reading news from news paper, and online news paper, watch news on television, do the disscussion, reading books, and magazines which she rarely do it. She learn more about media literacy. Personally, she can't fully trust about the news that doesn't have any clarification or press conference. Especially social media, because social media are for to find out more information or personal news of the relatives, distant friends, and someone special. And if it's possible she can know about what other people doing. If it's true there might be some clarification about it. Well she, just into about Indonesia politics news. She use the Television to find out if the news she get on social media is true or not. But, recently Annisa also dont really believe in television lately. Because there is alignments in television, including political elements

Name: Cici Alhamdaina
DoB: March 25 1999
Major : Communication Studies
7th Semester
LPM :Persma Pijar

E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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University :University of North Sumatra
Cici knows it from social media, media platform, and friends arround her. Since many information she can get from social media, actually makes her uncomfortable and feels if it's too much. Because many things that seize attention and focus. Moreover, the information keep showing up without any reliable source, and that's make her limited the access of getting the information from social media and only choose the information she want to know, choose the broadcast message like when she want to read, choosing which friends that she will see the instastory, and open the social media at certain times. Cici still watch TV and seeing the news section on TV. For Cici it's not her first priority, If the TFV at home were on ofc she watching it too, Because she rarely can spend time to watch TV again, and her morning activities start in Medan, and when Cici get back home to Binjai at night.

Name: Ummu Hanani Tarigan
DoB: June 25 1998
Major : Communication Studies
7th Semester
LPM :Teropong UMSU
University :University Muhammadiyah of North Sumatra
Ummu fullfil my information needs from online media, because she think it's more effective, since she always using my smartphone. And in her opinion, it is very unfortunate, because many people get their information through social media, and considering the function of the media itself as educational things, so people who involves in this thing needs to be concerned to increasing the intelligent of society. Yes, she still watch the television, and of course, because there is information that will be live report, so it helps to verify the truth of information.

Name: M. Agung Safari Harahap
DoB: May 20 1999
Major : Communication Studies
5th Semester
LPM :Teropong UMSU
University :University Muhammadiyah of North Sumatra
Agung personally will only seen the online media, newspaper, television, that are verified by the press council and from well-known and big media company, and he will not read or watch the information from media that are still not verified by the press council . Because of the free access information on social media, have two effects, positive and negative, it is easy to give or access the information from anyone, the negative parts is very vulnerable facts. Not to mention the society more likely sharing it without checking the truth first, before it become hoax information.
He has admitted that the level of accuracy media is quite high, because it is having the audio visual difference from the others, only writing. So, he still often watches television to verify the truth of information because it is more accurate.

Discussion

Seeing from Gratification Sought in the new era of media today, people are more dominant using the internet or social media, followed by television and print media to fulfill their information satisfaction. We can know it from the due to easy access to find information by using the internet / social media available on Smartphone. However, the public has a high level of concern for the information they get from social media. As a result, it is easy for everyone to spread information

without supervision or selection of the validity of the information so there is a great chance of Hoax information.

The public in avoiding the hoax information also verifies by checking in other media accounts and other information media. This is in line with the assumptions of the uses and gratification theory by Katz, Blumer and Gurevitch, that active audiences and media users are oriented towards the Initiative in connecting the satisfaction of needs to certain media choices found in the audience members. In this case, audiences still use television as their reference in verifying doubtful information on the internet / social media in the era of new media.

Based on Obtained Gratification, that is the real satisfaction obtained by someone after consuming a media. There is public dissatisfaction in consuming information from the internet and social media because of the easy spread of hoaxes. And television media is still used and trusted, because of the high level of information accuracy and the presence of Indonesia Broadcasting Comission (KPI) supervision. Although some audiences do not make television a main reference, due to political and racial background factors which have recently influenced broadcasting institutions. And there are audiences who only verify the truth of information on the internet by checking them on other credible accounts / websites.

CONCLUSION

1. Online media or social media are the first choice of the audience in meeting their information needs, as evidenced by all informants answering online / social media as the first choice.
2. Television still exists in the current era of new media, as a reference to the truth of the information, due to the visual and direct supervision by KPI in every program so that the information presented is more accurate. It is different to online / social media that are less monitored and anyone can easily disseminate information without accountability.
3. But the existence of Television has begun to diminish due to the political and racial background which has recently become a hot issue, which is thought to affect the credibility of broadcasting institutions.
4. It is hoped that further researchers will be able to analyze whether television news channels will be disappear because digital media and social media.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 84-89
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Media Construction of Television on the Indonesian Presidential Election 2019

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ABSTRACT
The purpose of this research is to find out how Media Constructionof Television on The Indonesian Presidential Election2019. TV One as a private television media that provides information about the coverage of the Indonesian presidential election in 2019 can meet the ethical code of neutrality of a media. This research is descriptive through a qualitative approach. Data collection techniques were carried out through observation, in-depth interviews with key informants, namely UMSU Lecturers, and the Head Department of Indonesian National Radio in Medan (RRI Medan). The results of this research indicate that the information on each media has a code of ethics of neutrality; this is a challenge for TV One to show its capacity as one of the private TV in Indonesia. TV One was able to maintain the neutrality of the news especially in providing information about the Indonesian Presidential Election 2019.

Keywords: ***media construction, news broadcast, TV One, The Indonesian Presidential Election 2019***

INTRODUCTION

Television is a tool used as a means of communication that is very effective for conveying the messages of life. Television is considered as a very effective and interesting learning media, because this tool can record and capture real live image objects, from a distance that can be seen and enjoyed by viewers as if the event were in plain sight. By realizing that television has become a tool that has the potential to provide information and at the same time as a learning tool for all who enjoy, broadcasting programs and performances must be packaged with ethical guidelines and positive cultural values.

No exception to the news programs offered by several private televisions that carry the concept of news 70% of the program. One of them is TV One, which was originally named Lativi. The television station was founded on July 30, 2002. At that time the concept of the preparation of the show was a lot of highlighting issues that smelled of occult, eroticism, crime news and some other light entertainment. In 2008, Lativi officially changed its name to TV One, with a composition of 70% of the news, the rest combined sports and entertainment programs.

At the 2019 Presidential Election, TV One also took its own role. As one of the private television with news composition, surely the moment of the Presidential Election in 2019 became the most featured content on TV One. Information is published on an ongoing basis. But in the 2019 Presidential Election it was full of issues that television media were questioned about the neutrality in delivering their information. Surely this is a separate assessment, how about information about the 2019 Presidential Election published on TV One? Does it still hold the code of ethics of neutrality from a medium for delivering information? Or is there really a partiality towards one of

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Medan – Indonesia, 30th January 2020, pp 84-89
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

the 2019 Presidential candidates? The purpose of this study was to obtain information about the news broadcast by TV One around the 2019 Presidential Election, based on audience ratings when viewed in terms of the neutrality of a private television media.

The implementation of this research is expected to be an input for TV One, as a private television which is assessed in terms of published news content, so that it is better in the eyes of TV One viewers.

This research is different from previous studies, because in general this study aims to find out how TV One as a private television media that provides information about the news of the presidential election in 2019 can meet the ethical code of neutrality in a media. This research is descriptive through a qualitative approach. Data collection techniques are carried out through observation, in-depth interviews with key informants, namely TV One loyal viewers, who are constantly following the information developments around the 2019 Presidential Election. While the issue is developing, private television which is a private property of individuals rather than the government is considered to be biased. Of course, media neutrality especially TV One in providing information will be questioned.

Construction

According to Von Glasersfeld, constructive cognitive understanding emerged in this century, spread by Jean Piaget. But when traced, the main ideas of constructivism have actually been started by Giambatissta Vico, an Italian epistemologist. He is the forerunner of constructivism (Noneng and Neti, 2015)

According to Berger and Lukmann in Hidayat (2003) the process of constructing takes place through dialectical social interaction of three forms of reality, namely symbolic reality, objective reality, and subjective reality which takes place in a process with three simultaneous externals, objectivations, and internalization. Objective reality is a complexity of definitions of reality (including ideology and beliefs) as well as routine routines of established actions and behavior (including various social institutions in the market), all of which are generally shared by individuals as facts. Symbolic reality, is all symbolic expressions of what is lived as objective reality, including the text of the media industry products, market representation, capitalism, and so on in the media. Whereas subjective reality is the construction of the definition of reality (in this case for example the media, markets, and so on) owned by individuals and constructed through the process of internalization.

The theory and approach used are social construction theories of the reality of Berger and Luckmann which have been revised by looking at the variables or phenomena of the mass media to be very substance in the process of externalization, subjectivity and internalization. Thus, the strength of the mass media has improved the weakness of the process of social construction over the slow running reality (Tamburaka, 2012).

Berger called the condition of continuity between the 'subjective and objective' as the dialectic of externalization showing the adjustment to the socio-cultural world as a human product. Objectivity is social interaction in an intersubjective world that is institutionalized or subjected to institutionalization. While internalization is the identification of individuals amid social institutions or social organizations in which individuals are involved. Humans and society are thus both products and social constructions (Mufid, 2010).

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Table 1. Previous Research

No	Title	Research result
1.	Construction of reality newsThis study aims to determine the Releases on local television, 2015 reality of journalists and Noneng Sumiaty and television media in local Neti Sumiati, journal television news	While the theories used include the theory of social reality construction from Berger and Lukman This research is a descriptive qualitative study by conducting in-depth interviews from TVRI Sukabumi. The results showedthat to broadcast a story on local television required coverage from journalists or journalists

Media and News Construction

If traced, in a news many things that need to be studied thoroughly. This is because there are several elements that have an attachment to one another. As is the case with political news, it is not only the news content but also how reporters are able to explore so that the news has more substance value that is able to attract the attention of the audience. Besides a number of things, of course, the subject of a news presentation includes the selection of information material, duration of information display, determining the target of information display, etc. Journalist subjectivity (opinion) appears as an effort to make the news more communicative and attract the target audience's attention to the news as well as a means of protecting themselves from the country's political policies if it is political news (Kuswadi, 2008).

In relation to mass media and news. The constructionist views that the reality in the mass media that is the news is not an objective reality because it has been constructed by the author, the journalist and the media, while the positivist who understands that the reality in the media is objective. Constructionists see the audience is not a passive subject, he is also active in interpreting what he sees or reads. According to Hall, meaning always has the potential to have many meanings (polysemy). Therefore everyone can have a different meaning of the same text (Hidayat, 2003).

If related to the reality of a news, where the reality in the community, such as events, opinions, hot issues and unique problems will produce facts, and only the description of facts that contain news value and that has been presented through periodic mass media can be referred to as news (Wahyudi , 1996).

TV One TV Station

TV One is one of the many private TVs in Indonesia. If it is associated with the construction of broadcast reality, in constructing a news, TV One will do construction in making news which involves journalists and the media. The possibility of editing news on the basis of media ownership interests certainly has opportunities. As the theory of Berger and Luckman takes place in a process with three simultaneous moments, externalization, objectification, and internalization.

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METHOD

The method used in this study is a qualitative research method through the constructivism approach. Qualitative research is conducted to find a comprehensive and in-depth picture of the object under study, by departing from an existing phenomenon, this research also does not depart from a theory that wants to be tested for its truth. (Alwasilah, 2005).

Data collection was done by in-depth interviews. In qualitative data, in-depth interviews were conducted which were guided the informants directly by researchers. In this study the researchers get 3 (three) informants who were people whose daily activities always followed every news about the Presidential Election on TV One as seen in Figure 1. The determination of the informants was done purposively. The data analysis technique was done by analyzing descriptively qualitatively, then presented in narrative form.Gambar 1

Table 2. Profile of Informants

No	Name	Position	Address
1.	Syamsul Bahri	Chief Administration RRI Medan	Medan
2.	Fauzi	Lecturer	Medan
3.	Ahmad Hidayat	Lecturer	Medan

RESULT AND DISCUSSION

This research was conducted in Medan with informants from several different backgrounds but they were connoisseurs of TV One. The informants are 2 (two) Lecturers and 1 (one) Structural official in a state-owned Radio media, namely RRI Medan.

When analyzed from the broadcasting law, the neutrality of a media is fundamental in providing information.

The results of interviews with competent informants in seeing all developments in news broadcast on TV One, especially in the Presidential Election in 2019. When viewed from symbolic reality, on news products on television, the Head of RRI Medan Administration said that: "news products that At present there are many interests of certain groups, but for TV One as a private TV that is considered owned by a certain group, until now it is still controlled, neutrality is still maintained.

Meanwhile, if viewed from subjective reality (media and markets), he stated that when viewed from the media itself amid various other private media, TV One still has confidence in the news content provided. The news is considered accurate, fast, and neutrality exceeds other private television.

According to Mr. Ahmad Hidayat, the news product provided by TV One is very accurate compared to other private television, besides that it is independent in its presentation. There is no partiality, because the audience will be smarter and understand every pair of presidential candidates. The audience will be smarter in democratic elections.

According to the lecturer who served in university, said that when viewed from the media itself which has a role in giving information, with the demands of data accuracy and speed in delivering information, it is certainly a demand of news connoisseurs. Especially for ordinary people who are still unstable and still vulnerable to biased reporting. They are not yet smart in sorting out which ones are the real news and which ones are imagery. TV One is able to be a filter in balancing the news alignments that are developing in the midst of private television competition in Indonesia.

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Discussion

The establishment of several private televisions in Indonesia is an elaboration of Law Number 32 of 2002 concerning broadcasting. Likewise with TV One as a private television, which has a lot to play because it presents 70% of the news in the content of the programs offered, so that TV One is the object of this research.

The reality that exists in the mass media, including television, that is news is not an objective reality, but rather as a reality that has been constructed by the creator. News is a product of the construction and meaning of reality. The meaning of someone on a reality can be different from other people which of course results in a different reality.

In this study the construction of TV One television media related to the news of the presidential election in 2019, divided into symbolic reality, subjective reality, and objective reality ,. The results showed that symbolically reality, the news products presented by TV One were still maintained neutrality in providing news delivered to the public.

When viewed from the subjectivity of reality (media and markets), people still place great trust in the news presented by TV One. Seen from the enthusiasm of the informants who are busy workers but still commit themselves to watching the news that aired on TV One.

Objectively reality, many private television sides are in favor of the ownership rights of the company, but TV One is able to set aside the alignments of personal choice of the company. Seen from the display of any information about the 2019 presidential election, when compared to other private television stations which choose one particular candidate pair, TV One is still neutral. With the background of private television belonging to one of the private circles, which is considered to be the same as other private television, TV One refutes all these assumptions, by presenting balanced and impartial news, especially during the 2019 presidential election.

A television station, in presenting information for a story, starts with the needs that are expected by people who are adept at certain information. The 2019 presidential election is one of the most highly anticipated moments by all levels of Indonesian society. No exception anyone, regardless of the level of economic status, background and others, the presidential election in 2019, every content of the news will be awaited by the public. In this case, the reporter element in covering the news certainly becomes the most important actor. How journalists are able to explore each element in the coverage so that the news presented can satisfy the audience's question mark.

A journalist or journalist who commits fraud in various directions and objectives in each interview session conducted, of course, has a subjecttive value. There are certain interests that make the object of coverage as news material to be conveyed by the public.

Private television constructs the reality of the news about the 2019 presidential election, and this cannot be separated from the subjective element of the owner of the television media. News in the private media cannot be separated from the owners of television media. Because if the news has been prepared, but if it has not been edited by the owner of the television media, of course it will not be aired.

If seen from the status and background of TV One which is a private television, which is likely to align with one of the presidential candidates, but not on the news broadcast by TV One, it can be seen that the news is inseparable from subjective subjective circles. If the media owner emphasizes alignments, then take sides on the news presented or in other words neutrality is no longer a value that must be maintained by a television media. That is what is called the news can not be separated from the construction of journalists and the media. This is in accordance with the opinion of Hamad who said that the news was not just writing, describing, applying 5W 1H (what, when, where, why, who, and how), but the news was a discourse.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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CONCLUSION

As a broadcasting organization that operates in private television, in implementing news broadcasts that are broadcast every day, with 70% news content, especially during the 2019 presidential election, which is a democratic party awaited by all Indonesian people, of course cooperation among personnel becomes one thing the main, to be able to present news that is accurate, fast and reliable (neutral). So that in every process of presenting the resulting news, it can be considered as neutral private television by the audience.

News manuscripts covered by journalists are the result of the work of journalists themselves, so that the subjective elements of journalists will not be lost. Likewise, when the manuscript is edited by the coordinator, who is responsible for the owner of the media, there must be a subjective element included in the news script. News broadcasts cannot be separated from the subjective elements that are part of the construction.

In presenting the 2019 presidential election news broadcast on TV One, it is able to construct the audience to be able to think that TV One as a private media still holds the code of ethics of neutrality in a broadcasting institution. In accordance with applicable laws.

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Proceeding International Conference on Culture, Language and Literature
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Medan – Indonesia, 30th January 2020, pp 90-95
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Adaptation Process of South Thailand Students in Medan

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ABSTRACT
South Thailand student are foreign student who stay in Medan. The main problem is there are some obstacles for them to communicate with local resident and they need the ability to adapt in new environment. The researchers want to find out how their adaptation process in Medan. This research use Anxiety & Uncertainty Management Theory and the researchers interviewing and making an observation in their residence. Based on research result we found that there are some obstacle to communicate with local resident like the difference language and culture. But as time goes by they can adapt in local resident because they often communicate and interact with local resident and some of them take a part in local organization in their college and also some of them being a seller in around their residence in some certain time. The conclusion is they need more time in adaptation process in local residence.

Keywords: Adaptation, Intercultural communication, South Thailand Students, Culture

INTRODUCTION

The development of the world nowadays is rapidly proceed and have high mobility and dynamics for advancement in all sector. The development and advancement in all sector especially in education, everyone able to study abroad wherever they want. Nowadays there are many foreign student in Indonesia and their amount continues higher by time. Their existence in our country make us to interact with them because communication is an important thing in our social life.

The Adaptation process that someone does can naturally than the reality that exist in society. Gudykunts and Kim (2003) stated that everyone has different motivation for adapt. Individual abilities to communicate based on new cultural norms and value depends on their their adjustment process and adaptation. Nevertheless, everyone must face the challenge for adapting to be able to useful for new environment. Furthermore, Gudykunts and Kim stated every individual must undergoing the process of adaptation when meet and interacting with the person who come from different culture and environetment. Like South Thailand Students, they come and bring the difference in ethnic,race,language,and culture. Communication itself can be like a blood vessel in human environment. Communication connecting interaction between us and foreign students. Talk about communication, we can't separate it with culture. These things,communication and culture, relate each other as mentioned by Edward T Hall“ Communication is Culture, Culture is Communication”. Culture and communication interact closely and dynamically. The essence of culture is communication because culture created by communication. However, the culture that created in a group have an effect in their way to communicate to each other. South Thailand Students in Medan feeling the cultural difference. The cultural differences cause the way of them to communicate is different to us so they need vety long time to adaptation in Medan.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 90-95
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

From these differences, the language and environment are really stands out differences. Different language from different background,becoming an obstacle for some person to communicate with the person from different country and has different language. So are South Thailnd Students, many of them faces the problem. The way communicate and culture of them with the local student and local resident around their residence has so many difference. The writer wants to analyze what kind the differences of the culture and the adaptation process process carried out by South Thailand Students in Medan especially kota Matsum. Based the background that mention above, the effective of this research is to analyzing how the process of adaption of South Thailand Students in their society

Anxiety/Uncertainty Management Theory

Teory of William Gudykunst focuses on the differences in culture for foreigners. His theory is using for any situations in doubt and fear. He uses "effective communication" in the process of filtering misunderstanding. The other experts use "accuracy, fidelity, understanding" for the same problems. Gudykunst believe in dread and uncertainty is the base of bad communication in every tribes. There are two causes of misunderstanding. Seeing those as difference in cognate uncertainty and the dread of affection (emotional). Basically, the things that contained in adaptation process are communication process. The communication process are the part of some communication pattern who carried out by someone in their daily activities for interact with other person. The communication process are how communicator tell the message to communicant. So the communicator can create a similarity of meaning between communicator and communicant. The essence of a communication process are the similarity meaning about what that communicated between communicator and communicant.Adaptation happens in and through communication, furthermore the important result of adaptation are the identification of significant symbols about host communities. Because generally the introduction of cultural patterns through interaction, so the strangers recognizing the host community patterns then build new cultural relationships through communication.

According Berger and Leukman, they stated that socialization and enculturation are the basic form disclosure of basic human behaviour that internalized by us who learn the charactheristic of others and then become the only world that exists. The other process that determine the process adaptation are called recocialization and acculturation, which is when a stranger who have been socialized in their culture then moved to a new place and interact with the envinronment for certain time. In this process of adaptation, foreigner gradually begin to detect a new patterns about thought and behaviour and structurated personally about adaptation that relevant for host community. What determines in this process are our ability to recognizing the difference and similarity in new environment. As the acculturation process progressed in the context of adaptation to new cultures, some old cultural patterns that unlearning maybe occur, at least to the degree that a new response adopted previously situation become a difference. This adaptation process called deculturation.

When the process of deculturation and acculturation happens, the newcomers has gradually made an adaptation process, Foreigner can be pressured to adjust to the roles that needed but cannot be forced to accepted some certain values. The form og communication experiences a dynamic process, because the process take a place that living social contexted, develop and even changing based on times,situations,and certain conditions. Culture is a dynamist livelihood for intercultural communication process.

According to Koenjaningrat, there are seven cultures that can be called as main content of every cultures in the wolrd that can support the process of intercultural communication i.e :

a. Language

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 90-95
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

One of important element in human life that become a requirement for interaction are the knowledge about language. Language is an instrument that used by humans for interacting with human being. In term of language, the South Thailand Students speaks Pattani Malay, or in Thai is Yawi or Jawi. It's a dialect by Malay that spokens in southern province of Thailnd that borders Malaysia. There are some Pattani vocabularies that have a similarity with Indonesian such as "eating" whicn in Pattani means "make" while in Indonesian "make" means "to use or wearing"

b. Knowledge System
Educational background is a thing that make the intercultural communication process easier. If in Indonesia the people educational background not so dominant to Islamic education,that's different in South Thailand. The early educational must Islamic educational.

c. Social Organization
Social organization as a forum for meeting and uniting their ideas and expected to avoiding conflict that happens in community.

d. Life tool system and technology
Equipment and supplies of human life (clothing, housing, household appliances, weapons, equipment for produces. Transport, and so on.

e. The livehood system
The livehood system of life is more focused on the type of humans work for daily needs

f. Believing system
Beliefs is links the relationships between believed objects, with certain charactheristic so that object different. Level, degree, our beliefs shows the depth and content our beliefs. The arts of every ethnic groups has its characteristhic about art and cultural its self. The most obvious charactheristic from Southert Thailand people are their clothes.They use syar'I veil, skirts, and also knee-length cloths so they so easily recognized in Indonesia. If most Indonesian people who wear hijab syar'I so they also wear gamis, and the Southern Thailand students not.

METHOD

a. Research methods
This research categorized as qualitative descriptive research.
The location of research is in Homebase South Thailand Students located in Halat Street Medan.

b. Subject and object research
The subjective of this research is foreigners of Southern Thailand generation 2018 who study in Universitas Muslim Swasta in Medan. This research is using 2 data such as Primer Data and secondary data.

c. Data Collection Techniques

1. Interview
Interview is a technique of collecting data or information that researchers do to informants both formally and informally, by giving some questions to the informant.
2. Observation
The observation is Participant Observation which means The researcher with his ability see and watch subject and taking the active role in this research.
3. Documentation
Technic of documention is searching for the data such as notes, transcript, books, newspaper, magazine and the others.

Proceeding International Conference on Culture, Language and Literature
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d. Data Analyst

The analyze is interpretation to data which is taken from the result of research. Then arranged in a theory.

1. Collecting data
   Collecting data must be done by accurative method. The main method is observation, Deep interview and using questioner, documentation.
2. Informan
   The informan are The students of Southern Thailand in 2018 in Medan. Hasnah Yusuf (female) and Kamil Waedaoh (male)
3. Drawing conclusion
   The way of the researchers of finding the conclusion of this research are continous research. From collecting data till find out explanation in problem that researched and got the conclusions

RESULT AND DISCUSSION

A.Data Description

1.Profile of Southern Thailand Students

In this research, the researcher interviewing two Southern Thailand Students class 2018 in UMN and UNIVA Medan

Name	:	Hasnah Yusuf
Date and Birthplace	:	Pattani, 21 April 1998
Faculty	:	B. Inggris
Semester	:	2

Name	:	Kamil Waedaoh
Date and Birthplace	:	Pattani, 2 Juli 1998
Faculty	:	Ekonomi
Semester	:	2

1.What the background of Southern Thailand Students who come to Indonesia for studying in Medan in 2018 and there are eight person. Many country being their destination for studying. Hasnah and her friends choose Indonesia for continuing study with reason there are some similarity between Indonesian and Malay Language. So they expected will not find difficulties in communication and learning process. Hasnah said to the researcher " I think Indonesian have similarity with Malay, so I choose Indonesia. If I go to Malaysia its too close. They assume Indonesian has similarity with Malay that their daily language in Pattani.

2.What the South Pattani Thailand do adapting in their residence society and in college

a.Interviewing Kamil Waedoh

Kamil Waedaoh is Southern Thailand students who the first we meet. He friendly enough and can interacting very well. He said language become an obstacle, but he can understand the meaning.

Proceeding International Conference on Culture, Language and Literature
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There ase some obstacle when we talking with him so we repeat our question slowly. “I study in UNIVA,everyday I meet my Indonesian friends, not only in college but in my neighborhood. I often talking with my neighborhood, I often buy some daily needed with my neighbor. Sometimes they offered me free food if I held activity in my home. Kamil Waedaoh have close relationship with his classmate, his friend understand about the cultural difference between them, so Kamil feel comfortable interacting with local students. In his neighborhood Kamil blending with neighbor. Interaction and communicate not only happen in college, but kamil also joined in college event like Mapala and so on. “if my neighbor held an event, I often invited by them. We are like a family here, we discuss many things when we meet”. The Southern Pattani Students especially Kamil feel comfortable lives in Medan. Kamil judges Indonesian people friendly. Relationships between Southern Thailand and local students very well. There is nothing a conflict that ever between them. Eventhough since 2018 they come to Medan that the majority of the neighborhood are Bataknese, not make Kamil feel different. When communicate Kamil still feel confused because the language differences.

b.Interviewing Hasna Yusuf.

Hasnah said learning new language in short time is very difficult. Hasna said “ I still confused whne I talking use Indonesian, I understand the meaning but I cant speak fluently,my friends often helpd me for speaks Indonesian. Hasnah tell about her experiences when the first time studied in UMN. She feels wonder why the lectured make a shakehands with girl students. That things seems stranges for her because in Southern Thailand a lecturer never make a shakehand with girl students, they just greets and smiles without make hand touching. “the first time we study in college, we see the lecturer make a shakehand. At the beginning we do that, but we just smile to the lecturer. After the lecturer understand we are Southern Thailand students, he never make a shake hand to us. In Southern we cant shake hands if we aren’t Muhrim. Being in different society make Hasnah feel difficult to communicate. She says “ I cant understand when lecturer speak Javanese. She often confused when she buy a hijab,but the seller not wearing hijab.

Data Analyst

Reducing the level of uncertainty,there are three stages of interaction in order to reduce the level.

1. Pre Contact or stage to make impression through verbal and non verbal symbols. In this point, the first impression that created by Southern Thailand students are there are many seller who are not moeslims and they afraid if the sellers sell the food that contain forbidden ingredients, because the seller never wearing hijab. And Southern Thailand students consider Indonesian people free to make a friends because Indonesia people free to make a handshake with everyone. The Southern Thailand students have assumsions that Indonesian people speaks softly, but some of them speaks loudly eventhough they are good person.

2. Initial contact and impression
   Further response from the impressions that emerge from the intial contact. At this stage, the further response from the initial impression that come are observing and asking some Indonesia students. They get information and explanation that not all moeslims in Indonesia wearing hijab, the food that sold not always halal, and shakeing hands with lecturer is the way to respecting older person.
3. The adaptaion process of Southern Thailand Students
   Basically the things in adaptation process are the process of communication. The core of communication process is there are similarity of the meaning about what that communicated between communicator and communicant. The first time they arrived in Indonesia, they cant adaptated very well. It because there are some language differences that make an inequality of meaning. The movement of foreigner from their country to a new country is permanent. Because

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 90-95
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

they must live and become members of the host community, they must focus on their relationships with the new environment like the native people. The deculturation process come as acculturation process progressed. They begin to adopt a culture that previously different with their culture. The example are now they greeting to lecturer.

CONCLUSION

The process of intercultural communication between Southern Thailand students and the Indonesian people went harmoniously. The students who have lived for less than two years in Indonesia, sometimes have difficulty in adapting and communicating with Indonesian people. Both of them understand each other's cultures, creating harmonious and harmonious relationships in neighborhood and college . The students who recently lived in Indonesia sometimes find it difficult to learn Indonesian culture. There are two adaptation processes taken by students, the first is the acculturation process and the second is the deculturation process. When the two processes have been carried out gradually the students have carried out the adaptation process. After carrying out the process of cultural adaptation, the process includes a process of interactive and transactional communication, which is dynamic. Everyday they communicating and interacting with local students and local residence based on information needed, the knowledge they have, personal experience about daily life. The example are the Southern Thailand students get the knowledge from lecturer. The form of communication above has a dynamic process, because the process take place in social context, develop and changes based on time , situation, and conditions

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IC2LC
Medan – Indonesia, 30th January 2020, pp 96-99
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Society Perception on the President Joko widodo Remark to Sandiaga Uno as His Former Political Rival

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ABSTRACT

The main objective of this research is to analyze the Perception of Society on the President JokoWidodo Remark to Sandiaga Uno as His Former Political Rival. Television shows the statement of President JokoWidodo predicting former Chairman of the Indonesian Young Entrepreneurs Association (HIPMI) Sandiaga Uno as a strong candidate for the President of Indonesia in 2024, Jokowi made the remark during a speech before the members of HIPMI in Jakarta on 15 January 2020. This research method that is using descriptive qualitative research methods.Data collection techniques using interviews, observation and documentation. Theories used in this research are Perception Theory and Cultivation Theory. The informants of this study consisted of four informants with various professions as journalists, entrepreneurs, housewives and entrepreneurs. The results of this research are the Perception of Society on the President JokoWidodo Remark to Sandiaga Uno as His Former Political Rival that it send the message that the process of embracing political opponents of JokoWidodo was continuously explored to maintain stability of the country.

Keywords: perception, President JokoWidodo, cultivation theory, politics

INTRODUCTION

Publicly-listed President jokowidodo published by the country's President jokowidodo to predict former chief general election chief for Indonesian development planning 2019-2022 to attend the appointment of President for Indonesia's 2019-2022 to talk on Wednesday of January 15, 2020 to the President of the country, both women, political parties, and journalists to the agenda. As you can see, the code uno of 2019 saw prabowosubianto as an eligible vice President contest against another candidate jokowidodo adjacent to k 'rufamin. Nearly all television stations in Indonesia broadcast President jokowidodo's statement predicting a retired political opponent. CNN was one of a number of television stations that questioned President jokowidodo's statement.

The first article of the widodo'swidodo statement was interesting to report on the widodo's statement that predicted its former political opponents, given that both individuals had their own supporters in the aftermath of the five year democracy party. Indonesia's economic growth, itself, in 2019, was divided into two groups that support candidate presidentsvice President JokoWidodo. Ma 'rufamin and prabowosubiantothe madame election commission that was followed to the final count of the presidential election commission for President and vice President was JokoWidodo,kh ma 'rufamin. Television is not independent of people's lives even in the digital age, so many circles and professions make television shows one of the information media to know about current conditions, including the political world of the last land. The Purpose of this reseach is to analizeto analyze the Society's Perception about President JokoWidodo Remark to Sandiaga Uno as a Former Political Competition.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 96-99
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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METHOD

This method of research us a qualitative descriptive research method. Descriptive research aims to examine the situations, conditions, or other features mentioned, that are presented in research reports. Data-collection techniques use interviews, observations, and documentaries.

RESULT AND DISCUSSION

The first three times that Indonesia's GDP growth in 2006 reached 6.2 percent and 6.5 percent in the first quarter of 2006, according to the statement published on March 2006. To see, from the research, it can be concluded that President JokoWidodopredictions delivered on January 15 are too early to draw about contest contest to be administered for the next four years, seeing that in politics is dynamic.

To find out that President joko widodo predicted former political opposition is uno strong candidates for President 2024. Then is it possible that Sandiaga Uno play was sponsored by a political party that supported joko widodo when he became President in 2019? This type of research is a qualitative descriptive which is with a in-depth interview method for an informant. So research would have to go on and describe what data were obtained through the interviews. In these studies, writers need a source or a source to interview who has been selected based on criteria set by researchers to gather accurate and appropriate data for the research. When the interviews are conducted, researchers use recording devices to speed up the interview process and to hold up all the answers provided by the information.

The first informant
Name: Sri Sulastri
Age: 57 Years
Tribe :Aceh & Javanese
Religion: Islam
Job: Housewives And Research Teachers

Ask questions about how the investors felt that President joko widodo predicted former political opponents react as strong candidates for President 2024?

He said that:

> His widodo had the notion that he was also an exceptional shot to take his place in the ensuing period. Everyone has his or her own opinion or expectation. His opinions must have been analyzed by jokowi or perhaps there was an assessment of a code Sir That convinced him that he would be able to claim that he would be able to replace him in a later period.

Then the investigators tried to ask whether it was possible for uno to be grabbed by a political party that supported joko widodo when he became President in 2019? The informant said

> We can because we don't know the political tactics they are scheming behind the media today.

The second informant
Name:RisckiElitaRosihana, S.Pd., MM
Age: 47 years
Tribe :Batak
Religion: Islam
Job :Entrepreneurial and teaching job

Researchers ask questions about how analysts felt that President jokowidodo predicted former political opponents as strong candidates for President 2024?

A source says:

Proceeding International Conference on Culture, Language and Literature
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

It may remind us that when we are not together with the election and that since 2014 the gerindra party coalition never joined the gerindra group, it is logically impossible for pdi to run for five years even though jokowi is not expected to run for President, he can be vice President again. Sources say that jokowi is aware of the need for pdip'skadaisons to be imaging from now on, as opposed to the uno postures for all energy is popular, smart, business owners, digital understands. So the meaning is that jokowi's father reminds his scholars of traditional imaging techniques of uno skill as jokowi Sir's experience of his imaging is not strong enough to win the hearts of the people. The example of risma's mother who is following jokowi's imaging shows is now that risma's mother is being bullied even though opposition pdip always liked her. So perhaps Mr. Jokowi felt that the era of yaku could no longer be used asa means of imaging for the lowly but now its millennial series had even trandig topics on media even in the social environment.

And then researchers asked this authority if it was possible for uno to be held by pdip to become the cadre of candidates in the future?

Sources say that MrJokowi may not only warn the brother's brother but also signal to allow captain uno to enter the coalition for pdip to either be a cadre or a candidate in the future.

The third informant.
Name :Ismail Aska
Age: 38
Tribe: aceh
Religion: Islam
Job : journalist

Researchers ask questions about how analysts felt that President joko widodo predicted former political opponents as strong candidates for President 2024?

Informant say that:

President joko widodo had developed some strategies to embrace former political opponents, seeing as supporting uno is still heavily and undated and as one way to maintain the country's stability.

According to first reports, President joko widodo's widodo report to the widodo front of kader and President HIPMI.

Is it possible that uno battles were recruited by a political party that supported joko widodo when he became President in 2019?

A source says that:

Nothing in politics is impossible. Politics is dynamic, timing and opportunity that will determine.

The fourth informant.
Name : Waliono
Age: 37
Tribe: javanese
Religion: Islam
Job:Party cadre

Researchers ask questions about how analysts felt that President joko widodo predicted former political opponents as strong candidates for President 2024?

A source says that the widodo's prediction that first President's widodo submitted to hipmi activities on January 15, 2020, was a strategic strategy to maintain high ground even with the former enemy.

The widodo had predicted that President joko widodo was a statesman, and that President joko widodo was a statesman, and that society, including its ex-political opponents, was at state.

Is it possible that uno battles were recruited by a political party that supported joko widodo when he became President in 2019?

Sources say it is too soon to see, given that the political event remains four years ahead.President joko widodo developed some strategies to embrace former political opponents, seeing as supporting uno is still heavily and undated and as one way to maintain the country's stability.

According to first reports, President joko widodo's widodo report to the widodo front of kader and President HIPMI.

CONCLUSION

The reseourchers interviewed four informants, President JokoWidodo's prediction of his former political opponent Sandiaga Uno delivered in front of the inauguration forum of the HIPMI Central Board gave a message that the process of embracing political opponents of JokoWidodo continue to be explored to maintain state freedom.

It can be concluded that President JokoWidodo's prediction delivered on January 15 is too early to describe the contestation battle that will be carried out over the next four years, given that politics is dynamic.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 100-105
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
https://proceeding.umsu.ac.id/index.php/ic2lc

Weak Culture Of Zakat Literacy in North Sumatra

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ABSTRACT
Literacy is one of the instruments to measure the extent of the progress of zakat in northern Sumatra, where the dimensions of culture and alms cannot be separated in Islam and life. This study aims to obtain empirical evidence related to the weak culture of *zakat* in northern Sumatra with the *ANP* method. The results of this study explained that the most priority problem is. Awareness of tithe is weak, minimal education, minimal socialization, the role of a half-*hearted* government. The conclusion is that strengthening between *zakat* literacy must be cultivated into a *lifestyle* and not a dichotomy between religious and state affairs.

Keywords: Literacy, Culture, *Zakat*

INTRODUCTION

Zakat is one of the foundations of the pillars of Islamic economics, where the role of zakat is very large in the economy of the people from the time of the apostles to the present. The very large dimension of zakat is changing the mustahiq economy into muzakki, that the role of zakat is phenomenal, where in the time of the caliph umar bin abdul aziz the funds of zakat were very abundant so it was difficult at that time to find mustahiq, even the abundant zakat funds had to be transferred to other regions .

According to Didin Hafidhuddin (2011), there were four reasons that made the zakat funds abundant at that time and were able to prosper the people and break the chain of poverty, among others: Amil (zakat officer) who is trustworthy, professional and fair and responsible leader.

According to Manurung (2005) there are two. the reason why zakat in North Sumatra is still small nominal is the low awareness of Muslims in North Sumatra in fulfilling the obligation of zakat, zakat management in the national amil zakat body is not optimal. According to Aan Zainul Anwar and Selli (2019) in their research that the level of education greatly influences the level of zakat literacy. Literacy is one of the most important items in the progress of a civilization, and therefore it is necessary to increase zakat literacy in northern Sumatra, so that it can progress and develop rapidly. Literacy is a very extraordinary homework for us all, even in the research of Indry and Lucky and Tettet and Citra (2019) that the imbalance between the potential of zakat and the realization of zakat is because people do not fully trust the amil zakat institutions and there are still many people who distribute the zakat is independent and has not been through the official zakat institution.

Even the National Amil Zakat Agency's strategic study center (Puskas Baznas 2019) has released the most important instruments in the zakat literacy index namely there are 2 most

E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
https://proceeding.umsu.ac.id/index.php/ic2lc

important components, namely the basic management of zakat and further knowledge about zakat.

METHOD

The methodology used in this research is to use the ANP method or commonly called the Analytic Network Process. AHP or commonly called the Analytic Hierarchy Process is the basis of developing the Analytic Network Process method. ANP is a decision making tool for a problem (Tanjung & Devi, 2013)In this study the selection of respondents was conducted by purposive sampling by assessing the understanding of respondents related to a problem of the weak culture of zakat literacy in North Sumatra. The total number of respondents related to this study were seven people by considering their expertise and understanding the essence of zakat literacy. In the Analitic Network Process methodology the number of respondents is not used as a benchmark for validity. Legal participant requirements in the Analytic Network Process are that participants are those who are experts in their fields. Therefore, there were 7 selected participants in this study consisting of Zakat Experts and Researchers and Practitioners working in the Zakat World.

RESULT AND DISCUSSION

After completing in-depth interviews or in-depth interviews with research respondents and library research studies through the search of literature related to research studies, a decomposition of problems constructed in a model is made in order to provide convenience for researchers or participants in understanding solutions to problems of weak culture zakat literacy in northern Sumatra. After the problem decomposition has been completed, a problem analysis model framework has 6 (six) cluster forms, including: nAspects have three elements, including the BAZNAS problem and the community problem and the government problem. The problem of BAZNAS has three elements, namely the problem of not carrying out the essence of literacy, management and human resource management and is not yet formally and financially independent. The problem of society has three elements, namely the issue of socialization and education Literacy, accountable and transparent, and there must be sharia control over BAZNAS. The problem of the government has three elements, namely lack of supporting policies, lack of intensive funds and lack of synergy between zakat management organizations and the government. The solution has four elements, namely an increase in understanding of the essence and implementation of literacy, improved management of management and human resources and formal and financial BAZNAS independently, literacy education and socialization to the public and, regulatory revisions. To be more complete, the framework identifies several clusters, including: aspects, problems, solutions, problems of weak zakat culture in North Sumatra

Proceeding International Conference on Culture, Language and Literature
(Konferensi Internasional Budaya, Bahasa dan Sastra)
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E-ISBN XXXX-XXXX-XXX-XX
Available online at: http://publikasiilmiah.umsu.ac.id/index.php/PIC2LC

Analysis of Synthesis Aspect Results

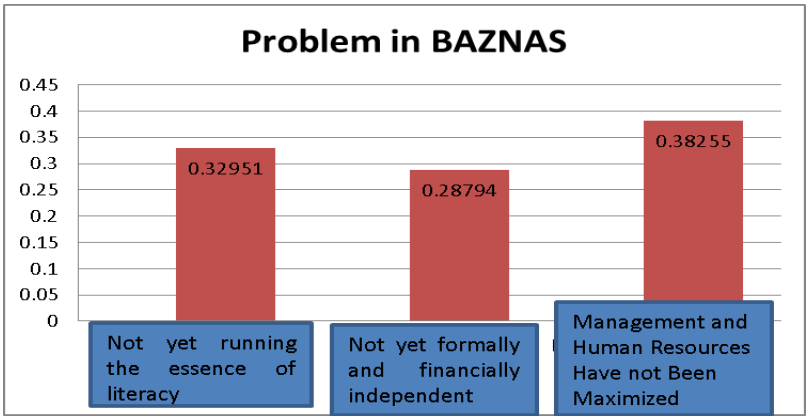


Figure 3: The value of all respondents Baznas cluster problem

The picture above illustrates that based on the combined opinion of the respondents, the problem of Baznas which is the most priority in making Solutions The weak culture of zakat literacy in North Sumatra is the problem of lack of management and human resources management by 38.2%, followed by the problem of not yet running the literacy essence of 32.9% and which ranks last is not yet formally independent and financially at 28.7%. The result of the acquisition of the rater agreement value of all respondents is 9%

the level of agreement of respondents related to the order of priority issues lack of education and outreach, less accountable and transparent, there is no sharia control and no priority is 2%

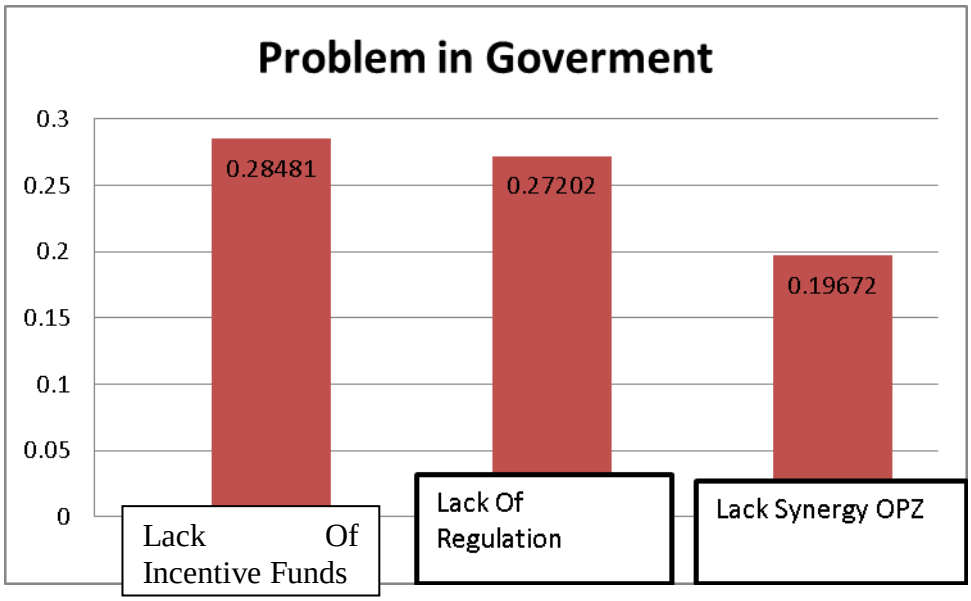


Figure 5: The value of all respondents of the government problem cluster

Figure 5 above illustrates that based on the combined opinion of the respondents, the most priority government problem in shaping the solution The weak culture of zakat literacy in North Sumatra is lack of incentive funds by 28%, followed by the problem of lack of regulation by 27%, after which ranks third with a small portion, namely the problem of lacking the synergy of zakat

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management organizations by 19%, the results of the acquisition of the rater agreement value of all respondents is 10%. zakat is low, because its value reaches 10%

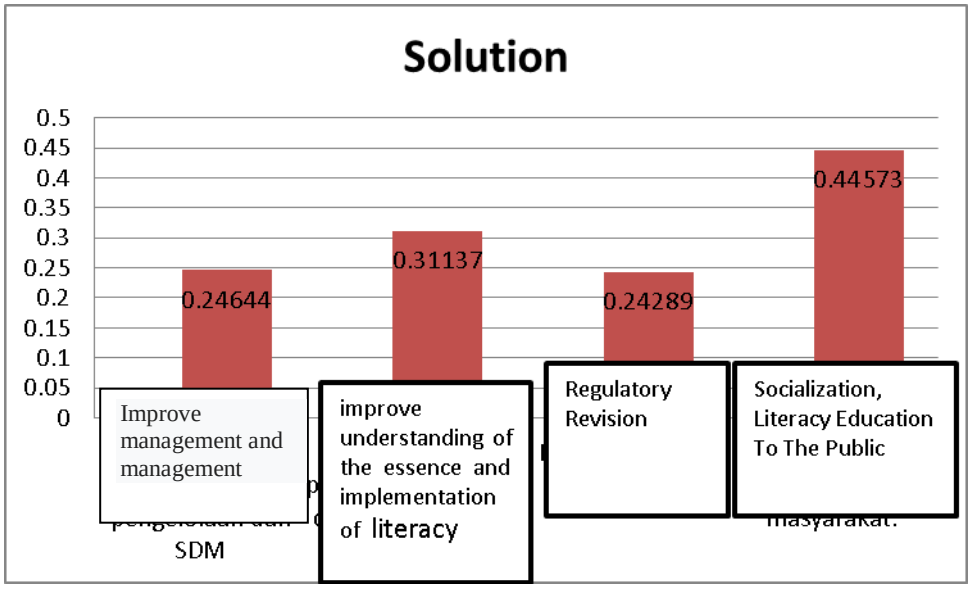


Figure 6: The value of all cluster respondent Solutions

Figure 6 above illustrates that referring to the combined opinions of the respondents, the most priority solution in making the solution to the problem Weak culture of zakat literacy in North Sumatra is the solution of socialization, education of zakat to the community that is equal to 44%, the second priority is occupied by solutions to improve understanding of essence and implementation literacy as much as 31% and which ranks third is the solution to improve management and HR as much as 24.64%, and which ranks last is the solution of regulatory revision as much as 24.28%, The results of obtaining the rater agreement value of all respondents is 34%

CONCLUSION

Solution to the problem The weak culture of zakat literacy in North Sumatra is that respondents have a high level of agreement (38%) related to management and HR management problems. The most priority solution is in the form of increasing socialization and literacy education continuously to the community. The Kendall coefficient (W) ranges from 0.021812 to 0.343496 meaning that all respondents have varied answers.

Suggestions that researchers can convey based on the analysis that has been done is that this study only uses 7 respondents, it is better for the next research to try to test by adding more respondents and the latest data in order to get better results

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 106-109
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

An Analysis of Noun Phrase in the Translation Poem "Me" by Burton Raffel

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ABSTRACT
One of the important elements in building a sentence is a noun phrase. In constructing a noun phrase, it must have at least one word that functions as a head. A noun phrase has different structure based on the modification of the head. Two types of head modification in Noun Phrase they are: pre-modification and post-modification. This article is aimed at finding out and analyzing the type of noun phrase and the dominant construction of Noun phrase based on Transformation Generative Grammar Theory introduced by Noam Chomsky. The source of the data of this study is taken from the one of the famous translation poem entitled "Me" written by Burton Raffel .The method of this study is qualitative design and content analysis as a type of this method. The analysis of the data is by referring to the context of syntax by using tree diagram in the theory of phrase structure rules then presenting phrase structure rules and phrase marker. Based on the analysis, this study found that there are three structural constructions of noun phrase found in the translation poem "Me" of Burtn Raffel and the dominant construction lies within determiner + noun construction.

Keywords: Noun Phrase, Poem, Modifier

INTRODUCTION

People nowadays have several ways to entertain themselves. One of the most common ways is through literary works such as poem, short story, novel, and drama. Throughout the developments of technology, one of the literary works that is still enthused by many people is poetry, for example.

Translating literary works require the preservation of aesthetic, taste, and meaning when the works are transferred from source language to target language. One of those literary works is poetry. Dharwadker (2008:139) stated that " Only a poem can translate a poem", which means that a poem must be translated also as a poem. Therefore, translating poetry can always become an interesting subject to discuss.

To adjust the appropriate meaning of the target language, the most ordinary way to translate sentences in foreign language is translating word by word or translating per phrase, but not every word in a certain language can be translated into another language. So the translator should know well about translation shift (Bambang Panca Syahputra, 1 : 2015).

Translation is an operation performed on language: a process of substituting a text in one language for a text in another (Catford, 1965: 1). Translation is a type of intercultural communication which enables a widening of the audience of a particular text across language boundaries. Comparing translations of the same original into various languages allows us to observe the different ways of dealing with a particular translation problem in the respective target cultures for example the translator with Malay descendant understood the text easily, and to some extent translated the target text accurately but for other translators whose culture is not Malay, failed to translate the text accurately (Dewi Kesuma, 113 : 2017)

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 106-109
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This paper analyses the Indonesian to English translation of a famous poem of Indonesia, entitled "Aku". The poem was written in 1943 by a famous Indonesian poet named Chairil Anwar. In this time Indonesia was still under the colonization of Japan. It is possible that the writing style of this poem was influenced by the social condition at that time. His works incorporated the themes of individualism, death, and existentialism. The poem 'Aku' made him famous and he was well known as " Si Binatang jalang (The Wild Beast). Besides, his poem are also known internationally among people around the world.

In 1993 An American Poet, Burton Raffel, translated and compiled Chairil Anwar's writing (Raffel, 1993). This poem was also popular among Indonesian students because in Indoensian language class , this poem has always been introduced to students as learning material even since they were in the elementary school.

This poem reflects a story about someone who wants to show his existence and struggle against the oppressing situation in the world. Since it was written during the Japan colonization, it is possible that this poem wanted to address and depict the struggle of Indonesian against its colonist for achieving independence.

Studies on noun phrase have attracted some scholars. Pratama (2012) observed noun phrase in Edgar Allan Poe's "The Purloined Letter". He found that the use of post-modification of the noun phrase was used by the author to avoid overwriting for the limited space in fulfilling the condition of the short story writing rules. Yudit (2005) identified how the noun phrases reveal Hemingway's style from his works. Yudit identified the noun phrases from two of the famous author's works, Ernest Hemmingway, short stories "Hills like White Elephants" and "Indian Camp".

Noun phrase comes in different forms and structures depending on its function in a sentence. Every noun phrase has the head that is modified and the central element in the phrase. Looking at structure of the noun phrase, it is distinguished into two kinds of noun phrase: simple (e.g. *jewel*, *corn*, and *trouble*) and complex noun phrase (e.g. *the colorful balloon*). According to Maestre (1998: 3) the term simple is used because of the head of noun phrase is not modified by other phrases, whereas the term complex is used because the head is modified by other phrases as the pre-modifiers and post-modifiers. This study also applies the theory of noun phrase constituents proposed by Quirk, Greenbaum, Leech, and Svartvik. Noun phrase constituents are distinguished in the following. into determiner, pre-modifier, head, and post-modifier.

METHOD

The type of this research is qualitative research. Fauziati (2009:241) states that qualitative research uses no statistical analysis. It is also often associated with hypothesis generating and developing an understanding. Knowing that the research uses no statistical analysis, the subject and object of the research are described through word to solve the problem.

The object of the study is noun phrase in the original poem *'Aku '* by Chairil Anwar and its translation by Burton Raffel. The data of the research are noun phrase that is found in the stanza of the poem 'Me' by Burton Raffel. Method of collecting data is using documentation. The method of collecting data are reading the transaltion poem of Burton Raffel and its indonesian manuscript, underlying the English sentence containing translation noun phrase in the poem, writing every sentence which contains translation of noun phrase in source language and target language on the papers, coding and classifying each data which contains noun phrases in Aku poem into translation poem by Burton, identifying the types of noun phrases and their translation.

RESULT AND DISCUSSION

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 106-109
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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After reading and analyzing the stanza that found in translation poem "Me" written by Burton Raffel , the writer found that there are three distinctive types structure in constructing the noun phrase,as determiner, pre-modifier and modifier , they can be be shown in the table below :

Table 1. The Types of Noun Phrases in Burton Raffel Poem "Me"

No.	Structure	Number	Percentage
1.	Determiner + Head	4	66,67%
2.	Determiner + Pre-modifier + Head	1	16,66%
3.	Modifier + Modifier + Head	1	16,66%
Total		**6**	**100%**

Table 1 shows that there are several different structures of noun phrases found in Burton Raffel translation poem "Me". From the data collected in the analysis, there is a total number 6 of noun phrases found in the utterances. Each of the structure has different percentages of occurrence in the utterances throughout the poem. The table also shows that are the dominant structures with the most significant percentage such as determiner + Head.

In translating noun phrase, the researcher also finds 6 data of noun phrase that belong to translational shift. The data finding divides two part of translation shift, level shift of noun phrase and structural shift of noun phrase. The level shift is parted into 3 types, noun phrase which are translated into noun, noun phrase which are translated into verb and the noun phrase which are translated into adverb . While the structural shift is divides into 3 parts too, noun phrase which are translated into verb phrase and noun phrase which are translated into adverb phrase .

The third analysis identifies the distribution of the noun phrases in terms of their function in a clause based on Huddleston and Pullum (2005: 82) mention that based on the function, there are four main functions of noun phrases namely subject, object, predicative complement, and prepositional complement. According to the data collected, the noun phrases found in the stanza has the main function such as the object, complement, predicative complement and subject in a stanza for example: in the first stanza the word' my time ' functions as subject ; the word 'a wild beast' functions as complement; the words 'my wounds and my pain' function as predicative complement from the verb carrying forward, etc.

Catford in Fawcett (1997:54) describes equivalence as a 'key term' and tells us that "The central problem of translation practice is that of finding TL [target-language] translation equivalents. A central problem of translation theory is that of defining the nature and conditions of translation equivalence". Based on the knowledge that target language should be equivalent with the source language in the translation process.

CONCLUSION

After analyzing the whole stanza in the translation poem "Me" By Burton Raffel, the writer can make some conclusions. From the schema of the tree diagram, it can be seen that the most dominant of Noun Phrase in this poem is the Noun Phrase that is formed by Determiner + Pronoun /Noun. According to the analysis, the noun phrases found in the stanza of Burton Raffel are distinguished into 3 types of structure. Each of the structure has the significance in terms of occurrence. The structure types can be classified into: (1) Determiner + Head, (2) Determiner + Pre-modifier + Head and (3) Modifier + Modifier + Head.

The second analysis identifies the distribution of the noun phrases in terms of their function in a clause. According to the data collected, the noun phrases found in the stanza has the main function such as the object, complement, predicative complement and subject in a stanza.

The use of noun phrase in utterances can also have significant function especially to the character of the person who uses the noun phrase. In the third analysis, the noun phrases have

significance over Burton Raffel character . The noun phrases are used by Burton to describe things and person. They are also used to make direct utterances by Burton Raffel. The last analysis , the noun phrases have 3 level shift such as noun phrase which is translated into noun, noun phrase which is translated into verb and noun phrase which is translated into adverb.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 110-115
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Semiotic Analysis on Pasambahan Manjapuik Marapulai

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ABSTRACT
This research dealt with Semiotic analysis on Pasambahan Manjapuik Marapulai. The objectives of research were to find out the types of semiotic and the meaning on Pasambahan Manjapuik Marapulai. This research used descriptive qualitive method, the data were taken from watching video of two ceremony weddings; Riri and Rifky in June 23rd 2015, and Mutia and Desri in August 25th 2015 in Pasaman Timur, West Sumatra. The findings of this research revealed that there were 3 types of semiotic elements in Pasambahan Manajapuik Marapulai, they were 6 icons, 14 indexes, 34 symbols and it was also found 25 denotative meaning and 31 connotative meaning.

Keywords: ***Semiotic, Meaning, Pasambahan Manjapuik Marapulai.***

INTRODUCTION

Indonesia is a rich country in ethnic and cultural diversity which characterizes a compound Indonesian ethnic. That uniqueness can be observed in many ways ; one of the ways is in the form language. As a tool, language also has the function of communication (Nababan in Halimah Tussa'diah : 1993 : 38). One of the communication tools to convey message and purpose orally in Minangkabau wedding ceremonial is Pasambahan Manjapuik Marapulai. This uniqueness is proved in every sequence of events, but many people especially Minang generation do not know what it is. There are many signs and symbols applied or spoken which have meaning and are very important to success the function. This research analyzed types and symbolic meaning of signs containing in it. They are also the result of conventions of the local community not in literal meaning but in figurative meaning. In relation to meaning, the researcher intended to analyze the signs and symbols in semiotic context because they dealt with meaning.

Identification of the Study

1. Many people especially Minang generation did not know the signs and symbolic meaning on Pasambahan Manjapuik Marapulai.
2. Many people did not know the purpose of Pasambahan Manjapuik Marapulai.

The Formulation of the Study

1. What were the types of signs found in Pasambahan Manjapuik marapulai ?
2. What was the meaning of each utterance found in Psambahan Manjapuik Marapulai ?

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The Objective of the Study

1. To find out the types of sign on Pasambahan manjapuik Marapulai.
2. To describe the meaning on Pasambahan Manjapuik Marapulai.

Theoritical Framework

1. Semiotics

Semiotic is the study of sign involving the study not only of what people refer to as 'signs' in every speech , but of anything which stands for something else . In a semiotic sense , signs take the forms of words, images, sounds, gesture and objects. Kress (2003:41) says "Semiotics is the science of the sign, a fusion of form/signifier and meaning/signified". Meanwhile ,Irvine (2005) reports that all symbolic systems (such as script, image, and gesture) in a culture, function like a second order language or text, if it is about culture, signs of all kinds as a second order language , it can be investigated as a kind of semiotic deep structure, a grammar of meaning, a repertoire of codes, acquired by members of a culture in ways similar to, but distinct from, internalizing the grammar of one's native language.

2. Icon, Index, Symbol

This is the typology of the sign as distinguished by phenomenological category of its way of denoting the object (set forth in 1867 and many times in later years). This typology emphasizes the different ways in which the signs refers to its object- the icon by a quality of its own , the index by real connection to its object, and the symbol by a habit of rule for its interpretant. The modes may be compounded. An icon (also called and semblance) is a sign that denotes its object by virtue of a quality which is shared by them by which the icon has irrespectively of the object. Index is a sign that denotes its object by virtue of an actual connection involving them, one that he also calls a real relation in virtue of its being irrespective of interpretation. A symbol is a sign that denotes its object solely by virtue of the fact that it will be interpreted to do. The symbol consists in a natural or conventional or logical rule, norm, or habit, a habit that lacks (or has shed) dependence on the symbolic sign's having a resemblance or real connection to the denoted object. Thus a symbol denotes by virtue of its interpretant.

3. Meaning

The term meaning is simply derived from the word 'mean'. It becomes the remarkable discussion in English language. There are three disciplines concerned with the systematic study of meaning: psychology, philosophy, and linguistics. Their particular interest and approaches are different, yet each borrows from and contributes to the others.

4. Types of Meaning

Meaning is talked in widest sense. It can be divided into some types which have differences between each other. The types of meaning can be various. They depend on what side linguist's point of view. In this research, the researcher focused only on two types of meaning; conceptual/denotative meaning and connotative meaning. Geoffrey Leach (1982:86) states that

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there are seven varieties of meaning; conceptual/denotative meaning, connotative meaning, social meaning, affective meaning, reflected meaning, collective meaning and thematic meaning. Conceptual meaning is also called logical, cognitive or denotative meaning. It describes the word by making its own characteristic. Connotative Meaning is the meaning that is communicated by virtue of what languages refers to

.

5. Minang Wedding

A Minangkabau Wedding involves the distinct cultural practices and customs of the Minangkabau people, indigenous to West Sumatra, Indonesia. The tradition of marriage according to Minangkabau culture event typically through a procession which is still upheld to be implemented and involves a large family of both the prospective bride, especially from the female's family.

6. Pasambahan Manjapuik Marapulai

Pasambahan includes in one of the literature oral presentations as delivered orally using the phrases and sentences. In Pasambahan, it is also found meaning and values that reflects the situation, condition and character of Minangkabau society. Pasambahan conducts a dialogue between Alek (guess) and Pangka (host). It is the art of speaking. According to Djamaris (2001: 43-44), 'Pasambahan is notification with respect. It is considered a ceremonial customary to find consensus through consultation, reflects the values prevailing in society with polite language and the most important event according to Minangkabau traditional marriage.

METHOD

This research was conducted by using descriptive qualitative design which was focused on the observation and document analysis on Pasembahan Manjapuik Marapulai of Minangnese wedding ceremony. The data were obtained from two wedding ceremonies; that was from the video of Riri and Rifki's wedding ceremony on June 23rd, 2015 and Mutia and Desri's wedding ceremony on 25th August, 2015 in Pasaman Timur, West Sumatra. The data were then analyzed based on the theory of Semiotic elements by Charles Sanders Pierce by using Miles and Huberman theory which consisted of data reduction, data display, data drawing, and verifying conclusion.

RESULT AND DISCUSSION

This research dealt with semiotic in Minang wedding ; that was Pasambahan Manjapuik Marapulai. It had relation to semiotic; sign, symbol and icon, it means that semiotic is concerned with everything that can be taken as a symbol, or sign or icon. Pasambahan Manjapuik Marapulai ceremony was taken as the source of the data. The data were analyzed based on the types of semiotic elements; they were icon, index, symbol and meaning, meaning itself was focused only on denotative and connotative meaning found in Pasambahan Manjapuik Marapulai, as shown in the following description :

I. Totally it was found 54 times of the use of semiotic elements on Pasambahan Manjapuik Marapulai; they were :

A. Icon

Icon was used 6 times on Pasambahan Manjapuik Marapulai ceremony, they were :Acang-acang nagari limpapeh rumah gadang. Pikia kato-kato nan bak asa.Asa nan dari siriah pinang. Buah tangan di ibu bapak.Pemenan Niniak Mamak,ambun satitiak jatuah ka tanah ka tanah

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nan Minang.Putiah bak kapeh nan diancang, janiah bak awan nan tagantuang, Tali batali undang-undang. Cupak khusus adat bapakai.

B. Index

Index were 14 times used in Pasambahan Manjapuik Marapulai ceremony, they were Kilek baliuang lah kaki, kilek camin ka muko,adat lak kami isi, limbago lah kami tuang. Karano lah tasuruah tasirayo kami dikampuang nan batuo, nagari nan bapangulu, di rumah nan batunggui, adat sumando manyumando, lareh bakaik, jatuah bajuluak, dating iyo bajapuik, adaik diisi limbago batuang. Ancak-ancak utang tumbuah jikok takalok kamaliangan. Kandak lai ka buliah, pint alai ka balaku, la sanang pulo ati kami Angku Datuak.Putiak bak kapeh awan nan tagantuang.Karano adaik ka Angku Datuak isi, limbago ka dituang, tantang pambaoan Angku Datuak,karano adaiak ko iyo lah lamo,pusako ka lah using,lamo koknyo ragu, using kok nyo lupo, nak baliak balenggong di kami, di silang nan bapangka karajo nan bapokok. Arok juo ka balabo,cemehjuo kamarugi. Adolo nan takilek di mato, kok tadi, kok pinang Angku Datuak basusun, kini lah centang palenang, kok nasi tadi panuah kiniko alah kosong, kok samba tadi banyak kini ko agak bakurang.Nan sabondong lalu satampuah suruik sasuai jo janji nan dikarang sarato padan nan lah diukue iolah tibo kami disiko .Kok datanga lah basambuik kok tibo alah basonsong lah dibao naiak kateh rumah kok duduak lah bakambangkan lapiak alah kami balapehangah.Kok dirantang namuah panjang . Elok dipunta nak nyo singkek. Batanyo Ibara ikurang batukang alah dibarih makan pahek alah dirasuak manjariau.Kok makan iyolah sampai kanan kanyang .Kok minum iyolah tibo dinan sajuak. Manjapuik kato nan tingga.Tantangan rundiang a Banalah Sudah kito pacik taguah ganggam nan lah kokoh mangkono ambomandatangkan sambah sambah nan baiak panitahan elok dianta pado Sutan.Kapai tampek batanyo,Kapulang tampek babarito.Adaik ataupun sarak.

C. Symbol was used 34 times on Pasambahan Manjapuik Marapulai, they were :

Nan capek kaki nan ringan tangan.Acang-acang dalam nagari limpapeh rumah gadang.Ka aua ka dilapangan dihari nan sahari nan ko .Tagah dek sipat nan badiri di limbago nan iko kini Sambah manyambah.Pikia kato-kato nan bak asa.Asa nan dari siriah pinang. Buah tangan di ibu bapak. Pemenan Niniak Mamak.Partamo adaik kadipakai kaduo undang dipamenan katigo pusako dirungguahi ,kaampek limbago dituang.Ka diinjak Alun lai batang kadititih Ka dititih jajak kok ilang .Dititih batang kok lincia.

II. Meaning on Pasambahan Manjapuik Marapulai ceremony, they were : 24 denotative and 26 denotative:

Mangkono ambo mandatangkan sambah,Sambah nan baiak panitahan elok dianta pado Sutan (connotative).Bride side : Sambah kadatuak Ninik Mamak saroto kito nan adok adang salam sakaji nan Tuangku ,salah sakaji Niniak Mamak dari ujuang lalu ka pangka malimpa jalan ka parbalaia (connotative).Groom side: Lah elok susunan nan bak sirieh, lah elok bareh nan bak sumpik. Jikok mamakai nan sapanjang adat, marangguih sapanjang pusako (connotative).Groom

Proceeding International Conference on Culture, Language and Literature
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

side: Kapai tampek batanyo,Kapulang tampek babarito (denotative).Bride side: Adaik ataupun sarak (denotative). Bride side : Nan capek kaki nan ringan tangan (connotative).Groom side :Acang-acang dalam nagari Limpapeh rumah gadang(connotative).Groom side: Ka aua ka dilapangan dihari nan sahari nan ko.Tagah dek sipat nan badiri di limbago nan iko kini Sambah manyambah (connotative).Bride side : Banalah Sudah kito pacik,Taguah ganggam nan lah kokoh.Mangkono ambo mandatangkan sambah,Sambah nan baiak panitahan elok dianta pado Sutan (connotative).Bride side : Sambah kadatuak Ninik Mamak saroto kito nan adok adang salam sakaji nan Tuangku ,salah sakaji Niniak Mamak dari ujuang lalu ka pangka malimpa jalan ka parbalaia (connotative).Groom side: Lah elok susunan nan bak sirieh, lah elok bareh nan bak sumpik. Jikok mamakai nan sapanjang adat, marangguih sapanjang pusako (connotative).Groom side: Kapai tampek batanyo,Kapulang tampek babarito (denotative).Bride side: Adaik ataupun sarak (denotative).Bride side : Nan capek kaki nan ringan tangan (connotative).Groom side :Acang-acang dalam nagari Limpapeh rumah gadang(connotative).Groom side :Kaaua ka dilapangan dihari nan sahari nan ko .Tagah dek sipat nan badiri di limbago nan iko kini Sambah manyambah (connotative).Bride side : Adaik basandi sarak, sarak basandi kitabullah(denotative).Groom side: Pikia kato-kato nan bak asa.Asa nan dari siriah pinang. Buah tangan di ibu bapak. Pemenan Niniak Mamak (connotative).Groom side: Partamo adaik kadipakai ,kaduo undang dipamenan ,katigo pusako dirungguahi ,kaampek limbago dituangi (connotative).Bride side: Ka diinjak Alun lai batang kadititih Ka dititih jajak kok ilang .Dititih batang kok lincia (connotative).Bride side: Diambiak banajo baiyo (connotative).Bride side: Palegaan tibo di ambo (denotative).Groom side: Pintak balaku kandak buliah ,Alhamdulillah ka jawek nyo.(denotative).Bride side: Basanda ka banta gadang(connotative). Grom side: Ereng jo gendeng (denotative).Groom side: Dipandang arah ka lautan aia no batulak mudiak ,Awan no babondong-bondong ilia(connotative).Bride side: Kapai tampek batanyo,Kapulang tampek babarito(connotative).Bride side: Kilek baliuang lah kaki, kilek camin ka muko, adat lah kami isi, limbago lah kami tuang(connotative).Bride side: Si tawa jo si dingin(connotative). Groom side: Karano lah tasuruah tasirayo kami dikampuang nan batuo, nagari nan bapangulu, di rumah nan batunggui, adat sumando manyumando, lareh bakaik, jatuah bajuluak, datang iyo bajapuik, adaik diisi limbago batuang.(denotative).Groom side: Padan baukua batapati ,Janji bakara dimuliakan ,Janji bakara dimuliakan.(connotative).Bride side: Niniak nan jo Mamak baliau banamokayo pintak tiok buliah ,kandak tiok bala(denotative).Bride side: Nan jauah nak maayunan langkah(connotative).Groom side: Ambun satitiak jatuah ka tanah ,Ka tanah nan Minang (connotative).Bride side: Kandak lai ka buliah, pinta lai ka balaku, lah sanang pulo ati kami Angku Datuak (denotative).

Groom side: Putiah bak kapeh nan diancang, janiah bak awan nan tagantuang (connotative). Groom side: Karano adaik ka Angku Datuak isi, limbago ka dituang, tantang pambaoan Angku Datuak, karano adaiak ko iyo lah lamo, pusako ko lah usang, lamo koknyo ragu, usang kok nyo lupo, nak baliak balenggong di kami, di silang nan bapangka karajo nan bapokok (denotative).Bride side: Tadi ado nan takilek di ati nan takilan di mato namonyo Angku Datuak ah, kok kete (denotative).Bride side: Sia kolah gala, ka urang Sumando kami tu, nak kami imbaukan di pasa nan rami, nak kami iambuakan di lorong nan gadang.(denotative).Groom side: Parundingan antara kito jo angku, iyolah nak mancari bulek nan sagiliang, pipih nan satapiak. Tantangan nan ka manjawab kato nan ka mannyam-buik gayuang(connotative).Bride side: Arok juo ka balabo, cameh juo kamarugi(denotative). Groom side: Sabalun kandak dibari pintak dipalakukan,tantangan mamintak suko jo rela, tantangan hidangan nan ka tangah, kok indak di barih makan paek, kok indak dikuak makan tabang, kok indak elok susun bak sinah. Kok indak elok barek bak sumpik, kok ladonyo kurang padeh, garamnyo kok kurang. Mintak dibarikan maaf kami jo lera(denotative). Bride side: Parundingan antara kito jo angku, iyolah nak mancari bulek nan sagiliang, pipih nan satapiak. Tantangan nan ka manjawab kato nan ka mannyam-buik gayuang(connotative).Bride side: Ketek

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 110-115
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

banamo itu ibu dengan bapak, gadang diagiah gala, itu utang nagari nan bapangulu, kampuang nan basuku(denotative).Bride side: Arok juo ka balabo, cameh juo kamarugi(denotative).Bride side: Adolo nan takilek di mato, kok tadi, kok pinang Angku Datuak basusun, kini lah centang palenang, kok nasi tadi panuah kiniko alah kosong, kok samba tadi banyak kini ko agak bakurang (denotative).Groom side: BundoKanduang amban puro limpapaeh rumah nan gadang sarato nan mudo-mudo nan capek kakiringan tangan parik paga dalam nagari (denotative).Bride side: Nan sabondong lalu satampuah suruik – sasuai jo janji nan dikarang sarato padan nan lah diukue iolah tibo kami disiko .Kok datanga lah basambuik kok tibo alah basonsong lah dibao naiak kateh rumah kok duduak lah bakambangkan lapiak alah kami balapehangah(denotative). Bride side: Kok dirantang namuah panjang . Elok dipunta nak nyo singkek. Batanyo kami kasi pangka (denotative). Groom side: Ibara ikurang batukang alah dibarih makan pahek alahdirasuakmanjariau(denotative). Bride side: Tantangan rundiang alek nan tibo indaklah raso ka diulang(denotative).Bride side: Maaf dimintak sapuluah jari karano lah rasah angku tagak mananti maklum lah bajalan indak sadang salangkah jalan babelok bakeh lalu(denotative).Bride Side: Kok makan iyolah sampai kanan kanyang .Kok minum iyolah tibo dinan sajuak. Manjapuik kato nan tingga (denotative).Groom side: Tali batali undang-undang (connotative).Bride Side: Cupak khusus adat bapakai (connotative). Groom side: Ancak-ancak utang tumbuah ,Jikok takalok kamaliangan(connotative). The results and discussion contain your interpretation of the research findings and the explanation of the implications of these findings. Its main function is to answer the problems listed in the preliminary

CONCLUSION

After analyzing all the data obtained on Pasambahan Manjapuik Marapulai it is found that :

1. There are 3 types of semiotics elements found on Pasambahan Manjapuik Marapulai : they are 6 icons, 14 indexes, 36 symbols.
2. The meaning found on Pasambahan Manjapuik Marapulai is 25 denotative and 31 connotative meaning.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 116-122
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Analysis of The Religious Value of Adelia's Short Story in Salsabilathe Work of Helvy Tiana Rosa

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ABSTRACT
This study aims to analyze the religious value in the short story by Helvy Tiana Rosa, entitled Diari Adelia in Salsabila. Use descriptive methods. Observation of manuscripts and documentation used as research instruments. The results show there is indeed a religious value in this short story which includes creed, syariah, and morals although initially there was a nonreligious value to the character Adelia which occurred at an early stage when she was admitted to the Salsabila boarding school in Bandung.

Keywords: The religius value, Adelia's short story in Salsabila

INTRODUCTION

Lingga (2015: 3) writes that one of the literary functions is a part of conveying goodness and teaching media of religious value. Literature can also play a role as da'wah media because religious values in literary works can sow enlightenment in the arid fields of human faith. Religious values in literary works are part of the function of literary works as directive, interfersonal, and informative.

Religious value is one of the values that has strong characteristics to provide benefits and enlightenment to the reader because religious elements always teach humans to always be aware of God. Realize that in life there are rules and restrictions that must be implemented and maintained. Religious values are also endless because they always provide benefits and enlightenment to humans about godly life and relationships with fellow humans.

Adelia diari's short story in Sasabila by Helvy Tiana Rosa tells the story of a high school student named Adelia who was wrong in getting along so her parents sent her to the Salsabila boarding school in Bandung. He could not accept the reality at the beginning he was boarding so that the rules of the pesantren violated and he made riots in boarding schools such as turning on loud western music, fighting with other female students, hijab raised to the top, purging food fasting friends, and others so.

This makes the researcher interested to explore the religious value in this short story, so the researcher makes an article entitled "Analysis of the Religious Value of Adelia's Short Story in Salsabila by Helvy Tiana Rosa".

The formulation of the problem in this research is how the religious value of Adelia's diary short story in Salsabila by Helvy Tiana Rosa, which covers the faith, syariah, and character of Adelia?

The purpose of this study was to determine the religious value of Adelia's diary short story in Salsabila by Helvy Tiana Rosa which includes the creed, syariah, and morals of the Adelia figure.

METHOD

Proceeding International Conference on Culture, Language and Literature
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Researchers use descriptive methods. This method is used to describe the phenomena that exist, which take place now or in the past.

RESULT AND DISCUSSION

The Nature of Analysis

According to the Ministry of Education and Culture (2014: 48), the analysis is an investigation of an event (writing, deeds, etc.) to find out the real situation (because of causes, sitting down, etc.).

Analysis is a series of a careful review of something with a written form. This process is used to know well the things that want to be revealed truth.

The Nature of Religious Values

According to Dojosantoso (in Meliana, 2014: 21), "Religious values are values related to human attachment to God." Religious is the meaning of a man's piety towards his Lord for the peace of his soul, heart, and mind. A religious value is a divine value which is applied by an individual or group in daily life.

Literary works as the creativity of the author also contain parts of the understanding of religious values if the value of literary works there is a character that is conscientious and attitudes of human behavior toward the purpose of goodness is always accompanied by the intention to get the pleasure of God.

According to Ali (2013: 133) religious in the context of Islam follows the systemic faith, Islam, and ihsan originating from the Prophet Muhammad. It can be stated that the basic framework of the Islamic religion consists of faith, sharia, and morals. These three things are religious elements that are very closely related and cannot be separated in any way. The following explanation:

a. Aqeedah

Ali (2013: 199) states that the creed according to etymology is a bond, connection. So called because it binds and becomes the hook or hanger of all things. In terminology (Hasan Al Banna in Ilyas, 2007: 1) says that the creed is a few things that must be believed by your heart, bringing peace of mind, into a belief that does not mix in the slightest with doubt.

Lingga (2015: 22) states, Aqidah is like the foundation of a house. If the foundation of the house is bad, then when the house is hit by the wind, the house will shake. Conversely, if a house with solid foundation, even when it is hit by the wind, it remains upright. Likewise with humans. If the creed is weak, when the human being has a problem, feels inadequate and has trials in life then the human will blame the situation, blame God. The human feels that God is unjust.

To analyze the religious value in the short story can be seen with signs or words that show the meaning of belief in God. The sign or word is like the word: "Allah" when he warmly acknowledges Allah as his Lord, "Allahu akbar" when he acknowledges the greatness of God, "subhanallah" when he acknowledges that Allah is Glory, "thank God" when he is grateful for all the gifts of Allah both great and small, "innalillah" when he gets or hears calamity, and other sentences that indicate confidence in the power of God. A bad faith is to give signs or words that are not good, which does not believe in God.

b. Shari'a

Ali (2013: 236), Shari'a is a basic legal norm revealed by Allah that must be followed by Muslims, both relating to God and relating to fellow humans and relationships in society.

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Syafii (in Ali, 2013: 235), the Shari'a are birth regulations that originate from revelations and conclusions derived from the revelations regarding human behavior. Sharia is a regulation in Islam. Sharia is divided into two, namely regarding worship and about muamalat.

The meaning of Shari'a in literary works or the characteristics of good Shari'a can be known by signs or words that contain regulations obeyed by the figures. In this study analyzed the Shari'a such as carrying out the prayer, prayer, iktikaf, fasting, and alms (sharia in the form of worship), while sharia in the form of muamalat such as marriage. Bad Sharia is the opposite of good Sharia.

c. Morality

Moral according to language is temperament, character, habits, character, or behavior. Morals are human attitudes or more precisely the nature of a Muslim in everyday life, both morals to God, to the scriptures, to the apostles, to the family, and to the community.

Qudamah (in End, 2015: 14) said that morality is an expression of the condition of the soul that is so easy to produce actions without the need for thought and consideration. If the deed is good, then it is called good morals.

Good character traits such as signs or words of Allah's unity, love of Allah, obeying Allah, worshiping Allah, dhikr, submitting to Allah, obeying Allah's commands and accepting God's destiny. While bad character is the opposite of good character.

A glimpse of Helvy Tiana Rosa

Helvy Tiana Rosa was born in Medan, April 2, 1970. Writing since the age of 12 years. Helvy has won university, provincial and national short story, essay and poetry writing competitions. He currently devotes himself at Jakarta State University as a teaching staff. His Islamic short story titled When Mas Gagah Pergi has been appointed to the big screen with two sessions in 2016 and 2017. He has written dozens of books.

Research Sources and Data

The source of this research is the entire contents of the nine-story short story Adelia di Salsabila by Helvy Tiana Rosa, totaling nine pages, published by Asy Syamil, the second printing in 2000.

The data of this study are religious values in the Adelia Diari short story in Salsabila by Helvy Tiana Rosa. In addition to supporting the results of this study, researchers used religious books, literary books, and other books related to this research.

Research methods

Researchers use descriptive methods. This method is used to describe the phenomena that exist, which take place now or in the past.

Research Instruments

The research instrument used was the documentation and observation of the manuscript on the short story of Adelia Diari in Salsabila by Helvy Tiana Rosa.

Adelia Diari's Short Story Data Analysis Table in Salsabila by Helvy Tiana Rosa

Number	Name	The religius of value	Description	Good	Not good	Fage
1	Adelia	Aqedah	Repentance. The kids got stomachaches because of me, Ry! Why am I being a criminal? Uh, they are all good. No grudge. Just advising me! Thank God!	√		60

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Medan – Indonesia, 30th January 2020, pp 116-122
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

			It was dawn for the first time. Ustadzah Nurul gave a cult about our nature as Divine servants. It turns out that in surah Adz Dzaariyat verse 56 it is mentioned that Allah created man for nothing but worshiping Him. This means that all aspects of our lives from waking up to going to sleep again are worth worship.	√		62
			I began to understand and get used to the Alquran.	√		62
			Ry, I'm starting to like almost all of my friends except Imay ... Alhamdulillah, Ry.	√		62
			... but they are qanaah (this is the word I just learned, Ry). It means always have enough. They are also cheerful, Ry! Subhanalloh.	√		62
			Masha Allah! Become a vocalist (deuuu).	√		63
			Astaghfirullah, I resent seeing Ustadz Didi shaking hands with Fitri's mother.	√		63
			Alhamdulillah there are many others who are not!	√		63
			I cried so much. Not because of the pain, but because you always remember God. I have nothing if he is called.	√		63

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			If it's turn out or go home ... it turns wild! The veil is replaced by a hot pen. Dating number one! Innalillahi ...	√		64
			Astaghfirullah became people. Like the name Adelia just become a good person! May Allah nurture me in this long dedication, Ry!	√		64
			And ... subahallah, my heart fluttered. I cry shaken hugging daddy mama. They are also crying, Ry!	√		64
			Masha Allah! Alhamdulillah! Anybody want to get married! I'm so excited. That's Ustadz Tahir! Subahallah he will marry Eius!	√		65
			According to Ustadz Tahir when he was preaching, he also liked it because Euis's practice which was also Ry (he..he ..) then his insight, and that's it, his name was already stuck!	√		65
		Shari'a	Dawn prayer must be in congregation. Cool, tremble!	√		59
			While my stomach was crushed because of Monday-Thursday like now all the students must fast!	√		60
			I'll go to the kitchen, have a drink. Kan was angry, my satisfaction		√	60

			would be canceled (it really wants). Eh, caught!			
			The hot atmosphere in the class became my hijab covering my chest and I raised it above my head (like Mak Inang Pulau Kampai he ... he ...), then I was busy fanning. Classmates stared!		√	60
			I'll go to bed first! The thing is Cahya is most like to pray at night prayers. It's hard		√	61
		Morality	Mama said I was too good at lying and fond of spending money. Papa said I was addicted to pubs and discos. Papa found ecstasy in my bag.		√	57
			I promise I'll be the naughty kid there! Let pesantren people not be strong! Let the clerics be fed up and expel me!		√	57
			I kept on talking, going on hunger strike. How not, I wear baggy clothes complete with hijab. Hot, Sis!!		√	58
			This afternoon almost had a fight with another female student. Because of that Mariah Carrey was said to be singing too fast through my tape. I don't accept it, Ry.		√	60
					√	61

			Boring was also advised by the same kids. Adelia, don't disturb Ustadz Tahir! Don't look! Don't poke! Don't look for attention! Yeah, so there's no entertainment anymore! Just use lipstick in front of doski kite on trial, Sis!			
			This afternoon I pulled out with him in the bathroom area. After Imay the bath took so long! An hour! Though each ration is usually ten minutes!		√	61
			Daddy accepted my proposal to invite Sarah, Cahya, and Euis to stay at home for a month. How could I have the heart to leave three orphans in a pesantren on a holiday like they had in the past years?	√		64

CONCLUSION

The conclusion that can be drawn in this study is that there is a religious value in the Adelia Diari short story in Salsabila by Helvy Tiana Rosa which includes the values of faith, shari'a, and morals in Adelia's character because in Adelia's story it turns out to have a religious nature even though it initially had a nonreligious nature, but as time goes by there is an awareness in his heart that he must change for the better, leaving his bad qualities.

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Medan – Indonesia, 30th January 2020, pp 123-127
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Dynamics of Intercultural Communication of South Thailand Students In Medan

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ABSTRACT
The purpose of this research is to analyze the dynamics of intercultural communication of South Thailandland students in Medan. The Language barrier becomes a problem in the process of communication between Thailandland students and society in Medan. Communication between individuals from different groups will attract individual attention to give attention and trigger responses to modify or regulate their behavior so that the message can be conveyed properly. This research uses the accommodation theory and intercultural communication theory. The research methodology used is a qualitative research method by searching, analyzing, and making interpretation data that is collected through interviews and observations. The informants are South Thailandland students in Medan. The results showed how intercultural communication barriers experienced by Thailandland students such as language, motivation, open communication, when interacting with society surrounding.

Keywords: the dynamics of intercultural communication, South Thailand Students, Medan

INTRODUCTION

Today, there are often misunderstanding between groups, ethnicities, religions, and different races and cultures in the lives of people in Indonesia. When we communicate with others we are faced with different languages, rules, and value. Diversity problem that often arise in intercultural communication are due to different reason and motivations. In intercultural communication, these differences can cause problems. South Thailand students who take education in the city of Medan, especially at the beginning level, still often uphold the values they hold. According to Sumner ethnocentrism is "seeing everything in the group itself as the center of everything and other things measured and assessed based on the group's reference". The success and success of communication will have an impact on the success and reception of good messages by the communicant.

In identifying a form of communication interaction, it is necessary to consider the role and function of culture in the communication process. Communication between individuals from different groups will attract individual attention to give attention and trigger responses to modify or regulate their behavior so that the message between the two can be conveyed properly. From the explanation above, the reasearch is interested to analyze the dynamics of intercultural communication of South Thailand students while living in Medan.

The formulation of the problem is one part of the questions that will become the core of the problem in research. The formulation of the problem in this study is "What is the dynamics of communication between cultures of South Thailand students in Medan City?" The putpose is to find out how the dynamics of intercultural communication between South Thailand students in Medan.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 123-127
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Definition of Intercultural communication

Intercultural communication according to Infante in Kartika's book (2013: 1) is the study of communication between individuals or groups of people from different cultures, involving several areas of exploration. As a member of particular patterns of perceiving the world through learning symbol systems such as language and nonverbal behavior. Intercultural communication is communication with the characteristics of sources and recipients of messages originating from different cultures. Communication is a function of culture. Therefore, communication behavior is a reflection of the culture of origin of the participants. Communication is symbolic. When someone uses symbols, whether, in the form of words or gestures, it is assumed that other people also use the same symbol system. This is problematic when the communication is carried out with a partner who is different from other cultures. Thus, cultural differences that lead to the use of different symbols. Intercultural communication between people of different cultures.

Communication and culture are two sides of a coin that are inseparable and influence each other. Culture not only determines who talks with whom, about what and how communication takes place, but culture also determines how people encode messages, the meaning they have for messages and the conditions for sending, paying attention and interpreting messages. The entire treasury of human behavior is very dependent on the culture in which humans were raised. Consequently, culture is the basis of communication. If culture is diverse, then communication practices are also diverse (Mulyana, & Rachmat, 2010: 20)

The Dynamics of Intercultural Communication

Communication that takes place between individuals with different cultural backgrounds experiences many conscious or unconscious barriers, so that a dynamic between the communicating participants is seen. Therefore, several characters need to be considered in the dynamics of intercultural communication (Lubis, 2018: 45-52), namely:

1. Dynamic Communication

Communication is dynamic, that is to say, communication is an activity of people that takes place continuously from generation to generation and undergoes changes in patterns, messages, and channels.

2. Interactive Communication

Communication does not only involve 2 or 3 people but involves several groups, organizations, the public, and the masses.

3. Irreversible Communication

Communication is irreversible meaning the message cannot be withdrawn after it is delivered. Once the recipient has been influenced by the first message, the effect of the message cannot be withdrawn even though corrections are made through the delivery of a new message.

4. Communication Always Lasts

In physical and social contexts, physical environment factors are considered to influence the communication process. The results showed that the influence of the social context became very dominant in paternalistic and traditional life such as Java and Asia in general. This social context is somewhat weakened when in egalitarian societies and high democracies such as the United States.

To understand the world, the values and behavior of others we must understand the framework of perception. In ideal intercultural communication, we expect a lot of similarities in cultural experiences and perceptions. But the cultural character tends to introduce us to experiences that are not the same or different. Therefore he brings different cultural perceptions to the world outside his own culture. From these writings, communication between humans is bound by culture, as cultures

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differ from one another so that the practice and communication behavior of individuals built-in culture will also be different. It can be said that it is through the cultural influence that humans learn to communicate and view their world through categories, concepts, and symbols. Besides, it was impressed that each person from a different culture had different views in positioning an object or situation, and vice.

Accommodation Theory

According to Howard Giles in the book Morissan (2013: 210-212) The theory of accommodation explains how and why we adjust our communication behavior with the communication behavior of others. Have you ever noticed, for example, two people who are talking together crossing their arms in their chests or they are mutually imitating each other's gestures, Giles calls this imitating behavior as "convergence" or coming together, while his opponent is a "divergence" or moving apart that occurs when the speaker starts to strengthen their differences. Accommodation in these two forms, both convergence or divergence, can occur in all communication behaviors through conversation including similarities or differences in terms of voice intonation, speed, accent, volume, words, grammar, gestures, and others. Both convergence and divergence can be mutual, both speakers become united or mutually exclusive, or non-mutual, one speaker and the other speaker move away. Convergence can also be "partial" or "complete". For example, you can talk rather quickly so that you can approach the level of the speed of your interlocutor, or you talk as fast as possible so that you can match the level of the speed of your interlocutor. Although accommodations are sometimes done consciously, but the speaker is usually more unaware he is doing it. Accommodation is more often an unconscious process. We may be more aware of the existence of divergence rather than convergence, because divergence shows differences so it is easier to pay attention. The researchers found that accommodation can have an important role in communication because it can strengthen social identity and unity, but conversely it can also strengthen difference and separation. For example, convergence often occurs when someone asks for someone else's approval. This can happen to a number of groups that already have in common. In other words, the equation will more easily lead to solidarity.

METHOD

1. Research Method

   This research is a qualitative study by searching, analyzing, and interpreting data found through data, interviews, and observations. The data that has been collected is checked for validity through the validity of the data in the form of trust. Data analysis technique used is to reduce, present, and make conclusions from the results of research.

2. Data Collection Techniques

a. In-depth Interview

   In-depth interview is a technique of collecting data or information that researchers do to informants both formally and informally, by giving several questions to the informant. Interviews were conducted to obtain information about how to shape the dynamics of communication, barriers, and how to overcome the obstacles faced by Thailands in the city of Medan. The characteristics of the informants or informants in this study are South Thailand students who have lived in Medan, especially on Jalan Halat for 2 years.

b. Observation

   Observation is a technique in gathering data or information about something that will be studied empirically. This technique is used to see the object of research studies, namely the Cultural Dynamics of South Thailand Students in Medan City and to see the cultural barriers that occur.

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The writer conducted an in-depth interview with the aim to find out what form of communication between Thailand students and students with the local community and what obstacles were encountered

RESULT AND DISCUSSION

After conducting field research through an interview process with two South Thailand students in the city of Medan, researchers can see some of the obstacles experienced by Thailand students while studying in Medan. As for perceived barriers such as language, motivation, openness of communication.

A. The Dynamics of Intercultural Communication of Thailand Culture in Medan City

Culture is a way of life that develops and is owned by a group which is then passed on from generation to generation. Culture is formed from a variety of elements that are quite complex, including religious systems, politics, customs, culture, language, tools, clothing, buildings, and works of art. Language is one component of a culture that is an inseparable part of human beings so that many people tend to consider it inherited from generation to generation. When someone tries to communicate with people of different cultures and adjust their differences, it proves that culture can be learned.

Cultural diversity makes the people of Medan play a role as social creatures. This is also a-supporting factor for multicultural life between ethnic and religious communities in peace and harmony. In addition, viewed from any side the City of Medan is the center of the City in North Sumatra. Especially it can be seen from the side of the culture of the people who are strong in maintaining their identity. With these conditions also makes Medan City does not have a dominant culture. Because each other ethnic competed in accentuating their identities. With this diversity, major conflicts between ethnic groups are rarely found, both from the mass media.

The existence of the South Thailand group covers almost every region in Indonesia, which begins with its arrival in the land of Java. In the city of Medan itself, precisely in Pasar Merah Village, Medan Area Subdistrict, several South Thailand groups settled as boarding children as students studying in Islamic-based tertiary institutions in Medan.

South Thailand students who have studied at the University in Medan also still have problems communicating with students or people from Indonesia. As experienced by Satnah, student who often experiences obstacles when communicating. This makes him less confident and becomes less sociable with the local community.

Barriers that often occur are usually found in verbal form such as the use of language. Thailand students assess the Medan City people in speaking always loud and fast, so that Thailand students do not understand what is conveyed. In addition, there are several different Thailand languages with languages such as coffee (kaa fee), language (phase), key (kun-jae), door (pra'tu), first (pre-thom).Further barriers arise from Indonesian students themselves who tend to use language without considering that there are also international students nearby who need to be invited to communicate. The process of intercultural communication is inseparable from a variety of obstacles from various parties who act as senders and recipients of messages.

Diversity Problems that often arise in intercultural communication are due to different reasons and motivations. In intercultural communication, these differences can cause problems. South Thailand students who are studying at the Medan City, especially in their early years, often uphold their values or motivations in themselves without seeing that they are in another area. As is the case that has happened between students South Thailand and Indonesian students. During an interview with the informant he said that: "Most of the students from Thailand when communicating with outside students are not yet fully open to their interlocutors. That is because there is still a need for an adaptation process in the new environment. In addition there is still a

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sense of distrust of others who are not in the same culture as him. "From observations and interviews with research subjects, it can be seen that the cause of inter-cultural communication obstruction stems from the lack of good communication between the two cultures and is not often involved in communication. That is because there is still a fear of the information conveyed and feel the feed back obtained does not match what actually happened.

Cultural diversity is responded differently by South Thailand students and students in the city of Medan. South students have more open character, following campus activities such as HMI (Indonesian Student Association) and MAPALA (Nature Lover Students). In addition, Thailand students sell to increase income and mingle with the local community environment such as chatting and visiting the sick.

South Thailand female students in Medan have more closed characters. They consider the people of Medan City to be harsh and rude because in speaking they often use high intonation. This makes Thailand students close off and only open to people they already know like campus friends and the surrounding community. As experienced by the speaker, this South Thailand student was afraid to be interviewed so the speaker had to persuade and convince them to be willing to be speakers. The interview process also went rigid because Thailand students responded very cautiously because they were afraid that information from them would be misused.

CONCLUSION

Intercultural communication of South Thailand students in Medan still has obstacles. Language becomes one of the obstacles in the process of intercultural communication between Thailand students and the people of Medan City. South Thailand students consider the people of Medan City to speak too fast so that they do not understand what has been said. There are several Malay Malay languages that are different from Indonesian such as coffee (kaa fee), language (phase), key (kun-jae), door (pra'tu), and first (pre-thom). The difference sometimes makes them confused. The characteristics of the people of Medan were responded differently by Thailand students and students. They consider the people of Medan City to be rude in speaking and always use high intonation. Thailand students are open-minded, such as participating in HMI & MAPALA campus activities and mingling with the community. While Thailand students are closed, do not want to communicate with others. Thailand students are only open with a few campus friends and residents around their homes.

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Proceeding International Conference on Culture, Language and Literature
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Medan – Indonesia, 30th January 2020, pp 128-131
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Effect of Three-Step Interview Technique on the Students' English Speaking Achievement

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ABSTRACT
This research was dealing to find out the effect of the three-step interview technique on the students' speaking achievement at the English Department of University of Muhammadiyah Sumatera Utara. This research applied a basic time-series design as a quasi-experimental research design. In collecting the data, the researcher used three times treatments with three topics based on the second-year students, administrated the posttest after the three treatments given and scored between two raters are taken the average to be the final score that was analyzed. From the score of posttest I it was found that the lowest score was 35 while the highest score was 78. Then in posttest II the scores improved from 45 (the lowest score) to 83 (the highest score) then last the score significantly improved from 60 to 87. The mean of each posttest also increased. Based on students' mean score, the ability of students in speaking on the treatments increased 10.55 points from the 1st posttest to the 2nd post test and 4.45 from the 2nd posttest to the 3rd posttest. Based on the result and graphic line, it can be said that there is a significance of students' speaking achievement from tests after being taught through Three – Step Interview technique.
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Keywords: ***speaking, three – Step interview technique, time series design***

INTRODUCTION

Speaking English is often viewed as the most demanding skill from other skills and even evaluated as the success in language learning. It implies that speaking is a very essential need for students than having good speaking skills is a priority for students nowadays.

In the teaching-learning process, however, there are still many problems faced by students when they attempt to speak English with others. They are their lack of motivation, interest, and confidence and the fact found that their vocabularies in English are still limited in expressing their feeling. Those problems happened as well in the English department of the University of Muhammadiyah Sumatera Utara. The dominant cause was their low confidence in speaking English. They had many things to say but had no sufficient vocabulary. Therefore they could not express their ideas, arguments, and opinions in English spontaneously during the teaching and learning process. Then their reluctant feeling appeared because they were afraid to make mistakes or shy of accepting the negative response when they were given questions by the lecturer.

Hidayati (2013) described how role play technique improved students‘ motivation in speaking class. This technique is in line with the three-step interview for conducting speaking practice among the students. Moreover, the combination is not only limited to those techniques. Other techniques are available to combine such as Time-pair share with a three-step interview technique. Kagan and Kagan (2009) stated that many cooperative techniques like Timed-Pair-Share and Three-Step Interview are designed to maximize oral communication development and ensure

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each student has the opportunity to talk and listen. The three-step interview requires groups of three or four students to take turns interviewing, responding, and recording to a question that invokes the sharing of opinions, experiences, emotions, etc (Cohen et al, 2004). Besides, Three-Step Interview covers interpersonal aspects such as team building, social skills, communication skill as well as the academic like knowledge building and thinking skills

Several empirical studies have examined the same research concern related to the effect of the three-step interview technique on the students' English speaking achievement. For example ((Rahma Deni, 2018) studied the effect of its technique by conducting the experiment classes. While another research conducted by (Nurfitri et al., n.d.) stated that this strategy was effective for the students because they could deliver the descriptions with good accuracy and fluency. Presenting the materials, modeling three-step interview, interview in pairs, reversing roles, and sharing in teams enhanced students' pronunciation, correct use of present tense, and appropriate use of vocabulary. The same technique was also applied in the study (Nurul Kamaliah* Usman Kasim Zulfadli A. Azis, 2018) due to English speaking achievement. This study had the same result that the three-step Interview technique effectively improved the students‟ achievements in ESL speaking skills as well as providing many other benefits for the students. Others ((Zainuddin, 2018) (Candraloka, 2016) (Indah Sari, Yufrizal, & Simbolon, 2013)(Irawati, n.d.)(Indah Sari et al., 2013) examined the use of this three-step interview technique that varied into some procedures of the research. Then Kaptiningrum (2016) and Saifuddin (2013) showed how Three-Step Interview could enhance students' speaking ability by giving more opportunities to the students to work together in pairs and in teams to support each other's learning. Specifically, the findings similarly analyzed how effective this technique on the students' speaking English achievement and proposed the necessity of lecturers' ready supports by diversifying their teaching activities. This study intends to adjust those findings and proposes the necessity of lecturers' ready supports by diversifying their teaching activities.

This basic time-series design research aimed to find out the effect of the three-step interview technique on the students' speaking achievement at the English Department of University of Muhammadiyah Sumatera Utara. The result is expected to give beneficial contribution practically to the other English lecturers then its finding hopefully could enrich the teaching techniques to be applied in teaching English in the classroom, especially in improving the students' speaking problems in fluency aspect

METHOD

This research applied a basic time-series design is a quasi-experimental research design in which a dependent variable is measured at many different points in time in one group before and after a treatment that is manipulated by the researcher is administered. One class was taken as an experimental group taught by the three-step interview technique. In collecting the data, the researcher used three times treatments with three topics based on the second-year students, administrated the posttest after the three treatments given and scored between two raters are taken the average to be the final score that was analyzed. The focused of speaking skills that had been assessed were; pronunciation, grammar, vocabulary, fluency, and comprehensibility.

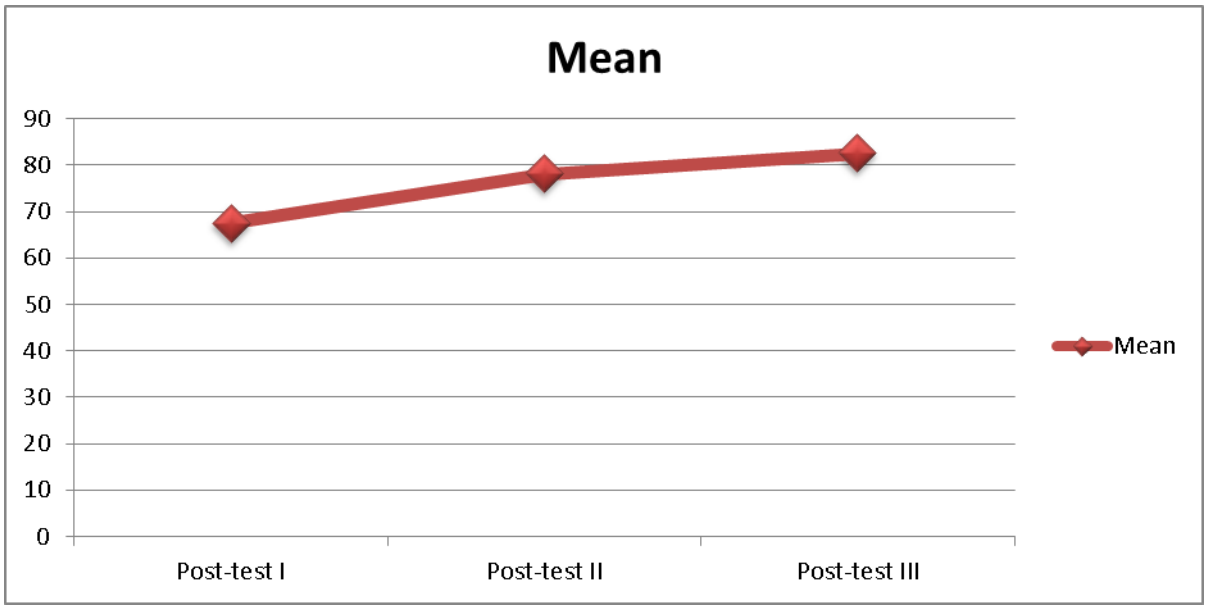
RESULT AND DISCUSSION

The result of post-test I, II, and III were drawn below then analyzed the improvement of students' speaking ability after the treatments.

Test	N	The lowest score	The highest score	Mean

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Post-test I	40	35	78	67.50
Post-test II	40	45	83	78.05
Post-test III	40	60	87	82.50



The graphic shows that the line goes up after getting the treatment. From the score of posttest I it was found that the lowest score was 35 while the highest score was 78. Then in posttest II the scores improved from 45 (the lowest score) to 83 (the highest score) then last the score significantly improved from 60 to 87. The mean of each posttest also increased. Based on students' mean score, the ability of students in speaking on the treatments increased 10.55 points from the 1st posttest to the 2nd post test and 4.45 from the 2nd posttest to the 3rd posttest.
Based on the result and graphic line, it can be said that students' speaking achievement is significant from test after being taught through The three – Step Interview technique

In this time-series design research, the treatments hold an important role to help the students' achievement in speaking. In each treatment, the three-steep interview technique was applied in teaching speaking. From the score, the result was significantly improving as well. The finding of this research supports the previous study (Utami, 2010) that the three-step interview technique could improve the students' speaking ability after observing the students' average score in the post-test. From the researcher's observation in the teaching-learning process in each treatment, it could be seen that on the first treatment the students were still feeling reluctant and not confident in expressing their ideas. They were still adapting to this technique but then on the second treatment, their motivation in speaking was increasing. This was caused by this technique was quite interesting and fun for them. Some shy students start to move up, blended with their friends and enjoyed the class. It happened during the third treatment as well. The class became so live then the lecturer also got enthusiastic to teach them. This observation was also supported by the improvement of the post-test score too. It was concluded that the Three-Step Interview could improve the students'

speaking achievement and help the students' problems during the treatment of teaching-learning process.

CONCLUSION

From the findings it was concluded that Three – Step Interview improved the speaking ability. It was seen from the improvement of posttest I (67.50), II (78.05), III (82.50).

The significant improvement was also proven by the students' response during teaching-learning process. Their enthusiasm in practicing interview showed how they enjoyed the class. So that this three-step interview technique is strongly recommended to be applied in teaching speaking by carefully selecting the appropriate and enjoyable topics for them. The number of students also should be as the big consideration to apply this technique.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 132-137
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Consumption of Halal Product as Islamic Economic Culture in Indonesia

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ABSTRACT
Consumption is a main activity in the economy. Islamic economics regulates how the people do good consumption of goods or services. Consumption of halal goods is an obligation for Muslims. Indonesia is a Muslim majority country that has a high level of consumption. The large variety of products on the market, especially food and beverages provided by producers, makes the Muslim community especially more careful in terms of deciding to consume an item. Halal label is one important factor for Muslim consumers to use an item. Islam teaches its people when they consume goods or services, they should think of two things, halal and good. The method in this paper is literature study, which uses available literature. Consumption of halal goods is a good and positive culture for consumers in Indonesia and this can be a jargon for the majority of Muslim countries in Indonesia as the largest consumer in Indonesia.
I consume halal products.

Keywords: ***Consumption, Halal Goods, Culture, Islamic Economy***

INTRODUCTION

Humans are homo economicus humans, which means economic humans. Homo economicus is a rational human figure and is free in determining the choices that exist to achieve certain goals. So that in each human behavior must be more rational in choosing existing resources (Case & Fair, 2007: 29). However, in reality human behavior, especially consumption behavior is more directed towards consumptive behavior (Septiana, 2013). If we pay further attention, this consumptive behavior tends to occur in the communities around us, especially those who are going to be young.

Indonesia as one of the most populous countries in the world, especially in the ASEAN region as well as a country with a Muslim majority population. As the most populous country in the world this will make Indonesia a potential market for the entry of goods, services and skilled workers from various other countries in ASEAN.

As a member of ASEAN, of course, Indonesia has a very strategic role in the implementation of the ASEAN Economic Community, known as the MEA which will begin in 2015, the establishment of the MEA is a manifestation of the desires of ASEAN countries to make ASEAN a solid economic region and be promoted in the international economy, in the form of a free flow of goods and services, skilled labor, and a freer flow of investment.

With this implementation, Indonesia as a member of ASEAN will have the potential to be flooded with consumer goods. The flood of goods does have a positive value for consumers, in this case there will be more alternative choices of goods and services that can be consumed. However, on the other hand, if this is not addressed wisely it will foster a consumptive culture in the community. Which in many cases, consumptive behavior is no longer based on the theory of need (need), but is driven by desire (desire) and desire (want).

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The above phenomenon is what makes the writer interested in writing about consumption with the title "Consumption of Halal Goods as an Islamic Economic Culture in Indonesia".

METHOD

The writing method used in this paper is a descriptive method that is a method of examining the status of a group of people, objects, conditions, systems of thought or an event today.

Descriptive method can be interpreted as a problem-solving procedure that is investigated by describing the state of the subject or object in the study can be in the form of people, institutions, communities and others who are currently based on facts that appear or are.

RESULT AND DISCUSSION

One of the main activities in the economy is consumption. Indonesian society has a high consumptive rate. The variety of products present in the market today is very diverse, so this makes the Indonesian people, in this case as consumers, must be more careful in consuming a product.

Islamic economics explains good consumption behavior for its people. The purpose of consumption in Islamic economics is maslahah. According to Imam Shatibi, the term maslahah has a broader meaning than just utility or satisfaction in conventional economic terminology. Maslahah is the main goal of syara law. Maslahah is the nature or ability of goods and services that support the basic elements and objectives of human life on this earth (Machasin, 2003). There are five basic elements, namely: religion, life or soul (al-nafs), property or property (al-mal), belief (al-din), intellectual (al-aql), and family or ancestry (al-nasl). In other words, maslahah includes the integration of physical benefits and elements of blessing.

The purpose of Islamic economic activity is to meet needs, not satisfy desires. So, Muslims must do a priority scale to meet their needs. Limitation of consumption in Islam does not only pay attention to the halal-haram aspects, but also includes what is considered good, suitable, clean, healthy, and not disgusting. The prohibition of Israf and the prohibition to boast. Likewise the consumption limit in sharia does not only apply to food and drinks, but also includes other types of commodities. Prohibiting or prohibiting consumption for a commodity is not without cause.

Limitation of consumption in Islam does not only pay attention to the halal-haram aspect but also includes what is considered good, suitable, clean, healthy, and not disgusting. The ban on Islam and the prohibition of boasting. Similarly, consumption limits in sharia do not only apply to food and beverages, but also include other types of commodities. Prohibiting or prohibiting consumption for a commodity is not without cause. Prohibition for commodities because their substances have a direct bearing on moral and spiritual harm.

Consumption In Islam

The economic principle in Islam is prescribed so as not to live lavish, not trying for prohibited work, paying zakat away from usury, away from israf and tabzir is a summary of Islamic creed, morals and Islamic law are referred to in development of the Islamic economic system. Moral values not only relies on individual activities but also on collective interactions, even the links between individuals and collectives cannot be dichotomized. And basic principles of Islamic economics namely: "the principle of monotheism, principle Khilafah, the principle of justice "

Indonesian People's Consumption Culture

One culture that has traditionally and unconsciously survived in Indonesia is a consumptive culture. Indeed, this culture cannot be said to be owned by every Indonesian citizen, but at least the majority of people who are classified as civil and live in urban areas behave in this way. In terms of increasing perpetrators, the age group of adolescents and young adults (high school / equivalent students, students, and men / women up to 40 years) is the age group that absorbs the consumptive culture most quickly. This consumption pattern occurs in almost all levels of society, albeit to

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

varying degrees. Teenagers are one of the examples that are most easily affected by excessive consumption patterns (Loudon & Bitta, 1993).

The dynamics of society that have occurred since the era of the old order, new order, reform, until now have quite influenced the nature and characteristics of the community. Factors that influence it also vary, can be in terms of the development of the times globally, the state of the nation (governmental power, etc.), to the natural state at that time. The most visible thing in this globalization era is how easily our nation absorbs the consumptive behavior of other nations. The process of absorbing this behavior can be facilitated by the many 'invading' global media, such as films, television shows, books, magazines, internet, and so on. A person's desire to appear the same as what he sees in the media encourages his consumptive nature, so that even though the economic conditions of the majority of Indonesian people have not been established yet, people who have a consumptive nature still buy whatever they want without paying attention to their financial condition .

The ingrained consumptive culture especially in Indonesia at this time may be the long-term impact of the hedonistic habits of the generations before us, or it may also occur due to the lack of concern most people have about the negative consequences arising from that culture. The negative impact of ingrained consumptive culture can be said to be branching and influence other aspects of people's lives.

As an illustration, if a teenager has a consumptive character, then he will continue to want to buy the things he wants. To fulfill his wishes, parents must pay a little extra. These extra costs have an impact on the calculation of the monthly expenditure of the mother who has actually been calculated since long ago. It could be that their basic needs are not even met. As a result the father must work harder in earning a living. In fact, not infrequently mothers are forced to come to work side to fulfill basic needs. Because mother's work takes up too much time, home affairs are not held up so that fathers and children often return home welcomed by uncomfortable home conditions. The presence of mothers who are usually always ready to listen to the daily stories of their husbands and children is also missed because the mother is too tired after a day of work. Household harmony decreases, and in the end other problems arise. The root of all these problems is only one: the consumptive nature.

The relationship between entrenched consumptive behavior and its impact on the economy is a mutually influential relationship. Consumptive culture in a society can be the cause of the community's economy deteriorating, and vice versa, a good economy (or even very good) in the upper middle class can trigger consumptive behavior in these community groups.

Consumption BehaviorIn The Community

A person's consumption behavior is influenced by a very complex background. That background, according to Arif Mufraini, among others, the level of knowledge, insight, socio-cultural environment, economic capabilities and (psychological) personality. Therefore, between an individual with other individuals will differ in the nature and behavior of consumption. Knowledgeable and broad-minded people will differ in their consumption behavior motives with people who are knowledgeable and narrow-minded. People who live in the midst of an advanced environment and culture will have different motives for consumption behavior than people who live in the midst of a backward environment and culture. People who have a strong economic life will have different motives for consumption behavior than people who have a weak economic life. People who have a good religious personality will have different motives for consumption behavior than those who have a bad religious personality; etc.

In the perspective of Islamic religion for example, that the motive for consumption behavior of Muslims, especially those who have religious knowledge and insight as well as good faith, are motivated by the guidance of religious orders. Considering that the Islamic religion commands

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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

eating, drinking, dressing, making friends and other things so that there is no self-destruction, this is confirmed in Q.S. al-A'raaf (7): 31-32.

Meaning:

"O son of Adam, wear your beautiful clothes in every (enter) mosque, eat and drink, and don't overdo it. Surely Allah does not like excess people. Say: "Who forbids jewels from Allah that He has issued for His servants and (who can forbid) good fortune?" Say: "All of that (provided) for those who believe in world life, specifically (for them only) on the Day of Judgment." Thus we explain the verses to those who know ".

Consumption Behavior In Islam

Product reliability must be a priority consideration for Muslim consumers. In addition to halal, Islam also advocates consuming good products for the Ummah. This is in accordance with the word of God in the QS. Al-Maidah: 88.

Meaning:

"And eat halal food again that is good from what Allah has sustained you, and fear Allah whom you have faith in Him".

Based on the above verse, we as Muslims must prioritize halal food for consumption. At present, the growth of the food and beverage industry in Indonesia is relatively increasing. This is evidenced by the many food and beverage products that we see on television media.

As Muslims and as economic agents, we should be more careful in choosing the products we will use, especially when it comes to halal or illicit goods. In addition to choosing and being careful in halal matters, we also as consumers must be able to distinguish between needs and desires, meaning that goods are needs that are our priority. Then the needs that we will meet must also be mandatory or primary needs, because the needs of primary needs are mandatory needs that we must meet in our daily lives.

Regarding consumption behavior, Al-Haritsi explained the principle of consumption in Islam quoted from the policy of Umar ibn Khottob radhiyallahu ‘anhu:

a. The shari'ah principle that consumption is a means to build obedience to God and must know very well what it consumes both in terms of matter, manufacturing process (halal and haram).
b. The quantity principle that simplicity in all respects is a good thing by taking into account the ability and income in consuming goods and services and striving to save and invest their wealth.
c. The principle of priority is that consideration of consumption needs to put primary needs first then secondary then tertiary.
d. The social principle is that the spirit of mutual ta'awun and give examples of consumer behavior behavior and pay attention to public benefits with no harm, harm to others and disrupt public order.
e. The rule of the environment is that attention to existing natural resources by not exploiting without limits and damaging it.

According to Abdul Mannan, there are 5 principles of consumption in Islam:

a. The Principle of Justice, this principle implies a double meaning regarding seeking halal fortune and is not prohibited by law. "Verily Allah only forbids you carcasses, blood, pork, and animals that (when slaughtered) are called (names) besides Allah. But whoever is in a state of compulsion (eat it) while he does not want it and does not exceed the limits, then there is no sin for him. Truly Allah is Forgiving, Most Merciful. " (Surat al-Baqarah: 173). Haram according to this verse also includes meat originating from the slaughter that calls the name of Allah but is also called a name other than Allah. Firing is done because it is related to animals that are harmful to the body

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

and certainly dangerous to the soul, related to morals and spirituality (associating partners with God)

b. The principle of Cleanliness, food must be good and suitable to eat, not dirty or disgusting so that it damages the taste buds.

c. The Principle of Simplicity, this principle governs human behavior regarding eating and drinking that is not excessive, Allah says "O son of Adam, wear your beautiful clothes in every (enter) mosque, eat and drink, and don't overdo it. Surely Allah does not like people who are overrated. " (Surat al-A'raf: 31)That is: each will work on prayer or tawaf around the Kaaba or other worship. By not exceeding the limits needed by the body and do not exceed the limits of halal food.

d. The principle of generosity, by obeying the commands of Islam there is no danger or sin when we eat and drink the food given by Allah. The Word of God in the Koran "It is permissible for you to hunt sea animals and food (which comes) from the sea as delicious food for you, and for those who are on their way; and forbidden to you (capture) land hunted animals, as long as you are in Ihram. And fear Allah, to whom you will be gathered. " (Surat: Al-Maidah: 96).

e. The principle of morality, a Muslim is taught to say the name of Allah before eating and express his gratitude to Him after eating.

CONCLUSION

After discussing the above consumption, several conclusion points can be drawn, namely:

1. Indonesia is a country that is predominantly Muslim and Islam commands to consume halal and good goods so that Indonesian people, especially Muslims, must consume halal products.
2. Consumption of halal products has become a culture for the Indonesian people because there are so many products offered both from within and outside the country.
3. Indonesia is a country that is affected by globalization where goods from abroad go into Indonesia a lot so that the Indonesian people must be more selective in making decisions to consume an item.
4. Islamic economics exists to restore the actual consumption function, in accordance with Islamic law.

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Medan – Indonesia, 30th January 2020, pp 138-141
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Effect of Applying Grammar Translation Method on Students' Achievement in Paragraph Writing

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ABSTRACT
The objective of this research was to investigate out the significant effect of applying grammar translation method on the students' achievement in writing. The research was conducted at English Department of University of Muhammadiyah Sumatera Utara. The population of this study are students at second semester. The total samples are 40 students. This research used experimental study with two different groups, the first is experimental group teach by using grammar translation method that consist of 20 students and the second is control group are going to teach without using grammar translation method that consist of 20 students. The instrument used in this study was the written test. Technique for collecting data was experimental quantitative. The data is t-test > t-table or 12,92 > 2,021. The percentage of the effect of x variable and y variable or the effect of using grammar translation method on the students' achievement in paragraph writing was 75% and 25% was influenced by other factor. It means that the alternative hypothesis is accepted and the null hypothesis is rejected. From this research, it was found that applying grammar translation method could cause a positive effect on students studying written simple paragraph. After analyzing the result of the students achievement using grammar translation gave significant effect on the students' achievement in paragraph writing

Keywords: ***stylistic, figure of speech, imagery, poetry***

INTRODUCTION

In teaching process, especially in teaching paragraph writing, the students should be able to write the correct sentences grammatically. Grammar is one of skills that must be mastered by the students. Grammar is an important role in learning English due to its necessary to master through good communication orally or written. The written productive language skill is called writing. It is the skill of a researcher to communicate information readers. Writing skills will be found as the most difficult process in language to the students because in writing, they have to organize their thoughts and then write something decent, think of what they are saying, and also look at the use of words and grammatical structures. The ability to write in foreign language is very important. It indicates that writing ability is one of the requirements to successed is not only in academic life but also in occupation, since most information and reference are written in English. This condition turns out to be one of the major concern in developing English teaching in Indonesia. Based on the researcher's experienced of observation in Muhammadiyah University and lecturer explanation about weakness of the students in writing. It has found the students of that University had some difficulties in writing an English paragraph. Some difficulties that has found on students in writing is the use of language aspect or ability in written likes punctuation, spelling, grammatical, and

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 138-141
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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vocabulary. Based on the reason above, the researcher tented to choose the tittle "The Effect of Applying Grammar Translation Method on Students' Achievement in Paragraph Writing".

METHOD

The experimental quantitative research applied in this research. The experimental class was taught by applying grammar translation method, and the control class was taught without any treatment. The design was applied in order to investigate the effect of applying Grammar Translation Method on students' achievement in paragraph writing. To obtain the data, the researcher used written tests. The intention of pre-test was to know how far the ability of paragraph writing of the students before using Grammar Translation Method and the intention of post-test was to know the effect on students' achievement in paragraph writing after treating Grammar Translation Method. To collect the data, this research was used pre-test and post-test that is given to the experimental group and control group. The data were analyzed by computing reliability and t-observed which was related to examine the hypothesis in order to answer the research problem. The data of this study was the score of pre-test and post-test used to find out the mean and standard deviation of experimental and control group. The data for experimental class the total score of pre-test was 1260 and the total score of post-test was 1698. It means that, the total score of post-test higher than pre-test. And the data for control group of pre-test was1258 and the total score of post-test was 1335. The total score of post-test higher than pre-test. After measuring the data, by using t-test formula it showed that t-test score 12,92. After seeking the table of the distribution of t-test as the accounting in certain Degree of Freedom (DF) the calculation was $Df=2n - 2 = 2 (21) - 2 = 40$. And determining the percentage the effect of Applying Grammar Translation Method on Students' Achievement in Paragraph Writing was: $D=r^2$ x 100% = $(0,87)^2$ x 100% = 75%, X= 100% - D =100% - 75% = 25%. It means that the percentage of the effect of X toward Y or the Effect of Applying Grammar Translation Method on Students' Achievement was 75% and 25% was influence by others factor. After accounting the data previously by using t-test formula that critical value then after seeking the table of distribution of evaluate Writing Skill as basic of counting Degree of Freedom (DF), the calculation shows that DF was (2n-2) or (42-2=40) in line 40 that t-table is 2,021 with the significant cerate α=0,05. It could concluded t-test>t-table or 12,92 > 2,021. So Ho was rejected an Ha was accepted or there was the effect of applying grammar translation method on students' achievement in paragraph writing through checking for understanding at second semester.

Based on the data analysis above, the findings of this research were described that the students who were taught with Applying Grammar Translation Method got higher score than the students who were taught without any method. The Effect of Applying Grammar Translation Method gave a significant effect in writing ability. It means that the students who were taught by using Grammar Translation Method got higher score that those without using Grammar Translation Method. Total of significant effect was 87%. It was proved by the result of t-test which was 12,92 and t-table which was 2,021 (t-test>t-table, 12,92 > 2,021). It means that the students' Writing Achievement with Applying, Grammar Translation Method was significant. So, the researcher stated the null hypothesis (Ho) was rejected and the alternative hypothesis (Ha) was accepted that there was a significant effect of applying Grammar Translation Method on Students' Achievement in Writing. In other words, the students who were taught by Grammar Translation Method got better than those who were taught without grammar translation method.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 138-141
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

RESULT AND DISCUSSION

Related to the purpose of the research, that was to determine whether grammar translation method improve students Achievement writing. The researcher stated that there was any significant effect of students achievement in writing after using grammar translation method that could be seen on findings. It showed by the post-test result for both classes after giving the treatment by applying grammar translation method. In general, the students achievement improved their writing in presenting all components of writing that involve content, organization, vocabulary, language use and mechanic after using grammar translation method. From the means scores of post-test in experimental class and control class can be explain that: First, from the table of the calculation correlation product moment between X1and X2 pre- test and post-test experimental explained that the students achievement mastery in structuring the sentences improved after being taught by grammar translation method. The use of grammar translation method encouraged students thinking and understanding. They could understand what they are going to write grammatically after understanding the structures of one example of simple paragraph.

Furthermore, based on the students achievement writing, it showed that the students had expanded their knowledge in structure of sentences such as grammar, tenses and structure of thesis, relevant to assigned topic. It is obvious that the application of grammar translation method in learning of writing a simple paragraph can lead the students to think, to write, and to communicate accurately and effectively. Second, the use of grammar translation method can enlarge students' achievement mastery in grammar. It is indicated in the table above that the mean score of students in experiment class increased rather than the students in control class. It is because the students who were in experiment class had been guided to write by their teacher. Teacher showed one simple paragraph that structured well grammatical and translated to the topic which going to write. Consequently, students got the way how to write simple paragraph grammatically. In addition, based on the students writing, it showed that students had been developed their knowledge in understand of structures such as sophisticated range, effective word or idiom choice and usage, word form mastery, and appropriate register. Grammar translation is useful for arrange of teaching purposes, and is the short-term step between teacher directed and independent writing. Grammar translation is a method that can improve students writing skill. The application of this method in teaching writing can help the students in structuring of the simple paragraph. Then, Grammar translation method also helped the students in structuring the sentences into the correct form such as the correct use of the well grammatical, tenses and punctuation of a simple paragraph. So, the researcher stated the null hypothesis is rejected and alternative hypothesis is accepted, its means that there was a significant effect of applying Grammar Translation Method on Students' Achievement in paragraph Writing. In other words, the students who were taught by grammar translation method got better than those who were taught without using grammar translation method in paragraph writing.

CONCLUSION

Based on data analysis, the researcher could make the conclusion that there was significant effect of Applying Grammar Translation Method on the Students' Achievement in paragraph Witing is proven by the result of the t-test > t-table or12,92 > 2,021. It means that the result of analysis showed that t-test was higher than t-table with the level significant 0,05 and the Degree of Freedom (DF) = 40. Grammar translation Method is the quickest way to learn a foreign language through understanding grammar cleary. The students be able to write the correct sentences grammatically. In this case, the researcher would like to give the suggestion. The teacher were suitable applying grammar translation method on the learning process. The teacher must be make sure the students about three basic tenses (present, past and future tense). The teacher must be make students understood how to structure the sentence. The teacher should make the students interest and enjoy in

E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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learning process. The students should improve their writing ability by increasing vocabulary, understand about tenses and grammar well. The students should read and try to identify what tenses and grammar that used. The reader were encouraged to have a lot of information about teaching learning experience for them. The other researchers suggested to conduct further research related to the topic of the study.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 142-150
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Improving Students' Ability in Writing Spoof Text by Using Estafet Writing Strategy

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ABSTRACT

The study was aimed to find out the improvement of students' writing skill in spoof text. This study applied classroom action research design. It was done through planning, action, observation, and reflection. The location of the research was SMA HarapanMekar Jl. Marelan Raya No.77. The subject of this research was the twelve grade students which consisted of 26 students. Based on the writing spoof text score, students' score keep improving in every test. In the pre-test the mean score was 40, in the first cycle test the mean score was 66.27 and the second cycle the mean score was 76.23. The improvement also can be seen from the percentage of the students' passed KKM in writing spoof text, in pre-test 0% students' got point more than 75. In the first cycle test 34.61% students' got point more than 75, in the second cycle test 73.07% students got point more than 75. It means that teaching writing spoof text using estafet writing strategy can improved the students' writing skill in spoof text.

Keywords: Estafet Writing Strategy, Writing, Spoof Text

INTRODUCTION

Writing is one of difficult subjects at school. Boardman (2002) states that writing is a continuous process of thinking and organizing, rethinking, and reorganizing. Therefore, the teacher must create the subject that students can study easily. Besides, the kind of text also is important in teaching english to make the teaching of writing successfull. To choose an appropriate text, theteacher must consider characteristics of the students, which directly related to learning process. Teacher should find out a solution to the problems through interesting strategies such as using game to make students motivated and interested in material during the teaching and learning process.

One of strategies to motivate students in learning writing is by using an effective method and teaching model. The effective method and teaching model can make students more active and creative in learning writing. The researcher tries to find a technique in teaching writing namely estafet writing teaching model. This teaching model is known as a new method in teaching and learning process, because adopted from a sport game. According to Syathariah (2011) states that estafet writing is one strategy of active learning by purposing the students to negotiate learning as an interesting activity and giving them opportunity to express their idea to a certain topic with their classmate. It means that estafet writing is a kind of teaching strategy used by teacher to help the students participate actively by expressing one's ideas after another continuously based on the topic given. The result of estafet writing shows that the students are motivated to write because the students can develop a text which they find in their friends sentence which they continue. So, by using estafet writing, the students more enjoyableinlearnin English.

LITERATURE REVIEW

According to Nystrand (1989), writing is a matter of elaborating text in accordance with what the writer can reasonably assume that the reader knows and expects. Meanwhile, Randal (2004) states that writing is an ability to make a form of words that in general it may have a higher truth value than the fact that it has set it down.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 142-150
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Furthermore, Sudaryanto (2001) say that writing skill is a person's ability to express his/her mind and feeling which is expressed in a written language, in graphic symbols so that the readers are able to understand the message inside.Nura (2003) says that writing is an activity. In addition, Harmer (2004) states that writing is a process that what we write is often heavily influenced by the constraints of genres, then these elements have to be present in learning activities.

From all the statements above, it can be concluded that writing is an activity of thinking after which it is expressed into graphic symbols, in a communicative written language. Besides, Riddel (2003) also explains that writing is an individual skill. Someone talks with others, while someone writes as if he communicates with himself. Similar opinion is stated by Nursisto (2000). He says that writing is a communication ability using the highest level of language.

According to Msanjila (2005), there are six common problems that may occur when doing writing. Those problems are capitalization problem, punctuationproblem, inexplicitness or fuzziness, poor organization or illogical sequence, spelling problem, and the last is grammatical errors. Based on the opinion above, it can be concluded that writing has the most difficulties, since writing needs more accuracy for instance in spelling, grammar, and appropriate expression. Lacking of the accuracy will lead to misunderstanding. The readers might not be able to catch the message or the communication between the writer and the readers will not run well. Farmer (1993) states that there are four steps in writing, those are: (1) prewriting, (2) organizing, (3) writing, (4) revising. A good writing is a product of careful thinking. There are several characteristic of a good writing. According to Pardiyono, M.Pd (2007) on his book "Teaching Genre Based Writing" said that to produce effective written text, a writer should:Have the knowledge of content and the nature of text. It includes the purpose of writing, the genre of writing, rhetorical structure, grammar, and textual devices (cohesion and coherent).

Spoof text is kind of text which tells about the past event with chronological order. According to Wahidi (2009) Spoof text is a text which tells factual story, happened in the past time with unpredictable and funny ending. Its social function is to entertain and share the story. The purpose of spoof text is to tell event with a humorous twist. Besides that the story gives any moral messages for the readers to share with others a real story of which the ending is funny to amuse the audience or readers. Spoof has generic structure that consists of orientation, events and twist. Triyanti (2013) states that spoof has three schematic structure. They are orientation, events and twits.

Estafet writing is one kind of method to teach English, especially teaching writing. Syathariah (2011), states that estafet writing is a kind of active learning or learning by purposing the students to negotiate learning as an interesting activity and giving them opportunity to express their ideas to a certain topic with their classmate.Estafet writing is a sport game which is adopted into teaching. The rules both of them are same; the members of group should take a part to finish the assignment. In estafet writing, the members of group must write a paragraph one by one. So that, all of those paragraphs that were written by the group members will be a text. Estafet writing will help the students to produce a better text, because in estafet writing the students learn to develop their general idea into a paragraph By using estafet writing, the students also learn to make a text coherent because they have to continue the paragraph from their friend. In the final step, they can learn to revise their text with their group.

The students must be able to make a simple paragraph in forms of short functional text, like spoof text. Writing and spoof text have relationship. Therefore, writing is skill that should be mastered by the students and spoof text is on the functional text that can support students' writing ability.Based on the facts above the researcher conduct a classroom action research under the tittle "Improving Students'Ability in Writing Spoof Text by Using Estafet Writing Strategy".

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IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

RESEARCH METHODOLOGY

The subject of this research is the students in grade XII of SMA Yayasan Pendidikan Harapan Mekar academic year 2019/2020. It was used purposive sampling technique and it was taken XII IPS students which is consisted of 26 students as the subject of the research. Because it was found that they have a low ability in writing.This research was conducted by using Classroom Action Research (CAR).

Analysisi And Result

A preliminary writing test was conducted before the first cycle was started to find out the students' level of competence in writing spoof text . In the test, the students were assigned to write a spoof text. In pre-test, the total score of the students were 1040 and the number of the students was 26, From the analysis students' achievement in writing spoof text was low the students' mean was 40. The students that got point up to 75 in pre-test were 0 students, From the table analysis, the students' writing skills in spoof text was very low. The Number of the students who passed in pre-test session was 0 (0%).

Table 1. Students' Preliminary test Result

No	Criteria	Score	Pre-Test
1	Passed KKM	75-100	0
2	Failed	0-74	26

From the result of the students' work on the test that had been designed by researcher, the results were less satisfactory. The result from 26 students in the class showed that there were 0 or 0% of students did not reach. From the exposure The details were presented in the following table 4.2.

Table 2. Summary in preliminarytest

Value	Number of students	percentage
<75	0	0%
>75	26	100%

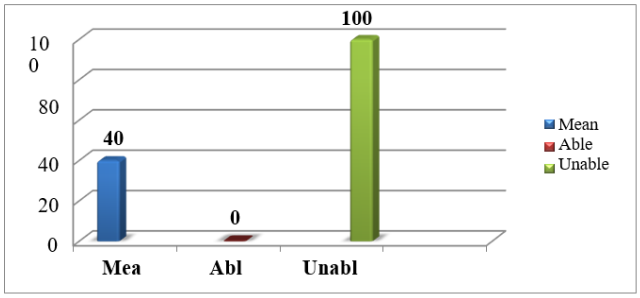


Chart 1. Student's Score in Pretest Cycle I

a. Planning

Before the implementation of the action, the first by planning. Planning are designed based on the results of the test and the initial observation, namely (a) create ascenario for writing spoof text in accordance with estafet writing strategy to be used in the action, (b) make the

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observation sheet to see the learning environment, and the activity of students and researchers, and (c) designing an evaluation tool to see an increased in students' writing skills in learning to write spoof text.

b. Action

Before applied the method, the researcher stood in front of the students and started to attract the students' attention, and asked their knowledge about spoof text. The student gave their opinion regarding the genre of text to be studied. Students express all of their knowledge both true and false. After that, the teacher gave several examples about spoof text, and the student must analyze the text what they read. Students must be able to determine the purpose of the text. After finished, students publish their writing in the place provided by the teacher.

c. Observing andevaluating

1. Student'sScore

Based on the result from the test in cycle 1, the total score of the students was 1723 and the number of students was 26, so the mean score was *66.27*. The students who got score more than 75 was 34.61% or 9 students and the students who got score less than 75 was 65.38% or 17 students. So, the students frequency in the cycle 1 was 34.61%. Students score in cycle I can be shown from the table below:

Table 3. The Data of Students' who passed Standard Minimum Score (KKM)

No	Criteria	Score	Total	Percentage	Mean
1	Passed KKM	75-100	9	34.61%.	**66.27**
2	Failed	0-74	17	65.38%	
Total			26	100%	

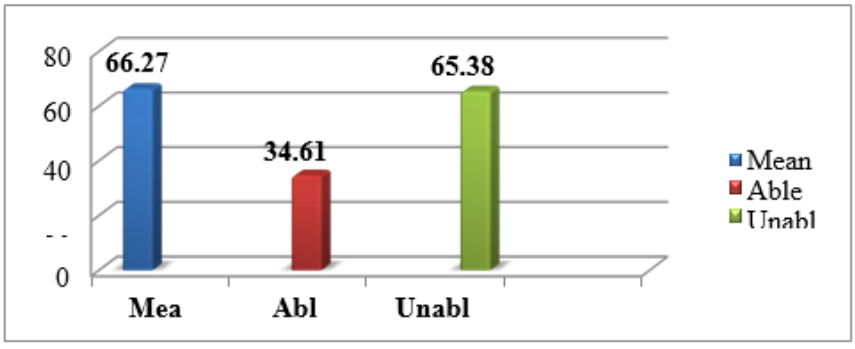


Chart 2. Student's Score in Cycle I

Cycle I

1. Observation of Student'sActivity

Students' activity was observed after the first cycle based on the criteria of excellent, good, fair, and less can be seen in the following table:

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Table 3. Score of Students' Activity in the Learning Process of Cycle I

No	Aspects of Observation	Score
1	Interest	61.36 %
2	Attention	63.46 %
3	Participation	64.42 %
4	Presentation	61.94 %
Means		62.79 %

The data above shows that the student's learning activities using estafet writing strategy in writing spoof text reached at 61.36 % of interest, 63.46 % of attention,64.42 % of participation, and 61.94 % of presentation. The data showed that students' participation in learning was considered as the highest level compared to the other aspects. Because when the teacher asked their opinion about what they know about spoof text, they were very enthusiastic to answer the questions from the teacher. And the lowest was interest aspect, because when they were given a task to write a spoof text, they were not interested in answering the question. They were more enthusiastic to answer the questions directly. Of the total, the means level of students activity in learning activity in the first cycle was 62.79 %.

1. Observation of TeacherActivity's

The successes and failures in cycle I as follows:

1) Students did not understand the activity learning with estafet writing strategy.It can be seenfrom the means results of the observation of the activity of students in the learning process with the percentage rate of 62.79 %.
2) Some of the students have not yet implemented the structure of estafet writing strategy as a learning medium to thefullest.
3) Researchers still award or not familiar to created an atmosphere of active learning using estafet writing strategy in writing spooftext.
4) The level of student's mastery of the learning materials those are not yet maximal. In other words, the level of writing skills of students still has not passed, with the means value of only 34.61%

Based on the result of the first cycle, it was still required to continue into second cycle because the result showed their achievement in writing was still poor.

Cycle II

a. Planning

In the second cycle, the action plan are a follow up of problems or obstacles encountered in the implementation of the first cycle action. The main issues contained in the first cycle with regard to the learning experience of students using estafet writing strategy applied in writing spoof text. Learning on the second action aims to improved students learning activities in order to achieved the specified indicators. Implementation of the second cycle are substantially similar to the implementation of the firstcycle.

b. Acting

Implementation of the action in the second cycle is in principle the same as the first cycle of implementation of the action. In this cycle, the study was conducted in two meetings. At the beginning of the learning process in this cycle, a technical description of estafet writing strategy in writing spoof text still be given to students in order to improve student's writing skills. Then, the next learning process is similar to previous meetings, but with the same learningmaterials.

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c. Observing andEvaluating

1. Student'sScore

Based on the result from the test in cycle 2, the total score of students was 1982 and the number of students was 26, so the mean score was *76.23*. The students who got score more than 75 was 73.07% or 19 students and the students who got score less than 75 was 26.92% or 7 students. So, the students frequency in the cycle 2 was 73.07%. it can be shown from the tablebelow:

Table 4. The Data of students' who passed Standard Minimum Score (KKM)

No	Criteria	Score	Total	Percentage	Mean
1	Passed KKM	75-100	19	73.07%	**76.23**
2	Failed	0-74	7	26.92%	
Total			26	100%	

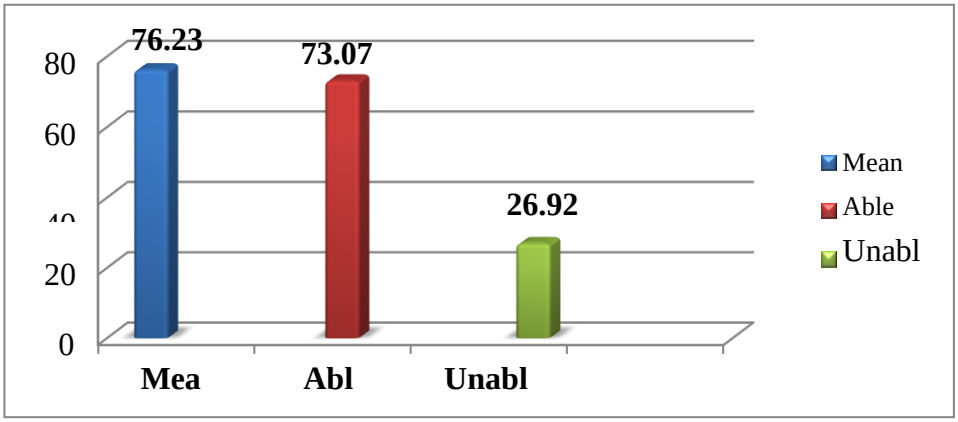


Chart 3. Student'sScore in Cycle II

1. Observation of studentsactivity

Student's activity was observed after the second cycle based on the criteria of excellent, good, fair, and less can be seen in the following table:

Table 5. Score of Students' Activity in the Learning Process of Cycle II

No	Aspects of Observation	Score
1	Interest	78.84 %
2	Attention	81.73 %
3	Participation	76.92 %
4	Presentation	83.65 %
Means		80.28 %

Based on the table above can be explained that in the process of teaching and learning activities of student's have shown a very good development with an meanspercentage of 80.28 %.

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With the four aspects of these observations, the presentation aspect of the highest score that is 83.65 %, while the lowest for the aspects of the participatory aspect with a value of 76.92 %. The table above also shows that the activity of student's in the learning process in the second cycle increased significantly. This means there are increased activities of student's in learning between the first and second cycles. This is evident from the means score of student's activity between the first cycle, 62.79% and second cycle, 80.28%, with a margin of 17.50% comparative figures. The figure suggests that student's in the learning activity increased significantly from the previouscycle.

2. Observation of TeacherActivity's

The following are some of the achievements after the implementation of the second cycle, namely:

a) In the process of teaching and learning, student's activities already tend to be better towards estafet writing strategy in writing spoof text. This condition can be seen from the increased activity of students better than 66.27% in the first cycle to 76.23% in the secondcycle.
b) The different student's score in learning material looked significantly based on the data of the means value of the results in the second cycle evaluation was 66.27 in the first cycle, with the students who got score more than 75 was 34.61%, in the second cycle was 76.23 with the students who got score more than 75 was 73.07%. The Improvement of Student's Score in Pre-test, Cycle 1 and Cycle 2 can be shown on chartbelow:

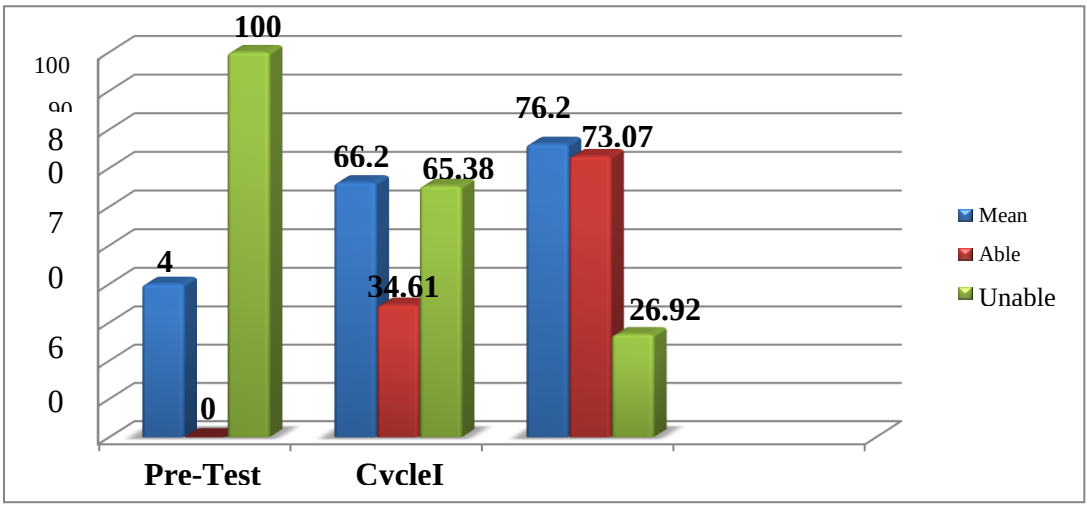


Chart 4. The Improvement of Students' Score in Pre-test, Cycle 1 and Cycle 2

DISCUSSIONS

Based on the data analysis, it showed that the students' writing skill had been improved by applying estafet writing strategy. It could be seen from the quantitative data. The mean score in cycle 1 was 66.27, the mean score in cycle 2 was 76.23. the students who got score more than 75 in cycle 1 was 9 students, the students who got score more than 75 in cycle 2 was 19 students and the percentage of the students who got score more than 75 in cycle 1 was 34.61%, the percentage of the students who got score more than 75 in cycle 2 was 73.07%.

It also could be seen from qualitative data that was observation sheet. The means score of student's activity between the first cycle was 62.79% and second cycle was 80.28%. It could be explained that in the process of teaching and learning activities of students had showed a good development. The qualitative data that were taken from questionnaire sheet also showed that the

teacher teach good in learning activity.

Based on the result of the quantitative and qualitative data, it was indicated that the action and applying of estafet writing strategy significantly can improved the students' writing skill in writing spoof text. Then the researcher stopped in the cycle II because it had reached completeness, it meant that the writing spoof text using estafet writing strategy was improve the students' learning results in grade twelve IPS SMA HarapanMekar Medan Marelan T.P2019/2020.

CONCLUSION

There was an improvement on the students' ability in writing spoof text by using estafet writing strategy. It could be seen from the students' score. The mean of the pre-test in the first meeting was still low, 0 students got points up to 75. In the post test cycleI ,9 students got points up to 75 and the last post test cycleII,19 students got points up to 75. It could be concluded that there was an improvement on the students ability in writing spoof text.The improvement of students ability can be shown from the pre-test, cycle I and cycle II. The mean score from pre-test to cycle II were 40 -66.27 – 76.23. the percentage of students who got score more than 75 from pre-test to cycle II were 0% - 34.61% -73.07%.Observation sheet indicate that there is improvement in students' ability in writing spoof text. Furthermore, estafet writing strategy makes students can be actively to developed in teaching writingprocess.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 151-157
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Mathematical Concepts in *"Desa Na Ualu"* Batak Toba Tribe

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ABSTRACT
The Batak Toba tribe has known the journey of the moon and stars every day since ancient times. Batak people are accustomed to observing the rising and setting of the sun, observing the location of the stars in the sky, observing the light of the *Panenabolon* horizon and comparing it to the state of the wind and weather and dividing the direction of the cardinal directions point into eight called *Desa Na Ualu* (eight cardinal directions) namely purba (east), anggoni (southeast), dangsina (south), nariti (southwest), pastima (west), manabia (northwest), utara (north), irisanna (northeast). This is proof that the Toba Batak tribe has known the eight cardinal directions since ancient times. The symbol of the *Desa Na Ualu* can often be found in *Gorga* in the Batak Traditional House and other artifacts. This research would discuss and demonstrate mathematical concepts in *Desa Na Ualu* (eight cardinal directions) namely: the concept of points, lines, angles and map of the cardinal direction.

Keywords: desa na ualu, point, line, corner, cardinal direction.

INTRODUCTION

The Batak tribe is one of the largest ethnic groups in Indonesia, based on a census from the Central Statistics Agency in 2010. This name is a collective theme to identify several ethnic groups living in and originating from the West and East Coasts in North Sumatra Province. The ethnic groups categorized as Batak are Toba, Karo, Pakpak, Simalungun, Angkola, and Mandailing. Batak is a group of tribes that inhabit most of North Sumatra. But people often consider Batak only to the Toba tribe, even though Batak is not only represented by the Toba tribe. So there is no Batak culture and language, but the cultures and languages of Toba, Karo, Simalungun and other allied tribes (Wikipedia, 2020).

The Batak Toba is a cultural unity. Batak Toba people do not have to live in the geographic area of Toba, although the origin was Toba. Like other ethnic groups, the Batak Toba people migrate to areas that are more promising for a better life. For example, the majority of indigenous people in Silindung are Hutabarat, Panggabean, Simorangkir, Hutagalung, Hutapea and Lumbantobing clans, even though the six clans were descendants of Guru Mangaloksa, one of King Hasibuan's sons in the Toba region.

Likewise, the Nasution clan, most of whom live in the Padangsidimpuan region, is Siahaan clan's relative in Balige, of course, these two clans were descendants of the same ancestor. The Batak Toba as a cultural entity can certainly spread to various directions across the geographical boundaries of its ancestral origin such as Sianjur Mulamula which is located on the slopes of Mount Pusuk Buhit about 45 minutes drive from Pangururan (the capital of Samosir Regency).

Batak people have known the journey of the moon and stars every day since ancient times. *Batak parhalaan* (Astrology Book) is a reflection of *pane nabolon* (natural law) of every human being. This means that what will happen tomorrow, what a new child will become, what is one's

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IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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destiny, ritual feast, lost items and good steps for the Batak people must begin with opening the book of parhalaan because this has been a habit since ancient times.

"Batak people are accustomed to observing the rising and setting of the sun, observing the location of the stars in the sky, observing the light of the *Panenabolon* horizon and comparing it to the state of the wind and weather and dividing the direction of the cardinal directions point into eight called *Desa Na Ualu* (eight cardinal directions) namely" (Generasi Batak, January 17th, 2014):

1. *Purba* means east
2. *Anggoni* means southeast
3. *Dangsina* means south
4. *Nariti* means southwest
5. *Pastima* means west
6. *Manabia* means northwest
7. *Utara* means north
8. *Irisanna* means northeast

"*Desa Na Ualu* means the corner of the world or the eight cardinal directions. This proves that the Batak people have known the eight points of the wind long ago. The symbol of the *Desa Na Ualu* can often be found in *Gorga* in the Batak Traditional House and other artifacts. Here are the eight cardinal directions according to the Batak" (Lifepatch, November 6th, 2017):

1. *Purba* in the east as a symbol of the beginning of life activities on earth where the Sun began to show golden rays, the 'golden' element represents this cardinal direction.
2. *Anggoni* in the southeast, where the sun has raised leaning towards the earth shining redder color, then the 'Suasa' element is created.
3. *Dangsina* in the South illustrates that the sun has emitted brightly colored rays of life, then the 'Silver' element is created.
4. *Nariti* in the Southwest depicts the atmosphere of the Sun in a position almost perpendicular above the head so that the light emitted is so blazing and testing the resilience of the earth that ultimately the ground becomes 'Rock'.
5. *Pastima* in the west illustrates the position of the sun right above the head so that all the sun's energy hits the earth's surface which causes the stone turning into black, and then 'Tin' element is created.
6. *Manabia* in the Southwest is affected by the movement of the sun that begins to lean toward the sunset so that sunlight will slowly reduce its intensity and the color starts to go reddish, then 'Copper' element is created.
7. *Utara* in the North direction is affected by the movement of sunlight that tends to sink, then the 'iron' element is created.
8. Finally *Desa Irisanna* in the Northeast where the position of the sun is just one step away to get rest, then the 'Wood' element is created.

When *Desa Na Ualu* (the eight cardinal directions) of the Toba Batak tribe is depicted on a flat plane geometry, it will form a circle which is divided into several sectors consisting of a collection of points, lines, and angles, and all of these are part of the concept studied in geometry (mathematics), which we then call mathematical concepts.

Mathematics is a basic science that has become a tool for learning other sciences. Therefore, mastery of mathematics is absolutely necessary and mathematical concepts must be understood correctly from an early age. This is because concepts in mathematics are a series of causes and effects or a concept is arranged based on previous concepts and will be the basis for further concepts so that a wrong understanding of a mathematical concept will result in a misunderstanding of subsequent concepts.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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The concepts in mathematics are arranged in a hierarchical, structured, logical and systematic manner starting from simple concepts to complex concepts. Because of the importance of concepts, there should not be missed steps/stages of concepts in learning mathematics. The concepts in mathematics have links with one another, so students must be given more opportunities to see the linkages of these concepts with other materials. It is intended that students can understand mathematical material in depth.

Farrel and Farmer (Musliana, 2007: 7) defines the concept as a classification of objects, the features of objects or events that are determined by abstracting them. Furthermore, Gagne (Arsat, 2007: 8) argues that concepts in mathematics are abstract ideas that convince people in classifying objects or events into examples or not examples of a particular object. For example, a student has understood the concept of the area of a triangle, and then the student will be able to distinguish the formula of the area of a triangle and the formula for another flat area.

Then Soedjadji (2000: 11) says that concepts in mathematics are generally composed of previous concepts. For example, the concept of rank is composed of the concept of multiplication, the concept of the area of a triangle is composed of the concept of the area of a rectangle, and the concept of the area of a trapezoid is composed of the concept of the area of a triangle. This means that the previous concepts understood by students are needed to construct a new concept.

Desa Na Ualu as in figure 1 below, a geometrical structure consisting of a set of points and a set of lines which is also a combination of a set of points, and the set of angles that two or more lines meet at the base, the following geometrical drawing of *Desa Na Ualu* are presented*:*

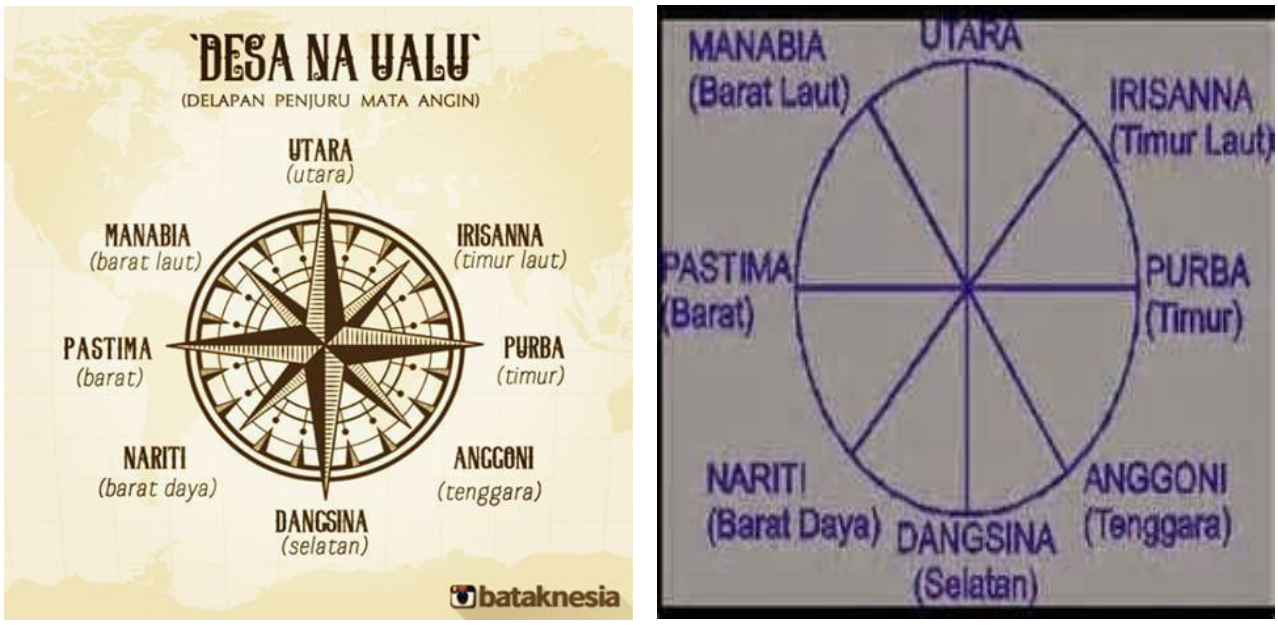


Figure 1. *Desa Na Ualu* (Eight Cardinal Directions) Batak Toba Tribe

METHOD

This study used qualitative research with an ethnographic approach, ethnographic methods are used to describe, explain and analyze the cultural elements of a society or ethnic group. (Spradley, 2006).

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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RESULT AND DISCUSSION

It is well known that mathematics is a deductive science whose truth concepts are interrelated. The truth of a concept is based on concepts that existed before and underlies subsequent concepts. To begin this whole set of mathematics, a basic concept is needed. This concept is usually not defined and is only a convention among mathematicians, but all parties will have the same picture of this concept. For example, the concept of a point, there is no definition for a point, but everyone has the same picture about this point.

This base concept is then used to develop definitions, axioms or theorems for further concepts. Geometry is one of the systems in mathematics, and the existence of basic concepts such as this point is very important in the preparation of the geometry system.

1. Concepts of Points and Lines

Several basic concepts are needed in compiling a geometry system, such as:

- **Point**; the point has no dimensions and is symbolized by a small point " **.** ". A point is usually denoted by an uppercase letter, A, B, C, and so on;
- lines; a line is an infinite collection of points and is therefore infinite in length; A-line is usually denoted by lowercase letters: a, b, c, and so on; The following is an illustration of a line:

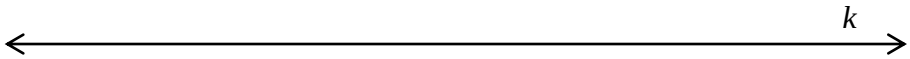


Figure 2. Line *k*

The arrows on the left and right end of the illustration above show that the line is of unlimited length both to the left and to the right.

- through; if a point P lies on the line k then it says line k through point P;

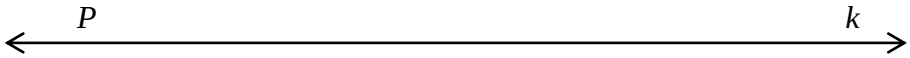


Figure 3. Point P is inside the line k

- **Between**; if on a line there are points whose position is A-B-C, then it says point B between A and C.

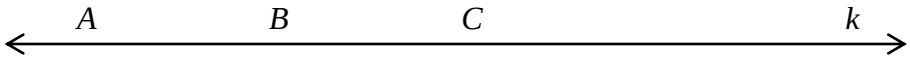


Figure 4. Point B is located between points A and C

- In the visualized image of *Desa Na Ualu* Batak Toba tribe, we can clearly see the concept of lines in the visualization of the image which is the result of an infinite collection of the number of points in all line segments (point concept)
- In visualized image of *Desa Na Ualu* Batak Toba tribe, we can also find mathematical concepts, namely the concept of the center of the circle and is a reference point so that the same distance is formed between each point with a curved line of the circle, hereinafter this is called the radius of the circle (bowstring in the concept of circle) and 2 times the radius of the circle then called the circle diameter.

2. Angular Concept

An angle is a combination of two lines of light that are not opposite and whose base points coincide. The base point is called the corner point. In the preparation of geometry, the angle can also be formed by two line segments that one endpoint coincident.

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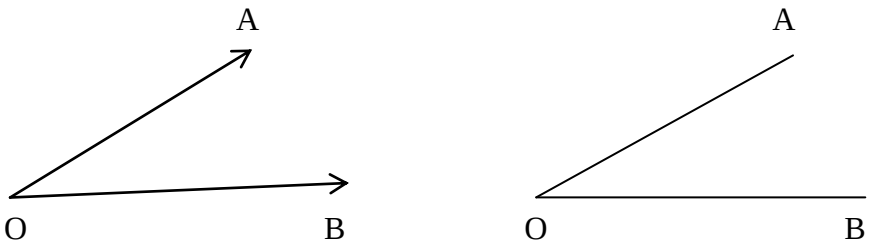


Figure 5. AOB angle

At the angle of AOB (denoted by ∠ AOB), the vertex is O, while the OA and OB lines are called angular legs respectively.

As stated in the definition that an angle is a combination of two rays of a line whose base points coincide, then ∠ AOB is a set of all points both in OA and OB or can be written as

$$\angle AOB = \{x | x \in OA \cup OB\}$$

The size of an angle is intended as the amount of stretch formed by the two legs of the angle. The angle is expressed in units of degrees (denoted by °) or in radians. One of the tools used to measure angles is an arcdegree. The scale in a degree arc is usually started from 0^o to 180^o. Based on the magnitude, the angles can be classified into 3 groups:

a. Taper angle is the angle of magnitude between 0^o and 90^o;
b. Right angle, is a large angle = 90^o;
c. Blunt angle is the angle between 90^o and 180^o.
d. Straight angle, is a large angle = 180^o
e. Reflex angle is the angle of magnitude between 180^o and 360^o.

In the visualized image of *Desa Na Ualu Batak Toba Tribe*, we can clearly see the concept of angles as follows:

1. The angle of one full turn is equal to 360^o.
2. The angle ½ full rotation is equal to 180^o and is called a straight angle.
3. The angle ¼ full rotation is equal to 90^o and is called a right angle.
4. The large-angle formed between each point of cardinal directions symbolized by a line in the picture of *Desa Na Ualu Suku Batak Toba* is equal to 45^o.
5. The angle is equal to 45^o further referred to as the smallest angle formed at *Desa Na Ualu Suku Batak Toba*
6. While the largest angle formed at *Desa Na Ualu Suku Batak Toba* is equal to $360^o - 45^o = 315^o$.
7. Angles that are formed between two line segments in the adjacent cardinal directions point are called mathematical angles.
8. The smallest angle formed between *utara* and *irisanna* = 45^o and the biggest angle formed = $360^o - 45^o = 315^o$.
9. The smallest angle formed between *utara* and *purba* = 90^o and the biggest angle formed = $360^o - 90^o = 270^o$.
10. The smallest angle formed between *utara* and *anggoni* = 135^o and the biggest angle formed = $360^o - 135^o = 225^o$.
11. The smallest angle formed between *utara* and *dangsina* = 180^o and the biggest angle formed = $360^o - 45^o = 180^o$.

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12. The smallest angle formed between *utara* and *nariti* = 135^o and the biggest angle formed = $360^o - 135^o = 225^o$.
13. The smallest angle formed between *utara* and *pastima* = 90^o and the biggest angle formed = $360^o - 90^o = 270^o$.
14. The smallest angle formed between *utara* and *manabia* = 45^o and the biggest angle formed = $360^o - 45^o = 315^o$.
15. The magnitude of the angle formed at each point at *Desa Na Ualu Batak Toba Tribe*, need to be clarified by using the phrase *"searah jarum jam"* and *"berlawanan arah jarum jam"*, besides still being able to use the concept of the smallest angle and the biggest angle.

3. The Concept of Cardinal Direction Map

In the visualized image of *Desa Na Ualu suku Batak Toba*, the concept is not much different from the concept of the Cardinal Direction Map in mathematics learning, directions consisting of eight directions:

1. North: lies between northwest and northeast
2. Northeast: lies between north and east
3. East: lies between northeast and southeast
4. Southeast: lies between east and south
5. South: lies between southeast and southwest
6. Southwest: lies between south and west
7. West: lies between the southwest and northwest
8. Northwest: lies between west and north

The smallest angle between two adjacent points of the direction is::

1. If the cardinal directions map is divided into 8 cardinal directions then the smallest angle formed is 45^o
2. If the cardinal directions map is divided into 16 cardinal directions then the smallest angle formed is $22{,}5^o$

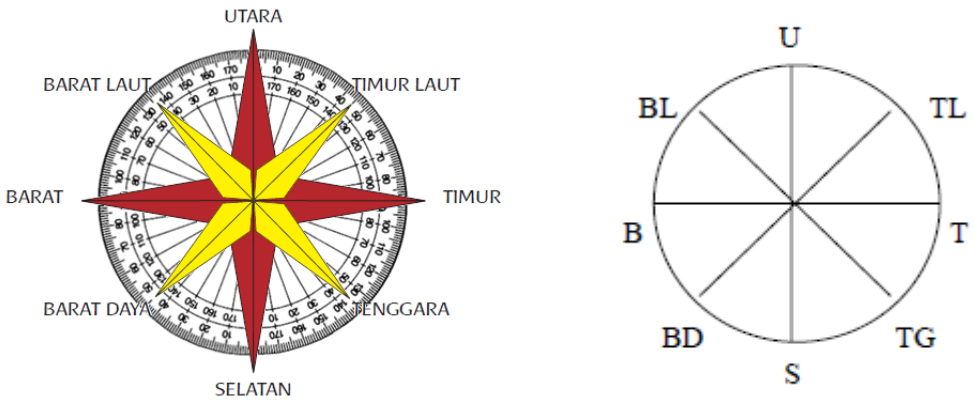


Figure 6. Map of the Eight Cardinal Directions

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IC2LC
Medan – Indonesia, 30th January 2020, pp 151-157
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CONCLUSION

Based on the entire description above, the following conclusions can be obtained:

1. *Desa Na Ualu* (eight cardinal directions) namely purba (north), anggoni (southeast), dangsina (south), nariti (southwest), pastima (west), manabia (northwest), utara (north), irisanna (northeast), proved that the Batak Toba tribe had known the eight cardinal directions, astrology (astronomy) and mathematical concepts (geometry) since ancient times.
2. *Desa Na Ualu* contains mathematical concepts, namely the concept of geometry on a flat plane and its exploration such as the concepts of points, lines, angles, and map of the cardinal directions.

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Medan – Indonesia, 30th January 2020, pp 158-164
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Excavating Values and Character Through *Angkola-Mandailing* Proverbs

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ABSTRACT
It has been undeniable that language variety makes Indonesia world-widely recognized as a unity in diversity country. Language itself is projected to build harmony among other through social interaction. In Indonesia, such interactions are commonly beautified with the existences of cultural-based proverbs. As an ethnic group, *Angkola-Mandailing* (AM) society has been known with its uniqueness in conducting the proverbs in any traditional event, both joyful celebration (*siriaon*) and condolences one (*siluluton*). Even, in any casual interaction among the citizen. AM proverbs are highly considered as philosophical and culturally valuable. This research is pointed to describe the functions of proverbs and excavating values and character within AM proverbs. Descriptive-qualitative was conducted to analyze the data. Further, ethnographic content analysis was also employed to interpret the substances of data analysis. The findings show that AM proverbs are functioned to address advice, to admonish, and to satirize. Moreover, the findings also display that brotherhood, togetherness, patience, hard-work, sincerity, and respect other people are values and characters could be drawn within. To be concluded, the findings are worthwhile to be internalized at present.

Keywords: ***Angkola-Mandailing, proverbs, social functions, interpretations***

INTRODUCTION

The diversity of ethnic groups is represented in North Sumatera province and *Angkola-Mandailing* (hereafter written as AM) is one that particularly inhabit in the southern area of the province. Nasution (2005:3) explains that wandering, religious, critical, adaptive, and shameful (*parsulaha*) are some natures owned by AM society. This ethnic group is also distinctively known as cultural-based rich one, ranging from dance to food even from various ceremonies to oratory performance. Most of these cultural events are preserved and conducted until present. Oratory is obviously manifested in the existence of proverbs or traditional sayings (*hata-hata umpama*) that commonly performed by AM society in any customary events either joyful (*siriaon*) or condolence (*siluluton*) event. According to Harahap and Nasution, proverbs are similarly with parables for AM society. Further, AM proverbs are highly considered as philosophical and culturally valuable. Religiosity, kinship, love, unity, descendants, glory, honor, and respect are values and character that can be harvested from AM proverbs. Therefore, proverbs have been internalized within the AM society and inherited from one to the next generation.

In other side, the convergence of rapid development of internet-based information and technology has resulted new challenges, such as the rise of uncivilized citizen. Hostility, disrespect, hate, bully, and any other corrupted behavior and attitude have now become the very emergent agenda to be accomplished by us. The situation requires the need for building values and characters that, indeed has been started in Indonesia since couple of decades ago. All stakeholders have taken roles in achieving this national agenda. Fortunately, the availability of numerous local wisdoms in Indonesia opens another option to excavate the values and characters. Those local wisdoms offer

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many worthy things to cure all aspects of life in Indonesia. *Hata-hata umpama* or proverbs that originated from AM society is one out of many which potentially significant to be explored.

Proverbs have been, are and will always be timeless. According to word-web dictionary, proverbs are condensed but memorable sayings embodying some important fact of experience that is taken as true by many people. Furthermore, proverbs are similar to metaphors, they are sayings or stories intended to assist learning, either formal learning or in informal, family or folk learning. This characterizes proverbs as an acceptable form of communication in and out of cultural contexts. Meanwhile, Miedier (1993) defined proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation". Proverbs bring out the essence of a given phenomenon, code of conducts, advice or give direct orders, prohibitions and are commonly used in communicating important and deep meanings in Africa and almost everywhere else.

From the viewpoint of linguistics, proverb is a source of figurative language and metaphor. It has also been described as the "core of verbal interaction in Africa" (Oduaran and Oduaran, 2006) and "the palm oil with which words are eaten". Contrastively, Archer Taylor considered that proverb 'As a guide to life's problems, the proverb summarizes a situation, passes a judgment, or offers a course of action. It is a consolation in difficulties large and small and a guide when a choice must be made. It expresses a morality suited to the common man' (Miedier, 2008). He also pointed out that collections of proverbs are read to reflect on the world and life. Proverbs are also often used to describe the characteristics of a country or its inhabitants. Passing judgments is also done by means of proverbs and because of that, they often appear in legal contexts (ignorance is not an excuse at law, curiosity killed the cat, the fly that refuses to heed will be buried with corpse). Based on the details above, researcher concludes that proverbs will remain timeless and will keep on shedding light to warn us against pitfalls & will show us the correct way. Generally using them in a best possible way will make you feel more confident than others speaking normal language.

Similarly, Dakung (1982), defined that *hata-hata umpama* is the exemplification from tree or animals in the vicinity. This definitions is confirms that *Hata-hata umpama* covers the metaphors to describe, or convey something with exemplified to objects such as animal or other objects that surrounding AM society. It is a need for AM society to perform these proverbs to represents many feelings that sometimes could not be realized literally. Something would be more well-described, expressive and appropriately delivered by the speaker. Researcher thinks that *hata-hata umpama* could also be a literary work, as seen the following example; *"Siala ulu mangimpal tala, palu-palu, mangulap rap margulu, malamun saulak lalu*. It can be interpreted that "be of a single word, of a single agreement. "*Muda na tarpaingot piongoton*" means that anyone who could not advisable would be beaten by toxoids insect (*piongot*). The two examples above clarify that the requirements of poetry as a literary work.

Masita (2012:305) addresses that local wisdom is part of cultural construction. Local wisdom refers to various cultural riches that grow and develop in a society that is known, trusted and recognized as important elements that can strengthen social cohesion among citizens. Most of local wisdom is dominantly characterized by traditional values such as how a social group carries out the principles of conservation, natural resources management and exploitation. The realization of the local wisdom form which is a knowledge system reflection that originates from cultural values in various regions in Indonesia, indeed many have been lost from the memories of their communities. However, in some circles of the community even though it is incomplete or has been acculturated with new changes from the outside, its characteristics still appear and function as a living guide for the community.

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According to Mieder 'By employing proverbs in our speech we wish to strengthen our arguments, express generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations' (1993: 11). Proverbs are used in all societal settings, particularly in Africa, speaking to a plethora of matters such as daily living, history, morality, spirituality, attitudes and behaviours and teaching of community (Boateng, 1983). Further, proverbs contain observations gathered from common everyday events and experiences concerning the nature, life and behaviour of human beings as well as of animals, birds, plants and other natural objects, and even supernatural objects and beings" (Kudadjie, 1996, p.8). Other functions are stated hereunder:

a. It is a figurative expression, a stylistic device used to achieve a desired semantic force.
b. They express intellectual and emotional attitudes e.g. intention, sympathy, apology, regret, warning, congratulations, attract attention, approval etc.
c. It is a powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a people from one generation to another.
d. It reflects the ethnography of the people.
e. It provides insight to a people's way of life, their philosophy, and criticism of life, moral truths and social values.
f. Proverbs to the continuity of the given society and the individual who lives in it or adopts it.
g. Proverbs strengths tradition of a society 8. It is used to illuminate and buttress the wisdom of the traditional code of conduct

Along with the development of many research about the substances within the proverbs, scholars found that character is one of the most important thing can be taken out from the proverbs. Character can be understood as a reliable inner disposition to respond any situation in a morally good way (Thomas Lickona, 1991: 51). Moreover, character has three interrelated parts; moral knowing, moral feeling, and moral behavior. Besides, Lickona adds that noble character (good character) includes knowledge about goodness (moral knowing), then raises commitment (intention) to good (moral feeling), and finally it really does good behavior (moral behavior). In other words, character refers to a series of knowledge (cognitive), attitudes (attitudes), and motivations (motivations), as well as behaviors and skills. The explanation above confirms that character is human behavior that contains with universal values that encompasses all human actions, either to God, Almighty, within him/herself, or to all living things on earth. Researcher also sees that values and character could be transferred through educational activities.

Values and character can be constructed through vocabulary of all languages in the proverbs. Every single word implies meaning to represent an object or things it represents. This is in line with Grice and Bolinger (1988:52) viewpoint that meaning is the relationship between language and the outside world which has been agreed by the users of language so as to mutually understand. Thus, it can be said that the meaning is significance or purpose. Searle (1980:xi) adds that in terms of freedom or attachment and in terms of self-reliance or dependence on the context, the meaning is divided into two parts, namely; context-free meanings, it is also called as semantic meaning, and context-dependent meaning. Further, it is known as pragmatic meaning. In analyzing the interpretation of *hata-hata umpama*, both of the groups are used. Semantic meaning is used in the sense of connection between the delivery of meaning by means of grammatical and lexical (Tarigan, 1990:7), which in this study is used in the term of literal meaning, whereas the pragmatic meaning is used in the sense of connection between *hata-hata umpama* and figurative meaning

Drawing on this brief review, one would assume that the interest in the exploration of values and character through *Angkola-Mandailing* proverbs is growing and possibly worthwhile to be applied in the era of revolution industry 4.0. Thus, the study focuses on proverbs (*hata-hata umpama*) presented in cultural events of AM society. Specifically, this study seeks to contribute to

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Medan – Indonesia, 30th January 2020, pp 158-164
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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the discovery of local wisdom-based values and character as another options to enrich and sharpen the civilization of the nation.

METHOD

Descriptive-qualitative was conducted to analyze the data. This method was pointed to examine the ongoing process of cultural systems and social systems in AM society in North Sumatera province. The method was focused on the excavating values in the proverbs of AM society. Further, ethnographic content analysis was also employed to interpret the substances of data analysis. In other words, it was employed to construct the values and character within the AM proverbs. The data were collected by using library research or document research techniques. In analyzing the data the researcher uses qualitative analysis techniques with steps of data exposure, data reduction, and conclusion drawing.

RESULT AND DISCUSSION

Having the data collected, researcher found that there were 120 utterances categorized as proverbs or *hata-hata umpama*. Then, all of the proverbs were interpreted to postulate the social functions and exploring the values and character within the proverbs. The followings are the description of the findings.

a. Social functions of proverbs

After analyzing the data collected, the researcher found that all the proverbs functioned to advice, to admonish, and to satirize. The elaboration of the three functions can be clearly seen from the expressions of proverbs in the next discussion below.

b. Values and character

1. Religiosity. This sense can obviously be seen from the proverb; "*Hombar do adat dohot ugamo*" (custom alongside religion) in his life.
2. Kinship. This value includes primordial tribal relationships, compassion on the basis of blood relations, harmony, the elements of na transfer of tolu (*mora, kahanggi*, and *anak boru*). It can be illustrated in the following;"*Somba marhula-hula, manat mardongan tubu, elek marboru. Angka na so somba marhula-hula siraraonma gadongna, molo so Manat mardongan tubu, natajom ma adopanna, jala molo so elek marboru, andurabionma tarusanna*". The core values of Mandailing's community kinship are mainly realized in the implementation of Dalihan Na Tolu (DNT), where this kinship relationship is seen in the greetings that are good because of the connection of blood and marital relations. This kinship value is very pronounced if the Mandailing and Angkola.
3. Descendants (*Hagabeon*). This cultural value means the hope of longevity, many descendants, sustenance, good behavior and education. This cultural value has a meaning as a hope for longevity, to have offspring to good children and grandchildren. The desire of elderly parents in the Mandailing-Angkola custom is to marry off all their children and obtain many grandchildren. The happiness of the Mandailing-Angkola people is if they have many offspring. What's more if you have a son because the boy here functions to continue the idea of parents and continues the parents' ancestry. Because if someone has a son and marries has a daughter from another clan, their descendants follow their father's clan. "*Anakkonhido hamoraon diau"*
4. Honor (*Hasangopan*). It is glory, authority, charisma and strong power to achieve glory. This value gives even more impetus to the people of Mandailing and Angkola, in this modern age to gain positions and ranks that give glory, authority, charisma and power. This value is what drives many Mandailing and Angkola people who hold important positions in

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the government at the National, Provincial and City / Regency levels. "***Ndang di ahu, ndang di ho, tumagonan ma di begu"*** that means **"Tidak di aku, tidak di kau, lebih baik untuk setan".**

5. Wealthy (*Hamoraan*). property wealth is a cultural value that underlies and encourages Mandailing and Angkola people to seek as much property as possible for the welfare of themselves and others. Hamoraan (honor) according to the customs of Mandailing and Angkola is located in the balance of spiritual and material aspects that exist in a person (the life purpose in the world and in the hereafter are both achieved). The Mandailing and Angkola communities are to get the happiness of the world in the form of property wealth, thus encouraging the spirit to seek wealth for the welfare of themselves and others."*Anakkonhido hamoraon diau".*
6. Progress (*hamajuan*)
7. Law and law enforcement (*Patik dohot uhum*)
8. Protector (*holong*) Love or holiness in Angkola society is a general picture showing a solidarity relationship to strengthen a kinship relationship within Angkola society. This can be seen in various customary activities either *siriaon* (joy) or *siluluton* (sorrow). Look at the example; "*Jagit-jagit tangan jau solom ni borumu da inang nadangolni andun*".
9. Unity (*domu*). It can be exemplified in the following; "*holong manjalahi domu, domu manjalahi holong*" is known (love will foster a sense of unity, and unity will foster a sense of compassion).
    a. Songon siala sampagul, rap tu ginjang rap tu toru 'Like a spring of cekaka acid leave, both together up and together down'
    b. Sabara sabustak 'stable mates and slit up'
    c. Muda madabu rap margulu, muda mayup rap tu julu 'if fall together will be muddy if float off together will be into headwaters'
    d. Salumpat saindege, sapangambe sapanaili 'jump and a step of foot, swing a hand and see'
    e. Manyuruk rap unduk, mangambur rap gas 'Ducking are equally subject, jumping equally gas' Tampal marsipagodangan ulang sayat marsipamenehan' patched to each other do not raise mutual mutually insulting shrink '
    f. *holong do maroban domu, domu maroban parsaulian (kasih sayang membawa keakraban, keakraban membawa kebaikan bersama)*
10. Be cautious (manat-manat).
    a. Ditampar lanok di saborang lautan diboto jantan sanga boru-boru 'Slapped fly across the ocean known whether male or female'
    b. Dapdap so dahopon 'dadap tree that cannot be embraced'
    c. Dapot ursa dibaen indegena 'Can be damaged due to footing paw'
    d. Dipaboa si boa do boana 'Notified that brings news'
    e. Pataridahon rigat (rotak) tu panopaan 'Show crack to the plumber'
11. Advices (*poda*)
    a. Nada mago tua ni manuk manyuruk trauma 'Not lost dignity to infest chickens under the house'
    b. Unduk dapotan sere (natartar) gakgak halimponan 'if down gets gold (stretching), if looked distraught'
    c. Di toru tangan mangido 'Underhand asking'
    d. Hohom songon sere ling songon perak 'Silence as gold, shrill as silver '
    e. Mayup din a unong mago di na salang 'Drifting in the calm water, lost in the open place 'Dapot ursa dibaen indegena 'Can be damaged due to footing paw'

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f. Muda marsinambur bitis maraekma tolonan 'If it is known the morning dew, wet calf was esophagus''
g. Mate di ginjang jomur manguas di ginjang aek 'Die on dried rice, thirst on the water.
h. Dangka manurang 'Another branch of another branch'
i. Di aek dope langkitang, di tubis dope rorongan 'Still in the river, still in bud'
j. Di jolo mangaliluhon, di pudi mangasup-asup 'In front confuse, behind denounce'
k. Madabu sandiri songon tarutung na malamun 'fall over themselves like a ripe durian
l. 'Bele-bele markatimbung lupa mangusa 'Absorbed swim forget to clean the body

12. Respect (*Marsisarian*). Marsisarian is mutual understanding, respecting, respecting, and helping each other. Marsisarian values are very important in the life of a community, because of course everyone has advantages and disadvantages, so what is needed is mutual understanding rather than looking for weaknesses.
    a. Margonti-gonti songon na maridi di pancur 'Flit like a shower'
    b. Sada huat tu jolo, dua huat tu pudi'One step forward two steps back'
    c. Sadao ni obok-obok ujungna laing madabu tu tano 'as far throw, eventually fall to the ground fixed'
    d. Sabagas-bagasni na busuk laing dianggo lanok 'However it still smelled rotten by the flies'
    e. Pauk-pauk hudali pago-pago tarugi muda na tinggal diulahi, muda na sala dipauli 'Pauk-pauk hudali pago-pago tarugi 'if it's good, please repeated if it's wrong, please corrected.
    f. Diambungkon jait tu na potpot, nada nida mata tai ida roha 'Throw needles into dense bush, it is invisible to the eye but visible to the eyes of the heart '
    g. Di jolo ayak-ayahon, di pudi painte-intehon 'Be pursued at the front, in the back into the long-awaited'
    h. Tanda pamolusanna 'Marks its path '

CONCLUSION

From the results of research as detailed above, researcher constructs the conclusions as follows:

1. AM proverbs commonly function to advice, admonish and to satirize.
2. Number of values and character possibly be found build from the substance of AM proverbs, ranging from religiosity, kinship, affection, unity, descendants, glory, honor, to be cautious, advices, and respect.
3. Indigenous peoples have high noble values and deep inner strength. These noble values and inner strength are indeed already imprinted and indeed are the souls of the customary law community itself. From that time, he was born until the end of his life these values flowed in his blood so that he could distinguish them from other indigenous peoples. These values are the ones that can shape the character of the indigenous people so that one tribe has a different character from other tribes. In the opinion of the author, this happens because of differences in the values instilled in their lives. Likewise, it is also the AM tribes, they certainly have noble values that have been passed down from generation to generation, so that the AM tribes have different characters from other tribes in North Sumatra and Indonesia.
4. From the research result, there are 120 of proverb that possible to hata-hata umpama to be existed which cannot be inventoried. From 120 of hata-hata umpama which can be inventoried, it can be classified to 10 topics, they are: a. Principle of Unity b. The importance of caution and read the situation in executing a job, c. The importance to respect the feelings of others, d. Character and good deeds that need to be avoided and consequently, e. The importance of hard work, f. A justice, g. Consequences (good and bad) of one's actions on others, h. The guidance of

a good attitude, i. Advice to be humble, and j. Philosophy of life. The number of hata-hata umpama on each topic indicates how powerful the value of AM community, like described as follows: for the example: the principle of unity has 7 hata-hata umpama. It means that the togetherness is very important to AM community. It can be seen that the meaning of hata-hata umpama is very deep. There are many words used in hata-hata umpama that cannot be translated into Indonesia language or others. It shows the specialization of things, actions, situations, and events exist only in Ethnic AM community.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 165-171
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Impact of the Translation Techniques and Ideologies on the Quality of the Translated Text of *Mantra Jamuan Laut* from Malay Language into English

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ABSTRACT
Mantra Jamuan Laut is spells or words used by a sea-handler in the process of Ritual Ceremony/*Upacara Jamuan Laut* among Malay society in *Kabupaten Serdang Bedagai*, North Sumatra-Indonesia. This study deals with translation technique, ideologies and quality of the translated text of sea repast incantation/*mantra jamuan laut* from Malay language into English. Descriptive qualitative is applied The data used in this research are word, phrase, clause, and sentence of translated text of *Mantra Jamuan Laut* in English. The source of data is document and key informants. Considering the fact that the data which consists of four incantations are translated by five participants, then the results of their translation vary. From the analysis, it was found that the first translator only applied eleven translation techniques, namely, from the most dominant to the least used: established equivalence technique, literal technique, pure borrowing technique, amplification technique, discursive creation technique, adaptation technique, reduction technique, and description techniques has the same frequency as modulation technique. Meanwhile, the second translator applied literal technique most dominantly. The third translator predominantly used literal technique, fourth translator, predominantly applied literal technique with the frequency of 46 times. The fifth translator predominantly applied literal technique for 16 times. Generally speaking, all of the translators predominantly used literal technique; thereby the translators embraced foreignization ideology that mainly focuses on the source text. The utilization of foreignization ideology and the use of source language-oriented translation techniques showed that intercultural and thematic knowledge of the translators are insufficient.

Keywords: translation techniques, quality, ideology, *mantra jamuan laut*

INTRODUCTION

Translating is decoding a written piece of discourse from the source language according to our private language but considering the private language of the original writer and the original context as much as possible, and then coding that piece again according to our corrected-to-an-extreme vision of the target language and context (Pinheiro, 2014). Nida and Taber (1982) describe translation as a communication process. The translator stands between two languages namely the translator becomes the recipient of the source language and then becomes the sender in the target language. The translation process itself is not an easy thing, because a translator must be able to convey the overall meaning to the reader who has a different culture so that it can be said that a

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IC2LC
Medan – Indonesia, 30th January 2020, pp 165-171
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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translator has a very important role in interlinguas communication. Translation is not only a process that involves two different languages, but also between two different cultures. Therefore according to Larson (1984) translation from one language to another cannot be done without knowledge of the culture and structure of the language.

Understanding a text actually cannot be separated from its existence in certain socio-cultural and temporal environments because the text was created in an environment of discourse practices in every socio-cultural life of every human being (Fairclough, 1995). Old texts explain aspects of tradition, norms and customs, such as incantation text. The incantation text is interpreted as poetry-based wording (such as rhymes and rhythms) that are considered to contain magical powers, usually spoken by a shaman or handler to counter other magical powers (Kamus Besar Bahasa Indonesia, 2007). The spell is placed by the community of its followers as a means that is considered capable of overcoming limitations and as a means of meeting the various needs of its people. Incantation is widely used by the Malay community because the life of Malay is oriented to the sea, and its social structure is relatively loose, in a bond of Malay customs and communication media in Malay. (melayuonline.com/ind/culture/dig/2679/jamuan-laut-upacara-tolak-bala-adat-melayu-serdang-sumatera-utara)

The majority of the East Sumatran Malay people are focusing their lives on the abundance of fish and the fishermen believe that the entire ocean is controlled by the power of spirits, namely jinn and evil spirits. For this reason, the community needs to hold a sea banquet in the hope that the sea rulers will not be angry with them and they will be able to obtain abundant fish from God's blessing.

Incantation text is one of the cultural heritages that need to be translated in order to present the message internationally. According to Meyer and Smith (1999) where text which is using magic might also be described as ‘texts of ritual power’. This might raise difficulty for translator to translate the text into foreign language. The cultural implications for translation may take several forms ranging from lexical content and syntax to ideologies. the object of translation is to implement the translation technique that fits both with what the translator aims to achieve by translating the work and with the needs of the target audience. The technique that a translator uses to translate a text is also determined largely by the nature of the text to be translated. The issue here is one of representation of ideology by the translator of the source text. The translator as a text reader brings their own assumptions, worldview and ideas to the translation of a text. The ideological needs of the target culture refer to the necessity for them to understand the source text values. Texts adapted to the ideology of the target culture are more likely to be understood and the translator should consider this aspect when conducting a target audience-oriented translation. This phenomenon made the researcher was interested to do research on translation techniques, ideologies and their impact on the quality of the translated text of sea repast incantation from Malay language into English.

Translation techniques are specific translator approaches that apply to the translation of individual expressions in source text, such as words, grammar constructions, idioms and others. Unlike the method or ideology of translation which is a global approach applied to the text as a whole, translation techniques are used for sentences and smaller units of language in a text (Newmark, 1988). Translation techniques are applied to carry out the methods given in the formulation of equivalence for the purpose of transferring the elements of meaning from the source text to the target text.

According to Molina dan Albir (2002), translation techniques are the results obtained and can be used to classify different types of translation solutions. They provide definitions of translation techniques which are procedures for analyzing and grouping how the translation equivalent works; the translation technique itself has 5 basic characteristics, namely: (1) affect the

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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results of the translation, (2) classified by comparison with the original text, (3) affect on the micro units of the text, (4) are by nature discursive and contextual, and (5) are functional.

The study is analyzed by using the theory of Molina and Albir (2002). Molina and Albir (2002, pp. 509-511) proposed 18 translation techniques, namely: Adaptation, Amplification, Borrowing, Calque, Compensation, Description, Discursive Creation, Established Equivalent, Generalization, Linguistic Amplification, Linguistic Compression, Literal Translation, Modulation, Particularization, Reduction, Substitution, Transposition, and Variation.

During translation, linguistic structure, and therefore ideology, may be changed, manipulated or lost due to the translator's lack of knowledge in how to adequately transfer the ideology in the target language from the source text language. Furthermore, during translation, the translator's ideological positioning determines exactly whose ideological interests are served during the translation process. Venuti (1995) defines two types of translation ideology, namely foreignization and domestication. Foreignization refers to an opposite strategy of translation. Venuti (1995: 11) defines this concept as a translation practice where elements foreign to the target culture are given a special stress. A foreignising translation is dominated by linguistic, ethnic and ideological features from the source culture, resistance to the norms of fluency and by the unmaskedness of the translator. While domesticating translation is characterized by the dominance of linguistic, ethic and ideological features of the target culture, as well as by the fluency of the text-naturalness of syntax, unambiguity, modernity of the presentation and linguistic consistency. A typical feature of a domesticating translation is transparency – a tendency to avoid non-idiomatic expressions, archaisms, jargon and repetition. In other words, the translator imitates text features of the target culture.

A 'high quality of translation' indicates a translation product that meets certain standards and criteria (Akhiroh, 2013). There are three criteria used for translation quality assessment, namely accuracy, acceptability and readability (Nababan, 2003). Accuracy refers to the extent to which a translation has the same idea toward its original and has no distortion. Terminology, mistranslation, omission, addition are some issues related to the accuracy of translation (Nababan 2004:4). Some meaning distortion indicates that the text considered as less accurate, while some are omitted or deleted considerd as inaccurate. According to Williams (2004) acceptability is the quality of translation which is related to the applicable norms of target language. A translation is acceptable when readers feel like reading an original text which is written in target language. Relevancy and naturalness are some issues related to the acceptability of translation (Roturier, 2006 & Nababan, 2010). Weird words and sentence sounded foreign would be considered as less or unacceptable translation. Readability refers to the easy degree of a text to be understood (Sakri in Nababan, 1999: 62). Readability assumed to measure how far the readers are able to understand the sentences in the surface level. The need of repetition in reading indicates that the text considered as less or unreadable. Diction and sentence forms are some issues related to the readability of translation (Nababan, 1999: 64).

METHOD

Descriptive qualitative is embedded in this study. The source of this study is the text of sea-repast incantation that is uttered by a sea-handler in the ritual ceremony of *Jamuan Laut* of Malay society in *Serdang Bedagai* – North Sumatra. There were 82 clauses regarded as the data. The data were gathered through recording and subsequently compiled into text. The text consists of phrases and clauses that was translated by four native Indonesian translators and one native English translator who had a graduate level competence in English. In other to measure the quality of the incantation text translation, the data were analyzed by five native speakers of English who were obtained as raters. They were asked to assess the translated-text of incantation with a rubric of

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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

assessment based on the theory of Nababan et al (2012). They assessed the quality of the translated-text on the scale of 1 to 3.

RESULT AND DISCUSSION

There are 82 clauses as data found in translated text. There are 11 of Molina & Albir's translation techniques used by five translators. Table 1 below showed the frequency of translation technique employed by the translators.

Table 1. Translation Techniques employed by Translators

No	Translation Techniques	Frequency					
		T1	T2	T3	T4	T5	Total
1	Adaptation	6	5	11	10	5	**37**
2	Amplification	11	9	5	1	10	**36**
3	Borrowing	14	17	4	5	4	**44**
4	Calque	3	1	6	-	-	**10**
5	Description	1	-	2	1	-	**4**
6	Discursive Creation	9	8	-	2	13	**32**
7	Established Equivalent	14	13	18	8	10	**63**
8	Literal	17	21	22	46	16	**122**
9	Particularization	-	1	-	-	3	**4**
10	Modulation	1	1	1	1	-	**4**
11	Reduction	5	4	11	-	-	**20**

From the table above shown that the first translator used 10 translation techniques with literal as the most dominant techniques applied for 17 times. The second translator also used 10 translation techniques with literal as the most dominant technique applied for 21 times. Meanwhile the third translator used 9 translation techniques with literal as the most dominant technique applied for 22 times. The forth translator used 8 translation techniques with literal as the most dominant applied for 46 times and the fifth translator used 7 translation techniques with again literal as the most dominant technique applied for 16 times.

From the eleven translation techniques above, it can be concluded that literal was the most translation techniques used by the translators for 122 times. Through this technique, words and expressions were translated literally and focused on the form and structure without any addition or reduction into the target language.

Translation Ideology used in Translating the Translated-Text

As literal used dominantly by all the translators, it could be seen that the ideology of the translators was categorized as foreignization. This ideology takes its stand on the opinion that the 'true, acceptable, and good' translation is the translation which is suitable with the taste and hope of the target reader who wants the presence of the culture of the source language and thinks that the culture of the source language gives advantages to the society (Hoed, 2006:87). The translators' aim of the effort is to give additional knowledge of foreign culture and phenomenon to the reader. In one hand, the translators forced to maintain the culture of the source text and on the other hand they are not allowed to preserve linguistic discourse. Consequently, the readers will not feel comfortable reading an awkward and very long sentence. The translated text can present the cultural nuance of the source language and this makes the reader becomes aware of the cross cultural understanding.

The Impact of Translation Technique and Ideology on the Quality of Translated-Text

Based on the eleven translations, the most dominant type of translated technique is Literal. It has the highest frequency used for 122 times and foreignization categorized as the translators' ideology. Through these findings, translation quality had to be assessed toward its accuracy, acceptability and

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readability. Below is the description of translation quality:

a. Accuracy

In accuracy aspect, it covers three criteria as follows:

1) Accurate

In the level of accurate, raters assess the translation quality by giving score 3, for example:

SL: *Aku tahu asalmu*
TL: I know your origin

The exampled data is translated by using 'adaptation' translation technique, and considered as accurate data. All raters give score 3 because the translated-text has no distortion meaning.

2) Less Accurate

In the level of less accurate, raters assess the translation quality by giving score 2, for example:

SL: *Ampun beribu ampun, Datuk Mat Kuis*
TL: Thousand mercy, Datuk Mat Kuis

The exampled data is translated by using 'established equivalent' translation technique, and considered as less accurate data. All raters give score 2 because the data has grammatical mistakes. Translated-text 'thousand mercy' should be of 'a thousand mercy'.

3) Inaccurate

In the level of less accurate, raters assess the translation quality by giving score 1, for example:

SL: *Aku nak buat kenduri khidmat*
TL: I'm establishing the respecting ritual meal

The exampled data is translated by using 'literal' translation technique; the word 'respecting' which has a function as an adjective to explain the phrase 'ritual meal'. It should be form as 'respected'. The raters state that the translators do not translate the word 'respecting' into accurate English version.

b. Acceptability

In acceptability aspect, it covers three criteria as follows:

1) Acceptable

In the level of acceptable, raters assess the translation quality by giving score 3, for example:

SL: *Terimalah persembahan ini*
TL: Please, accept this offering

Although the exampled data is translated by using 'literal' translation technique, all raters state that the translation sounds natural. It does not feel like translation. They assume that the translation is accepted by readers.

2) Less Acceptable

In the level of less acceptable, raters assess the translation quality by giving score 2, for example:

SL: *Sedikit tanda terkenang*
TL: Although you do not show appearance

The exampled data is translated by using 'amplification' translation technique, and considered as less acceptable data. The translation of 'although you do not show appearance' has less meaning with the source language.

3) Unacceptable

In the level of unacceptable, raters assess the translation quality by giving score 1, for

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example:

SL: *Wahai nenek air jembalang air*

TL: Oh grandmother *air jembalang air*

The exampled data is translated by using 'borrowing' translation technique, and considered as unacceptable data. All raters give score 1 because the translators did not render the phrase 'air jembalang air' into acceptable English version.

c. Readability

In readability aspect, it covers three criteria, as follows:

1) Readable

In the level of readable, raters assess the translation quality by giving score 3, for example:

SL: *Lara Badi bala mustaka*

TL: A sick and disastrous influence

The exampled data is translated by using 'discursive creation' translation technique. All raters state that the translation can be read and clear to be understood and arranged well. The translation is readable well by the readers.

2) Less Readable

In the level of less readable, raters assess the translation quality by giving score 2, for example:

SL: *Nenek yang alus bahasa alus*

TL: The invisible grandmother speaks soft

Although the exampled data is translated by using 'literal' translation technique, the raters state that the translation is rather ambiguous. Rater 1, 2 and 4 state that the first word '*alus*' is translated not identical with the second '*alus*' and has a different meaning of the source language. Meanwhile rater 3 and rater 5 assume that the translation is not ambiguous.

3) Unreadable

In the level of unreadable, raters assess the translation quality by giving score 1, for example:

SL: *Beraklah ia batang yang besar*

TL: He perches on the big log

The exampled data is translated by using 'modulation' translation technique. In this translation, the meaning of the source text does not occurred. The translators missed the meaning of the source language. It affects the readers' readability in understanding the text.

CONCLUSION

Translation and culture are so interrelated that translators can no longer ignore cultural elements in a text (Durdureanu, 2011: p.1). It is impossible for the translator to avoid them because a language and culture have a close relation to each other. The technique used by the translator to overcome cultural obstacles is determined by the ideology the translator has. Literal is dominantly used by the translators aim to perceive the culture of the source language. Consequently the reader of the target language feels uncomfortable finding some strange terms and even sounds unnatural. Since the frequency of applying literal as a dominant technique less than 25%, the quality of translated text of incantation text is regarded as 'fair' (Machali, R. 2000: p. 199-120)

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Maxims in Verbal Offers by Fabric Sellers in Pasar Central Medan

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ABSTRACT
People communicate verbally or and nonverbally to share information. It will be effective to experience communication since the addressers and addressees get shared information to understand. The way how people should communicate to create more effective interaction is referred to maxims. Those involve the principles should be obeyed in performing communication which are well known as cooperative principle proposed by Grice (2004). Thus, this current study deals with maxims in verbal offers realized by fabric sellers in Pasar Central Medan. It was intended to investigate the use of maxims on sellers' offering utterances. Qualitative research was carried out to do the investigation. The data of this research were the sellers' utterances when offering their goods to buyers. Then, those data were analyzed qualitatively through a series of stages as proposed by Ary et.al (2010), including data coding, data reduction, data display, and drawing conclusion or interpretation. The finding shows that the four types of Grice's maxims were functioned by fabric sellers when delivering verbal offers, namely maxims of quantity, quality, relevance, and manner. Those maxims were conducting by flouting and violating processes. Any violation was performed to meet a certain goal, namely getting the buyers' desires or interests to purchase. In conclusion, although it occurred in an informal communication, the cooperative principle was observed into four types of maxims based on any process and certain purpose.

Keywords: maxim, offers, sellers, cloths, pasar central medan

INTRODUCTION

Language takes a vital contribution on human beings by which they encourage to communicate one to another. They do communication in order to express their ideas, thoughts, emotions, and desires for social relationship establishment. As stated by Wambui, Kibui, & Gathuthi (2012) that communication is a process of exchanging information, ideas, thoughts, feelings and emotions through speech, signals, writing, or behavior. Additionally, Schramm (1993) explains that communication is the mechanism through which human relations exist and develop. These statements imply that to maintain the human relations, they must keep interaction either verbally and or nonverbally. However, people mostly interact by applying verbal communication.

Verbal communication enables people to interact through speaking or writing activities. It refers to the form of communication in which message is transmitted verbally; communication is done by word of mouth and writing (Wambui, Kibui, & Gathuthi, 2012). It means that in oral or written communication, utterances are included. Those utterances are produced by speaker and listener or writer and reader. Unfortunately, not every utterance experiences desired feedback from any side, either addressee or addresser. Their disappointments sometime arise due to confused meaning or even the long duration to respond, particularly in written communication. Thus, people

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 172-179
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

tend to communicate orally over its advantages. As Wambui, Kibui, & Gathuthi (2012) list that there are several positive points of doing oral communication such as (a) the sender is able to check and see whether if the instruction is clear or has created confusion, (b) the feedback is spontaneous in oral communication, and (c) communication allows for immediate feedback such as the opportunity to ask questions when the meaning is not entirely clear. Out of those advantages, oral communication also owns some disadvantages, namely (a) poor presentation of the message or the instruction can result in misunderstanding and wrong responses, (b) oral communications are not easy to maintain and thus they are unsteady, (c) there may be misunderstandings as the information is not complete and may lack essentials. Because of these weaknesses, in performing spoken communication, it is not free from any misunderstanding among the people involved. Thus, Waget explains that in conversation, an addressee is expected not only to understand the content and intention of the utterance, but is also expected to provide a particular response to addresser`s speech act. Of course, by doing so, there is any expectation of decreasing even avoiding misperception of communication.

The addressee and addresser experience failure in understanding the meaning intended in oral communication due to lack of knowledge on the communication rules. Therefore, Grice (2004) posits a general rule called Cooperative Principle. The principle says that make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. Responding this principle, Saeed (2003) calls that Cooperative Principle as a kind of tacit agreement by speakers and listeners to cooperate in communication. In addition, Paltridge (2006) suggests that by following the cooperative principle, it will avoid some missunderstnading of the communication because it consists of some conversational maxims which are used to cooperate and share understanding of the participant in the conversation.

The principle proposed by Grice (2004) consists of four maxims known well as Grice`s maxims, namely quality, quantity, relevance and manner. In maxim of quantity, Grice (2004) coins two sub-maxims falling under the category of quantity: "Make your contribution as informative as required and "Do not make your contribution more informative than required". It means that the speakers are enough to respond their interlocutor by providing needed information without adding or omitting unnecessary one. In line with this, Dornerus (2005) elaborates that maxim of quantity is concerned with the amount of information to be provided in a conversation. It makes sense that the information should be neither too little nor too much but sufficient. Then, Grice (2004) postulates two sub-maxims falling under the category of quality: "Do not say what you believe to be false," and "Do not say that for which you lack adequate evidence". It refers to something delivered must be true and able to be proven. As Dornerus (2005) says that the maxim of quality deals with the matter of giving the right information. Meanwhile, in maxim of relevance Grice (2004) only places a single sub-maxim, namely "be relevant". It is intended to have mutually dovetailed exchange between the addressee and addresser. In other words, this maxim wants something required matches with provided one. Additionally, Skinner (1948) stresses that the addressee`s utterance must have the same content and intention with the addresser`s. Finally, Grice (2004) categorizes maxim of manner into four sub-maxims, namely: Avoid obscurity of expression, Avoid ambiguity, Be brief and Be orderly. This maxim emphasizes that speakers are supposed to present clear, concise, univocal, and orderly information. Dornerus (2005) underlines that maxim of manner deals with matter of being clear and orderly when conversing.

Referring to four Grice's maxims above, it seems hard to fully avoid disobedience in doing communication. Thomas (1996) explains that in conversation, people may sometimes fail to observe those maxims occur because of some reasons, such as they are incapable of speaking clearly, or they do it deliberately. Furthermore, Grice in Thomas (1996) states that there are five

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ways of failing to observe a maxim, namely: (a) flouting, (b) violating, (c) infringing, (d) opting out, and (e) suspending. He explains that a flout occurs when a speaker blatantly fails to observe a maxim at the level of what is said, with the deliberate intention of generating an implicature. Grice uses the term implicature to refer to what a speaker can imply, suggest, or mean, as distinct from what the speaker literally says (Brown and Yule, 1983). Additionally, Fadhly (2012) concludes that the flout of cooperative principle maxims is a daily phenomenon. Then, Grice (cited in Cutting, 2002) says that when the speakers do not fulfill the maxims, the speaker is said to "violate" them. It makes sense that violating maxim refers to break rules in performing communication. Tupan and Natalia (2008) also describe the shared idea about violation that the speakers do not follow of Grice's maxims are known as violations which is the condition where the speakers do not purposefully fulfill certain maxims. Thirdly, a speaker who with no intention of generating an implicature and with no intention of deceiving, fails to observes a maxim is said to infringe the maxim. Fourthly, a speaker opts out of observing a maxim by indicating unwillingness to cooperate in the way the maxim requires. Lastly, Suspending any maxim means that there are occasions when there is no need to opt out of observing the maxims because there are certain events in which there is no expectation on the part of any participant that they will be fulfilled (hence the no-fulfillment does not generate any implicatures).

According to Grice in Thomas (1996) that people tend to use any maxim in order to be brief, to say thing indirectly to avoid some discomfort things, to insult or deride people indirectly without as much danger of confrontation, and to imply dissatisfaction or anger without putting the speakers in the position where they have to directly defend their views. However, any violation of maxim is definitely reasonable. As Chirstoffersen (2005) identifies that in real life situation, people violate the maxims for different reasons such as hiding the truth, saving face, cheering the hearer, and building someone's belief. Goffman (2008), in addition, elaborates that in order to save face, speakers tend to employ circumlocutions and deceptions, facing his replies with careful ambiguity so that others' face is preserved. Then, Khosarvizadeh and Sadehvandi (2011) say that the speakers violate Grice's maxims in order to cause misunderstandings on their participants' part to achieve some other purposes, for example to protract answer, to please counterpart, to avoid discussion, to avoid unpleasant condition, and to express feelings. Rahmi, Refnaldi, & Wahyuni (2018) conclude that the dominant reason of violating maxim of quantity is to make clearly information to be understood with clarify and present the strongest information. Meanwhile, Levinson (1983) believes that it is the listeners who ought to interpret what the speakers say as conforming to, flouting or violating the maxims to a certain degree. In brief, someone, however, disobeys any maxim because of certain excuse.

As a matter of fact, violation of Grice's maxims is also experienced by people, either in formal or informal communication. But, the writers considered that it was interesting enough to investigate the informal one because it involves more variations of language used without any rigid restriction. In other words, in this situation, people conduct more freedom to select their desired language style so they feel more closed relationship. As Wambui Wambui, Kibui, & Gathuthi (2012) state that informal communication helps in building relationships. Such informal communication is easily found in any traditional market. It is one of informal places where people communicate informally to do their interactions. Thus, people in the market often break the rules of communication to achieve a certain intention. It is not rare that the market doers (sellers or buyers) violate the maxim in their transactions, so the buyers get interesting in sellers' goods or the buyers get cheaper price. These conditions were experienced by the writers themselves and of course others also.

Trading process occurred in any traditional market involves a lot of activities realized by the sellers or buyers. Those activities like offering goods performed by a seller to a consumer. In

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offering process, sellers definitely use verbal offers and also supported by nonverbal ones to attract even convince their buyers. Then, in offering, the sellers provide information about their goods as good as possible to buyers. Unfortunately, in getting their buyers' desire to purchase, sellers sometimes cannot control their utterances even telling a lie. Whereas, Cătoiu, Gârdan, & Geangu (2012) have elaborated that in the case of business to consumer relationships, the attitude and the emotional response influence up to 75% of the consumers' buying decisions when it comes to the relationships between organizations, the success lies in the partners' efforts to provide correct and adequate information to the other party. It implies that consumers' considerations to purchase are also affected by the ability of sellers to provide needed information that should be true and sufficient. This idea is in line of any maxim as proposed by Grice (2004), in particular maxim of quantity and quality.

One of big traditional market located in Medan is Pasar Central Medan which is available with numerous kinds of goods to sell. The dominant sellers are offering various types of clothes; fabric sellers dominate the market. It is intended for wholesalers or retailers, so most people prefer shopping there to others. The shoppers come from surroundings even out of city. Thus, the current study was intended to investigate the use of maxims by fabric sellers in offering their goods occurred in Pasar Central Medan.

METHOD

This study was carried out through qualitative research to investigate the use of maxims on verbal offers uttered by fabric sellers in Pasar Central Medan. It is located on Jalan Pusat Pasar Medan. The sellers are four people who come from different shops. Two of them were males and others were females. The research data were obtained from the sellers' offering utterances. Those were collected by recording and then transcripted into written form. The collected data were analyzed qualitatively referring to four stages proposed by Ary et.al (2010), namely coding, data reduction, data display, and drawing conclusion or interpretation. In the first step of data analysis, coding was done by identifying appropriate data with the research, so it is easy to read the data. The next is data reduction which was attempted by reducing the data occurring repeatedly. Reducing the data here means summarizing by choosing the main thing and focusing on the important ones. The third step in analyzing data is data display by presenting data in form of table based on their own categories. The last step of data analysis is drawing conclusion after examining all entries with the same code, merging the categories, and finds the connection among them.

RESULT AND DISCUSSION

As stated earlier that the analysis on maxims used by fabric sellers in verbally offering their goods in Pasar Central Medan aims to investigate the types of maxim occurrences. The sellers' utterances in verbal offers include the four types of maxims as proposed by Grice (2004), namely maxims of quantity, quality, relevance, and manner.

1. Maxim of Quantity

In this type of maxim, Grice (2004) stresses two points, namely: (a) Make your contribution as informative as required, and (b) Do not make your contribution more informative than required. It means that the sellers are enough to offer their goods by saying needed information without adding or omitting unnecessary one. In brief, they should deliver an offer informative and not too much. This theory was in line with the following data:

Data 1

Roknya buk..? (the skirt mam..?) [S1.D1.Ut3]

The utterance presented in Data 1 indicates a maxim of quantity. In this case, the seller offered informatively by saying *'Roknya buk..'* whose meaning is the seller wanted to inform that

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there was skirt in his shop and he would like to offer it to the buyer and expected the buyer bought it. Additionally, this offer also goes to maxim of quantity because of its simplicity (not too much). It made sense that the seller did offering without using the longer sentence such as '*Silakan buk..saya ada jual rok..mau beli roknya buk..*(Please mom..I sell skirt..do you want to buy it mom..)' but it was enough to offer by saying such utterance in Data 1. Since the situation was in the market (informal situation), such simple offer had created good sense between the seller and buyer without any misunderstanding; the seller did not intend to show someone else's skirt (*Roknya*) to his buyer candidate and vice versa the buyer candidate did not think the seller wanted to point her or another's skirt out of his shop.

Data 2

Jilbabnya..?(The hijab..?) [S4.D2.Ut4]
Syar'i ..? (The shari'a one..?) [S4.D2.Ut5]
Segi empatnya yah..?(the rectangular..?) [S4.D2.Ut6]

Data 2 also belong to maxim of quantity since the seller offered informatively by uttering less word but directly mentioning the main point of her offers. It was more simple to say '*Jilbabnya..*?' than '*Silakan..saya ada jual jilbab..mau beli jilbabnya..*(Please..I sell hijab..do you want to buy it..?), *'Syar'i ..?'* than *Silakan..saya ada jual jilbab syar'i..mau beli jilbab syar'inya..* (Please..I sell shari'a hijab..do you want to buy it..?, *segi empatnya yah..?* than *Silakan..saya ada jual jilbab segi empat..mau beli jilbab segi empatnya..*, (Please..I sell rectangular hijab..do you want to buy it..?). Those seller's simple and informative utterances, however, violated maxim of quantity because she delivered a series of offers beyond her buyer candidate's need. In this case, she did not only inform that there were hijabs in her shop (*Hijabnya..*?) but also continued to tell the hijabs' model (*Syar'i..*?) and form (*Segi empatnya..?*) without getting any response previously. In brief, the seller provided too much information before it was really required by her adressees.

2. Maxim of Quality

Grice (2004) postulates two sub-maxims falling under the category of quality: (a) Do not say what you believe to be false, and (b) Do not say that for which you lack adequate evidence. It refers to something delivered must be true and able to be proven. So, in this maxim the seller must offer his goods truly and with proof. Such sub-maxims matched with data below:

Data 3

32, 34, 36 ada bang..(There are 32,34,36 brother..) [S2.D2.Ut17]

Data 3 includes maxim of quality, because the seller provided the proof for his utterance. In this situation, it is true that the seller had clothes for sizes 32, 34, and 36 as clearly written inside of each cloth. He showed them to his buyer and the buyer was trying to sort it out based on her need.

Data 4

Bahan wedges ada yang ini 55..(There is wedges material, this one is 55..) [S1.D1.Ut17]

The utterance presented in Data 4 also refers to maxim of quality since the utterance of the seller was true. He truly sold the cloth with wedges material not other materials and the buyer justified it after looking and touching the offered cloth. However, any part of utterance disobeys the maxim of quality. The words '*ada yang ini 55'* had violated this maxim since the seller firstly fixed the price at fifty five thousands rupiah but it was decreased after bargaining process. It means that the seller conveyed incorrect price at the beginning. In other words, he created a lie about the cloth's price.

3. Maxim of Relevance

For this maxim, Grice (2004) only places a single sub-maxim, namely 'be relevant'. It is intended to have mutually dovetailed exchange between the addressee and addresser. Thus, the seller must offer his clothes by uttering a series of utterances which related each other. This idea was represented by the data as follow:

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Data 5

Gimana bang..? (How is it, brother..?) [S2.D2.Ut15]
Nomor berapa bang..?(What number do you want, brother..?) [S2.D2.Ut16]
32, 34, 36 ada bang..(There are 32,34,36 brother..) [S2.D2.Ut17]
Mau yang paling besar pun ada bang..(If you want the biggest one, it is available) [S2.D2.Ut18]

A series of utterances in Data 5 belong to maxim of relevance since every utterance there refer to the same talk topic, namely talking about the offered cloth. When the seller asked *'Gimana bang..?'*, he definitely want to know his buyer opinion about the cloth offered. Similarly, the seller also certainly referred to his offered cloth when he delivered the next utterances.

Data *6*

Belanja bang..?(Do you want to shop, brother..?) [S2.D2.Ut1]
Yang mana bang ..?(Which one is for you, brother..?) [S2.D2.Ut2]
Bisa kurang bang harganya ..(The price can be less,brother..) [S2.D2.Ut3]
Mau bang..? (Do you want it, brother..?) [S2.D2.Ut4]
Sayang istri..(Love your wife, please..) [S2.D2.Ut5]

The utterances in Data 6 also indicate the occurrence of maxim of relevance because the seller uttered them in the same topic, giving his best offer, so his buyer decided to purchase. Unfortunately, the last utterance, '*Sayang istri..'* was the cause of seller to violate this maxim. It was irrelevant sentence to the talk topic although it also intended to persuade the buyer to buy.

4. Maxim of Manner

Grice (2004) categorizes maxim of manner into four sub-maxims, namely: Avoid obscurity of expression, Avoid ambiguity, Be brief and Be orderly. This maxim emphasizes that speakers are supposed to present clear, concise, univocal, and orderly information. This theory was in line with the following data:

Data 7

Bang mari bang.. (Brother, come here, brother..) [S2.D2.Ut11]
Sini bang..(Come here, brother..) [S2.D2.Ut12]
Masuk bang..(Come in, brother..) [S2.D2.Ut13]

The utterances above show the existence of maxim of manner since those were uttered clearly by the seller. Each of statement has a clear meaning in which his interlocutor understood it by being closer to him and entering his shop. Additionally, those utterances express the real meanings (not ambiguous) as those were stated by seller. Then, every statement was briefly delivered in a short meaningful sentence based on the setting available (informal situation). Finally, the manners of those sentences are indicated on their orderly arrangement to produce. In this case, the seller talked to his buyer candidate by placing systematically which the beginning, next, and last utterances ought to be.

Data 8

Belanja..?(Do you want to shop..?) [S2.D1.Ut5]
Apa cari kak..?(what are you looking for sister..?) [S2.D1.Ut5]
Celana kedut-kedut..?(The twitchy pants..?) [S2.D1.Ut5]
Sempak belampu, beremot pun ada kak..(the lightning underwear, the remote ones are available here..) [S2.D1.Ut5]
Mau yang mana..?(Which one do you want..?) [S2.D1.Ut5]

In Data 8, maxim of manner was experienced by the seller since he uttered them most clearly, concisely, briefly, and orderly. In exception, the fourth utterance [S2.D1.Ut5] indicates the violation of this maxim because the seller showed its ambiguous meaning. In this term, the words

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'*sempat belampu, beremot*' are generally inappropriate used for cloth (underwear). However, those words are properly known for electronic terms.

The research findings above refer to the application of Grice's maxims (2004) that four types of maxim realized by the fabric sellers when offering their goods to the buyers located in Pasar Central Medan. The sellers realized the maxims by flouting or violating them. The violation of any maxim was done because of attaining certain purpose.

First, maxim of quantity was showed through the sellers' utterances which were informative. Yet, for some offering utterances, those were delivered more informatively as explained in Data 2 above so the violation of this maxim occurred. However such offers could be done by the sellers in order to give the complete information about their selling goods. They believed that offering their goods by providing much information will attract the buyers' desires to buy.

Second, maxim of quality was also realized by the sellers when offering their goods through telling the truth and supporting it by evidences as elaborated in previous data. But, the realizations of this maxim were sometimes violated as described in the previous data. It was done, however, in trading process happened in traditional market whose price could be bargained until the agreed one. It was believed as a trick that the higher price offered, the bigger profit could be gained by the sellers.

Then, maxim of relevance was performed by the sellers by uttering the utterances which refer to the relevant topic, namely offering. There was also the neglecting of this maxim as presented in the above data due to the certain purpose (persuading the buyer to buy). So, in this study, it was revealed that the seller violated maxim of relevance by switching one topic talk to another one by which a certain goal was attained.

Finally, maxim of manner was conducted by the seller through a series of clear, unambiguous, brief, and orderly utterances. The seller also broke this maxim by providing ambiguous utterances. However, such utterances were produced to create the desires or interests of buyers to purchase. In conclusion, the sellers in offering their goods could apply the Grice's maxim appropriately, but sometimes they also violated them for any reason.

CONCLUSION

Referring to the results of this study, it was concluded that the sellers realized the four types of maxim as proposed by Grice (2004) namely, maxims of quantity, quality, relevance, and manner. They performed the maxims by flouting or violating process. The Violation of any maxim was done in order to achieve a certain purpose, getting buyers' interests or desires to purchase. In brief, although it occurred in an informal communication, the cooperative principle was observed into four types of maxims based on any process and certain purpose.

It was suggested for future researchers who get interests on the relevant study to develop this study or explore more about the realization of cooperative principle. The wider and deeper explorations were expected to reveal a rich series of processes and reasons of the maxims existence, either in formal or informal communications.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 180-184
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Building A Higher Education Quality Culture Through Regular Internal Quality Evaluations

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ABSTRACT

When a quality assurance institution is formed in a university, a quality culture is also formed. According to DIKTI, quality culture starts with quality documents. In the latest research, it was revealed that quality culture was built from the routine activities of internal quality evaluation so that it was the key to improving the quality of higher education. The purpose of this study is to 1) explain the condition of quality culture that has formed at the university; 2) prove the effectiveness of the implementation of internal quality evaluation in building a quality culture in higher education. The method used in this research is descriptive method with a case study approach. The data collection method is an interview. The results showed that universities that already have been accreditated A apparently did not guarantee that the quality culture was going well. The level of achievement of the formation of quality culture in higher education is determined by the effectiveness of the implementation of internal quality evaluation at the faculty and study program level. Conducting consistent and followed up internal quality evaluations will change the organization in the form of documents, processes and quality achievements. Other results show that university leaders do not pay greater attention to quality culture than attention to the activities and achievements of university and study programs accreditation.

Keywords: quality culture, higher education, and evaluation

INTRODUCTION

Quality culture has the highest value for the advancement of higher education organizations. The quality culture that is built will be the basis for creating an ideal organizational climate. Quality culture is interesting to study because it is rarely a concern of universities. The flurry of most universities for the achievement of external accreditation, especially in faculties and study programs, makes the quality activist's orientation trapped in the pseudo achievement of quality assurance. The ultimate achievement in the form of building a quality culture is no longer a major concern because it is less attractive from the point of view of short-term achievements, and requires patience, a long time and hard work in implementing it. The essence of quality assurance activities is the process of building a quality culture in faculties and study programs so that the university structure follows the quality trend in its management. In addition, it can also happen upside down, quality culture is built from the university level so that it forces faculty and study programs to carry out quality activities in line with the aims of the university.

If we look at the definition of organizational culture according to Kreitner and Kinichi (2003: 79) is a form of assumption that is owned, implicitly accepted by the group and determine

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 180-184
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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how the group feels, thinks, and reacts to their diverse environments. So quality culture has two main requirements to be implemented in a group or organization. First, it is implicitly accepted and secondly, it is carried out in daily life. Quality culture can be realized if a university receives SPMI (Internal Quality Assurance System) in every movement and activity. This will be proven by the existence of Quality Standards and Standard Operating Procedures (SOPs) which are carried out wholeheartedly starting from the highest leader element to the lowest element in the university.

At present, universities that have been accredited A in Medan already have both quality culture requirements in their management organizations, but these have not been implemented optimally and not yet become their work habits. This can be detected and proven through their commitment in the implementation of internal quality evaluation and internal quality audit. In particular, the implementation of internal quality evaluation can be a measure of the implementation of quality culture and plays a major role in fostering a culture of quality if its implementation can be monitored up to the follow-up efforts to carry out internal quality evaluation at the lowest level.

In the end, quality culture in a higher education organization will lead to organizational behavior. The behavior of the academic community will be the experience, atmosphere, events, facts in the life of an organization in higher education. This is because the perception, mindset, and action patterns of the members of the organization (the academic community) are influenced by the quality culture built by its leaders. Basically an individual will follow the pattern of behavior of an organization that he follows if he believes that through the organization the goal can be achieved.

The problems in this study are 1) what is the condition of quality culture that has been formed in A accredited universities in Medan; 2) how is the effectiveness of internal quality evaluation in building a quality culture in A-accredited universities ? The purpose of this study is to 1) determine the condition of quality culture that has been formed in A accredited universities in Medan; 2) to prove the effectiveness of the implementation of Internal Quality Evaluation in building a quality culture in A-accredited universities

METHOD

This study applies a descriptive research method with a case study approach to prove that the implementation of internal quality evaluation at the faculty and study program levels and institutions proves the weakness of quality culture in universities.The data were obtained by using participatory observation, in-depth interviews, and document studies on the implementation of quality assurance, especially quality monitoring and evaluation. The validity of the data obtained from observations, interviews, and documents is done through the credibility test of research data with triangulation techniques (checking data from various types and sources in various ways and and at various times) and confirmability (research is declared objective when research results are agreed by many people)

RESULT AND DISCUSSION

Quality culture is the main goal of an organization especially in higher education. Quality culture is a work culture that is expected to be realized in a higher education organization. Robbins (1996: 289) argues that organizational culture is a perception shared by members of the organization and it is a system that is shared. This means that quality assurance must be understood by every member of the organization and properly implemented. To carry out quality assurance well for the realization of a true quality culture, it is necessary to understand the conditions of the existing quality culture so steps can be taken to make it happen. Furthermore, it is also necessary to understand the initial steps in acting and moving to ensure that the quality culture is well maintained, such as routine and good implementation of every internal quality evaluation activity. internal quality evaluation is a measure of the realization of a quality culture at the most basic level

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of quality. Before the behavior is formed, it must be tested with the ability and seriousness in the implementation of the internal quality evaluation at the faculty and study program level.

In fact, the implementation of internal quality evaluation in a university still needs a lot of improvement as Amrizal (2017) stated that the application of internal quality management in university in the learning sector and academic administration requires an evaluation and audit of internal quality that is able to measure the achievements that have been obtained. So far the implementation still leaves problems that must be solved at the faculty and study program level, starting from the implementation of document preparation, seriousness and commitment to pay attention to quality, and weaknesses in the evaluation of learning activities and academic administration. Based on the statement above, the following will be discussed in more depth related to quality culture.

Higher Education Quality Culture Conditions

This research reveals that the quality culture in state and private universities that have been accredited A in Medan has not yet been realized and the actual function of quality culture has not been clearly illustrated. Correspondingly, Soesilo (2000: 97) explains that the function of organizational culture is: (1) to show the differences between an organization and other organizations; (2 as identity for members of the organization; (3) to facilitate the rise of commitment to something greater than personal interests; (4) to increase the stability of the social system as a social predicate that sustains the unity of the organization so as to preserve positive values; and (5) as a guide in forming employee attitudes and behavior in carrying out daily tasks.

The last function of organizational culture is very difficult to realize. This is because the quality assurance that has been written in the quality documents must be actualized and practiced the same by lecturers, education staff and students. This function cannot be carried out playfully because it is designed from quality documents that are measured and updated continuously. This quality behavior is a measure of success in realizing quality culture. Quality culture in state and private universities only focuses on fulfilling documents and showing skills in explaining the implementation of quality culture properly when there is an external accreditation. However, the commitment and spirit of quality will be reduced after obtaining the results of the ranking issued by the Higher Education. If the commitment and spirit of quality is accompanied by an evaluation of internal quality that is well maintained, then the change will occur in an effort to follow up the internal quality evaluation activities.

In some universities, quality assurance is only understood by the institutions who are responsible for the quality assurance process. But the level of understanding will be increasingly reduced at the faculty level and to the lowest the study program level. Even if there are those who already understand it and realize the importance of quality assurance, they are still not wholeheartedly implementing it in their daily work. This happened at the level of leaders to subordinates. The expected behavior of the document agreed upon and understood has not yet been implemented well. It takes time and a continuous process that is accompanied by good intentions to reach a certain stage which is the goal of a higher education.

The Effectiveness of Internal Quality Evaluation in Building Quality Culture

Internal quality evaluation is needed to help establish a development program to meet National Higher Education Standards and to avoid gaps between internal and external evaluation results. This objective can only be realized through the internal quality evaluation activities and their follow-up efforts. When the internal quality evaluation is carried out well and followed by appropriate follow-up, this will be the first step in the development of a quality culture in higher education

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Building a quality culture starts from the seriousness of an organization in carrying out internal quality evaluations. In carrying out internal quality evaluations, it is necessary to know several indicators of quality culture that must be considered. Embodiment of quality culture can be described through indicators that can be developed by universities. Gibson (2009: 174) revealed that indicators of measuring organizational culture can be seen from its unique characteristics that emerge when the quality culture is implemented in an organization. The characteristics of organizational culture are (1) innovation and risk taking, to the extent that employees are encouraged to innovate and take risks; (2) giving attention to details, to the extent that employees are expected to show precision (accuracy), analysis, and pay attention to details; (3) results orientation, the extent to which management focuses on results rather than the techniques and processes used to achieve those results: (4) people oriented, the extent to which management decisions take into account the effects of results on people within the organization; (5) team oriented, the extent to which work activities are organized around teams rather than individuals; (6) aggressiveness, to the extent that these people are aggressive and competitive rather than relaxing; (7) stability, to what extent the organization's activities emphasize maintaining the status quo as a contrast to growth.

All of these indicators if we investigate in daily activities at universities with accreditation A, only institutions or units that develop quality will understand it and try to implement it. Other elements such as lecturers, education staff and students still need a lot of training and guidance related to the implementation of quality towards the realization of quality culture. Based on respondents' answers, the obstacle faced in implementing quality culture is that not all of them understand the demands of quality management and all of this requires a long process and time to realize it in the form of behavior.

The routine and well-scheduled internal quality evaluation has not been able to encourage follow-up efforts to become a need to make improvements and changes related to weaknesses encountered during the internal quality evaluation. At the faculty and study program level, the implementation of the internal quality evaluation is not yet intact and becomes their life behavior. Besides that, the follow up efforts of the internal quality evaluation itself have also not been going well because of the incomplete understanding of quality.

The routine and continuous implementation of internal quality evaluation is the beginning of the realization of a quality culture that is displayed from different behaviors compared to other universities. This is the aim of the realization of quality culture in higher education, where the excellence of higher education will be seen when they apply everything that has been written in the vision and mission. The purpose of implementing organizational culture according to Mangkunegara (2012) is that all individuals in the company or organization adhere to and are guided by systems of values and norms that apply in the company or organization and shape how people behave and do things that distinguish one organization with other organizations. This organization becomes a place where individuals work together rationally and systematically to achieve the goals of the organization.

The visible culture of quality behavior, availability of documents, and performance evaluation reports are evidence of internal quality evaluation. This is what proves that the internal quality evaluation activities carried out correctly are the beginning of the actual quality culture. If the internal quality evaluation runs effectively, it can be concluded that the quality culture has been realized in higher education.

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CONCLUSION

The condition of quality culture in A-accredited tertiary institutions in Medan still does not reflect the behavior as written in their quality documents. This can be seen when the implementation of the internal quality evaluation and follow-up efforts have not been a major concern in the faculty and study programs.The effectiveness of the internal quality evaluation in building the quality culture that exists in these tertiary institutions is undoubtedly the implementation. However, it appears that the implementation of the internal quality evaluation is not going well and only looks serious when it is only during the implementation of accreditation. This makes the effectiveness of internal quality evaluation is low because it is not carried out properly, seriously and continuously. However, if this is well maintained, quality behavior will be formed and a culture of cover will automatically be formed.

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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

An Analysis of Antilanguage in Shemale Community

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ABSTRACT

This study aims to describe the daily language used by shemale community at jalan Martubung Medan. The objective of the study were to describe the antilanguage and their meaning used in Shemale Community. This study also aims to find out the expressions of antilanguage used in shemale community. To find out the reasons why they used those expressions. This research used descriptive qualitative method. The findings of the data analysis showed that there are five characteristics of antilanguage namely relexication with the total numbers 24 times, over lexicalization with the total numbers 12 times, homophone with the total number 2 times, abbreviation with the amount 3, creation with the numbers 4. The findings showed that the meaning used by the characters are the contextual meaning, depending on the situation or given context because antilanguage has many meanings on their languages. The findings in this research have shown that language is created as communication and interaction tool in the transsexual community. This research is not only based on glossary tract but also field study involvement, which is show that the language is created by the community.

Keywords: ***antilanguage, shemale community***

INTRODUCTION

Language is one of the identity of a nation as well as it is with the Indonesian language. Indonesian has dialect because of such Indonesian language consists of different ethnic, cultural and linguistic backgrounds, such as Indonesian, Batak, Javanese, and others. Language as a tool communications used by the community to cooperate, interact, and self-identification. Kokasih (2003: 18) mentions the language as a series of sounds that have a certain meaning known as a word, symbolizes a concept. Each language actually has a provision or similarities in terms of sounds, formatting, grammar, sentence, and meaning, but because of the various factors that exist in the society of language usage it is, like age, education, religion, field of activity and profession, and background culture of the region, then the language becomes uniform.

Languages can be reviewed internally and externally. Internal review is related with the internal structure of language that is related to aspects linguistics and linguistic theory alone, while external studies are concerned with factors outside the language related to the use of the language by its speakers in social and civic groups. This external assessment involves more than one discipline, such as sociolinguistics a combination of sociology and linguistics.

Sociolinguistic according to Chaer and Agustina (2004: 4) mentions that Sociolinguistics is a branch of interdisciplinary linguistics with science sociology, with the object of research the relationship between language with factors social in a speech society. While Fishman, (1972 in Chaer and Agustina 2004: 3) suggests that sociolinguistics is a study of traits typical languages, language functions, and language usage because of the three elements these interact in and mutually change each other in one society the social identity of the speaker, the social environment in which the speech event occurs as well as the level of linguistic variety and variety.

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It is clear that sociolinguistics is an examination of the external language that is between society with language, studying the characteristics of the variety of languages, the function of variety language, and use of language and the relationship between language and factors social in a speech society.

According to George (1964 in Peteda 1996: 7) semantics are a language consists of structures that are meaningful when associated with an inner object experience of the human world. Semantics as a study of meaning, that is meaning implied in the sentence is also the subject of discussion in semantics, and every words spoken by humans, as well as other social groups for sure has meaning. Semantics as the study of meaning, namely cognition thinking which deals with classifying and describing human experience about the language. So every meaning of the word is described from human experience has the meaning contained in the dictionary is often referred to as lexical semantics.

As a social symbol system, language can reflect the social attitude and create social identities. Anti-language, as a special form of language, verifies closely the relationship between language and society. The concept "anti-language" was firstly put forward and studied by linguist M.A.K. Halliday in the journal American Anthropologist in 1976. At certain times and places we come across special forms of language generated by some kind of anti-society; these we may call "anti-languages" (Halliday, 1976:570).

Shemale are men who prefer to act as women in his daily life. The existence of transvestites has been recorded for a long time in history and have different positions in every society. Although it can be related with a person's physical condition, the symptoms of shemale are part of the social aspect transgenderism.

A man choosing to be a shemale can be related to circumstances biological (hermaphroditism), sexual orientation (homosexuality), or consequence environmental conditions.

Transgender who is at jalan Martubung Medan is a collection of various areas of different backgrounds, according to research the main cause of a person becoming a shemale is an environmental factor. From birth, transvestites are full of conflict. At first they were confronted with two choices, being male or female. Both of these options bring them into some consequences. Conflict others arise as they dive in the midst of the surrounding society full of its own norms and rules. Their presence is considered useless because it does not have the same rights and obligations as any other human being.

Economic factors is also as triggers, some men difficulties to finding jobs, for the sake of getting a decent life, they dare to declare themselves as a shemale and using a skirt who reflects a whole woman. Almost the shemale at jalan Tembung Medan Medan works in the salon or has a salon.

Transgender is a group of sections of society that have a separate community part of society. Fellow transvestites in using certain languages are viewed from a particular situation called language variety. Development language among transvestites is equipped and enriched by the community environment where they live. This means a process of characteristic formation resulting from association with the community around will be a special feature in a language behavior.

Based on the preliminary observation, the researcher take as examples of conversational between one each other :

No.	Sentences	Meaning	Contextual Meaning
1.	eh ne dah jam beer ni ga mekong	What time is it ? do	For asking that it

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	kanu a ?	you want to eat ?	is time to eat
2.	Uding somse sambreta ketri inang .	You have arrogant to me now	To remind someone who have forgetten
3.	capcus dah...	Hurry up	To hurry up to do something

The Identification of The Study

Based on the background of the study. The researcher indentifies the following problem on conversation in shemale community, they are :

1. The Shemale community have made their own languages so the people can not understand what did they say .
2. Many shemale using their own language and they rarely appears in the daytime.
3. The most dominant characteristics of antilanguage in shemale community

The Objective of the Study

The objectives of this study are :

1. To describe the Antilanguage and their meaning used in the Shemale Community at Jalan Martubung Medan.
2. To find out the way used of antilanguage expressions in shemlae community.
3. To find out their reasons in using Antilanguage expressions in shemale community.

The Scope and Limitation of The Study

In the relation to keep this study staying in focus, the limitation of the study is needed. This study is going to analyze the conversation in shemale community at jalan Martubung Medan. The scope is Sociolinguistics and it will be limited on Antilanguage.

Significances of the study.

It is expected that the finding will give contributions for academic field and practical flied.

1. Theoretically ; the finding can add use more horizontal in sociolinguistic theories. In addition the finds can be references for other researcher.
2. Practically ; the finding has some benefits for all student especially at English study program and the students are able to apply their knowledge and comprehension the anti language in the appropriate daily converstion, especially in informal situation. And also as the additional resources for teachers and lecturers in teaching language.

METHOD

Research Design

This research was conducted by applying descriptive qualitative research design. According to Faisal (1990) Qualitative research is research that aims to understand the phenomenon of what is experienced by the subject of the study such as behavior, perception, motivation, action, etc.

Source of Data

It will took from the conversation between member to member in shemale community in ‘’Arya Entertainment group’’ at jalan Martubung Medan. The researcher will be took five members in shemale community in ‘’Arya Entertainment group’’ to be analyzed.

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The Technique of Collecting Data

The data was be analyzed by applying the following steps :

1. Recorded the conversation by using camera
2. Transcribed the conversation into written language
3. Translated into English

RESULT AND DISCUSSION

The data was collected from the conversation of shemale community in ''Arya Entertainment group'' at jalan Martubung Medan kelurahan Tangkahan. There were 5 characteristics of antilanguages namely relexicalization, overlexicalization, homophone, abbreviation, creation. The researcher tried to describe some point that include: firstly, the characteristics of antilanguage used in conversation of *shemale community in ''Arya entertainment group''.* second the meaning of antilanguage in the conversation and the last, the most dominant characteristics of antilanguages is used in the conversation of *shemale community pricesly in ''Arya entertainment group''*

After collecting the data, they were classified based on the types and meaning of slang from all the scenes. Some example of the representative data on the characteristics of antilanguages are drawn as the following:

The Percentage Characteristics of Antilanguage

No.	Characteristics of Antilanguage	Total	Percentage
1.	Relexicalitation	24	53,33 %
2.	Overlexicalization	12	26,66 %
3.	Homophone	2	4,44 %
4.	Abbreviation	3	6,66 %
5.	Creation	4	8,91 %
Total		45	100 %

Research Findings

Based on the analysis provided in the previous, the finding specific as the following :

1. Conversation between one member to another member in shemale community used six kinds of characteristics antilanguage. The six kinds of characteristics antilanguage used were relexicalization, overlexicalization, homophone, abbreviation, creation. The more dominant were used by shemale community in their conversation is relexicalitation (53,33 %), overlexicalization (26,66%), homophone (4,44 %), abbreviation (6,66 %), creation (8,91 %).
2. They use the antilanguage expressions when talking about certain secrets for example when the handsome man near them surely they will interested and talk to that man and they want to be his girlfriend. And then they do not use antilanguage in their daily activities like at home because in reality life actually they live with their parents but in this case they make like a basecamp especially for shemale so in the basecamp they interact each other and may make a party in there.
3. Reason of the antilanguage expression used in shemale community when they talk to each other. The language was created because they do not want other people know the language that is generated by their own, the language was made because they want to find their identity and they want the recognition like a human, they are often ostracized, despised and mocked.

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CONCLUSION

Having analyzed the data, conclusion can be stated as the following.

1. There were five characteristics *of antilanguage in conversation by shemale community,* there were :

a) Relexicalization with the amount of 24 (53,33 %)
b) Overlexicalization with the amount of 12 (26,66 %)
c) Homophone with the amount of 2 (4,44 %)
d) Abbreviation with the amount of 3 (6,66 %)
e) Creation with the amount of 4 (8,91 %)

2. The meaning used by the characters in conversation by shemale community are contextual meaning, depending on the situation or given context.

3. The most dominant characteristics antilanguage in conversation by shemale community is relexicalization because relexicalization is new words are often invented or old words are used by representing new meanings. It is process of creation and innovation. So, many new words have modified from old word by shemale or antisociety, the words or expressions may change, but the meaning remains the same. In this case is antisociety humans that do not following the rules of language in Indonesia they always make create their own language so the other people can not understand what did they say.

Suggestions

In relation to the suggestions, conclusion are staged as the following.

1. Theoretically ; the finding can add use more horizontal in sociolinguistic theories. In addition the finds can be references for other researcher.
2. Practically ; the finding has some benefits for all student especially at English study program and the students are able to apply their knowledge and comprehension the anti language in the appropriate daily converstion, especially in informal situation. And also as the additional resources for teachers and lecturers in teaching language.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Multiple Personality Disorder of Characterization Found in the *Split* Movie

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ABSTRACT

This study aims to analyze the psychological conflicts and the types of the personalities in the main character found in *Split* movie. As we know that the character in movie normally has expresses only one personality but in the *Split* Movie consists several characters that called Multiple Personality of characterization. In order to discover the problems of this study, the researcher tried to formulate the problems into two questions. (1) How is the psychological conflict of the main character expressed in *Split* movie, (2) What types of the personalities are found in the main character of *Split* movie. The method of research is qualitative research. To collect the data, the researcher applied an objective approach, and it is used by the note taking. The source of data obtained found in *Split* Movie script which related to the form psychological conflicts and personality types. To analysis the data used in a book *Diagnostic and Statistical Manual of Mental Disorders Edition 5t*. The findings showed that there were one psychological conflicts found in *Spilt* Movie is internal conflict and it not found External conflict, and there are two types of the personalities types are found namely; Extrovert and Introvert Human Type.

Keywords: ***multiple personality disorder, psychological conflicts, personality type***

INTRODUCTION

Literary works are the creation of human inventions not only provide entertainment but also provide value, both the value of beauty and values of life's teachings or morals. Literature is also a form and result of work creative arts whose objects are human beings and their lives, with use language as the medium. Literature is a fictitious world structure, meaning the reality in the work literature is a fictional reality that is not the same as the reality of the real world, the work literature although fictional, but still refers to reality in the world real (Noor, 2009:13). It can be seen into one movie. Movie can bring expression of feeling including experience, idea, motivation, confidence in the concrete description by using personality.

Humans are individuals who are different from other individuals. He has own character, experience, views and feelings that are different from others. However, human life is inseparable from other humans. Meetings between one person and another human being often cause conflict, both conflicts between individuals, groups and group members as well as between group members and other group members. Because it is very complex, humans also often experience conflicts within themselves or inner conflicts as a reaction to social situations in their environment. This research is important; in the world of education we often have a teacher having difficulty identifying the nature of students. Knowing how they learn and interact. And in normal life we are also often faced by humans who have multiple personalities. Seen from mood change and changes in voice intonation towards different people. From the explanation of this attitude it is not impossible that these people were identified as having multiple personality disorders.

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The term multiple personality disorder may not be familiar to people who are observers in the field of psychology of for people who like to read thriller-themed books and like to watch films with similar themes. Generally, this term appears and is used on the antagonist who is the main central story. Multiple personality disorders are rarely found, but can be more common than expected. Estimates of cases can increase with increasing cases of violence against children, which the biggest cause of this Multiple Personality Disorder.

The main cause of multiple and persistent Multiple Personality Disorder when a child has a trauma experience in childhood. This trauma is related to emotions, physical, sexual violence and rejection from parents (neglectful parenting), a person forms another identity or personality to decide with a previous personality. There are two major theories regarding Multiple Personality Disorder. One theory assumes that MPD originated in childhood due to severe physical or sexual abuse. The torture resulted in dissociation and the formation of various other personalities as a way to deal with trauma. Indeed, there is empirical evidence that child abuse has to do with the development of dissociative symptoms (Chu et al., 2000). But not everyone experiences torture in his childhood suffering from Multiple Personality Disorder.

However, based on that, the reason the researchers analyzed this movie was because the researcher wanted to know the various personalities, psychology conflicts and causes of Multiple Personality Disorder, and most people didn't know what Double Personality Disorder is. In this research, researchers focus on analyzing multiple Personality Disorders from the main characters in *'Split'* Movie and types personalities appeared in the *Split* movie. In this research, the researchers chose the '*Split*' *Movie* because it has a lot of aspects of main character which can be discussed about psychological disorder. There are twenty three characters that come up in the *'Split'* Movie referring to their degree of playing role in the movie. The researchers take psychological focus on the topic Multiple Personality Disorder. It has been portrayed in many films over the decades. Multiple Personality Disorder or Dissociative Identity Disorder (DID) is characterized by the presence states that recurrently take control of the individual's behavior, accompanied by the inability to recall important personal information that is too extensive to be explained by ordinary forgetfulness (Verhulst : 2017).

Psychology and Literature

Literary psychology is a multidisciplinary research science. On initially psychology is only the study of psychiatric aspects humans in real or real terms. But along with the development of literary science aspects of psychology affect the author in making a literary work. In terms of psychological and literary links Jatman (in Endraswara, 2003:97) literature and psychology has an indirect link between literature and psychology has the same object which is human life.

Psychology and literature have a functional relationship the same is to study the mental state is the difference between psychology in the real form or real while in literature which is an imaginative form that is a figure form that is a figure from within a literary work. The same thing was said by Ratna (2011:342) psychology of literature understand the psychological aspects of humanity which are the main objects of literary psychology because solely in humans that psychiatric aspects are included and invested.

Based on explanation above, Psychology plays an important role in analyzing a literary work by looking at it from a psychological perspective, both from the perspective of the author, the character or the work itself. Thus, there is an inner conflict in one process of making interesting literary works to be analyzed using the science of psychology, and in the end a new science is born in the form of 'Literary Psychology'. By examining a literary work carried out through a literary psychology approach, it has indirectly involved the science of psychology. So,

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 191-198
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

basically literary psychology is the analysis of text involving consideration of the relevance and also the role of psychological studies.

Conflict

Human life often occurs conflicts that cannot be avoided and difficult to resolve. Humanity is given reason and mind in order to solve a conflict seems small so there are many conflicts between individual's and group, even though the conflict seems small so there are many conflicts which difficult to solve properly. Small conflicts are exaggerated and major conflicts are not dealt with quickly, they are often encountered deep the real life of humankind to the present.

The conflict presented by an author is not spared from the reality of sustainability is part of human life. As social beings who live assisted, assisted arise the existence of a conflict. The emergence of a conflict can be triggered by a variety of motives. Wrong one motive that represents a conflict in humans as a form socially delivered by Ratna (2011: 342), then humans will quickly The ease of achieving success so the resolution of a conflict. In literature, there are two kinds of conflict: external and internal conflict.

External Conflict

External conflicts are conflicts that occur due to influence from outside parties, both in the family environment, community environment, and the education. Thus the environment has a very big influence in shaping the personality of a child, both in the family, community and in the school environment. for example Traumatic events in the past, such as bullying, can cause psychological stress on a person and this stress often causes disorders such as mood disorders (such as depression), anxiety disorders, and others.

Anyone can feel anxiety and this emotional outflow is a normal condition. However, if anxiety arises for no apparent reason, is excessive, or is out of control, then you might have an anxiety disorder. Anxiety disorder sufferers will experience symptoms of palpitations, difficulty breathing, chest pain, cold sweat, nausea, vomiting, stomach aches, tingling, difficulty sleeping, unable to concentrate, headaches, dizziness, and others.

Internal Conflict

Internal conflict is a necessity. All humans must experience conflict. Conflict that is personal in nature, known as internal conflict. Apart from not causing friction with other humans, internal conflicts are relatively easier to resolve. Internal conflict is individual. There are some psychological conflicts that related to our study such: trauma, anxiety and depression.

Trauma

Psychological trauma is a psychological condition or situation of someone who is injured due to severe events that he has experienced. This psychological trauma will arise if someone does not have mental endurance in dealing with events or events that they experienced. As for the forms of symptoms of a person experiencing psychological trauma : (1) experiencing bad and terrible events, (2) difficult to sleep and easily awakened, (3) nightmares about horrible things, (4) like experiencing a bad and terrible events, (5) avoiding places, people, situations and things that remind of bad and terrible events, (6) easy to be surprised, (7) easy to be offended and angry, (8) often remembering bad or terrible experiences or events, (9) don't feel any emotions, (10) feeling uninspired and having no future. For example : Children who live in families who experience domestic violence have a high risk of being neglected, victims of abuse directly, and also the risk of losing parents who act as their role models.

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Anxiety

Anxiety, worry, panic, fear, anxiety are common psychological symptoms and can be felt by every individual. Anxiety reactions are usually common in adults, but children can also deal with anxiety, such as being temporarily abounded by parents, the first day of school or when they want to take an exam. In the case of parents, anxiety reactions often occur when they face pressure (stress) with the difficulties that cannot be overcome, such as work pressure, pressure at school/college, pressure on love problems or pressure health problems. Anxiety reaction that is too excessive and persists continuously for a long period of time can turn into a disorder, namely anxiety disorder (anxiety disorder).

Some types of anxiety disorder are: 1. Phobia criteria such as rejection based on fear of objects or situations that are actually not dangerous and suffers admit that fear has no basis, such as animal source, heights, closed places, blood. 2. Agoraphobia a group of fears centered on public places, fear of shopping, fear of crowd, fear of friendship and many ask for help. 3. Social Phobia social anxiety is irrational because of other people. 4. Panic Disorder signs of sudden shortness of breath, hard heartbeat, chest pain, feeling suffocated, dizzy, sweaty, shaking, fear of terror, fear of punishment, feeling outside the body, feeling the world is not real, fear of losing control, fear of going crazy and fear of death. And etc.

Depression

Depressive disorder is a disease that involves the body, mood and mind. Characteristic of this disorder is a feeling of sadness and uselessness that is sedentary. Depressive disorders interfere with daily life, the ability to function normally, and cause pain to both sufferers and those closest to them. This disorder is not the same as the mood that comes and goes in a short time. This disorder is also not proof that someone has a weak soul. Because depression is not present due to personal desires or can be overcome with mere determination. Patients cannot "stand up alone" and heal just like that. If left untreated, the symptoms can last for weeks, months, years.

Types of Personality

According Jung's Typology in Alwisol (2004: 59) spiritual function is a form of spiritual activity. By basing on these two basic components of consciousness, Jung arrives at four types of extraversions and four more introversions. In making hostages about these types, the natural life of the unconscious is also peeled, which for him is a reality that is as important as the life of the conscious nature. The life of the unconscious is contrary to the life of the conscious, so that people whose consciousness is a type of thinker, then the unconscious is a sensation, people whose awareness of extraversion of their unconscious is introversion, and so on.

Human of Extrovert Type

Extroverts usually have an open and sociable personality, and have a high concern for what is happening around them. While introverts, gain passion (energy) by being alone or doing me time. Introverts usually tent to be quiet (not very talkative), like to contemplate, and more concerned with their thoughts in their own world.

Among the introvert and extrovert extreme tendencies, there is an ambivert which is an intermediate personality between the ambivert and the introvert. Although there are contrasts between extroverts and introverts, Carl Jung considers that there are rarely humans who are completely extroverted side in their personalities. However, one side will appear more dominant

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in the person's character. Those who have extroverted personalities are more dominated by pleasant traits, conditions or habits.

Human of Introvert Type

Introverts are personality traits characterized by a tendency to look more into themselves, so introverts are more focused on what is in their minds, on their feelings, and moods, rather than on other things outside themselves (like a person the extrovert). Introverts are not people who don't want to socialize with other people, as long as the environment and he feels quite comfortable with the people in the environment.

However, introverts feel they release a lot of energy when socializing with many people. In contrast to extroverts who actually get energy when interacting and socializing with many peoples. Because it consumes a lot of energy when in a crowded environment (many people), introverts sometimes need their own time to recover their energy. Jung in Boeree (2006:133) offered four kinds so way or functions. Namely; thinking, feeling, sensing and intuiting.

Multiple Personality Disorder

According DSM-5 Diagnostic and Statistical Manual Disorder, American Psychatric Association (David J. Kuffer,M.D., 2013:291), Dissociative disorders are characterized by a distruption of and/or dscontinuity in the normal integration of consciouness, memory, identity, emotion, perception, body representation, motor control, and behavior. Dissociative symptoms can potentially disrupt every area of psychological functioning.

Dissociative identity disorder (formerly known as multiple personality disorder) is a mental disorder caused by severe trauma in childhood. Individuals usually experience quite extreme traumatic experiences and occur repeatedly which results in the formation of two or more different personalities. Each personality with its own memories, beliefs, behavior, mindset, and how to see the environment and themselves.

Causes of Multiple Personality

Multiple personality disorder is often equated with schizophrenia, even though the two disorders are far different. Schizophrenia is a mental disorders in which one of the main symptoms is often hallucinating, which is seeing or hearing things that are not real. People with schizophrenia do not experience multiple personalities. Other causees of multiple personality disorder are :

1) Often be somewhere, but do not remember the reason he was in that place.
2) Having memory lapses. Patients often forget important dates in their lives, such as the date of birth, date of birth of children, or the date of forgetfulness is considered far more severe than normal forgetfulness.
3) Meeting a stranger who claims to have met someone as someone else.
4) Hear strange sounds in the head.
5) Individuals who can see the lives of other individuals, like people who are watching the lives of others.
6) Called by someone else with a different name.
7) Therapy to be undertaken by sufferers will focus on making sufferes comfortable dealing with others and preventing sufferers from doing dangerous things.

A person who has multiple personalities not only hurts himself, but also without realizing it, he can hurt another people around him. This possibility can occur when he thinks people around him also will try to hurt him, so that personality changes. This is what causes a multiple personality difficult to maintain good relations with others. It is important to realize that someone who has multiple personalities not only needs someone who can understand it.

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Characterization

Haake and Gulz define characters in the context of desaign, that is related to the presentation/ appearance and visual impression. Physical appearance one forms expectations of other values in character (Hanna, 2013:4). From this theory can be understood that the visual presentation of the character acts as the specific characteristic it represents its values, identity, motivation and character. (Asch in Hanna, 2013: 4) is the achievement of character pursued by desaign. From these two theories it can be understood that the specific characteristics of individuals can be represented by personal appearance, how the face type, body shape, hair color and what to wear (attributes outfit) until the presentation visually transmits quality and values, and move the response in the form of sympthy or a certain impression from the audience / subject he saw.

METHOD

The method of research used is qualitative method. Qualitative descriptive method is used to described and interpret written data in the form of psychological conflicts found of story that manifested in monologue and dialogue figures from '*Split'* Movie as data sources. In this method is to describe the facts which are then followed by analysis. Facts found from the subject it had been described based on the focus of the research. The source of data is taken from the story units found in '*Split'* Movie that related to the forms and causes of Multiple Disorder. The theory used for answering the research problems is *Diagnostic and Statistical Manual of Mental Disorders* Edition 5th 2013. The technique for analyzing the data had been done by the following steps are as follows:

1. Data reduction is the activity of selecting research data in the form of quotations in SPLIT Movie that have been determined in accordance with the research problem, namely selecting data relating to Multiple Personality Disorder which includes aspects of the form Multiple Personality Disorder.
2. Presentation of data is grouping data on SPLIT Movie which have been reduced in the data grid.
3. Verification of this research data is to draw meanings or conclusions from data that have been grouped and displayed regarding Multiple Personality Disorder in aspects of forms of Multiple Personality Disorder.

RESULT AND DISCUSSION

In this part, the researchers would like to show the findings of the research that in the story '*Split"* Movie, there is not found a single sentence in the script or scenes in the movie that tell the main character has a conflict of personality changes originating from outside. However, the main character always causes conflict with others. The findings of this study types of personality's conflict found in the movie is an internal conflict by the number of occurrence were divided into 3 parts namely; trauma, anxiety, and depression, and in this research is not found external conflict.

This research aims to analysis personality's conflicts based on Multiple Personality Disorder theory which come from *Diagnostic and Statistical Manual of Mental Disorders* Edition 5th 2013. In addition, the researchers would use qualitative method to analyze the psychological conflicts occurred in SPIT Movie from the main character. After collecting and analyzing the data, it had shown internal conflict. It means Inner conflict means personal conflict caused by the existence of two or more conflicting desires or ideas and controlling an individual's self, there by affecting his attitudes, behavior, actions and decisions. This inner conflict generally engulfs everyone in his life. In reality, not all people are able to overcome the inner conflicts that occur in themselves, so they need the help of others who are more understanding, and in the findings of research only one type of conflict is called internal conflict.

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This research had been found psychological conflict is internal conflict namely trauma. Psychological trauma usually afflicts someone who has experienced a very sad, frightening, or life threatening event. Psychological trauma can sometimes heal by itself over time. But if not, here are some ways to overcome trauma so that life can move on. A person who experiences a traumatic event usually fells prolonged shock, fear, sadness and anxiety..

Anxiety is feeling like an uneasy heart and thinking something that is very important to us and make ourselves uncomfortable and feel anxiety. The anxiety can only be known from the attitude, the face of someone who seems to show concern, and his movements. Anxiety found in that script of the story. It can be seen that anxiety is felt by the lead character from Kevin's multiple personality that seen, Barry.

Depression is a mental health disorder characterized by a mood that constantly feels depressed or loses interest in activities, resulting in a decrease in the quality of daily life. it can be seen that depression is felt by the lead character who replaced leader Barry from the last Kevin's multiple personality is Beast.

Based on the types of the personalities Found in *'Split'* Movie are human of extrovert and human of introvert type. Humans with extroverted personality have more to do with the world outside of humans. So humans who have extrovert nature are more likely to open themselves to outside life. They are people who are more active and think less. They are also people who prefer to be in a crowd or condition where there are many people, rather than in a quiet place. The character who has extrovert type in this movie is Barry. The following is data evidence that proves Barry is an extrovert figure. it can be seen that Barry is a character with an extrovert personality type. All of the above data are all statements from Dr. Fletcher is a doctor who handles cases of illness experienced by Kevin Wendell Crumb, and human of introvert type is a human personality that is more related to the world in the human mind itself. So humans who have the nature of introverts are more likely to close themselves from outside life. They are people who think more and have less activity. They are also people who prefer to be in quiet or calm conditions, than in a place that is too many people. Introverted thinking type has diametric side as follows : very logical, but if stuck instead depends on the x factor, it manages greatly but is timid to get out of its zone, behind its independence this type keeps secrets and 'masking', actually it is aggressive but also wants to 'served up'. The character that is the type of thinking introvert is Dennis.

Introverted feeling is a type of personality based on emotional intelligence or feelings whose work processes are driven from within to outside of them. FI's personality is unique because it has emotional abilities that exceed eight other types of personalities. These advantages can be matched with emotional intelligence or called EQ (Emotional Quotient). A character who has an introverted type of feeling is Patricia. The personality of the type of introverted sensing and intuiting must have unique behavioral characteristics that can be proven and measured differently from the other twenty three personalities. Suitable character has introverted sensing and intuiting are Beast, Hedwig and the owner of the body himself, Kevin Wendell Crumb. Human of Introvert Types which are divided into 4 parts namely Thinking, Feeling, sensing, and Intuiting.

CONCLUSION

After the data be analyzed by using Multiple Personality Disorder of characterization in *Split* movie, the conclusions are drawn that in the story *Split* movie has showed that psychological conflict occurred only one type is called internal conflict which divided into 3 parts namely; trauma, anxiety, and depression, and in this research is not found external conflict, while in the reality, human being commonly has internal conflict and external conflict in his life and psychological conflicts sometime is very difficult to be solved, and based on personality types found human of

extrovert and human of introvert type. The person who is character personality as introvert type has character such as; thinking, feeling, sensing and intuiting.

As teacher is very important to identify the learners' personality type as well as the lecturers when they teach in the classroom because by knowing the students' personality type the teachers know what teaching strategy should be applied to the students during teaching learning process. As the tips and advice to succeed in college based on the personality type, it can help the students leverage their strengths, and improve on their weakness, in order to be successful in college and beyond.

Through watching English movie that focused about personality types, it can showed any effect to the extrovert and introvert learners, especially in using language skills, such as; speaking skills, moreover, the students' with different personality type did not have different ability in speaking after watching English movie. The results of this research are useful to the many peoples, especially for students are expected to learn about human beings characters, psychological conflicts in their life, problems, and also can learn or understand about literary from different sides, especially from the psychological aspects. As well as teachers or lecturers as the adding references and knowledge in terms of human psychoanalysis.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 199-205
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Islam and Minangkabau Culture

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ABSTRACT
Minangkabau is an ethnic originated from Sumatera Barat Indonesia. Minangkabau culture has a peculiar character compare to other ethnic in Indonesia. While other ethnic in Indonesia mostly used a patrilineal system in heredity, Minangkabau culture uses matrilineal system. This concept has always been used for years even until now. Modernization and globalization may have affected this system lightly, but it doesn't change the core point in this belief, which has been maintained and guarded really well by the Minangkabau community. This article explains and analyzes particularly about the matrilineal system in Minangkabau culture and their life philosophy "adat basandikan syara" (tradition is based on shariah) and 'syara' basandikan Kitabullah' (shariah is based on Quran). These philosophy means Minangkabau customs are based on Islamic laws and Islamic laws are based on Al Qur'an. Therefore Minangkabau customs are basically based on Al Qur'an. This philosophy is used by the Minangkabau community after the Paderi War. Paderi War started from the conflicts between the religious leader of The Paderi and traditional figure in Pagaruyung Region in debate of everyday life activities which is resticted in Islamic laws, such as gambling, sabung ayam, drinking alcohol and also the matrilineal system. The loose implementation of Islamic religious rituals and the disagreement from the traditional figure triggered The Paderi and therefore started a civil war in 1803 called The Paderi War. This war lasted for years although finally both parties unite against The Dutch. The research conclude, there is no significant differences between Minangkabau traditional customs and the Islamic laws that are used in everyday lives of Minangkabau community.

Keywords: Islam, Culture and matrilineal

INTRODUCTION

Rasulullah SAW brought Islam with an Ultimate Goal to the welfare of humankind both body and mind, happiness in the world and the afterlife. Islam gives clues about various human lives, from preach to be optimistic, hard-worker, not quick to complaints to subjects that require deep-contemplation so that human could through this worldlife. The sources are Al-Quran and Rasulullah'Hadist. This is the difference between Religion and Culture. Rule of Islam was came from Allah, Al-Quran; and from Rasul was His Hadist, while culture was came from human thoughts. Thus religion is not part of culture and culture is not part of religion. Religion and culture are interconnected. God Almighty the Creator conveys His teachings covering all things in this world, the nature of Allah, the nature of man, the nature of human life in this world, the nature of the universe, through Prophets and Apostles. The teachings of God, which is called religion, color the various cultures and thoughts produced by humans who embrace that religion, namely Islam.

Minangkabau culture is the result of human work and thought. This culture is adopted from one of the tribes who live in the Province of West Sumatra. Minangkabau culture is unique in its

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kinship system. They adhere to the matrilineal kinship system and are a very few tribes in this world with this type of kinship system. Matrilineal kinship system according to Indonesian Wikipedia is a community custom that regulates the flow of offspring originating from the mother's side. Matrilineal comes from the word mater which means mother and linea which means line. So, matrilineal means to follow the lineage drawn from the mother's side. Adherents to matrilineal customs in Indonesia include Minangkabau and from outside Indonesia who adhere to this system are Indians. For the Minangkabau, everything is regulated according to maternal lineage, but strangely, there is no binding legal sanction if someone commits a violation. There is no law that is a reference or law governing this matrilineal system.

When it is related to Islamic law, there is a conflict between Islamic law and the kinship system of Minangkabau culture, whereas in daily life the Minangkabau culture is known for its commitment that the custom is based on Sharia and Shariah is based on the Book of God (Quran). Koentjaraningrat stated that "if there is a Minangkabau who does not follow the religion of Islam, then that is an astounding oddity. They may be said to know no elements of other beliefs except what is taught by Islam" (1993:261).

Minangkabau culture is strongly related to religion. Religion is the basis and source of law for behavioral actions and is a role model in living everyday, and customs is a system adopted by the Minangkabau tribe as an amplifier in practicing religion. As an example in the Minangkabau tradition prioritizing ethics and moral.

The question is, if the Minangkabau culture adheres to the matrilineal system in its kinship, does it not contradict the teachings of Islam especially about male leadership towards women. Allah stated in Quran Surah An Nisa verse 34: *"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means."* Also in Surah Al Baqarah verse 228, Allah stated *"....although husbands have a degree (of right) above them (wife)...."*

With the background of the description above in this article, the author examines that there is no conflict between the laws that originate from Islam and the Minagkabau culture, especially in the kinship system.

METHOD

This article was compiled using a literature review study method by collecting material sourced from books, journals, and other sources. All material related to the writing of this article is collected and then studied and understood by the author to further search results that are outlined in this article systematically and chronologically. These search results can be described based on the order in which the goals are achieved.

RESULT AND DISCUSSION

Islam and Culture

Human instincts recognize the existence of a power in this life outside of themselves and that power is a supernatural power outside that can be understood by humans in the mind. Supernatural power is set in the belief in religion. Nata (20) explains, there are at least three factors underlying human's need for religion, first, because of human nature. Al-Quran Surah Ar-Rum verse 30 states that there is the potential of human imagery to receive lessons from God *"Turn your face singlemindedly to the true Faith and ahere to the true nature on which Allah has created human beings. The mould fashioned by Allah cannot be altered. That is the True, Straight Faith, although most people do not know".*

Information about the religious potential that humans have can also be found in Quran surah Al A'raf verse 172 *"And (remember) when your Lord brought forth from the Children of Adam, from*

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their loins, their seed (or from Adams' loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said:"Yes! We testify," lest you should say on the Day of Ressurection: "Verily, we have been unaware of this."

Anthropologically even primitive people who have never obtained teachings from Prophets and Apostles about God are known to admit that there is a mysterious natural phenomenon and to their amazement so they believe there is a power outside of themselves in this nature. Even though their thoughts are limited to their imagination, fear of forces beyond their ability.Witnessing a tree that grew hundreds of years old but still lived on the root of a tree that plowed into the ground, as if there were spirits and souls in the tree, which they subsequently believed and worshiped as God. This fact shows that there is potential for religion from humans.

Carl Gustav Jung believes that religion includes things that are already present in the human subconscious in a natural and natural way.William James, philosopher and scientist from America said: "Although the statement is true that physical and material things are the source of the growth of various inner desires, but there are also many desires that grow from nature behind this material nature." James gave an example with the psychological symptoms of religion such as sincerity, sincerity, friendliness, love and sacrifice. So the background of the need for humans in religion is because in humans there is potential for religion.Second, Humans are religious because of weaknesses. Humans were created by Allah SWT with perfection but also has shortcomings. In Quran surah As Shams verse 7-8 Allah stated *"And (by) the soul and He who proportioned it. And inspired it (with discernment of) its wickedness and its righteousness."*This verse shows that humans have the potential to do good and bad. To maintain the sanctity of good potential, then Islam in its teachings draws the Muslims to always draw closer to Allah SWT. In Quran Al A'raf verse 158 Allah stated: *"Say (O Muhammad) "O mandkind, indeed I am the Messenger of Allah to you all, from (Him) to whom belongs the diminion of heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided."*

Culture is the result of human thought. Sulhati (2014) said "Culture has an important role in shaping paradigm and relationships in society which means it also shapes the behavior and mindset of certain communities". Thus culture involves all aspects of human life both material and non material in human life. Culture moves in line with the movements of people who live in these societies.Human behavior which is an embodiment of behavioral activities in society becomes a pattern of behavior outlined by a society that regulates the relations of community members that originate from the culture prevailing in the community. Culture gives a great influence on the formation of behavior. Cultures form norms, attitudes, and values that are passed from one generation to the next and produce consistency over time so that ideologies that are intensely rooted in one culture may have little influence on another culture.

Minangkabau Culture

a. History.

Wikipedia Free Encyclopedia describe Minangkabau culture as a culture owns by Minangkabau community and developed on entire Minangkabau migrated area. Koentjaraningrat (1993 : 248) stated that the initialarea of Minangkabau is as wide as current Sumatera Barat Province region, except the Mentawai Islands. At Minangkabau perspective, this region divided by particular area which are *darek* (land)and *pasisie* (coastal). Minangkabau culture are egalitarian, democrative, synthetic, that become an anti-thesis to the feudal and cyretic culture of Javanese. Initially, Minangkabau culture is animism, Hinduism and Buddhism. Later, religious leaders who had finished their Islamic studies in Middle East, urged the traditional leaders to change their Minangkabau beliefs which previously close to animism than Islam. The conversion from animism to Islam happened after the Paderi War ended in 1837, marked by an agreement between religious

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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leaders, traditional leaders and *cadiak pandai* (intellectual groups). They agreed to Islam as the fundamental of Minangkabau culture. The agreement reads:*"Adat Basandi Syara', Syara' Basandi Kitabullah"* (Tradition is based on shariah, shariah based on Quran). In the middle of 19th century, the education concept of human development in Minangkabau is based on Islamic values.

b. Language

Minangkabau ethnic uses the same language, Minangkabau, a language that has the same root with Malay. There are many similar words in Malay and Minangkabau but they have differences only in certain sounds (Koentjaraningrat, 1993:249). Examples: jua "jual", takuik "takut", alui "halus", sampik "sempit".

Minangkabau language mainly divided into 2 groups which is group*[a]*and group*[o]*, example:

Malay	Dialect*[a]*	Dialect*[o]*
Kemana	kama	kamano
entah	antah	ontah
beli	bali	boli

c. Village Pattern.

Minangkabau culture called village as *nagari* and region as *taratak. Nagari* is the major settlement area and being called as the center of the village. *Taratak* is the forest and field area (Koentjaraningrat, 1993: 250). Minangkabau traditional house is in the form of stilt house, the floor is placed far above the ground. Minangkabau house is a rectangular long house and usually built based on the number of room inside. The house that have many rooms (didieh) and could accommodate every memberof the family called Rumah Gadang. Rumah Gadang usually has a place that called *anjuang*, which is a special place in the house. Rumah Gadang has only 1 door which placed exactly in the middle of the facade.

Koentjaraningrat, 1998: 252 described Rumah Gadang as in below.

Didieh (rooms)	B						Front
A1	A2	A3	A4	A5	A6	A7	Back

A : Room
B : Open Space

The stair is usually placed in front of A4.

d. Leadership.

In leadership, Minangkabau philosophy is "pemimpin itu hanyalah ditinggikan seranting dan didahulukan selangkah" means leader is only a twig above and a step in front of others (Wikipedia Encyclopedia).This means a leader should be a populist and able to accept criticizm (Syamdani:2008). Minangkabau doesn't accept a dictator and totalitarian leadership concept. In related to this philosophy, Minangkabau is divided into many smaller area called *nagari*. Every *nagari* stands as a autonomous teritory and led by a free leader. All of them has the same rights and obligation, and are seen equal within society.

e. *Pantun* and *Petatah Petitih*.

*Pepatah petitih*is an arrangement of sentences and short words, which sometimes sounds irregularly and rhythmically. Therefore, there is an assumption that the Minangkabau's *pepatah petitih* is an inseparable part of the Minangkabau fiction. *Pepatah petitih*Minangkabau contains various peculiarities. The two literary components (*pantun* and *petatah*) that have helped enrich Minangkabau culture, when traced, turn out to have a very deep meaning. Almost all *petitih petatah*

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interpret what is in the universe to be main thought of *petatah petitih* contents. The contents are figurative, like, parables, advice, advice and courtesy that are priceless.

In the Minangkabau realm, people who are able to convey their thoughts in a *pepatah petitih* are considered to be great people and highly respected by the community. The habit of speaking using *pepatah petitih* like that is still widely available in the Minangkabau villages. Deepening the contents contained in the maxim of the Minangkabau *pepatah petitih*, indirectly also practicing the Minang language.

Here are the examples of Minangkabau's *pepatah petitih*:

a) Putiah Kapeh dapek diliek, putiah hati bakaadaan(White cotton can be seen, white hearts exist). Means, the color of cotton is usually white and can be seen with man own eyes but white heart can not be seen, can only be felt by the results of the act(Saydam, 2010:17)

b) *Tiok tuneh tumbuah kaateh, tiok urek tumbuah kabawah* (each bud grows up, each root grows down). Means, events are natural, putting things in their place. (Saydam, 2010:96)

c) *Bak mambalah batuang, sabalah dipijakkan, nan sabalah diangkek kaateh*(It's like splitting bamboo, one side is lifted up, the other is stepped on). Means: This proverb is said to someone who is being unjust, one is helped and one is suppressed. (Saydam, 2010:209)

f. Dance art.

Almost in all area of Minangkabau has traditional dance to greet important guests. There are dances that performed when the guests is walking inside the venue and there are also dances performed when the guests are already inside the building. The main element to show is the art of motion accompanied with sounds. This is called *Galombang.* Traditionally, *Galombang* is a symbolic performance to welcome guests according to their position. The word *Galombang* is a Minangkabau language for "wave" and it is showing a wave-like motion (the up and down motion of the sea water) formed by the *randai* dancers (Indonesian Heritage, 2002:24).*Galombang* is part of Minangkabau culture even before Indonesia independence. It is strongly connected to the first ruler of Minangkabau, Adityawarman (1347-1375) and it become a dance that representing the Minangkabau culture

Kinship System in Minangkabau Culture

The majority of the world culture use patrilineal system, while Minangkabau culture use the matrilineal system. This matrilineal concept includes marriage, inheritance, ethnic title, etc. Communities using matrilineal system is a notion that compose and create rules about life and activity ordinances that connected to the mother heredity.A boy or a girl is a part of the mother's clan. The father could not include his children to his clan as in a patrilineal system. The children in Minangkabau culture will have their mother's name tribe. Koentjaraningrat (1993:254) explains that a father in a Minangkabau family considered a different family from his wife and children's family, and vice versa. Therefore, nuclear family isn't an absolute unity, eventhough the nuclear family also plays an important role in the education and future of the children. Another peculiar thing is eventhough Minangkabau has a matrilineal system, the family affairs must be taken care of the adult man in the family who acts as a *niniek-mamak* of the family. *Mamak* means the mother's brother (Koentjaraningrat, 1993: 255).Men and women position in Minangkabau culture is equal. Men has the rights to control everything in their community, including controlling the use and division of heirlooms. Women as the owner of the heirlooms could use it all for the family needs. A marriage with *mamak's* son considered a fair pattern because of the same term used for the wife's brother and wife's mother.

"In the past, the relationship between man and woman considered free and didn't bond with marriage. In order to make the genealogy system easier, based on the child's birth, it is women who give birth. Therefore, the descendant based on women family is in first place" (Munir, 2015:15). Branislaw Malinowsky said there are 7 heredity system among Minangkabau culture, which are: (1)

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heredity based on mother's line (2) The tribe is formed by mother's line (3) Revenge is an obligation for all tribe (4) Theoritically, the tribe authorities are mother's but this is rarely used (5) Every person should have marriage to people from different tribe (6)The one who have the authority is actually the brother (7) Marriage is a matrilocal system, that is the husband comes to the wife's house (Rauda, 2004:217).

A marriage with *mamak*children is the easiest way, because *mamak* could paved the way to the future marriage discussion. In Minangkabau marriage, dowry is actually unrecognised. There is no culture as the bride present some gifts for the groom as normally known in Islam. In some other different regions, the groom's family present some money to the bride's family as a means to invite the bride to marry the woman. This is called *uang jemputan*. But the important thing in Minangkabau community is the exchange of the symbolic object between the two families, ususally a ring or a *keris.*

Analysis of Islam and Kinship System in Minangkabau Culture

The analysis of Islam and Minangkabau culture is written to describe several points that allegedly conflicts between Islam laws and Minangkabau tradition.

1) Heredity.

Islamic laws has stated that heredity or in Islam terminology called *nasab* if following father family. *Nasab* is the family bond connected by marriage that a child is following his/her father. This is stated in Quran Surah Al Ahzab verse 4-5 *'Allah has never put two hearts within one person's body; nor has He made your wives, whom you compare to your mothers' back (to divorce them), your true mothers; nor has He made those whom you adopt as sons your own sons. These are only words that you utter with your mouths. But Allah proclaims the Truth and directs you to the Right Path. Call your adopted sons after their true fathers; that is more equitable in the sight of Allah. But if you do not know their true fathers, then regard them as your brethren in faith and as allies. You will not be taken to task for your mistaken utterances, but you will be taken to task for what you say deliberately. Allah is Most Forgiving, Most Compassionate."*

The heredity in Minangkabau culture is following mother family line. But there is no legal sanctions about this. If anyone comit a violation, there is no book of law or punishment for the rule breaker. This system has been rooted in Minangkabau culture and the community obey it really well. Eventhough Minangkabau highly use matrilineal system, but man and woman position is equal. A *Datuk* must be a man, and also the headman and the member of the village officer. The distribution of heirlooms must also be done by men. Men roles inside and outside his community is an obligation. The matrilineal part lies that the men referred to here are men according to this lineage. Men roles are as nephew, brother and headman. It can be concluded that there is no conflict between the Minangkabau culture and Islam.

2) Heirloom

Islam laws has stated that heirlooms must be divided in accordance to *faraidh* law, which has been arranged certain division between men and women. Allah stated in Quran surah An Nisaa verse 7: "Just as there is a share for men in what their parents and kinsfolk leave behind, so there is a share for women in what their parents and kinsfolk leave behind – be it little or much – a share ordained (by Allah)". But in Minangkabau culture, all heirlooms are shared to only women from the mother line of descent. In this case, there is a controversy between Islam law and Minangkabau culture. Some of Minangkabau theologist against this but Hamka (1985:103) whom thoughts are more to the moderate side stated that "the high end heirlooms can be categorized to charity, which can be used by the family, but cannot be trade. Even so, this type of charity is different from what Islam has taught because it only apply to certain people and using traditional laws (not Islam laws)." In Minangkabau culture, the high end heirlooms are the heirlooms such as pond, field, and cemetry. This type of heirlooms isn't come form parents or grandparents job. And so Islamic laws

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

can not be applied to this heirlooms. In the rules of Ushul Fiqh, this heirlooms categorized into *ihtisan* and *urf*, which aims for the good and traditional customs that do not conflict with Islam. The implementation of this heirlooms concept is to look after the Minangkabau people, especially women who are thrown out of their own villages when they are divorced by her husband.

CONCLUSION

1. There is no basic contradiction between Islam and Minangkabau culture. Minangkabau culture sticks to its philosophy which is "adat basandikan syara" (tradition is based on shariah) and "syara' basandikan kitabullah" (shariah is based on Quran)
2. Minangkabau culture with its matrilineal system functioning women as family heirlooms' binder, maintainer and depositor. While men role as family heirlooms' arranger and defender.
3. Basically matrilineal system in Minangkabau culture isn't to reinforce women position in the family but to confirm that women has a position in the family to look after and preserve family heirlooms from extinction.
4. Men and women position in Minangkabau culture is equal.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 206-210
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Experimentation of Think-Pair-Share Approach Using Active Learning Method Type of Self Assessment in Creative Writing Poetry Materials Study From Learning Outcomesstudents of Education Language and Literature Indonesia FKIP UMSU

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ABSTRACT

This study examines the Experimentation of the Think-Pair-Share Approach with the Active Learning Method TType of Self-Assessment in Poetry Creative Writing Lecture Material Viewed from Student Learning Outcomes of Indonesian Language and Literature Education FKIP UMSU. The results of the analysis of researchers on creative writing poetry found that students' poetry was judged to lack attention to the quality criteria of word choice (diction), creativity using rhymes (poetry), and the use of figurative language. In addition, the low student learning outcomes in creative poetry writing are caused by inaccurate learning approaches applied by lecturers in learning creative poetry writing. The purpose of this study is to answer the questions: (1) whether the think-pair-share approach with the active learning method of self-assessment type can provide better learning outcomes in the creative writing material of poetry students of the Indonesian Language and Literature Education FKIP UMSU, (2) whether the conventional learning approach can provide better learning outcomes in creative poetry writing material for students of the Indonesian Language and Literature Education FKIP UMSU, and (3) which of the think-pair-share approaches with the active learning methods of self-assessment and conventional types both in terms of student learning outcomes in creative poetry writing lecture material. The method used in this research is experiment. The instrument used to collect data in this study was the essay test. The sample in this study were students in semester VI class A morning as the experimental class and semester VI morning class B as the control class. Based on the results of the study, there were significant differences between the students' writing skills in the experimental class and the control class. The conclusion of this research is the results of learning to write creative poetry of students in the experimental class has increased and significant differences with the control class after being given a think-pair-share approach to the method of active learning self-assessment type.

Keywords: ***Think-pair-share approach with the active learning method of self-assessment type, the results of learning to write creative poetry***

INTRODUCTION

The low quality of education in Indonesia can be seen from the low student learning outcomes, especially in lecture material that is considered difficult such as writing creative poetry. Learning methods, lecturers' readiness, and the perception of the majority of students on course material become stagnant in learning to write poetry creatively. The learning process of creative poetry writing is less encouraging and lacks positive responses from students. This was obtained

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from the observations and interviews of researchers with lecturers in the course concerned and several students of the Indonesian language and literature education study program FKIP UMSU.

The results of the analysis of researchers on creative writing poetry found that students' poetry was judged to lack attention to the quality criteria of word choice (diction), creativity using rhymes (poetry), and the use of figurative language. In addition, the low student learning outcomes in creative poetry writing are caused by inaccurate learning approaches applied by lecturers in learning creative poetry writing. Learning tends to be theoretically informative, not productive appreciative, causing students not to be creative and not free to express their feelings, and the most striking impact is students are not interested in writing poetry because it is considered difficult. Students have difficulty finding ideas, finding the first word in their poetry, difficulty developing ideas because of the lack of mastery of words. Therefore, students need a long time to express ideas in poetic form, moreover to be able to express an object in poetic words.

Based on the above problems, we need lecturers who can translate competencies into teaching and learning in the classroom. In the implementation of poetry creative writing learning, lecturers should choose and use strategies that can involve students learning more actively, both mentally, intellectually, physically, and socially and also directed so that students understand the concepts and skills of creative poetry writing through a series of practical activities carried out by students. This means that lecturers are required to use a learning approach that can involve students actively in learning and can activate interactions between students and lecturers, students and students, as well as students and learning materials. Thus, the direction of learning must refer to students in other words students are directed to be skilled in finding their own concepts to create creativity to learn to write creative poetry.

The researcher offers a learning approach that can be applied by researchers and other lecturers to replace the learning approach that has long been used to be able to provide maximum learning outcomes for students in creative poetry writing, namely the think-pair-share approach with the active learning method. This learning approach was chosen as a solution to the constraints of student learning outcomes in creative poetry writing. Based on these descriptions, researchers are interested in conducting a study entitled "Experimentation of the Think-Pair-Share Approach with Active Learning Methods of Self-Assessment Type in Poetry Creative Writing Lecture Material Viewed from Student Learning Outcomes of Indonesian Language and Literature Education FKIP UMSU".

The teaching and learning process of the lecturer always uses various learning approaches. This is because it can prevent and reduce boredom, arouse interest and attention, foster cooperation, improve the quality of learning outcomes and increase learning experiences for students.

According to Purwoto (2003: 70), "Approach can be a concept or procedure used in discussing a lesson material to achieve learning objectives". In line with Purwoto's opinion, Russeffendi (2005: 240) explains that the approach in learning is a way, way or policy taken by educators and / or students in achieving learning objectives in terms of how the learning process or learning material is, general or special managed.

Think-Pair-Share learning approach is a cooperative learning model. According to Arend, R.I (2001: 322-326) Think-Pair-Share is an approach that aims to give students more time to think, answer, and help one another. This approach has three important stages, namely thinking (Thinking), pairing (Paring), and sharing (Sharing). Think-Pair-Share learning approaches give students time to think and respond and help one another.

Active learning (active learning) is a learning that invites students to learn actively. When students learn actively, it means they are dominating learning activities. With this they actively use the brain, both to determine the main ideas of learning material, solve problems, apply what they have just learned to a problem that exists in real life. With this active learning, students are invited

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to participate in all learning processes, not only mentally but also physically. In this way students will usually feel a more pleasant atmosphere so that learning outcomes can be maximized. Active learning is really needed by students to get maximum learning outcomes. When students are passive, or only receive from the teacher, there is a tendency to quickly forget what was given.

The implementation of Learning with the Think-Pair-Share Approach with the Active Learning method of self-assessment, namely:

1. Introduction

The introduction in the learning process Think-Pair-Share Approach with the Active Learning method of self-assessment type is filled with introduction, familiarity between students and lecturers in a relaxed and relaxed atmosphere, giving motivation and enthusiasm for learning to students and at the next meeting asking the material at the previous meeting.

2. Core Activities

Lecturers deliver lecture material briefly and students are required to actively study. When students learn actively, they are those who dominate learning activities. With this they actively use the brain, both to determine the main ideas of learning material, solve problems, apply what they have just learned to a problem that exists in real life so that students participate in all learning processes, not only mentally but also physically involved. After that continued giving practice questions.

3. Development and application in the development and application phase

Students are given exercises that are writing creative poetry (narrative poetry) which is done by students in groups. During the exercise of the questions students were given the opportunity to think, pair up and share. After that, draw which group will present or work in front of the class. During the students doing the practice questions, the lecturer interspersed with giving motivation and enthusiasm to learn to students.

4. Closing

The lecturer concludes the material by emphasizing the important things. Lecturers provide motivation and enthusiasm to study diligently for students followed by a description of the next meeting in a more interesting and pleasant atmosphere, students end the meeting with a closing greeting.

5. Final Evaluation

The final evaluation is done after all the creative poetry writing lecture material has been given. The test used is in the form of a description test (essay test). This test is used to get the final grades or student learning outcomes on creative poetry writing lecture material.

METHOD

This research is using experimental method. The population of this research is all semester VI students of the Indonesian Language and Literature Education Study Program FKIP UMSU. The sample in this study was the sixth semester A class morning students as the experimental class and morning B class as the control class. The instrument used to collect data in this study was the essay test. The object of this research is Experimentation Think-Pair-Share Approach with Active Learning Method Self-Assessment Type in Poetry Creative Writing Lecture Material Viewed from Student Learning Outcomes of Indonesian Language and Literature Education FKIP UMSU. The research design used was posttest-only control design. The location of the study was conducted in the Lecture Room of the Teaching and Education Faculty of Muhammadiyah University of North Sumatra JalanMukhtarBasri Number 3 Medan. When the research was conducted in the Academic Year 2019-2020.

RESULT AND DISCUSSION

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After conducting research on Experimentation Think-Pair-Share Approach with Active Learning Method Self-Assessment Type in Poetry Creative Writing Course Material Viewed from Student Learning Outcomes of Indonesian Language and Literature Education FKIP UMSU, the following results are obtained:

1. Description of the score of learning outcomes in writing poetry using the think-pair-share approach with the active learning method of self-assessment type

The initial step taken by the researcher is to look for the raw scores of each student who is treated using the think-pair-share approach with the active learning method of self-assessment type. The highest score of students taught by the think-pair-share approach with the active learning method of self-assessment type is 27 and the lowest is 24. It is known that the average score of learning to write poetry is 82. This means that the poetry creative writing skills are taught using the think-pair-share approach with the active learning method of self-assessment type is at a very good level. Therefore, the think-pair-share approach with the active learning method of self-assessment type is one type of teaching and learning approach that is suitable for poetry creative writing lecture material.

2. Description of the score of learning to write poetry using the conventional learning model

Researchers conducted a raw score search for each student who was treated with a conventional learning model. The highest score of students taught with conventional learning models is 24 and the lowest is 9. It is known that the average value of learning to write poetry is 57.20. This means that the results of learning to write creative poetry taught using conventional learning models are at a low level.

Based on the results of the analysis of poetry creative writing test scores for semester VI students of Indonesian Language and Literature Education FKIP UMSU which have been divided into two classes namely the experimental class and the control class shows that the two classes are homogeneous. It states that the data have a normal distribution and have variants that are not significantly different. Initial conditions indicate that students are still in the same condition before being given treatment. The experimental class group that was treated using the think-pair-share approach with the active learning method of self-assessment type and the control class group that was treated with the conventional learning model that lecturers normally do in learning activities. After being treated in the experimental class group and the control class group the poetry creative writing skills test was conducted. Learning with the think-pair-share approach with the active learning method of self-assessment type that has been done can motivate students to write rhymes so that students are able to develop creative ideas and poetry writing skills.

The control class group uses conventional learning models in learning activities. The use of conventional learning models causes the role of lecturers to be more active than students because lecturers tend to convey more material so students make lecturers as information centers in learning. The activeness of students in the learning process becomes ineffective because this learning approach is centered only on lecturers. The lecturer explains the material, prepares and manages the teaching material and then conveys information related to the teaching material to students. The results showed that poetry writing skills in the experimental class were better than the control class students. The difference in learning outcomes in writing poetry is because the experimental class group is given treatment through a think-pair-share approach with an active learning method of self-assessment type that is grouped together building ideas and ideas to find solutions to the constraints of creative poetry writing.

Based on the results of research conducted, it can be concluded that student learning outcomes using the think-pair-share approach with active learning methods of self-assessment type are better than using conventional learning models. This can be seen from the average value of students 'creative poetry writing skills in the experimental class using the think-pair-share approach

with the active learning method of self-assessment type is 82. Meanwhile, the average value of students' ability to write poetry creatively in the control class with using conventional learning methods is 57.20. In other words, the average value obtained in the experimental class when compared with the control class is (82> 57.20). In other words, the use of the think-pair-share approach with the active learning method of self-assessment type has a real and better positive impact on the creative writing skills of the sixth semester students of Indonesian Language and Literature Education FKIP UMSU.

CONCLUSION

The use of think-pair-share approaches with the active learning method of self-assessment type can influence student skills in creative writing poetry. This is marked by a higher average value in the experimental class, so it can be concluded that the use of think-pair-share approaches with the active learning method of self-assessment type has a real and better influence on poetry creative writing skills. Based on the research conducted, the think-pair-share approach with the active learning method of self-assessment type can be recommended in the teaching and learning process at universities, especially in the study program of Indonesian language and literature education in the discussion of pantun. The assignment of ways to write poetry creatively using the think-pair-share approach with the active learning method of self-assessment type can be an additional learning model for lecturers to improve learning outcomes and student motivation in learning languages and literature, especially writing poetry creatives.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 211-219
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Effect of Library Facilities and Library Services on Reading Interests of Students In The University of Muhammadiyah Sumatra Utara

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ABSTRACT

This study aims to: (1) find out whether there is an influence of library facilities on students' reading interest in the North Sumatra Muhammadiyah University Library. (2) find out whether there is an effect of librarian services on students' interest in reading at the Library of Muhammadiyah University, North Sumatra. (3) find out whether there is an influence of library facilities and librarian services together on the students' interest in reading at the Muhammadiyah University Library of North Sumatra. This research is a quantitative research with descriptive method. The population in this study were visitors to the Muhammadiyah University Library of North Sumatra. The sampling technique used in this study was random sampling, as many as 78 visitors or 15% of the average number of library visitors each month. Data collection techniques are using the questionnaire method. Analysis of the data used in this study is a multiple linear regression analysis technique. Based on the results of the study it can be concluded that: (1) Library facilities have a positive effect on the reading interest of visitors to the Muhammadiyah University Library of North Sumatra. This is evident from the value of tcount> ttable (2.582> 0.05) at a significance level of 5%. The first hypothesis is proven, "There is a significant influence of library facilities on students' reading interest in the Library of the University of Muhammadiyah, North Sumatra. (2) Librarian services have a positive effect on the reading interest of visitors to the Muhammadiyah University Library of North Sumatra. This is evident from the value of t> t table (0.274 <0.05) at the 5% significance level. The second hypothesis is proven, "There is a significant influence on the services of librarians to the interest in reading students in the Library of Muhammadiyah University, North Sumatra". (3) Library facilities and librarian services have a positive effect on the reading interest of visitors to the Muhammadiyah University Library of North Sumatra. This is evident from the value of tcount> ttable (8,193 <0.05) at a significance level of 5%. The third hypothesis is proven, "There is a significant influence of library facilities and librarian services on students' interest in reading at the Library of Muhammadiyah University, North Sumatra".

Keywords: library facilities, librarian service, reading interest

INTRODUCTION

Science and technology that continues to develop a major influence on human life. The current era of globalization has experienced various competitions in various fields. The role of human resources is a top priority in responding to this challenge. The development of priority resources is the development of human resources. One effort to improve human resources is through education. Education will direct people to acquire new knowledge that can deepen their insights and knowledge. The 1945 Constitution states that one of the goals of the state is to educate

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the nation's life. One effort to educate the nation's life is by providing library facilities at each university that aims to provide information and various sources of knowledge that can help broaden horizons through the collection of library materials, scientific magazines and scientific works. The existence of a library will help students to find and select reference books and read them to obtain the desired information. An absolute requirement for students to be able to use the library is that they must be able to read and have an interest in reading.The library is the main pillar in education that cannot be separated from its existence as an effort to educate the nation's life. In order to support the growth and development of the nation's education, it is necessary to have a superior library. A superior library is a library that can find out the needs and satisfy its users. User satisfaction is the ultimate goal of all library activities and is also the final goal of a library information service. Therefore, libraries are always required to improve the quality of service. A good quality of service will attract students to visit the library and conduct reading activities.

The low interest in reading is one of the factors that causes the low interest of students to visit and utilize the library. This situation causes students not to have good reading habits, thus affecting their ability to understand reading. Therefore, increasing interest in reading is the main key in making the book media as a means of disseminating information and knowledge in an effort to educate the nation's life. If students have a high interest in reading, they will be interested in using the library to increase their horizons.

The library is less desirable by students can also be caused by internal factors, such as lack of attention to aspects of procurement and maintenance of existing library material collections, limited facilities, and so on. This will cause its own problems. These problems are caused, among others, by the limited number of library materials available so that it does not provide a conducive atmosphere for the growing interest in reading students as visitors who use library services. The collection of library materials, especially books on knowledge in the library, has not served the availability of a variety of reference books that can facilitate students to find information. Less varied reading books cause students not interested in reading, because the information needed is not available in library reference books.

In order to improve the quality of services and facilities, the library must provide various information and try to bring students together as users with the information provided. The functions, roles and efforts of the library have not yet been fulfilled and achieved as expected. This is indicated by the still found complaints of students as library users who feel disappointed because the service is not satisfactory, because the required information is not available in the library. In order to provide good service according to its function, the library requires adequate personnel and facilities in terms of the quantity and quality that it must have. To improve the function of information in supporting teaching and learning tasks, the library must be active and have a vision for the future.

The existence of librarians who reliably manage libraries will be able to create libraries that are feasible and interesting to visit. In addition, the development of Science and Technology (Science and Technology) is currently very influential for individuals and organizations to access information. Students as users will increasingly expect a lot in efficiency and effectiveness in accessing all library services in and through the network including catalogs, requests and delivery of documents and other needs that require internet network usage. In this case, librarians are required to be able to master the internet network system that will be used in the library which is then used.

Based on the background of the problem above, the research problem is formulated as follows: (1) Is there any influence of library facilities on students' reading interest in the University of Muhammadiyah Sumatra Utara Library?, (2) Is there an influence of librarian services on students' interest in reading at the University of Muhammadiyah Sumatra Utara Library?, (3) Is

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there an influence of library facilities and librarians 'services together to the students' interest in reading at the the University of Muhammadiyah Sumatra Utara Library?.
This research aims to : (1) Analyzing the effect of library facilities on students' reading interest in the University of Muhammadiyah Sumatra Utara Library, (2) Analyzing the effect of librarian services on students' interest in reading at the University of Muhammadiyah Sumatra Utara Library and (3) Analyze the effect of library facilities and librarian services together on student interest in reading at the University of Muhammadiyah Sumatra Utara Library.

Depdikbud (1995), as quoted by Yani (2010: 157) states that library facilities include: (1) rooms, (2) equipment, (3) furniture, and (4) must be functional. But along with the discovery of computers and the application of ICT (Information and Communication Technology) in libraries, the four elements of the facility have developed in accordance with technological advances and the demands of the work faced. Mudjito (2008) explains that the library must be quite extensive, the location of the library must be strategic, and there is space for learning. Building lighting, ventilation, and sound control must be conducive to library functions. Use of facilities must be free from distractions. The library is a center for the collection of various information and knowledge in the form of books and other recording materials which are organized to be able to meet the needs of the reading community. Based on the expert opinion above, it can be concluded that library facilities mean everything that is physical or material that can facilitate all library activities can be carried out.

Harahap, et al (1998) explain that a librarian is someone who is certified in the field of library, documentation and information at least the level of professional education and / or a level of qualification recognized by the Indonesian Librarian Association and works in the field of library, documentation and information, in accordance with scientific methodology that he obtained. The Indonesian Librarian Association expressed the understanding of librarians as stated in Chapter I of the Indonesian Librarian Code of Ethics, "A librarian is someone who has carried out library activities by providing services to the community in accordance with the duties of the parent institution based on library science, documentation and information he has through education". Based on the expert opinion above, it can be concluded that the librarian is someone who is certified in the field of library, documentation and information who is responsible for providing services to the public or library visitors in accordance with the scientific methodology obtained.

Librarian service is an important determinant in the achievement and success of the existence of a library as a repository of knowledge. This relates to user service. User services provided by a library generally include administration services, procurement of collections, and utilization of collections. Based on this definition, it can be concluded that the service (service) is any action or activity which is basically intangible physically offered from one party to another so as to bring satisfaction or benefit. The definition of service in question is a service to students as users / users of the library. Service has a universal nature, meaning that it applies to anyone who wants it. Therefore, service that satisfies the user plays an important role so that the library can excel.

Slameto (2003)explains that interest is a sense of preference and a sense of connection to a thing or activity, without being ordered. In addition, Kartono (2008: 192) states that interest is a moment of intensely directed tendency towards an object that is considered important. This interest is closely related to personality, and always contains an affective / feeling, cognitive and will element. Based on the opinions of the experts above, it can be concluded that interest is something that arises due to habits that are attracted to something and can be formed, studied and developed.

METHOD

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

This research was conducted at the University of Muhammadiyah Sumatra Utara Library Campus 3 located at Jalan Captain Muchtar Basri Number 3 Medan. Data sources in this study were divided into two namely field data collected directly by researchers from respondents as primary data. While secondary data in this study are documents obtained from books, relevant journals and data from the University of Muhammadiyah Sumatra Utara Library as data that supports this research. Data collection methods used are: (1) *Questionnaire or questionnaire method,* which is collecting data by distributing questions to respondents to get information, information, responses, or things that are known in writing. So the questionnaire or questionnaire is a number of questions asked to respondents and the answers are given in writing, (2) *Documentation method,* obtaining data about the number of employees, organizational structure, agency history and other information needed, and (3) *Observation method,* collecting data through direct observation of the object under study such as library facilities and librarian services in the University of Muhammadiyah Sumatra Utara Library. Data analysis techniques in this study are conducting validity and reliability tests to test the diversity of research instruments. In addition, in order to strengthen the results of the analysis the researchers conducted a prerequisite test analysis and hypothesis testing.

RESULT AND DISCUSSION

A. History of University of Muhammadiyah Sumatra Utara Library

University of Muhammadiyah Sumatra Utara Library (UMSU) is inseparable from the birth of the Faculty of Philosophy which was established on February 27, 1957. Initially it has two campuses in different locations, namely Campus I is located on Jalan Gedung Arca, while Campus II is located on Jalan Demak, Medan. The effort to build campus III building was based on the demands of the need to increase the number of students who registered in 1982.

That's why the leadership of UMSU tried to provide and establish a new campus. With the help of Mr. H. Probo Sutedjo as the Chancellor of UMSU, Stand Campus III is located on Jalan Kapot Muchtar Basri No. 108-112, Glugur Darat II Medan, North Sumatra with a building area of approximately 2 hectares. In 1992 UMSU campus III was inaugurated three building units namely the rectorate unit, the economics faculty building and the law faculty who joined the faculty of political science and the UMSU Rectorate who were originally on campus I moved to campus III. Since its establishment, the UMSU Library has a number of leaders. The leaders who have led the UMSU library include; 1) Syobrun, 2) T. Syahbandar Umri, S.E (2003 - 2005), 3) Irfan Bustami, S.H., M.Hum. (2005-2017), 4) Azharryandi Arman, S. Sos. (June 2017-November 2017), and 5) Muhammad Arifin, M.Pd. (2017-present). The Head of the University of Muhammadiyah Sumatra Utara Library (UMSU) main campus is Muhammad Arifin, S.Pd., M.Pd.

B. Library Services

The services available at the University of Muhammadiyah Sumatra Utara Library include the following.

1. Cashier, for the cashier at UPT UMSU Library is centered on the return officer. The cashier received a fine payment.
2. Lockers, locker services are provided for users who want to store all luggage such as bags, books, and others. Before utilizing the library locker service, ask for the key to the picket officer.
3. Circulation services, for lending and borrowing, have used the Senayan System or the Senayan Library Management System (SLiMS) and Open Access.

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4. Administration services, which are carried out in the morning and afternoon. As for several services including; 1) Registration of library members, 2) Making library member cards, 3) Correspondence, 4) Submission of scientific papers, and 5) Making barcodes.
5. Digital services, currently available four computer units that can be used by students to be able to access quickly to access the internet for free. In this digital service, students can do Online Resources available at the Muhammadiyah University Library, North Sumatra. The Online Resources available in the UMSU Library include 1) Thesis, 2) UMSU Journal Articles, and 3) E-Book.
6. KKI services, a collection of scientific works provided to users in connection with the results of scientific writing (research) conducted by the UMSU academic community in printed form, especially for the thesis form, in addition to the print form since 2017 has been switched to CD ROM. Search for information can be done through the Repository.
7. Multimedia services, are services that are directly in contact with IT. Audio visual collection that is owned in the form of a CD, CD ROOM. Including cable TV services, users can also enjoy the desired channel.
8. Reference services, are services provided to users aiming to help users in searching for reference information. Through this reference service users are helped to find and search for detailed information.

The existing facilities at the UMSU Library include the following, (1) Meeting and discussion rooms, (2) Reading room, (3) BI Corner Services, (3) Japan Corner, (4) French Stall, (5) India Corner.

C. Questionnaire Trial Results

a. Test Validity Questionnaire

1. Test the Validity of Questionnaire Library Facilities (X^1)

Validity test uses the product moment correlation formula. Questionnaire items are declared valid if the price of rxy is greater than rtable at the significance level ($\propto$) = 5% with df = 20 is 0.444. The results of the calculation of the validity test of the library facility questionnaire showed that of the 12 items proved to be valid, so that all items could be used to retrieve research data.

2. Test Validity of Librarian Service Questionnaire (X2)

Validity test uses the product moment correlation formula. Questionnaire items are declared valid if the price of rxy is greater than rtable at the significance level ($\propto$) = 5% with df = 20 is 0.444. research data.

3. Test Interest Questionnaire Validity Test (Y)

Validity test uses the product moment correlation formula. Questionnaire items are declared valid if the price of rxy is greater than rtable at the significance level ($\propto$) = 5% with df = 20 is 0.444. The results of the calculation of the validity test of the library facility questionnaire showed that out of 16 items there were 3 invalid items namely numbers 35, 38 and 40 so these items had to be removed. Item number 35, 38 and 40 are invalid because rxy is smaller than rtable at a significance level of 5% (0.444). Based on these results, the library facility questionnaire left 13 valid questionnaire items.

b. Questionnaire Reliability Test

The questionnaire reliability test uses the Cronbach Alpha formula. The results of the questionnaire reliability test are as follows.

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Table 4.1. Questionnaire Reliability Test

Variable	r_{xy}	Critical Value	Information
Library services	0,7876	0,6	Reliable
Librarian Services	0,7965	0,6	Reliable
Interest in reading	0,7843	0,6	Reliable

Source: Primary data processed

The reliability test results for the librarian service questionnaire and reading interest obtained coefficient values of 0.7965 and 0.7843, both of which were greater than 0.6 so that it could be concluded that the two questionnaires were also reliable or reliable.

D. Data Analysis Results

1. Testing the Analysis Prerequisites

a. Normality test

Normality test is carried out to find out whether the data comes from populations that have a normal distribution or distribution. Data normality test in this study uses the Lilliefors method through the Kolmogrov-Smirrov test in SPSS Release 16.0. Acceptance or rejection of data normality assumptions is to compare L0max with the critical value taken from the list of critical values of the Lilliefors test at the real level (α) = 0.05. If L0max <Ltable, then it can be stated that the data is normally distributed. Based on the results of SPSS 16.0 output, it is known that the significance value of Asiymp.sig (2-tailed) of 0.733 is greater than 0.05. It was concluded that the data were normally distributed.

b. Linearity Test

1. Linearity Test of Library Facilities (X^1) on Interest in Reading (Y)

Based on the results of data analysis, the value of deviation from linearity sig is obtained. of 0.101, this price was consulted with Ftable at a significance level of 0.05. The result is 0.101 <0.05. Then it can be concluded that there is a linear relationship between library facilities and student interest in learning. The following are the results of the linearity test of library facilities (X^1) on reading interest (Y).

2. Librarian Service Linearity Test (X^2) on Interest in Reading

Based on the results of data analysis, the value of deviation from linearity sig is obtained. of 0,274, this price was consulted with Ftable at a significance level of 0.05. The result is 0.274 <0.05. Then it can be concluded that there is a linear relationship between library facilities and student interest in learning. The following is the result of the linearity test for the librarian (X^2) towards reading interest (Y).

c. Multicollinearity Test

Multicollinearity test is used to determine whether there is a correlation between one independent variable with another. Multicollinearity testing is done by looking at the amount of Tolerance Value and Variation Inflation Factor (VIF). Based on the output coeeficients table, it is known that the tolerance value of the facility (X^1) and service (X^2) is 0.195, which means it is greater than 0.10. While the value of the Variation Inflation Factor (VIF) for the facility variable (X^1) and service (X^2) is 5.116, which means it is greater than 10.00. Then referring to the basis of decision making in the multicollinearity test it can be concluded that there were no symptoms of multicollinearity in the regression model.

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2. Hypothesis Testing
a. Multiple Regression Analysis
Based on the results of calculations with multiple linear regression analysis obtained the following results.

Tabel 4.2 Multiple Regression Analysis

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	7.565	3.209		2.357	.021		
	Fasilitas	.211	.082	.230	2.582	.012	.195	5.116
	Pelayanan	.750	.092	.729	8.193	.000	.195	5.116

a. Dependent Variable: Minat_Baca

The results of the above spss data indicate that:
a. Sig value library facilities towards learning interest of 0.021 <0.05, the hypothesis is accepted.
b. Sig value librarian services to the interest of learning by 0,000 <0.05, the hypothesis is accepted.

b. Test Analysis F
Based on the results of the F test via the spss program, sig values were obtained. of 0,000 (p <0.05), it can be concluded that the hypothesis is accepted. This means that library facilities and librarians 'services have a significant influence together with students' interest in learning. This can be seen in the following table presentation.

Tabel 4.3 Multiple Regression Analysis

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3105.466	2	1552.733	285.845	.000[a]
	Residual	407.406	75	5.432		
	Total	3512.872	77			

a. Predictors: (Constant), Services, Facilities

b. Dependent Variable: Interest_Read

CONCLUSION

1. Effects of Library Facilities on Interest in Reading

The results of testing the first hypothesis using the t test show that there is a positive influence of library facilities on reading interest. This is evident from the value of tcount> ttable (2.582> 0.05) at a significance level of 5%. This means that the level of interest in reading is determined by the completeness of the library facilities. The more complete the library facilities, the higher the interest in reading.

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The library as one of the means and resources for effective learning to increase knowledge through a variety of reading material. Unlike the knowledge and skills learned classically at the university, the library provides a variety of library materials that can be enjoyed individually by its readers. The availability of various library materials gives the possibility for everyone to choose library materials according to their interests and needs.

2. Effect of Librarian Services on Reading Interest

The results of the second hypothesis testing using the t test showed that there was a positive influence on the services of librarians on reading interest. This is evident from the value of t> t table (0.274 <0.05) at the 5% significance level. This means that the level of interest in reading is determined by the quality of the services of the librarian. The better the service of the librarian, the higher the interest in reading.

Librarian is the person who is fully responsible for the library. Librarians must have the ability to manage the library, understand the vision and mission of the library, and also understand the reading needs of the community. As in the North Sumatra Muhammadiyah University Library, it has been equipped with:

a) Circulation services, for lending and lending, have used the Senayan System or the Senayan Library Management System (SLiMS) and Open Access.
b) Digital services, currently available four computer units that can be used by students to be able to access quickly to access the internet for free. In this digital service, students can do Online Resources available at the Muhammadiyah University Library, North Sumatra. The Online Resources available in the UMSU Library include 1) Thesis, 2) UMSU Journal Articles, and 3) E-Book.
c) KKI service, a collection of scientific works provided to users in connection with the results of scientific writing (research) conducted by the UMSU academic community in printed form, especially for the thesis form, in addition to the print form since 2017 has been switched to CD ROM. Search for information can be done through the Repository.
d) Multimedia services, are services that are directly in contact with IT. Audio visual collection that is owned in the form of a CD, CD ROOM. Including cable TV services, users can also enjoy the desired channel, and
e) Reference services, are services provided to users aiming to help users in searching for reference information. Through this reference service users are helped to find and search for detailed information.

2. Effects of Library Facilities and Librarian Services on Reading Interest

The results of testing the third hypothesis using the t test showed that there was a positive effect on librarians' services on interest in reading. This is evident from the value of tcount> ttable (8,193 <0.05) at a significance level of 5%. This means that the level of interest in reading is determined by library facilities and librarian services. Reading is an important and fundamental thing to be used as a habitual activity. This must be developed in order to improve the quality of human resources. But based on the results of interviews with library staff and students as Muhammadiyah University Library users in North Sumatra, the lack of interest in reading is due to the lack of reading time and the scarcity of reading books. One effort to stimulate public interest in reading is by providing a library that has adequate facilities and infrastructure.

In terms of facilities, libraries must be able to provide facilities and infrastructure where librarians and library users can use the internet. In this case, the library provides a number of computers as terminals connected to the internet. The provision of access services aims to obtain information sourced from the web that is needed by students to support the teaching-learning process, data search, research and so forth. As is the case in the library of the University of Muhammadiyah North Sumatra providing circulation services that are used as lending and lending

already using the Senayan System or the Senayan Library Management System (SLiMS) and Open Access. In addition there is a digital service, currently in the Library of the University of Muhammadiyah North Sumatra there are four units of computers that can be used by students to be able to access quickly to access the internet for free. In this digital service, students can do Online Resources available at the Muhammadiyah University Library, North Sumatra. The Online Resources available in the UMSU Library include 1) Thesis, 2) UMSU Journal Articles, and 3) E-Book.

In terms of the librarian, the role of the librarian is very important because the librarian carries out the mission and objectives of the library, builds interest in reading and evaluates visits and progress. Librarians should have knowledge and skills in information systems. Librarians also play a role in arranging the reading room in such an interesting, fun, comfortable and easy way for library visitors to access to be interested in visiting and reading. Librarians also need to introduce books that are good and in accordance with the level of age and education of visitors.

The Suggestions that can be raised from the results of this study are:

1. The results of this study can be used as a basis for further research development. In addition, the research results can also be used as a reference in increasing interest and reading culture among students of the academic community through the provision of the North Sumatra Muhammadiyah University Library which has complete facilities and excellent and professional librarians in their fields.
2. The library facilities of the University of Muhammadiyah North Sumatra are already good and have obtained an A accreditation and are accepted openly by library visitors so that they need to be maintained and improved in quality so that in the future they will become superior libraries.
3. Librarian services are good. In this case it needs to be maintained and improved by providing library management training for librarians and even schools so that libraries increasingly innovate.
4. Interest in reading that still needs to be motivated and enhanced by providing socialization and promotion of a reading culture.
5. Librarians are expected to be able to maintain the quality of service. In this case, prioritizing the needs of library visitors. This is very important to do to create a comfortable atmosphere and attract high reading interest.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 220-228
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Implementation of Iconic Card Based Malay Cultural Values in Developing Character Education of Senior High School Students

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ABSTRACT

The lack of the students ' interest and attention toward the local wisdom values of the local culture is this research background. The phenomena are due to the absence of interactive media to strengthen character education based on local wisdom in school. The purpose of this research is to create an interactive media based on local wisdom values with the implementation of the iconic card to strengthen the local wisdom values of Malay culture which is useful to build students' character education. The research used a qualitative descriptive method with social anthropolinguistics approach. The subject of this research was students of Nurul Hasanah Senior High School, Medan. The data were collected through field observation, interview, and documentation. The results showed that the iconic card might be used as a media to teach Malay wisdom values with the use of the *Pak Belalang* icon and Malay pantun. Pantun in this research has local wisdom values of Malay culture such as moral, ethical and norm values. Therefore, it can be concluded that the iconic card can be used as media in strengthening the local wisdom values of Malay culture that useful for students' character education.

Keywords: malay cultural values, iconic card

INTRODUCTION

At present, Indonesian community is being stirred up by various problems related to violence committed by some students in various regions. One example of the recent violence is a case of violence between students around Taman Ahmad Yani, Medan. This phenomenon is due to the lack of character education in schools while school is as stakeholders to teach and strengthen the values of character education for students in creating the quality of human resources (Rosala, 2017). For this reason, efforts are needed to strengthen character education to develop cultural human resources. One effort to build character education is through enhancing the values of local wisdom (Ghufronudin et al., 2017).

Strengthening character education through local wisdom values needs to be done by stakeholders in schools so that students increasingly recognize the nation's culture while loving cultural diversity (Rasid, 2014). The material from local knowledge can be used as learning materials for cultural contextual character education as a solution to face the challenges of globalization (Komara, 2018). So that education in Indonesia creates the advantage of character education in the culture of local knowledge in facing globalization. Through character education based on local wisdom not only creates intellectually intelligent human resources but is also able to produce individuals who possess cultural intelligence who hold fast to national identity.(Juliana, Fatimah, 2018).

Proceeding International Conference on Culture, Language and Literature
IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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In developing local wisdom material, it is expected that creative educators integrate local wisdom with the content in the School by taking up the theme of local culture, namely Malay culture so that students can recognize and love the culture of the local community (Fajarini, 2014) Malay culture is known as through literary works in the form of pantuns. Pantun can be used as a media to strengthen the local wisdom values of Malay culture, which contain messages, mandates, and advices of Malay ethnic. The intelligence of a language educator in transferring knowledge to students through figurative language is very appropriate to be used through pantun to provide awareness for young people to recognize local culture in the city of Medan, especially Malay culture so that the knowledge they receive is not only useful but also provides messages and moral methods containing the values of local wisdom that are full of advice in it. Besides, pantuns are also able to form the character of students who are intellectually cognitive and synergize with skills and ethics (Mat, 2006). He formulates that the literary component that is taught formally can help to give birth to a group of knowledgeable, skilled and noble people. The skill of arranging words in pantuns can be used as a measure of one's intelligence level because the language in pantuns contains figurative meanings (Juliana, 2019).

A wise person uses the figurative language contained in poetry; it can be said that he is a knowledgeable person (Kusmayadi, 2006). One of the media to teach the wisdom values of Malay culture through pantun is to use iconic media. Iconic cards can be used as an interactive media based on local wisdom by applying the iconic character of *Pak Belalang* who is well-known in Malay folklore and also pantuns that are full of advice and advice from the lives of Malay people so that these two cultural icons can be used as a medium to introduce Malay culture (Juliana, Fatimah, 2018). Local wisdom can be found in folklore inherent in particular community groups and can also be expressed in the form of wise words in the form of proverbs, pantuns, folklore (oral stories) and so on (Anggraeni, N., & Haryanto, 2013). One of the culture-based learning models can be done through folklore and proverbs or pantuns that contain life's advice and mandate (Wuryandani, 2010)

Therefore, it can be said that the iconic media card is one of the effective media in helping students understand the local wisdom values of Malay culture because it is presented with pantuns that are full of messages and advice from ethnic Malays as well as the character of *Pak Belalang* as an icon of conveying information about pantuns (Indra, 2013)(Anharoeni Vina, 2018). In this case, the students are trained, guided and fostered to familiarize themselves in understanding the local wisdom values of Malay culture in pantuns so as to shape the students' good character (Yekti Mahanani, 2015). For students, the implementation of wisdom value of Malay culture through pantuns can provide insight and knowledge in recognizing and promoting local Malay culture as a form of preservation of local wisdom. This is done by introducing the types of pantuns, the values of the local wisdom of the pantun and folklore *Pak Belalang.* The pantuns used in this study were adjusted to the character-building of the students. The teaching system and method use the media of pictorial icons of *Pak Belalang* folklore figures that are presented interactively so as to stimulate students' cognitive and affective intelligence (Juliana, 2019)

From the background above, this research aims to implement the values of Malay local wisdom in building the character education of students of Nurul Hasanah Senior High School. Through the use of iconic cards, namely interactive learning media that enable students to understand the basic concepts of pantun, and make messages delivered to students becomes compelling, so that the interest and participation of students to love and apply the values of local wisdom increases

METHOD

This research employs a qualitative descriptive method with a social anthropology approach. In this research, researcher studied the wisdom values of Malay culture and its development in

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 220-228
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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education (Hammersley, 2018). This research is located in Nuruh Hasanah Senior High School at Jalan Amal Bakti No. 69 Tembung, Kecamatan Percut Sei Tuan, Postal code 20371 Medan. The subjects of this research were 25 Students of Nurul Hasanah Senior High School Medan. The data were collected through observation, interview, and documentation.

The stages of the implementation of this research are described as follows: First stage: Preparation of Material and Implementation of Research. Preparation of material and application of research carried out by preparing material that supports the implementation of research including making materials and media for teaching the values of local wisdom of Malay culture using iconic cards by applying local wisdom values of Malay culture in the form of *Pak Belalang* and Malay pantun. Second Stage: Conducting the Research in the way of a solution for teaching the values of Malay cultural wisdom to Nurul Hasanah High School students in the city of Medan by using the pantun-based Malay iconic card and *Pak Belalang* icon. This research was conducted by optimizing the creative potency of Nurul Hasanah high school students in producing pantun, teaching the local wisdom values of Malay culture using Pak Belalang icon and Malay pantun in the form of moral, ethics and norms values, and developing teaching innovative media using iconic cards based on the character icon of *Pak Belalang* and the pantun. Third Stage: Data are analyzed using Miles and Huberman's theory (1998) interactive data analysis procedures and models.

The workings of interactive data analysis in describing the process of conducting this research are as follows (Huberman, 1998). Firstly, data reduction is conducted by describing the process of optimizing the creative potency of students of Nurul Hasanah Senior High school in Medan to producing pantun. Secondly, data presentation by presenting ways, methods, media and teaching activities of the local wisdom values of Malay culture to the students of Nurul Hasanah High school through the use of pantun and icon of *Pak Belalang*. And Thirdly, Conclusion Drawing by making conclusions from the results of the analysis of field data regarding the way, the process of teaching the local wisdom values of Malay culture through the iconic card to students of Nurul Hasanah Senior High School. In other words, the data is described, discussed, and concluded. Fourth Stage: Evaluation of the implementation of research by conducting supervision and providing advice on the implementation of activities to students of Nurul Hasanah Senior High School Medan. This stage was done to give a solution to the problems and obstacles faced by students of Nurul Hasanah Senior High School after the research was completed.

RESULT AND DISCUSSION

Local Wisdom Values of Malay Culture

The process of teaching the values of Local Wisdom of Malay Culture is carried out by providing an introduction and direction on the basic concepts of local wisdom values of Malay culture through the poems and folklore of the iconic character of *Pak Belalang* to students of Nurul Hasanah senior high school, Medan. The process of teaching local Malay cultural wisdom values consists of several stages as follows:

Local Wisdom Values in Malay Pantun

In this case, the teaching process of the local wisdom values of the Malay pantun is carried out by providing knowledge to students of Nurul Hasanah Senior High School about the types, values and functions of the Malay pantun. The local wisdom values of the Malay pantun taught include religious values, politeness, tolerance, compassion, honesty, customs, character and loyal friends. (Abidin, M. I. Z., & Razak, 2003). Here are a few pictures showing examples of Malay rhymes that contain local wisdom values of Malay culture on iconic cards:

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IC2LC
Medan – Indonesia, 30th January 2020, pp 220-228
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Figure 1: Iconic Card Based on Friendship and Generous Values

In this figure 1 the pantun used is *"Belah ketupat dibagi empat, Jangan lupa dibagi-bagi, Kawan berburu mudah didapat, Sahabat sejati hanya lekat dihati*. From this pantun reflects the local wisdom value of Malay culture, namely the value of friendship. In the next figure, there is a pantun which shows the local wisdom value in the form of the tolerance value contained in the pantun *"Petik buah bersama kawan, Cantik rupawan karena dermawan."*



Figure 2: Iconic Card Based on Honesty and Good Manner Values

In the figure 2 the pantun used is "*Bunga mawar ditepi sumur, diberi air supaya subur, bangsa kita bisa makmur, pemimpinnya harus jujur."* From this pantun reflects the local wisdom value of Malay culture in the form of honesty. In the next picture, there is the pantun which shows the local wisdom value in the form of respect for the values contained in the pantun "*Harta karun didalam peti, Banyak permata berwarna pelangi, orang yang tua kita hormati, orang yang muda kita sayangi."*

Proceeding International Conference on Culture, Language and Literature
IC2LC
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Figure 3: Iconic Card based on Politeness and Tolerance Values

In the figure 3 there is the pantun "*pantun "Hidup hanya sebuah realita, Senja milik yang kuasa, Jadilah insan berhati mulia baik budi lembut bahasa*" From this pantun contains the wisdom value in the form of politeness. In the next figure there is the pantun "*Makan siomay satu porsi, Dimakan diruang santai, Hidup beragama saling bertoleransi, Agar hidup tentram dan damai"* This pantun contains wisdom value in the form of tolerance value.

Local Wisdom Values of *Pak Belalang* Folklore

Effendi (2019) states that if you want to see the customs, culture and the Malay community, then look at from literature or folklore. (Abidin, M. I. Z., & Razak, 2003). This is in accordance with the function of literature and folklore can be used as a tool to teach and educate the community character including the presence of good teaching about ethical, moral values such as honesty, politeness, loyalty, kinship and etc. (Abidin, M. I. Z., & Razak, 2003). Besides, there are also advice and messages not to be carried out such as advice and prohibitions not to do things that are not good, namely jealousy, arrogant, arrogant, spiteful, greedy, cunning and so on.

From the folklore of *Pak Belalang* by Dedi Rinjaya (2016), (Effendi, 2019). There are two main characters, namely *Pak Belalang* and King. The excellent character conveyed to the students of Nurul Hasanah Senior High School in this research is in the form of the role *Pak Belalang* as the main character who has an original role. Message and mandate to students of Nurul Hasanah Senior High School is in everyday life to solve a problem requires expertise and ingenuity in order to obtain a solution to a problem. (Abidin, M. I. Z., & Razak, 2003) In addition, the nature and character of the King taught to students of Nurul Hasanah senior high school is as a decisive leader. To be a leader you should have a firm and wise nature. This is necessary to decide on a problem precisely and not biased. These two values of goodness are then taught and conveyed to the private high school student Nurul Hasanah to be applied in life. In addition, the message and the mandate from *Pak Belalang* folklore is also conveyed to students of Nurul Hasanah Senior High School that to get success requires hard work and effort. Do not expect luck to reach happiness, and also do not believe in the existence of predictions and astrologers because most astrologers and predictions are only in the form of deception.

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Implementation of Iconic Card as Teaching Media Based Malay Wisdom Values

Malay pantun reflects the values of local wisdom and life of the Malay community, including the values of motivation, discipline, security, order, cleanliness and health. (Effendi, 2019)The following are some iconic media-based media on local wisdom of Malay culture applying the iconic character of pak belalang and pantun Malay taught to students of Nurul Hasanah Senior High School, Medan.



Figure 4: Iconic Card Based on Motivation Values



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Figure 5: Iconic Card Based on Discipline, Cleanliness, and Orderliness Values

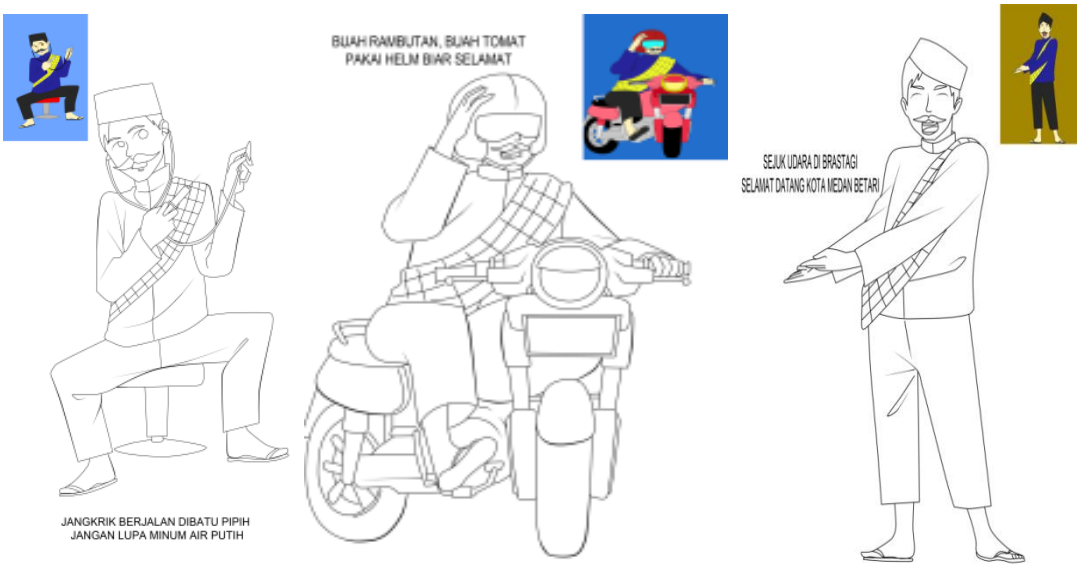


Figure 6: Iconic Card Based Healthy, Safety, and Friendly Values

Responses and questionnaires by students of Nurul Hasanah Senior High School, Medan on the implementation of iconic card in teaching local wisdom values of Malay culture

The response of the students of Nurul Hasanah Senior high school to the teaching of the local wisdom values of the Malay culture through iconic cards applying the Malay pantun and *Pak Belalang* was carried out to obtain information from the respondent in terms of reports about his personality, or things he knew (Arikunto, 2019). This instrument is arranged based on indicators that can express knowledge, skills, and experience regarding teaching pantun using iconic cards. The questionnaire was used to find some information about: (1) the interest of students of Nurul Hasanah Senior High School in teaching local wisdom values of Malay culture through the iconic card applying pantun and iconic character of *Pak Belalang*, (2) the active role of students in teaching values of local wisdom of Malay culture through iconic card media applying the pantun and icon of *Pak Belalang*, (3) the difficulties and ease faced by students of Nurul Hasanah Senior high school when participating in the teaching of local wisdom values of Malay culture through iconic card based on pantun and *Pak Belalang* (4) students' feeling after following the teaching of local wisdom values of Malay culture through the iconic card based on pantun and *Pak Belalang* icon and (5) students' knowledge after attending the Malay cultural local wisdom values assisted by iconic card media applying pantun and *Pak Belalang.*

The instrument for evaluating the effectiveness of research in the teaching of Malay local wisdom values through the iconic card was carried out using a questionnaire. There were 25 statements and distributed to students of Nurul Hasanah Senior High School, Medan. The calculation results of the given questionnaire instruments can be seen in the figure below:

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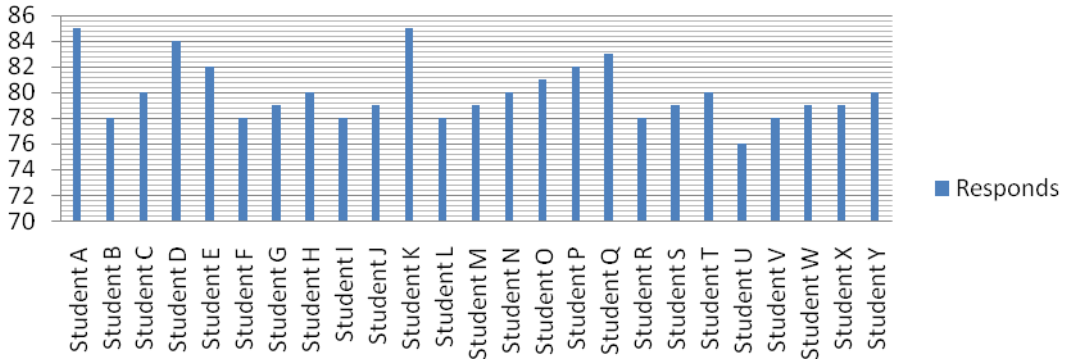


Figure 7: Responds of Teaching Malay Local Wisdom Values

The results of the questionnaire calculation of the implementation of research activities teaching the values of local cultural wisdom through the iconic card obtained an average percentage of questionnaires at a rate of 80.5 respondents liked this research activity. This is in accordance with the questionnaire calculation category which can be seen in Table 1 below:(Arikunto, 2019)

The questionnaire was used to find some information about: (1) the interest of Nurul Hasanah Senior High School students in teaching local values of Malay culture through the iconic card applying pantun and iconic character of *Pak Belalang*, (2) the active role of students to participate in teaching values of local wisdom of Malay culture through iconic card media applying the pantun and icon of the *Pak Belalang*, (3) the difficulties and ease faced by high school students when attending the teaching of local wisdom values of Malay culture through the pantun-based iconic card and *Pak Belalang* icon (4) feelings students after following the teaching of Malay cultural local wisdom values through the pantun-based iconic card and *Pak Belalang* icon and (5) student knowledge after attending the Malay cultural local wisdom values assisted by iconic card media applying pantun and *Pak Belalang.*

The instrument for evaluating the effectiveness of researching the teaching of Malay local wisdom values through the iconic card was carried out using a questionnaire. Consisting of 25 statements and distributed to students of Nurul Hasanah Senior High School, Medan city. The calculation results of the given questionnaire can be seen in the figure below:

Table 1. Evaluation Criteria of Teaching Malay Local Wisdom Values With Iconic Card

No	**Percentage Result**	**Category**
1	80% -100%	Excellent
2	65% -79,99%	Good
3	55% -64,99%	Fair
4	40% -54,99%	Poor
5	0% -39,99%	Very Poor

Based on the assessment guidelines above, it can be seen that the response of students toward teaching the local wisdom values of Malay culture using the iconic card applying pantun and iconic character of *Pak Belalang* is as very good with a percentage of 80, 5% categorized as very good.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 220-228
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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CONCLUSION

The results showed that the implementation of the local wisdom values through interactive media of iconic cards using *Pak Belalang* and pantun were able to improve the character education of students of Nurul Hasanah High School, Medan. In terms of knowledge aspect, students were able to understand basic material regarding types, functions and the local wisdom values of Malay culture include moral values including religious, politeness, tolerance, compassion, honesty, customs, character and loyal friends values, and ethical values include honesty, politeness, loyalty, loyalty, family values. In terms of attitude and ethics aspects, students have the character of discipline and motivation in learning, courtesy to teachers, mutual respect for each other, have an awareness of obeying school rules, and maintain and preserve the culture of the community.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 229-234
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Existence of Malay Language in The Flow of Modernization in Medan City

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ABSTRACT

The early history of Medan can not be separated from the existence of ethnic Malay. But the existence of Malay ethnic groups in the city of Medan continues to be eroded in the dynamics of modernism-based development. This can be seen from the existence of the use of Malay language in Medan City which is increasingly inaudible. The Development of Modernization Flow and Establishment of Medan as a Metropolitan City assumed as one of the factors causing the loss of Malay language existence in the city of Medan. Therefore, this paper aims to explain how the existence of Malay language in the flow of modernization in the city of Medan. This research method uses a literature study approach and field observations with several informants from a Malay family who settled in Medan City. The results showed that first, some Malay families living in Medan City no longer use Malay in their daily activities. Secondly, there is no support from outside parties such as the government and Malay traditional institutions. Especially in socializing the use of language in several public activities or at least include Malay language in local content subjects in schools in the city of Medan.

Keywords: the existence of malay language and modernization of medan city

INTRODUCTION

The historical development of Medan City cannot be separated from ethnic Malay. As a metropolitan city, Medan City has a long history. Starting from a village that was founded by Guru Patimpus between the confluence of the Deli River and the Babura River (BPS Kota Medan, 2019). In 1632, the City of Medan became the seat of government of the Sultanate of Deli, which is a Malay Kingdom. Europeans began to discover the city of Medan since the arrival of John Anderson from England in 1823. Civilization in Medan continues to grow until the Dutch East Indies government gave the status of the city and made it the seat of government of the East Sumatra Residency. Entering the 20th century, Medan became an important city outside of Java, especially after the colonial government opened a large-scale plantation company (Sumarno, 2016).

The opening of plantation companies by the colonial government causing a massive migration to the city of Medan. There are at least two waves of migration to Medan, namely; the first stage was marked by the arrival of Chinese and Javanese people as a plantation laborer. However, this repair did not go smoothly, because in 1880 the plantation company decided to no longer bring Chinese people because it is considered frequent riots and run away from the plantation. In the second stage, the city of Medan began the arrival of migration groups from Minangkabau, Mandailing and Aceh.

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This group did not come to Medan to work as plantation laborers but to become traders, teachers and scholars (Adya, 2014; Lumbantoruan dkk, 2017).

Post-colonialism, precisely after entering the millennium era, Medan City continues to experience fairly rapid development. The current of global modernization is a color in the dynamics of the development of Medan City which at that time was declared by Medan Mayor Abdillah as a Metropolitan City. The choice to make Medan a metropolitan city has an impact at the presence of various modernization instruments such as the establishment of malls, plazas, five-star hotels, restaurants, which directly became the production media for the growth of modern culture. Other than that, to become a metropolitan requires a city to replace local-traditional culture into modern-global culture. Traditional and total values are replaced by modern structures and values.

From the dynamics of development in the city of Medan, making Medan a city that has an important contribution to national development. Because all this time, Medan is known as the economic gateway to the western part of Indonesia. As a city that is the center of economic growth, can't not, Medan is a place for many groups of migrants who want to find work and live in the city of Medan. That is why, Medan City then turned into a multiethnic city which is inhabited by many ethnicities starting from Java, Batak, Chinese, Mandailing, Minangkabau and Aceh. Based on reports compiled from various references, until the 2000s, the highest number of tribes in Medan is Java 33.03 percent, Batak 20.93 percent, Chinese 10.65 percent, Mandailing 9.36 percent, Minangkabu 8.6 percent and Malay 6.59 percent and followed by several other tribes such as Karo 4.10 percent and Aceh 2.78 percent.

The small ethnic Malay population, coupled with the current modernization in the development of Medan City made the research team interested in researching the existence of Malay culture in Medan. To see the existence of the Malay culture, the research team chose to look at one element of culture namely language. Therefore, this research paper will raise the title; The Existence of Malay Language in the Flow of Modernization in Medan City. The formulation of the problems that will be answered in this research paper are: How is the Existence of Malay Language in the Flow of Modernization in Medan City?

METHOD

This research was conducted with a literature study approach and field observations by observing several informants from a Malay family who settled in Medan City. Both of these approaches were deliberately chosen in order to give an idea about the existence of Malay language in the flow of modernization in Medan City. The data that has been collected is then analyzed with interactive approach to the qualitative model as proposed by Miles dan Huberman, which consists of three main things: data reduction, data presentation and drawing conclusions or verification. The whole process is one that is interwoven at the time before, during and after data collection (Idrus, 2009).

RESULT AND DISCUSSION

Culture or culture can be interpreted as the result of human creative work in the form of ideology, technology, literature, art, livelihood and language. Therefore, linking cultural studies by choosing language as its object becomes an interesting thing. Malay language itself can be categorized into branches of the archipelago languages which has many types, there are at least 200 to 300 languages. Forms of Malay Language in ancient times were recognized as Ancient Malay and far different from modern Malay. The ancient Malay language form can only be seen through the impression of a historical heritage like stained stones (Rachman, 2017).

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Current modernization brought in the development process in the city of Medan in essence brings a very real change to the existence of culture. In various research results as stated by Mubah, (2011) Suneki (2012), Nasution, (2017) and Suradi, (2018) modernization does have an influence on the loss of local cultures of people in one region. Especially if, the level of cultural homogeneity in one region is quite high. Development based on modernization has indeed become part of the socio-cultural change effort in the community. According to Soekanto (1999), the factors driving the process of social change are; (1) Contact with other cultures, (2) An advanced formal education system, (3) An attitude of respecting one's work and advanced desires, (4) An open system of society, (5) Heterogeneous population, (6) Society dissatisfaction with certain areas of life, (7) Orientation to the future, (8) Value that humans must always endeavor to improve their lives.

The eight factors driving social change occur almost entirely in the history and dynamics of development in the city of Medan. For example in the context of contact with other cultures, Medan as a city with a very strategic geographical position and located on the east coast of Sumatra is very open with all forms of culture that enter from the trade route and from the path of spreading religion (da'wah). In today's modern era, Medan has Belawan Port as one of the major ports in the Sumatra region and also Kualanamu Airport as the second largest airport in Indonesia. For example, open layers of society make a lot of people –especially those with ethnic ethnicity –very easy to accept changes. Open systems of society are also supported by heterogeneous populations.

In Medan, the heterogeneity of its population can be seen in the many ethnicities or ethnic groups of Indonesia who occupy this city. The effect of the heterogeneity of the population in Medan makes there is no culture of any ethnicity who wins this city. Usman Pelly, an anthropologist from Universitas Negeri Medan (Unimed) said Malay as the native ethnic in Medan City was not a tribe that dominated Medan City. Likewise with the Javanese, despite being the majority in Medan City, it still cannot dominate this city. So according to Pelly, there is no single ethnic group that dominates the city of Medan. This is because there are three factors to dominate the culture of one city, namely; demographics, economy and local culture. These three factors are not all controlled by one ethnicity. For example ethnic Javanese as the most populous, but economic domination was controlled by ethnic Chinese, while the local culture is still held by the Malays (Muhardiansyah, 2015).

The picture above shows that the current modernization, especially in the development process in the city of Medan have a real impact on socio-cultural change. Moreover, almost all instruments supporting socio-cultural change is in the Medan City community institutions. Therefore, modernization and heterogeneous forms of society make the process of cultural assimilation in the midst of Medan City society the faster it happens. The most felt impact of this process is began to reduce the use of ethnic native language speech. For example, in the ethnic Malay in conversation in public spaces and in the family the use of Malay is no longer used. This condition should be an important concern for the community and Malay Customary stakeholders in Medan City. Therefore, language is a cultural identity that can become extinct if it is not preserved.

Adisaputera (2010) said language shifts or changes can occur if a community collectively abandons language completely and choose another language. A protracted language shift will have an impact on language extinction. Adisaputera (2009) in his research results showed a shift in the use of Langkat Malay to Indonesian in the youth community. This is marked by several things, namely: (1) about the Potential of Language Extinction in the Langkat Malay Community in Stabat, Langkat

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Regency, North Sumatra found several things that indicate the extinction of Malay language in the City of Stabat, namely; (1) The high use of Indonesian in daily communication interactions (20%) even in the dominant Malay region. (2) Nearly 50% of respondents (47.4%) stated that their Indonesian was not Langkat Malay. (3) Percentage of respondents who did not understand and were not fluent in Langkat Malay (64.8%) almost twice the percentage of respondents who understood and fluently used Langkat Malay (35.2%). (4) Of the 52.6% who have mastered Malay Langkat since they are proficient in language, only 33.9% understand and use it smoothly. Language shifts that occur in the youth community in the City of Stabat leads to language extinction. In criterion of endangered language, then Langkat Malay is in a potentially endangered condition. There are two indicators as well as facts and language shift data revealed for this, namely the heavy pressure of a larger language namely Indonesian and the beginning of the loss of children's speakers.

Generally, the concept of language extinction has been explained by Dressler (1992) which says there are two presuppositions that can cause language extinction namely; *first*, bilingualism or multiplicity. *Second,* there is a shift in language due to dominant pressure. This language shift is interpreted as a gradual transition (up to the realm of use) from a bachelor unstable until finally becoming a ekabahasawan. According to Dressler, it is as a result of this transition that language extinction or death can occur. The conditions described by Dressler (1992) and Adisaputera (2009) also occur in the use of Malay in Medan. This is because the supporting ecosystem for the development of Malay Language is no longer able to socialize the use of Malay, especially to the younger generation.

The most basic ecosystem in the process of Malay Language socialization is family. Families that have social and maintenance functions failed to provide socialization related to norms and values in the family. Even though the family should introduce and deliver cultural values to a child which includes language, arts and customs. A research informant named Muadzir said that in his family the use of Malay was almost non-existent in everyday conversation in the family environment. Yet according to him, almost every year their family returns to their hometown in Tanjung Pura, Langkat Regency.

> "We at home don't use Malay in everyday conversation. If anything, which is used by children only for speech invocation of kinship systems such as calling Wak Yong, Wak Ngah or Wak Andak which was indicated as a call to their brothers and sisters." (Results of an interview with Muadzir, Medan Amplas Citizen)

The loss of Malay in everyday conversations in the family environment is also due to the absence of inheritance or strong regeneration related to the use of Malay in their previous families. Thus, children or young people in the family are not accustomed to using Malay. This condition is exacerbated by the carrying capacity of the social environment which is not the majority of the Malay Community. So there is a reluctance to use Malay in everyday social interactions. A research informant named Mazian said this:

> "In our neighborhood, there is no dominant tribe. Everything is mixed, so everyday conversation tends to use Indonesian. Even if someone uses local languages, we only hear it once or twice, for example fellow Javanese or fellow Batak people. And usually that, the conversation is

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> more confidential or related to kinship." (Interview with Mazian, Medan City Residents)

The loss of Malay in everyday conversation in the family environment and in the midst of society increasingly aggravated by the absence of local political policies which supports the effort of preserving Malay as the local identity language of the people of Medan City. For example, Malay has not become material for local content in schools in the city of Medan. Whereas in some regencies / cities, the native language is a subject of local content. Because, according to Nahak (2019) the giving of learning materials in Malay to classes in schools is part of what is called culture knowledge. In addition, the Malay Language has not been able to become characteristic in public dialogues in Medan City. For example, the use of the word "Ahoi" is still inferior to the use of the word "Horas". Likewise with the use of rhymes which is a characteristic Malay which is rarely heard at every opening of public events in the city of Medan.

CONCLUSION

In the discussion above, it can be concluded that Malay Language is unable to show its existence in the current modernization in Medan City. This is due to the large number of migrants or groups of migrants residing in the city of Medan and the number is increasing and making people Malay is no longer a dominant society. This condition is then made many Malay people began to be reluctant to use Malay in everyday conversation both in the social environment and in the family. Almost all informants from the Malay families we interviewed said that they used Indonesian more in their daily conversations.

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Proceeding International Conference on Culture, Language and Literature
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Learning Development Model Discovery Learning Motivation To Improve Education Student Writing Indonesian FKIP UMSU

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ABSTRACT

In the process of learning, a lot of students are paying less attention occur lessons delivered teacher. That is because the interest of students to the lesson was very little. Students are relatively small because the number of students liked the lesson to be learned. To motivate the student sehinnga be interested in these subjects. Expected to motivate students in writing. By using discovery learning learning model that emphasizes understanding and ideas students will be interested in taking lessons so well that the expected learning achievement can be achieved. Education is a conscious effort involving pesert educators and learners to make the process of learning, in this case the students were actively involved to be able to develop their potential to think and understand the concept of learning and be able to apply it in daily life. If it is associated with writing, it can be stated that the development model of learning is a process that allows the student to improve motivation in writing. Thus, the development of the discovery learning model learning can be used in any learning process, especially when the student will be able to practice a teacher with students in the school. This study aims to determine the development of devices based learning Discovey learning models to increase motivation to write, as samples randomly taken two classes, one class as the experimental class and the other classes as the control class. The variables of this research is the development of a model learning device Discovey learning and motivation to write.

Keywords: model discovey learning, motivation, writing

INTRODUCTION

Education plays a very important to ensure the survival of the state and nation. This is due to education is a vehicle for improving and developing the quality of human resources. Ministry of Education as the agency responsible for administering education and has made renewal of the education system. These efforts include the improvement of curriculum, facilities and infrastructure, as well as improving the quality of teachers.

Writing is an integral part in the whole process of learning experienced by students during their studies at school. Writing requires xxii necessary skills for sustainable practices, continuous and earnest (St.Y.Slamet, 2009: 98). With lots of practice learning to write, is expected to build students' writing skills improved further. With writing skills possessed, students can develop creativity and to use language as a means of channeling creativity in everyday life.

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The problem of education has always been an interesting topic of conversation, both among lecturers or teachers, parents, more so education experts. Since everyone interested and want the best education for students or college students, children or the next generation. Moreover, the problem of language education education premises are always in the spotlight because of the low motivation in writing in the field of the study.

One of the learning writing skills students need to learn is the skill to write a narrative. In a writing class, students are expected not only to develop the ability to make a bouquet, but also the necessary accuracy to make the argument, has the ability to put the idea or ideas by creating a bouquet of interesting to read. Among them they have to arrange and connect between one sentence with another sentence so that a complete bouquet.

Discovery Learning by Hosnan is one of the models to develop active student learning find themselves, investigating itself, the results obtained would be loyal and long-lasting in the memory, will not be easily forgotten by the students. Kids can also learn to think of analysis and try to solve their own problems. Activity in models of Discovery Learning is Stimulation (stimulus / administration stimulus), problem statement (statement / identification of the problem), the data collection (collecting data), the data processing (data processing), verification (authentication), generalization (draw conclusions) (Hosnan, 2013).

Through the model of discovery learning students to be closer to what the source of learning, self-confidence of students will increase because he feels what he has understood invented by himself, in cooperation with his friend was going to increase, and certainly adds to the experience of students (Putrayasa, 2014) ,

From both these opinions, a good learning is learning that involves students actively. So that the learning process should be changed, which is where the role of the lecturer is more dominant than the students. Therefore, the learning process will be centered on the teacher naturally converted into student-centered.

Therefore, the Indonesian learning process to students, teachers should prefer a wide variety of approaches, strategies, methods and models appropriate to the situation so that the planned learning objectives will be achieved. The learning model is selected and designed should be more emphasis on student activity, so it is necessary to design a teaching which provides greater opportunities for students to learn to build their own knowledge. With this learning is expected to obtain results of learning and motivation to learn better.

Thus, learning is no longer centered on the teacher, but more focused on students, in other words, learning takes place actively, namely teachers and students are equally active. Through this model of discovery learning for learners to flourish as a whole, which means not only developing cognitive, but learners will also be developed in the field of affective and psychomotor automatically through problems.

The problems of this study are: Effective the discovery model of learning to write student motivation FKIP UMSU Indonesian education? and Whether through device discovery-based learning model of learning can increase student motivation to write FKIP UMSU Indonesian education?

In accordance with the formulation of the above problems, the purpose of this study are as follows: To determine the effectiveness of the discovery model of learning to write student motivation FKIP UMSU Indonesian education. To improve students' writing motivation FKIP UMSU Indonesian education through learning Discovey models.

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a. Understanding Learning Model

The learning model is a plan or a pattern that is used as a guide in classroom teaching or learning in tutorials and to determine learning tools including books, movies, computers, curriculum and others. Furthermore Joyce menyatakn that any learning model leads us into designing learning to help learners such that the learning objectives achieved.

The learning model also has traits in a learning model that can influence the learning process that is supported by behavioral and learning environment. According Karnadi and Nur in Trianto (2007, p.6) characteristics pembelajran models are as follows:

a. The theoretical rational logical compiled by the creators or developers
b. The rationale of what to know how students learn (learning objectives that will be used)
c. Behavior study are required so that the model can be implemented successfully
d. Learning environment necessary for learning objectives that can be achieved.

According Hamiya and Jauhar (2014, p. 58) suggests the presence of the characteristics of learning models, namely:

a. Based on the theory of education and specific learning theory
b. Has a mission or a specific educational objectives
c. Can be used as guidelines for the improvement of learning activities in the classroom
d. Had device model parts
e. Have impact as a result of the application of learning models, either directly or indirectly.

Based on the above it can be concluded that the learning model is a design and pattern used as a guide in the learning process-related knowledge, attitudes or skills in order to achieve a goal of learning.

b. Dsicovery Learning Model

Discovery learning model of learning has a learning scenarios to solve the problems which they get themselves. In the problem-solving process, students use meraka experience you have had, or better known as constructivist (Widiadnyana, I et al., 2015). Of the problems that have been obtained through observation, considered important for researchers to make improvements to the results of the students learn some vital lessons, both in terms of cognitive, affective, and psikomotornya.

Discoveri Learning Model Learning is a learning model that emphasizes the importance of understanding or idea to a learning process. Whose application student should be able to find a concept or idea itself. Can also be interpreted as learning the concept of the invention. Pembelajran Discovery Learning Objectives:

1. Because learners are involved directly in the process of the invention are expected to be active in learning.
2. Participants didk can find patterns in the concrete situation and abstarak ring, and so can create questions that can be used to search for information related demngan the process.
3. With the discovery learning process of students formed a cooperative way, sharing and receiving information acquired.
4. The skills acquired in the learning process of the invention in some cases, students are easier to use in the case of other applications.

Steps Learning Discovery Learning

a. Learners created groups, each group of 3-4 students terdidri.
b. Teachers provide materials and worksheets that will be primarily used as a discussion.
c. Learners observe and discuss the materials that have been taken by the teacher with the

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group.

d. Learners work in groups worksheet.
e. Each group presented its findings.
f. Teacher and learners to correct the misunderstanding material, after it made a conclusion together.

Excess Learning Discovery Learning

1. Learners can participate actively in carrying the process of learning that takes place.
2. Cultivate and inculcate the attitude of seeking-finding so as to support the Traffic problrm solving learners.
3. Learners are directly involved in the discovery process so that the knowledge gained relative to last longer.
4. Self-motivated and easier to deliver opinions.
5. Menigkatakan reasoning learners and the ability to think freely.
6. Train cognitive skills of learners to discover and solve problems.

c. Characteristics and Objectives Discovery Learning

According Hosnan (2014), Discovery Learning traits or characteristics are:

1. Explore and solve the problem to create, combine, and generalize knowledge;
2. Learning;
3. activities to incorporate new knowledge and knowledge that already exists. Meanwhile, according to Bell, Discovery Learning method meliliki objective of training students to be independent and creative, are as follows (Hosnan, 2014):

In the invention of students have the opportunity to be actively involved in learning. The fact shows that the participation of many students in learning increases when the invention is used. Through learning by discovery, students learn to find patterns in the concrete situation would also abstract, many students also foresee (extrapolate) the additional information provided. Students also learn to formulate strategy of questioning is not ambiguous and using frequently asked questions to obtain information useful in finding.

Learning by discovery to help students establish an effective way of working together, sharing information, as well as hearing and mneggunakan the ideas of others. There are several facts that show that the skills, concepts and principles learned through more meaningful discovery. The skills learned in a learning situation findings in some cases, more easily transferred to new activities and applied in new learning situations.

d. Motivation Definition Writing

In this case the question of motivation to write is something of strength or energy that drives a person to do a writing activity to achieve a goal. Motivation is growing because there is a need. Broadly speaking, according to

Akhmad Sudrajat (2008: 1) the theory of motivation dapat grouped into two categories, namely: (1) Satisfaction Theory (Maslow, Herzberg and McCelland); (2) Process Theory (Vroom).

1) The theory of Satisfaction

Maslow's theory (the theory of the hierarchy of needs) are often used to predict

the behavior of people in a group or organization, and how to manipulate or shape the behavior is a way to meet their needs, although Maslow himself never intended to predict behavior. He only proceed from two basic assumptions, namely:

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1) Humans always have a need to grow and prosper;
2) Man has always tried to meet more basic needs first before trying to meet other needs, meaning that more basic needs must be met first before additional needs higher start controlling behavior.

The significance of Maslow's thinking is this: the requirement has been met (in part or in whole) will stop power motivation, then the motivation to move into other efforts to meet the higher requirements. An understanding of the close relationship between behavior and needs, as described in the previous behavior theory, it is important, at least to be able to create satisfaction or dissatisfaction reduce individual group members. Through observation of the behavior of members of the group and was associated with the level of need, it can do certain actions by other members or by the leadership of the group in order to form a solid group (T Hani Handoyo, 1995: 257).

b) Herzber

Hezberg theory (two-factor theory of motivation), namely:

a. The factor that makes people feel dissatisfied (dissatisfiers-factor);

A series of extrinsic conditions, conditioned by external factors, namely the expected conditions of employment, if they are not available to make people feel dissatisfied, but if the condition is available does not motivate people to work better. Conditions are considered "should be available" as it is the health factors (hygiene-factors).

b. The factor that makes people feel satisfied (satisfiers- factor)

A series of conditions intrinsic, conditioned by internal factors a person, which is a condition of employment, which if available would encourage the motivation to work, and will further improve the productivity of work, but if not available, will not create a sense of dissatisfaction excessive or to damage the employment situation , such as: the opportunity to achieve the best working (achievement), recognition of achievement (recognition), giving full responsibility on a given task (responsibility), the opportunity to continue to achieve progress in the work (advancement), the opportunity to continue thrive in a career (growth), the suitability of a job with the capabilities of the (work).

2) Process Theory

a. Process theory of motivation attempts to answer questions about how to strengthen (energize), direct (direct), maintain (maintain) and stop (stop) the behavior of individuals.

1) Vroom (1964) suggests the existence of two levels of results in every job, in which:

a) the results of the first level in the form of products of behavior,
b) the results of the second level in the form of events caused by or as a result of the results of the first level, for example, when a person can get the job done properly (yield first-rate / product behavior), he will receive a promotion and advancement or additional bonus (yield rate of the second / impact of the results of the first level)

According to Vroom, there are three important concepts about the relationship between the first and second levels, namely:

a. Linkage (Instrumentality), in which individuals perceive that the results of the second level is related to the results of the first level, meaning no first-level results may not be the results of the second level;
b. Valence (valence), in which the individual in deciding to consider at the same time the relationship between the results of the first level and second level results,
c. Hope (expectancy), in which the individual in deciding the choice is accompanied by the hope that the results of the first level will give a better impact for the results of the second level.

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d. By understanding the process of the emergence of motivation that occurs within the individual, we can manipulate the behavior of people to achieve the goals we want (Martinis Yamin, 2007: 220).

Of the various theories mentioned above are only basing concept Maslow hierarchy of needs on two principles: first, human needs can be arranged in a hierarchy from the lowest to the highest needs. Secondly, a need has been satisfied stopped being the main motivator of behavior.

c. type Motivation

In the development of motivation can be divided into two kinds: (1) intrinsic motivation and (2) extrinsic (Martinis Yamin, 2007: 226). Intended intrinsic motivation with the motivation that comes from inside a person on their own consciousness is essentially to do the job learning. Whereas extrinsic motivation is meant by motivation that comes from outside oneself students who lead the student learning activities.

The motivation of an individual is influenced by various factors, both internal and external. Included in the internal factors are:

a) a person's perception of themselves,
b) pride,
c) personal expectations,
d) kebutuhaan,
e) desire,
f) job satisfaction,
g) the resulting performance.

In addition to internal factors, external factors also affect one's motivation. External factors, among others are:

(1) the type and nature of work,
(2) working group where someone joins,
(3) organization working place,
(4) the environmental situation in general,
(5) the prevailing reward system and how to implement (Akhmad Sudrajat, 2008: 4).

Psychologists give different emphasis on motivation. Consequently suggestions about learning is also different. Mc Dougall and Freud emphasized the importance of intrinsic motivation. Skinner and Bandura emphasized the importance of extrinsic motivation. Maslow and Rogers showed that both are equally important motivation.

d. functions Motivation

Motivation to learn not only gives strength to the forces of learning but also gives a clear direction. Oemar Hamalik (2001: 161) stated motivation function is (1) encourage behavior or an act, (2) motivation pointers achieve the desired action, (3) the motivation to work as a driver.

The principles of motivation is to provide reinforcement, support, referral to a behavior that is closely related to the principles of learning that has been found by the scientists learned. With the motivation to write the students are expected to actively participate in learning writing skills.

Calculating Mean :

a. Mean Class Experiment

$$Mx = \frac{\sum x}{N}$$

$$= \frac{3095}{35} = 88.42$$

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It can be seen that the mean or average value of the experimental class is 88.42.

b. Mean Grade Control

$$Mx = \frac{\sum x}{N}$$

$$= \frac{2805}{37} = 75.81$$

It can be seen that the mean or average value of the control class is 75.81.

1. Calculating Standard Deviation :

After the mean is known, the next step is to find a standard deviation. Before conducting the search, the authors use a spreadsheet looking standard deviation using the following formula:

$$SD = \frac{\sqrt{n\sum X1^2 - (\sum X1)^2}}{n\,(n-1)}$$

The next step calculating the standard deviation value with the following formula:

$$SD = \frac{\sqrt{n\sum X1^2 - (\sum X1)^2}}{n\,(n-1)}$$

$$SD = \frac{\sqrt{35.272800 - (3095)^2}}{35\,(35-1)}$$

$$SD = \sqrt{\frac{9548000 - 9579025}{35\,(34)}}$$

$$SD = \sqrt{\frac{-31025}{1190}}$$

$$SD = \sqrt{-26,07}$$

SD = 5.10

From the above results can be known standard deviation of the experimental class is equal to 5.10.

Then:

$$SD = \frac{\sqrt{n\sum X2^2 - (\sum X2)^2}}{n\,(n-1)}$$

$$SD = \frac{\sqrt{37.220425 - (2805)^2}}{37\,(37-1)}$$

$$SD = \frac{\sqrt{8155725 - 7868025}}{37\,(36)}$$

$$SD = \frac{\sqrt{287700}}{1332}$$

$$SD = \sqrt{215.99}$$

SD = 14.69

From the above results can be seen is the control class standard deviation of 14.69.

Percentage of students who medapat value of 100 is 5 or 15%, the value of 95 is 1 or 2%, the value of 90 is 7 or 19%, the value of 80 is 5 or 15%, the value of 75 is 1 or 2% and the value of 70 ie 7 or 19% of the value of 65 is 1 or 2% of the value of 60 is 6 atau17% value of 55 is 1 or 2% of the value of 50 is 2 people or 2% for 35 yaiu 1 or 2%.

According to the table above, the percentage ranking of the control group was 49% (18 people) acquiring the category of excellent, 22% (8) acquiring good category, 19% (7) obtain sufficient category dan8% (3) acquiring category less, 2% (1) obtain a category is very less.

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After calculating scores and final grades for each variable were then determined using the method of learning influences Learning discovery learning on the ability to analyze the elements of short stories. In this case the researchers held a comparison between the ability to analyze the elements of short stories by students taught by Discovery Learning method with the results of the ability to analyze elements of the short story by using the lecture method. for the researcher using the formula:

$$t = \frac{X_1 - X_2}{\sqrt{\frac{1}{n_1} - \frac{1}{n_2}}} \; dengan \; S^2 = \frac{(n^1 - 1)s_1{}^2 + (n^2 - 1)s_2{}^2}{n^1 - n^2 - 2}$$

X1: 88.42
X2: 75, 81
n1 : 35
n2 : 37
S12 : -2607
S22 : 215, 99

Then the value of the above is transformed into the following formula:

$$S2 = \frac{(n^1 - 1)s_1{}^2 + (n^2 - 1)s_2{}^2}{n^1 + n^2 - 2}$$

$$S2 = \frac{(35-1) - 26{,}07 + (37-1)\,215{,}99}{35 + 37 - 2}$$

$$S2 = \frac{(34) - 26{,}07 + (36)215{,}99}{70}$$

$$S2 = \frac{-888{,}38 + 7775{,}64}{70}$$

$$S2 = \frac{6887{,}26}{70}$$

S2 = 98.39

$$S2 = \sqrt{98{,}39}$$

S = 9.91

Then the value of standard deviation above transformed into t test formula as follows:

$$t = \frac{X_1 - X_2}{\sqrt{\frac{1}{n_1} - \frac{1}{n_2}}}$$

$$t = \frac{88{,}42 - 75{,}81}{9{,}91\sqrt{\frac{1}{85} + \frac{1}{87}}}$$

$$t = \frac{12{,}61}{9{,}91\sqrt{0{,}028 + 0{,}027}}$$

$$t = \frac{12{,}61}{9{,}91\sqrt{0{,}055}}$$

$$t = \frac{12{,}61}{9{,}91 \; x \; 0{,}234}$$

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$$t = \frac{12,61}{2,3}$$

t = 5.48

After the value of $t_{arithmetic}$ obtained, then compared with the value ttable at significant level α = 0.05 with dk (n1 - n2) - 2 = (35 + 37) - 2 = 70 tabl contained in table = 1.680. Because the value of t> t table ie 5.48> 1,680. This means there is a significant influence in the use of learning model of Discovery Learning in the ability to analyze the elements of short stories by class XI student of SMK Negeri 1 Medan learning year 2014-2015.

METHOD

Based on the above hypothesis test results obtained t = 5.48 t compared with the price of the next significant level α = 0.05, the obtained table = 1.680 Ha accepted the hypothesis that reads "There is an effect of learning model Discovery Learning in the ability to analyze elements of the short story".

RESULT AND DISCUSSION

The results of the above hypothesis showed significant differences in the ability to analyze the elements of short stories in the experimental class and control class. This is evidenced by the calculation of known methods of discovery learning in the ability to analyze the elements of short stories by class XI student of SMK Negeri 1 Medan on experimental class and control class. Based on the percentage of the value obtained in the experimental class showed 98% (34 votes) attained excellent category, 2% (1) obtain either category. While the ability to analyze the elements of a short story by class XI student of SMK Negeri 1 Medan in control classes showed that only 49% (18 people) acquiring the category of excellent, 22% (8) acquiring good category, 19% (7) obtain sufficient category dan8% (3) acquiring the poor category,

In completing this thesis, there are several obstacles that researchers face. Ranging from making proposals, a series of research activities, the conduct of research and data processing. In addition, other limitations such as reference books, time, and limitations of science, does not escape the constraints in this study. as well as the limitations of the test, when seen in the implementation of the test may not all students answer the test seriously. Nonetheless, thanks to the efforts and strong will ultimately these constraints capable researchers face up to this thesis can be resolved.

CONCLUSION

The survey results revealed an average in analyzing the elements of a short story by using the Discovery Learning is at a good level. It can be seen that most students receive 80-100 values as much as 98%. The ability to understand text using the lecture discussions are at a level less. Students can be seen at most scored 30-55 at 10%. Discovery Learning method requires pemehaman Indonesian language and literature teacher both in terms of preparation, implementation, evaluation, and working until there between teachers and students in the learning process so that it is expected that enhance the ability of students to analyze the elements of short stories better.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 245-254
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Performance, text, context, and co-text in the oral tradition of *Manyonggot* Malay Tanjungbalai Asahan Sumatra Utara –Indonesia

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ABSTRACT

The purpose of this research is motivated by the assumption that the oral tradition of manyonggot is a tradition that develops and is believed Malay society Tanjungbalai Asahan. This hereditary tradition is still ongoing today. *Manyonggot* is a tradition ceremony to restore the strength of the soul (*sumangat*) someone who is sick, affected by the calamity or ceremonies such as departing Hajj, circumcision, and khatmah Al-Qur'an. This tradition is done by doing *upah-upah*. This research uses qualitative descriptive methods through ethnographic approaches. The instrument on the research is its own researcher using interview guidelines and field records. Findings in this manyonggot oral tradition include: (1) The form of performance, (2) aspects of context covering cultural, social, situation, and ideological contexts, (3) co-classified based on: (a) paralinguistic description, (b) gestures (c) care interactors, and (d) material elements. *manyonggot* oral tradition performance is a form of cultural communication that contains social and aesthetic dimensions.

Keywords: performance, text, context, co-text, manyonggot oral traditions

INTRODUCTION

The cultural identity of oral tradition is a wealth of Indonesians and contains sublime values that are still relevant to the present day. Oral tradition conveyed orally from generation to generation, which is always in any culture as well as the culture of the Tanjungbalai Asahan Malay community. Pudentia (2017), said oral tradition is all discourse spoken or submitted in generations encompassing the oral and the romanization which are all spoken orally.

Malay Society has a variety of traditions in the form of cultural heritage that is very high. This cultural heritage can be an object (tangible) and no objects (intangible). Indonesia is a country rich in oral traditions in every region. Oral tradition depicts local wisdom through the art of oral culture involving ceremonies, in the Malay Society of East Sumatra, these ceremonies in the context of the customary universally included in the stratification of the customs of Four customary areas governing Malay society in the life of the hereafter.

The four indigenous stratification are: (a) The true custom of adat, which is the law of nature created by God, for example the custom of fire burning, the custom of the rising sun from the east. (b) A disputed custom, which is a governance system in the context of safeguarding the social integrity. (c) Customary customs, which are the habits of the first being part of customs, but because it has become customary, then be made custom. The point is that culture can change according to the demands of the times. (d) ustoms that are always interpreted as ceremonies, such as: marriage, circumcision, sea herbs, bathing syafar, fresh flour, removing lancing, jamu rice, dance gebuk, pitch belly, and others.

Manyonggot tradition is interesting to learn for two reasons, firstly, in the current modernization era, including the area of Tanjungbalai Asahan, Manyonggot ceremony ritual is still

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

trusted by the community. Secondly, the implementation of this manyonggot ritual has been passed gradually from the belief of Malay community of Tanjungbalai Asahan. Manyonggot is a ceremony to restore the strength of the soul (*sumangat)* someone who is affected by sickness or calamity or ceremonies such as departing Hajj, circumcision, and Khatmah Al-Qur'an.

This event is done by doing wages, which is carrying the hall (rectangular container) in which is filled with sticky rice pulut that has been cooked with coconut milk and grater grated turmeric So it is yellow, while associated with religious such as doing *upah-upah* for the ceremony of hajj, Al-Quran, or circumcision of pulut without color (white).

Manyonggot is a ritual tradition to surprise people who are sick, just cured, or people who have lost their pain due to a major occurrence. The shock is the coming of the family or neighbors in large numbers to the house of the person who will be in the *songgot* by carrying the hall of the pulut accompanied by food, Balai Pulut consist of glutinous rice and nuclei (shredded coconut fruit then cooked with mixing it with palm sugar, (Malay people in East Sumatra often call it with brown sugar).

On top of the glutinous pulp is inserted marawal (a small flag made of paper with a certain motif carving) and chicken eggs, which are also wrapped with paper ornaments carved with various motifs. The color of the chicken egg and the wrapper is usually colored with the color of the pulut.
The arrival of this group was not informed beforehand to the person who would be in Songgot to be a surprise over the sudden arrival of the relatives. For wages, family parties at home do not provide anything. All requirements of the manyonggot were brought family parties or neighbors who came to give a surprise.

According to Lord (2000) Oral tradition should discuss the context of society as the producer of the concerned tradition and society as its people. Discussing oral traditions, of course, will not miss the context of staging or performance. The assessment of the meaning of text discourse is closely related to its function in context, Osch (1988), suggesting discourse is a set of meanings linking the structure of language to the context of the underlying that is knitted by speakers and listeners in The process of producing and interpreting meanings.

In the oral tradition the context gives the integrity of the use of a tradition. Traditional performances will have different interpretations when the context is different. Context is all the circumstances or conditions that are around an oral tradition that makes the tradition alive and created. Through the context of understanding the whole oral tradition is created.
Context is divided into the context of the situation, cultural context, social context, and ideological context. The context of the situation is the immediate environment where a text works with the elements it covers speakers and listeners, messages, settings or situations, channels, and code.

Hesselgrave and Edward (1989) say the cultural context refers to a group of knowledge, attitudes and behaviors of common language, a community group as a systematic whole of cultural principles, communication patterns between Community members, attitude forms, other behavioral patterns are jointly acceptable and applicable in the reality of the life of a particular culture. Context in the oral tradition is known by understanding where, when, who, and for what oral tradition it is performed. In addition, context is also interpreted as a belief in the current situation of the show, and what it functions.

The show is a viewing object involving actors and audiences. At ritual ceremonies are considered sacred, at certain times the audience is also involved. This kind of social event became a show and was read as a show text. In the show text there are verbal and nonverbal elements. The verbal element is the language spoken by the wages at the time of *manyonggot* ritual.

Text includes closed captions, spoken text, and show text. Written text is a text that is found in a fixed form of writing because it is recorded in writing. Spoken text is a text that is Dilisankan or pronounced during a show. The oral text is very flexible, depending once at the time of the show.

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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Oral text can be written text if it is transcribed into a writing form. In the art of the tradition of text does not stand alone, but the form always appears in every show, Sibarani and Talhah (2015).

The text is an important part of giving the use of oral tradition texts. In oral tradition, a text is often accompanied by non-verbal elements referred to as "co-text" in the coin-text may consist of paralinguistic (suprasegmental), kinetic (gesture gestures), prosemic (distance care), and elements Materials or objects used to analyse oral traditions in the form of ceremonies.

Previous research in accordance with this research, among others, (1) The research of Kisik-Kisik tradition in Muslim Society Tanjungbalai Asahan by Husnel Anwar Matondang (2016) Review the system of the Kisik-Kisik belief using the theory of Bronislaw Malinowski, from this study, was found that Kisik-Kisik ritual originated from the animism belief that became the ancestor of the Tanjungbalai Asahan people. However, he remained in practice, even though they had embraced Islam, (2) The study of the tradition of the Bermantra of Langkat Malay Society, the tradition of treating treatment is still practiced because the community still believed it. Mantra in Langkat Malay community has the function of treatment, socio-cultural, economic, and contain the value of local wisdom that has been inherited from generation to generation, (3) Semitic analysis of the Kisik-Kisik tradition culture in the Malay Society of Tanjung Balai The Asahan conducted by Yunita Isma (2016), reviewing semiotic culture of the Kisik-Kisik tradition knows the meaning of symbols used in the Kisik-Kisik tradition of the Tanjungalai Asahan Malay Society.

See the above exposure should be done research of oral traditions manyonggot as a healing effort through the ritual ceremony implemented by the Tanjungbalai Asahan community in a holistic and thorough. Studies that include performance, text, context, and co-text have never been done. This will be the point of difference of this research with previous research.

METHOD

This research uses qualitative descriptive methods with ethnographic approaches. The instruments in this study are researchers themselves using the interview guidelines and Field records. The research technique is conducted by the technique of data collection directly from the field when the ritual implementation of the oral Manyonggot tradition lasts. Data analysis results are based on interviews and observation results, as well as interpretations of records and field Records.

RESULT AND DISCUSSION

Performance form

The performance form of this manyonggot tradition includes the preparation and implementation stage, which is analyzed descriptively from the observations obtained by researchers in the field, and based on information informant.

A. Preparation

The family or neighbors prepare the material for the implementation of *upah-upah*, among others, bale, pulut, coconut core (inti kelapo), seven (7) eggs (tolukh), bale flower (bungo bale-bale), paper flag (bendekha kekhtas/marawal), potpourri (bungo rampe), Water (aikh), rice flour (topung bokha) leaves all over, sedwant leaves, kalinjuhang leaves, lime (jokhuk pukhut), and sarong (Sakhung)

B. Implementation

Procedures for *manyonggot* implementation

Begins with the coming of the family or neighbors the person who will be in the *songgot* by carrying materials for the purposes of *manyonggot*

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Text

The text spoken in the *manyonggot* tradition of the Tanjungbalai Asahan Malay Society when carrying out the *upah-upah* is as shown below:

> -Bismillahirrahmanirrahiim.
> One, duo, tigo, ompat, limo, onam, tuuujooooh... This is your *upah-upah* yo... healthy-healthy crew yoo no longer saket-saket. The body of the... This rinjisannyo let sogar and cool body crew the... avoid the sogalo ponyakit. This is sarungnyo huh baleklah *sumangat* you that yoo...

Context

Context analysis relates to the ritual procession of manyonggot traditions. Context is a situation that is around us when a ritual event progresses. The meaning of a language expressed by a person is determined by context, i.e. at when, and where the ritual is done. Researchers see the context at the ritual ceremony, i.e. cultural context, social context, context of the situation, and context of idiology.

Cultural context

The oral tradition of manyonggot, the objectives include:

1) returns the "Sumangat " lost by sadness, surprise, or fear when a person starts a new thing in his or her life;
2) The granting of confidence through wages in the face of future life;
3) In the Welcome of guests, as a tribute, or a thank you.

Convening a traditional ritual ceremony is often related to the life cycle. In the Malay Society of Tanjungbalai Ritual form conducted related to the transitional ceremony (see The Rites of Passage, Van GENNEP: 1960) Life or allegedly also with transitional ceremonies, transitional ceremonies such as birth, life and death and also related to human quality for example from failure to success, increasing age, promotion, from ill to healthy.

The Malay community of Tanjungbalai to date often hold the event of the coronation of newborn babies, hair scissors or Akikah, wedding events, the responsibility of the success of a person, the safety of the Al-Qur'an is all characterized by a *manyonggot* tradition.

Manyonggot, performed for reverence, encouragement and motivation.

The Upah-Upah is a place that is made of wood and has 4 feet, a multilevel shape and in it there is a yellow pulut, which is cooked using coconut milk, turmeric that is shredded to give color yellow on the pulut. In the pulut that is placed in the container first lined with banana leaves on the banana leaves are carved at the end to add aesthetic value, above the pulut laid core (grated coconut cooked with palm sugar) and above the core To be plugged in marawal (paper flag). People who do *manyonggot* are referred to as wages, people who are appointed doing songgot, among others, people who wrote, indigenous figures, scholars, clever cleverly, people who are respected in family or community environment. Wages are generally not more than 10 people.

The time chosen is usually Friday morning, before the prayer time. Friday was chosen because on this day men do not work in the sea, fields or in the rubber plantation, because part of the community of Tanjungbalai area where the implementation of Manyonggot tradition became the object of research eyed search as fishermen and farmers.

Procedure of implementation begins with family and neighbors come to the house that will be denied by saying Assala'mualaikum greetings, after getting the answer Wa'alaikum Greetings the host asked his guest Hajj, what is the Hajj?

Guest answer this huh... we want to make a cure Si H. Rohiddin, after being welcome to enter the guests in the house, then the host prepares the room and spread the mat. The room selected space is

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ample in the house. The person who will be in the *upah-upah* is placed in one corner of the room, the invitees sit down on each side of the room. In front of people in *upah-upah* placed equipment for the implementation of *upah-upah*.
Audzubillah Himinas Syaiton Nirojim
Bismillahirrahmanirrahiim
Assalamu'alaikum Warahmatullahi Wabarakatuh
The same we honor the current brother of H. Rohiddin who again experience the calamity of Allah tested with cataracts in his eyes, so today we all his family want to hire-his wages will hopefully all the illness. Then let us be together with our salutations and greetings and show us to the Prophet of God
Muhammad shallallahu 'alaihi wa sallam. Allahumma Sholli Wasallim Wabarik 'Alaih….Muhammad shallallahu 'alaihi wa sallam. Allahumma Sholli Wasallim Wabarik 'Alaih….
"Uupah-upah satu, duo, tigo, ompat, limo, onam, tujoh... uupah-uupah... sumangat ... sehat-sehat awak yoo... "
"Uupah-uupah one, duo, tigo, ompat, limo, onam, tujoh... Uupah-Uupah... The... Healthy-healthy crew yoo...

The next step is to do the wages. The person who hired the wages took the bale and lifted it around it one inch above the head, then the bale slightly rotated in a circular motion from right direction, as many as seven times. This calculation is clearly stated:
Well....
Fathers, mothers, brothers and sisters, let us start the event Upah-upahnya so that if our brother Haji Rohiddin get the health of Allah SWT let him be lifted all his illness. To start with, we did not have the elder brother. Rusnah and her husband are welcome to start with him.
Bismillahirrahmanirrahiim
One, two, three, four, five, six, tuuuujoooh... It's the *upah-upah* you're yoo... Healthy-you yoo do not be sick again. Come back to your spirit to the body yoo... This rinjisanya let me cool your body's yo... Avoid any disease. This is the holster huh...
To the next, he would not be a brother of his sister Mardiawati and her husband...
One, two, three, four, five, six, tuuujoooh... It's the *upah-upah* you're yoo... Healthy-you Yoo do not be sick again. Come back to your spirit to the body yoo... This rinjisanya let me cool your body's yo... Avoid any disease. This is the holster huh...
Already exhausted all his brothers to *upah-upah*??
Furthermore, the implementation of fresh flour starts with the rinjis-rinjis water rinjisan is the water in which it is inserted a slice of citrus kaffir lime so fragrant, while the merinjis consists of a leaf, seam, sifull leaves, and leaves kalinjuhang tied into one. The *rinjis-rinjis* ordinance is to pat the rose water into the hand or body with the leaves bond. Next the rice flour that has been mixed with water, applied to the face or hand of the person who is being trampled. After that sprinkled pote flowers (consisting of a variety of flowers that have been mixed with rice soaked with turmeric water so that the color is yellow). Potpourri and yellow rice are sprinkled on the head of a person who is in a tawari. The final procession is the wearing of gloves to the one who is disonggot.

It's done roughly I think this. If it is exhausted all let us pray first yoo... For his prayer we would not to Mr. Samsul Bahri
To read his prayer. To Mr. Samsul Bahri we please.
Mr. Samsul Bahri began his prayer:
Allahumma Inna Nas-Aluka Salamatan Fiddinii Wa'afiatan Filjasadi Waziyadatan Fil'ilmi Wabarokatan Firrizki Wataubatan Qablalmauti Warahmatan 'Indalmauti Wamagfiratan Ba'dal

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Mauti, Allahumma Hawwin 'Alaina Fisakaraatil Mauti, Wanajaatan Minannaari Wal Afwa Indal Hisaabi
Rabbana la tuzigh qulubana ba'da idz-hadaitana wa hablana min ladunka rahmah, innaka antal wahhab.

Social context

Social context refers to the social factors affecting the text. These social factors relate to differences in gender, social classes, ethnicity, age, and so on. The social context referred to in this study is the people involved in a performance or performance as perpetrators, managers, connoisseurs, and even supporting communities. In accordance with the theory of Sibarani (2012) Analysis of the social context referring to social factors affecting the text covers the gender differences, social stratification, ethnic group differences, place differences, differences in the level of Education, age difference, and so on. Based on the analysis of the social context that has been displayed in the Data Description section. Can be concluded that the oral tradition of manyonggot in this is done by members of the Malay community Tanjungbalai Asahan. The perpetrator of this tradition consists of a variety of heterogeneous professions, but most of the livelihood as a farmer as the main livelihood.

The age of traditional actors is grouped into two, the old and the young. The elderly occupy the role of the core actors, while the younger group of relatively fewer occupy the role of additional actors. This can be the reason for how important the regeneration of the Manyonggot tradition. From the audience aspect, in this study a relatively substantial audience of 20 people. It is assumed quite a lot because considering the performance time and the context of performance is part of personal celebration usually not too many inviting audiences. Due to a sense of audience if not an invitation

In other words, performance even though it can be witnessed by the public, is still personal like classification Finnegan (1992:100). The next Finnegan classification (1992:98) an audience in the Manyonggot ceremony in this study could be classified as follows: (a) The primary audience and the side audience. The primary audience is those who actually come to see the performance, while the side audience is the researchers aiming to record and research the show, (b) The audience is an accidental audience (incidentally). Audiences come to the relationship as well as watch the performance, (c) The audience is homogeneous based on the background of age, education, and manyonggot performance work lasts approximately 1 hour. From the discussion of these three aspects can be concluded that manyonggot oral traditions live in the social context of the Tanjungbalai Asahan Malay community with different backgrounds. Both of the age aspects, the level of education, and other social backgrounds. In other words, manyonggot can be done by all circles, both children and adults, both capable and underprivileged.

Situation context Discussion

The analysis of the social context is based on the theory of Sibarani (2012:325) which refers to the time, place, and use of text. Based on the analysis of the context of the situation, this manyongggot ritual is organized and planned but not known to the person who will be disonggot. Performed in an informal situation in the morning at the House of Mr. Haji Rohiddin in the framework of Manyonggot Haji Rohiddin which is recovering from cataract eye surgery. In addition to the opinion of Sibarani, the analysis is also based on the theory of Finnegan (1992:101) which mentions aspects of important audience attitude also to be researched. In this research the audience seemed enthusiastic. This opinion is evidenced by the ritual of this manyonggot ceremony with orderly and solemn ceremonies until the event is completed.

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Ideological context Discussion

Analysis of the ideological context according to the theory of Sibarani (2012) which refers to power or power that dominates text content. Manyonggot ceremony is a tradition of Malay society that is charged with Islamic laws. The religious ideology of the background is of course the Islamic religion, and in the context of Malay culture that suits the daily life of Malay people. Religious ideology, also found in the messages of Manyonggot tradition. Message that contains the application of health, safety, increase of knowledge, blessing in sustenance, and obtaining forgiveness from the Almighty.

Co-text discussion in *Manyonggot* oral tradition

The co-text analysis in Manyonggot oral tradition refers to Sibarani (2012) which classifies co-text of oral traditions in the concept of Anthropolinguistic, include: (a) paralinguistic descriptions, (b) Gesture (c) The care of the Interactors, and (d) Material elements: clothing, layout and decoration, use of property and its functions, and based on field data added one more aspect of the song. The analysis of the co-text in Manyonggot oral tradition serves to clarify the message or meaning that is to be conveyed in manyonggot oral traditions. Paralinguistic descriptions include intonation, accent, pause, pressure indicating the song/rhythm of the mastermind in storytelling with a specific purpose. Whether it is advising, criticizing, insinuing, humor, and so on. In gesture analysis, although not too much of a gesture in manyonggot performance, there can be expressions of people who during wages, Rinjis-rinjis, and fresh flour clarify messages. The description of distance care among actors gives the interpretation that interactors have a clear distance. Pengupah-Upah as the perpetrator has the main position in the middle of the front room. People who have been denied are not far from the wages with a certain distance. While the distance between the actors with the audience is a few meters ahead, right side, and left side substantial place ritual implementation ceremony.

Analysis of material elements in Manyonggot performance in this study includes: clothing, location and decoration, use of property and its functions. From the clothing aspect, it is simple to use a neat everyday outfit. For men wearing Moslem clothes long hand dress and trousers, there are also wear casing cloth and equipped with peci. For women wearing moslem clothing and headgear. While clothing is a neat free audience like attending a wedding party. Location layout is also relatively simple. The room is only laid out mats. Some additional properties used in addition to having certain functions also have certain meanings. It can be concluded that the co-text is very supportive of the performance in building the atmosphere and reinforce the message that was carried in the implementation.

Idiology context

Idiology is the understand, the flow, the beliefs, beliefs, and values that are shared by the idiology community into a sociocultural concept that directs and determines the value that there is a community. Although the community is currently the majority of Tanjungbalai Asahan Islamic religion, but the culture of Praislam still affects the habit of customs, especially the form of ritual ceremony. One of them is ritual manyonggot ceremony in this treatment. In this ceremony the series of activities adapted to the teachings of Islam, but in this ceremony used the tools that symbolize a thing. For example in ceremonial wages and fresh flour.

Thus, it can be concluded that this manyonggot ritual is a mixture of idiology between Islam and non-Islamic (Hindu). This assumption is reasonably reasoned because when Islam was introduced in Malaya, the process of Islamism did not oppose customary customs. Even the customary habit is used as a container to incorporate Islamic teachings slowly in hopes of forming a Muslim generation that can establish the process of Islamization in full and sustainable.

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Co-text

Co-text is an important part of giving the use of oral tradition texts. Co-text consists of paralinguistic (suprasegmental), kinetic (gesture-motion), prosemic (distance care), and material elements or objects used are suitable for analyzing the oral tradition of ceremonial-shaped.

1. Paralinguistic (suprasegmental)

The suprasegmental element in the text can be seen in the intonation and the pressures that arise when the person who hires the *upah-upah* say:

"Uuupah-wage one duo tigo ompat limo onam tujoh... Uuupah-Uuupah... The... Healthy crew yoo... "

The sentence used by the wage consists of the same sentence pattern so that the intonation used in the first row is equal to the third row, used Uuupah sound-... Uuupah... crew member

2. Kinetic (Gesture motion)

-Perpetrators of traditions (*upah-upah*)

A manyonggot perpetrator usually has certain accompanying movements such as a hand, foot, head, and facial expression like a smile, this is adapted to the spoken speech.

-Perpetrators of freshwater flour

The unsalted Penepung movement can be displayed in the following explanation,

1. Take a "pinch" of turmeric rice, potpourri, white rice, and weary then sprinkle over the head, to the right shoulder and the shoulder of the sick person. Make the leaf of the flour into the freshwater, and then be on the forehead, the right and left shoulder, and the back of the palm of the hand (the position of the palms of the hands).
2. Take a cool powder secolet then applied in the palm of the right and left hand.

3. Material elements

The material elements used in the Kisik-Kisik tradition are:

A. Fresh Flour Equipment

The equipment or completeness of the freshwater flour used by the Malay community in a broad outline consists of two main parts, namely:

-Herb of the seed
-Rinjisan Herb

A. The seed herb

On top of the container lies a plate of white rice, a plate of yellow rice, a parched plate and a plate of rice flour, as the following thresholds:

-White rice = fertility and self-washing from being dirty.
-Yellow Rice = glory, seriousness and majesty.
-Bertih = development of the growth of sustenance growing from the Earth
And from the heavens.
-Potpourri = symbolizes friendship, sweetness
Fraternity, and his daily familiarity.
-Rice flour = liver hygiene.
-The overall meaning and the above ingredients are happiness.

B. Herb Rinjisan

A white bowl (if the coconut shell used to be) contains plain water with a handful of white rice and a citrus kaffir lime that has been sliced. The place/container of freshwater flour called ampar means earth. Inside the bowl is also placed a bond leaves consisting of 3 kinds of leaves

-The leaves of Kalijuhang/jenjuang (Wide-leaved red-colored plants). Symbolizing the reinforcements and alienating the ghosts, demons and demons that interfere with the community and the high fighting spirit.

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-Stalk Pepulut tree/setawar (thick leaf branched plant). This symbolises the antidote (medicine) of all who can, sea, can be the earth, and discard everything that is evil. This leaf also means restoring something damaged or sick.
-Leaf sedwant. The leaves are meaningful to provide coolness, tranquility and health.
The three leaves are tied with roots or yarn so one small file as Rinjisan. The meanings of the above materials are as follows:
-White bowl filled with white water means clarity. There are also those who use rose water, which is made from a variety of scented leaves such as pandan, fragrant lemongrass, boiled citrus lime.
-Rice or powder rice. Made from rice flour with natural fragrance solution and plants that have meaning as cooling, heat-filling, and fertility.
-Lime is thinly sliced, which has meaning as a power giver and patience while cleaning. Overall it is interpreted as salvation and happiness.
All three of these equipments were mixed together in one container and was injected using a combination of the consisting of a pile and the leaves.
B. Upah-Wages equipment
-Bale
-Pulut
-Core
-Marawal
-Chicken eggs
C. Food/Snack

The food served by the host is usually the main food such as rice and its dishes as well as snacks such as cakes, tea and coffee.

CONCLUSION

Manyonggot is a tradition ceremony to restore the strength of the soul (*sumangat*) someone who is sick, affected by the calamity or ceremonies such as departing Hajj, circumcision, and Khatmah Al-Qur'an. This tradition is done by doing wages. Convening a traditional ritual ceremony is often related to the life cycle. In the Malay community of Tanjungbalai ritual form conducted related to the transition ceremony of life or said also with the transitional ceremony, such as birth, life and death and also related to the quality of man For example from failure to success, increasing age, promotion, from ill to healthy. The context of Manyonggot oral tradition in Tanjungbalai Asahan judging from the context of culture implemented in various traditional events such as wedding party, circumcision, ceremony such as departing from Hajj, and Khatmah Al-Qur'an.

The results of the analysis of the social context in the description of the data that has been displayed, concluded that the oral tradition of manyonggot in the study was conducted by various heterogeneous professions, but most of the farmer's livelihood As the main livelihood. The age of actors is grouped into two, the old and the young. With a variety of different backgrounds. Both of the age aspects, the level of education, and other social backgrounds. It can be said that Manyonggot tradition can be witnessed by all circles, both children and adults, both capable and underprivileged. Co-text strongly supports the performance. The analysis of the social context is based on the theory of Sibarani (2012:325) which refers to the time, place, and use of text. Based on the analysis of the context of the situation, the performance of Manyonggot tradition is organized and planned.

The analysis of the ideological context is based on the Sibarani Theory (2012) which refers to the dominant power of text content. Manyonggot is a Malay tradition that is backed by religious ideology is Islamic religion in the context of Malay culture. In the Malay community of East Sumatera, these traditional ceremonies, in the context of universal tradition, included in the

stratification of the customs of the four customary areas governing Malay society in the life of the Hereafter. The four customary stratification are: (a) the actual customs of the customs, (b) The adat, (c) the customary customs, and (d) the customs .

Co-text in an oral tradition of manyonggot in Tanjungbalai Asahan., includes: (a) paralinguistic descriptions, (b) gestation (c) Interperformer care, and (d) Material elements: clothing, layout and decoration, the use of equipment and its functions. Equipment in *manyonggot* tradition namely bale, rinjis-rinjis, and fresh flour has certain functions also have certain meanings. Inconclusive performance of Manyonggot oral tradition is a form of cultural communication in which contains social dimension, and aesthetic.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 256-260
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Endless Agrarian Conflict in Malay Land

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ABSTRACT
Agrarian conflicts that occur in Malay lands in this paper are about land conflicts that occur on cultivated lands or lands that are ex-Business Use Rights (HGU) of PT. Perkebunan Nusantara II (PTPN) which occurs in several districts in Sumatra Province, Indonesia. The study in this writing focuses on the problem of resolving agrarian conflicts related to tenure rights over cultivated land by community groups faced by the North Sumatra provincial government. Writing analysis was performed using quantitative analysis methods based on normative juridical research patterns. Based on the research results, it can be understood that resolving agrarian conflicts that occur in Malay lands requires a very long time, cost and process. This is due to the complexity of tracing the history of ownership and control over previous land so that the existing conflicts have also hampered the implementation of agrarian reform in Malay lands.

Keywords: ***conflict, agrarian, land, Malay***

INTRODUCTION

As it is understood that the existence of land is very closely related to human life, meanwhile the amount of land that can be controlled by humans is very limited, while the number of people who are respectful of the land is constantly increasing. Where the amount of land does not increase or remains, causing the productive land to decrease and unable to meet the increasing need for land. This actually greatly affects the difficulty of providing land for development needs in Indonesia today.

Such as housing development as a place to live, as well as economic, social, cultural and technological progress and development. In addition, it requires the provision of large areas of land for plantations, livestock, factories, offices, entertainment venues, roads for transportation and other public interests. Above the parcel of land, there are land rights that are owned either individually or as a legal entity. The right to land gives great authority to the right holder to plan the allocation and use of the land concerned for his purposes.

On the other hand, cultivated land as an object of agararia conflict that occurs in Malay land is essentially an object of land plots of ex-HGU lands. PTPN II. Even though Law No.5 of 1960 on Basic Agrarian Regulations does not find any regulations regarding cultivated land, it seems that the term cultivated land has become a separate trend after the emergence of land disputes over land use rights for plantation companies in several regions in Indonesia, including in the Province. North Sumatra. Of course, the settlement of cultivated land disputes requires serious handling from the government, because many cultivating communities have hopes of their survival from the cultivated land.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 256-260
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The terms arable land and arable land disputes can be found in the Letter of the Head of the National Land Agency (BPN) Number 110-211 dated August 28, 2003 concerning Decree of the Head of BPN Number 2 of 2003 concerning Norms and Standards for Management Mechanisms of Government Authority in the Land Sector Implemented by District Governments / City, mentioning that; "Cultivated land is a plot of land that has or has not been attached with a right that has been worked on and utilized by another party either with the consent or without the consent of the right with or without a certain period of time" (vide; number (2) letter (c) point (1).)). While the definition of Cultivated Land Dispute is "Disputes or differences in interests of two or more parties over cultivated land" (vide; number (2) letter (c) point (1)).

The source of the problem that has led to agrarian conflicts in Malay lands is ex-HGU lands which were previously controlled and managed by PT.PN II. HGU is the right to exploit land that is directly controlled by the State, within the period referred to in Article 29, for agricultural, fishery or livestock companies. (Article 28 paragraph (1) UUPA). HGU can be granted to individuals (WNI) and legal entities. The term of the HGU is given for the first time a maximum of 25 years for individuals, while for legal entities 35 years, and can be extended for a maximum period of 25 years (Article 29 UUPA). HGU area for Individuals is a minimum of 5 hectares and a maximum of 25 hectares. For legal entities, the minimum area is 5 hectares and the maximum area is based on the stipulation of the Head of BPN. (Article 28 paragraph (2) UUPA in conjunction with Article 5 PP No. 40 Year 1996).

HGU can be deleted for reasons, namely; The term expires, is terminated before the period ends because a condition is not fulfilled, is released by the right holder before the term ends, is revoked for the public interest, is abandoned, the land is destroyed, or is abolished because of the provisions in article 30 paragraph (2) of Law no. 5 of 1960 (vide; Article 34 UUPA). Not a few of the existence of HGU (especially) in North Sumatra province which has ended its validity period, which resulted in land disputes. Furthermore, arable land disputes over HGU areas are generally motivated by two things, namely;

First, the basis for granting HGU, namely; history of land acquisition and control as a source of HGU granting, where there is still compensation for land tenure for the original cultivator (both to the subject of the right concerned and to his heirs) which has not been completed, even if there is a wrong person in the payment of compensation for the land in question, leaving prolonged 'grudge' during the HGU period. Second, abandonment of HGU, namely; Not a few HGUs were granted to plantations that were deemed ineffective and not on target and were even wasted leaving 'idle land' and this condition opened up opportunities for other parties to cultivate the non-productive land.

These two problems then triggered the proliferation of cultivators on the HGU area which led to the emergence of land disputes. Agrarian conflicts that occur in Malay lands as stated in the title of this paper are intended to describe land conflicts that occur over cultivated lands or land formerly used for business use rights (HGU) of PT. Perkebunan Nusantara II (PTPN) which occurs in several districts in Sumatra Province, Indonesia. The study in this paper focuses on the problem of resolving agrarian conflicts related to tenure rights over cultivated land by community groups faced by the North Sumatra provincial government.

METHOD

This study uses a normative juridical research method. This means that the research is carried out by conducting a literature study. The data used are secondary data using primary legal materials, secondary legal materials, and tertiary legal materials (Ramadhani, 2019), in the form of; books, documents and regulations and regulations and references related to the handling and resolution of agrarian conflicts that occur in Malay lands. Cohen quoted by Marzuki as saying "in legal research there are several approaches used, namely: statutory approach, conceptual approach,

Proceeding International Conference on Culture, Language and Literature
IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

analytical approach, comparative approach" hysterical approach, philosophical approach, inner case approach "(Ramadhani, 2017). The approach taken in this research is a statutory approach.

RESULT AND DISCUSSION

Basically, agrarian conflicts are part of the land case. Article 1 number 1 Regulation of the Minister of Agrarian Affairs and Spatial Planning / Head of the National Land Agency Number 11 of 2016 concerning Settlement of Land Cases confirms that land cases are disputes, conflicts or cause land to be resolved in accordance with the provisions of land regulations and / or policies. In addition, item 2 states that land disputes, hereinafter referred to as disputes, are land disputes between individuals, legal entities, or institutions that have no major impact. Whereas Article 3 defines land conflicts as land disputes between people, groups, groups, organizations, legal entities, or institutions that have a tendency or have had a major impact.

The difference in understanding of the meaning between conflicts, disputes and land cases is one of the causes of the deadlock in finding the root cause of the land problem. Conflicts in land affairs, as in conflicts in other fields, do not always end up being disputed. A conflict can usually be seen in 3 stages, namely: pre-conflict, conflict and dispute (Saptomo, 2010: 99).

The issue of agrarian conflicts that occurred on cultivated land in several areas of North Sumatra Province seems to have been a long history that has not been resolved. This is because for more than 18 years the tenant community has been waiting for legal certainty over the dispute over the former land use rights (HGU) previously held by PTPN II. The history of the ex-HGU land issue began when in 1997 PTPN II and PTPN III were merged, until now it is named PTPN II. In 1999-2000, PTPN II applied for an extension of the HGU which would expire in an area of 62,161 hectares. The land consists of, former PTPN II covering 18,996 hectares and former PTPN IX covering 43,164 hectares. The process of extension was proposed in 1997 to coincide with the reform era, so the current atmosphere is that there are many demands and occupations by the community and parties on the HGU land being requested. Then for this matter, the Governor of North Sumatra at that time formed a B Plus committee to deal with the demands of the work in question (medan.tribunnews.com).

The resolution of agrarian conflicts in the province of North Sumatra has never seemed finished. Basically, the cause of land disputes is the result of human relations with the land, and this is not only limited to the quality and quantity aspects of the land, but the existence of unequal land tenure, namely; one party does not control the land while on the other hand there is control over large amounts of land (Ismaya, 2013: 36). Of course, agrarian conflicts related to former HGU lands, as happened in several areas in North Sumatra Province, have also hampered the implementation of Indonesia's agrarian reform. Landreform as a concrete form of agrarian reform implementation means an overhaul of land ownership and control as well as legal relationships related to land exploitation (Harsono 2008).

The results of the application for HGU extension were set forth in BPN Decree Number 51, 52, 53, 57 and 58 of 2000. This was further refined with the issuance of Decree Number 42.43 and 44 of 2002 and SK BPN Number 10 of 2004. Subsequently, an extension of the HGU area was granted 56,341 hectares, while the extension that was not granted was 5,873 hectares. The 5,873 hectares of land where the HGU is not extended is spread across three districts and one city, namely Langkat, Deli Serdang, Serdang Bedagai and Binjai. This land has led to community demands covering an area of 1,377 hectares, cultivated by the people of 546 hectares, for applications for retired employees of PTPN II 558 hectares, plans for urban spatial planning for 2,641 hectares, awards for the Malay community 450 hectares and the development of USU 300 hectares. Further (medan.tribunnews. com).

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IC2LC
Medan – Indonesia, 30th January 2020, pp 256-260
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

In the Decree of the Head of BPN Number 42,43,44 of 2002 and SK BPN Nomo 10 of 2004, the third and fourth sounds of the SK BPN dictum state, handing over the regulation / control / ownership / utilization of the land to the Governor which will then be processed according to the provisions. which applies to obtain a license to release the assets of the Minister of BUMN. On August 24 2018, an area of 2,216 hectares was approved by the Minister of BUMN as a shareholder on August 24, 2018. Meanwhile, the 3,657 hectare land will be managed by a team that will be re-established by the governor (medan.tribunnews.com).

In this regard, of course, the resolution of the remaining arable land disputes as referred to above is a parameter for the North Sumatra Provincial Government and related parties to be able to resolve it. Another thing that is important to be of common concern is that currently on the physical parcel of land that is the object of the problem, there are many community groups, both those who are suing and groups who are requesting, even if there is also a possibility that there are private companies controlling the former PTPN II HGU land. the.

Settlement of cultivated land disputes is the authority of the regional government in the land sector as stipulated in Presidential Decree Number 34 of 2003 concerning National Policy in the Land Sector which is then followed up by Decree of the Head of the National Land Agency Number 2 of 2003 concerning Norms and Standards for the Mechanism of Administration of Government Authority in the Land Sector Implemented by District / City Governments (vide; Article 2 paragraph (2) letter (c) Perpres 34/2003). In addition, the regional government also has the authority to distribute the land objects of arable land disputes through land redistribution activities, because local governments have the authority to determine the objects and subjects of land redistribution (vide; Article 2 paragraph (2) letter (c) of Presidential Decree 34 / 2003) and this is also agreed by SK Ka. BPN Number 2 of 2003.

In addition to these regulations, the Regulation of the Minister of Agrarian Affairs and Spatial Planning / Head of the National Land Agency Number 11 of 2016 concerning Settlement of Land Cases can also be used as a basis for the North Sumatra Provincial government to resolve and resolve agrarian conflicts in Malay lands that seem endless. Normatively, this regulation requires that land cases be resolved by knowing the history and root causes of disputes, conflicts or cases by formulating strategic policies for the resolution of any disputes, conflicts or disputes, resolving every dispute, conflict or business so that land can be controlled, owned, used. and is operated by the owner. Land Affairs Settlement aims to provide legal certainty and justice related to control, ownership, use and use of land.

CONCLUSION

Based on the description above, it can be seen that the heavy burden borne by the North Sumatra Provincial Government in resolving and resolving agrarian conflicts that occur in Malay lands related to former land disputes. HGU PTPN II. This is due to the complexity of tracing the history of ownership and control over previous land so that the existing conflicts have also hampered the implementation of agrarian reform in Malay lands. Therefore, carrying out data collection, verification and validation of data on subjects and objects is considered to be one of the concrete steps for the North Sumatra Provincial Government in order to obtain valid data before redistribution of the ex-HGU lands.

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Peraturan Menteri Agraria dan Tata Ruang/Kepala Badan Pertanahan Nasional Nomor 11 Tahun 2016 tentang Penyelesaian Kasus Pertanahan

Keputusan Kepala Badan Pertanahan Nasional Republik Indonesia Nomor 2 Tahun 2003 tentang Norma dan Standar Mekanisme Ketatalaksanaan Kewenangan Pemerintah di Bidang Pertanahan Yang Dilaksanakan Oleh Pemerintah Kabupaten/Kota.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 261-264
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Problems of Malay Culture in Medan City

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ABSTRACT
Indonesia as an archipelago consists of several large and small islands. There are about 13,000 islands in Indonesia. The Indonesian population consists of several tribes and foreign descent. Among the big islands are the islands of Sumatra, Java, Kalimantan, Sulawesi and Irian. Indonesia has a pluralistic society, in an area there are several ethnic groups and foreign descent. In North Sumatra, especially Medan City, there are various cultural ethnicities, both indigenous cultures, namely Malay culture or other ethnic cultures, such as Batak, Mandailing, Minang, Javanese or cultures of foreign descent such as Chinese, Indian and Arabic descent. With the many ethnic cultures in Medan, the original culture, namely the Malay culture, is gradually being eroded by other cultures.

Keywords:* *Problems, Malay Culture

INTRODUCTION

Social and cultural changes are sometimes influenced by several factors, one of which is the movement of people from one place to another, which of course brings their culture or habits to a new place. Likewise what happened in the city of Medan. Ethnic Malays are one of the ethnic groups in North Sumatra Province. They feel a culture with ethnic Malays in various regions, such as in Riau, Jambi, Lampung, South Sumatra, Bangka Belitung, Kalimantan, and others. Likewise, the Malays in Peninsular Malaysia, Sabah, Sarawak, Pattani, Kamboka, Sri Lanka, Madagascar, and others. The Malays in North Sumatra have cultural characteristics, such as a kinship system that uses elements of impal, the art of sinandong, dedeng, dance serampang twelve, and others. However, there are also various socio-cultural similarities with other Malay areas, such as marriage customs, zapin art, Malay language, traditional ceremonies, and others.

The term Malay is usually used to identify all people in the Austronesian family which includes the Malay Peninsula, the archipelago, the Philippine archipelago, and the islands of the South Pacific Ocean. In a general sense, the Malays are those who can be grouped into the Malay race. Thus, the term Malay as a race includes people who are a mixture of various ethnic groups in the archipelago. The Malay race, who had embraced Islam in the 13th century, has always viewed their cultural identity as different from those of the interior Proto-Malay race, namely the Batak Toba, Karo, Simalungun, Pakpak-Dairi, who still adhere to their own beliefs; both by themselves and by outsiders. However, on the other hand, there was adaptation / assimilation between Batak and Malay people when they converted to Islam. (Fadlin bin Muhammad Dja'fahttps: //www.etnomusikologiusu.com/uploads/1/8/0/0/1800340/budayamelayu.pdf). Given the position of tradition is very important in a society because it is able to show how community members behave, both in worldly life and towards things that are supernatural or religious

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The nobility of human character cannot be separated from a culture which includes a variety of knowledge, a belief, art, ethics and law and customs. Because culture can affect human behavior. Culture is a complex matter which includes knowledge, beliefs, arts, morals, law, customs and others, abilities and habits acquired by humans as members of society. (Soekanto 1987). Not only does the movement of population from an area to Medan City, the rapid development of technology and information has actually eroded the joints of people's lives as well as distanced the value of local wisdom from the current generation. Likewise, the Malay culture in the city of Medan. It is very rare and almost no Malay culture is practiced. Both in official events and in everyday life. This has become a serious problem for the Malay culture itself.

Not to mention that Indonesian society is influenced by foreign culture through globalization. In fact, local wisdom can be integrated with several aspects of life, such as norms, social values, beliefs, to culture. For example, the people of North Sumatra, especially Medan, where local wisdom is Malay Deli has started to fade. For example, some of the local wisdom that exists in the Deli Malay is the formation of the law by deliberation of the ancestors to the establishment of customary land. But in fact the value of local wisdom has been marginalized, faded, and even almost extinct, (Fajar 2019)

METHOD

This study uses a normative juridical research method. This means that research is carried out by conducting literature studies. The data used are secondary data using primary legal materials, secondary legal materials, and tertiary legal materials. In the form of books, documents and journals of scientific papers

RESULT AND DISCUSSION

In this era of globalization, it can be said that the development of a country has started to progress. Having a developed country is indeed the hope of all people, and now almost all countries have experienced this progress. Starting from advances in science, technology, transportation, even culture, it's all because of the influence of globalization. As a result of the effects of globalization, there are many positive and negative impacts. We can already feel the positive impact of the effects of globalization, namely increasingly sophisticated technology, advances in transportation equipment and broader science. But on the negative side, because of the influence of this globalization, many western cultures have also entered our country. As a result of this cultural influence, many young people prefer western culture over traditional culture. That is because the mindset of those who think that western culture is more modern and more popular, so that their awareness in preserving traditional culture decreases. All of this causes the existence of traditional culture in our country to start causing concern.

In the past, there are countless traditional cultures in our country because they are so diverse, ranging from traditional dances, traditional languages, traditional musical instruments, and many more. But now the traditional culture in our country is very little, almost non-existent. It is rare nowadays to find young people who are willing to pay attention to the traditional culture of their country, it is all because their assumption about traditional culture is wrong. So that they are ashamed to admit that the traditional culture is their culture. The thinking of the young generation does not recover to love their traditional culture, sooner or later our culture will be much more eroded. Therefore, before all this happens, we as the younger generation must have the courage to fight back the traditional culture that our ancestors have passed on to us.

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A strong tradition is a tradition that is rooted in society. However, over the years, many traditions have begun to be abandoned by followers or by the community. W.S Renda, as quoted by Johanes, emphasized the importance of tradition by saying that without the tradition of community association, it would be chaotic and human life would become barbaric. The most important thing from tradition is the existence of information passed from generation to generation both orally and in writing because without this, a tradition could become extinct. (John 1994)

Malay culture in Medan City experiences the same thing as other areas, where local culture is almost abandoned by the younger generation. This of course has a bad impact on the preservation of culture itself. As the younger generation, it is fitting to protect and preserve their own culture as an identity. To maintain and preserve the Malay culture so that it does not disappear with age, the cause must be known. There are two factors that cause the almost disappearance of Malay culture.

1. Internal factors
   a. It is caused by the Malay community itself who does not care, especially the young generation who are lulled by the entry of modern life and begin to forget the values passed on by their ancestors. For example, local languages, cultural ceremonies, Malay customs and traditions have been lost in society.
   b. There is marriage with another tribe. Marriage between tribes is also a cause of loss of customs.
   c. Citizen's awareness
   d. The mindset of society has led to openness due to the development of education and the high level of urban areas so that attitudes, ways or behavior are more or less influenced by city culture so that they start to ignore and want instant things and measure everything with material, not on the basis of responsibility voluntarily or just helping out.
2. External Factors
   a. The rapid flow of information that came to Indonesia also affected the erosion of Malay culture. The younger generation is unable to fend off the culture that comes from outside. The entry of other tribes to the city of Medan also affects.
   b. social and economic changes as a result of development in the education sector so that it affects people's work. People who do urban have insight and knowledge and are influenced by urban culture which will gradually spread to the village.
   c. The eternal change factor is a factor that explains that the changes that occur in life are normal, normal and normal.

CONCLUSION

The loss of a culture results in the loss of a nation's identity. The way that can be done to maintain the Malay culture is by giving understanding to the young generation to love their culture more than by loving other people's cultures, especially cultures that are contrary to Malay customs in particular and Indonesian culture in general. The high level of education should have a big influence on the preservation of Malay culture. Performing a series of customs at all moments, both formal and non-formal.

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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

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IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Approach to Indonesian Language and Literature Curriculum in the Industrial Revolution Era 4.0 and Society 5.0

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ABSTRACT
The Industrial Revolution 4.0 has hit the world in the last three years. Indonesia is also not spared. There are four implications as the result of the industrial revolution 4.0 such as (1) the use of the internet in all of life, (internet Things), (2) the use of data (big data), (3) the use of sophisticated computer networking (cloud computing), and (4) the use of machine learning (*machine Learning)* . In addition, the Society 5.0 is also developed in order to meet the revolution 4.0. It is a society in which intelligent human factors utilize technology to regulate and control technology for the benefit of humanity itself. These five factors will affect aspects the teaching and learning in higher education. In accordance to such a typical condition, thispaper will discuss the curriculum of Indonesian language and literature. Before the demands of adjusting the curriculum of language and literature Indonesia with revolution industry 4.0 and the society 5.0, the Ministry of Education and Culture has issued two basic policies for curriculum development namely 1) the equality of the curriculum of higher education with the world of work, known as curriculum Framework of Qualified National Indonesia (KKNI) classified into nine level of competence (level 1 up to 9) and 2) then the adjustment of the higher education curriculum to national standards of higher education (SN-higher education) must meet nine standards (level).Adaptation curriculum language and literature Indonesia will be assessed from the aspect of content, lecture model , and assessment process.

Keywords: curriculum, language and literature, industrial revolution 4.0, and society 5.0

INTRODUCTION

Indonesia is currently facing the challenges of the fourth Industrial Revolution known as RI 4.0 It is a turning point in world history because it affects almost every aspect of human life.

The industrial revolution began in the 1780s, marked by the development of steam engines that could increase human productivity. With the innovation of the steam engine, many work tools that were previously highly dependent on humans and animals were eventually replaced by these machines.

Then in 1870 - an, the world experienced a second industrial revolution with the start of mass production which is supported by the development of electrical power plant and assembly factories. At that time productivity was believed to increase exponentially.

The third industrial revolution began in the 1960s, also known as the computer revolution or the digital revolution. At present it is characterized by innovations in the fields of semiconductors, mainframe computers (1960s),personal computers (1970s and 1980s), and the internet (1990s). These innovations enable the use of electronics and information technology for production automation. This computer-based automation system makes industrial machines no longer human-controlled. The impact is lower production costs.

Now the world and including Indonesia have entered the 4th industrial revolution. Many multitudeof jobs will be replaced by automation (automation*)*. Automation is the result of technological developments facilitated by advances in big data, cloud computing, and machine learning. With the development of automation, many works previously done by humans, will be replaced in the future by machines.

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It is a fact that nowadays, many companies use big data to predict, to identify and to make decisions. Thecompanies like Google, for example, has always benefited from huge volumes of data, and have made its company's strength. The Google's search engine that is used by almost all walks of life stores data on searches conducted by internet users in fantastic numbers. Forbes released that Google on average processes more than 40,000 searches every second. In one day, the total number of searches performed using the Google search engine was 3.5 billion. Google manages billions of data and maps based on the required parameters. By processing the big data, Google can make it easier for advertisers to track the use of internet users around the world with highly specific and accurate geographical, demographic, and even psychographic segmentation.

Furthermore, it can be seen how big the *big data is* from social media businesses, such as Facebook. Today, more than a quarter of people in the world are Facebook users. Every day, there are 1.5 billion active people on Facebook. More than 300 million photos are uploaded every day. Every minute there are 293,000 statuses and there are 510,000 comments written by face book users. The amount of data that much only from social media called Facebook, not to mention how much data from Instagram users who are also owned by Facebook.

By RI 4.0, many works usually done by human being will replaced by machine and its automation. This means that many people will lose their jobs due to machine automation. In line with the loss of the job, McKins reported in Global Institute December 2017 predicted that would happen 400-800 million people in the world who lost jobs were replaced by automation (automation*)* until 2030. In fact, in 2017, the McKinsey Global Institute claimed that around 44% of jobs in Singapore had been replaced by automation.

To respond such a typical situation, the Japanese initiation the Society of 5.0 is introduced to deal with the disruption effect of the 4.0 Industrial Revolution. Society 5.0 is characterized by the structuring and regulation of humans as controllers of rapidly changing technology so that it is hoped that an intelligent society will be formed utilizing technology for non-human human needs which is being controlled by technology.

To do so, the higher education holds a central role in the midst of rapid change. Almost all fields of science in the 4th industrial revolution era, except regional languages and literature will change rapidly. New concepts, new technologies, new knowledge, even new branches of science will continue to emerge. Therefore, universities cooperate with the government and industry are required to jointly prepare lifelong learners (*lifelong learner*), namely individuals who have a strong motivation to continue learning.

Lifelong learning is a fundamental element for success in the 4th industrial revolution era. We do not know what developments will occur tomorrow, we do not know when the challenges will be faced, the tertiary institution must prepare individuals to become scholars plus who have smart, flexible, and cooperative minds, and who are able to work professionally as well as able to work in a professional manner. In addition, they are also able to initiate *startup companies.* The college is required to print an undergraduate plus, the *scholar* or scholars who not only mastered the science, but also has a professional character. Therefore, curriculum in college must be maximized to follow change in society.

Language and Literature Curriculum Meeting the Qualification FrameworksIndonesian National

Historically, the word“curriculum” derived from Latin "currere" meaning "running" or "running track ". Educational academics in the United States (1906) interpreted the curriculum as teaching material (course of study) and subsequently and it was revised it into a learning plan (plan for learning study).

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In line with the essence of the curriculum, the educational experts such as Ellimano (2009) suggested " Curriculum A general statement of goals, outcomes, learning arrangements, evaluation and documentation relating to management of programs within an educational institution ". In addition, Richards (2006) adds curriculum is an educational program which states (1) the educational purpose of the program, (2) the content, (3) teaching procedures and learning experiences which will be necessary to achieve the purpose, and (4) some means of assessing whether or not the educational ends have been achieved. Similarly, according to Kelly (2000) the curriculum can be seen as content: in the form of education it is seen as the transmission of material content to learners. Then the curriculum is seen as a product, which means workers' curriculum must produce learner.

Based on the above explanation, it can be concluded that the curriculum learning covers the elements such as purpose, achievement of results, materials, procedures and learning experiences and assessment tools on the process and whether the essence of learning has been reached or not.

In Indonesian context, regarding to curriculum, the Republic of Indonesia's Presidential Regulation No. 8 of 2012 issues the Indonesian National Qualification Framework (KKNI). KKNI is a competency qualification selection framework that can juxtapose, equalize, and integrate education and work training as well as work experience in the context of providing work competency recognition in accordance with the work structure in various sectors. The **IQF** which consists of nine levels has implications for the tertiary curriculum. Every college graduate, must reach a certain level of KKNI, for graduates of the S1 study program has level 6. By level 6, the graduate must be able to do the following competences. First, to be able apply their fields of expertise and utilize science and, technology and art (IPTEKs) in their fields in problem solving and be able to adapt to the situation at hand. Second, to be able to master theoretical concepts in a particular field of knowledge in general and the theoretical concepts of special sections in that field of knowledge in depth, as well as being able to formulate procedural problem solving. Third, to be able to make appropriate decisions based on information and data analysis, and being able to provide guidance in choosing various alternative solutions independently and group. Finally, is to be responsible for the work itself and can be given responsibility for the achievement of the work of the organization.

As a matter of fact, the (KKNI) curriculum has9 (nine) levels (level 1 up to level 9) in which level 1 is the lowest and level 9 is the highest one. Then the higher education curriculum adjustment to high Pendidikan National Standards (SN-Higher Education) must meet nine standards. Then the latest policy is also expected so that the tertiary education curriculum embraces the latest development, namely the Industrial Revolution 4.0.

Responding to those three things, of course all educational programs should normally align their curriculum by finding graduates profiles that are in accordance with the needs of the user interests. Furthermore, it will place the graduate profile parallel to the reference of graduate learning outcomes requested by the Indonesian National Qualifications Framework in the form of graduates who are standardized with graduate competency standards in accordance with the level determined whether undergraduate, professional, master's, and doctoral programs.

When the three things have been formed, then the study material is prepared in the form of material that is appropriate to reach the expected level. The next work, of course, the study material must also trace the importance of new work skills that have been scheduled by competence in the 21st century. In short, the important point of the Industrial Revolution 4.0 is to utilize all the potential of digital technology and abundant data by the role of humans being controlling all form of changes.

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Curriculum Development Procedures

There are various ways in which the Study Program is carried out in developing and compiling the curriculum. Based on the information that the author accompanies the heads of study programs must prepare for the accreditation of study programs in various tertiary institutions.To do study program prepares the curriculum through a complete mechanism or procedure as required in the development of competency-based curriculum namely (1) the formulation of vision,\ and mission, (2) graduate profile, (3) graduate task analysis, (4) graduate competencies, (5) study materials, (6) competency elements, (7) course names, (8) identification of learning experiences, (8) learning resources, (9) semester credit unit weight (SKS), and (10) time allocation. Before design the accreditation, usually the Study Program carries out the self-evaluation curriculum in order to know the strengths, the weaknesses, the opportunities, and the challenges. The *tracer studies* of activity is preliminarily done in order to determine subjects required and describes the material or materials. However, it is also not uncommon in the preparation of the curriculum, the Study Program only adopts the curriculum precisely the course and its spread) from other tertiary study programs.

In line with the enactment of *Presidential Decree No. 12 of 2012 concerning the Indonesian National Qualification Framework (KKNI)* , which requires tertiary education graduates to have qualifications that are in accordance with the strata and types of education, in the Higher Education Curriculum Development and Compilation Book (KPT) consisting the steps for drafting curriculum. The steps in compiling the curriculum include (1) determination of graduate profiles, (2) determination of graduate competencies or learning outcomes, (3) assessment of the competency element content, (4) determination of study material or teaching material, (5) estimation and determination of the burden (credits) and the formation of courses, (6) preparation of curriculum structure.

First, the graduate profile, the function that graduates can carry out after they have worked to complete their education from a tertiary institution. This profile is generated from a tracer study of the alumni, the analysis needs assessment of stakeholders, scientific vision and SWOT analysis of the study program and university. This profile can be seen as an educational *outcome* to be addressed. Profiles can be used as benchmarks for the success of the learning process or academic accountability, namely the number of graduates can play a role in society or the world of work.

The second step is to determine the *outcome of* the study program is the determination of graduate competencies or learning outcomes. The achievement of learning (learning*outcomes)* is the internalization and accumulation of knowledge, skillfulness, attitudes and competencies achieved through a structured educational process and includes a field of science / specific expertise or through working experience. Graduates' competencies must contain at least four elements of the IQF description, namely (1) general description as a feature of education graduates in Indonesia, (2) formulation of abilities in the field of work, (3) scientific space that must be mastered, and (4) formulation of rights and authority managerial.

The third step is to study the formulation of graduate competencies that have been formulated with five competencies, namely (1) the foundation of personality, (2) mastery of science, technology, art, and sports, (3) ability to work, and (4) attitudes and behavior work, and (5) the principle of understanding community life . If a competency can be achieved by tucked integrated in a hidden curriculum, it is not taught as a discussion cap.

The fourth step is determining the study material that must be mastered and achievedthe established graduate competencies. The study material is a building science, technology, or art that shows the characteristics of a clump or a particular branch of science, or a field of study which is the core science of a program of study. The study material is also a field of study to be developed

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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that is needed by the community in the future. The choice of study material is strongly influenced by the scientific vision of the study program in question.

The fifth step is the estimation or determination of the load (credits) and the formation of courses. Determination of depth of detail, the breadth of study material and mastery level, a minimum should include a "knowledge or science that must be mastered from the description of the achievement of the learning programs of study are in accordance with the level KKNI and agreed forum similar studies program. By analyzing the relationship between the formulation of graduate competencies and study material, a course can be formed with an estimation of the amount of load or time allocation (credits). The last step is thepreparation of curriculum structure or arrangement of courses in the semester stages. Theoretically there are two kinds of curriculum structure approaches, namely the serial model and the parallel model. The serial model approach is an approach that arranges courses based on logic or scientific structure. In this spiral approach, courses are arranged from the most basic to the final semester which is an advanced course. Each course is interconnected with the presence of a subject that is a prerequisite. The initial course will be a prerequisite for the next course in the semester above. For example, the Phonology course is a prerequisite for attending the Morphology course at the semester level above. Then the parallel model approach is an approach that arranges courses based on alignment and position between subjects with one another. This is different from the serial pattern. Here courses that are in one group are also given in one semester. For example, the Phonology course in the early semester did not become a prerequisite for the Morphology course. Both courses are simultaneously given in the same semester. Both models of determining these courses can be done in the preparation of curriculum in tertiary institution.

The Content Material, Learning Model, and Assessment in the Language Curriculum in accordance with the Industrial Revolution 4 and Society 5.0

Determining the content of lecture material in the language curriculum should also adjust it with the competencies needed for the future. Referring to the competency framework needed to be achieved by 21st century learners and based on an analysis of the teacher's role and student needs, the authors recommend that the content of the material in the language curriculum should be interdisciplinary and multidisciplinary. Interdisciplinary is an approach in solving a problem by using a view of various relevant or appropriate perspectives of cognate science in an integrated manner. One example of an interdisciplinary theme can include technology, biology, environmental, social, cultural, and so on. However, the focus is on learning languages through the content. Thus, it does not focus solely on studying grammar or linguistic aspects separately. But rather become one unit.

Actually, this material approach has been implemented in elementary school up to the high school level since the enactment of the 2013 curriculum. The material that is multidisciplinary is material content that uses various approaches to the viewpoints of many relevant sciences. So in problem solving using science - science more relevant. Then, the learning must be authentic, namely that focus on the real world, to discuss complex problems, and find solutions for the problem, using exercises such as role playing, activities based on problem-solving, case studies, and participation in virtual communication. So in this case, authenticlearning together with the application of science to the real world involve interdisciplinary sciences and multidiscipline. The students who are involved in authentic learning activities must master various portable skills that encompass, (1) provide an assessment to distinguish reliable and untrusted information, (2) patience to reason, synthetic ability to remember patterns - unfamiliar context patterns, and (4) flexibility to work between disciplinary disciplines and cultural boundaries to create innovative solutions.

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The Industrial Revolution Era 4.0 also has implications for the element of assessment because in that era requests the preparation of human resources who possessed skills referred to (4C), that is (1) critical thinking, (2) communication, 3) collaboration, and (4) creativity. Consequently, the pressure of the assessor's must be real and expertise. The authentic assessment should be prepared based on the high level of skills in the realm meet the Taxonomy Bloom including analyzing, evaluating and creating. High-minded and mind-oriented assessment is not a new form of assessment for lecturers in conducting assessments. However, this high-level minded oriented evaluation has not been carried out fully yet. The lecturers in this assessment must emphasize the assessment of attitudes, knowledge and skills that can improve the skills of students in the process of learning high-level thinking too.

CONCLUSION

The development of the Industrial Revolution 4.0 is expected to bring progress to the development of language curricula in particular by bringing the consequences of change towards a more oriented way to prepare superior and highly graduates so that they work in the community they are already equipped with skills prepared beforehand. Finally, whatever challenges that occur in the future will be adapted by graduates appropriately and correctly.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Islamic Literature in Poet Pena Archipelago in Indonesia

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ABSTRACT
Classical Literature with Islamic Dimensions in the Archipelago", this rebuilds our memory of classic-style literature in the past era, including centuries ago. Two questions can be explored from the above headline. First, how did the classical literary figure influence the course of Indonesian literature up to the present day? Second, what is the religious dimension of Islam that colors especially those that give the Islamic values tinge across archipelago literature? I will divide the two stages of the discussion area, they were; the classic literary position with the religiosity dimension delivered by Arabi poets and several decades later building into Sufi literature as did Jalaluddin Rumi and finding a straight line with the Sufi poet Syekh Hamzah Fansuri. A poet from the archipelago resides in Barus North Sumatra. The two styles of Islamic religious literature are written by the latest Indonesian poets.

***Keywords**: Islamic Literature, Poet Pena Archipelago*

INTRODUCTION

An expert on European literature named Peter Du Berg never acknowledged that European literature is the result delivered by the people of Islam to Europe. He told as written by Oemar Amin Hoesin (Kultur Islam, 1975): "The short stories of Boccasio Fransco Petracht, an Italian humanist poet, took material from Muslim stories. European experts and literature only cooked Islamic ingredients.

The meeting between Islamic literature and European / Western literature is a continuation of excavation, and Islamic literature flows rapidly to Europe. These streams have been able to re-irrigate Europe's barren lands and deserts that were once barren. Greek literature which only relies on science and intellectuals and comes out with its creative figures and forms cannot enter the strata of the European people, because of the lack of fire and waves that can sweep the shores of people's minds.

Unlike Islamic literature, it was formed by commoners. It is composed of folklore material, composed with popular chants, then anointed with a great sense of divinity filled with words containing wisdom as read in the Qur'an.

The art of Muslims has a very broad attitude. Muslims, good ones Arabs and non-Arab nationals have inherited the artistic tradition of Middle Eastern culture from the past. They developed rich art forms that fit an Islamic value-conscious perspective, and slowly but surely developed their style and added to the original contribution to the artistic field. The religion of Islam does not define certain art forms, but merely gives students a field of expression. For example, Islam does not allow certain types of poetry that are un-Islamic in nature.

As a result, much pre-Islamic Arabic poetry came under fire. Poetry as an art form has not been abandoned by Muslims; when the poets change the contents of their poems according to Islamic ideals and express Islamic ideals through verse. These poets regained their original place in Islamic society at that time. In pre-Islamic times most of these poets were warlords, emirs, and heroes of war. Its contents educate the spirit, praise one's party, glorify the king or state officials, and become a political spokesman for the delivery of religious ideas of Arab ethnic groups.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

After Islam came, it dulled nationality and ethnicity, did not eliminate it but had exchanged praise for Islam and its struggles, raised the spirit of the friends to defend religion, increased the strength of the Islamic fighters to endure suffering to achieve victory. Prophet Muhammad SAW once gave a cloth to a poet who recited two stanzas which praised Islam and the Prophet's struggle. The caliphs bought the cloth in turns at a very high price. The Prophet SAW himself had several famous poets, there were poets in the battlefield such as Hasan bin Thabit, Ka'ab bin Zuheir, Shafyan bint Abdul Mutalib.

Al Ghazali as written by Richard Ettinghausan in the title "Al Ghazali about Beauty" shows the Islamic aesthetic perspective. Al Ghazali stated, "the perception of beauty is pleasure in oneself and being loved for its beauty and not by other things outside of it." (1980: 24). From the writings of Al Ghazali, it appears that he gave an appreciation to Islamic art as he said, "The beautiful work of a writer, the sublime poetry of a poet, the beautiful painting of a painter or the beautiful building by an architect, shows the beauty of humans. this." (1980 9). He also associated beauty with God and based his opinion on the hadith of the Prophet SAW, "God is beautiful, and He loves beauty". However, in the continuation of Al-Ghazali's writings, he gave the signal that being a poet is not an easy matter. It is not easy to start a fire during strong winds and storms. This is like the difficulties faced by believers, including the poets who live in this modern age, to ignite or at least maintain religious zeal and emotions, amidst the challenges of the times that attack from various directions.

This challenge can arise from a strong tendency towards consumptive and materialistic lifestyles, which makes them negligent without knowing the root cause. The effect of creating an uneasy feeling of continuous absence of the feeling of security and peace in their hearts and the growing alienation of the din, the environment, and God.

The situation was portrayed Al-Ghazali's quite lovely, "Like a camel belonging to a pilgrim, that is, the body that resembles an animal driven by the liver. The pilgrim is obliged to provide meals and drinks on the camel so that he can reach the end of the journey safely. But attention what the pilgrim gives to his camel should be of a reasonable size according to the need. If he is too busy caring for his camel all day and all night and spends most of his time feeding his animal, then he cannot achieve his original purpose, so separated from his khafilah and lost all his possessions. As a result, it is the collapse that occurs, if a man spends all his days following the will of his body, and consumes his living capital. Then he cannot reach the palace of happiness but wanders in the wilderness of destruction. (1980: 22).

Al- Quran has issued a letter named Syu'ara (poets as the Lord says: "And the poets were followed by confused people (223), don't you see they were followed by people who are nonsense (224) and that they entered every ravine and valley (225), and they said what they did not at all (226) except poets who believed and did righteous deeds, and chanted the name of Allah, and demanded the defense of victory after they were wronged, people those who are ungodly will know where they return to (227) ". It is not surprising why the position of poetry in Islam is recognized and is the right of all people who believe, do good deeds and demand the defense and fight for the truth of Islam. The Prophet himself never said." Wa inna minasy syiri lahikmat ", meaning:" that among the verses there is wisdom. "The meaning of the word wisdom is very broad. All philosophies, politics, economy, as well as technology, is included in it.

Rumi's poetry

Poet Jalaluddin Rumi, a Persian mystical poet of the North was born in 1207 in Balk. The poet Rumi studied from Syamsuddin at-Tabrizi, a Sufi traveler who came to visit Rumi's hometown. Rumi literary work was amazing number consisting of a mystical ode (rhymes idol) were wonderful. In Rumi there is a mystical prowess of the Persians which reflects the superiority of expression. Given the extent of the stretch of Sufi poetry, we look like Rumi loomed like a mountain peak that is the

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

highest, while the poets before just as the hills at the foot of the mountain (Nicholson, 1993). Influence and imagery, ideas and very strong language for several centuries so that he is admired as the famous Sufi teacher in the time that is not dependent by the Sufi poet afterward.

The poetry of Sheikh Hamza Fansuri The communication made by poets with the people is always carried out using da'wah media and sermon facilities. Poet Sheikh Hamzah Fansuri according to the thinking we have been able to carry out clerical duties especially the communication task of conveying insightful poetry of Sufism and helps the reader to bring him to the creator of the universe.

In the poem entitled "Syair Perahu" which is popular and is memorized by students in school, it is written as a verse:

Wahai muda, kenali dirimu
lalah perahu tamsil dirimu
Tiadalah berapa lama hidupmu
Ke akhirat jua kekal diammu

In this poem, he reminds man of his existence as a human being first know yourself. He instills to man and train humans to protect themselves and maintain a fortress ideology over several risks that may be encountered. Shaykh Hamza Fansuri role as scholars invites people to realize themselves obliged to get closer (taqarrub) to God and submissive to the man in the foundation of the faith, Islam and charity.

Latest Poets of Religious Poetry

Yosi Ahmad poetry reading Herfanda (Prayer Rum 2005) we are invited to enter the territory of religious inco-religious spirit floating in the intellectual musings uprooted from everyday life. The position of the poet puts himself in the religious domain sell a creature promote personal meeting with Al-divine. The poet's message in position is in line with the message of the preacher who has the task of communicating with other humans. He must be close to dene mankind. He should not be separate and form an elite class of its own.

The poetry of Ahmadun (born in Jakarta) wallows with religious nuances with da'wah atmosphere conveyed in a narrative style. It is different from Sui Hamzah Fansuri's poetry which is full of symbolic content and cultural preaching in the Malay and Divinity dimensions.

Ahmadun need to convey the main set in the preamble of the creative process is a collection of poems with words. "For a Muslim, talking about the purpose of life will always come to the question of the purpose of human creation itself. As emphasized by Allah SWT in the Qur'an, namely as abdillah (Abdi Allah) as well as khalifatullah (representative of Allah) on earth. Abdillah, the purpose of life; is a dedication as well as a total surrender to Al-Khalik (2005: 11).

In the poet Ahmadun's first poem, he wrote:

Kau jadikan bintang-bintang
Selalu bertasbih pada Mu
Kau ciptakan pohon-pohonan
Selalu berzikir pada Mu
O Allah, anugerahi aku kesetiaan Tangganku menjadi tangan Mu

Another of Ahmadun's poems entitled Sungai Iman can bring the reader to deep religious awareness.

Sungai itu panjang sekali
Memgalir ke dalam tubuhmu
Dengan penuh cinta aku pun berlayar
Bersenandung dalam konser ikan-ikan
Sungai itu dalam sekali
…….

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Menangkap makna hidup pada mata kerang
This Ahmadun poem reminds us of the poetry of Sheikh Hamzah Fansuri:
Aho segala kita yang membawa iman
Jangan *berwaqtu* mengaji Quran
Halal dan haram terlalu *bayan*
Jalan kepada Tuhan dalamnya *iyan*
(2003:62)

In conjunction with the process of approaching Allah search sort taqarrub (closer) Ahmadun poet said:
Iqrakku lapar tapi tak mau ikan
Tak mau nasi tak mau tahu
Tak mau buah
Kecuali buahmu
Iqrak kuhaus
Tapi aku mau air
Tak mau madu tak mau arak
Tak mau anggur kecuali anggur Mu

In the style of the poet rhetoric repeatedly asked every heart's desire to seek the God:
Kalau buahmu tak ada
Bagaimana kuharus melunasi laparnya
Kalau anggurmu tak ada
Bagaimana ku harus basahi kerongkongannya
Kalau kau tak ada
Bagaimana ku harus bilang padanya
Iqraku menjerit
Menahan lapar
Iqraku merintih
Menahan hausnya (Sajak Lapar)

Then the breath of this religious poetry intercommunicates with the poem Damiri Mahmud (1945-2019) born in Hamparan Perak North Sumatra which interestingly has the use of diction and the marker of 'buah' as a metaphor with the poetry of Ahmadun Y.Herfanda which uses 'buah' in the diction of poetry. listened to poetry Damiri Mahmud below:
“Datang dan Datang Juga la”
datang dan datang juga ia
bagai burung yang siap melulur
tak tahu buah mana yang gugur
datang,dan datang juga ia
dalam jaga
dalam rindu
engkau atau akukah dulu?
datang dan datang juga ia
turun tanpa salam ke bumi
ke dalam hati
menghantar diri pada batas
segala misteri menjadi jelas
datang dan datang juga ia.
(Damrii Mahmud, 1980).

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The poetry above shows a clear association guiding the reader toward death.. The human sense of helplessness expressed by the phrase sad and touching Come and come well he/she like a bird that is ready to gulp down / do not know where the fallen fruit (buah)(br. 1-3). The choice of the word bird which symbolizes death and fruit (buah)as the human age that will stop. In the simple experience of the reader can feel a sense of wonder about life and the uncertainty of the human heart death stare. As the poet wrote: come and come he also descends without greeting / to earth (br. 8-10). The effect of poetry is determined by the relation of mental synthesis of poetry and associations expressed negatively. As the poet says, 'take oneself to the limit of all mystery being clear' (br. 11-13).

Symbol 'bird' or ‘burung’which shows its agility to fly from twig to branch in an aged tree. This is where the poet speaks as Wordsworth says: "Man who talks to other human beings. Man who has a more sensitive sense of responsiveness, greater excitement, and gentleness of the soul. " In the next poem kepenyairan attitude adjacent to the attitude of psychotherapy a deep spiritual experience with spiritual practice.

In the Poetry entitled ‘kepompong', the poet Ahmadun wrote:

Berabad-abad aku tersesat
Terjebak dalam zatku sendiri
Menggelepar aku bagai kelelawar

Bangunlah hai kepompong jiwa
Buka sayapmu terbang kepadaku
Suaramu bergetar di ruang kalbu
Membujuk siti jenarku
Terbang ke apimu
Tapi tetap merajuk ia
Membawaku ke bilik-bilik hampa
Jika ingin Tuhan
Carilah aku, katanya
Aku bersemayam dalam diriku

Poet likens himself to a chrysalis who would become a butterfly and fly in search of God everywhere. However, God dwells in him and the man attempted to reach the 'house of God "itself. This poem reminds us of the poetry Hamzah Fansuri about the origin of the waves of the water, the eternal with water, and returned to the water. As described Al Muhammadi and we sent down this poem (2003: 67).

Dengarkan sini hai anak ratu
Ombak dan air asalnya satu
Seperti menikam muhit dan batu
Inilah tamsil engkau dan ratu

In the poem entitled Sembahayang Rerumputan, the poet Ahmadun packs the spiritual struggles of a human child who lives by several agreements (commitments).

Walau kau bungkam suara azan
Walau kau gusur rumah-rumah
Tuhan Aku rumputan
…….
Sembahyangku sembahyang rumputan
Sembahyang penyerahan
jiwa dan badan
…….
Sembahyang penyerahan habis- habisan

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Conclusion

The position of poetry in Islam is recognized and is the right of all believers, to do righteous deeds, and to demand the defense and fight for the truth of Islam. The Prophet SAW himself once said, "Wa inna minasy syiri lahikmat ", which means: "that there is wisdom among the poems." The meaning of the word wisdom is very broad. All philosophies, politics, economics, and technology are included in it. Poets who daily grapple with the lives of their people are always aware of the industrialization system which tends to diminish human values and technological advances that try to 'match' God. The insight into the creation of a believing poet must require a philosophical control with a religious philosophy so that he does not get lost in the jungle of creation as mentioned in the letter Asyu'ara. A poet's creative freedom does not have to conflict with God's creative freedom. A poet's creative freedom gets stronger when he harmonizes and unites himself with the freedom of Allah with all its characteristics. ”Those are some of the descriptions of classical literature with Islamic dimensions in the archipelago.

*) Doing righteous deeds is the main theme in the Qur'an which should also be guided as the main theme for Islamic artists. When the son of Adam dies all his possessions in the world he left behind. Including loved ones. After that, the blessing and the power of good deeds poets will take him to the presence of Allah. in other words, good deeds are our most visible in the eyes of God and that will bring the 'fruit' or lasting results. (QS 16:30).

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 278-286
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Multiculturalism in Malaysian Higher Education: Idealism, Challenges and Opportunities

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ABSTRACT
Malaysia's unique cultural kaleidoscope is the result of many centuries of contact and influence of many and varied civilisations, which have gone into making each ethnic group especially distinct, yet interactive. The 1957 independence is indeed a vital proclamation for Malaysia as the pluralism and multiculturalism are accepted and recognised wholly and officially. Multiculturalism and education are inextricably intertwined, especially at the tertiary level. At this crucial juncture, the understanding and awareness of multiculturalism are prioritised to maintain the stability of higher education. In this paper, we will discuss the idea of multiculturalism in Malaysia by focusing on the development of higher education in illustrating the opportunities provided by higher education. Nonetheless, no matter how many initiatives or efforts have been put forward to tackle the issue of multiculturalism in the Malaysian context, even in any plural countries in this world, there has been considerable debate about the 'dimness of multiculturalism' and its importance in higher education. This paper will highlight the various efforts and initiative approaches which have been implemented in recent years by the Ministry of Education to embrace multiculturalism at higher learning institutes. Specific challenges on the students' side have been given particular attention to addressing the multicultural issues in higher education.

Keywords: Multiculturalism; diversity; higher education; opportunities; Ministry of Education Malaysia

INTRODUCTION

Multiracial is absolutely a unique feature in Malaysian's society. Malaysia's unique cultural kaleidoscope is the result of many centuries of contact and influence of many and varied civilisations, which have gone into making each ethnic group especially distinct, yet interactive. It becomes more interesting with the existence of diverse characters which called as a plural society (Mohd Anuar & Mohammad Aizat, 2012). This braided relationship of ethnic diversity in Malaysia requires a high degree of national unity among multiracial and religious communities as it is a very complex relationship and takes a long time to see the worth (Samsudin, 2011).

The existence of different cultural backgrounds in the context of Malaysian society has been made possible through the colonial system of government, especially during British imperialism. Consequently, the British colonist had formed a new added value in societies' polarisation and way of life of the population in Malaya before the independence itself (Rozita, Nazri & Ahmad Hidayat, 2011). Being a plural society, Malaysians have experienced an intricate and multifaceted path in their historical trajectory. The 1957 independence is indeed a vital proclamation for Malaysian as the pluralism and multiculturalism are accepted and recognised wholly and officially. In a not-so-long experience of being together in the post-independent political set-up, i.e. the adopted political system of parliamentary democracy and constitutional monarchy, the Malays, the Chinese, the Indians, the Bumiputras (son of the soil), the Indigenous and other races and ethnic groups have shown their ability and willingness to tolerate each other on matters of difference and at the same time instil a sense of commonness, reciprocity and mutual respect within the pluralistic nature of the society (Zaid, 2007). From this point of the path, various proactive measures undertaken by the Government of Malaya after independence in 1957.

By all means, this does not denote Malaysia as a country free from any racial or ethnic problems or religious tensions. Nonetheless, after the traumatic experience of May 13, 1969, for Malaysia, it is our national 'code' for a violent racial meltdown and a greater determination to preserve the peace,

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 278-286
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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especially among the older generation. Throughout the six decades of the post-colonial era, the government has worked tirelessly to unite the nation from fragmented, to heal the divide, and to endure the multiculturalism that has been a landmark for our country.

Diversity of society began to change with the presence of many other ethnic groups and became more prominent as this described a salad bowl, with a people of different cultures living in harmony. Of course, it is often to hear that Malaysia is well known for ethnically-diverse-cuisine paradise such as *Nasi lemak* (Malay), *Char Kuey Tiaw* (Chinese), *Thosai* (Indian). Sometimes, you can taste delicious ethnic fusion food like *sambal* with *roti canai* (Malay's spicy chilli-based relish with Indian-influenced flatbread dish). On the other hand, another multicultural portrayal was shown through the richness and diversity of traditional outfits where we can also see Chinese and Indian girls wearing baju kurung. Recently, a Malaysian newspaper The Star (Zazali, 2017) has penned that a Malay woman has helped thousands of students, mainly Malays, Indians and people from Sabah and Sarawak, converse in Mandarin.

These gastronomical images could give an inkling of how Malaysians accept and celebrate plurality together in the society regardless of religious and cultural festivities, attires, language and identity. As aforementioned, this unity has gone a long way to understand, to accept and to be a part of the multicultural society. Whether this scenario is deciphered as a true incidents in everyday life or just a superficial, one must understand how Malaysia as a nation-state has evolved and undergone from time to time concerning diversity, multiculturalism and pluralism, as well as how this idealism of unity has garnered Malaysians to live harmoniously when some countries are still struggling to adjust with a plurality. If this question is might seem impossible in the future, then one must able to uncover the present and future challenges of multiculturalism in Malaysia that withholds fellow Malaysian to be united. Hence, this paper intends to explore these questions in the context of multiculturalism in Malaysia. The discussion will be focusing on the pattern of multiculturalism as I see it and particular attention will be given how Malaysian Higher Education regarded as a key-role in fostering national integration.

Towards A Definition of Multiculturalism

The concept of multiculturalism embodies a new perspective toward the future. Although multiculturalism is distinguished as a new paradigm in the 21st century predominantly in education, yet there is no definitive term nor has a clear definition of the concept emerged. Since for many it is also a value-ladened concept, it is where and how you perceive the world differently in most of the real situation, and it is exceptionally true for the concept of multiculturalism.

As in most cases, multiculturalism is generally described as a manner in which a given society deals with cultural diversity. It is assumed that by often very different cultures can coexist harmoniously. It is also sometimes used to describe the condition of a diversified society. Many countries in this world are culturally diverse. To prove this, African countries dominate the list due to their tribal culture. Canada is another example since they have opened their door to immigrants, it is reported by 2016, over 250 ethnic origins and ancestries in the Canadian population (Census of Population Canada, 2016). The same applies to different parts of the world like China, USA, Australia, France, India and not to forget Malaysia. However, all of them are multicultural in their way. Some describe it as a melting pot and some refer as a salad bowl.

In this regard, the explanation by Rusado (1996) can be a help to furnish the definition. Rusado state that the term multiculturalism is a system of beliefs and behaviour that recognises and respects the presence of diversified groups in a society or a community that acknowledges and values their socio-cultural beliefs and differences and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organisation or society. Rusado has made

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 278-286
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

this operational definition to clarify human interaction and to understand the substance lies within this concept.

In this paper, the term multiculturalism is converted into a smaller range that focuses on ethnic, culture, gender, class, physical, mental ability and religion (Banks, 2004). Multiculturalism, on the other hand, Locke (1998) and other advocates of multiculturalism see one nation in which differences and unique qualities are sources of strength, rather than of division. I strongly believe that multiculturalism from the viewpoint of Banks (2004) outlined 6 main components that determine the effectiveness of multiculturalism. These include ethnicity, language, socioeconomic, religious and beliefs, gender, differences in mental intelligence and physical ability. The existence of various racial identities has created a cultural diversity in this country which can be defined through six components of multi-cultural.

I found this portrayal is similar to Malaysia's current state of multiculturalism which has an estimated population of 32.6 million people of various ethnicities and religions in 2019 (Department of Statistics Malaysia, 2019). The largest group of Malaysians consist of three main races, namely the Malays, Chinese and Indians. Orang Asli is the natives in peninsular Malaysia and is generally divided into three major groups, namely the Negrito, Senoi and Proto-Malay. Sabah's population consists of 32 ethnic groups and the major ethnic is Kadazandusun while Sarawak population consists of 27 ethnic groups and Iban is a major ethnic group.

In Malaysian ethnicity structure, Malay and Non-Malay indigenous people (Orang Asli, Sabah and Sarawak Indigenous people) together make up as the Bumiputra or sons of the soil group (Promod Singh, 2017). The Bumiputras especially Malay are the largest community and large dominant in country's politics. Linguistic diversity is also widespread. Thus, as a multi-ethnic multicultural country, the principal languages spoken by those in Peninsular Malaya are Malay as a national language followed by other languages like English, Mandarin, and Tamil. In the case of Sarawak, Malay is the most commonly spoken dialect but Malay and English are generally used by those in Sabah (generally by the higher social and economic class). In this respect, religion, cultural and ethnicity diversity in Malaysia has gone a long way from tolerance to adjustment, to acceptance and as of now, embracing the diversity as part of Malaysian spirit, as our brethren.

Multiculturalism in Higher Education

Since the beginning of the 21st century, multiculturalism and education are inextricably intertwined (Guo & Jamal, 2007). According to Clark (2018), Higher education is at a crucial juncture. With the advent of a social climate that questions the validity of facts, scientific evidence and critical thinking, higher education has come under attack from a myriad of stakeholders. As a result, national identity has been shaken to its focal point, prompting the transformation of many into multicultural states (Aydin, 2014). While there is no universal consensus on a specific description of multiculturalism in education, it remains a very broad concept with numerous models and different dimensions (Veronica, 2017). Understandably, there is also a thoughtful need to foster social cohesion and tolerance of cultural differences through education. According to Gollnick and Chinn (2013), multicultural education supports and extends the concepts of culture, diversity, equality, social justice, and democracy into the higher education settings. Multiculturalism and pluralism are one of the high-end challenges in higher education which is regarded as complex and complicated (Rohaty, Salasiah & Elis, 2001).

At this point, the understanding and awareness of multiculturalism are prioritised to maintain the stability of higher education. Apart from that, reducing bias and creating multicultural understanding among students from different national, racial, and religious groups is one of the fundamental goals of multicultural in education. Moreover, the goal of multicultural in education according to Aydin (2014) is to get ready the students for the world with an ever-growing diversity

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IC2LC
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and to build up the students' capability for interactive with others by making them adapt and adopt the pluralism around them.

Currently, higher education around the world is undergoing a highly commercial and corporatisation process to encourage diversified students to accommodate new dimensions of thinking, learning and researching while preparing students for highly technological and knowledge-based occupations of the 21st century diverse workforce. In this process, Hans de Wit, Karen and Stephen (2014) pointed out that social cohesion is an important aspect as well as the role of public institutions of higher learning, is an alternative to the increasing emphasis on competition, market and internationalisation in higher education. To centralise all these, Morey and Kitano (1997) suggested that multicultural curriculum emphasis in higher education will provide a clear, accurate and holistic perspective to enable all students to function in a multicultural society and fulfils the learning needs for all students regardless their background.

Globally, student enrolment at tertiary institutions has increased since the year 2000 to 2008, reaching 52 million students worldwide (Altbach, Reisberg, & Rumbley, 2009). These figures indicate clearly that students' access to higher education is gaining attention and that the need for strategies for adapting students of various identities should also be in line with these figures (Morgan, 2013). According to Morgan, today's students are very complex and often bring different characteristics from different groups. They usually have to adapt to the lifestyle or environment of the place. Morgan (2013) described the role of higher learning institutions should be to identify the cultural diversity inherent in their universities and to create, develop and implement strategies to support their needs and adaptation to higher education. Next discussion will be specifically on the efforts and initiatives of the Malaysian government and Education Ministry in intensifying and embracing multiculturalism at the higher education level.

Multiculturalism Initiatives in Malaysia's Higher Education

The higher education institutions in our global world are fast-changing and consequently and this emergence is the same applies to the current Malaysian higher education system. It is now fully driven with the need of industrial revolution 4.0 which productivity relies on science, technology and management (Md Abdul Haseeb, Jan 10, 2018). To understand the impact of diversity and multiculturalism in Malaysian educational setting, it seems necessary to some key terms, including Malaysian higher education revolution and it's setting in embracing multiculturalism.

In Malaysia, admission to tertiary education studies is increasing every year. According to local newspaper The Star, a total of 182,409 Sijil Pelajaran Malaysia (SPM) school-leavers were offered a place in 20 public universities which called as a *Universiti Awam (UA)* in Malay for the 2018/2019 June academic session intake (Lee & Rebecca, 2018). Former Education Minister Dr. Maszlee Malik stated that this number includes 17,338 candidates from the B40 group (median household income of at least RM3,000.00 and below), 299 special needs students, 384 Orang Asli students and 1,225 sports athletes. This includes students from all ethnicities and backgrounds and even from international as well since higher education in Malaysia is no longer designed to fulfil the needs of Malaysians only.

In this era of globalisation, the Education Ministry has made a recent transformation by intensifying internationalisation and since 2018, a total of 170,000 students from over 135 countries have been achieved by Malaysia. They are from Asia, Europe, the Middle East and Africa (The Star, May 6, 2018). Former Higher Education Minister Datuk Seri Idris Jusoh has mentioned that Malaysia has positioned itself as an ideal higher education destination as it offers world-recognised learning programmes, reasonable tuition fees, as well as an affordable cost of living (The Star, Dec 17, 2017). Promotions and campaigns were carried out in foreign countries to attract students to enrol in local universities. All these new development will certainly bring about a new phase of multicultural encounter to the various ethnicities in Malaysia (Rozita, Nazri & Ahmad Hidayat, 2011).

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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

This directly indicates that the importance of prioritising cultural diversity among students is an important aspect and the higher education should be a key pillar in ensuring that students can meet their needs (Awang-Hashim, Kaur & Valdez, 2019). According to Banks (2004), in pursuing higher education, students cannot escape the confines of multiculturalism in terms of ethnicity, language, religion, gender, socioeconomic status and differences in mental and physical ability. These multicultural concerns, if not addressed thoroughly, can have detrimental consequences including inhibiting students' development in terms of personality, social skills and even management competencies and academic achievement while at university (Gunawardena & Wilson, 2012).

Therefore, towards achieving a developed nation status, higher education is one of the most important sectors to propel Malaysia's talent development in spearheading Malaysia's socio-economic growth in line with the 11th Malaysia Plan as well as Malaysia Higher Education Blueprint (2015-2025). The Blueprint envisaged 10 shifts in the higher education sector to make Malaysia as the best higher education hub in the world. Some of the initiatives aimed at producing holistic, entrepreneurial and balanced graduates provide a clear framework for promoting elements of multicultural values. These include the iCGPA. The Integrated Cumulative Grade Point Average initiative is a comprehensive assessment system that adds value to the traditional CGPA. The iCGPA assesses students across eight domains of learning outcomes including knowledge, social responsibility, communications, leadership and teamwork, problem-solving skills, entrepreneurial skills, as well as values and ethics.

The interesting fact about this initiative is no one left behind and it is compulsory to have diversified students in higher learning classrooms and (The Star, May 6, 2018). In related to this, Aydin (2014) argued that higher education learning comprises of any aforementioned learning domains requires cultural compassion approaches and the creation of equal chances for academic success and individual development for every student. Hence, the direction of higher education in Malaysia under the Ministry of Education has seen vast changes in embracing diversity and pluralism in higher education level.

It was also observed that the Malaysian higher education system has experienced various key reforms in the previous 10 years, which have a robust bearing on the nation's values. One of the issues which has been given attention recently is the shortage of facilities for people with disabilities (OKU) is one of the main reasons why many public and private institutions of higher learning are reluctant to accept disabled students. Their fear has unwittingly denied disabled students of the right to pursue tertiary education and it does seem as if universities are not giving equal opportunities to OKU students (Erda Khursyiah, Oct. 10, 2019).

To counter this problem, the Education Ministry has come up with OKU Inclusion Policy with an aim all public higher education institutions (IPTAs) must become completely disabled-friendly within the next decade. Study materials that specifically cater to those who are visually-impaired, deaf or have different learning abilities provided (Rebecca & Sandhya, 2019). These upgrades and changes have taken into a count of Banks's (2004) one of the multicultural component which is differences in mental intelligence and physical ability. This vital component has been a tool to measure the effectiveness of multicultural and diversity acceptance in a higher education context. Fundamentally, it is the utmost responsibility of higher learning institution that opportunities are not based on any disability but committed to equality and diversity.

Review of Multiculturalism Challenges in Higher Education

Given its pluralistic landscape, the contested space of the Malaysian nation is an important concern for many higher learning institutes. No matter how many initiatives or efforts have been put forward to tackle the issue of multiculturalism in Malaysian context even in any plural countries in this world, there has been considerable debate about the 'dimness of multiculturalism' and its

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importance in current generations. Multiculturalism is a process, and such processes are always contextual to particular places and cultural experiences. Thus, as already noted, we have to recognise that the experiences of multiculturalism in Malaysia are unique to that country, and are different from multiculturalism in other countries, such as Canada, Australia, India or the UAE. This means that our analysis and understanding of multiculturalism in each of these contexts must also be contextual, and we should not try to understand one within the framework of the other (Nye, 2007).

If we all look at it from a Malaysian context, In the context of Malaysia, the growth of institutions of higher learning is accelerating, notably private, which encourages large numbers of students. The Malaysia Higher Education Blueprint (2015-2025) (Ministry of Education Malaysia, 2015), especially on issues of ethnicity and cultural diversity, outlines the actions the government will take to transform education in Malaysia into one of the best education in the world. The current scenario in Malaysia is one of the challenges and opportunities in addressing the increasing issues of cultural diversity in educational institutions.

To look through on some general issues, as multiculturalism is processual, it is very important to recognise that relations between groups and people within any multicultural context are subject to change and development. Studies conducted by Abdullah Taib (1984) at three universities, namely Universiti Kebangsaan Malaysia (UKM), Universiti Putra Malaysia (UPM) and Universiti Malaya (UM), are about the degree of interaction among students of various races. He found that the degree of interaction was high only among intra-ethnic groups as compared to inter-ethnic interaction rates. This statement is supported by the recent research done by Khairul Azam, Samsudin, Norliza, Kalsum and Zulkarnin (2019) that the level of acceptance of minority ethnics (Sabah and Sarawak) into higher education is still not balanced and it is suspected that there are is some bias in involving minor ethnic students in university program. Based on this research, it is found that polarisation still exists when a particular ethnic student prefers to meet and discuss with his own ethnic friends or students rather than other ethnics. Such differences are not only cultural or religious differences, but there are also many other factors of social diversity and cohesion which may equally impact and contribute to the problem. Also cultural and religious diversity very often overlaps with other social differences. As I have argued, these differences need to be managed effectively at higher education, and in particular, the respect for diversity needs to be combined with the creation and development of a sense of common ground across the differences.

Sanusi Osman (1984) in his study of racial polarisation in higher education institutions outlined several polarisation problems among students of higher education institutions. Among them, the degree of interaction between students of various ethnic groups is low although there are many opportunities to interact with them on campus. There is a tendency to choose friends or friends of the same ethnic group. Lack of open and serious discussion among students of various ethnicities on political, economic and social issues. It is also agreed that there some strong prejudices, stereotypes and ethnocentrism. Many student activities are conducted along ethnic lines rather than across ethnic lines. Some of the factors that led to the polarization problem were due to the problems of students and university institutions that eventually led to social sanction. Second, the structural and developmental problems of the community that bring about issues of particular interest to the people. Third, the problems of the political and economic systems of students in higher education are largely influenced by external political elements that ultimately neglect their responsibility as students and rarely think of strategies towards fostering closer racial relations among students of various races.

The above discussion shows how the development of human capital and the promotion of unity among multicultural groups in Malaysia have always been fundamental to the goals and role of public universities. However, the question of whether this is pure intent in the social realities of everyday life among university students remains unanswered (Shamsul, 2010). Rozita Ibrahim, Nazri Muslim and Ahmad Hidayat Buang (2011) have argued that the issue of ethnic polarization at the university

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is partly due to the lack of a clear policy on nation-building in higher education. Most policies focus on education at the primary and secondary levels. However, there is a view that although ethnic polarisation seems to exist, it is due to shared norms related to contemporary life that focus on the individual's need for material gain, social status and connection, he argues, has succeeded in overcoming the importance of political and ethnic differences.

Another study by Zaharah Hassan et al. (2010) shows that university activities have successfully helped to create awareness and enhance students' motivation to interact with other ethnic groups. One of the most important contributions was the introduction of the Ethnic Relations Module as a mandatory course for all public universities beginning in 2005/2006. For private institutions of higher learning, this course is compulsory with the same objective called Malaysian Studies. This is seen as a positive step towards fostering awareness and knowledge of the Malaysian multicultural community. In addition to having a compulsory course in the university curriculum, co-curriculum activities in faculty and college colleges are identified as potential sites where understanding between ethnicity and relationships can be nurtured. The development of a policy of effective multiculturalism also must always be pursued within the context of national identity, it is part of the development of national identity and not a challenge to it. It is certain that the issues of multiculturalism will become more urgent and more challenging as the twenty-first century progresses. Nye (2007) mentioned that for effective governance of these nations and the people contained within them - to ensure that the benefits of diversity are felt rather than the tensions and conflicts - there needs to be greater engagement with and understanding of the issues behind these changes. What we are seeing at present is not the ‘death of multiculturalism’, but rather the birth of the academic discipline of ‘multicultural studies’, as a response to the central role that the processes of multiculturalism will have in the coming century.

CONCLUSION

In conclusion, perhaps the most important points to stress are that multiculturalism is both a process and it is unavoidable in the contemporary world. Multiculturalism is not an optional extra, it is not something that a society can choose to have or avoid. Nye (2007) urges that the management and governance of multiculturalism are necessary at higher education to manage diverse students. This is to ensure that there is widespread and effective respect for diversity, whilst at the same time, there is an element of cohesion and shared identity - a common ground upon which the society and nation work as more than a collection of diversities.

Global developments in higher education have led to an increase in international government's commitment and expansion of access to improve global competitiveness in the industry and their position in the global higher education market (Altbach, Reisberg, & Rumbley, 2009). Higher education is a platform for students to develop their professional maturity in order to face future challenges. This is due to their involvement in activities based on the cultural diversity that exists in their tertiary institutions. Recruiting and supporting a student body that engages students of cultural diversity at the tertiary level brings many benefits to the individual, society and economy as the diversity of students is crucial to creating a constructive intellectual question and resilient knowledge economy. This promotes higher social and cultural offers of higher education and more representation from the local community. Diversity in higher education is also important in creating a more just society, fostering social mobility and supporting economic growth. Education is also said to promote multi-cultural values such as employment, adaptability, personal competence, better health, social inclusion, democracy and peace.

This paper discussed multicultural acceptance and its effectiveness by taking the case of higher education in a plural country like Malaysia. The brief discussion shows how multiculturalism and education are well intertwined and indeed, these issues can be tackled through proper education. As

we all know, as for multiculturalism is a never-ending solution but it can be managed at all levels of society especially in higher education as the graduates are the future leaders of Malaysia. Higher education has an extremely significant role to play in which understanding of toleration for and engagement with diversity in Malaysia and embrace the pluralism. But recent initiatives from the Malaysian government through the Ministry of Education has seen vast changes in tackling multicultural challenges in higher education and moving forward gradually to support the needs of multiculturalism in all levels.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 287-290
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Transformation of Education in Malay Language to Contribute Future Development of The Nation

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ABSTRACT
The concept of nation-state is a unified nation that reflects the future of a shared nation, besides forming a nation of Malaysians with unwavering loyalty and devotion to the country and nation. Therefore, strengthening the language through the education system is one of the strategies for building a nation and national identity. This is the role of the Malay language as the national language and national unity, namely the desire to foster national integration, build a sense of pride in a language that reflects common sense, identity and people's thinking of the spirit nationalism. The emphasis on achieving a nation is through the Lingua Franca of the national language and also the official language. As the main language of communication in the country's multi-ethnic society is both a tool of unity, many attempts were made to strengthen the Malay language in the education system in order to produce a generation that has a first class and world class mind set.

***Keywords**: Nation building; Malay empowerment; education system; national language; the unity of the people*

INTRODUCTION

The development and role of language is in line with current technological advances. Language plays an important role because most knowledge is gained through intermediaries that use language as a medium. According to Nik Safiah Karim in Juriah Long et.al (2001), they agree that language and communication skills are essential in human resource education and training so that knowledge can be improved more effectively.

Language is one of the most important parts of everyday life and has always been a prominent part of civilization. Language teaching and learning in this country should change the direction with a more serious emphasis on application aspects while continuing the tradition of interpretation and the theoretical tradition. This is necessary because the discipline of the language itself in this new millennium is very competitive in nature.

Similarly, the spirit of Malay language among our youth today. We should be aware of the reasons why many students speak a language that is more of a concern than standard language. What exactly is the problem that is the obstacle to language development? Efforts to strengthen the language will not be successful without many obstacles and constraints. Malay language curriculum in schools should be able to overcome this crisis by implementing the language teaching and learning Malay language as early as at the stage of early schooling, but in fact, these efforts have not succeeded.

Based on the National Philosophy of Education which is:

> *"Pendidikan di Malaysia ialah suatu usaha berterusan ke arah memperkembang potensi individu secara menyeluruh dan bersepadu untuk melahirkan insan yang seimbang dan harmonis dari segi intelek, rohani, emosi dan jasmani, berdasarkan kepercayaan dan kepatuhan kepada Tuhan. Usaha ini bertujuan untuk melahirkan warganegara Malaysia yang*

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> *berilmu pengetahuan, berketerampilan, berakhlak mulia, bertanggungjawab dan berkeupayaan mencapai kesejahteraan diri serta memberikan sumbangan terhadap keharmonian dan kemakmuran keluarga, masyarakat dan negara."*
>
> Source: Kementerian Pendidikan Malaysia (2001)

Accordingly, the Secondary School Curriculum (KSSM) is being implemented gradually from 2017 to meet the new policies under the Malaysian Education Development Plan (PPPM) 2013-2025 so that the quality of the curriculum implemented in secondary schools is in line with international standards. International standards-based curriculum has been incorporated into KSSM through the drafting of the Curriculum and Assessment Standard Document (DSKP) for all subjects containing Content Standards, Learning Standards and Performance Standards.

The resulting DSKP integrates the six pillars of the KSSM framework, which integrates knowledge, skills and values, as well as explicitly incorporating 21st Century Skills and High Orders Thinking Skills (HOTs). The integration is intended to produce people who are intellectually and spiritually balanced, emotionally and physically as the National Education Philosophy demands.

Whereas the concept of the nation to be declared is a sovereign nation and its people have the same identity, have the same socio-cultural identity and coexist. Obviously, this concept does not limit race, ethnicity, religion or belief embedded in the curriculum content.

The next question is how can the nation-building process be implemented through the education system? The role of education is very important in fostering the values of citizenship moral and religious values. Therefore, the education nowadays poses a great challenge of producing students with identifiable individual and community characteristics that share a common identity and practice pure values and live in harmony. The aspiring Malaysians are a nation of high, strong self-esteem, strong religious beliefs and moral values and most importantly able to live as a caring, democratic, liberal and tolerant society, as well as thoughtful and scientific culture.

Transformation of Malay Language Education in Contributing to Nation Building

The education system in our country should be able to create a high degree of identity among students, through curriculum activities, and co-curricular programs. The identity created by the nation's education system is believed to produce a strong and viable nation.

As such, the Document Standard Curriculum and Assessment (DSKP) for Malay language drafted by the Curriculum Development approach to modular learning and edutainment as well as the holistic assessment to tap the potential of students to explore various fields of science, develop and evaluate the ability to speak the language proficiently and show their language skills and competencies. DSKP also consider the arts components (KOMSAS) in Malay which will foster interest in reading and expressed the joy of reading and appreciation of literature among pupils. Appreciation and appreciation of literature can support language skills in shaping student identity and personality. The DSKP uphold the role of the Malay language as the national language, official language, the language of unity, language knowledge and the language of instruction in schools as well as a catalyst for understanding the mind, thought and sociocultural speakers to produce the spirit of love for the language and the country that shared together in a vision for the sake of upholding the Malay language.

Transformation in the education system today is very demanding as the world of education challenges of globalization today. The education system is expected to produce citizens who are capable of acting wisely to meet the challenges of globalization. Changes in the curriculum at the primary and secondary levels are being made to meet the educational needs of the nation.

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In addition, the Malay language curriculum has been revised. This review has introduced new elements in the teaching and learning process in primary and secondary schools. The curriculum targets students will be able to master the basic skills of listening and speaking, reading and writing in Malay language. At the secondary level, students are trained to speak fluently through interpersonal, information and aesthetics. Teaching and learning emphasizing events discussions, readings and activities develop imagination and creativity of students through language. Curriculum The Malay languagecuriculum tried to realize the role of the Malay language as the national language and national unity. The purpose is to build national integration, build a sense of pride in language that reflects the common sense and the people way of thinking and is also a catalyst for the spirit of nationalism.

To improve the Malay language in the school system, Curriculum Development Center (CDC) included elements of moral values and the spirit of patriotism and citizenship in the measure that is produced. Efforts to empower the Malay language in schools, not only involves a review and changes in the curriculum, but also the aspects of the implementation of the curriculum as well as a variety of related activities that can contribute to the achievement of the goals was also carried out in earnestly.

Empowering Malay language at the school level has been elevated as a key strategy in achieving the objective of nation building through the school system. The strengthening of a language means giving the language a role for full use in any field, at all levels from the lowest to the highest, from casual social communication to the areas of administration, management, business, law and whatnot as well as other professional fields. Empowered languages are languages used in intellectual debates that can be used to generate reasoning strategies in dealing with any area of knowledge. Language empowerment also includes scientific or academic fields. In terms of discussion and textual features, intellectual language does not have to be the same as a more descriptive academic or scientific language.

An empowered language is also a language that can be used creatively to exemplify its beauty in depicting various types of emotions, tastes, desires, ambitions, traits and behaviour of the human being as deeply and thoroughly as they are described in the works of high level literature. Malay empowerment in the context of this discussion refers to the business full use of the Malay language in the school system either as an official language, the language of science, communication and solidarity in order to achieve the target of nation building and national identity formation.

Teaching and learning in the classroom is the concept of Malay across the curriculum, which can have an impact on students. The Ministry of Education also ensure that teachers are trained from time to time in order to teach English more interestingly and effectively. As such, the classroom teaching model by Dunkin and Biddle (1974) states that the relationship between four important variables is classroom teaching, context, process and product. Whereas this model specifically describes the interrelationships between the 13 types of variables in classroom teaching. The variables are teacher background, teaching experience, teacher characteristics, student background, student characteristics, school characteristics and environment, classroom characteristics, teacher teaching practices, student learning style, student practice changed, short-term and long-term effects on students.

Therefore, in an effort to produce internationally recognized individuals, however, Malaysian cultural values should be the key tenets. Through the concept of the nation state to be formed, the people of different races and religions share the identities, symbols, cultures, values and spirit that are the hallmarks and aspirations of the nation.

The values of integration and unity must be inculcated from the school level in securing the achievement of the ideal nation-building goals. The Ministry of Education Malaysia (MOE), has been responsible for instilling these values since they were students. MOE's focus on nation building should include the following efforts to strengthen the national language as the medium of instruction

and the language of knowledge; languages that form the basis of national unity and integration; a language that fosters a love of the nation's arts, heritage and culture.

The nation-building of a multiracial nation such as Malaysia is especially demanding in an era of globalization characterized by the rapid flow of information, capital, values, culture and beliefs without borders across the country. Given the global nature of exposure and easy access to a wide range of matters, it is important for us to emphasize on the production of individual students who are national or local but have a world-class mind set.

Therefore, MOE need to emphasize on the production of individuals who are glamorous but still have a national identity and hold strong to national values and traditions. The nation's ability to build this nation depends on the 5 catalysts discussed above, namely, the sharing of values and spirit of patriotism, lingua franca, integration, citizenship and democracy.

CONCLUSION

In the context of education, the emphasis on reaching the nation is given to the aspects of lingua franca, national languages that are the medium of instruction, the language of knowledge, the language of unity and the language of communication. To achieve this goal the Malay language should be reinforced or strengthened its role in schools.

According to Hashim Musa (2009), the function of language is not only a means of communication but also the role of language and can shape identity, spirit de corps , unity and form the basis of civilization and symbolize the dignity of its speakers. A society that is considered advanced in civilization, namely, political, governmental, economic, administrative, legal, education, science, science and technology and communications systems are generally high and sophisticated languages and correspondence. Clearly, language can be at the forefront of development and progress, while at the same time underpinning unity and nation building in a multi-ethnic country such as Malaysia.

Thus, it is clear to us the importance of the role of language. In reaching a nation of civilizations with high civilization, we must strengthen the national language which can serve as a tool of unity, official language and correspondence and thus the language of knowledge. The language that supports this role needs to be strengthened in the pursuit of the goal of building a nation through the school system.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 291-298
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Teaching Reading Comprehension Using Constructivism Approach and Learning Materials

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ABSTRACT
The main purpose of this study is to explain data quan-1 through qualitative data (QUAL) and quantitative data (quan-2)at the final step. The QUAL data are the material of Islamic-related constructivism (BAKTI) and teaching and learning data of constructivism approach (PPK) in reading comprehension (MP).At the end of second stage , the result posttest of reading comprehension data were collected and analyzed (MP-2). Therefore, a 3-step sequential explanatory strategy mixed method study was conducted. Quantitative research sample (kuan-1) totaled 178 students of class VII from 320 population divided into 12 parallel classes of MTs Darul Hikmah Pekanbaru in the 2018/2019 school year. Quantitative research sample (quasi-2) amounted to 31 people from 56 members of the population, drawn by simple random sampling. The application of PK uses a pre-posttest one-shot design design for all treatment groups. The research instruments are in the form of objective tests which indicate sentences and ideas of sentences, conclusions, and reading messages in short paragraphs. BAKTI data were collected using a questionnaire and data on BAKTI using observation guidelines. Quantitative data is processed using parametric inferential statistics because all assumption tests are met. PK implementation data were analyzed thematically while BAKTI data were analyzed using the principle of mode. The null hypothesis is accepted for the 1st research problem, the 2nd research problem, the 5th research problem, the 6th research problem, but is accepted for the 7th research problem.

***Keywords**: Teaching reading comprehension, constructivism approach, learning materials of constructivism, mixed methods of sequential explanatory strategies.*

INTRODUCTION

This research was conducted to clarify the results of the first phase of research namely reading comprehension of the results of the pre-test (MP-1). The initial explanation was made on the basis of the results of the second phase of research namely Islamic-related constructivism (BAKTI) teaching materials and the application of the constructivism (PK) approach that uses BAKTI in reading comprehension learning (MP). Further explorations were made on the basis of the results of the third phase of the research, namely the data reading comprehension of the results of posttest (MP-2). That is why a three-step sequential explanatory strategy mixed method is used.

The low MP category for grade VII students is indeed not an astonishing fact. Macro, this fact was shown by Pratama (2016:174), Fahlevi (2019:1); Mullis et al. (2012) in Syamsi et al. (2019:82). On a micro level, this fact was discovered by many researchers including: Johari et al. (213:17-18), Auzar (2017:156), Buhairah et al. (2017:2), Muhafidin (2016:63), Erlina et al. (2017:7), and Razak et al. (2017:60). However, through various methods and not the same number of researchers resulted in an increase in the MP category (Buhairah et al. (2017:10), Muhafidin (2016: 63), Razak et al. (2017:69). Therefore, this study seeks to explain the high and low MP, which is (Yeti, 2011:12) part of literacy.

Reading is thinking (Spiro & Myers, 1984:490) and Razak (2004:16). In fact the process of thinking simultaneously takes place while reading. That is, none of the reading activities are separate from the activities of thinking. In turn think it is part of human existence. Man exists because he thinks. Therefore, the more people think, it means that humans expand the schemata to understand and respond to various stimuli received by humans themselves. Crawley & Mountain (1995) in Auzar

Proceeding International Conference on Culture, Language and Literature
IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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(2017:146) states that as a thought process, reading activities include literal understanding, critical understanding, and creative understanding.

By Shari'a, the command to hear and read becomes an obligation. These two commands defeat the command to speak and write. The above command is no exception compared to other commands. Every believer is instructed to really know and do everything he says and writes because Allah Taala hates someone just saying right, but does not do it. This is the content of QS ash-Shaf, 61: 2-3 in Katsir, 2008h: 134).

Reading comprehension is the process of connecting the contents of the reading with the schemata and vice versa. By involving these two aspects, reading activities are more meaningful (Roberts & Roberts, 2008 in Parrott & Cherry (2015:355). Reading activities involve mentality because they connect old schemata with new schemata (Hudson, 2007 in Priyatni (2017:2-3).

Teaching material is a textbook used as a standard reference for certain subjects. The characteristics are: 1) the source of teaching material; 2) become a standard reference for certain subjects; 3) arranged systematically and simply; 4) the existence of instructional instructions (Akbar, 2013:33).

Matthews in Suparno (1997:18) defines constructivism is one of the philosophies of knowledge that emphasizes that our knowledge is our own construction. Pritchard in Wardoyo (2013:38) says that knowledge is not an imitation or reality (reality). Dagar & Yadav (2018:4) and Supardan, 2016:5) stated that students must build their own knowledge individually and collectively. Every student has concepts and skills so he must build knowledge to find solutions to problems.

BAKTI is arranged according to the rules of teaching language (Dick, 2009: 197). BAKTI uses the 5-phase constructivist model by Needam. The five phases are orientation, idea generation, idea reconstruction, application of ideas, and reflection (Mahamod, 2014:159-160).

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BAKTI is conducted according the rules of teaching language (Dick, 2009:197). BAKTI uses the 5-phase constructivist model by Needam. The five phases: orientation, idea generation, idea reconstruction, application of ideas, and reflection (Mahamod, 2014:159-160), Lee et al. (2019:54), Othman & Salleh (2013:61)

This mixed method research problem contains 9 research problems. They are:

1) What is the category of reading the results of pre-test (MP-1) grade VII students?
2) What are the MP-1 categories per sample group of grade VII students?
3) How is the profile of Islamic-related constructivism (BAKTI) teaching material in reading aspects of grade VII students?
4) How is the application of the constructivism (PK) approach that uses BAKTI teaching and learning MP in class VII?
5) What is the category of reading comprehension of the results of the post-test (MP-2) grade students?
6) What are the MP-2 categories per quasi-experimental sample group of grade VII students?
7) Are the MP-1 and MP-2 categories of class VII quasi-experimental groups?
8) How is the MP-1 category explained by the MP-1 category per sample group, BAKTI profile, the application of PK using BAKTI in reading comprehension teaching and learning, MP-2 category, MP-2 category per quasi-experimental group, and the MP-1 and MP-2 categories of students per quasi-experimental group?

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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METHODS

Creswell & Clark (2007) in Bandur (2014:15) say the research design is an action plan that connects philosophical assumptions with certain methods; includes qualitative, quantitative, and mixed designs. Brewer (2000) in Bandur (2014:15) says the research method not only includes data collection techniques, but also includes sampling techniques, research procedures, and valid data analysis procedures. This research uses a mixed method. Creswell (2014:304) says mixed methods research applies a combination of quantitative research and qualitative research. Johnson & Christensen (2004) in Dornyei (2007:169) describe one of the many 2-step sequential explanatory variations. The first step is gathering new data (including data analysis). The second stage is the collection / analysis of QUAL data); weighting of qualitative data (Sugiyono, 2015a:464-465). After that, the first stage of data interpretation is performed on QUAL data. These variations are listed in Figure 1.

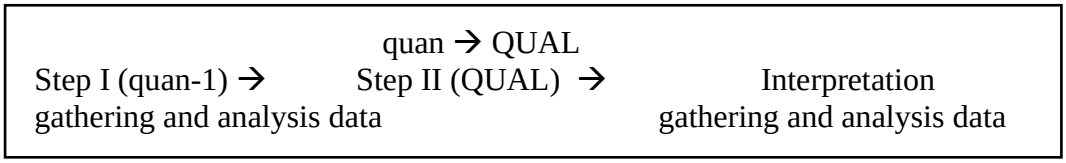


Figure 1: A Mixed Method of Two-Step Sequential Explanatory Strategy, Dornyei (2007:169); Creswell (2010:193)

Sequential explanatory strategy of quan → QUAL in this mixed methods research is often used by researchers who are inclined to the quantitative process. This strategy is applied by the collection and analysis of quantitative data in the first stage followed gathering and analysis quanlitative data in the second stage which is built on the initial results of quantitative data. The process of mixing data for this strategy occurs when quantitative results inform the qualitative data collection process. The two data are separate, but still related (Creswell, 2014:316).

Creswell et al. (2010:204) says that sequential explanatory design is the sharpest design of all mixed method designs because quantitative data collection and analysis are strengthened by the second stage of data collection, namely qualitative data, which are both combined sequentially when interpreting data. Malik & Hamied (2014:289) say that qualitative findings clarify the results of quantitative data analysis.

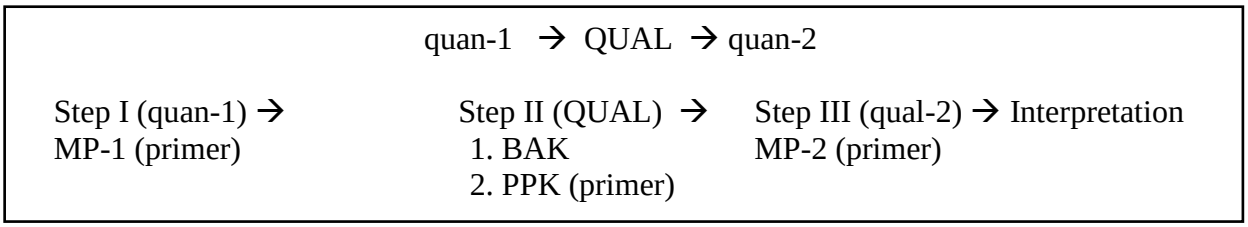
The selection of mixed methods in this study is believed to be appropriate for predicting or interpreting quantitative data obtained at an early stage. Syamsudin & Damaianti (2007:14) states that determining the right method is not only able to see facts as reality, but also able to predict the possibility of facts.

Socially, the selection of mixed methods is a sign of acceptance and recognition of research on the third methodological movement. Tashakori & Teddlie (2010:623) say that each researcher writes the term third methodological movement, hence the sign of increased recognition of mixed methods.

Morse in Creswell (2014:313) argues that sequential explanatory designs are useful for explaining the results of surprising quantitative research. That is, the unexpected results of the study were clarified through research step II, namely qualitative data.

This study applies a three-step sequential explanatory mixed-method modification. Phase I collected and analyzed quality data that is reading comprehension. Phase II of QUAL data was collected/analyzed namely constructivist teaching material data and data on the application of constructivist approach in learning to read comprehension in quasi-experimental classes.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Figurer 2: Modification of A Mixed Method of Three Step Sequential Explanatory Strategy (Dornyei (2007:169); Creswell et all.(2010:193)

Mixed methods of sequential explanatory strategy is also strengthened by the quasi-experimental design of one shot pre-posttest (Fraenkel et al. 2012) at the end of step II to enter step III namely the collection and analysis of quan-2 (MP-2) data in accordance with the opinion of Onwuegbuzie & Teddlie & Teddlie, (2010: 317).

The population is 320 students of class VII MTs Darul Hikmah Pekanbaru in the 2018/2019 school year. This number is divided into 12 parallel classes; 6 parallel classes of female group students and 6 other parallel classes of male group students. For the first phase of research, 178 samples were based on Slavin's opinion in Razak (2017b:84) and Morce (2010:184). The number of samples per group is determined according to the proportion of the number of sample members per group. MP-1 and MP-2 data were collected through test techniques. Test techniques are indeed commonly used for real data (Johnson & Turner, (2010:279). MP-1 and MP-2 data were collected through test techniques. Test techniques are indeed commonly used for real data (Johnson & Turner, (2010:279).

BAKTI is validated following the feasibility proposed by Muslich, 2010: 291). For quality primary data collection namely the application of PK using BAKTI, through quasi-experiments randomly selected from each group. For the group of women, students obtained class VII-A6 and class VII-B1 for men. All instruments arranged to meet the validity requirements (Azwar, 2012: 57) and Fulcher & Davidson (2007:52).

MP-1 and MP-2 data were collected through an objective test technique of multiple choice 4 options. Indicators MP-1 and MP-2 are key sentences/ideas, supporting sentences, supporting ideas, conclusions, and text messages. This selection is to meet above level-1.

BAKTI profile data was collected through nontest techniques. This technique is a questionnaire sent to 3 experts for weighing by applying an even 1-4 scale modification of the Likert scale. The BAKTI profile is sorted into 4 indicators.

RESULTS AND DISCUSSION

The Category of Reading Comprehension for MP-1 and MP-2

The table below contains quantitative data for two step of research. First, the step I data are MP-1 data per sample group. Second, step III data namely MP-2 for the quasi-experimental group.

Table 1. Mean Value and Standard Deviation of MP-1 Data and MP-2 Data per Sample Group

	Step I (quan-1): MP-1			Step III (quan-2): MP-2		
Sample Group	N	S	Mean	n	s	Mean
Class VII-A1	16	2,496	8,313			
Class VII-A2	16	2,802	8,375			
Class VII-A3	15	2,503	8,467			
Class VII-A4	16	2,496	8,313			
Class VII-A5	16	2,175	8,063			
Class VII-A6	16	2,125	7,875	16	1,682	16,188
Class VII-B1	15	2,658	7,875	15	1,552	16,133

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Step I (quan-1): MP-1				Step III (quan-2): MP-2		
Sample Group	N	S	Mean	n	s	Mean
Class VII-B2	15	2,484	8,200			
Class VII-B3	14	2,165	8,071			
Class VII-B4	12	2,193	8,083			
Class VII-B5	14	2,681	8,077			
Class VII-B5	13	2,253	8,077			
Amount	178	2,367	5,601	31	1,594	16,161
One sample t test, t = 1,172			One sample t test, t = 0,563			
Ho accepted because sig. 0,243>0,05.			Ho accepted because sig. 0,243> 0,05			
One-way Anova test, F = 0,103			independent sample t test, t = 0,141			
Ho accepted because sig. 1,000>0,05			Ho accepted because sig. 0,927> 0,05			
Paired sample t test, t = 20,096						
Ho rejectedk because sig. 0,000 < 0,05						

Based on the table above, information is obtained. First, MP-1, namely reading data understanding of the results of pre-categorized low scores. A mean value of 5.061, equivalent to 5,061 divided by 20 x 100 = 25.31 percent. This is what is interpreted as a maximum comparative score that can be achieved at 8 ie 8/20 x 100 = 40.00%. Second, through the Anova test in the direction of the resulting F value = 0.103. Sig value = 1,000> 0.05 so that null hyphotesis is accepted. Meaning, the mean of 12 sample groups is not different. Third, MP-2, the reading comprehension of post-test results (Phase III) of 16,161, equivalent to 16,161 divided by 20 x 100 = 80.81 percent, included in the high category (Razak, 2017a: 54). This is what is interpreted as a minimum comparison score achieved at 16 ie 16/20 x 100 = 80.00%. Fourth, one sample t test yields t = 0.563. Sig value = 0.243> 0.05 so that null hyphotesis is accepted. Meaning, the mean 2 groups of quasi-experimental samples did not differ. Fifth, the independent sample t test produces a value of t = 0.141. Null hyphotesis is accepted because the value of sig. 0.927> 0.05.. Thus, referring to the fourth finding regarding the high category of MP-2, the two experimental groups also have a high category. Sixth, paired sample t test results in the value of t = 20.096. Sig value of 0,000<0.05. Therefore, null hyphotesis was rejected. Meaning, MP-1 is different from MP-2. In other words, MP-2 is high and MP-1 is low.

MP-2 in the high category is closely related to BAKTI data collected and analyzed in the second phase of the research using a mixed method of sequential explanatory strategy. First, BAKTI contains MP subject matter which is arranged systematically following the 5 phases by Needham. Through small group discussions students are asked to have an opinion about their environment in the orientation phase. The environment used in BAKTI is general words or groups of words for some special words available.

Teaching Materials Adopting Islamic-Based Constructivism (BAKTI)

BAKTI is validated by expert judgers (J-1, J-2, and J-3) for many components. First, the component of the feasibility of the category content is very good. Of the 8 indicators, only one indicator of student orientation has mode 3. Second, the component of eligibility for presentation of categories is very good. Of the 7 indicators, all indicators have mode 4. Third, the component of language eligibility is categorized very well. All indicators have a fourth mode. Fourth, the feasibility component of the graphic is categorized as very good. Of the 5 indicators only 1 indicator of volume quality was rated 2 by one of 3 weighers. All indicators are mode 4.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Table 2. Rekapitulation of Validation per BAKTI Feasibility Component per Judgers

Component	J-1	J-2	J-3
Content Feasibility	4	4	4
Presentation Feasibility	4	4	4
Language Feasibility	4	4	4
Graphication feasibility	4	4	4
Mode	4	4	4
Interpretation/Category	very good	very good	very good

Teaching and Learning PK Using BAKTI

Through quasi-experiments, teaching and learning with 4 x 2 x 40 minutes for KD I and KD II took place accord the constructivism phase of Needham. Teaching and learning is focused on the reconstruction phase of ideas because in this phase the teacher can scaffolding old students' schemata. Islamic topics (monotheism and morals) in teaching materials make it easier for students to expand literacy schemes in reading and writing as well as the words Sani, (2014: 3) and Syihabuddin (2014:40). Using outcome indicators, PK that use BAKTI is feasible and effective for KD I and KD II.

CONCLUSION

First, MP-1 grade VII students have a low category. Second, there is no difference in the MP-1 category per sample group. Third, the BAK profile is categorized as very good so it is appropriate to use. Fourth, the application of PK through BAK is feasible and effective to be used in MP learning. Sixth, MP-2 is in the high category. Fifth, there is no difference in the MP-2 category per quasi-experimental group. Seventh, there are differences in MP-1 and MP-2 per quasi-experimental sample group. Ninth, the low MP-1 category is caused by BAKTI and MP-2 factors in the high category. The low MP-1 category is assumed to be significantly related to the low category of conventional learning tools. This is also proven by the high MP-2 category which is significantly related to the high BAKTI category and the effective application of PK through BAKTI.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 299-306
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Manifestation of the Malay Intellectual Mind and Thinking in the Malay Proverbs

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ABSTRACT
The manifestation of the Malay intellectual minds and thinking is channelled implicitly and explicitly via proverbs. The thinking and intellectual minds in the Malay proverbs has been manifested as social, moral values and functions of the tradition in the social life which portray the philosophy of the Malay ethnic. These interlinks with the notion of metaphysics, epistimology, ethics, logic as well as aesthethic values to the nature and the world of flora and fauna around them. Hence, this paper intends to substantiate the manisfestation of the intellectual minds and thinking of the Malays society within the context of its proverbs. The collection of the proverbs is taken from the Utusan Complete Collection of Proverbs Dictionary. The findings show that the Malay proverbs exhibit the Malay thinking in the existance of metaphysics, knowledge thinking, human moral, notion on the nature dan the aesthetic value. In conclusion, the study on the Malay proverbs has highlighted the true manifestation of the intellectual mind and thinking of the Malay society in formulating proverbs related to the environment and nature.

Keywords: Manifesation, intellectual minds, thinking, Malay proverbs.

INTRODUCTION

Proverbs in the Malay language is an important element in revealing the level of one's intellectual mind in communication. Proverbs have been widely used ever since and emerged from a close observation of the previous community which linked closely to the nature, human's behaviour, social norms, customs and culture. Hence, the Malay proverbs is said to the the reflection of the Malays courtesy, wisdom and the intellectual while communicating. The Malay proverbs are also closely linkedwith the menifestation of the intellectual and the thinking of the Malays. As in one of the oldest poem, the construction of the Malay proverbs is strongly connected to the old Malay customs and traditions. Therefore, the old Malay social stuctures, intellectual minds, attitudes, thinking, social activities and the life philosophy can be understood through proverbs

Therefore, the Malay proverbs were designed based on one's life experiences which highlighted the Malays value and courteous. Wilkinson (1907) advocates that the Malays' character and personality are easily revealed from the proverbs. In fact, proverbs function as customary law as well as moral advice in governing the social behaviours of the Malay community. Hamilton (1974) believes that the Malay proverbs are invented based on the actual phenomenon of the society with enlighten the thinking of the Malays on the nature of their life. As being suggested by Za'ba (1965) proverbs are the arrangement of short phrases which are spoken for years due to the beauty and goodness of the expressions. Proverbs are also used for comparison, exemplary and lesson learnt. Meanwhile, according to Indrawati (1998), proverbs possess interesting function where proverbs are used to relay meaning in a subtle and elusive manner. Likewise proverbs also function either as a reminder, an advise or a criticism for someone. The underlying meaning of a proverb carries fundamental advice without offending one's feeling. As a matter of fact, there is a specific objective of using a proverb where the person who hears or reads it will not be easily upset.

The Malay proverbs also transmit the relationship between language and the thinking of the Malays. The way the Malays see the world is mingled within the proverbs they designed. This has indeed proven the Sapir-Whorf Hypothese in Sapir (1921) which stated that the language determines

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 299-306
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

the minds of the speakers. The way the speaker thinks in his/her language is illustrated through the widespread of the words. Hence, it can be said that the language is an integral part of human life. Language immerses in the thinking and the way the speaker see his or her world. In fact, there seems to be a close relationship of the community, language and culture as been stated by Von Humnoltdt (1907)

Besides, the intellectual minds of the Malay community can also be observed via their daily activities. Accoding to Kamus Dewan (1984), an action can be reffered to as an act of doing something. In the daily life of a the Malay community, it can be seen that the Malay community is rich with decent and polite behaviours. The intellectual mind is menifested in the prroverbs as the reflection of the Malay community. Proverbs substantiate the wisdom of it people which proves that there is strong intrinsiclink between language and attitude, thinking and behaviour of the race which can be identified through the use of

STATEMENT OF PROBLEM

The work of literature of a community can be perceived as a multi-dimensional life besides being menifested as intellectual mind and thinking. Nonetheless, to what extent has literature really played its role in the community so as to be accepted and fully used whereas certain types of literature is assumed to be owned by a special group of people. Such thinking has somewhat given a negative effect to the work of literature even though the thought and idea in the work are enourmous.

In many ways, proverbs are no longer a form of literature that is perceived as a work that menifests tthe intellectual mind of tthe Malay community. On the other hand, proverbs are concerned with the form and arrangement of its term as so meaningful which help to the existance of the community's philosophy. The proverbs that are created must not be professed in terms of its underlying meaning per se. When a proverb is not analysed within the underlying context of the belief of the community, itt will no longer uphold the menifestation of the intellectual minds that have created it.

Academically speaking, proverbs are no longer being understood merely by analysing it physically pattern. In actual fact, proverbs are rich with it philosophy of the daily life of the Malay community. According to Abdullah Hussin (1977) proverbs are one component of the old literatre, not only for the Malay community but for nearly all the other ethnics around the world. Before the existance of the regulations that govern the social behaviour of human, scholars from each ethnic have come up with some guidelines, advices and tips as rules for social disciplines, ethics in socialising and principles of social and human relations. The guidelines, advices and tips are takenfrom the surrounding such as from human as well as the behaviours of the fauna and flora.

Since proverbs uphold the highest level of values, beliefs and the philosophy, the usage need to be exposed and learnt by today's young generation, especially to school students via the subject of the Malay Language. Hence, it is believed that the sustainability of proverbs can be preserved and students can apply the use of proverbs in communicating their thoughts and ideas in a more interesting and meaningful way. As stated by Abdullah Hassan (2002) when we want to use the language or express our feelings, there are conditions that we are honest and there are times when we may hide the actual meaning within the words. In other conditions, we may make comparision as a means of teasing to enhance our speech. We may include proverbs while communicating. This will enhance our speech intended to the other persons.

However, before this apect being taught to students, teachers or students teachers, they must first be able to disclaim the implied meaning of the proverbs and explain the meaning of the phrases that make up the proverbs as to what they refer to. Therefore, as the initial stage of this research, the analysis of the menisfestation of the Malay intellectual minds within the Malay proverbs and their actual meanings will be highlighted.

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Research Objectives

This research proposes 3 objectives which are as follows:

1. to observe the beauty of language in the creation of a proverb
2. to analyse the mesnifestation of the intellectual minds of the Malay community in proverbs
3. to analyse the thinking of the Malay community which is implied in a proverb.

Research Questions

This research intends to answer 3 questions which are:

1. to what extend can a proverb express the beauty of the language
2. to what extend can a proverb embody the menifestation of the intellectual minds of the Malay communit
3. to what extend can a proverb uphold the life style of the Malay community.

Operational Definitions

To clearify the operational definition used in this research, some imporant terms and phrases will be made clearer so as to avoid the unfairness that may appear from various terms that are rather relative in nature.

Proverbs

According to Asmah Hj Omar (1986) proverbs are use by the Malays as a medium to give advice without trying to hurt someone's feeling. Kamus Dewan (1984) illustrates that proverbs as a phrase or combination of phrases posess somewhat a uniform arrangement of specific meanings which is also called as poverbial saying. The word arrangement of a proverb cannot merely be translated word by word as each word in the arrangement contains meaning. Meanwhile, Luqman Ariffin and Abu Khair Atan (2009) state that proverbs reflect the precision, reflection and the thinking of our elders comparing the reality of life with man and its environment. Sulaiman Zakaria (2011), on the other hand defines proverbs as means of conveying something subtly. Based on these definitions, one can conclude that proverbs are one component of speech art created by the elders which carry clear meanings and truthful. Moreover, proverbs can hide harsh and cruel words such as sarcasm and vulgarity modestly concealed by an effective words. Hence, this has allowed us to understand the richness and the beauty of the Malay proverbs

The Menifestation of the Intellectual Mind

The menifestation of the Malay intellectual mind can be observed in the chain of relationship between man, nature and the Creator. According to Awang Sariyan (2007) tthe intellecttual mind reflects the actions, thinking and attitude of a person which advocate wisdom, the soul and the aesthetic value. Hence, a person's actions, thinking and attitude can be interpreted in various forms.

Thinking

According to Syed Ismail & Ahmad Subki (2012) thinking is a process of manipulating the mind in search for meaning and understanding towards something, exploring various possibilities of ideas and making reasonable consideration for decision making and problem solving and making meta-cognition reflection on the process. From the historical Malay thinking perspective, it will reveal the development (progress) of the cultural aspect of the community in line with the nature of their thinking. The way of thinking of the Malays encompansses the mind, the intellectual mind, the nature and the knowledge show in the reationship between the nature, the man and the Creator.

Limitation Of The Study

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This research adopts the qualitative approach and will analyse the text from the Kamus Peribahasa Lengkap Utusan (1993) compiled by Abdullah Hassan dan Ainon Mohd. The proverbs are choosen randomly based on the pattern of the proverbs such as saying, and parables

LITERATURE REVIEW

Proverbs as a tool to capture the thinking and recording of the Malay civilization has always been the focus of many researchers even though not many have carried out a really serious research about it. Ahmad Fuad Mat Hassan dan Zaitul Azma Zainon Hamzah (2010) in their research *"Pengkategorian Peribahasa Melayu Berdasarkan Aspek Nilai dan Pemikiran: Satu Analisis Pragmatik"* have identified the types of the Malay proverbs which highlighted the aspect of the Malay values and thinking and acknowledges the usage of implcit and explicit languages using the Relevant Theory. The data was collected from the *Kamus Istimewa Peribahasa Melayu dan Peribahasa SPM*(Special Malay Proverbs Dictionary and Proverbs SPM) and the data was analysed using the pragmatic theory. From the research, it was discovered that the Malay proverbs also display the apect of values and thinking so as to be used as lessons and guides by the speakers of the language. The aspects of values in the proverbs is shown within the 16 moral values of the National Philpsophy of Education. The researchers also discovered that proverbs can be used as an important element to build a person identity and hence will enhance the mind. Proverbs also clarifies the lesson learnt and portrays the elevated thinking skills of the Malays.

Mohamad Radzi Salleh (1999) in his study entitled 'Peribahasa dalam Masyarakat Melayu Satu Analisis Pemikiran dan Cerminan Falsafah' (Proverbs in tthe Malay Society: An Analysis of Thinking and Philosophical Reflection) analyses that the thinking of the Malay society has created unique proverbs which carry deep significant meanings. Researchers will also look for the genuine meaning of the proverbs. The findings indicate that the elements of the environment and nature encompass in the creation of proverbs and idioms carry deep moral values, views towards life, aspiration, beliefs and wisdom uphold by the community.

Lim Kim Hui (2003) in his study "*Budi as the Malay Mind. A philosophical of Malay Ways of Reasoning and Emotion in Peribahasa*" has also looked into the notion of the Malay logic and emotions. He has proven that the principles of social logic has been discovered in the Malay proverbs which also incorporates a strong elements of emotions

In addition, P. Rajini dan Che Ibrahim (2015) in their study of the Malay and the Indian proverbs revealed that there are evident that both communities do interact with the nature which is considered as a part of their social life. This involves three elements namely actions and behaviours, thinking and moral values. In the study, the messages are efficiently relayed by manipulating the three elements. This study also shows that both communities have similarities in terms of culture and the underlying meanings of the proverbs especially in the aspect of social.

METHODS

This research adopts the qualitative approach. The research methodology is text analysis of the *Kamus Peribahasa Lengkap Utusan (1993).* Several proverbs have been choosen as part of the reseach samples. Some of the choosen proverbs are popular proverbs in the community. The study is based on the phhilosophical fields that supplement high values to relevant questions or questions of philosophical values. This is due to the fact that such questions have the potential of receiving good relevant answers. For instant, epistemological question such as "*what is truthfulness*?" or "*what is wisdom*?" have indeed improved the field of science and technology. The focus of this philosophical study is epistemology which focuses on the aspect of wisdom. The researchers try to analyse how proverbs can work on high level knowledge in the context of its underlying meanings.

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IC2LC
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RESULTS AND DICUSSION

The Malay civilization is indeed based on the Islamic values. All of these values are closely related to the concept of faith found in Islam. This fundamental values can be observed in Malay phrases such as proverbs and expressions. The influence of Islam into the Malay world have changed the landscape of the Malays culture. Faith and fear of the creator, ALLAH S.W.T is the fundamental element in Islam. This is involved the foundation of life, thought or the philosophy of human life in this world.Obeying what are demanded and leaving what is forbidden by the Al Mighty are the ways how the Malays enhancing their faith and devotion. In this context, the traditional view of the Malay community is adapted to the fundamental view of the Islamic faith.

The history of the Malays is closely linked tto the Malay sultante. For generation, it is known that the Malay community are so loyal to the Sultan and Raja which have been followed by the present generation. This is an indicator that the Malay community respects their leaders. The value of obedience and loyalty to the Sultan and King has been inparted into the Malay intellectual mind. In the islamic context, the leaders are the caliphs (leaders) of Allah and this has been stated in the following Malay proverbs:

(1) Adat raja adat berdiri,tiada raja adat mati
(If there is the king, the tradition will withstand, without it, tradition will die)
(2) Hidup dikandung adat, mati dikandung tanah
(As long as you live, uphhold the tradition)
(3) Biat mati anak, jangan mati adat
(It is acceptable to loose your heir but not your tradition)
(4) Raja adil raja disembah, raja zalim raja disanggah
(Respect the righteous king, disrespect the cruel)

The Malay community upholds the traditions in their daily life. They ttake great care of the traditions including taboos and customs that have been passed down for generations. Among the traditions that are still being practiced are ceremonies of the birth, marriage and death. The Malays understand the customary rules and regulations of the traditions and still hold tied to them. In one of the Malay sayings indicates that (5) customs are followed, laws are uphold. There are some *rites de passage* rituals which combine the Islamic elements and traditions that take place at stages of one's life. For example, before a baby is born, the mother needs to ensure the do's and the dont's so that the baby will not depictunwanted characters of his/her parents

(6) Bahasa menunjukkan bangsa (*language signifies the people*)

Proverbs that are based on words of wisdom proves that there are intrinsic relationship between language and attitudes, thinking and intellectual minds of the people which can be identified via the use of proverbs. Nonetheless, to what extent does language including proverbs control the thinking of the speakers towards the world remains to be a question. However, the unquesionable fact is that there is a language connection with the beliefs and values of life of its speakers. As a matter of fact, the language and the concept of thinking of the speakers can be determined by the way the speakers develop understanding of the surrounding by means of language. Meanwhile, the emphasis on the structure of language of the speakers is said to be determined by the concept of the world and its reality. Hence, in any proverbs, perception, the level of thinking of the speakers, intellectual mind and the importance of knowledge to the youngs can be seen in the following proverbs:

(7) Gajah sama gajah berjuang, pelanduk mati di tengah-tengah

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(The fight between the super-powercan cause death and sufffering to the communal)

(8) Harimau mati meninggalkan belang, manusia mati meninggalkan nama
(Leave a good name that people will remember)

(9) Melentur buluh biarlah daripada rebungnya
(Educate your children when they are still very young)

Proverbs (7) highlights the perceptions and thinking that the clashes between two greedy leaders or super-powers can cause the death or suffering of the communal and the people. Meanwhile, the perceptions and thinking of one's services and intellectual mind in strengthening the family institution, the society and the nation can be observed from proverb (8) In addition, the perception about education to the youngs needs to be instilled while the the children are still young and this can be seen in proverb (9). The usage of lexical words such as '*elephant'*, '*tiger'*, '*bamboo'* and '*bamboo shoot*' in the above proverbs indicate the meaning being conveyed which signifies the blending of the language that links to the mind of the speakers while communicating.

In addition, language is the means of informing of the thought and intellectual mind of the speakers. Language is the platform that determine human actions on his life. While in the context of communication, language is connected to the complexity of the culture. The essence of the language and culture of the society is scientifically proven and and is reflected in the form of socialization or religious adaptation of human beings. The roles of the language is so great to the extent that it is able to foster the traditions, values and norms as well as the thinking of man. The fostering of the traditions, values and norms can clearly be felt in the following Malay proverbs:

(10) Jangan bawa resmi jagung, makin berisi makin menegak
(Do not boast yourself as you have achieve something better)

(11) Ikut resmi padi, makin berisi makin menunduk
(The more you have, be more humble you should be)

(12) Masuk kandang kambing mengembek, masuk kandang kerbau menguak
(Adjust yourself to fit your surrounding)

(13) Baik membawa resmi ayam betina, supaya tidak ada bencana
(If you are modest and humble, you may avoid catastrophe)

(14) Baik membawa resmi padi daripada membawa resmi lalang
(Better be humble than being arrogant)

From the five examples of proverbs, it clearly shows the global thinking of the Malay ethnic. Proverbs (10) displays the wisdom of the Malay community which values the importance of humble, unpretentious and modest in community life. The charater of arrogant human nature of having acquired knowledge or wealth is compared to the corn tree when it starts bearing fruits. Similarly, proverbs (11) suggests that the Malay people to always be moderate and humble even after they have achieved success in life. Besides, values, traditions and norms of the Malays who are encouraged to be moderate and sensible can also be learnt from the (12), (13) and (14). The level of thinking of the Malays can be implicitly felt which demands every Malay to be virtuous, prudent, clean in the physical and mental aspect while being polite, wise and adaptable to the surrounding. Hence, the Malay thinking seen in the proverbs refers to the values, social syetem, tradition, culture, religious belief and civilization which areuttered creatively, succinctly and beautifully in the proverbs.

The fundamental philosophy of the Malay thinking is derived from close observation, appreciation of the religion, intellectual mind, traditions and culture as well as the nature which include the flora and fauna and the surrounding that govern their life. Meanwhile, the appreciation

towards Islam by the Malays has also given some impact to the creation of proverbs. This happens ever since the Malay embrace Islam that wittness the meeting point of the cooperation and collaboration between the teaching of Islam and the norms and values of life. From this point onwards, the Malay people with all the the potential of the mind will be able to comprehend the different between the provision of natural law expressed in proverbs. This can be observed from the following proverbs

(15) Adat bersendi syarak, syarak bersendi kitabullah
(The tradition must be fundamentally dependent on the words of God)
(16) Adat yang kawi, syarak yang lazim
(The religious practices must be continously performed)
(17) Neraca palingan Allah, hati palingan setan
(The desire can be easily controlled by the evil)
(18) Syariat palu memalu, hakikat balas membalas
(Religion commandments reminds)
(19) Manusia punya asa, Tuhan punya kuasa
(Everything is on God's will)

From the above proverbs, it proves that the belief and ideology of the Malays emerge from the process of deep philosophical thinking. All the above proverbs show a form of appreciation for the religion through the use of Islamic terms such as "*syarak*" (religious law) "*ALLAH*" (The Al Mighty) "*syaitan*" (the evil) and "*syariat*" (Islamic laws). Nuturing the customs and traditions of the Malays in the context of the religion is also embedded in the Malay proverbs as the Malays usually hold tight to the teaching of the religion. Besides, the Malay thinking also deems to the notion that man acts as the *caliph* (leaders) of Allah in this world.

CONCLUSION

Proverbs as a traditional literature is a beauty that is interesting to venture. This study may not have ventured into the overall dimention of the issue. The samples of the proverbs reveal the deep underlying meaning which indicates the high philosophical value, thinking and intellectual minds of the Malay community. As a matter of fact, the uniqueness of the proverbs allows everyone to have his or her own personal interpretations and views in accordance to the level of one's understanding as well as the field of knowledge one possesses.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Cloud-Based Tools and Applications in Enhancing Deep Learning Progression in Malay Language Phonetic and Phonology Course

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ABSTRACT
This study was conducted to identify the cloud-based tools and applications in enhancing deep learning progressionin Malay Language Phonetic and Phonology Course among pre-service teachers of Teacher Education Institute (Institut Pendidikan Guru, IPG). The study employed mixed method research design, namely a sequence of explanatory design. A total of 22 IPG Ipoh pre-service teachers were randomly selected for this study. The research instruments were the questionnaire and the semi-structured interview protocol. Descriptive statistics analysis and interview transcript coding were used to analyse the data. The findings showed high score of engagement in the learning (Min = 5.72, SD = 0.72), moderate score of enhancement of the learning goals (Min = 4.14, SD = 2.21), and low score of extension of the learning goals (Min = 1.65, SD = 1.86). The data obtained from interviews showed that the pre-service teachers with high score (green light level) in all three components of the Triple E Framework had potential to acheive the developing and accelerating level in leveraging digital dimension of deep learning progression rubric. The results revealed that the leveraging cloud-based tools and applications must always meet all the three components of the Triple E Framework during phonetic and phonology learning in order to achieve deep learning.

Keywords: Deep Learning, Cloud-based tools, Leveraging Digital, Phonetic and Phonology, Tools and applications, Triple E Framework.

INTRODUCTION

The New Pedagogy for Deep Learning (NPDL) Global Reports has identified six deep learning competencies (the "6Cs") as those which are required of all learners for success both as students and citizens of the world (Fullan, McEachen and Quinn, 2016). The 6Cs are Citizenship, Charater, Communication, Collaboration, Crtitical Thinking, and Creative Thinking skill. The implementation of NPDL has focus on pedagogical practices and consistent withthe development of contemporary teacher capacities. Based on Jacobs and Alcock (2017), contemporary teachers capacities comprise six job posting: Teacher as self-navigating professional learner; teacher as social contractor; teacher as media critic,media maker, and publisher; teacher as innovative designer; teacher as globally connected citizen; and teacher as advocate for learning and learners. These jobs posting for a contemporary teacher are consistent to deep learning competencies and could be enhanced among the pre-service teachers by leveraging digital such as cloud-based tools and applications

Another focus under the implementation of NPDL are learning partnership and leveraging digital tools and resources. Learning partnership skill is essential element in the development of contemporary teacher capacities and could be developed through teaching and learning activities. Leveraging digital tools and resources such as cloud-based tools and applications could enable pre-sevice teachers to develope their deep learning competencies during teaching and learning activities. For instance, deep learning could be developed among students in teaching and learning Malay Language Phonetic and Phonology course. Leveraging digital skills can be use in phonetic learning when students focus on the sounds of human speech as phisycal phenomenon which involved articulation, acoustics and perception. When the students learn the phonology, they can also use their skills in leveraging digital such as cloud-based tools and applications in studying the distribution and

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IC2LC
Medan – Indonesia, 30th January 2020, pp 307-312
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

patterning of sounds.However, these approaches are still newatthe Institut Pendidikan Guru (IPG). These approaches need to established well before fully implemented of NPDL in all IPGs. Therefore, there is a need to explore the potential of leveraging digital by using cloud-based tools and applications among pre-service teachers of Teacher Education Institute

Cloud-based tools and applications are online or web-based applications that are accessible via a web browser. They range are from basic websites to complex and highly interactive online learning environments. It could be possibly use in teaching and learning Malay Language phonetic and phonology course. Cloud-based tools and applications refer to the vast array of socially oriented, free or nearly free web-based tools. It is a collaborative environment in which users have the opportunity to contribute to a growing knowledge base, assist in the development of web base tools and participate in online communities. The cloud service provides users with different levels of control, flexibility and management. However, Breeding (2012) has categorised cloud-based tools into five categories as follows: (1) Collaborative tools; (2) Data gathering tools; (3) Content creation tools; (4) Presentation tools; and (5) Communications tools. Cloud-based tools and applications could enable more flexibility and new possibilities for improving pedagogy as well as a new set of challenges in how to make best use of the potential of the cloud. According to Fort (2014), Cloud-based tools and applications are becoming more and more popular in the classroom and in the workplace. He suggested some of the best uses of cloud-based technologies in a classroom setting as follow (1) Group projects; (2) Mobile access; (3) Lectures; (4) Educational technology in classroom; and (5) Classroom and student management. Etim, Upula, and Ekpo (2016) had consistent to Fort (2014) when they suggested that the cloud-based tools could provide asynchronous and synchronous collaboration which offers online peer feedback and discussion features. They have the potential to afford collaboration as well as promote the development of a discourse community within the classroom.

Statement of the Problem

Deep learning competencies include the acquisition of in-depth knowledge and understanding of global and intercultural issues; the ability to learn from and live with people from diverse backgrounds; and the attitudes and values necessary to interact respectfully with others. Leveraging digital is one of the vitaldimensions in each six deep learning competencies (6Cs).Based on Fullan (2014), leveraging digital progression could be developed and measured by progression rubric: limited evidence, emerging, developing, accelerating, and proficient. Fullan, Quinn, and McEachen (2018) had suggested four elements of learning design in order to achieve deep learning competecies. These elements are pedagogical practices, learning partnerships, learning environments and leveraging digital. However, the leveraging digital element of the new pedagogies encapsulates a major area of focus regarding the design and effectiveness of NPDL. However, a vital role of cloud-based tools and application are not fully leverage in students learning and development of deep learning competencies.

The use of digital technology in education has demonstrated that digital technology alone is not the answer of deep learning outcomes. The deep learning in action and in outcome embrace digital technology as an enabler of learning outcomes, whereas the new pedagogies, powered by teachers and accelerated by digital technology, are the true drivers of deep teaching and learning. In many cases, students and their learning partners are leveraging digital technologies to gather information, communicate and connect with others, create new tools and learning, and otherwise enable or enhance their development of the 6Cs (Fullan, & Langworthy, 2014). Therefore, the leveraging digital progression by using cloud-based tools and applications among pre-service teachers of Teacher Education Institute should be identified due to their vital roles in direct development of deep learning competencies.

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Purpose and Objectives of the Study

This study was conducted to identify the cloud-based tools and applications in enhancing deep learning progression among pre-service teachers of Teacher Education Institute (Institut Pendidikan Guru, IPG) during teaching and learning Malay Language phonetic and phonology course.In this study, cloud-based tools and application used were categorised into five categories as follow: (1) Collaborative tools, such as Google Drive, Padlet, Blendspace, and Schoology; (2) Data gathering tools, such as Poll Everywhere, and Socrative; (3) Content creation tools, such as Wiki, Go Animate, Voki, Storybird, and Camtasia Studio; (4) Presentation tools such as Youtube; and (5) Communication Tools, such as Facebook (Breeding, 2012). Cloud-based tools and applications used through blended learning mode which involves interacting face-to-face and synchronous as well as asynchronous online interactions.

The learning mode either face-to-face or online interactions are based on deep learning competency that emphasises on 6Cs skills. In the meantime, this study was based on The New Pedagogy for Deep Learning Model (Fullan, Quinn & McEachen, 2018), and Triple E Framework (Kolb, 2017). In particular, the objectives of this study are:

a) to identify the engagement, enhancement, and extension towards learning outcome level based on Triple E Framework among pre-service teachers of Teacher Education Institute during teaching and learning Malay Language Phonetic and Phonology course; and
b) to identify the leveraging digital progression among pre-service teachers of Teacher Education Institute during teaching and learning Malay Language phonetic and phonology course.

Research Questions

Based on the purpose and objectives of the research and literature review, this study intends to find answers to the research questions as followed:

a) What is the level of pre-service teachers' engagement towards learning outcome based on Triple E Framework?
b) What is the level of pre-service teachers' enhancement towards learning outcome based on Triple E Framework?
c) What is the level of pre-service teachers' extension towards learning outcome based on Triple E Framework?
d) What is the level of pre-service teachers' leveraging digital progression based on deep learning progression rubric?

METHODS

This preliminary study used a mixed method design that is the sequential explanatory type design (Creswell, 2012). Quantitative data have been triangulated with qualitative data. Based on Creswell (2012), quantitative data were collected and analysed in advance. This was followed by the collection and analysis of qualitative data. In this study, pre-service teachers are exposed to cloud-based tools and applicationsin various activities for the course of Malay Language Phonetic and Phonology (BMMB3013). For Instance, Phonetic Remembrance *(Zikir Fonetik)* and *Sketsa Sebutan Baku*

Research variables were pre-service teachers' engagement towards learning outcome, pre-service teacherenhancement towards learning outcome, pre-serviceteachers' extension towards learning outcome, and pre-service teachers' leveraging digital progression. The participants of this research are 22 pre-service teachers of Bachelor of Teaching Program in Teacher Education Institute (Ipoh Campus).

Instruments

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The instruments used in this study consists of cloud-based tools and applications (Google Drive, Padlet, Blendspace, Schoology, Poll Everywhere, Socrative, Wiki, Go Animate, Voki, Storybird, Camtasia Studio, Youtube and Facebook), The Triple E Measurement Tool (Adapted from Kolb (2017)), Leveraging Digital Progression Rubric, and structured interview questions. The NPDL Model (Fullan, Quinn, McEachen, 2018). Leveraging digital progression rubric was a dimension in NPDL Progression Rubric (New Pedagogies for Deep Learning Partnership, 2014).

The questionnaire was adapted by the research team based on Triple E Framework (Kolb, 2017) and tailored to the leveraging of Cloud-based tools and applications. The questionnaire consisted of constructs of the Engagement in learning goals, Enhancement of learning goals, and Extension of learning goals by leveraging cloud-based tools and applications. All the three items for each construct are measured by three scale: No (0), Somewhat (1), and Yes (2) (Kolb, 2017). The totals point then were classified into three categories : 13 – 18 Points (Green light) (A lesson is meeting all three components of the framework); 7 – 12 Points (Yellow Light) (A lesson is meeting at least two of the three levels of the framework ; and 6 Points and Below (Red Light) (A lesson is meeting only one level of the framework).

Leveraging digital progression rubric used for determine the leveraging digital progression level from limitedevidence to proficient level.This rubric was adapted from New Pedagogies for Deep Learning Global Partnership (2014). Structured interviews were developed to identify how does the potential of leveraging digital in learning using cloud-based tools and applications among pre-service teachers of IPG.

Data Collection Procedures

The process of data collection was done immediately after students finished studying the topic by using the cloud-based tools and applications. Questionnaires were administered to the students involved as participants in this study. Subsequently interviews were held involving some survey participants. All quantitative data obtained through data collection procedures are analysed using the "Statistical Package for Social Sciences (SPSS)" version 23. The interview data were analysed qualitatively using NVivo software version 10.0.

RESULTS AND DISCUSSION

The study participants consist of 22 students of 20 females (91.0 %) and 2 males (9.0 %). They learn Malay Language phonetic and phonology course as a major course in order to complete the bachelor degree in teaching program. All of the study participants aged between 20 years to 30 years. In short, they are the generation Y, born in between 1977 and 1997 (Prensky, 2001).

The level of pre-service teachers' engagement towards learning outcome based on Triple E Framework

The results showed that the cloud-based tools and applications meets the engagement level of the framework. The findings showed high score of engagement in the learning (Min = 5.72, SD = 0.72), moderate score of enhancement of the learning goals (Min = 4.14, SD = 2.21). The cloud-based tools and applications allow pre-service teachers' to focus on the assignment or activity with less distraction (time-on-task) (Mean = 2.00; SD = 0.00), and able to motivates students to start the learning process (Mean = 1.77; SD = 0.43). Another interesting findings showed that the cloud-based tools and applications causes a shift the behaviour of pre-service teachers from passive to active social learner (Mean = 1.55; SD = 0.51).

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The level of pre-service teachers' enhancement towards learning outcome based on Triple E Framework

The findings showed moderate score of enhancement of the learning goals (Min = 4.14, SD = 2.21).The cloud-based tools and applications allow students to develop a more sophisticated understanding of the learning goals or contents (Mean = 1.41; SD = 0.73), and able to create scaffolds to make it easier to understand concepts or ideas (Mean = 1.45; SD = 0.74). The cloud-based tools and applications also create paths for students to demonstrate their understanding of the learning goal in a way that they could not do with traditional tools (Mean = 1.27; SD = 0.88).

***The level of pre-service teachers' extension towards learning outcome based on* Triple E Framework**

The findings showed low score of extension of the learning goals (Min = 1.65, SD = 1.86).Result showed that the mean of the cloud-based tools and applications create opportunities for pre-service teachers to learn outside of their typical class of IPG has not fulfilled the extension level (Mean = 1.00; SD = 0.98). On the other hand, the pre-service teachers unable to use the cloud-based tools and applications to create a bridge between learning and everyday life experiences (Mean = 0.68; SD = 0.72), and also unable to develop skills that they can used in their everyday lives (Mean = 0.18; SD = 0.39).

Overall, the mean score of point totals of the three components has met the Yellow Light category (Mean = 11.32; SD = 4.79). Based on Triple E Framework, Yellow Light indicates that the cloud-based tools and applications is meeting at least two of the three levels of the framework. By meeting at least two levels (engagement and enhancement), there is a strong connection between digital technologies and pre-service teachers' comprehension of the learning goals. However, this may be an opportunity to add more instructional moves into the connectivism learning and cloud-based tools and applications to better leverage the technology for student learning (Kolb, 2017). In addition, the leveraging digital technologies must always meet all three components of the framework in order to achieve deep learning.

The level of pre-service teachers' leveraging digital progression based on deep learning progression rubric

The participants with green light level of Triple E Framework tend to react positively when asked about the use of cloud-based tools and applications in their teaching and learning. They had great potential to acheive the developing and accelerating level in leveraging digital progression rubric. In short, these findings showed the consistency between the Triple E Framework (Kolb, 2017) and Deep Learning Progressing Rubric (NPDL, 2014). This might suggested that the student must engaged to learning outcome, enhancing learning by the technology and able to extend their learning to practical practices or real world for ensuring the successful of deep learning among students. The more mindful use of the technology, the more leveraging digital progression towards deep learning. This finding also supported the deep learning model as suggested by Fullan, Quinn, and McEachen (2018).

CONCLUSION

This study was conducted to identifythe cloud-based tools and applications in enhancing deep learning progression among pre-service teachers of IPG during teaching and learning Malay Language Phonetic and Phonology course. Overall, the results showed that the leveraging digital by using cloud-based tools and applications was meet the Yellow Light category based on three components of Triple E Framework. Yellow Light indicates that the cloud-based tools and applications use among pre-service teachers in connectivism learning is meeting at least two of the

three levels of the framework. By meeting at least two levels (engagement and enhancement), there is a strong connection between digital technologies and pre-service teachers' comprehension of the learning goals. The pre-service teachers with high score (green light level) in all three components of the Triple E Framework had potential to acheive the developing and accelerating level in leveraging digital progression rubric. With the advent of technology, there are a lot of potential in leveraging digital in teaching and learning. However, this study revealed that the leveraging digital tools must always meet all the three components of the Triple E Framework in order to achieve deep learning.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 313-323
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Campa Manuscript
CM39 TEXT (36)

The Role of Cam People in Civil Government Affairs in The Middle of the 19th Century

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Pengasas YASMA, SEPAMA, AMCA, Malaysia

ABSTRACT
A government that once existed in Southeast Asia and is famous among its neighbors has now disappeared on the world map and was absorbed into the territory of Vietnam. It was the kingdom of Campa (192-1835 AD). The Campa kingdom left many tangible and intangible treasures. Temples Although many were destroyed, still a large number can still be seen to this day. These temples show the majesty of his kingdom through bus-relief carvings, inscriptions, peatung. Followed by a group of materials written on soft materials such as leather, palm leaves and even paper, all in the form of a manuscript. This Cam manuscript covers all areas of human life including medicine, construction to the science of science and literature. So far many manuscripts that have been studied are in the field of epic literature and history. This paper is an introduction to Cam literature in the form of manuscripts stored in several libraries in Perncis and specifically given to a manuscript named CM39 (36), a manuscript of a historical nature.

Keywords: Treasure, History, Civilization, Campa/Champa, Cam/Cham

INTRODUCTION
The existence of the Campa Kingdom was confirmed by Chinese sources in 192 AD and continued to last until 1835 when it was completely conquered into Vietnamese territory. In the early stages, Campa has received the trust and pemerinahan India, namely Buddhism and Hinduism. Then, Islam has become the habit of the majority of the Cam charity, which clumps Austronesian peoples. The arrival of European people carry with Christianity. On this day found the Cam embrace all the major religions of the world. However the Islamic religious affiliations, although there are some variations, is the faith of the majority of people, especially Campa Cam.

The acceptance of Indian culture has been for centuries in the kingdom of Campa, the kingdom which is a federation of five states namely Amaravati, Indrapura, Vijaya, Kauthara and Panduranga. If at first the power of the Campa Kingdom through their leaders or heads of state, called 'Kings', their power began to decline from the end of the 10th century after the birth of a new national identity, Vietnam in 939 AD north of its border. The newborn Vietnam began its advance to the South, famous for the term nam-tien which gradually harmed Campa, and later the Cambodian government. In Vietnam's advance to the South, the North border of the Campa gradually moved south until the complete loss of government in 1835. The Campa people gradually moved to save themselves throughout the nam-tien, in large numbers especially in the destruction of Vijaya in 1471, headed for Cambodia which borders the Campa Kingdom. Cam refugees have also found refuge in some other regions in Southeast Asia such as in the Malay Peninsula, Hainan (China), Indonesia (Aceh, Indonesia) and Kalimantan (Indonesia). The events that befell Cambodia, Laos and Vietnam in 1975, which threatened the lives of many, led to the massive displacement of the population of the three countries to more distant territories such as Europe, the United States and Australia. A large number of Cam people get protection in Malaysia.

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Literature Cam

Cam person who belongs to a family of the Malays has a high civilization. The language of the Austronesian language family. They have a written language and a large cultural heritage that still exists to this day, in the form of temples, carvings, sculptures as well as written and oral literature. They began to create letters since the second century Christ again to borrow and modify the Sanskrit writings. There are many different writing styles to record their knowledge such as in the field of history, culture, rituals, beliefs, religions and customs. Cam writing style can be divided into four eras, namely before the fourth century, fourth century to fifteenth century, century the sixteenth to the eighteenth century and the eighteenth century to the present.

Although the form of the script has changed over the course of four ages, the letter Cam still retains the basic rules of the Sanskrit-based language system. In addition to recording its history and culture in the form of inscriptions, Cam's writings are also found in the form of manuscripts on palm leaves and paper. In Vietnam as well as in Cambodia these Cam manuscripts are kept by certain individuals usually in their homes. However, interest in the Cam now to read and understand the inscriptions and manuscripts Camamat decreases, what they want memilihara kahzanah is that for many of those who do not understand the contents and the treasures of their own people.

Most of the manuscripts are preserved in several libraries in France, in the National Library of Malaysia in Kuala Lumpur and the Malay World Ethnological Museum. Cam manuscript collections in the country gather some manuscripts written in Cambodian and Vetnam in Modern Cam letter. Some are stored by certain individuals, especially in Vietnam.

Cam Manuscript Collection

Since colonial French Indochina came to the peninsula in the mid-19th century, they have exploited the wealth of the local economy as well as conducting various research activities, both in the fields of agriculture, health and others. The discovery of historic temples in Cambodia, Laos and Vietnam has encouraged them to establish a school of civilizations in Indochina and then in East Asia, in 1901. The Center is named pengjaian Ecole Française d'Extrême-Orient or the Far East Research Center France (EFEO). Various studies related to the Cambodian and Campa governments have been conducted. Among their study materials are written materials either inscriptions or manuscripts.

Manuscripts in the Cam language found in Vietnam and Cambodia were compiled by individuals as well as several institutions. The total number of manuscripts identified was 438 and 312 of them were kept in EFEO, 84 in Société Asiatique (excluding those written in Chinese and Nôm letters), 19 in the Center d'histoire et de civilisations indochinoises (CHCPI), 20 in Missions. Etrangères de Paris (Paris Foreign Missions Society) and 3 at the Bibliothèque Nationale. Among these manuscripts are 64 originals, and the rest are copies, photographs and microfilms.

These manuscripts are available in various forms. Some are written with steel needles on palm leaves which are usually five or six rows on each piece of leaf. The leaves are arranged layered and clamped with two pieces of wood and tied with a rope. The second type is written with a steel needle also on a small / narrow palm leaf in a row along. These small leaves are folded on top of each other. The third type is written with a special type of ink on paper; these pieces of paper are stacked and tied with ropes at the edges. While the rest is written with ordinary pencil or ink on plain paper or school books. In recent years there have also been those copied with a regular pen (Bic) on plain school notebook paper.

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Figure 1: Cam text on palm leaves

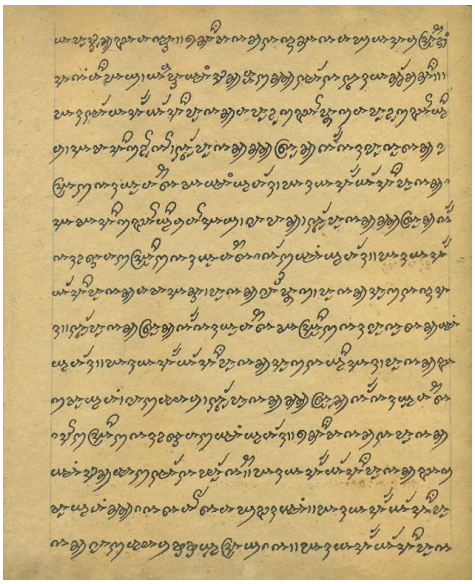


Figure 2. Cam Text on Paper. Cam Modern Letters

Cam manuscripts stored in several libraries in France have been cataloged, coded as follows:

CAM -	for manuscripts in the EFEO storage group;
CAM MICROFILM -	for EFEO storage manuscripts in the form of microfilms;
CM -	for Cam manuscripts in the custody of Société Asiatique
MEP vol. -	for manuscripts in the MEP storage group;
CHCPI CAM -	for manuscripts in the CHCPI central storage group;
P-B LAFONT, CAM -	for manuscripts stored in CHCPI;

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PO DHARMA, CAM -	for manuscripts kept in CHCPI;
INDOCHINOIS -	for group manuscripts
(cham -) and E.L.O.	National Library storage.

Manuscript CM39 (36)

The Cam manuscripts in the Société Asiatique archives in Paris have been coded by CM and a total of 84. These manuscripts are coded as CM1 to CM84. Sometimes a CM manuscript has more than one section, each section tells different things.

The CM39 manuscript contains 572 pages of paper bound in the form of a book. This 572-page book is a regular school textbook. The size is 200x310mm. It contains 40 different manuscripts (sections). These manuscripts (sections) have been coded CM39 (1), CM39 (2) and so on to CM39 (40). Numbers in parentheses refer to the first, second and subsequent manuscripts up to the 40th manuscript. This difference is due to the content or case or the things he recorded are different. Thus the CM39 manuscript (36) is the 36th part of the CM39 manuscript. Manuscript CM39 (36), a traditional Campa historical work, recounts a history, turmoil in the Kampuchea kingdom at the turn of the 19th century. It is a manuscript manuscript written in the form of a poem. The length of 1393 bytes (lines) is written on 60 pages of paper. These pages range from pages 475 to 534 in the CM39 manuscript. Like the other manuscripts in the CM39 manuscript, the CM39 manuscript (36) is written in Cambodian Cam letters. Its origin is unknown. The letters are very beautiful. The copyist of this manuscript was very meticulous and he was very careful in his copying work. Presented here are some basic things in the study of manuscripts such as CM39 (36), namely the reading of the original text, followed by its transliteration, transcription and finally the translation.

Transliteration.

Nowadays not many can read the manuscript in this Modern Cam letter, yet many can still speak in Cam language. For that reason, Campa researchers have created a transliteration system to transfer the original Cam characters to Rumi characters equivalent to the alphabet and vowel system in Modern Cam writing. The transliteration system provided by Groupe de Recherche Cam 1977 in BEFEO vol. LXIV, Paris, pages 243-255 under the heading "Etudes cam: Essai de translittération raisonnée du cam" This transliteration system is used only for scientific purposes where this system shows how the original spelling of Cam words in the manuscript has been formed in modern Cam letters. Thus the original spelling of Cam Modern writing in the text of the manuscript can be known through the method of transliteration. This is important because if there is a word that has been misread (transcribed) by a researcher, it is only the researcher's fault not writing in the original text of a manuscript is wrong.

Proceeding International Conference on Culture, Language and Literature IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

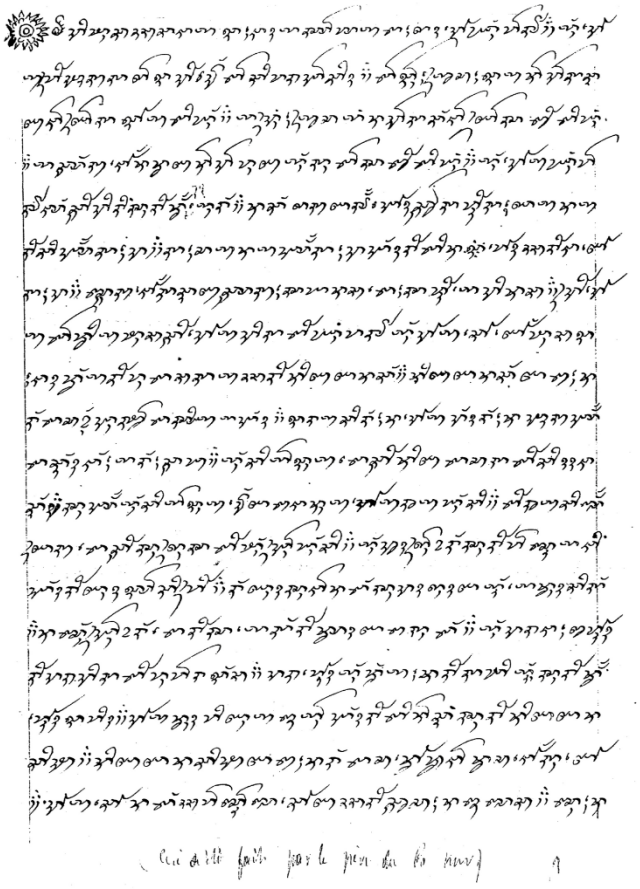
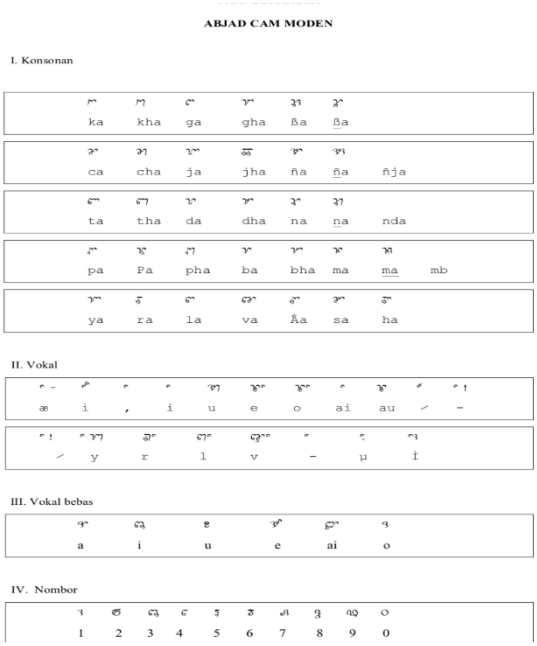


Figure 3. The first page of the manuscript CM39 (36)



ABJAD CAM MODEN

I. Konsonan

ka	kha	ga	gha	ßa	ßa	
ca	cha	ja	jha	ña	ña	ñja
ta	tha	da	dha	na	na	nda
pa	Pa	pha	ba	bha	ma	ma mb
ya	ra	la	va	Âa	sa	ha

II. Vokal

æ	i	,	i	u	e	o	ai	au	´	–
´	y	r	l	v	–	µ	İ			

III. Vokal bebas

a	i	u	e	ai	o

IV. Nombor

1	2	3	4	5	6	7	8	9	0

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TRANSLITERASI
Halaman 1
CM39(36)

1. (p. 1) di thun nan nasak asaiḥ kahyā byak lagaiḥ dau[k] bhuṃ Baryă
2. kŭ dauk brĭ ṅap palā adĭ Pŏ lā ni bar jāniḥ
3. lā-ū krvaic ᵃaik mādā panat sātrā pa-auk liyŭ
4. kadruṃ krvaic kaṃ madā pană sātrā halvĭ liyuṃ
5. ka-ndyăp saŭ mambat mādā but kŭ pulā halvĭ liyuṃ
6. kŭ dauk bhuṃ Bāryă syăṃ ndĭ di riṃ hurĭ mbă kuraṅ
7. mană gap taryă jauḥ ndvā pablĭ pataik mak rĭ ni jyă' padai
8. pacaik mak jyă' padai jăḥ rĭ lima abauḥ nan rĭ sa tau padai
9. ñjap saŭ panat ndyap hai yaman lo hai blĭ ko diman
10. drĭ dauk lāvik thun ndĭ dauk di palĭ bhuṃ Baryă kŭ dauk nau tauṃ thun asaiḥ văk rĭ bulan pak nan rĭ mit tamană
11. mit tamană tal mai ră lac ᵘŭ Juphvā lahyik kajăḥ
12. arakni ră mai dauk dăḥ ră mai ṅap jyă' lanăḥ să Kai Ră Ndaiy
13. kŭ ni kā-ᵃuk lo ndĭ mit lac palĭ ni oḥ sană
14. hujyă' kŭ ni kā-ᵃuk Pŏ tal samuk dauk rvak yŭ ni
15. lĭ rvak ni khă' trap lo ndĭ hu gru halĭ thŭ jrū yŭ ni
16. kŭ dvaḥ grū ură hu rĭ bāña Kasiṃ jăḥ rĭ tuḥ ayā ni brĭ
17. ră tuḥ hu să mală hudaḥ guḥ taklaṃ ko mbuḥ ni pă
18. mañuṃ jrū ură lo rĭ hake pă rĭ mbyaḥ tal pulaṅ
19. kŭ dar sa-ai blauḥ rĭ dar di palĭ ni Bubāra-ăn
20. dar blauḥ kŭ văk mai rĭ padhi klŭ hurĭ mbă' blauḥ abiḥ
21. dauk mbuḥ bituk ikū jăḥ rĭ limā naṃ hurĭ mit tamaniṅ
22. mi[t] tamaniṅ tal mai ră lac mbauv Să mbac saŭ putau
23. dauk nau malaṃ nan bāñă Khanaut nan rĭ ndvac mai ikhan
24. ñu mai (p. 2)

Transcription

The transliteration system as described above is still complicated to read for ordinary people who only know how to speak Cam. Therefore, we have created a system of oral language transcription, which is a system of reading text in Modern Cam characters, as the original writing (Modern Cam) sounds. The transcription system for easy borrowed romanization spelling system language. By doing so they are able to read the Latin alphabet languages other than English, may understand the text content of the manuscript Cam. It is hoped that this transcript will facilitate the understanding of the text of the manuscript for those who only know how to speak in Cam. The text of this manuscript, which is written in the form of a complete poem, further complicates the understanding of the text because the complete structure of the poem is not the same as the sentence structure of prose. Complicating matters further is the understanding of the story told by Cam's manuscript text like this is a less detailed narration because the narrator thinks that the reader or listener lives with his contemporaries.

TRANSCRIPTION
Page 1
CM39 (36)

1. **(p. 1)** di thun nan nasak asaih kahya byak lagaih daung bhum Baryaing
2. kuv dauk brei ngap pala adei Po la ni bar janih
3. la-u krvac aik mada panat satra pa-auk liyum
4. drum krvac kam mada panang satra halvei liyum
5. ka ndyep saung mavat mada but kuv pula halvei liyuv
6. kuv dauk di bhum Baryaing syeng ndei di rim hurei mbang oh kurang

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7. manang gap taryeng jauh ndva pablei pa taik mak rei ni jyen padai
8. pacaik mak jyen padai jeh rei lima abauh nan rei satau padai
9. ñdap saung panat ndyap hai yamen lo hai blei ké diman (kh. sday)
10. drei dauk lavik thun ndei dauk di palei bhum Baryang kav dauk nau taum thun asaih vek rei bulan pak nan rei mit tamaneng
11. mit tamaneng tal mai rang lac aung Jupha lahyik kajeh
12. arakni rang mai dauk deh rang mai ngap jeng lanah (= tanah) sang kai rang ndai
13. kav ni ka-^{a}uk (= pamauh) lo ndei mit lac palei ni oh sanang
14. hujeng kav ni ka-auk Po tal samuk dauk rvak yav ni
15. lei rvak ni khin trap lo ndei hu gru halei thav jru yav ni
16. kav dvah gru urang hu ri baña Kasim jeh rei tuh aya ni brei
17. rang tuh hu sa malang (26,6 malang = 1kg) hudah guh taklam ké mbuh ni pang
18. mañum jru urang lo rei hake pang rei byal tal pulang (= matai)
19. kav dar sa-ai blauh rei dar di palei ni Bubara-in (kh. Bo Préah In)
20. dar blauh kav vek mai rei padhi klav hurei mbeng blauh abih
21. dauk mbuh bi tak iku (= kav) jeh rei lima nam hurei mit tamneng (kh. damneung)
22. mi tamneng tal mai rang lac MBauv Sa Vac khin hu taum
23. dauk nau malam nan baña Khanaut nan rei ndac mai ikhan
24. ñu mai **(p. 2)**

Translation

As the text of the manuscript was produced in the form of poetry, translated into the Malay language is a very complex work, the only translation must be faithful to the original text. The mediator loyalty we can not only read, understand and rewrite the target language of English; I am more inclined to preserve the language as the original text was written. By using our understanding to the language of poetry rengkap shaped text, without realizing it we have to give our interpretation of the original writing. That means we have to re-write the text according to our understanding. Therefore, with such a translation, the reading of the translated text sometimes sounds awkward. As such, a minimal translation adjustments have been made.

1. (p. 1) In the year of the Horse, the prosperous year in the village of Peareang.
2. I asked my sister to plant thousands of such fruit trees
3. Coconut, lemon, jackfruit and mangosteen trees that are fertile plants.
4. There are also guava trees, Balinese lemons, betel nuts and many others that have grown and provided a cool shelter.
5. The durian tree and the lady from the good seeds that I planted are already big.
6. [I] am very happy in Peareang village because every day the food to eat is never lacking.
7. Those who diligently pluck [fruit] and uphold it for sale on credit or exchange it with rice
8. in the rate of five pieces to one tau paddy.
9. Because fragrant jackfruit is very sweet, many do not regret buying it.
10. We have been living in Peareang village for several years; and in the fourth month of the next Horse year we received the news.
11. This news says that Ung Juphuasudah is gone.
12. Now many people come to live [in Peareang] and build a house near Kai Rang Ndai.
13. I am too worried about this country is not safe.
14. The situation is even more worrying when Po and my cousin are in pain,
15. The pain is very serious and where should I look for people who know how to cure.

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16. I can find Banya Kasim as a person who bathes (flowers),
17. They had bathed one night and the next day did not recover.
18. Despite taking a lot of medicine, he became seriously ill until he died.
19. I buried my brother in the area of Bu Preah In.
20. I went home to make Pathi for three days just finished.
21. one day we see a comet; five six days later we received one news.
22. The news says Mbauv Sa rebelled against the king.
23. Then Banya Khanot immediately arrived at night to give
24. He came (p. 2)
25.

The second thing in this translation is the difficulty in understanding some of the words in the Cam manuscript. Generally the author or narrator is a royal relative or nobleman. Here two problems arise when the narrator uses the term Po or Ku or I (you, in Cam language) for himself. If he is a royal relative, the use of the word Ku (may be I or the abbreviation of the word Tuanku) on his own behalf does not make it easier to understand his story. And secondly if the narrator uses the term Po for himself, the problem is more complicated because the narrator is also Po and many other Po are involved in the historical event being narrated.

The second word in the text of this manuscript that complicates the understanding of the story being told is putau. In the Cam language, putau refers to the king (DA says patau input, p. 260). In the text of this manuscript CM39 (36) there is a time when the word putau refers to the ruling king and also a son like putau (Sivatha) without mentioning Sivatha for Putra Sivatha, putau Sa-ai (verse 825) for putra abang, and putau adei (verse 847) for the younger son; both sons and non-kings ruled. Such a situation further complicates the reading / understanding of the text of the Cam manuscript such as CM39 (36).

The third bigger thing in nature is understanding the historical manuscripts, the problem of identifying the figures being narrated and those involved and the historical events. The identification of this figure can be solved simply by comparing the story with historical records from other sources. In the case of CM39 (36) we have to compare it with the original text (manuscript) of Khmer, Siamese and even French, as these three parties are involved in this narrated history. Apart from the figure, what is the name of the place, the name of the village, district or province in the kingdom of Cambodia. The name of the Khmer province is not very difficult because over the centuries, the name of the province of Cambodia has not changed much; what changed was a new province that had been created for some reason. The biggest problem is identifying the names of the villages and districts, of which there are many who wear the same name. The names of the figures including their titles and place names are sometimes abbreviated to fit the complete form of the poem

The fourth and final thing in the study of this manuscript is the use of language. The language that records the events in this CM39 (36) manuscript is Cam language. However, there are many words from foreign languages that are borrowed or have become commonplace in the Cam language. These languages are Khmer, Thai, Vietnamese, Malay and Arabic. The influence of Khmer language easy to understand and it can happen because the Malay-Cam has long lived with the majority of Khmer society. Thus local language borrowing is common to the Cam community in their speech or vocabulary. The Siamese and Vietnamese languages were also borrowed as both Siamese and Vietnamese had for centuries taken control of Cambodian rule. Most words from two languages Siam and Vietnam are the titles of the officials of civil or militer.Manakala Malay influence caused relations between the two communities as well as government and Malay Campa was already terlajin since many abad.Dan lastly also Arabic influence given the influence of Islam. The influence of foreign languages also complicates the understanding of the text of the manuscript because Cam had to make

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many references to the dictionary Khmer, Thai, Vietnamese, Malay and Arabic, and French is the language of art, certi Akmiral word from the French word meaning Amiral Lakshmana.

CM39 Manuscript Summary Summary (36)

Since the focus of this paper is not to study this manuscript from all angles including the history it narrates, here I am just giving a concise summary of the story he told. This script CM39 (36) records a story told by the narrator or the author himself, who is a community figure who is respected and respected by the community. He was an acquaintance of king Ang Duong (1841-1860). He lived and was directly involved in historical events that took place in 1858. He used a few words to describe himself who was divorcing it like «me, me, us». The recorded story clearly shows that he is a descendant of the king of Campa who is well known among the Cam people as well as the Khmer community down to the royal mandarins and the king himself. In summary, this manuscript mengkesahkan involvement of the community in the throes of political-Cam Cambodian government. The period of involvement focuses on the mid-19th century, at the end of the reign of King Ang Duong (1841–1860) and the beginning of the reign of King Norodom (1860-1904).

CM39 Content (36)

The story told in 60 pages thick and 1393 bytes long can be divided into several parts among them is the Him Him Rebellion in the eastern province of Kampuchea in 1858. This revolt was due to the dissatisfaction of a group of people against the governor of the province. The conflict between the rebel supporters and the Cambodian royal forces was so intense that the king himself led his army to quell the uprising. The uprising spread to the western banks of the Mekong River. Realizing the situation, Tuanku Po went to worship the King and offer his services to the king Ang Duong to quell the rebellion until it was completely successful. He did not hesitate to form an army "Son Cam" to be with the Khmer royal soldiers until the government returned to peace. As a result of the uprising, Tuanku Po and his followers had to relocate, a move that would leave their hometown forever. He traveled with hundreds of oxcarts during the day and night and stopped just to cook and rest at night. On his way Tuanku Po met a number of Cam people who were instructed by king Ang Duong to also move. This migration begins in the rainy season and drought. They get water only when they reach the Mekong river in Jiro, in front of Kompong Cham town. The journey takes a long time to cross the Mekong Sungi with hundreds of oxcarts. Traveling from Péaréang village, their hometown in the summer has taken them to Péam Jikâng in winter.

During that long and long journey, Tuanku Po and many fell ill, and some died. Moments later, Tuanku Po confronted the Khmer King who ruled Tuanku Po took all the Cam people to an area to stay there for a long time. The district is Prey Pih, Trapéang Chouk Sar and Srê Prey about 20km from the capital Oudong. They were the first group of members of the Cam community to inhabit the area. Tuanku Po chose the village of Trapéang Chouk Sar to build his new residence. After the rebels were defeated, Tuon Him and his followers moved to Moat Chrouk (now, Chaudoc) and a few years later they came to worship king Ang Duong and ask for forgiveness. Ampuanan was given and they have lived without interruption ever since.

The following part of the CM39 (36) manuscript tells the story of the struggle for takhtar between the ruling king, king Norodom and his younger brother Sivatha. Tuanku Po was once again asked by King Norodom to prepare Cam's army to assist him in defending his throne. Cam's army firmly guarded the interests of King Norodom. Prince Sivatha, who gained many supporters, was able to defend himself in several battles that had spread to the Kratié province, in Eastern Cambodia. In the chaos, King Norodom was advised to move to Battambang. His journey was accompanied by Cam's dignitaries and Cam's security forces.

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When Sivatha was defeated, King Norodom returned to his palace and ruled peacefully until the end of his life in 1904. Whether this manuscript also narrates the uprising of the people led by Acar Sva because he was dissatisfied with the situation in the government.

Author Name and Date of manuscript CM39 (36)

In general, identifying a date for a Cam manuscript is a difficult problem to solve. This is because the author or writer did not mention his name and the date when the manuscript was produced. And if there is a date found, it is usually the date when the copying was done. Usually the date is recorded at the end of the manuscript. This CM39 (36) manuscript, is mentioned at the end:

1392. gap yac hurak ni tamat jeh rei blauh di hurei but maung pagé
1393. gap yac lei halun kanal sit rei mada gap halei ngap tau nau gac

The translation is as follows:

1392. O man (reader)! This writing was completed on Wednesday morning.
1393. O people (readers)! I only know a little. If anyone knows more, keep writing.

Thus it is impossible to get a date when this manuscript was written or copied. In addition, the author records his writing tradition by reminding that anyone who wants to continue the "writing" of the history of the Cam community, then continue recording such historical events. Thus it is clear that there are two things that have been shown by the two stanzas: First, the date of its writing or copying and secondly, why this manuscript manuscript was produced which is the culture of society in producing its literary material.

CONCLUSION

As described above, it is true that the production of written documents has become a tradition Cam, since the 4th century AD, in the form of inscriptions and literary production followed by the leaves and then on paper, referred to as manuskirp. Manuscript CM39 (36) which is the history of the Cam in Cambodia ended 1392 to 1393 bytes indicating that the manuscript was produced on its own efforts and storied teller. The appeal at the end is important to evoke the spirit of diligent writing to future generations. Efforts to preserve the contents of the draft memahamai nakskah-manuscript should be done with the cooperation of all parties, in the interests of Culture, Language, Malay Satra in Era These disruptions.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 324-328
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Establishment Students Characters Through The Application of Local Culture at Schools

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ABSTRACT
This study aims to determine the implementation of local culture in SMP N 1 Raya Kahean Kab. Simalungun through Simalungun Language and Literacy subjects in the formation of student character. This type of research is a qualitative descriptive, data collection techniques used include: observation, interviews and documentation. The analytical method used there are three stages namely data reduction, data presentation and verification. The results showed that: The implementation of Simalungun Language and Literacy learning in class IX SMP N 1 Raya Kahean was quite good, because it was considered capable of maintaining Simalungun Batak cultural values. In every learning activity it is seen that the teacher always tries to instill positive cultural values in each student. Through the Simalungun Language and Literacy subjects can also form the character of students, it is seen from the material delivered by the teacher through the Simalungun Language and Literacy subject books.

Keywords: Culture, Language Learning and Simalungun Literacy, Character

INTRODUCTION

Based on research at Harvard University in the United States (Nurochim, 2013), it turns out that one's success is not determined solely by knowledge and technical skills (hard skills), but rather by the ability to manage themselves and others (soft skills). This research revealed, success is only determined by 20 percent by hard skills and the remaining 80 percent by soft skills. even the most successful people in the world can succeed because they are supported more by soft skills than hard skills. This suggests that the quality of character education of students is very important to be improved.

This is in accordance with Indonesian Law No. 20 of 2003 concerning the National Education system in Article 3, which states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the life of the nation. National education aims to develop the potential of students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Character is the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs.

In connection with the above, the problem arises namely how the local culture in the area can play a role in shaping the character of students in schools. This study aims to determine whether the local culture in the Simalungun area can play a role in shaping the character of students in schools

Thus the learning of character values is not only at the cognitive level, but touches on internalization and real experiences in the daily lives of students in the community. This is especially important for students in Indonesia who have recently experienced a moral crisis and a decline in character that attacks the younger generation, especially at school age. Young people who experience moral crisis and character decline are at an alarming level.

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Character education which is one of the means of soft skills integrated in learning in each subject. Subject material related to norms needs to be developed, made explicit, and related to the context of daily life, even every material in a subject needs to be integrated with character education. Sunaryo, in Kurniawan (2017: 30), argues that character education concerns talent (old basic potential), dignity (degrees through mastery of science and technology), and dignity (self-esteem through ethics and morals).

The character education values developed by the Ministry of Education and Culture are eighteen characters. These values are sourced from religion, Pancasila, culture, and national education goals. The eighteen values are: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, friendly / communicative, love peace, love to read, care for the environment , social care, and responsibility (Binti Maunah; 2015).

To shape the character as desired can be done through the application of cultural values (local wisdom) in schools. Local wisdom in a foreign language is often conceived of as a local policy "local wisdom" is a positive human behavior in dealing with nature and the surrounding environment, can be sourced from religious values, customs, ancestral advice or local culture that is built naturally in a community community or adapt. Religious values have a meaning in social life. Each religion carries a mission as a carrier of peace and harmony in life, not only between humans, but also among fellow creatures of God (Novi Setiawatri and Aceng Kosasih; 2019).

In carrying out the survival of the community choose their own ways and traditions to manage existing resources around the teachings and instructions of the ancestors. Local wisdom of the community has existed in people's lives since time immemorial, from prehistoric times to the present time it still applies. This behavior develops into a culture in regions in Indonesia and will develop from generation to generation, in general, regional culture is interpreted as a culture that develops in an area, the elements of which are the culture of ethnic groups living in the area itself .

METHODS

In this study using a qualitative descriptive method. The qualitative descriptive method is by collecting data and then analyzing the data so that it can give a detailed description of the problem. The theory is used as a guide to focus the research in accordance with the facts in the field.

This study uses a location in SMP N 1 Raya Kahean Kab. Simalungun. The selection of research sites is based on the researchers' interest in the Simalungun Language and Literacy subjects that describe the culture of the Simalungun Batak tribe. The subject of research is something that is inherently attached to or contained in the object of research. Based on this understanding, the subjects in this research are grade IX students at SMP N 1 Raya Kahean, District.Simalungun The object of the study is the variable or what is the focus of a research, so that the object of this study is the language subject and the Simalungun Script.

This study uses research instruments namely 1) Observation, in this case the researcher looks at the process of the teacher's ability to convey material and instill character values in learning activities, and how teachers carry out plans that have been made. Observations are made with the intention of feeling and then understanding the knowledge of a phenomenon based on knowledge and ideas that have been previously known.

2) The interview is broadly divided into two, unstructured interviews and structured interviews. This study uses unstructured interviews that are used to find information about learning planning (which includes learning objectives methods used, learning steps to assessment activities). Interviews are also used to obtain data on how teachers carry out character learning, evaluation, and factors that influence the implementation of character education. The sources that will be interviewed include: Simalungun Language and Literacy subject teacher at SMP N 1 Raya Kahean, to obtain data

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on learning planning, learning implementation, evaluation, and factors that influence the implementation of learning.

3) Documentation. That is a method used to provide documents using accurate evidence from the recording of specific information sources from essays or writings, wills, books, laws and so on. Researchers used the documentation method to collect data including: Syllabus, lesson plans (RPP), Learning evaluation sheets, School profiles and Profiles of teachers teaching Simalungun Language and Literacy.

Data analysis techniques used in this study are: 1) Data Reduction ie researchers Stages of reduction are carried out to examine the overall data collected from the field, namely regarding the implementation of character education in SMP N 1 Raya Kahean, so that things obtained from objects that are researched it. 2) Data Display in the form of data presentation in this case is the delivery of information based on data obtained in accordance with the focus of the study to be arranged properly, coherently so that it is easily seen, read and understood about an event and actions or events related to the implementation of character education in the form of text narrative. 3) Withdrawal of conclusions, namely the estuary of the conclusions of the qualitative data analysis activity, lies in the delineation or narration of what is produced, can be understood with regard to a problem being examined. From this was born the conclusion of the problem whose weight was classified as comprehensive and deep.

RESULT AND DISCUSSION

Content of Character Education in Simalungun Language and Literature Subjects

The learning of character education in Simalungun Language and Literacy subjects is not much different from the learning of character education in other subjects, it's just that in the subject matter of Simalungun Language and Literacy there are more character values that can be developed compared to other subjects. This is because Simalungun Language and Literacy subjects are related to the local social and customary conditions which are accepted and carried out every day by the community.

In the implementation of character learning in class IX Simalungun Language and Literacy subjects in SMP N 1 raya Kahean Kab. Simalungun teachers use lecture, question and answer methods, which are combined with cooperative learning approaches such as discussions with classmates. So the teacher becomes more a center for the cultivation of character values for students. However, with an interesting and fun teacher that can make students respond well to everything what is taught by the teacher.

Based on the observations made by researchers, the implementation of character education learning in Simalungun Language and Literacy subjects was carried out by grade IX teachers as follows:

1) The teacher starts the learning by inviting students to pray in accordance with their respective religions in order to instill the values of religious character.
2) The teacher starts the learning by giving students some questions about the material of the Indung ni letter and the submission of the letter for about 10 minutes.
3) Entering into the core activities, the teacher starts with exploratory activities which involve students in finding information and knowledge by having children read and understand the readings in the Simalungun Language and Literature textbooks that have been provided by all the teachers explaining the material being studied.
4) After explaining the teacher gives some assignments to students by giving questions and asking students to come forward and write the answers on the board. It is used to instill courageous and responsible character in students.
5) The teacher also gives several written assignments to students to do each. This is done to instill independent character and honesty to students.

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6) After students finish working, the teacher together with students match the answers to the questions given by the teacher, then the teacher appoints one by one the students to answer the questions that have been done, while matching the answers to the questions given by the teacher, the teacher also provides reinforcement or an explanation of what students are doing.
7) After completing the teacher then gives conclusions and assessments as well as advice and direction to students on the results of what has been done and on the material that has been submitted. The teacher gives advice related to the material presented in order to instill good characters that can and can't be done

In every learning activity, it is seen that the teacher always tries to instill positive character values in each of the existing activities, although not completely. The teacher also does not only focus on delivering the material, as well as the learning methods used and delivered by the teacher. The teacher keeps trying to liven up the atmosphere by involving more students to be active and more focused in digesting and receiving learning.

Formation of Character Through Simalungun Language and Literature Subjects

Data collection was conducted by researchers using the interview method in class IX. From the results of interviews with school principals and class IX teachers, character education has been implemented well. The researcher considers that through Simalungun Language and Literacy subjects can shape the character of students it is seen during the learning process that takes place where students look enthusiastic, active and creative in the learning process of Simalungun Language and Literacy in class. In the sense that students have a great curiosity about the cultural life of Simalungun that they experience everyday. Likewise with the materials delivered by the teacher through the Simalungun Language and Literature subject books .

Students also have courageous and responsible character values to ask and answer questions both oral and written about the material delivered by the teacher. They also looked peaceful and looked down when the teacher told them to pray meaning students have high religious values, although in the class there are differences in religion and culture but they never mock each other or ridicule other religions or cultures, even they have a high sense of solidarity and mutual respect between religious and cultured people.

Character building through Simalungun Language and Literacy subjects can also be seen from the behavior and knowledge of students about the local wisdom culture of Simalungun where they master and are proficient in Simalungun, mutual help to friends who need each other, understand how to behave and behave when speaking with people who are older than him, for example teachers, parents and others.

CONCLUSION

Based on observations and data obtained in the field supported by documents, it can be concluded that the Simalungun Language and Literacy lessons conducted at SMPN 1 Raya Kahean, Simalungun Regency can form characters in students. This is related to some character values that can be found in the Simalungun Language and Script learning material based on the Simalungun Language and Literature textbooks, as follows:

1. Writing the simalungun script pakon mambotoh mambasa (Writing the simalungun script and how to read it). From the material that has been delivered by the teacher it is hoped that students can foster a sense of love for their culture and social care and care for their environment.
2. Sour-duk ni hiou tonnage naadongi Simalungun pakon hun other regions (Various kinds of woven fabrics typical of Simalungun and from other areas). From the material that has been delivered by the teacher it is hoped that students will have a sense of pride (confidence) in their culture and respect for the diversity of cultures that are around them.

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3. Hasomalan marburu pakon sikkula pararalan nai gunahon (hunting habits and equipment needed). From the material that has been delivered by the teacher it is expected that students can have high confidence and courage, take responsibility and work hard in facing something new.

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Medan – Indonesia, 30th January 2020, pp 329-335
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Stylistic Analysis on The Collection of Poetry Texts Written by Students of SMA Islam Ta'allumul Huda Bumiayu

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ABSTRACT
This study aims to determine the implementation of local culture in SMP N 1 Raya Kahean Kab. Simalungun through Simalungun Language and Literacy subjects in the formation of student character. This type of research is a qualitative descriptive, data collection techniques used include: observation, interviews and documentation. The analytical method used there are three stages namely data reduction, data presentation and verification. The results showed that: The implementation of Simalungun Language and Literacy learning in class IX SMP N 1 Raya Kahean was quite good, because it was considered capable of maintaining Simalungun Batak cultural values. In every learning activity it is seen that the teacher always tries to instill positive cultural values in each student. Through the Simalungun Language and Literacy subjects can also form the character of students, it is seen from the material delivered by the teacher through the Simalungun Language and Literacy subject books.

Keywords: Stylistic, figure of speech, imagery, poetry

INTRODUCTION

Literature as a kind of art creativities uses language as the media of expression. The language is, however, different from the daily language in which it has its own characteristics. Poetry is one of the examples of the literary works using a specific language. Poetry is one's work which contains aesthetic meaning, has specific language usually difficult to understand by common people, and is usually spoken with typical recitation tone on the basis of the meaning of the poetry. The ability to produce qualified poetry is influenced by the individual's experiences, knowledge, and language mastery. In addition, literary work is usually created intentionally to be enjoyed and utilized by the readers. In terms of language use, poetry writers usually make use of certain figures of speech in his works.

Poetry contains thoughts, ideas, figures of speech, and messages that the author wants to convey to his readers. The delivery of the message is sometimes beyond the readers' understanding or is understood differently by the readers. To understand the message of poetry, readers are required to know poetry appreciation skills. To well appreciate poetry, readers must have an understanding and appreciation of the aesthetic part of the poetry. To do so, fostering the interest in reading and listening to poetry reading is a good idea.

Stylistic analysis is an approach can be used to analyze the language features used by an author. Ratna (2016: 4) added that style is one of the oldest branches of the literary criticism field. Characteristics of a literary work are not only seen based on the genre but can also be seen through literary conventions and language conventions. In relation to language features of literary works, the author usually exploits the potentials of language to convey his ideas with specific goals. From those statements, it can be concluded that stylistics is a study of language, where the study contains the style of language used in a literary work such as poetry. Contained in poetry is the meaning, figure of speech, language style, diction, etc.

The strength of a literary work is considered on the ability to create a new combination, not a new object. In this case, poetry is the most suitable literary work object of stylistic analysis. Poetry

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has limited words in each sentence line, but poetry is able to convey the message that is wished by the author. The analysis can also be conducted through pragmatic analysis as what has been done by Dahlgren (2005) who said that "Pragmatics offers a powerful tool when analyzing poetry, due to the fact that it accounts for elements that are not present "on the face" of the utterance, but have to be inferred. When a poem is read in the source language, such lines of inference cross-cut the phonetic, lexical and syntactic levels"

Furthermore, Hanson (2015) added that there is a relationship between the use of language and the structure of created poetry. The fundamental relationship is the relationship between grammar and poetic forms such as layout, poem and alliteration, and syntactic parallelism. Like speakers of a language, poets who write in form of poetry have intuitive knowledge about the limited system of boundaries that defines the form. Moreover, in poetry, a parable is used to compare something told, known as simile. Gargani (2016) states that the simile used in poetry is similar to the other literary work, which is adjusted to the facts being compared.

The poetry creation is also affected by the sensitivity of the writer actualized through the senses by examining using the interpretive phenomenological approach (Illingworth and Kirsten, 2018). The approach leads to the susceptibility to look at the change and events that occur in surrounding to be used as the theme in poetry writing. The poetry written by grade X Bahasa students of *SMA Islam Ta'allamul Huda Bumiayu* brings up various linguistic aspects concerning the diction, figure of speech, and imagery in the poetry. This study, therefore, aims at describing and analyzing the diction, figure of speech, and imagery in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allamul Huda Bumiayu.*

METHODS

Based on the definition mentioned above, the object of this study was the linguistic style found in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu.* This study was a descriptive research, meaning that this study aimed at describing, recording, and analyzing the figure of speech, imagery, and diction found in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu.* Data reduction was used in this research. Data reduction was an analysis that directs, sharpens, classifies, discards unnecessary data, and organizes data in such a way to derive a conclusion. We employed data reduction since making the conceptual framework and data collection method will be used.

RESULT AND DISCUSSION

Senior high school students, surprisingly, often produce fantastic works. They also commonly introduce new things in literary work, which will be reminiscence for them in the future. One of the famous and exciting works produced by senior high school students is poetry. Poetry is not an odd thing for high school students; instead it usually contested by high school students to get an award for students and the schools.

Poetry is a literary work which is created by using feelings, thoughts, and unique language to generate passion when reading. Grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu* made poetry texts with unique and fantastic language. The collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu* consists of 10 poetries: 1) Kelas Kecilku (*My Small Class*), 2) Pupus (*Wiped-Out*), 3) Siapa Aku (*Who Am* I), 4) Kerinduan (*longing*), 5) Siapa Dia (*Who is He*), 6) Senja (*Dusk*), 7) Sebelum Dewasa (*Pre-Adulthood*), 8) Pahlawan Indonesiaku (*My Indonesian's Heroes*), 9) Ibu (*Mom*), 10) Seorang diri (*Alone*).

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Figure of Speech Used in the Collection of Poetries Written by Grade X Bahasa Students of *SMA Islam Ta'allumul Huda Bumiayu*

Figure of speech is words having different meaning with the literal meaning in expressing ideas that to create beauty of words. The use of figure of speech will cause certain feelings that influence the listeners or readers. Figure of speech is closely related to vocabularies and meaning of words. Hence, the richer the vocabulary, the more various figure of speech to use. The figure of speech found in the poetry collection of grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu* are metaphor, irony, personification, and hyperbole.

Metaphor

Metaphor is a kind of figure of speech that compares a thing to another thing having similar characteristics, or usually called as a direct comparison. The use of metaphor in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu* are as follows:

Kelas yang sering dianggap remeh (the underestimated class)
Kelas yang sering di caci dan di hina (the reviled and humiliated class)
Layaknya anak tiri (just like a step child)

In the above excerpt of poetry, the poet compares a class to another class. He/she makes comparison by demeaning his/her own class, stating that the class is humiliated and is often underestimated by the other classes. The class is neglected just like the story of step child who usually full of sadness and cruelty.

Kepergiannya bagaikan bunga kehilangan madunya (his gone is like a flower without its honey)
Dan kehadirannya bagaikan mutiara (and his arrival is a pearl)

In the excerpt, the poet mean a kind-hearted man will be a well know person in the society. On the other hand, the society will feel loss due to his/her gone. The comparison belongs to the metaphor.

Personification

Personification is a figure of speech that compares inanimate object to living object that can move. The use of personification in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu* is shown below:

Tangisku mereka anggap sebagai nyanyian penuntun tidur (they regards my tears as bedtime songs)
Goresan lukaku bagai coretan pujangga termasyur (my scar is like a famous poet's handwriting)
Seketika semuanya berubah gelap (suddenly, everything is dark)
Aku seolah berada di dimensi lain (I look like stand in different dimension)

In sentence "*Goresan lukaku bagai coretan pujangga termasyur (my scar is like a famous poet's handwriting)*, it reflects the regret of the figure of the poet. He makes mistake that causes his own scar, and therefore he writes the poet with his heart and his experience.

Dimasa sebelum dewasa itu (before my adulthood)
Masa-masa dimana aku selalu bernyanyi-nyayi (it is the time to sing all the time)
Dimana aku selalu menari kesana-kemari (the time where I can dance everywhere)
Tanpa bersedih hati (without any sadness)

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This excerpt of poetry reveals the poet's childhood where it was very enjoyable and he could play every time without thinking any problem of life. The childhood had special meaning for him. It became a good reminiscence. It left no sadness before the adulthood. Therefore, the poet felt his time before adulthood is a fantastic time.

Hyperbole

Hyperbole is a kind of figure of speech that contains exaggerating statement. Hyperbole found in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu* is shown below:

Kutitipkan cerita pada bintang (I share my stories to stars)
Dan berharap cerita ini tetap indah meskipun sudah tak terbayang (and I hope the stories stay magnificent despite no longer being imagined)
Kini kau hanya menjadi angan (now you are only my wish)
Yang takkan bisa ku gapai (that can never be reached)

The sentences in the excerpt depict something exaggerated. People can never share stories to things on the sky. The language used in this sentence is exaggerating something. This kind of figure of speech is, however, can increase the readers' motivation.

Engkaulah peri penjaga hatiku (you are my heart's angel)
Engkaulah pelindung dalam hidupku (you're the guard of my life)

The above poetry excerpt involves the hyperbole with exaggerating statements. The poet uses the phrase *peri penjaga hatiku (you are my heart's angel)*. Reading or listening to this phrase, the readers will imagine a beautiful-small-winged girl as his heart's guardian. The statement is very exaggerated.

Irony

Irony is a figure of speech that states something contradictory with intension to make fun of, satirize, or mock. The example of irony in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allumul Huda Bumiayu* is as following:

Bercerita pada alam saja tidak mampu (I even could not tell stories to the universe)
Tidak ada yang mau berteman (none and nothing wants to be my friend)
Entah itu jijik atau apa (they might be disgusted or such a thing)
Kadang kala aku ingin dianggap (sometimes I just want to be noticed)
Aku ingin dimengerti (I want to be understood)
Tapi tidak ada yang mau memahami (but none wants)
Kadang aku menyesal ada di dunia ini (sometimes I regret that I live in this world)

The poetry excerpt involves irony in the sentence *pada alam saja tidak mampu, tidak ada yang mau berteman, entah itu jijik atau apa (I even could not tell stories to the universe, none and nothing wants to be my friend, they might be disgusted or such a thing).* The poet told that all stories he shares never been accepted by the universe because none likes and wants to be his friend. The poet actually wants to be understood but none wants to do so, and hence he feel desperate living in this world.

Hari-harimu diwarnai (your life is full of)
Pembunuhan dan pembantaian (assassination and slaughter)
Dan dihiasi bunga-bunga api (and decorated with sparks)
Mengalir sungai darah disekitarmu (bloody river flows around you)

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The above excerpt of poetry contains irony. From the sentences, it can be inferred that the days the poet passes through is full of murder. The phrase *bunga-bunga api (the sparks)* refers to the shot. In addition, the phrase *mengalir sungai darah* (bloody stream), the poet likens that blood is scattered a lot, and hence makes bloody river.

Imagery Found in the Collection of Poetries Written by Grade X Bahasa Students of *SMA Islam Ta'allamul Huda Bumiayu*

Imagery is imagination arising when readers read poetry. Imagery in poetry affects the readers' imagination and ideas. The readers can feel like they listen to what the poets see, feel, and hear. Imagery found in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allamul Huda Bumiayu* could be described as follows:

Visual Imagery

Visual imagery causes visual effect on the readers. Readers can feel like they see the object in the poetry. Readers' imagination will deliver the object to the readers. The visual imagery that exists in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allamul Huda Bumiayu* is presented in the following:

Siapa Aku (who am I)
Sudah lama aku jalani (it's been a long time I live)
Dengan rasa yang suram (with gloomy feeling)
Sudah lama aku tegar (I have tried to be tough)
Sudah lama aku menahan (it's been a long time I hold)
Menahan sakitnya (hold the pain)
Menahan perihnya (hold the sore)
Aku hanya bisa terdiam (I can only keep silent)
Dan hanya bisa menangis (and keep crying)
Lontaran katamu (because your words)
Yang membuatku jatuh (make me fall down)
13 tahun lalu aku berdiam (it's been 13 years I kept silent)
Tanpa tindakan (without any action)
Dan hanya bersabar sabar dan sabar (and I can only be patient)
Lontaran kata pedasmu (because your hatred words)
Membuat aku bertanya-tanya (make me ask myself)
Siapa aku (how am I)
Apakah aku hanya benalu (am I only a parasite?)
Benalu yang menganggu (disturbing parasite)
Dan hanya membuatmu tak nyaman (that makes you feel uncomfortable)

The phrase *sudah lama aku jalani dengan rasa yang suram (it's been a long time I live with gloomy feeling)* in the poetry brings the readers to the gloomy feeling. It can be inferred from the words *rasa yang suram (gloomy feeling). Lontaran katamu, yang membuatku jatuh 13 tahun lalu aku berdiam Tanpa tindakan.* By using the words, the poet delivers the readers to the gloom. The poet feels there is no goodness in his life. He feels that he has no serenity in his life. The poet describes his terrible condition and he can only hold the pain and sore. He can only cries. In the poetry line *Lontaran katamu, yang membuatku jatuh, 13 tahun lalu aku berdiam, tanpa tindakan (because your words make me fall down, it has been 13 years I kept silent, without any action),* the poet invites the readers to see his 13 years of silence)

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Auditory Imagery

Auditory imagery is the creation of statement by which the readers feel like they listen to the sound described by the poet. The use of auditory imagery existing in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allamul Huda Bumiayu* is presented below:

Siapa Dia (who is he)
Seakan langit ikut menangis (the sky seem to cry)
Tumbuhan ikut mati (the plants follow to die)
Dunia sepi tanpa penghuni (the world is quiet without any inhabitants)
Siapa dia? Mengapa pengaruhnya begitu besar (who is he? Why has he a big influence?)
Kepergiannya bagaikan bunga kehilangan madunya (his gone is like the flowers loss the honey)
Dan kehadirannya bagaikan mutiara (his arrival is look like a pearl)
Aku seorang insan dari sekian banyak orang yang ingin (I am one people who want to know him)
Tahu siapa dia, rasa rindu selalu menyapa (who is he? The longing always comes)
Saatku sebut namanya yang mulia (when I mention his glorious name)
Siapa dia ya robb?(who is he, my God?)

Using the phrases *Siapa dia? mengapa pengaruhnya begitu besar, kepergiannya bagaikan bunga kehilangan madunya (who is he, why has he a big influence, his gone is like the flowers loss the honey),* the poet invites the reader to listen to his sentences to find the person with a big influence. In the phrase *bagaikan bunga yang kehilangan madunya (like flowers loss the honey),* the poet means that the person's gone without any footprint leave something imprint. By reading the phrases *Aku seorang insan dari sekian banyak orang yang ingin, tahu siapa dia (I am one of people who want to know him),* the readers is as if listen to someone's story about finding the influencer, story about his longing to the figure, and his prayer to God to help him meet the person).

CONCLUSION

Figure of speech is widely used in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allamul Huda Bumiayu.* The figure of speech is in form of metaphor, irony, personification, and hyperbole. Metaphor is used in two poetries entitled *Kelas Kecilku (My Small Class),* and *Siapa Dia (Who is he?).* There are also two poetries use personification: *pupus* (*wiped-out),* and *sebelum dewasa* (before adulthood). Two titles of poetry use hyperbole, namely *kerinduan (longing)* and *Ibu (Mom).* In case of irony, it is also found in two poetries: *Seorang Diri (lonely)* and pahlwan Indonesiaku (My Indonesian Heroes).

In addition to the figure of speech, two imageries exist in the collection of poetries written by grade X Bahasa students of *SMA Islam Ta'allamul Huda Bumiayu,* namely visual and auditory imagery. The poetry that involves visual imagery is the poetry entitled *Siapa Aku (Who am I),* the poetry that contains auditory imagery is *Siapa Dia (Who is he).* Imagery in poetry functions to depict the situation and condition experienced by the poet. When readers read poetry involving visual imagery, they can feel like they see what the poet sees. Likewise, when readers read poetry involving audio imagery, they can feel like they listen to what the poet listens to.

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Proceeding International Conference on Culture, Language and Literature IC2LC
Medan – Indonesia, 30th January 2020, pp 336-344
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Business Education Funding Partnership

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ABSTRACT
One of the education problems faced by the Indonesian people is the low quality of education, especially primary and secondary education. Various efforts have been made to improve the quality of national education, for example, curriculum development, improvement of teacher competencies through training, procurement of books and learning media, procurement and improvement of educational facilities, improvement of education management, and others. However, various efforts have not shown encouraging results, education quality indicators have not shown significant improvement. Some schools, especially in urban areas, have shown encouraging improvement in quality, while others are still concerned. In advancing the world of better education, we must look at the business conditions of education partnership financing. If the business of financing is going well, the school is definitely progressing, but on the contrary if the business of financing the school is low, then the school cannot be productive and runs well.

Keywords: Business, funding, and school partnerships.

INTRODUCTION
Various observations and analyzes (Ministry of National Education, 2002), found at least three factors that caused the quality of education in Indonesia quality is not evenly distributed, namely; 1) National education implementation policies that use the education production function approach or input - output analysis. This approach considers that the school functions as a production center which, if filled with the input requirements needed in the production process, then the school will produce the desired output. This approach assumes that if educational inputs such as teachers, textbooks, learning media, educational facilities are met, then the quality of education will automatically be achieved.

In reality, when this has been attempted it does not necessarily increase the quality of education. Why does this happen? because the education production function approach is too focused on educational inputs and does not pay much attention to the educational process, even though the educational process is very influential on educational output; 2) National education is carried out in a bureaucratic centralistic manner, so that the existence of schools is highly dependent on bureaucratic decisions that are very complicated and sometimes bureaucratic decisions are not in accordance with local school conditions. School is a subordination of the bureaucracy above it, so that the school does not have independence, flexibility, and initiative to advance its institution; 3) The involvement of school stakeholders in the administration of education, especially teachers, parents and related social institutions is still very minimal.

Teacher participation in decision making is often ignored, even though teachers are the spearhead in creating school change for the better. Whatever renewal efforts sought by the school, if it does not have the full support of the teacher, the reform will never be realized. Meanwhile, the participation of parents and the community so far has generally only been limited to financial support, while other supports such as moral thinking, management, services have received less attention.

Proceeding International Conference on Culture, Language and Literature
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Medan – Indonesia, 30th January 2020, pp 336-344
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School accountability to the community is also weak. The school seems to have no burden to account for the results of the implementation of education to the community, especially parents of students as the main stakeholders in education.

Based on this reality, it is necessary to make improvements in addition to what has been done as mentioned above, so that schools can improve the quality of education in an effort to realize better student performance. According to Fullan, the performance to be shaped through education does not merely improve cognitive abilities, such as academic skills (reading and mathematics) and high thinking skills (analysis, problem solving), but also at the same time to develop personal and social aspects that enable individuals to be able to work and live in the community creatively, initiative, empathic, and possess adequate interpersonal skills (Jalal, F & Supriyadi, 2001)

One effort that can be done to improve the quality of education and performance of students is through strengthening partnerships between schools, parents, and related social institutions. According to Mochtar Buchori, parents and the community are stakeholders who have been neglected in the management of education (Buchori, 2001). They have an interest in organizing good education in their communities. During this time, the wishes and views of parents towards the administration of education in schools have always been ignored and pushed aside by school managers, arguing that they are not professional enough.

This is an arrogance and arrogance that should not have happened. Parents are indeed not professional, but they are the main stakeholders whose views should not be ignored by school managers. In addition, the views of graduate users are also not yet heard by the school. School administrators should need to listen to the views of parents and graduate users to further translate them into vision and mission and become part of the school work program. Literature Review

This research needs to be framed with some theoretical basis so that it becomes the basis and basis for arguing or justifying opinions or research findings in the field.

Definition of Financing

Education funding is a very important role in the education process, financing is a supporting factor. The teaching and learning process will be carried out maximally if the objectives to be achieved meet the requirements specified in accordance with the plan. Similarly, Fatah conveyed that funding was needed for operational needs, and the administration of schools based on real needs consisting of salaries, employee welfare, improvement of teaching and learning activities, maintenance and procurement of facilities and infrastructure, improvement of student development, improvement of professional skills of teachers, administration school and supervision. (Fattah, 2006).

The birth of Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, is the legal basis and affirmation of the government's attitude towards the reform of the national education system in Indonesia, having previously launched a school-based management policy (SBM). SBM is a form of the education reform agenda in Indonesia. The law contains the vision, mission, functions and objectives of national education to realize quality education, relevant to the needs of the community, and competitive in the lives of global society.

Reaffirming the spirit of reform in the field of education namely the issuance of Law of the Republic of Indonesia (Law) Number 14 of 2005 concerning Teachers and Lecturers, Government Regulation of the Republic of Indonesia Number 19 of 2005 concerning National Education Standards (SNP), as well as several technical policies governing the implementation of These laws and government regulations, both at the departmental level to the regional government and schools as holders of education autonomy at the lowest level.

In March and October 2005, the Government of Indonesia reduced fuel subsidies (BBM) and reallocated most of its funds to four major programs designed to reduce the burden on the community,

especially the poor, due to rising fuel prices. The four programs are in the fields of education, health, rural infrastructure, and direct cash assistance.

One of the programs in the education sector that receives a sizable budget allocation is the School Operational Assistance Program (BOS). Through this program, the central government provides funding to schools at the elementary and junior high schools that are willing to fulfill the conditions set in the requirements of program participants. Schools covered by this program are SD / MI / SDLB / salafiyah at the elementary level and junior / MTS / SMPLB / salafiyah at junior high level, both public and private. The program began in July 2005 together with the beginning of the 2005/2006 academic year.

Definition of Partnership

In dealing with globalization, many strategies are needed to be carried out by both the government and the community. One strategy that can be done is to hold a partnership. Cooperation or partnership itself has several etymological meanings, partnership is adapted from the word Partnership, and comes from the root partner. Partner can be translated "partner, partner, partner or partner". Whereas partnership is translated as partnership or partnership (Sulistyani, 2004)

Meanwhile, according to Notoatmojo (2003), Partnership is a formal collaboration between individuals, groups, or organizations to achieve a certain task or goal. In this cooperation there is an agreement about the commitment and expectations of each, about a review of the agreements that have been made, and sharing both the risks and benefits that have been obtained. According to Sentanoe Kertonegoro the partnership is a profitable collaboration between the parties, by placing both parties in equal positions (Rukmana , 2006). In this partnership, it implies cooperation activities, namely the degree of effort of one party to fulfill the wishes of the other party.

According to the authors themselves, the education partnership financing business is a partnership that is established by two parties (people / institutions / groups / countries) that have one specific goal regardless of status, rank, or position. The purpose of the education partnership financing business is that both parties help each other to achieve prosperity and realize shared ideals.

Basis of Partnership Financing Business

Business partnership education financing is a partnership that exists between educational institutions, both formal and non-formal educational institutions, educational institutions with the community, or educational institutions with the private sector. Partnership Business funding for educational partnerships established in an educational institution has a legal foundation. There are several legal foundations that can be used in implementing educational partnerships. The legal basis is as follows.

The 1945 Constitution Article 31ayat 5, which reads "The Government advances science and technology by highly supporting religious values and national unity for the advancement of civilization and human welfare." The 1945 Law, is the first legal foundation used in carry out an activity or program. In the 1945 Law it is very clear that the aim is for national unity and the advancement of national civilization, it means that educational partnership is one of the activities that can be used to further strengthen the sense of national unity. Next is the National Education System Law No. 20 of 2003, Article 50 paragraph 3 which reads as follows:

"The government and / or regional government organizes at least one education unit at all levels of education to be developed into an international standard education unit."

The purpose of an international standard is that school partnerships with foreign parties are international partnerships. Next is the National Education System Government Regulation Number 19 of 2005, article 49 paragraph 1 and article 61 paragraph 1. The following is an explanation:

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 336-344
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

"The management of education units at primary and secondary education levels applies school-based management as demonstrated by independence, partnership, participation, openness, and accountability. "The government together with the regional government organizes at least one education unit at the level of basic education and at least one education unit at the secondary education level to be developed into an international standard education unit."

Next is Law No. 17 of 2007, concerning the national development plan 2005-2025. In this Law, it is explained about the long-term plan of the development of the State of Indonesia from various aspects, the following is an explanation:

"National Long-term Development in 2005-2025 is a continuation of the previous development for the Preamble of the 1945 Constitution of the Republic of Indonesia.

For this reason, in the next 20 years, it is very important and urgent for the Indonesian people to re-arrange various steps, including in the field of natural resource management, human resources, environment and institutions so that the Indonesian people can catch up and have a position equal and strong competitiveness in the association of the international community. "

How School Partnerships with Communities

The community provides the resources (resources) needed for educational activities in schools. These sources may exist that require and do not require fees for their use for the school. Schools as practical implementers of education must be able to identify and make optimal use of existing resources in the community for the sake of education in schools.

According to Epstein, the use of resourses in society by schools for educational purposes must always make students a center for success. The success of the partnership can be seen from the division of responsibilities between schools, families and communities for children's learning and development. In partnership, educators, students, families and community members work together to share information, assist students, solve problems and celebrate success. (Decker and Decker. 2003: 104).

Community and school partnerships today are different from the past, because the partnerships built are a reflection of their awareness to help overcome various disorders that threaten the continuity of learning, such as poverty, unhealthy lifestyles, and unstable household life. Collaboration efforts with business institutions, universities, medical and social workers, foundations, religious leaders, social organizations, are based on the awareness that schools will not be able to overcome their own problems. The challenge in developing this partnership is to ensure that all participants work together to manage and intend consistently and sincerely for the benefit of all child (Decker and Decker. 2003).

Some things that must be considered in developing school partnerships with the community are:

1. School leaders and policy makers must encourage the conceptualization of public schools to foster the importance of economic resources.
2. Schools and other social organizations are expected to provide a service link carefully by considering the scope, funding requirements, organizational and professional complexity, and types of services to be provided.
3. Look for alternative sources of funding for community joint project projects by always maintaining consistency and stability. The bigger and more complex the activity, the greater the funding needed.

Various stakeholders in schools must be made partners, not only as listeners, but also in discussions and activities for the sake of school improvement, improving student performance and strengthening the role of the family. Partnerships between schools, families and communities are designed to facilitate networking in order to attract various ideas and resources, share the best experiences, and introduce to the wider community the importance of partnerships. This can prevent

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the latest education information and trends, the provision of resources, and publications so that programs are more effective and contextual.

In practical forms, partnerships between schools and the community can be realized in various forms and roles according to their respective capacities. For example a local company can support a school by donating its resources and time. Employers can donate equipment, provide expert guests, host field studies, or offer apprenticeship training for students, so students understand the relationship between the school world and the world of work, and know new role models to emulate. Communities may also have certain cultures that can be reflected in schools such as regional culture, where schools can hold cultural appreciation and students can participate by playing roles by wearing traditional clothing in the culture of the community. Method

This research was carried out at the Muhammadiyah Aliyah 1 Islamic School in Medan. The reason for choosing this research location was because the school needed good education management, especially in the fields of financing and administration.

The research method used is qualitative research, meaning that research activities that naturally look for and find understanding, concepts, or understanding of phenomena in a setting that has a special context. In simple terms, this research will try to describe and describe the current state of the object of research as it is based on facts in the field. The approach used is a descriptive analysis approach, which is an attempt to describe and explain comprehensively about the facts and dimensions of the case both from the aspect of an individual, group, organization (community), program, and a social situation. By using this research the researcher will be able to gain a complete and integrated understanding of the interrelation of various facts and dimensions of the case. (Moleong, 2008). Data collection methods used are observation, interviews, and documentation.

RESULT AND DISCUSSION

From observations and interviews conducted there are several results of the study, as will be explained below, the explanation is based on several sub sections, namely as follows: 1. School Management in Partnership Funding

Budgetary oversight activities are carried out with a view to knowing: (a) the suitability of budget execution with the stipulated conditions and with applicable procedures, (b) the suitability of results achieved in both the administrative and operational technical fields with the stipulated regulations, (c) the efficient and effective use of existing facilities (human, cost, equipment and organization), and (d) other systems or system changes to achieve more perfect results. Furthermore, measuring or evaluating work performance against predetermined standards and correcting irregularities that occur. If there are irregularities can be immediately and quickly rectified.

Financing supervision has the function of overseeing financing planning and implementing financing. Even though good planning is in place, which is set and driven, the goal may not be achieved, so there is still a need for supervision. Basically, supervision is a conscious effort to prevent possible deviations from the implementation of the plan that has been determined. Whether the executor has been right and has occupied the right place, whether the way it works is correct and the activities have proceeded in accordance with organizational patterns. If there are mistakes and irregularities, then immediately corrected.

Therefore, every manager at every level of the organization is obliged to supervise. Evaluations carried out in each stage of the program are carried out in which the results of the evaluation can be used as material for consideration of further refinement of activities. This is in line with the research findings formulated in the following propositions. If the evaluation of school funding attempts to explore suggestions and input from the school component, it will support the effectiveness of good school funding. The implementation of financing expenditure activities refers to the predetermined planning. The mechanism adopted in the implementation of activities must be correct, effective and

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efficient. Bookkeeping money in and out is done carefully and transparently. For this reason, the bookkeeping staff is required to master the proper accounting techniques so that the results can be precise and accurate. The use of the budget takes into account the general principle of expenditure, that is, the benefits of using money must be at least the same if the money is used by the community itself.

In addition, the accountability report on the use of the budget at least fulfills aspects of transparency, accountability and responsibility. Transparent means openness. Transparent in the field of management means openness in managing an activity. In educational institutions, the field of transparent financial management means that there is openness in the management of funding for educational institutions, namely the openness of funding sources and their amount, details of use, and accountability must be clear so that it can facilitate the parties concerned to find out.

Financial transparency is very much needed in order to increase the support of parents, the community and the government in the implementation of all educational programs in schools. In addition, transparency can create mutual trust between the government, the community, parents and school residents through the provision of information and ensuring ease in obtaining accurate and adequate information.

Some financing information that is free to be known by all school residents and parents, for example, the school income and expenditure plan (RAPBS) can be posted on the bulletin board in the teacher's room or in front of the administration room so that anyone who needs that information can easily get it . Parents of students can find out how much money the school receives from parents and what money is used for it. Obtaining this information adds to the parents' confidence in the school.

Accountability in financing management means that the use of school fees can be accounted for in accordance with established plans. Based on established plans and applicable regulations, the school spends money responsibly. Accountability can be done to parents, the community and the government. There are three main pillars that are prerequisites for building accountability, namely (1) transparency of school administrators by accepting input and including various components in managing schools, (2) the existence of performance standards in each institution that can be measured in carrying out its duties, functions and authority, (3) there is participation to create a conducive atmosphere in creating community services with easy procedures, low costs and fast services. The above description is in accordance with the research findings formulated in the following propositions. If accountability for school income and expenditure is given to all school residents and their stakeholders, it will support the effectiveness of good school funding. If accountability for school revenues and expenditures is arranged in an orientation that is accountability, responsibility and transparency, it will support the effectiveness of good school funding.

Stages of Building Partnerships

According to Epstein in an effort to build and develop partnerships in schools, there are five stages of work that must be passed, namely (Epstein, 2009)

1. Form a partnership working team

Forming a work team is the first step in working to build partnerships between schools and the community. The partnership work team is an extension of the school to improve the school and be in the school in question. The work team is responsible for involving parents and the community, organizing new partnership options, carrying out selected activities, delegating leaders to other activities, evaluating the next stage, and following up on the improvement and coordination of the implementation of the six stages of partnership work. Although all members of the partnership work team have activities, they are assisted by other teachers, parents, students, employees and community members who participate in supporting the partnership work program.

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The partnership work team must involve two or three teachers from various levels or expertise, two or three parents from different environments or cultures, students from different levels and also employees. The work team involves at least one community member, parents, students. Other members can come from counselors, school doctors, psychologists, canteen employees, or student guardians.

In terms of work team management this is called a dynamic group, which is a work group formed by the principal to dynamize the course of the organization. There are three main pillars that are prerequisites for building accountability, namely (1) transparency of school administrators by accepting input and including various components in managing schools, (2) the existence of performance standards in each institution that can be measured in carrying out its duties, functions and authority, (3) there is participation to create a conducive atmosphere in creating community services with easy procedures, low costs and fast services. The above description is in accordance with the research findings formulated in the following propositions. If accountability for school income and expenditure is given to all school residents and their stakeholders, it will support the effectiveness of good school funding. If accountability for school revenues and expenditures is arranged in an orientation that is accountability, responsibility and transparency, it will support the effectiveness of good school funding.

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The partnership work team must involve two or three teachers from various levels or expertise, two or three parents from different environments or cultures, students from different levels and also employees. The work team involves at least one community member, parents, students. Other members can come from counselors, school doctors, psychologists, canteen employees, or student guardians.

In terms of work team management this is called a dynamic group, which is a work group formed by the principal to dynamize the course of the organization. 3. Identify the starting point

Most schools have a teacher and staff staff who can carry out partnership activities with parents and the community. Activities need to be organized as well as possible so that they can involve parents and the community and ultimately can support the learning success of students at school. The entire academic community in the school can be involved in building partnerships with the community, all students and parents. Partnership work team activities are systematizing and improving the types of planned activities. Work team activities begin by gathering information about the school partnership activities to be carried out, the views, experiences and expectations of teachers, parents, staff and students.

Strating points can also be done by identifying ways based on available resources, available time and capital. The work team can use formal questionnaires or telephone interviews to survey teachers, staff, students, parents if the funds and abilities allow, while processing the analysis of collected data. Or maybe the work team organizes teachers, parents, and students to be invited to

discuss related expectations and types of activities to increase the involvement of parents and the community at school.

Some information that needs to be collected by the work team at this stage are:

a. The power is there

The work team needs to gather information about resources that might be empowered for partnerships, whether in schools, parents or the community. Principals must be able to organize the resources they have in order to be effective for the progress of the school. So far, there are many schools that have a large amount of resources, but cannot be optimally empowered to support school progress programs. If this still happens, then the school principal must have the courage to take strategic steps to utilize existing human resources, otherwise the school's progress cannot be expected. Indeed, the school is dynamic with activities, but its activities are not oriented towards future progress, only routine. b. Changes needed

The work team needs to make a formula about the ideal situation desired by the school, parents, and the community through partnership in a certain period of time. After that, then formulate the types of activities needed to realize these ideal goals. The formulation of change that needs to be formulated is a change towards the future by looking at the dynamics of global development, so futuristic progressive views need to be explored from the school community by the work team. This needs to be considered by the work team, so that the changes made are not apparent changes, meaning that the schools are changing but the changes are not significant with the dynamics of global development that is progressing.

CONCLUSION

Based on the description above, the conclusion in this paper is that one of the educational problems faced by the Indonesian people is the low quality of education, especially primary and secondary education. Various efforts have been made to improve the quality of national education, for example, curriculum development, improvement of teacher competencies through training, procurement of books and learning media, procurement and improvement of educational facilities, improvement of education management, and others.

Budgetary oversight activities are carried out with a view to knowing: (a) the suitability of budget execution with the stipulated conditions and with applicable procedures, (b) the suitability of results achieved in both the administrative and operational technical fields with the stipulated regulations, (c) the efficient and effective use of existing facilities (human, cost, equipment and organization), and (d) other systems or system changes to achieve more perfect results. Furthermore, measuring or evaluating work performance against predetermined standards and correcting irregularities that occur. If there are irregularities can be immediately and quickly rectified.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Medan – Indonesia, 30th January 2020, pp 359-363
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Implementation of Cooperative Learning Methods in The Learning of Islamic Religious Education in Darur Rahmad Sambas

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ABSTRACT

Now it is very much needed to increase the learning of Islamic religious education in order to shape student, intellectual and emotional intelligence.The product quality of education is determined by the teacher in the learning process, because however good a curriculum (official), the results are highly dependent on what is done by the teacher in the classroom (actual). Mastery of the teaching methodology is far more important than the provision of subject matter (al-Thoriqoh ahamm min al-hymn). A study of the problems in this study include: (1) How is the Islamic religious education learning method implemented by teachers in school (2) Cooperative Learning educational approach can improve the quality of teaching Islamic education in Darur Rahmad Sambas High School. This study applies the quality methods and cooperative learning from any action researchers. The study was carried out in SMA Darur Rahmad Sambas. Source data from class X, the subject of study consists of 25 students.

Keywords: The quality of learning, Islamic religious education, Cooperative Learning.

INTRODUCTION

The purpose of Islamic education as well as national education in school, as the goal of national education is to make students not only intelligent and knowledgeable but also moral and religious people. Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation and state [1],

Verily Allah has given to every human being are two tools that can be used by humans to learn the mind and heart. As stated by Salleh on Islamic education teaching and learning methods according to which Allah has provided in man two important tools of learning, namely; mind (aql) and liver (qalb). But he thinks the more dominant between the two is used in many cases even inside the Islamic education system is mind (aql), while the liver (qalb) ignored [2]

The quality of education is determined by the teacher in the learning process. Some experts say that however good a curriculum (official), the result is dependent on what is done by the teacher in the classroom (actual). The quality of learning is also influenced by the attitude of creative teacher to select and implement various approaches or methods of learning, because the teaching profession requires a creative attitude and a desire to exercise the creativity and improvisation[3],

Therefore, teachers should always foster and develop creative attitude in managing learning. For example, in selecting and using a variety of techniques, approaches, methods and media of learning in accordance with the conditions of the students and the learning objectives of Islamic education. Teaching is not just a transfer of knowledge from teacher to student, but to help students be able to build their own knowledge through the power of the phenomenon and the object known[4],

Teachers need to keep practicing to be confident in thinking and acting while showing a good attitude in accordance with the values of Islam purely as an example to the students. Such criteria illustrates that the selection of teacher candidates not only seen from his academic performance but also more important is the independence and good personality [5], The most important thing in

Proceeding International Conference on Culture, Language and Literature
IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

achieving the learning objectives of Islamic education should be able to deliver students to terbinanya three aspects. First, the aspect of faith that covers all the pillars of faith. Both aspects of worship covering all the pillars of Islam. Third, the moral aspect of covering the entire akhlakul karimah[6],

In Keller and Fischer's research on the importance of teacher content knowledge (pedagogical) in guiding children to motivate student interest and student achievement. What teachers do, how they behave, and how they manage and interact with students, all depends on the skills of teachers. The majority of the difference in interest and student achievement lies in the classroom. Participants in today's classrooms with a wide range of differences (eg regarding ethnicity, inclusive education, and socioeconomic status), but each different students it is treated the same and supported according to their needs, and this is one of the challenges faced by the teachers. To be sure that the teachers should have a broad knowledge of learning and always encouraged to develop the professionalism of teachers and attention is systematically developing their pedagogical knowledge [7].

One effort to create an atmosphere of learning that allows students to communicate well is to use an educational approach centered on the student (student centured approaches). The approach of learning centered on student learning bore Cooperative Learning.

Active method is a form of interaction between students and teachers in which the two sides interact with each one in the classroom; students not passive listeners, but active participants of the process. Using modern educational technology and active learning in environmental education is very important, because it can be used to itumelakukan effective training and professional orientation of students [8]

Support fellow educators, diversity of views, knowledge and expertise, helps provide a collaborative learning valuable part of learning climate in class. Cooperative Learning is a process of learning in groups, where each student to convey and share information, experience, attitudes, opinions, abilities, and skills he has, to jointly improve the understanding of the entire group. Cooperative Learning is based on the premise that learning should encourage and help students to engage directly build knowledge so as to achieve a deep understanding.

So it is said by [9] Cooperative Learning mentions that includes social skills and learning abilities. It combines three concepts, namely the responsibility of the individual (individual accountability), group profit (group benefits), and achieving the same success (equal achievement of success).

The purpose of the Cooperative Learning is to increase student interaction in understanding a task. Active learning is: a. each obtained instructional methods that engage students in classroom activities rather than passively listening to lectures, b. classroom assessment involves a variety of activities ranging from designing tests, pencils, paper and performance measurement to vote, communicate the results of the assessment, and use it when making decisions, c. to effectively monitor and influence the development of students' thinking process, inquiry skills, attitudes towards science and learning behavior requires ongoing assessment forms that are integrated into everyday life [10],

The location of this research in the High School Darur Rahmad Sambas for Islamic Education in general is still using conventional learning, it can be seen from the results of observations and interviews conducted with several teachers. Based on observations of researchers, students in class X in the High school Darur Rahmad Sambas still tend to be passive it looks students rarely ask the teacher or classmates, are not able to give an answer when the teacher asked. Efforts to develop students' skills in defining, analyzing arguments, assess, clarify any questions or exposure of the material submitted teacher during the learning process takes place, it is seen from the interaction of students with teachers who are still dominated by teachers, students rarely ask, looks less respond to what taught by a teacher, and when the teacher asked the students are not able to provide answers. Thus, if seen from the Cooperatif Learning surplus is expected to improve the quality of Islamic

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IC2LC
Medan – Indonesia, 30th January 2020, pp 359-363
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

education learning outcomes of students. Therefore, the purpose of research is to determine the effect of the application of methods Cooperative Learning to improving the quality of Islamic education in class X Darur Rahmad Sambas.

METHODS

This study is a descriptive qualitative study aimed to describe or illustrate the phenomena that are and will be investigated. Subject and other research data source is Islamic education teacher and several students of class X SMA Darur Rahmad Sambas. Data collection methods used include the observation of direct observation with regard to human behavior, the work process to know the real condition in the field, interviews and documentation. Analysis of the data in this study using data analysis Qualitative data are expressed numerically.

RESULTS AND DISCUSSION

In order to achieve the goal of basic education SMA Darur Rahmad Sambas in learning activities using strategies or methods Cooperative Learning which varied according to the subject matter discussed so that students do not get bored with the method that's it.

Application of the method of learning by the group is very important to cultivate an attitude of mutual cooperation, collaboration and responsible in terms of accomplishing the task. This opinion is also supported by [11] who mentioned the importance of group goals and individual responsibility and help each other and encourage each other perform a maximum effort.

Student-created methods Studies (Students' Work Case Study)

The case study is a method that is considered as the best current method of learning. Case Study Method is one type of case discussions on the issue regarding the phenomenon of the real situation or a case demanding activities and lessons that can be learned, and solutions. Can also figure out how to avoid situations that will come up. The techniques used in this method can take cases that are in its environment, or if possible take the case of the students themselves [12].

This method is included in the method that uses several kinds or types of methods ie methods Lecture, Discussion and In The News (headlines). The use of the lecture method; because teachers convey the techniques ways to start activities to students by using words. Discussion method; discussed the case can be solved by individual and group discussion techniques. Methods In The News trains students look for important information or important news through social media to be used as ingredients in the study. A Case Study of Students 'Work is often also used by the teacher by the name of Problem Solving or solving the problem, but to the methods Case Study of Students' Work is taking the problem / case that exist in everyday life the students themselves as a private matter, a family, friends, neighbors or even the most recent case in social media, such as television, radio or newspapers. Methods of problem solving is a process of scientific thinking.

The case study method is the use of the methods in learning activities with road trains students to be able to deal with various issues, whether it's a matter of individual, family or group to be resolved the problem themselves or be solved together. The focus is the investigation and discovery learning that is basically solving the problem. This method is expected to train students to think and act creatively, solve problems facing realistically thus stimulating the development progress of thinking and acting appropriately when faced with problems.

The procedures performed by the teacher of Islamic education in the application of Students' Work Case Study method:

Step-by-step implementation:

(1). Teacher assigns students to look for the problem (the case) that are around, it could take the issue of self or family.

(2). The class is divided in pairs or threes in one group, the rest of the other groups can analyze and mendiskusika. For example, one case by a group that is despicable behavior: insubordinate children against parents.
(3). Master pointed out that the purpose of the case study is studying the topic by examining the real situation or example that illustrates the topic.
(4). Teachers give sufficient time for each pair or group to develop their case to be discussed, or a problem to be solved. Then each couple or group directed a summary of the case studies detail that leads to the cause of children against parents.
(5). When the discussion is finished students are required per group or partner to present in front of the class in rotation by allowing one of them to lead the discussion of cases.

After teachers of Islamic education subjects implement teaching methods Cooperative Learning differences junior high students' learning behavior of Darur Rahmad Sambas. Students learn more spirit, passion and excitement of students seen during the learning of Islamic Education at the start, the students enthusiasm for learning, diligent questioning and able to answer questions posed by the teacher. Then thus influence on Islamic education learning outcomes, it is proved by maningkatnya student achievement in the subject of Islamic education in particular and other subjects in general.

CONCLUSION

Based on the research results with this we can conclude there are significant Learning Cooperative learning methods to improve the quality of Islamic education teaching in class X Darur Rahmad Sambas Effect of Cooperative Learning methods to increase learning Islamic education can also be seen on student achievement in school and outside of school. Where students always got a winner in the competition in the field of religion, and not only the students but also improve the performance of the school, high school where Darur Rahmad Sambas always won in each race at the district / municipal, provincial and even national level. Now a pavorit schools in their area.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Engagement in Les Brown Speech's Enough Is Enough: Appraisal Analysis

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ABSTRACT
This study aims to analyse the appraisal system focusing on the engagement used in Les Brown Speech's Enough Is Enough. Engagement as source of attitude reflects agree or disagree on someone's statements. In terms of this study, there were two research questions must be responded, namely (1) to find out the type of engagement found in Les Brown speech's enough is enough, and (2) to explain how the engagement realized in Les Brown speech's enough is enough. The qualitative approach and interpretative was used in revealing related to the application of engagement by the speaker. The findings of the study found there were monoglossic 45 (18,90%) and heteroglossic 193 (81,10%) which consist of contraction: disclaim 103 (43,27%), proclaim 51 (21,43%) and expansion: entertain 38 (15,97%), attribute 1 (0,42%). The speaker was dominant used contraction in heteroglossic system to show that the speaker wants to convey propositions and proposals that contain definite and firm meaning to motivate the listeners. In conclusion, the most dominant type which found in disclaim namely deny is used to give command to the listeners not to do something in vain.

Keywords: Appraisal, Engagement, Heteroglossic, Monoglossic, Motivator, Speech.

INTRODUCTION

Appraisal is a system of interpersonal meanings. The system is used for negotiating social relationships by telling the listeners or readers about how the speaker or writer feel about things and people (Martin & Rose 2007: 26). The basic system of appraisal are attitude, engagement and graduation. Attitude type of appraisal theory is used to describe the stereotyped value of the assumptions or perceptions in their opinion. Graduation is concerned with the values of scaling in terms of force and focus. Engagement deals with sourcing attitudes and the play voices around opinions in discourses (Martin & White 2005).

In this study, writer is interested to analyze a motivational speech by an American motivator named Les Brown who has gotten some awards like Council of Peers Award of Excellence, National Speakers Association, 1989 retrieved from *https://www.nsaspeaker.org/cpae-speaker-hall-of-fame/*; Regional Emmy Award (Chicago), 1991 for the program You Deserve with Les Brown and selected as one of America's top five speakers, Toastmasters International, 1992 retrieved from *https://www.encyclopedia.com/people/history/historians-miscellaneous-biographies/les-brown*. He ever got educably mentally retarded in grade school and he was encouraged by others to continue to learn and be the best he could be. Leading him to unlock his full potential. Those are the basic for Les brown to motivate the other. Les Brown as a motivator has many speeches however writer is interested for one speech entitled *enough is enough* because it can describe a life of human being nowadays. Most people have spent time for useless things and the speaker reminds to move on for the useful life and not to do bad things in vain.

Writer is interested to focus analyzing the clauses of the speech. Within SFL, clauses are classified according to whether they are concerned with the offering or requesting of information (statements and questions), or the offering or requesting of goods-&-services (commands and offers). Those are concerned with information exchange are termed 'propositions' and those with goods-&-services exchanges 'proposals'. (Halliday as cited in Martin & White 2005: 177). By using Appraisal analysis especially in engagement, writer wants find out the type of engagement which found in Les Brown speech's *enough is enough* and to examine more deeply how motivational speaker's

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IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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engagement toward their speech by knowing the phrase or clauses which speaker uses because engagement refers to the type of clause that reflects the engagement between the speakers and their speech according to the interpersonal impact of the listener.

Engagement deals with sourcing attitudes and the play voices around opinions in discourses. Two basic choice in the system of engagement are known as *monogloss* and *heterogloss*. Monogloss uses categorical assertions to build shared values with the receiver by presenting an idea as being commonsense and having no alternative. For example that found in Les Brown speech' Enough is enough, *life is rough*. Heterogloss, by contrast, acknowledge the possibility of alternative viewpoints, responses and/or truth values. For example that found in Les Brown speech' Enough is enough, *You can go through life blaming*. Heterogloss can be realised through modal auxiliaries such as: can, may, might, could, must, etc. The more explanation will be discussed in next discussion. In this study, writer only focus for engagement. Engagement deals with sourcing attitudes and the play voices around opinions in discourses. Two basic choice in the system of engagement are known as monogloss and heterogloss. Monogloss uses categorical assertions to build shared values with the receiver by presenting an idea as being commonsense and having no alternative. Heterogloss, by contrast, acknowledge the possibility of alternative viewpoints, responses and/or truth values. Heterogloss itself may be either 'dialogically contractive' (resricting possible responses) which is classified as proclaim and disclaim and 'dialogically expansive' (opening up to other voices) which is classified as entertain and attribute (Martin & White, 2005).

In dialogically contractive, disclaim is the textual voice positions itself as at odds with, or rejecting, some contrary position. Disclaim covers constructions that invoke an alternative point of view in order to reject it. Two subtype of this construction are deny and counter. *Deny*, occurs when a writer explicitly denies another's viewpoint through negation (e.g. no, not, nothing, never, none of us, rarely, careless, etc). An alternative point of view is acknowledged and rejected, clearly disaligning the author with the explicit or implicit position holder. *Counter*, where the author responds to a presupposition with a contrary statement. This is often conveyed though conjunctions and connectives (e.g. although, however, yet, and but). It can also be realised though certain adverbials that act as marks of counter-expectation (surprisingly, for instance). Adjuct such as even, only, just and still also have a counter-expectational aspect to their meaning. While proclaim is the textual voice which sets itself against, suppresses or rules out alternative positions. Three subtype of this construction are concur, pronounce and endorse. *Concur.* This is usually marked with lexical items such as of course …, naturally…, unsurprisingly… and certainly... certain types of rhetorical or 'leading' questions – those by which the writer/ speaker is presented as assuming that no answer needs to be supplied for a particular question on account of that answer being so 'obvious'. Concurring can either be in terms of affirm (e.g. obviously) or concede (e.g. admittedly). *Pronounce.* Proclamations of the pronounce type include expressions that encode emphases which indicate an author's position (e.g. I contend, the fact is, the truth is, we can conclude, you must agree, there can be no doubt that and in speech, appropriately placed stress (eg. The level of tolerance is the result of government intervention) and clausal intensifiers such as really and indeed). *Endorse.* Under the class of endorse, Martin and White (2005) refer to formulations that attribute propositions to external sources and frame these propositions as ''maximally warrantable'', that is, the author strongly endorses the value of the proposition for example, X *has demostrated that,* X *has shown* ..etc.

In dialogically expansive, *entertain*, by explicitly presenting the proposition as grounded in its own contingent, individual subjectivity, the authorial voice represents the proposition as but one of a range of possible positions. This can be realised through: modal auxiliaries (may, might, could, must,); modal attributes (it's possible that, it's likely that); constructions such as in my view, perhaps, probably, maybe, it's possible, I believe that; and cognitive reports (I suspect that, I doubt that), also

entertain the position of others through evidential means/language (such as seems, apparently and suggests and certain types rhetorical questions those which don't assume a specific response but are employed to raise the possibility that some proposition holds). While Attribute, by representing proposition as grounded in the subjectivity of an external voice, the textual voice represents the proposition as but one of a range of possible positions. The proposition is attributed through either *acknowledgements* or distances. An author acknowledges a position when they cite some other author's viewpoint but do not explicitly indicate their own stance. In this case reporting verbs tend to be employed (e.g. say, report, state, declare, announce, believe or think) and *Distance* is in contrast, an author can overtly distance themselves from a reported proposition. This is realised through a subset of the reporting verbs (e.g. claims).

There are some researchers who discuss the appraisal analysis (Mardiana, 2018; Suriyadi, 2015). Mardiana (2018) used Appraisal Analysis in her journal entitled *The Use of Appraisal and Debate Structure in English Debate Competition of Senior High School Students.* In her journal, she examines how the use of Appraisal in English debate competition of senior high school students. The findings map out the higher use of appreciation in attitude, disclaim in engagement, and force in graduation applied. The use of appreciation items makes students‟ speeches more appreciative than personal and emotional. While a high occurrence of disclaim is applied for denying the debaters‟ arguments from the opponent team, and the use of force of graduation is to express meaning when describing the situation or complaining about the statements and build up persuasion by assessing the degree of intensity of qualities and processes.

Suriyadi (2015) used Appraisal analysis in his dissertation entitled *Appraisal dalam Teks Editorial Surat Kabar Medan.* He found that the result of the research showed that (1) the inclination of the use of negative lexis Attitude pattern was showed in negative Affect, negative Judgement, and negative Appreciation by the newspaper editorial writers in Medan. (2) the inclination of the use of negative lexis Engagement pattern by the newspaper editorial writer telling the negative events or negation to the events which were published to society or loyal newspaper readers, (3) the inclination of the use of negative lexis Graduation pattern by the newspaper editorial writers by publishing the domination of the use of metaphorical lexis which occurred in society, and (4) the inclination of the use of Appraisal pattern in newspaper editorial texts in Medan is Graduation - Engagement - Attitude.

METHODS

The research of this study is designed as qualitative method. Qualitative is the research method that collects and analyzes words (oral and written) and human behavior without using numerical data. The reason of using descriptive qualitative research is because this research used transcript data from speech which is a verbal and not numeral data.

The source of the data is Les Brown speech's *enough is enough.* The speech is retrieved from *https://singjupost.com/les-brown-enough-is-enough-full-transcript/* on March 30th 2019. The Data are clauses that were produced by Les Brown in his speech which contained of engagement elements. It means that clauses that have no engagement elements is not the data. This study used appraisal analysis by Martin & White, 2005.

RESULT AND DISCUSSION

The Type of Engagement in Les Brown's Speech

To answer the problem one of this study, the finding is described as follows:

Monogloss

The following were some clauses from Les Brown's speech transcript that showed the monoglossic items:

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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(24) *Life is rough, ladies and gentleman.*
(40) *You are powerful.*
(70) *Life is about growing, is about being productive, is about stretching, is about fact challenging yourself.*
*(*84) *Now you are moving on to the next thing.*
(105) *You want to continue to learn.*
(115) *Decide to live your fantasy.*
(119) *The choice is in your hands*

The example above is categorized into monoglossic items because it's formed in single sentences without using any modalities and it is presenting an idea as being common sense and having no alternative. In clauses (24) and (70) are explain about life without more information to convince the listeners that life is rough so enough to think about growing, being productive, stretching and about fact challenging ourselves in life so there's nothing important things than it**.** In clause (40) is declared certainly that the all of the listeners is powerful so they can do great things. Clauses (84), (105), (115) can be found that monoglossic system is used to motivate the listeners by using the positive values with ask to move and continue learning to the next things and in clause (119) by using monoglossic system, it's informed that there is a freedom for the listeners to choose what they have to do next after giving firm sentences by saying the *choice is in your hands.*

Deny

The following were some clauses which described the deny type:

(4) But I'm *not* going to expend any energy arguing with anybody.
(20) The only thing they have in common: paying the bills — *don't* talk, *don't* communicate, *don't* share anything together.
(38) *Don't* go through life feeling like you're *powerless*.
(39) You're *not powerless***.**
(89) *Don't* confuse who you are with what you do and make your mind fertile ground for the seeds of opportunity.
(144) The person who risk *nothing* does *nothing*, has *nothing*, is *nothing*.

The clauses above is categorized into deny type because it uses the negation *not, don't, powerless*, and *nothing* to show a denial and negative meaning. The deny type is used to explain about the attitudes and views of the speaker. In clause (4) expresses the speaker's attitude where the speaker positioned himself to do positive things to motivate the other to be a role model with not to go to expend any energy arguing anybody and clause (20), (38), (89) are some commands which use negation *don't* to ask to not do bad things like *don't confuse who you are* and *don't go through life like you're powerless* because it is only an action that can harm ourselves. While clause (39) and (144) show the speaker's views which use negation to motivate the other through gives statements like *you're not powerless* and give information that *the person who risk nothing does nothing has nothing, is nothing* to reassure the listeners that a good thinking can influence action.

Pronounce

The following were some clauses that showed the pronounce type:

(5) Life is *too* short, ladies and gentleman and unpredictable.
(6) I don't want to spend my time arguing with anybody, *so* I avoid situations that will get me upset.
(52) See, the only think that *really* matter is: what are you going to do about it?
(61) *Let me tell you*, I used to do this. I used to do that.
(65) *That means* you've got some more to give.

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The clauses above is categorized into pronounce type because it shows the author's expressions to inform a detailed information. Based on the clauses (6) can be found that it is affirmed by using *so*. The use of *so* aims to provide a more detailed explanation to convince listeners that *don't want to spend time arguing with anybody*. While in clause (5) and (52), *too* and *really* is employed as the voice of speaker sets itself convince listeners about the shortness of life and the important things of a power in life and for clauses (61) and (65) show the speaker's expressions that we can do many things and we can get some more to give.

Entertain

Entertain can be used to express attitudes, views, considerations and opinions. The following were some clauses that showed the entertain type:

(12) If you have people around you who are not sensitive to who you are, and the people that *can* hurt you the most, ladies and gentlemen, are the people that you love.
(19) *Why do people stay together and they're miserable, sleeping in separate rooms, or arguing?*
(73) *What got me here, what worked, what did not work, what do I need to do to repeat so that I can get the same kind of results in other areas of my life?*
(81) You *must* meet with triumph and disaster and treat those two impostors just the same.
(114) Most people go through life not living their fantasy, going sitting up in the bleachers, looking out on the field, looking out into the arena, *wishing that* they were down there, just fantasizing seeing themselves running with the ball.
(143) But risk *must* be taken, because the greatest hazard in life is to risk nothing.
(145) They *may* avoid suffering and sorrow but they cannot learn, feel, change, grow, love, and live.

The clauses above is categorized into entertain type because it uses modality and rhetorical or expository questions to give some points or information for the listeners. Modality is more dominant found in entertain such as *can*, *will*, *must*, *may* and *wishing that* and sometimes *rhetorical question* is used to position a voice to give information. Modality refers to the area of meaning that lies between yes and no- intermediate ground between positive and negative polarity. Modality is used to express consideration, perspective, attitude or judgment of the addresser to the information which are realized by way of statement and question. The terms of modality are high, medium and low. In clause (12) can be found the use modality of *can* to position the opinions in medium modality that has meaning between positive and negative polarity with mean that the people that we love has possibility to most hurt and not. While *must* that described in clause (81) and (143) give meaning that has a great opportunity to occur in the future because it is a must and if it's not done, it can cause a fatal impact and in clause (145) it is found the modality of *may* that place speaker's opinion in low modality. Modality of may has a small chance to occur and in clause (19) and (73) found that there is different way to inform some important points by giving rhetorical questions to make the speech to be more variable and interesting.

Counter

In counter, adjunct of *even*, *only*, *just* and *still* was more dominantly used in the speech. The following were some clauses that showed the entertain type:

(9). There are certain things that we *just* go through life *just* taking and at some point you *just* got to draw the line and *just* say, "enough is enough*."*
(72). What got me here is a time for celebration *but* also a time for reflection.
(118). You can go through life blaming *or* you can come up with solution.

The counter- expect is used to make a variety of information so the statement was more interesting that showed in clauses above. Clauses (72) and (118) is showed with contrary statement by using conjunctions *but* and *or* for giving consideration to the listeners that there is *a time for*

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

celebration but there is a time for reflection and we have a freedom to choose *going through life blaming or coming up with solution.*

Concur

The most dominant that found in this type is rhetorical or leading questions where the questions is presented as assuming that no answer needs to be supplied for a particular question on account of that answer being so obvious. The following were some clauses that showed the concur type:

(49) I don't know but *I know* you've got the power to do that.
(123) *Want to have a fulfilling life?*
(132) *Want to create a greater sense of fulfillment?* Challenge your fears.

In clause (49) by *I know,* it shows that the speaker presents himself as sharing with the listeners, the knowledge that there is power to do many things. While in clause (123) and (132) can be found that it uses leading questions like *want to have a fulfilling life?* The question does not need to be answered because of course everybody want to have a fulfilling life, but it is showed in the clause to remind the listeners about some good things that have to do to get the fulfilling life.

Acknowledge

In the speech can be found that there is only one viewpoint from the other. Nevertheless, he doesn't describe it clearly as in clause (122): "*Someone said* that your life worth is measured by your accomplishments and not by your complaints.

Realization of Engagement in Les Brown's Speech

The realization of Engagement in Les Brown's speech are explained as follows:

Table 1. The Realization of Engagement in Les Brown's Speech

No.	ENGAGEMENT ELEMENTS				Σ	%
1.	Monogloss				45	18, 90%
2.	Heterogloss	Contraction	Disclaim	Deny	75	31, 51%
				Counter	28	11, 76%
			Proclaim	Concur	8	3, 36%
				Pronounce	43	18, 07%
				Endorse	0	0
		Expansion	Entertain	-	38	15, 97%
			Attribute	Acknowledge	1	0, 42%
				Distance	0	0
	Total				**238**	**100%**

The table above showed that deny is most dominant than the other elements in Brown's speech. There were 75 items of deny (31, 51%) followed by monogloss with 45 items (18, 90%) , pronounce with 43 items (18, 07%), entertain with 38 items (15, 97%), counter with 28 items (11, 76%), concur with 8 items (3, 36%), and an item for acknowledge (0, 42%).

The findings of this research have shown two important things. Les Brown speech's *Enough is enough* is more dominant used heteroglossic system than monoglossic system to state the speaker's voices where used language to express denial, statement, acceptance.

First, the most dominant type in the speech is deny type. Deny type is used to give command to the listeners not to do something in vain and it is followed by monogloss as the second dominant where Les brown as a motivator used a simple language without any modalities in giving his motivational speech. A motivator must indeed use a simple language with selection of the right words especially in conveying motivation so it will help the listeners to understand and know what to do in the next like Les Brown does by using monoglossic system. The next type is pronounce which also relates to the previous type that pronounce is used to express the speaker's expressions in detail that to inform his statement he used a simple and detailed statements. The next type is entertain that used to provide information by using modality which can describe a doubt or a possibility toward the

statements. Counter is also found to state a contrary statement for giving consideration to the listeners. It is used to give the listeners a freedom to choose and to make a variety of the speech, rhetorical or leading question is also used by concur type even though the question does not need to be answered and for the last type, writer just find an item for acknowledge where there is only a viewpoint from the other and the speaker doesn't describe it clearly. The speaker just used his viewpoints to motivate the other. This thing can have an influence for the listeners toward his speech because the speaker does not convey the other's viewpoints which can support his motivation in the speech.

Second, refer to Suriyadi (2015) in relevant study chapter II, writer finds the difference in the use of the most dominant type of engagement. *Entertain* type is most dominant used in editorial text-Medan's newspaper by using modality in Suryadi's dissertation because newspaper talks about information and the possibilities while in motivational speech, the type which most dominant used is deny type by using negation because a motivator is more dominant to give command and negative statement to remind the listeners not to do something in vain.

CONCLUSION

Based on the research findings above, it can be concluded that heteroglossic system is most dominant used than monoglossic system to state the speaker's voices where used language to express denial, statement and acceptance. There are 7 types of engagement that used in Les Brown speech's *enough is enough*, they are monogloss, deny, pronounce, entertain, counter, concur and acknowledge. Writer found there are 238 items of engagement elements which consist of 45 monoglossic system (18, 90%) and 193 heteroglossic system (81, 10%) which consist of contraction for 103 disclaim (43, 27%), 51 proclaim (21, 43%) and expansion for 38 entertain (15, 97%), 1 attribute (0, 42%). Based on the findings above writer finds that the speaker was dominant used contraction in heteroglossic system by using *deny* to convey propositions and proposals that contain definite and firm meaning to motivate the listeners with not to do bad thing in vain.

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 372-377
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Hedonism in Confessions of A Shopaholic Novel by Sophie Kinsella

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ABSTRACT
This research deals with the hedonism in 'Confessions of A Shopaholic' novel by Sophie Kinsella. The objectives are to find out the hedonism, the kinds of hedonism from the main character of the novel. The study was conducted by applying qualitative research. Data that uses this study are primary data: the data were reached from the 'Confessions of A Shopaholic' novel. Then, secondary data were reached from literature review, and other sources information that related to object of this research. The technique for collecting the data was documentary technique. After analyzing the novel, it was found four of kinds Hedonism, they are: (1). Aesthetic Hedonism 31 cases, (2) Ethical Hedonism 1 cases, (3) Piety Hedonism 1 cases, (4) Egoistic Hedonism 17 cases. The main character is the character plays the most role important in a story. The criterion of hedonism in the main character is everything including physical, wealth, consumption, or anything that can be judge by money. in other words: Happy is the same with pleasure. Based on the result above, readers that can develop and increase knowledge about all the aspect of hedonism and the kinds of hedonism in the novel.

Keywords: Hedonism, Qualititative, Novel "Hedonism in Confessions of A Shopaholic" by Sophie Kinsella.

INTRODUCTION

Literature as a human creation that has characteristic, original, and was written in beautiful words to give some knowledge about social, humanity and intellectual. Literature is defined as writing in which expression and form, in connection with ideal of permanent and universal interest. On the other hand literary work is an aesthetics written to tell readers to comprehend the values of a creation and intended the suggestion value from the author to the readers. This statement was support with the opinion of Klarer, (2004) said that literary works or fictions are written by the author to offer an ideal lifestyle and there is value application in the attitude, behavior of the character of human being. It is also applied authority and human prestige. The author creates the literary works is not only using the skill and creation ability at all, but also based on the vision, inspiration and struggle.

From the statement above, we can find something in literary works that related with everything about life such as behavior, attitude and social interaction. Literary works is also viewed psychological phenomena because the writer thinks that literary works uses feeling, thought and idea. Literature has some function. First, literature gives us knowledge. Literature provide some information in which the reader can access. Second, literature give us some entertainment. Third, literature as moral education. Of course literature provides the reader some knowledge about what the differences of good and bad thing in our life. And the last is literature has a power. Literature can be a media to persuasion, argue and criticism to society or government and so on.

For instance prose is a kind of literary work that has free composition. This literary work ignores the rule of writing like the amount of syllables of line of sentences. According to Culler (1997:20) there are three literary genres namely prose, poems, and play (drama). In this case, the researcher takes prose in the form of novel as the object of research because novel is a kind of literary work that presenting many kinds value and view. In this study, the researcher intended to analyze the novel by using main character to find out the hedonism lifestyle.

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Medan – Indonesia, 30th January 2020, pp 372-377
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Subandi (1997:56) says that Hedonism is a lifestyle whose activities to seek life pleasure, such as spending more time at home, playing more, being happy in the crowds of the city, happy to buy expensive goods which she likes, Lifestyle concerns between individuals with each other will be different. although
for a variety of things must be legalized in different ways.

In fact many students or readers did not understand what is hedonism and what kinds of hedonism. The lifestyle aspects of hedonism include: Activities, interests, opinion. Hedonism can be divided into two factors derived from the individual self (internal) and from outside the individual self (external). In the modern era, this hedonism behavior involves several examples of widespread consumption, such as alcohol, smoking, drugs, recreation, and sex. There are several types of hedonism, namely: Aesthetic hedonism, ethical hedonism, piety, egoistic hedonism, universal hedonism.

This research is qualitative design use the case study type. this research using interview method, the aspects studied are the factors that can lead to hedonism lifestyle behavior to the students. The results of the data obtained from the source of informants who numbered five people. The informants are male and female students can be seen in Table 1.

Table 1, *Profile of Subject Involved in Hedonism Lifestyle*

No	INFORMATION	I	II	III	IV	V
1	NAME	AR	RN	MH	RG	NA
2	GENDER	MALE	MALE	FEMALE	MALE	FEMALE
3	AGE	20	19	20	19	20

1. AR is currently twenty years old, When interviewed AR is interested in the lifestyle of hedonism which according to him according to the circumstances of parents who are able to meet the material needs. Wearing branded goods make it more confident so that AR does not miss the existing trend.
2. RN nineteen years, RN initially began to be interested in lifestyle hedonism because of seeing friends. Lifestyle of hedonism is done until now. For RN hedonism lifestyle is already a matter of course and a fun part.
3. MH twenty years old, MH hedonism style with the pleasure to buy the latest products, and follow the trend so as not to say old school,
4. RG aged nineteen years, Beginning happy with the lifestyle of hedonism because according to RG it can make happy and can release temporary problems.
5. NA aged twenty years old, NA fascinates the hedonism lifestyle because the parents are too excessive attention to be wrong in its application. NA is happy to go out at night to forget time with her friends. Sometimes NA went to cafe or to the mall for shopping items up to date so as not to miss the others. NA became interested in hedonism lifestyle with happy spree, going out at night, happy to go to night club until early morning or even never until morning and not follow lecture.

Based on research analysis can be concluded that individuals who have a hedonism lifestyle always consider about the pleasure and enjoyment of life as the main goal in human life. The researcher as hope, the result of this research is expected to give information to students about hedonism lifestyle, besides the result of this research can assist students in behavior to live hedonism.

To over come this problem, there are several ways can be conducted. Such as :

1. Building a Good Consciousness

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2. Resisting the Desire of Hedonism
3. Utilizing Wealth Becomes More Qualified
4. Processing in Life

Hedonism is not only attacking working adults, from children to the elderly did not escape the hedonism lifestyle. Hedonism lifestyle is now a lot happening to students in Indonesian, this phenomenon becomes a threat, considering the students is the successor of the nation that is expected to provide the best for the nation is also able to unite and convey thoughts and conscience to lead the nation in education. if the behavior of hedonism is left, it will be toxic to the world of education, especially higher education. Allowing toxic nest within campus equates to providing intellectual character killers to college students. This negative culture has eroded the younger generation against the various problems of the nation. Never mind the state, notices at the campus level are rarely responded.

In this case the researcher wants to introduce one of American novel, it is *"Confessions of a Shopaholic*". It is the one of edition of Secret Dream World by Sophie Kinsella. This novel was a good story because Sophie Kinsella made the story with a background of modern lifestyle. Shopie's plays some characters as Rebecca Bloomwood, Luke Brandon, Suze Cleath-Stuart, and Derek Smeathe in the novel. But in this study, the researcher focused on one of the character Sophie as Rebecca Bloomwood because Rebecca always shown her Hedonism lifestyle, such as shopping in Danny and George, Louis Vuitton, Channel. Brax (2009:199) states that hedonism about the good says that pleasure is the only thing that is good in it self. Hedonism known and have a big impact for the society. The influence of culture hedonism highly immersive seen in *"Confessions of a Shopaholic"* during reading the novel. When the characters of the novel living in a globalization era and an identity crisis about good and bad, or right or wrong second stimulated by the influence of hedonism.

"Confessions of a Shopaholic" novel (Sophie Kinsella :2001) has been chosen because it reflects of student about hedonism lifestyle. In this novel, the kinds of hedonism can be found in event or action in this story. the kinds of hedonism can be seen directly or indirectly from it. In this case, the unique of the main character of the novel makes the researcher wants to analyze more about the hedonism value, kinds of hedonism and the possibilities of other influence that can occur.

Based on the example above as preliminary data that want to find out the hedonism lifestyle in *"Confession of a Shopaholic"* novel by Sophie Kinsella. It seems also important to know about hedonism, because many readers have difficulty and do not understand about hedonism, many readers who do not know what kinds of hedonism and factors that can influence the readers in the hedonism lifestyle

The Identification of the Problem

The problems of this study are identified as follows :

1. Many readers have difficulties in understanding the hedonism
2. Many readers cannot distinguish kinds of hedonism
3. Many readers did not know the factors that influence the lifestyle of hedonism

The Scope and Limitation

The scope of this research to describing how the main character of the novel *"Confessions of a Shopaholic".* This research is limited to analyze the Hedonism and Kinds of Hedonism in *"Confessions of a Shopaholic".*

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The Formulation of the Problem

In relation to the background of the study, the problems of the study are formulated as follows:

1. What kinds of hedonism found in the main character in *"Confessions of a Shopaholic"* novel?
2. How the use hedonism of the main character *in "Confessions of a Shopaholic"* novel?

The Objectives of the Study

In relation to the problem of the study, the objectives of the study are:

1. To describe kinds of hedonism in the main character in *"Confessions of a Shopaholic"* novel.
2. To describe hedonism in the main character in *"Confessions of a Shopaholic"* novel.

The Significances of the Study

a. Theoritically :

The result of this research findings add up new for risen in theories of literary studies. This analysis can be made useful as references for further especially about novel and the hedonism lifestyle or matters.

b. Practically :

1. For all readers that can develop and increase their knowledge about all the aspect of kinds hedonism in the novel.
2. For Lectures named as reference materials and conducting research
3. For students, especially studying in literature as a references, to get information about novel and the aspect of novel.
4. For the next researcher named as references and guidelines for further research in order to become better future research.

METHODS

Descriptive qualitative was applied in this research in order to get appropriate data. the research was conducted by qualitative approach because the result of the data analysis in descriptive phenomenon such narration and dialogue in the main character. in this research, the researcher was to investigate the Hedonism and kinds of Hedonism in novel *"Confessions of a Shopaholic"* by Sophie Kinsella.

The subject of this research is primary data: the data was taken from the *"Confessions of a Shopaholic"* novel. The data analysis focused on the narration and dialogues of the main character. The researcher collects data on hedonism and the kinds of hedonism *"Confessions of a Shopaholic"* novel.

In collecting the data for analyzing this research, the research gathered references that support the subject matter of the data and apply some steps. The techniques for collecting data is conducted to get information which needed to support the goals of research. The technique for collecting the data were documentary technique.

The data analysis was applied when all the data and information of the subject matter have been collected and selected. Next, the data was analyzed through some steps. In here, researcher decided to apply qualitative research in analyzing the data.

Qualitative research also tends to focus on how people or groups of people can have different ways of looking at reality. The method was applied by using Hermeneutics interpretation which is describing the data and analyze them through some steps that related to the focus of analysis. The reason why the researcher chooses this method is to explain the problem and its analysis through the theory and show the quality through the finding.

The processes data analysis started by:

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1. In the first step, researcher read the novel entitled *'Confessions of a Shopaholic'* by Sophie Kinsella
2. Select the quotations text related to the subject matter of hedonism phenomena.
3. Analyze the data related to hedonism phenomena in *"Confessions of a Shopaholic"* novel.
4. Use the extrinsic approach to analyze the text which related to the hedonism phenomena in the novel *"Confessions of a Shopaholic"* by Sophie Kinsella
5. Interpret the analysis by theory and qualitative method to describing the data.
6. Make the conclusion, as the last step.

RESULT AND DISCUSSION

After collecting and analyzing the data, it showed that all the kinds of hedonism interpret by the writer. From the data of the narration and dialogues *"Confessions of A Shopaholic"* novel, the research found the kinds and the reasons of hedonism delivered by the main character of *'Confessions of A Shopaholic'* by applying hermeneutics we can seen the phenomena can be found as the negative influences for the readers or even society.

Flocker, (2003) said that "Hedonism is considered a lifestyle in which pleasure and happiness are the ultimate goals in life". The pleasure here was telling that it can be enjoyed deeply and for a long time. It could be proved that the influences of hedonism actually had already affected in the past until now days and give us a bad behavior and personalities, especially for the teenagers which also called 'new generation'. Thus, these social phenomena happens because people also do their habits today just to get their happy.

These habits also affect then moral values of the society that can not be separated from our life. As it was discussed before, why the hedonism influence as a reason portrayed of to the readers is having a bad personalities and behavior. From the data above, the researcher also might said that the influences of hedonism can be seen by the main characters descriptions with the cases of a narration and dialogue that imitates the real condition of having hedonistic behavior.

CONCLUSION

Having analyzed the data completely, it can be concluded that *"Confessions of A Shopaholic"* novel by Sophie Kinsella illustrates the social phenomena of hedonism in nowadays. From the analysis, there are four kinds of hedonism they are:

1. Aesthetic Hedonism.
2. Ethical Hedonism
3. Piety Hedonism
4. Egoistic Hedonism

Hedonism can be seen by the main characters descriptions with the cases of a narration and dialogues that imitates the real condition of having hedonistic behavior. The researcher conclude kinds of hedonism that have a bad behavior and personalities to the readers and society.

The reason hedonism portrayed by the main character was found from the cases of hedonism by reading a narration and dialogues of the novel it can be influence by their own surroundings such as a friends, social condition or environments, even it comes from themselves. As the data the researcher found 50 cases of hedonism they are: (1). Aesthetic Hedonism 31 cases, (2) Ethical Hedonism 1 cases, (3) Piety Hedonism 1 cases, (4) Egoistic Hedonism 17 cases.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 378-384
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

School Gardens as a learning approach and their effects on Students in Primary School

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ABSTRACT
Gardening play an important role to human's well-being. It not only provides the source of food but also teaches a lesson that related with other subjects such as math, science, environment and others. Some schools are garden-based learning or school garden, they bring the gardening into a classroom to be an educative and fun activity for students. It has been shown that school gardens have significant of positive impacts on direct and indirect academic outcomes (William & Dixon, 2013). There are many benefits of gardening in the school. This essay will examine the effect of school gardens on students' academic achievement. I will focus on direct and indirect effects on academic performance. I argue that school gardens can improve students' academic achievement directly and indirectly. School gardens have potential to promote the students' physical, mental and emotional health. The finding shows that Garden-based learning can improve students' academic achievement in different pathways such as math and language art. However, to meet the effectiveness, school gardens should be designed properly and collaboration from all of the stakeholders are needed.

Keywords: Students' performance, learning approach, outcomes, school garden, garden-based learning.

INTRODUCTION

Learning approach is important as an effective strategy in teaching and learning. School garden also can be used in school since gardening play an important role to human's well-being. It not only provides the source of food but also teaches a lesson that related with other subjects such as math, science, environment and others. Some schools are garden-based learnings or school gardens, they bring the gardening into a classroom to be an educative and fun activity for students. It has been shown that school gardens have significant of positive impacts on direct and indirect academic outcomes (William & Dixon, 2013). There are many benefits of gardening in the school. In this essay, I will examine the effect of school gardens on students' academic achievement. I will focus on direct and indirect effects on academic performance. I argue that school gardens can improve students' academic achievement directly and indirectly. School gardens have potential to promote the students' physical, mental and emotional health. Those benefits possibly stimulate their passion for learning. In other words, School gardens encourage the students to perform better and get higher academic achievement in their final examination. However, there is a research that claims gardening have no effects to help the students prepare standardized testing. To engage this debate, In the first section of this essay, I will discuss the school garden as a learning approach and its link to students' academic achievement, then the second section will be the explanations of direct and indirect outcomes. In the third section, I will present some challenges and problems in implementing the school gardens. Then, the last section will conclude by outlining the problem solving and conclusion.

What is school garden? It is school that has gardening program to learn the concept of agriculture and skills that integrate with other subjects such as math, science, art, health as well as educational goals such as personal and social responsibility (Green Heart Education, 2007). This brief explanation illustrates that the school garden can be the source of knowledge to learn the concepts of particular subject. In this case, school gardens potentially provide beneficial values to students in

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 378-384
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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primary school through delightful experiential learning. In addition, the previous research also describes the impact of school gardens to students' grade. In the next session, I would like to describe the benefits of school gardens on students' academic achievement in two ways, Directly and Indirectly.

METHODS

According to Bryman (2016), A choice of research design reflects decision about the priority being given to a range of dimensions of the research process. In conducting the research, I would like to use qualitative method as it is the best way to analyze the benefits and effects of implementing school garden in primary school. Furthermore, this methodology will be used to answer the research questions. In addition, I will use documents as sources of data such as ERIC documents, books, Theses and peer reviewed academic journals. Then, I will present the effects into two areas, which are direct and indirect effect. Bowen (2009) states that by assessing information collected through different ways, the researcher can confirm and support the findings across the data sets and thus decrease the effect of potential biases that may appear in a single study. Hence, the data will be analyzed and discussed in the following section.

RESULT AND DISCUSSION

Direct Effects

Garden-based learning is related with some subjects, such as science, natural environment, art and math. Through the practical learning. These programs give concept and understanding of the theory that has been learned in the class. Classes and experiential learnings of school garden provide a wide range of information and concepts of science. For example, in learning about structure of plant the students can use the plant as sample to analyse each part of its structure and function. In this way, primary students can remember and understand about the topic easily. Instead of learning in conventional way, school gardens can help the students enlighten their knowledge and relate it with the nature around them. This experience can improve their quality of thinking and practice their rational thinking, which can be related to other subjects such as math, writing, and reading. William and Dixon (2013) found a significance impact on student' grades, especially in science, math, and language arts, giving credence to gardens serving as instructional and curricular means for covering academic content. They stated that in one study, using a sample of 647 students in Grades 3–5 in seven elementary schools in Temple, Texas, Klemmer, Waliczek, and Zajicek (2005b) found that science achievement of students who participated in a hands-on school gardening program was higher than that of students who did not participate.

In addition, it is argued that science and math curricula were recorded as most frequently connected to gardening. Activity such as plants parts, insects and wildlife are related with science. Thus, in mathematics, experiential learning covered themes in data analysis, probabilities and measurements. In this research, William and Dixon (2013) analysed 152 articles in 48 studies to find the impact of gardening programs on students' academic achievement in the schools. The data showed that students who experience gardening have the most significant improvement in their science's grade followed by math and language art.

Indirect Effects

There are three outcomes of indirect effect of school gardens on students' academic achievement. They are students' consumption, motivation and emotional intelligence. These elements contribute to students' performance in the learning process. For example, Health and motivation can help the students to study better. Compared with children who are not motivated to study, the

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IC2LC
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

motivated and healthy children are more excited to learn and participate. This factors will influence their attention and focus which will impact their quality of learning and understanding. In other words, activity in school gardens cause a beneficial impact to students to make the learning and teaching process more effective and efficient.

First, School garden promote health through improving students' fruit and vegetable consumption. In this programs the students produce and eat their own food from the garden. This is a big opportunity for them to interact with the nature and learn about food safety. This interaction will build the student's perception about their source of food, Experience in gardening gives connection to the nature which can be a reminder to realize that fruit and vegetable are important. Consequently, this program will improve their fruit and vegetable consumption. Parmer, Shannon and Struempler (2009) observe from the lunch observation, nutrition education and gardening (NE+G) treatment group change their behaviour significantly to eat vegetable in the school, while the nutrition education only (NE) treatment group had no significant change consumption. This result shows that school gardens have an important role in the school to promote eating fruit and vegetable. This is also a long term effect for students' health and behaviour because their decision to eat healthy food comes from their understanding, experience and interaction with nature.

Healthier children are also better learners. Regarding the relation between fruit and vegetable consumption with academic outcomes, it has been shown in a research. Nutritional intakes influence students' health and academic achievement. Consume healthy food are important. Regardless of various factors of diet quality, it is argued that fruit and vegetable and dietary fat intake were demonstrated as important to academic performance. (Florence, Asbridge & Veugellers, 2008). In addition, according to a report from USA government, national centre for chronic disease prevention and health promotion (2014), Healthy students are better on all levels of academic achievement: academic performance, education behaviour, and cognitive skills and attitudes. To conclude, School gardens improve students' academic achievement through their nutritional intake and health.

The second indirect effect to students is motivation. School garden programs contribute to children's physical, mental, and emotional health. They improve students' self-esteem, resilience, motivation and behaviour. After one-year implementation, it has been shown that school gardens improved students' confidence and positively influenced motivation and behaviour with increased enthusiasm for school and learning, better attendance and completion of homework. (Beery, Adatia, Orsola & Segantin, 2013)

Motivation is related with academic achievement. Motivated students are more likely to learn and participate in the class. School gardens involved a valuable teaching of how the concept and theory should be used and implemented, such as learn how to grow the plants to produce food. the long process of gardening teaches about motivation. Students are learned to follow the instruction with patient and treatments such as preparing the soil with organic fertiliser, composting, mulching, and watering. It will influence the quality of their food because without doing this process the plant possibly dying. In other words, the students will learn that to produce fresh food, the students need a long process and hard work to take care of the plants. This concept is the same as learning process. To get best grade or knowledge the students need to study hard and have full attention in their process of study. To compare with, as they harvest the fresh and tasty food after harvesting, they will find many advantages after study hard. This understanding and experience can be a motivation to students to study harder and perform better in their learning activity. To conclude, school garden programs improve students' academic achievement indirectly by improving their motivation to learn.

To support this, Skinner, Chi and The Learning-Gardens Educational Assessment Group (2012) demonstrated that students who were more engaged in the gardens were more likely to be engaged in science and in school in general. The correlations were positive and significant. About 310 seventh grade students ages 11 to 13 from a middle school in the Pacific Northwest and their six science

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teachers were participated. Correlations between garden engagement and engagement in science class and school are presented in this research. Assessments of engagement and self-perceptions in the garden worked well and showed the expected pattern of positive and significant correlations with potential academic outcomes such as learning and achievement, and with other important outcomes such as engagement in science and school, and academic self-perceptions.

Third, school gardens effect on students' emotional intelligent. School garden programs involved a physical activity and social collaboration. This programs help the students to balance their academic and social life in school. School gardens provide beneficial activity to their social-emotional skills which are important to the learning process. Generally speaking, success is not only measured by Intellectual quotient (IQ), but also emotional quotient (EQ). Elias, Arnold and Hussey (2003) elaborate in their book titled "EQ + IQ = Best Leadeship practices for caring and successful schools" that social-emotional competencies providing an inclusive learning environment that enhances academic achievement. EQ contributes to students' grades and performance. In one study, conducted by Swank and Swank (2013) Activities in the natural environment may also enhance children's social and emotional learning, personal development, and facilitate a conductive to Learning. School gardens possibly improve the students' academic achievement through balancing their academic and emotional development in gardening programs.

All of the indirect effects can be seen as the other pathway to improve students' progress and score. Students' grade is important but schools need to focus on the process and provide a beneficial activity to balance their academic, emotional and social life. From the discussion, it can be seen that the school gardens have significant impact to students' academic achievement, directly to science, math and language arts and indirectly through students' health, motivation and emotional intelligent development. All of these factors will accelerate the students' performance in the class. In addition, nutrition also influences the students' performance. National centre for chronic disease prevention and health promotion (2014) reports that lack of adequate consumption of specific food such as fruits, vegetables or dairy products is associated with lower grades among students.

Challenges

However, in primary school, students and teachers are facing the curriculum approach and examination test. On this account, gardening is not related with standardized testing preparation. In primary school, students are evaluated by multiple choices and written texts. Students and teachers have a lot of materials that should be learned to complete the curriculum approach. Lancey (2016) describes that strict public school standards and measures of success as a result of neoliberal education reform often prevent teachers and school administrators from utilizing these school gardens fully. He found teachers' problems in school gardens such as scheduling, standardized testing, knowledge of problem and students' behaviour are the factors of 'failing' gardens. In his interviews, one of the participants, school administrator said that even though teachers have block scheduling but it is not always fair to assume they will have time to make it out there. Especially before testing, which is probably when the students could use the time outside the most. In other words, gardening programs in the school can be not effective to academic achievement when the teachers and stakeholders are not able to apply this program properly.

The challenge is the examination test which makes the students busy with learning the materials and teachers struggling to schedule their time. It can be understood that teachers also need time to prepare themselves before teaching to relate their topic with gardening. Standardized testing is important to measure students' understanding. However, the teachers also need to focus on the process of the study. Schools nowadays, only focus on academic approach rather than on the implementation of study in students' life. Short-term and long-term impact of study should be thought by institutions to give the value of education which is not only in theory but also in practical. Students are encouraged to go to school not only to learn how to read and write or to remember the knowledge

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but also to implement their knowledge in real life. This should be considered by schools so that the students can receive the benefit of education.

Another challenge is integrating the gardens into the curriculum of the school. In spite of the examination test, the teachers also face the new challenges to relate their topic in outside activity or gardening. Consequently, the school should educate the teachers to apply the garden-based learning programs with some trainings and support them from various way. Previous research has described a successful school garden, called Manzo elementary school as a model to solve this problem. Moore, Apicella, Marston and Thompson (2012) stated that "the garden sites are well-integrated into the school's mission, and supported by other sustainable schoolyard projects, such as water harvesting" (p. 256). They also add that the community involvement is important to make sure that gardens are maintained.

To avoid these problems, school gardens should be designed and developed not only by school but also together with the stakeholders such as principal, teachers, learners, and caretakers. Beery et al. (2013) stated that to achieve the sustainability, practical and cultural challenges must be addressed. For example, adapting the culture of teaching and learning. In this case, developing participation and commitment among teachers for the garden and an understanding of its potential as a learning resources is a long-term process. Without the support from teachers, gardening programs cannot reach its benefit to students and just become a part of outside activity. The schools also need to consider the other organizations such as researcher, gardeners, and parents to be involved in this project. So, the school possibly maintained the garden successfully and the students can get the benefits of school gardens directly and indirectly.

CONCLUSION

From the discussion, it can be concluded that the garden-based learning can improve students' performance in the class. It has been discussed that there are many benefit of school garden to students' academic achievement directly and indirectly. In direct effect, school gardens dominantly increase the students' academic achievement in science, math and language art. In indirect effect, they impact on three elements. First, students' health which is changed because the students' preference in eating fruit and vegetables is increased. Second, students' motivation which is improved through the physical, fun and delightful activity in gardening. Third, students' emotional intelligent which is developed by the school garden's programs.

Moreover, the positive impact of school garden is not only in short term but also in long term such as students' fruits and vegetables eating habits. Nowadays, many children do not like to eat healthy food such as vegetables and fruits. In fact, many advertisements on Television or board encourage them to eat junk food such as burgers or drink soda. School gardens have an important role to promote the food safety to students. It also brings the message about their source of food so they are protected to eat unhealthy food in the school or home. Thus, it also has been shown that school gardens increase students' fruit and vegetable's consumption.

The challenges such as examination preparation test and teacher's obstacle in implementing the gardening programs can be solved with some treatments. For instance, involving the non-profit organization to maintain the school gardens, so the teachers can collaborate with the other participation to implement the school gardens properly. when the problems have been solved, the students can receive the direct and indirect outcomes to academic achievement. In addition, physical activity in school garden such as planting and collaborating with their friends to grow the food can be useful to encourage students to be active and collaborative. According to a report from USA Government, National Centre for Chronic Disease prevention and health promotion (2014), stated that providing access to healthy foods and physical activity plays an important role in the academic achievement of students.

After all of the discussion, it can be concluded that school gardens have positive effect on students' academic achievement. Academic performance is also influenced by some factors such as students' nutritional intake, behaviour and motivation. Garden-based learning can improve students' academic achievement in different pathway. However, to meet the effectiveness, school gardens should be designed properly and collaboration from all of the stakeholders. So, the students can receive the indirect and direct outcomes of gardening activity.

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Proceeding International Conference on Culture, Language and Literature
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Medan – Indonesia, 30th January 2020, pp 385-390
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Relationship between Tahajjud Prayer and the Prevalence of Hypertension in the Elderly in the Work Area of Puskesmas Kedai Durian

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ABSTRACT
Prayer or Salah in Islam is a religious activity that has many benefits as mentioned in Qur'an and Hadith, including health benefits. This could be achieved because of the nature of prayer that causes relaxation, activating the sympathic and parasympathetic nervous systems which results in maintaining the stability of blood pressure level. In medical point of view, hypertension is still one of the most concerning health problems with rising risk of complications in elderly. This research aims to find the health benefits of one form of the prayer which is the Tahajjud prayer, and thus the relationship between Tahajjud prayer and hypertension in the elderly. To find out the relationship between Tahajjud prayer and the prevalence of hypertension in the elderly in the work area of Puskesmas Kedai Durian. The methods used in this research is analytical using the cross sectional design with the univariate analysis and bivariate analysis and the Spearman test. From the results of the interviews of the Tahajjud prayer, 5% of routine results, 46% routine, 27% less routine, 14% non-routine, 8% very routine, 8%.The groups of elderly that routinely perform Tahajjud prayer (VR & R) have better overall blood pressure level which can be seen in the number of normal blood pressure status than the group with less frequencyof Tahajjud prayer (LR, NR, & VUR).

Keywords: Tahajjud Prayer, Hypertension, Elderly, Puskesmas, Relaxation

INTRODUCTION
Prayer or Salah in Islam, is a religious activity for every muslims that consists of physical, mental and spiritual aspect. There are many types of prayer in islam, but it can be divided roughly into two category which are: 1.) the obligatory five times prayer and 2.) the sunnah prayer (e.g. tahajjud prayer). It is mentioned in the Qur'an and Hadith that prayer has many benefits including health benefits. Prayer can cause relaxation response which develops healthiness and peace of mind. This could be achieved because prayer involves khusyuk (wholeheartedness), concentration of the mind, deep thinking and also body movement that can't be found in other type of relaxation methods.

Relaxation is a self-management technique can inhibit bodily stress and mental stress experienced by a person which results in maintaining the stability of the blood pressure, prevents it to rise or fall. Thus, relaxation will make a person's condition to be calm. It revolves around the function of the sympathetic and parasympathetic nervous system through the mechanism of autoregulation, reduction of blood pressure through a decrease in heart rate and TPR.

Until now, hypertension is still one of the most concerning health problems especially in the elderly. According to the World Health Organization (WHO) in 2008 around 972 million people or 26.4% of the population worldwide were affected by hypertension. This number is likely to increase to 29.2% in 2025. The total of people affected by hypertensionworldwide is 972 million people, in which approximately 333 million people belong to the developed countries, and the remaining 639 million people are in developing countries, including Indonesia.

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Medan – Indonesia, 30th January 2020, pp 385-390
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

An elderly person, according to the World Health Organization (WHO), is defined as someone who has entered the age of 60 years and over, and has entered the final stage of his life phase. In this late life stage the overall functions of the body don't work as effectively as in midlife age, this involves many physiological systems including the cardiovascular system. Several studies has shown that as people age their blood pressure also become higher. This occur because the elasticity of the blood vessels's wall decreases with age, increasing the force of blood exertion against this wall and thus results in hypertension. To get the picture of hypertension occurrence in Indonesia, the data of people with hypertension in three age group in Indonesia have been documented and shows that around 45.9% people at the age of 55-64 years were affected by hypertension, 57.6% people age 65-74 years and 63.8% people age 75 years and above (Balitbang Kemenkes RI, 2013).

Hypertension is a condition that is often found in primary health care. Because of that, puskesmas in Indonesia as primary health care facilities have the responsibility to prevent hypertension from ocurring by reducing its risk factors which can be done through health promotion. This start early from raising awareness and changing people's lifestyle to be healthier. Puskesmas also need to do primary prevention which is more emphasized in screening and early detection of hypertension. Ideally hypertension should be identified as early as possible so that the treatment can also start earlier to prevent many serious complications. If prayer proven to be beneficial to people with hypertension, then this health promotion and education about prayer should be done extensively to the group of muslim elderly people instead of only focusing in the generic patient education such as eating healthy food, exercise regularly and taking medication.

One research that describes the benefits of the midnight prayer is Awaluddin's, which shows that there is indeed a relationship between knowledge of prayer and the prayer itself on blood pressure in the elderly. Wardani, Nashori and Uyun's research also shows that the constant practice of prayer is effective in reducing hypertension in elderly.

So far, there has been no study that specifically address the Tahajjud prayer. The lack of this specific study motivates the authors to research on the relationship between Tahajjud prayer and the prevalence of hypertension in the elderly, and hopefully this would bring a meaningful result.

METHODS

The methods used in this research is analytical using the cross sectional design.
The samples are number of people that fulfilled the following inclusion criteria:

a. Elderly: Age> 60 years.
b. Muslim

Exclusion criteria :

a. Elderly who are not willing to be a research sample

Samples were taken using consecutive sampling technique, with the sample size determined using the *Lemeshow* formula, namely:

$$n = \frac{Za^2PQ}{d^2}$$

Information :

n = minimum sample size

Za^2 = standard normal distribution value at a certain 'a'. In this study the desired level of confidence is 95% so the value is 1.96.

P = the price of proportion was populated in this study.

d = the desired level of accuracy, in this study taken 0.10.

If it's a type 1 error= 5 %, P = 45,9 %, Q = 1 – P, dan d = 10 %

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$$n = \frac{(1,96)^2 \times 0,459 \times 0,541}{0,10^2}$$
$$= 95,3$$

Thus, the sample size for this study was 95.3 (rounded to 100).
From this calculation, the minimum number of samples needed in this study is 100 people.

Data Analysis

Analysis of this study uses univariate analysis and bivariate analysis with the Spearman test. Univariate analysis is used to provide a general description of the research results, such as age, average blood pressure, BMI, and the routine performing of Tahajjud prayer. Bivariate analysis was performed to determine the relationship between Tahajjud prayers and the prevalence of hypertension in the work area of Puskesmas Durian. The hypothesis test that will be used is the *Spearman* test with a 95% confidence level or significance limit ($\alpha = 0.05$). If the result of the table shows a significant value (p-value) <0.05 then Ho is accepted, meaning that there is a relationship between the Tahajjud prayer and the prevalence of hypertension in the elderly in the work area of Puskesmas Kedai Durian. Conversely, if (p-value)> 0.05 then Ho is rejected, meaning that there is no relationship between Tahajjud prayer and the prevalence of hypertension in the elderly in the working area of Puskesmas Kedai Durian.

RESULTS AND DISCUSSION

Research shows that the majority of respondents aged 65 years (16%), suffer most from stage 1 hypertension, which affect 32 people (32%), the most elderly have normal BMI (66%). The interview of the Tahajjud prayer routinity in elderly shows5% very routine (VR), 46% routine (R), 27% less routine (LR), 14% not routine (NR), and8% very unroutine (VUR).

Tabel 1. Frequency distribution of respondents based on demographic data

Characteristic (Age)	Frequency (n)	Percentage (%)
60 years old	12	12%
61 years old	11	11%
61 years old	13	13%
63 years old	11	11%
64 years old	5	5%
65 years old	16	16%
66 years old	7	7%
67 years old	6	6%
68 years old	5	5%
69 years old	4	4%
70 years old	1	1%
71 years old	2	2%
72 years old	2	2%
73 years old	2	2%
74 years old	1	1%
75 years old	1	1%
86 years old	1	1%
Average Blood Pressure	**Frequency (n)**	**Percentage (%)**
Normal	29	29%
Pre-Hypertension	23	23%
Hypertension Stage 1	32	32%
Hypertension Stage 2	16	16%
Body Mass Index (BMI)	**Frequency (n)**	**Percentage (%)**
Underweight	3	3%
Normal	66	66%
Overweight	16	16%

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Obese 1	12	12%
Obese 2	2	2%
	1	1%

Table2. Frequency distribution of the number of respondents on each question routine prayer tahajjud

Routine level	Frequency (n)	Percentage (%)
Very Routine	5	5%
Routine	46	46%
Less Routine	27	27%
Not Routine	14	14%
Very Unroutine	8	8%

The relationship between the independent variable (Tahajjud prayer) with the dependent variable (blood pressure), if the value of p <0.05 then H0 is accepted so that there is a significant relationship between the independent variable and the dependent variable.

The cross tabulation of the relationship between Tahahjjud prayer and the prevalence of hypertension in the work area of Puskesmas Kedai Durian can be seen in the following table.

Tabel 3. The Relationship between Tahajjud Prayer and the Prevalence of Hypertension in the Elderly in the Work Area of Puskesmas Kedai Durian

Groups of Elderly according to the Routinity of Tahajjud Prayer	Number of Elderly according to Average Blood Pressure				Total
	Normal	Pre-hypertension	Hypertension Stage 1	Hypertension Stage 2	
Very Routine (VR)	4	0	1	0	5
Routine (R)	18	14	9	5	46
Less Routine (LR)	6	6	10	5	27
Not Routine (NR)	1	2	6	5	14
Very Unroutine (VUR)	0	1	6	1	8
Total	29	23	32	16	100

Tabel 4. Correlations

			the routine of the Tahajjud	Average Blood Pressure
Spearman's rho	The Routinity of Tahajjud Prayer	Correlation Coefficient	1.000	.427**
		Sig. (2-tailed)	.	.000
		N	100	100
	Average Blood Pressure	Correlation Coefficient	.427**	1.000
		Sig. (2-tailed)	.000	.
		N	100	100

**. Correlation is significant at the 0.01 level (2-tailed).

Table 3 describes the categorization of 5 different elderly group according to the routinity of their Tahajjud prayer and their blood pressure condition. The 1st sample group, VR (very routine), have a total of 5 samples which consist of4 samples with normal blood pressure and 1 sample that suffers from stage 1 hypertension. The 2nd sample group, R (routine) have a total of 46 samples, where 18 samples have normal blood pressure, 14 samples suffer from pre-hypertension, 9 samples suffer from stage 1 hypertension, and 5 samples suffer from stage 2 hypertension. The 3rd sample group, LR (less routine) with total of 27 samples, consist of 6 samples that have normal blood pressure, 6 samples suffer from pre-hypertension, 10 samples suffer from stage 1 hypertension and 5 samples suffer from stage 2 hypertension. The 4th sample group, NR (not routine)with total of 14 samples, 1 sample has normal blood pressure, 2 samples suffer from prehypertension, 6 samples suffer from stage 1 hypertension and 5 samples suffer from stage hypertension 2. The 5th sample

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group, VUR(very unroutine) with total of 8 samples,1 sample suffers from pre-hypertension, 6 samples are in stage 1 hypertension and 1 sample is stage 2 hypertension.

Based on the results of the Spearman test, the distribution frequency of Tahajjud prayers and blood pressure values is p = 0.0001 where the value of p <0.05. meaning that H0 is accepted. This result prove that there is a significant relationship between Tahajjud prayer and hypertension in the elderly.

DISCUSSION

Based on the number of samples taken, it was found that the routinity of Tahajjud prayer for the elderly in the work area of Puskesmas Kedai Durian varies greatly. The difference in each sample group performing the Tahajjud also affects the blood pressure in the elderly as shown in table 3.

It is to be noted that 4 of 5 of the 1st sample group (VR), which very routinelyperforming the Tahajjud prayer have normal blood pressure where only 1 sample has hypertension. In contrast to the VR group, the 5th group which performed Tahajjud prayer very unroutinely (VUR), all of the 8 samples were suffering from hypertension and none of the samples have normal blood pressure. Also the less frequent the samples perform Tahajjud prayer, the more unstable their blood pressure level.

This is in accordance with theories, which states that prayer indeed beneficial in the health of the elderly.In this context the Tahajjud prayer plays a big role to the blood pressure if done routinely.TheTahajjud prayer is done in the middle of the night where people normally sleeps. It concentrates the mind, deep thinking and body movements that are not usually done in normal conventional relaxation. But the specific variable that enables the activation of the nervous systems must be investigated even further, whether it's the concentration, the movement, or other possible variables.

To reflect with other similar research, Diyono and Syiam Khotimah Musnidawati studied the relationship between the intensity of the midnight prayer with blood pressure. The result shows the effect of the midnight prayer on blood pressure with a p value of 0.001 (<0.05). Other research is conducted by Hanik Fitria Cahyani regarding the relationship of prayer to blood pressure in hypertensive patients in Posbindu Aggrek with the result of a significant relationship between prayer with systole blood pressure and diastolic blood pressure in hypertensive patients in Posbindu Anggrek where the Systolic Blood Pressure p value = 0,000 (<0.05) and at Diastolic Blood Pressure p = 0.023 (<0.05).

CONCLUSION

From the result of this research with two supportive research results above, it can be concluded that there is a significant relationship between tahajud prayer with blood pressure

Based on the results of this research and discussion in the previous section, conclusions can be drawn regarding the relationship between tahajud prayer and the prevalence of hypertension in the elderly in the work area of Puskesmas Kedai Durian as follows:

1. There is a significant relationship between Tahajjud prayer and the prevalence of hypertension in the elderly in the work area of Puskesmas Kedai Durian
2. The groups of elderly that routinelyperform Tahajjud prayer (VR & R) have better overall blood pressure level which can be seen in the number of normal blood pressure status than the group with less frequencyof Tahajjud prayer (LR, NR, & VUR).

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 385-390
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 391-396
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

HOTS (Higher Order Thinking Skills) in English Reading Exercises Textbook

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ABSTRACT

This research related to the content analysis on English text book for the tenth grade students of senior high school. The objective of the study was to analyze the content relevancy of Erlangga English textbook to the curriculum 2013 revised 2017 specifically the types and aims of reading exercises and also the ditribution of higher thinking skills in it. This is a descriptive qualitative research which applied document analysis method by Ary (2010). The data were collected from Erlangga English textbook '*Pathway*' by M. Sudarwati and Eudia Grace for Senior High School and Madrasah Aliyah Grade X, which has published in 2014. The data were analyzed by using critical thinking analysis card for cognitive domain by Bloom.The results shown that the distribution of cognitive level in essay questions was dominantly by lower order thinking skills (LOTS) than higher order thinking skills (HOTS). This is proven from 147 essay reading questions, only 6.8% categorized to HOTS and 93.1% categorized to LOTS. It means the content of Erlangga English textbook was in lower level of critical thinking.

Keywords: *content analysis, English Textbook, HOTS(Higher Order Thinking Skill, LOTS (Lower Order Thinking Skills)*

INTRODUCTION

Textbook play as a key part in teaching learning activity. It has important role as a source of reference and guidance for the sudents and the teacher himself in doing thus activity. A textbook give a clear framework to the learners in order to prepare themselves in learning process such what competence theya are going to learn, what the the teacher expect them to achieved, how they will be evaluate, so they can measure the progress of the teaching learning process nad how far the goal is reached (Ur, 2009). Therefore, a textbook shoud has a clear goal and fulfilled the students' and teachers' need in providing the suitable material to developing the knowledge and skills. A good textbook is a book which has relevant material and appropriate to the students needs based on curriculum. But in fact, many books used are not relevant to curriculum especially English Text Book. According to Cunningsworth (2001) there is no textbook designed ideally for the market which fullfilled all the students' need. A teacher must confirmed and evaluate whether the contents of textbook are matching to the teaching objectives based on students' level and students needs before it is used as a handbook for the learning process and applied in the class. The textbook should be in line with the purpose of teaching and the curriculum.

In Indonesia, English textbooks are seen as transportation for obtaining foreign language whose validity and significance are rarely challenged. They are highly respected by ambitiousness people who try to convey their message about the course and the compatibility with curriculum to see whether the material is correspond to the students as the object, e.g. for teaching language, a textbook should elaborate vocabulary learning to the language skills; reading, writing, listening, and speaking. Therefore, any aspect of textbook needs an evaluation, such as the variation and the validation of exercises or the tasks.

Reading is a complex and difficult skill to master especially for a second language learners (Latif, 2015). Teacher and students as a component of learning process need to develop the critical and creative thinking skill in order to mastering reading skills. Many levels of reading ability that

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 391-396
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

presented in many types of reading activities should be done by the students in all levels of thinking domain merely than decoding spesific words (Linse, 2006). Furthermore, reading exercises should give a broader insight to the students' critical thinking to sharpen their higher order thinking skills ability properly. On contrary, in some situations, students can not understand the reading questions because the sentences are ambiguity and they also do not understand to what have been read. Meanwhile, the student were supposed to derive the significance of reading such as analyzing and synthesizing as an essential part of reading process. Based on this condition, it is needed to analyzed the higher order thinking skills used in reading essay exercises on the English textbook which is mainly used in most of thus level in order to give any information of the relevancy to the students need and curriculum.

There are three main domains in the cognitive skills whichs is categorized into higher order thingking skills based on Bloom's taxonomy; analyzing, evaluating, and creating (Bloom, 1956). HOTS in the learning process is used to increase student's critical and creative thingking skill ability which is used to evaluate the information given. By having this, they will prepare themselves facing the real world. For that, Indonesia's new education curriculum which was aimed to increase the quality of education; teacher, students, education tools and goals. This new curriculum was launched in 2013 and revised in 2017 that applied in all leducation level. There are five stages of scientific aproach which is also categorized into HOTS; obeservation, questioning, exploration, association, and communication. Therefore, it is important to analyze the application of HOTS in essay reading exercises in English textbook to investigate how far is the using of HOTS itself in developing the students' ability to think critic and creative specifically in English reading skills.
(Syafar, 2014). Thus, this study was investigate the relevancy of the reading exercise in Erlangga English textbook 'Pathway' which used by the 10th grade students of Senior High School with the new curriculum.

METHOD

This is a descriptive qualititave research which used content analysis method that discusses the content of information in the textbook. According to Ary (2010), content or document analysis is a research method applied to written or visual materials to identify specified characteristics of the material in the form of print media like a textbook, newspaper,media massa, media social, etc. Two data sources were used to gain the information needed; the reading textbook as a source of primary data and analysis card for cognitive domain. Here, the essay questions of reading exercises from Erlangga English textbook 'Pathway' by M. Sudarwati and Eudia Grace published on 2014 was analyzed by using analysis card of cognitive domain to describe the critical thinking used in it. The data was collected by following these stages: (1) observing the material of textbook to find the reading tasks in Erlangga English textbook for X senior high school, (2) collecting, categorizing and listing the data into the six cognitive skill according to taxonomy Bloom categorizing table, (3) analyzing the data gain to get the compariosn of HOTS and LOTS distributions. Each cognitive domain will be counted and listed to each category. Then, the essay reading question that belongs to the higher order thinking level: analyze, evaluate, and create is analyzed to describe qualitatively interpreted.

Table 1. The Cognitive Bloom's Taxonomy Chart

Level	Keywords	Question
Remember: Recall data or information from long-term memory. This level	Define, describe, identify, label, list, match, name, outline, recall, recognize, reproduce, select, state	1. Where did ...? 2. What did ...?

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Level	Keywords	Question
emphasizes on recognizing and recalling.		3. Who/whom/whose was/were ...? 4. When did…? 5. How many…? 6. Who was/were the main ...? 7. How did ... happen? 8. Which one ...?
Understand: Determine the meaning, translation, and interpretation of instructions and problems. This level emphasizes on grasping the meaning, interpreting, classifying, comparing, explaining, and summarizing	Comprehending, converting, defending, distinguishing, estimating, explain, extend, generalize, give examples, interpret, paraphrase, predict, rewrite, summarize, translate	1. What does it mean ...? 2. Which statement support…? 3. What is the main idea of…? 4. How would you summarize…? 5. How would you paraphrase the meaning…?
Apply: Use a concept in a new situation or unprompted use of an abstraction. This level emphasizes on the ability to recognize, execute, and implement a form or a pattern as a means of understanding.	Apply, change, compute, construct, demonstrate, discover, manipulate, modify, operate, predict, prepare, produce, relate, show, solve, use	1. What is the real example of that phenomenon? 2. What would happen to you if..? 3. What do you think..? 4. Why do you think...? 5. ... do you think ...? 6. How would you organize ... to show ...? 7. How would you solve the problem? 8. What others way would you plan to ...?
Analyze: Separate material or concepts into component parts so that its organizational structure may be understood. This level emphasizes on detion of the relationships of the parts and of the way they are organized. It involves differentiating, organizing, and attributing	Analyze, break down, compare, contrast, diagram, deconstruct, differentiate, discriminate, distinguish, identify, illustrate, outline, relate, select, separate	1. What things would you have used ...? 2. What things are similar / different? 3. What things couldn't have happened in reallife? 4. What caused/happen ... to act the way he/she did? actthe way he/she did? 5. Which of these statement is facts and which one is opinions?
Evaluate: Make judgments about the value of ideas or materials based on the criteria and standards. It emphasizes on checking and giving critiques about an idea or value.	Appraise, compare, conclude, contrast,criticize, critique, defend, describe, discriminate, evaluate, explain, interpret, justify, relate, summarize	1. Select the best … Why is it the best? 2. What do you think will happen to…? 3. What judgment would you make about…? 4. Which character would you like to meet? Why? 5. Was ... good or bad? Why? 6. Do you interest to the strory? Why? What was the most important

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Level	Keywords	Question
		momnet in the story?? Why? 7. Give your opinion to the ...?
Create: Build a structure or pattern from diverse elements. Put parts together to form a whole, with emphasis on creating a new meaning or structure. This category involves generating, planning, and producing	Categorize, combine, compile, compose, create, devise, design, explain, generate, modify, organize, plan, rearrange, reconstruct, relate, reorganize, revise, rewrite, summarize, tell, write	1. How would you improve…? 2. How would you change the plot..? 3. What do all these pictures have in common? 4. Explain how you use your imagination to draw a picture of ...? 5. Rearrange a diffrent ending of ...?

RESULT AND DISCUSSION

A textbook plays a great role for achieving the objective of teaching learning process. Therefore, an analysis of its is needed to check the relevancy and accuracy to the curriculum need. In order to improve the students' critical thinking, the application of higher order thinking skill in evaluating the students ability is a must. This study is focused on the reading skill that investigate the essay test provided in the reading exercises which applied the 2013 revised curriculum. The result of investigation infers that ratio of three cognitive domain in higher order thinking skills is quite far. The essay items has no direct attention on it. Most of the them were still in lower order thinking sklills.

There are 332 items of reading exercises in form of short answer question, true or false question, completion, matching, and essay question. After collecting and sorting the data, 147 items of essay questions were categorized into six cognitive domain; knowledge, comprehension, application, analysis, evaluate, create, which was divided again into two parts; Low Order Thinking Skills (LOTS) and Higher Order Thinking Skill (HOTS). The LOTS category are knowledge, comprehension, application and the others were categorized into HOTS. The results of the analysis were presented in the following table.

Table 2. Data LOTS and HOTS

Level of Thinking	Bloom Taxonomy	Data question	Percentage	Total (%)
LOTS	C1 (knowledge)	57	38.8%	**93.2%**
	C2 (comprehension)	62	42.2 %	
	C3 (application)	18	12.2 %	
HOTS	C4 (analysis)	8	5.5 %	**6.8%**
	C5 (evaluate)	2	1.3 %	
	C6 (create)	-	-	
	Total	**147**	**100%**	**100%**

After analyzing the 147-essay reading exercises item, it was found that 5 from 6 cognitive domain of Bloom Taxonomy was applied in the text.There are 10 questions were categorized into the higher thinking level; analyzing, evaluating, and creating domain. Eight (8) items were categorized into analyze domain (C4), 2two (2) items into C5 (evaluate doamain), and none in C6

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or create domain. The following table is presented the data analysis HOTS in Pathway Erlangga English textbook.

Table 3. HOTS Analysis

Ch	No	Essay Reading Question	Higher Order Thinking		
			C4	C5	C6
2	29	What kind of person do you think the writer is?	✓		
	30	What kind of a person do you think the receiver is?	✓		
4	56	Why do you think andi manuhutusend a letter to Mr Wirakusuma reserve a room for him?	✓		
6	79	What kind of person do you think the writer is?	✓		
	80	What kind of a person do you think the receiver is?	✓		
8	92	After reading the text, what do you think of the "Purnama Bhakti pertiwi" Museum?	✓		
10	122	What do you think of David Backham	✓		
	126	What can we learn from Mike's attituede?		✓	
11	132	Was the story a tragic one?why?		✓	
	137	What do you think of the end of the story?	✓		

Note : - Ch = Cheapter

The table above shown the essay questions which actegorized into HOTS. The analysis was describe as follow:

1. The question from number 29,30, 56,79,80,92,122, 137 is C4, analyze domain, because the question emphasized on the detention of the relationships of the each parts and how they are arranged. Such as to different implicate, organizing, and attributing. The used of 'why do you think', and ' ... do you think' indicate the intructional question which categorized into analysis level. This involved indentifying and analyzing the relationship between parts in order to give rationale or reason. This level of thinking is referred to as HOTS.
2. Number 126,132 is categorized into evaluate domain, C5, because they are included in emphasizes, checking categorizes and giving criticism about an ideas or values. The used of those intructional question were cateorized into evaluate level. This involved judgments, value based on the criteria and evaluate which is also refered top HOTS.

The comparisonof evaluating and analyzing skills is 1:4, presented celearly in table 4.

Table 4. Percentage of HOTS

No	Higher Order Thinking Skill	Essay Reading Items	Percentage
1	Analyze	8	80%
2	Evaluate	2	20%
	Total	**10**	**100%**

After analyzing from 147 essay reading questions in the textbook, there were only 10 or 6.8% questions contain higher thinking skills. These HOTS questions were categorized into 8 questions obtain analysis skills (5,5%), 2 question was categorize obtain evaluate skill (1.3%), and LOTS has 93.2%. These LOTS question were categorize obtain knowledge skill (38.8%), comprehension (42.2%), application (12.2%). They infer that the author more focuses on analysis skill. The textbook are not directed on creative skill because the distribution is zero. In addition, the distribution to the three (3) cognitive domain looks so distant and uneven. Therefore, it is clear that the distribution of the higher-order thinking skill are not balancing in the essay reading question. The research finding of content analysis on this English textbook based on six domains

of Bloom's Taxonomy on revised edition (Krathwohl, 2002) shown that the delivery of the higher-order thinking skill in the reading essay of this textbook is lower because from total reading essay exercises there are 147 questions this textbook which only 10 question categorized into HOTS. This finding was in line with Prawati (2014) and Anazy (2016) that the distribution of higher order thinking level in reading exercises of Pathway English textbook for the Eleventh grade students of senior high school is lower than lower order thinking level.

CONCLUSION

Based on the data obtain and data analysis, it can be drawn that the distribution of lower order thinking in essay reading questions is greater than higher order thinking skills. From 147 questions, only 6,8% or 10 questions were categorized into HOTS. On ccontrary, the distribution of lower thinking skill is 93, 1% or 137 questions. That means ratio of analysis from this study, they are critical thinking to the lower-thinking skill is much different, 1: 14. Finally, it concluded that higher level thinking skills in this book is low. The author still do not pay attention on analyzing, evaluating, and creating domain.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 397-403
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Community Social Phenomenon as A Preventive Action and Disaster Mitigation of Longsor Disasters in Simalungun District

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ABSTRACT

Disaster is a natural change both natural disasters or disasters impacting human activities. In these activities humans as actors and recipients of impact. Based on data collected through research conducted in 2016, landslide vulnerability was 34,233.85 Ha or (7.91%). But some of the activities of he disaster did not occur in the area of vulnerability but occurred in the area of the level of vulnerability. The focus of this research is to find out social phenomena that are carried out as a preventive and mitigation measure for landslides. This research uses a qualitative descriptive approach using theory literacy and case study analysis with SWOT strengthening. The results of the study showed that the government of Simalungun Regency was not effectively carried out by the Simalungun Regency government. According to the SWOT analysis of rainfall intensity, soil genesis, steepness of the area affects, weaknesses of legality and synergy factors are also not owned by the government such as local regulations and cooperation with stakeholders, The recommendations of the results of this study are that the government must draw up a regional regulation to strengthen the territorial and spatial structure and provide development participation to the community as a form of development and social phenomena as development stakeholders.

Keywords: Social Phenomena, Preventive Actions and Mitigation

INTRODUCTION

Land degradation is the result of one or more processes where the actual or potential capacity of the land to produce goods and services decreases. The factors that influence soil degradation include, among others, natural factors and human factors. Natural factors include areas with steep slopes, easily damaged soils, erosion, forest fires, and intense rainfall. Meanwhile, human factors include population change, population marginalization, population poverty, land ownership problems, political instability and mismanagement, social and economic conditions, deforestation and inappropriate agricultural development.

Another land degradation threat is erosion. Soil erosion is the cause of the decline in the productivity level of the upstream watershed and the quality of degraded lands. Use of land above its carrying capacity without being balanced with conservation efforts and improving land conditions often leads to land degradation. For example, land in the upstream area with steep slopes which is only suitable for forest, if it is converted into agricultural land for seasonal crops, it will be vulnerable to erosion and / or landslides.

It is estimated that around 2 billion hectares of degraded land worldwide and 75% are in the tropics. Soil degradation can be caused by many processes, including accelerated soil erosion, salination, damage from mining and urban activities, as well as overgrazing and contamination from industrial pollutants. As of the last 2 years (2014-2015), there have been a number of phenomena that have occurred, according to the records of the National BNPB as many as 480 landslides and erosion disasters.

This disaster mostly occurs due to the shape of the area and the texture of the land which is hilly and sloping and there are also several areas that occur due to changes in land suitability

Proceeding International Conference on Culture, Language and Literature IC2LC
Medan – Indonesia, 30th January 2020, pp 397-403
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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and land capacity caused by illegal human behavior and activities that are outside the rules and context according to the RTRW and RDTR

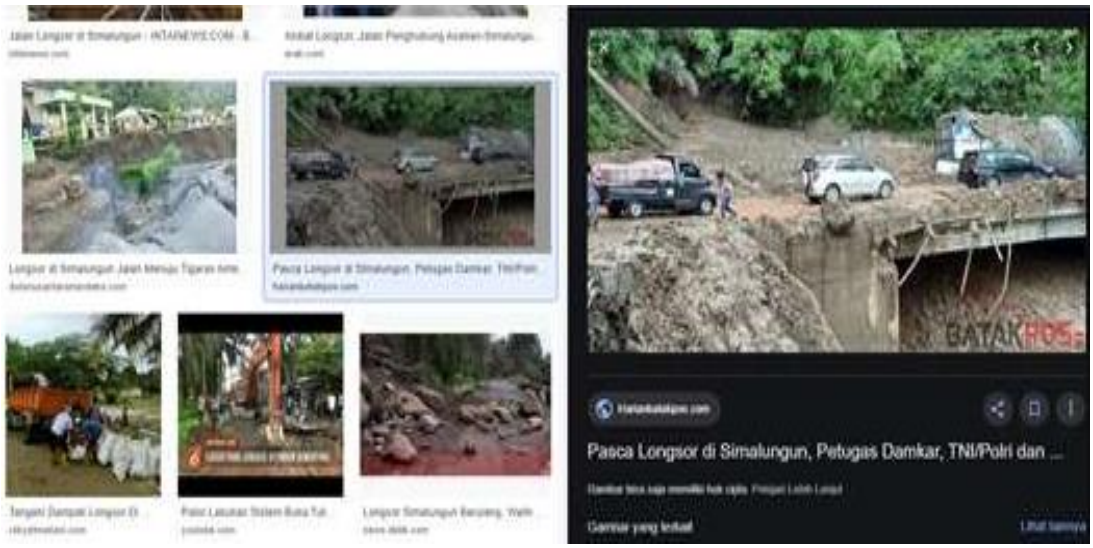
Simalungun Regency is located between 02'36,03'1 north latitude and 98'32-99'35 east longitude. The most extensive district is Tanah Jawa District with an area of 49,175 ha, while the smallest area is Dolog Pardamean District with an area of 9,045 ha. . In terms of boundaries, Simalungun Regency is bordered by 7 Regencies / Cities in the Lake Toba area. In more detail, Simalungun Regency is bordered by: North: Kab. Deli Serdang and Kab. Serdang Bedagai in the East: Asahan Regency and Batubara Regency in the South: Tobasa Regency in the West: Karo Regency. With a total of 31 districts. The following is a table of regional disasters that occurred in Simalungun district

Table.1 Landslide Disaster Data in Simalungun Regency in 2010- 2015

No	Year	amount
1	2010	15 Incident
2	2011	22 Incident
3	2012	24 Incident
4	2013	22 Incident
5	2014	8 Incident
6	2015	14 Incident
7	2016	10 Incident
8	2017	16 Incident
9	2018	9 Incident
10	2019	21 Incident
Total		**161** Incident

Source : BPBD Kabupaten Simalungun

The following is an example of a landslide disaster:



Picture 1. landslide disaster

In this aspect, the researcher made simalungun regency the object of research. Therefore, the researcher wants to see how the policies carried out by the government in mitigating what

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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happens in simalungun regency in the mitigation stages and in the stages of anticipating disasters through an analysis of the shape and condition of its territorial areas. So the researchers took the

Formulation of the problem

How is the meaning contained in Community Social Phenomenon As A Preventive Action And Disaster Mitigation Of Longsor Disasters In Simalungun District.

Research Purposes

To find out the meaning contained in Community Social Phenomenon As A Preventive Action And Disaster Mitigation Of Longsor Disasters In Simalungun District.

METHOD

Qualitative research is research that is used to examine the condition of natural objects, where researchers are key instruments (Sugiyono, 2005), yang didalamnya juga terdapat penguatan analisis dengan observasi, literature rivew. The data collection technique is the most strategic step in research, because the main objective of this research is to get data. Without knowing the data collection technique, the researcher will not get data that meets the specified data standards. There are several data collection techniques, including: Observation, Nasution (1988: 118), that is, researchers make observations in order to obtain the data needed as research material, both in primary and secondary data in the study, Dokumentation. Namely, data collection, either in the form of written or unwritten documents in primary and secondary data. 1). Primary Data, Namely, data collection is carried out directly on the object of research or the object under study. In this case the data is obtained by conducting interviews, namely obtaining data by means of question and answer and dealing directly with informants or sources. 2) Secondary Data, Namely the collection of data relevant to the problem under study obtained from books and references and other texts. The data obtained is secondary data and is used as supporting data in analyzing data.

Concept Definition

Concepts are those used to describe abstractly the events, circumstances of groups or individuals that are the center of social science attention. From the description above, the concept of thought is used to narrow the attention to be studied. Then the concept definition is as follows:

1. According to Pasal 1 Angka 1 Undang-undang No. 26 Tahun 2007 concerning Spatial Planning, what is meant by space is: "Containers which include land space, sea space and air space, including space within the earth as a unified area, a place for humans. and other creatures live, carry out activities, and maintain their survival ".
2. Understanding Preventive is an act of social control taken to prevent or reduce the possibility of things that are not desirable in the future (Gunawan, 2005).
3. Social phenomena are real events that can be seen directly through the five senses and can be explained in scientific research (freddy rangkuti: 2011).
4. Integration social is the process of adjustment between the different elements in community life so as to produce patterns of community life that have harmony in function. (Muin: 2006:69)
5. Factors that cause landslides naturally include morphology of the earth's surface, land use, lithology, geological structure, rainfall, and seismicity. Apart from natural factors, it is also caused by human activity factors that affect a landscape, such as agricultural activities, slope loading, slope cutting, and mining.

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Data Analysis

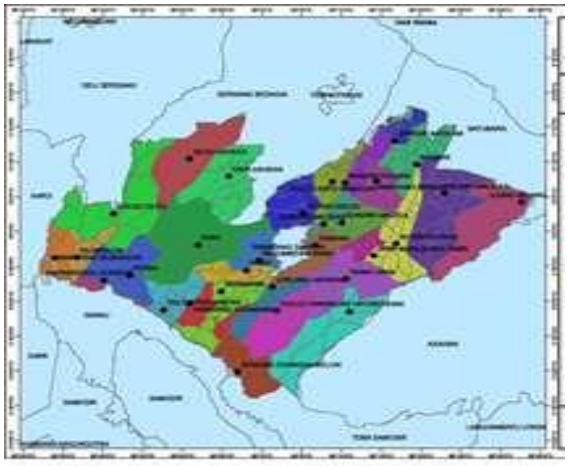
After filling in the primary and secondary data, expert perceptions of internal and external factors in the Simalungun Regency government will be obtained, so that an indicator table of internal and external factors will be obtained, as described in the table. 3.1.

Table 2. Factor indicators in SWOT
Assessment of Internal and External Factor Indicators

Faktor internal	Faktor eksternal
Faktor 1	Faktor 1
Faktor 2	Faktor 2
Faktor 3 dst	Faktor 3 dst

Source : Soesilo (2002)

RESULT AND DISCUSSION



Picture 2. Map Of Simalungun Regency

Simalungun Regency is the 3rd largest district after Madina and Langkat Regencies in North Sumatra. It has a strategic location and is in the tourist area of Lake Toba-Parapat. The widest sub-district is Hatonduhan District, while the smallest is the Jawa Maraja Bah Jambi district with an average distance of 51.42 km to the district capital, where the farthest distance is Silou Kahean District 127 km and Ujung Padang 113 km.

Simalungun Regency is located between 8 districts, namely Serdang Bedagai, Deli Serdang, Karo, Tobasa, Samosir, Asahan, Batu Bara, and Pematangsiantar City. Its astronomical location is between 02 ° 36'- 03 ° 18 'North Latitude and 98 ° 32' 99 ° 35 'East Longitude with an area of 4,372.50 km² at an altitude that varies from 0-50 meters above sea level to an altitude of more than 1,500 meters with a slope of 0-2% covering an area of 236,176 ha, a slope of more than 40% covering an area of 27,845Ha, the rest is on a slope of 2-40% or 75 percent of the land is on a slope of 0-15%.

Rainfall

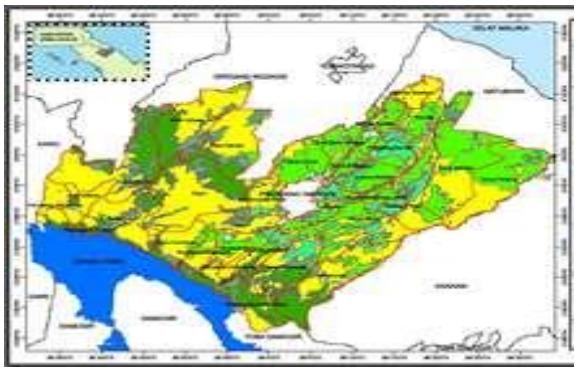
Simalungun Regency has a fairly high level and intensity of rain, which is one of the factors that triggers landslides. In 2014-2015, the highest rainfall intensity occurred in December, namely 560 mm and 115 mm in June.

Proceeding International Conference on Culture, Language and Literature
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Picture 3. Map of Rainfall

Land



Picture. 4. Map of Land

Paddy fields in Simalungun Regency 43,896 hectares spread over 26 sub-districts. Hutabayu Raja and Tanah Jawa Subdistricts are sub-districts that have 21.38 percent of the area of rice fields, 5,031 hectares and 4,356 hectares respectively and all of them have used technical irrigation, while Purba, Haranggaol Horison, Dolok Pardamean, Silou Kahean and Bosar Maligas sub-districts do not have paddy fields.

Simalungun Regency is a potential area for horticultural production. Production, including onions, in 2014 amounted to 1,602 tons, where the largest production was in Pamatang Silimahuta sub-district. Each production of chilies, potatoes, cabbage is 16,806 tons, 44,672 tons and cabbage with 78,812 tons, where the largest production comes from Purba sub-district. Other production advantages of ancient sub-districts are tomatoes, chinese cabbage and green beans.

Slope



Picture 5. Slope

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Analysis of Social Phenomena

Internal Factor

Based on the results of the data analysis above, the following data can be btained:

Each parameter that causes landslides has different characteristics.

a. Rainfall factors and rainfall intensity are quite dominant causing soil movement because the average rainfall reaches an average of 314 mm per year with a maximum rainfall of 560 mm minimum 115 mm, the biggest rainfall occurs in December with 560 mm per year.
b. The slope or slope of the land is a very dominant factor in the relatively high level of slope or slope of the land around 27,845 hectares in Simalungun. Dolok panribuan with an area of 863 ha, Dolok Pardamean 1575 ha, Dolok Silou 3236 ha, Girsang Sipangan Bolon 3442 ha, Haranggaol horizon 1676 ha, Jorlang Hataran slope 15-25% 2694 ha, Pamatang Sidamanik 1044 ha, Purba 191 ha, Silimakuta 1271 ha and Raya 5202 Ha.

Community Social Penomena

a. The Government does not have regional regulation.
   Based on the results of the research, the Simalungun Regency Government must compile and make a regional regulation on regional disasters.
b. Less conscious communities will be environtmen.
   Understanding of the Environment must be understood by all people of Simalungun Regency in order to protect the environment
c. Lack of socialization
   There is a need for socialization for the community to understand the environment
d. People do not understand will be hazard disaster
e. It is necessary to have an understanding of the community about the dangers of landslides regarding the signs of landslides

CONCLUSION

Based on the results of the data analysis above, the following data can be obtained:

a. Rainfall factors and rainfall intensity are quite dominant causing soil movement because the average rainfall reaches an average of 314 mm per year with a maximum rainfall of 560 mm a minimum of 115 mm, the largest rainfall occurs in December with 560 mm per year.
b. The slope or slope of the land is a very dominant factor in the relatively high level of slope or slope of the land around 27,845 hectares in Simalungun. Dolok panribuan with an area of 863 ha, Dolok Pardamean 1575 ha, Dolok Silou 3236 ha, Girsang Sipangan Bolon 3442 ha, Haranggaol horizon 1676 ha, Jorlang Hataran slope 15-25% 2694 ha, Pamatang Sidamanik 1044 ha, Purba 191 ha, Silimakuta 1271 ha and Raya 5202 Ha.

Social Phenomena

a. The government makes regional regulations
b. The community is given socialization about the dangers of disasters
c. The existence of a program on hazards and mitigation
d. There is interaction between interest groups

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Proceeding International Conference on Culture, Language and Literature IC2LC
Medan – Indonesia, 30th January 2020, pp 404-408
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Tradition for Children in Secanggang Teluk Parit Kaca Langkat Village

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ABSTRACT

Indonesia has the independence and culture of marriage and regulations that apply to the community or country regardless of cultural and environmental influences, where the community is and social relations. It is influenced by the knowledge, experience, trust and trust of the local population. It is influenced by the knowledge, experience, beliefs and religious opinions of the people involved. In the family there is a function of social culture, it can encourage the whole family to maintain the nation's culture and enrich it. Islam strongly supports everything that society values as good and is compatible with religious values. Field research (field resech), which is a form of research whose data sources are obtained from research conducted in a particular community environment and collect data directly to the research subjects. Conducting observations and interviews with certain parties. The results of the study, namely Ruwatan referred to in the study, are ruwatan conducted in Teluk Village, Secanggang, Langkat Regency, where in the village, every single child (ontang-earring) who will get married, then performed ruwatan first. and always remember death, so not only think about worldly things. It is also hoped that later after marriage will become a family that is loved by God a harmonious and Islamic family.

Keyword: Marriage, Culture, Society

INTRODUCTION

Indonesia has been independent but the marriage culture and rules that apply to a society or to a nation are inseparable from cultural and environmental influences, according to Kusuma (2007), where the community is in a group of social associations. It is influenced by the knowledge, experience, beliefs and religion held by the local community. It is influenced by the knowledge, experience, beliefs, and religion of the people concerned. In a family there is such a thing as a socio-cultural function, this function can deliver the whole family to maintain the nation's culture and enrich it. According to Asrori (1996) Islam firmly supports everything that is valued by society as something good and in line with religious values. Positive culture of a nation or society, encompassed by what is termed by the Koran commands that there is a group even for each individual to carry out the task of spreading ma'ruf. Culture is a legacy of ancestors where historical traces of artifacts and myths should not be removed because it is a form of respect for our ancestors. As cultural heirs, humans should maintain the culture that is in the midst of society. According to Gulo (2012) Nation's resilience and cultural preservation can only be achieved through family resilience that is realized by the efforts of all its members to uphold ma'ruf, maintain the values of the community's ancestors, as well as the ability to select the best from what comes from other communities. In the country of Indonesia there is a community that practices the teachings of Islam combined with Javanese customs which we are familiar with Islam javanese. Novianto (2008) javanese Islam has a lot to play in regulating the procedures in social life in Java, starting from the procedures for dressing, eating, ritual, farming, raising livestock and also about marriage. Javanese Islam also has its own rules of timing, marriage procedures, and also rules of abstinence and obligations before marriage. In general, the program before marriage begins with the pre-wedding recitation, then continued the night with the

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midodareni night. However, in Teluk, Secanggang Langkat Regency, there are rituals before the wedding, but only for certain children such as ontang-anting (only child / only one, male or female), which it is believed that if he does not carry out the ruwatan procession, the child will be in danger or be disastrous. So for parents in the Gulf Village community who have an only child (ontang-anting), before marriage takes place the tradition before marriage is the ruwatan tradition, so parents feel unburdened by negative thoughts and feel safe when their child has been retained. Regarding the background that has been described above, the authors are increasingly interested in researching about customs in the Gulf Village related to the traditions before marriage.

METHODS

In terms of the object of study, according to Arikunto (1998) this research is included in field research (field resech), which is a form of research whose data sources are obtained from research conducted in certain communities, institutions or social organizations (social) government. This research will be carried out by the author in Teluk, Secanggang District, Langkat Regency. This study uses population research that is to examine from some time. In this case the authors examined 10 (ten) children ontang-earrings from 2010 to 2019 to be studied. The research subjects referred to in this study were a number of residents of the Teluk Village community namely an ontang-anting (single child) who was married who was represented by a senior puppeteer in the Teluk Village of Secanggang District. The author examines 10 (ten) ontang-earring (single children) who are married. While the object of research is the ruwatan tradition that develops in the midst of the Gulf village community of Secanggang subdistrict, Langkat Regency. What is meant by primary data sources according to Gunawan (2013), are data sources obtained directly from research subjects. In this research is field research, the primary source of data from this study are 10 (ten) ontang-ear children from 2010 to 2019 in the Teluk community who carry out the Ruwatan tradition in a premarital event in this case represented by senior senior puppeteers. in the Gulf Village name Ki Nasran.

What is meant by secondary sources are sources of data obtained from other parties, in other words sources that cite from other sources, are not directly obtained from original sources of research. Secondary data sources here are data obtained from literature that can support this research, such as books containing customs, books of hadith, books of fiqh and so forth. Observation method is a method carried out by observing and recording systematically on the phenomena under study. According to Hadi (2002), this method is used to observe the practice of ruwatan tradition for ontang-ear children in Teluk. A method of collecting data by asking questions to informants who are the subjects of research to obtain information. The informants in this research are the ontang-ear children in the Teluk community who carry out the ruwatan tradition before holding a marriage ceremony. Documentation is a method of collecting data based on any type in the form of written files, pictures, orally. In this case, the writer prioritizes documentation from written sources that are related to the title of this research. According to Hadi (2002), is to carry out further analysis of data that has been classified with theorems, theories, and concepts of the appropriate approach to obtain valid conclusions. After the required data is collected, the next step is to analyze the data. Is a process to simplify a data so that it is easier to interpret. So from the stage the author can deduce the truths that can be used as answers to the problems raised in the study. Data analysis method according to Hamadi (2004), the writer uses descriptive qualitative data analysis method which is an analysis technique where the writer describes the data obtained directly in the field. Then analyze it based on data sources obtained from the literature contained in the library also the results of interviews. Furthermore, it is arranged systematically and then analyzed qualitatively into a description, so that conclusions can be drawn and clarity can be reached regarding the problem being investigated.

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IC2LC
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Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

RESLUST AND DISCUSSION

Ruwatan is a ceremony carried out to eliminate the damaging impact, to keep away from all the bad possibilities that could occur, in certain ways with diverse objectives. Ruwatan referred to in the research is ruwatan which is carried out in Teluk, Secanggang, Langkat Regency, where in the village every single child (ontang-anting) who is going to get married is done ruwatan first. With the Ruwatan program it is hoped that the child who will marry always remembers his Lord wherever and in any condition, and always remembers death, so that he does not only think about worldly things. It is also hoped that later after marriage will become a family that is loved by God a harmonious and Islamic family.

The Ruwatan tradition in marriage that develops in the village of the Gulf in practice and sees the description of the meaning of objects and practices does not involve elements that are contrary to Islamic law, because this tradition is based on lillahita'ala only to seek the pleasure of Allah SWT, preserving traditions that have been existed since the ancestors in the Gulf Village, especially people who have Javanese ethnicity, and always remember that there is no God but Allah, God is One, and in practice there is no element of shirk or associating partners with God, therefore culture and religion accompany each other so that in the future there is no will cause friction or disputes among the people, especially in the Teluk Secanggang.

According to (Adeney 2000: 159) Ruwatan tradition is a cultural phenomenon, because tradition is the cultural practice of a community. Cultural practices show the meaning of cultural values, where cultural values are the goal of humans to fulfill their basic needs. Then then the ruwatan tradition according to (Soetarto, 1980: 77). It is an action that has been repeatedly carried out and passed down from one generation to the next, one of which is the ruwatan tradition as one of the traditional Javanese heritages which is still preserved. Ruwatan is a cleansing problem in overcoming or avoiding some inner difficulties by holding wayang performances by taking certain stories in wayang.

Ruwatan an only child is a tradition of removing the sengkala that is in an only child, and the process is usually done first beginning with a shadow puppet performance (Ismunandar, 1988: 15). Sudamala play is one of the puppets that has been appointed by the puppeteer to start the puppet storyline and this process is accompanied by the chanting of traditional musical instruments. Ruwatan means releasing all forms of disasters due to human actions or human existence that is out of place, destroying, freeing from evil spirits, and causing helplessness (Zoetmulder, 1995: 967). Khazanah Javanese culture mentions that the existence of people who are not in place with the wrong kedaden or wrong events, and people who bear the fate of the kedaden called sukerta.

The sukerta group is a group of people who throughout their life are suspected to experience interference or disaster or misery. This group has certain criteria which they are categorized as a group of people with conditions or situations that are considered sinful or dirty, so they need to be rebuked or released through a ritual. That is because most people consider that this tradition is a sacred activity. Belief in the ruwat tradition of an only child that affects the safety of the only child and his family. The tradition is expected that in the future the only child will avoid bad things, and his life will be full of blessings and happiness. Then before the ruwatan traditional ceremonial procession is performed, it is usually first preceded by a performance of wayang purwa. Where the shadow puppet show tells, teaches, and explains about the natural sciences, divinity, philosophy and human identity. Performances of shadow puppets begin in the morning or when the position of the sun is directly above the head or when the body does not appear to be exposed to the sun's shadow, and must end when the sun begins to set. Ruwatan according to Javanese people is a tradition that is usually carried out by villagers so that their lives are always accompanied by safety. Usually Ruwatan is performed on an only child, both a child who has no siblings, both male and female. This tradition also contains elements of Islamic values because before and when the ruwatan ceremony procession

was carried out, the Holy Scriptures were read first so that the ceremony procession went smoothly and was always under the protection of God Almighty. Besides that it is a form of a tradition of self-awareness of the existence of a God who rules the universe, this awareness in Javanese philosophy is known as "eling purwaning dumadi" aware of the One. At the time of ruwatan ceremony only as a ritual guide, besides his role at the ceremony as well as a spiritual guide at the time of reading the scriptures about the origin of human life "sangkan paraning dumadi". Whereas the mantram (prayer prayer) that is read in the ruwatan ritual ceremony is the result of the conclusion of cultural, Hindu, Buddhist, Javanese and Islamic dialogue. Ruwatan tradition is considered sacred, because not just anyone can be present at the Ruwatan ceremony one of them is a pregnant woman, because this is her taboo. The socio-cultural values of the community reflect the values that live in the community (Liliwerri, 2003: 15).

One of the efforts to preserve customs, Javanese people carry out traditional ceremonial procedures as a form of planning, actions, and deeds of the set values. Javanese society which is an integral part of Javanese life, both in social, cultural, tradition, and ritual life, because it is a reflection of life attitudes and a buffer of identity. In reality this form of ceremony is never separated from the scope of Javanese life, even in the developing national culture, ruwat ceremony with its various symbols by reflecting cultural norms and values is an important element in determining the color of Indonesian life. This ritual is a hereditary habit of a group of people based on prevailing cultural values. This tradition shows how members of society behave well in worldly lives. In this tradition, it is regulated how to act in its environment and how humans apply to other nature, developing into a system that has values, norms, and at the same time also uses sanctions and threats against violations and deviations.

CONCLUSION

Javanese customs that are still living sustainably, are believed, and are developed by the supporting community. Thus the dominant aspect of wayang as a means of ruwatan ceremonies, the role of the dalang is very important to hold the act of ruwatan, including containing the attitudes and views and thinking patterns of the community. These customs contain values, rules, norms, and habits that bind the community of adherents as well as the ideals that are expected to achieve the desired goals and objectives. Ruwatan ceremony as one of the Javanese customs is a tradition that is still believed to be a means of releasing, dispelling or freeing someone from the threat of danger caused by an event. The Javanese are very proud of their ability to be able to accept new cultural elements without having to leave the cultural elements that already existed before. Even the Javanese are able to combine two different cultural elements and bring forth new and acceptable cultural elements in social life. Such as the emergence of Islamic religion. The people of Teluk Village believe that life will be good and safe if there is harmony between human life and nature around where people live and socialize.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 409-415
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Interactive Multimedia Innovation Assisted by Flash Player

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ABSTRACT
Interactive Multimedia Innovation is a learning medium that provides animation with audio and visuals that are interesting so that it adds to the attraction of students to study literature. This innovation is expected to be a solution for introducing the world of special education in Indonesian language and literature. That Interactive Multimedia that will be designed has the ability to improve writing skills and listening skills of users in literary learning. Interactive users will make it easier to extract information / material presented in the Interactive Multimedia menu. In addition, the menu is equipped with a controller that can be provided by the Interactive Multimedia user created using Flash Player software.

Keywords: Innovation, multimedia, interactive, flash player.

INTRODUCTION

The implementation of Visual Arts Education (PSV) lessons at school or tertiary level makes an important contribution in improving the quality of young people in the 21st century (Rusman & Pd, 2009) done to address this need so that the quality of critical and creative thinking can be mastered among students. More serious and designed emphasis through education lessons in order to help produce quality human resources with character (Kamaruddin Yusof, 2004)

For the sake of advancing quality human resources needed the development of information technology occurs in various fields. Both in terms of software and computer hardware, especially multimedia. One of the software developed and supports multimedia applications aided by flash player. The software can be used to create fictional literary menus on novel material and audio novel story telling (Noviyanto, Fiftin, Tedy Setiyadi, 2014). Multimedia can develop the sensory capacity and attract attention and interest. Computer Technology Research (CTR), states that people are only able to remember 20% of what is seen and 30% of what is heard. But people can remember 50% of what was seen and heard and 80% of what was seen, heard and done at once. (Alfabeta, 2012)

According to Arief (2008), multimedia is the use of computers to present and combine text, sound, images, animation and video with tools and connections (links) so that users can navigate, interact, work and communicate (Gilakjani, 2012). The interactive means to involve the user's response actively. Setiyono (2008) explains interactive multimedia as a suggestion in learning that is equipped with a controller that can be operated by interactive users in this case having the understanding that there is a two-way communication or more than the communication components. The components in question are human (as user or user of the product) and computer (software, application or product in file format).

There is an increase in awareness among educators, researchers, and administrators that the introduction of multimedia into educational institutions is a call for change in teaching and learning patterns. For example, 73% of the experts surveyed for the Delphi Study conducted by the German Federal Ministry for education and research, believe that multimedia will cause major changes in teaching and learning culture. Therefore, the purpose of using interactive multimedia is to find the best way for students to learn effectively and efficiently for lecturers in teaching and to support the

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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development of Science and Technology and Social Culture (Science and Technology-SOSBUD) in a superior, intelligent and trusted UMSU environment in the future.

Interactive Multimedia

Etymologically multimedia comes from the Latin language, namely from the word "multi" which means "many", "various" and "medium" which means "something" or "means" used to convey or carry messages or information. Like text, images, sound and video. So, in multimedia language is a combination of many or several media such as text, images, sound or video. (Darmawan et al., 2017)

The concept of "information literacy" was first introduced by Paul Zurkowski, President of the information industry association in his proposal addressed to the National Commission on Libraries and Information Science (NCIS) in the United States in 1974. Zurkowsi argues that to face the abundance of information the public must be a literate person information. (Mufiedah Nur, 2002)

Visuals or images here can be actual images such as photos of original objects and films / videos. Visuals can also be in the form of animations, graphics, charts and other illustrations. While audio is sound. Sounds here can be people's voices, animal sounds, other natural sounds. The sound here can also be in the form of music, songs and other sounds in the form of sound effects. Its function is to clarify and reinforce the description of the material, so that the description of learning materials becomes younger understood, easier to remember and more interesting for students. While the text is in the form of writing whose function is to clarify and reinforce the description of the material presented through visuals and sounds. Its function is to help students' memory in remembering learning material, both currently and what they have learned. (waldopo, 2011)

Interactive multimedia program is a multimedia program that is designed in such a way that it can interact with its users (students). Interaction here mainly in terms of providing good response, feedback, or feedback on the tasks done by users. (waldopo, 2011)

A media that will be designed must meet several criteria. Thom (in Novaliendry, 2013) proposes six interactive multimedia criteria, namely:

1. The first assessment criteria is ease of navigation. An interactive CD must be designed as simple as possible so that students can learn it without having to have complex abilities about media.
2. The second criterion is cognitive content. In the sense of a clear knowledge content.
3. The third criterion is the presentation of information that is used to assess the contents and interactive CD program itself.
4. The fourth criterion is media integration, where media must integrate aspects of knowledge and skills.
5. The fifth criterion is artistic and aesthetic. To attract learning interest, the program must have an attractive appearance and good aesthetics.
6. The last evaluation criteria is the overall function in other words the program being developed must provide the learning desired by the learning participants.

According to Munir (in Novaliendry, 2013) multimedia has advantages not possessed by other media. Among the advantages are:

1. Multimedia provides an interactive process and provides easy feedback.
2. Multimedia provides learners in determining the topic of the learning process.
3. Multimedia provides the ease of systematic control in the learning process.

Interactive Multimedia Packaging Innovation

An educational product is both a technical work and a work of art. Therefore, this interactive multimedia innovation also needs to be added to the art element to be enjoyed. In this interactive multimedia innovation, researchers are trying to create products that are attractive to users by structuring displays that use puzzle themes and brick backgrounds with a variety of colors. The type

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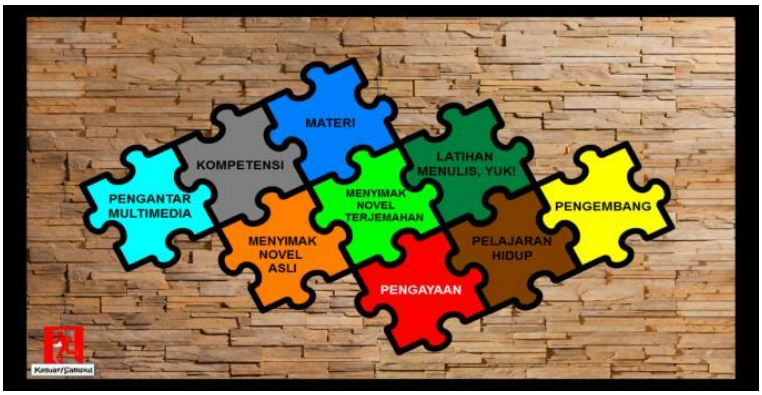
of hurus used also varies greatly according to the contents of menus in the media. In addition, this media is also equipped with instrumental music and voice narration.

The systematic presentation of menus in interactive multimedia that was developed, namely (1) Introduction to Multimedia, (2) Competencies, (3) Materials, (4) Listening to Original Novels, (5) Listening to Translation Novels, (6) Writing Training, Come on! (7) Enrichment, (8) Life Lessons, and (9) Developers. In the material menu, there are six submenus, namely (1) What is Teen Novel ?, (2) Intrinsic Elements of Teen Novels, (3) Catalog of Teen Novels, (4) Language Info, (5) How to Write Teenagers, (6) How to Write Diary. On the menu listening to the recording of the original novel and listening to the translated novels, each of them has five submenus, namely (1) Question and Answer Regarding the Novel, (2) Synopsis of the Novel, (3) Time to Listen, (4) Exercise to Analyze, (5) Exercise to Evaluate. In the enrichment menu there are four submenus, namely (1) Flow Training, (2) Character Training, (3) Background Training, (4) Theme Training.

In this interactive multimedia packaging process, researchers as designers and developers need to try alternatives and solicit input through the testing of experts, and practitioners. All input from the expert team and prospective product users are discussed and used as a reference for reference to revise the draft product repeatedly.

Determination Of Flash Player Specifications Media

The media used in this innovation are computer applications that can support the expected product results. The process of making this interactive multimedia innovation involves the use of applications, among others (1) Microsoft Word 2007 is used to make all material in the form of pdfs, flip books, and writing about information on each menu, (2) Audacity 2.0.3 is used to edit all audio in multimedia, (3) Wondershare QuizCreator 4.1.0 is used to make all tests used to test the ability of students, (4) Ncesoft Flip Book Maker 2.5.3 is used to package material in the form of book animation, (5) Aleo Flash Intro Banner Maker 4.0 is used to create cover animation and banner animation on each page, (6) Adobe Reader 11 is used to open pdf files in multimedia, (7) FormatFactory 3.1.0 is used to change the types of files in multimedia as needed, (8) PhotoScape v3.6.3 is used to edit images and design information in each menu, (9) FastStone Capture 4.8 is used to crop images as needed, (10) CorelDRAW X4 is used to design covers in the user manual, and (11) AutoPlay Media Studio 8 is used as a place to process all components of multimedia



Research Urgency And Product Specification

This research is very useful in increasing motivation to learn to write and listen to novels to tell students. Interactively, students operate on their own, guided by the lecturer in teaching. In addition, this interactive multimedia innovation will make students more creative and independent as well as

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knowing the extent of its impact in the simulations menu available in interactive multimedia. Thus, learning literature that was conventional in nature with lecturers and using textbooks or novels that are determined is very monotonous and boring. Plus the classroom atmosphere that does not support the situations and conditions in the study of literary arts. So, through Interactive Multimedia literary learning is no longer monotonous, because it will be more colorful by providing fictional material menus namely novels, writing novels and listening to novels to tell stories. In addition to the class, students can of course continue studying literature using this product at home or anywhere, because this product can be installed on each student's computer.

The specifications of Interactive Multimedia products are as follows:

1. This interactive multimedia software is packaged in the form of CDs (compact discs).
2. This interactive multimedia software is operated by using computer specifications. The minimum specifications of computer equipment needed for this software to operate properly are: (1) Intel Pentium IV processor, (2) 1 GB RAM (Random Access Memory), (3) VGA (Video Graphics Adapter) of at least 128 MB, (4) CD-ROM (Compact Disc Read Only Memory) 52X, (5) Monitor resolution of at least 1280 x 768, (6) Soundcard and videocard graphic resolution of at least 1072 x 648 pixels with 32 bit color, (7) Keyboard / Mouse / Touch Pad , (8) Audio speakers or headsets, (9) Adobe Acrobat Reader installed, (10) Flash Player installed, (11) Internet explorer or something similar.
3. This interactive multimedia creation process involves the use of computer applications including: (1) Microsoft Word 2007, (2) Audacity 2.0.3, (3) Wondershare QuizCreator 4.1.0, (4) Ncesoft Flip Book Maker 2.5.3 , (5) Aleo Flash Intro Banner Maker 4.0, (6) Adobe Reader 11, (7) FormatFactory 3.1.0, (8) PhotoScape v3.6.3, (9) FastStone Capture 4.8, (10) CorelDRAW X4, and (11)) AutoPlay Media Studio 8.
4. Systematic presentation of interactive multimedia menus developed in this study are (1) Introduction to Multimedia, (2) Competencies, (3) Materials, (4) Listening to Original Novels, (5) Listening to Translation Novels, (6) Writing Training , Let's !, (7) Enrichment, (8) Life Lessons, and (9) Developers. In the material menu, there are six submenus, namely (1) What is Teen Novel ?, (2) Intrinsic Elements of Teen Novels, (3) Catalog of Teen Novels, (4) Language Info, (5) How to Write Teen Novels, and (6) How to write a diary On the menu listening to the recording of the original novel and listening to the translated novels, there are five submenus each (1) Question and Answer Regarding the Novel, (2) Synopsis of the Novel, (3) Time to Listen, (4) Exercise to Analyze, and (5) Exercise to Evaluate . In the enrichment menu, there are four submenus, namely (1) Flow Training, (2) Character Training, (3) Background Training, (4) Theme Training.
5. The variety of languages used is a variety of consultative languages that are adjusted to the level of understanding and development of students. In addition it also uses effective and motivational sentence forms.
6. This interactive multimedia display uses puzzle themes and brick backgrounds with various colors. The type of font used is also very varied, adjusted to the contents of the menus in. Apart from that, it also comes with instrumental music and voice narration.
7. This interactive multimedia can be used for both independent and classical learning in accordance with the availability of the number of computers in college, while the use of LCD (Liquid Crystal Display) is required for classical learning.

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Interactive Multimedia Menu Components As Learning Media

a. As Learning Materials for Listening Skills



b. As Learning Materials Novel Fiction Literature Material



c. As Learning Materials for Novel Fiction Writing Skills and Diary Writing

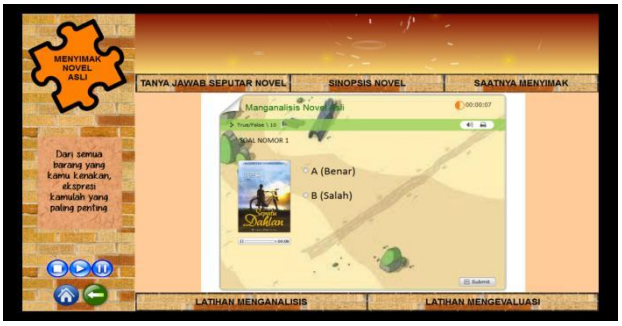


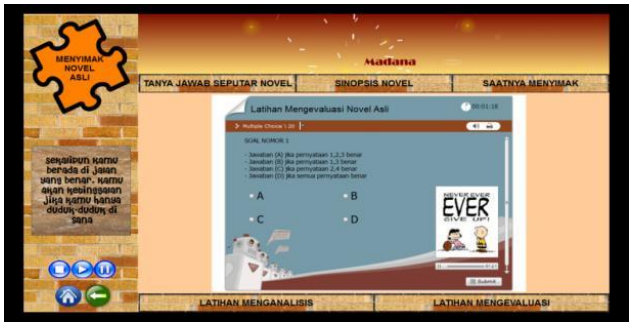
d. As A Media Measuring Power Look User



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CONCLUSION

Based on the explanation mentioned in the previous section, this paper concludes: 1) Interactive Multimedia Innovation is designed to be solely a process of literary learning. Through the content of this material is expected to help and make it easier for teachers / lecturers, especially in higher education in increasing student interest in studying literature and avoiding saturated class atmosphere becoming more cheerful, colorful and fun. 2) interactive multimedia innovations can be done by utilizing situations and conditions wherever and whenever even at their respective homes, because the technology can be installed on each student's laptop device, so students can continue learning at home.

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Proceeding International Conference on Culture, Language and Literature IC2LC
Medan – Indonesia, 30th January 2020, pp 416-422
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Cultural Education 'Aisyiyah in Medan

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ABSTRACT
Aisyiyah very important role in many areas of life, both the fields of religion, education, social welfare, economic, health, legal awareness, political education, women's empowerment and culture. Cultural Institutions 'Aisyiyah a mission to see how through cultural propaganda' Aisyiyah reach those objectives in improving education and intellectual life of the nation.This qualitative study aimed to describe the culture of education 'Aisyiyah in Medan by using descriptive method. Data collection techniques are observation, interviews, and documentation, as well as the library. The data analysis technique used is descriptive qualitative analysis. The results showed that 'Aisyiyah role in improving the culture and Islamic education in the city of Medan, namely: by promoting a culture of propaganda, culture character education through Islamic education institution (kindergarten/early childhood, MIS, MTs, MA, orphanages, and SLB), do regular training for teachers' Aisyiyah, giving AIK learning for students, organizes Baitul Arqom for teachers and students, organize TOT for teachers PAI, and to foster and control the continuity of the educational process.

Keywords: Culture, Education, Aisyiyah

INTRODUCTION

Aisyiyah is an organization of Muslim women in Indonesia, which has more than a century old, was founded by KH. Ahmad Dahlan in Yogyakarta on 27 Rajab 1335 H or coincide with the date of May 19, 1917 M. 'Aisyiyah a special autonomous organization Muhammadiyah who are in all provinces of Indonesia from Sabang to Merauke, has even penetrated into the country of Egypt, Malaysia, Singapore, Thailand , and Australia. 'Aisyiyah raise the dignity, the dignity and the degree of women through education and organization, so that many Islamic women play an important role in various aspects of life (Djohantini, 2018).

'Aisyiyah an Islamic movement and enjoining good and forbidding wrong propaganda that is based on Islam and rooted in the Qur'an and Sunnah, has the purpose of enforcing the Islamic religion and the establishment of the Islamic community in truth, is that the fair, prosperous, secure, in contentment Allah SWT. 'Aisyiyah very important role in many areas of life, both the fields of religion, education, social welfare, economic, health, legal awareness, political education, women's empowerment and culture (http://www.aisyiyah.or.id/id/page/peran-dan-perkembangan.html)

Cultural Institutions 'Aisyiyah a mission to see how through cultural propaganda' Aisyiyah reach those objectives in improving the nation's intelligence. Cultural institutions' Aisyiyah include intensified movement launched a program to read and write with the establishment of the park literature movement in branches, twigs, regional and charitable efforts. Character education is pursued through lectures, readings, writings, songs and fairy tales and exciting art as a means of propaganda to build the house of art 'Aisyiyah. Mahsunnah Shakir, Chairman of the Cultural Institute of the PP 'Aisyiyah stated that the program of cultural institutions can be implemented by carrying 5K namely, a strong will to carry through the program, the entire leadership of togetherness, sincerity,

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exemplary leadership' Aisyiyah and sensitivity in responding to the demands of society. (www.umm.ac.id/id/muhammadiyah/16380.html).

The role of women in education and culture since Islam was until now no less important to men, for example, that in the period after the death of the Prophet, many of the friends who study theology 'Ayesha wife of the Prophet, because faqihnya and many religious knowledge obtained by' Aisha of the Prophet. As in today's times found many women's organizations working in the field of education and culture in order to educate the nation. One of the many shows the role and influence is an organization of women 'Aisyiyah (Syarifuddin, 2012).

In the field of education and culture 'Aisyiyah seeks to improve education, develop the culture, expanding science and technology, and stimulate research. Education 'Aisyiyah of education is organized to enlighten the consciousness of divinity (ma'rifatullah) that turn, educate, and liberate humanity from ignorance and poverty to prosperity and prosperity within the framework of the life of society, nation and state (Suratmi, without the year of publication).

The role of 'Aisyiyah in education and culture, through the organization of schools ranging from Early Childhood Education (ECD), Elementary and Secondary Education, in the form of school / madrasah / boarding schools and other schools were deemed necessary, and the kind of education that includes formal, non-formal and informal, consisting of general education, vocational, religious, professional, and special https://news.detik.com/berita/d-2983282/anies-baswedan-apresiasi-peran-isyiyah-dalam-bidang-pendidikan,

'Aisyiyah currently has 33 Regional Leadership' Aisyiyah (provincial level), 370 Regional Leadership 'Aisyiyah (municipal level), 2332 Branch Manager' Aisyiyah (sub-district level) and 6924 Chairman of the Branch 'Aisyiyah (at the village). In addition, 'Aisyiyah also have a charitable business engaged in various fields, namely: education, culture, health, social welfare, economic and community development. Nowadays' Aisyiyah has been and is conducting the management and guidance to: 86 Preschool / Early Childhood Education, 5,865 kindergartens, 380 Madrasah Diniyah, 668 TPA / TPQ, 2920 IGABA, 399 IGA, 10 Schools, 14 School Elementary, junior high school 5, 10 MTs, 8 SMU, 2 SMKK, 2 Madrasah Aliyah, 5 Pesantren Putri, and 28 out of school education. For higher education,http://www.muhammadiyah.or.id/content-199-det-aisyiyah.html,

'Aisyiyah break the habits and patterns of Javanese culture through education, women are taught to be able to read, write, be smart, be given the opportunity to develop the potential of women, learning to be the subject of propaganda, conveyed though only one verse, so jargon importance preaching, women may not be hindered by the activity in the kitchen, so the message Kyai A. Dahlan. Changes made to the organization 'Aisyiyah on Indonesian female society is meant to liberate mankind from poverty, ignorance, and keterbalakangan (Qodariah, 2016).

The role of 'Aisyiyah various fields has been widely demonstrated in the implementation of any charitable efforts. This paper focuses on the problems of improvement of culture and Islamic education, played by 'Aisyiyah in various activities of the organization jalankannya.

Islamic educational materials, namely the Qur'an Hadith by 'Aisyiyah include: worship, equality, human actions function in the determination, deliberation, validating the Koran and the hadith, the cooperation between the religion-culture-civilization advances, the law of causality changes, appetite and will, democratization and liberalization, freedom of thought, the dynamics of life and the human role in it, and morals (morality), because the Koran and Hadith as the basis for a benchmark in the effort of religious purification (Aripin, 1987).

Movement to eradicate ignorance that became one of the pillars of struggle 'Aisyiyah proclaimed by organizing literacy first time both Arabic and Latin illiterate in 1923. In this event the participants were made up of girls and mothers of households study together with the aim of improve knowledge and increase women's participation in the public world. In addition, in 1926, 'Aisyiyah

magazine began publishing organization called Voice' Aisyiyah, the beginning of the use of the Java languagehttp://www.muhammadiyah.or.id/content-199-det-aisyiyah.html,

Education initiated Muhammadiyah and 'Aisyiyah is a modern education system that combines religion with science and ethic progress. Since the beginning, 'Aisyiyah looked at the importance of the provision of basic values to children, including those still early age. Since 1919 the 'Aisyiyah set up a play group or kindergarten called Fröbel. In a further development, TK became Kindergarten 'Aisyiyah Busthanul Atfhal (TK-ABA). So, from the outset, 'Aisyiyah observing how the state of society, then understand that within children must be planted early on the values of good morals, faith, humanity, togetherness, and others (Djohantini, 2018).

1923, 'Aisyiyah organizing learning activities to read and write Arabic and Latin. It evolved into a school whose name Maghreb or AMS Maghribis School. In 1926, the magazine published the Voice 'Aisyiyah. Published each month once by displaying materials related to Islam and social. Then, in 1930 in Bukit Tinggi, West Sumatra, organized the 19th Congress. The result (of congress), it was decided that ('Aisyiyah) held Indonesian language course, which has been confirmed as the language of unity in the Congress of the Youth Pledge in 1928 (Djohantini, 2018).

Has been much research was done to determine the role of 'Aisyiyah in improving the culture and Islamic education in Indonesia, including research on the role of' Aisyiyah in the internalization of the values of Muhammadiyah in the village Kauman Yogyakarta, which gives the result that 'Aisyiyah role in instilling the values Kemuhammadiyahan for families in the village Kauman to their children include values in developing a personal life, family, community, organizational, and work effort. The role of 'Aisyiyah on the cadres in the village Kauman planting Kemuhammadiyahan values include providing examples, prevention, maintenance and repair, through mentoring, coaching, and guidance. 'Aisyiyah to provide guidance in the family include aspects of religious, educational, health, social, cultural,

Other studies on the role of 'Aisyiyah in improving the culture and Islamic education in Sukoharjo the period 2011-2014 through five areas, namely; First, the field of sermons (cultural propaganda 'Aisyiyah), by organizing a wide range of studies; second, primary and secondary education (Dikdasmen), the Koran and the educational park management Parks Early Childhood Education; Third, field supervisors and environmental health and social welfare by increasing social awareness, habits of mutual cooperation and mutual help and sympathize orphans and elderly poor (social culture 'Aisyiyah); Fourth, the economic field by promoting donation and shodaqoh, and the fifth, the field of human resources with the cadres and coaching to members and prospective members' Aisyiyah as the successor to the struggle. (Khoiriyah, 2014).

Research on the dynamics of the organization 'Aisyiyah in fighting mission of education and socio-cultural changes for women, modern education is conducted Aisyiyah that integrate religious studies and general science in the school curriculum so that an integrated and holistic, had unpacked habits of women from the domestic sphere to the public sphere, and participate in line with men to build a more civilized nation, women and men have the same rights and obligations to think about the good and prohibiting evil amar proselytizing, and cultured society (Qodariah, 2016).

Research has also been conducted in the city of Medan, about the efforts that built 'Aisyiyah in promoting Islamic education and culture of the organization is to develop Mosque Youth Association, Muhammadiyah Student Association, Student Association of Muhammadiyah, Muhammadiyah Holy Footprint, Nasyiatul' Aisyiyah. Organized learning methods' Aisyiyah is shaping Muslim personality as well as developing Muslim character in running ubudiyahnya to God. (Panjaitan, 2013).

METHODS

The exposure method in use qualitative approach with descriptive which describes the educational culture 'Aisyiyah in the nation.

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Data collection techniques are the research library, which collects data and information from various references such as books, research results, the activity report 'Aisyiyah, or articles relating to the various activities carried out' Aisyiyah. In addition, do also observation, interviews and documentation. The observations were made by observing the activities of the organization 'Aisyiyah in promoting culture and education in the city of Medan. Interviews were conducted on officials' Aisyiyah. While the documentation of relevant data and support.

Descriptive data analysis technique used is based upon the transformation of raw data into a form that is easily understood and translated. Descriptions of the response or the results of observations are characteristic of the descriptive analysis. In this study, the data to be described is Aisyiyah organization's activities in the city of Medan in promoting culture and Islamic education.

RESULT AND DISCUSSION

The presence of 'Aisyiyah in developing cultural and educational role of Islam in the city of Medan implemented programs and activities undertaken by the assemblies' Aisyiyah that handles a variety of fields. Based on the data obtained, the Regional Chairman 'Aisyiyah North Sumatra has 8 Assembly and 2 Institution. Assembly consisting of a Council of Elementary and Secondary Education (Primary and Secondary Education), Tabligh Assembly, Assembly Kader, Health Assembly, the Council of Social Welfare, Economic Council, Council of Justice and Human Rights, and Council of Journalism. While the Institute is owned Environmental Disaster Management Organization (LPBLH) and Institute of Arts and Culture.

Based on data obtained documentation, it is known that the purpose of the organization 'Aisyiyah in improving Islamic education in the city of Medan is; First, create a generation of Islamic ummah, creating competitiveness / competitive against nation building; second, creating a Muslim man and muslimat of complete / kaffah, berakhlakul karimah social and emotional self-sufficiency; Third, build a cadre for the benefit of mankind in the future, shaping human culture and character of a religious nation, honesty, tolerance, discipline, hard work, creative, independent, democratic, national spirit, love of country, love of peace, environmental care, social care , And Responsibility; Fifth, empowering the community interests in order to keep the unity and brotherhood of Shariah; sixth,

Based on interviews with informants-1 is known that, 'Aisyiyah build the nation through educational institutions, institutions of formal and non-formal. Attempts' Aisyiyah in promoting Islamic education, in terms of intrinsic such as the construction of Islamic schools that TK-ABA, MI, MTs, MA, SLB, and orphanages. And in terms of construction ekstrisik such as community health centers, village built / qoryah tayyibah, and so forth. In learning in educational institutions are given learning material that characterized Islam that particular character building an Independent learners and responsible.

The role of 'Aisyiyah in the field of cultural education in the city of Medan, based on interviews with informants-2 data showed the number of educational institutions that are owned by' Aisyiyah were 42 kindergarten 'Aisyiyah Bustanul RA (TK ABA) in Medan, then an Elementary School private (MIS) 'Aisyiyah (primary level), and one private MTs (MTs)' Aisyiyah (junior high school) located in Tembung. Then one private MTs (MTs) 'Aisyiyah located in the city of Medan Red Market, as well as a private Madrasah Aliyah (MAS)' Aisyiyah (high school) located in Jalan Demak Medan.

Then informant-2 continues, that MTs 'Aisyiyah located in Red Market and MAS' Aisyiyah in Jalan Demak, initially united in a boarding institution that was founded in 1954 and located at one location on Jalan Demak Medan. In 1986 the change of shape Pesantren into MTs and MAS 'Aisyiyah. Along with the development and increase the number of students, making it less conducive location again in providing education services. Then in 2015, MTS 'Aisyiyah relocates to Jalan Medan Pasar Merah, until today.

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Information obtained from interviews with informants-3 explains that the Local Leaders' Aisyiyah Medan has a daughter orphanage which was established on January 1, 1971, located at Jalan Medan Courtesy Example 17, orphanage stands on the instruction of Muhammadiyah in Yogyakarta. The background of orphanages is to practice the Qur'an and the letter al-Ma'un verses 1-3, and help the government to realize the 1945 Article 34. The orphanage princess' Aisyiyah have much care for children with social problem , such as the poor, orphans, fatherless, and converts.

Then informant-3 continues, that previously orphanage princess' Aisyiyah joined son Muhammadiyah orphanage located in Medan Jl.Thamrin 103, but since the number of foster children who became residents of the orphanage, the children of her daughter since 1971 Jl.Santun separated and transferred to the Terrain Model 17 built directly by Regional Leaders' Aisyiyah Medan field of Social Welfare Council. Many children in need of protection, both the protection of spiritual and physical secrara. Hence Local Leaders 'Aisyiyah Medan through social welfare council undertakes to manage and build orphanages princess' Aisyiyah this, dipanti that children can grow and develop naturally good spiritual, physical and social.

Results of interviews with informants-4 describes the role of 'Aisyiyah in promoting a culture of Islamic education in the city of Medan, at the start of kindergarten education' Aisyiyah Bustanul RA (TK ABA) is taught with curriculum-based Al-Islam and Kemuhammadiyahan. Selanjutkan until they (the students) to continue education at elementary, junior high, and so on Muhammadiyah, at least they are able to do ordinances of worship in accordance with the decision tarjih Muhammadiyah. In addition to worship, students also strengthened in Tahfidz Qur'an, and other programs that support the improvement of education. In addition to managing several schools and orphanages, Regional Leaders' Aisyiyah Medan also manage Extraordinary School named SLB Bed located in Medan Tembung.

Results of interviews with informants-2 on the role of 'Aisyiyah in advancing the culture of Islamic education in educational institutions he had established, namely: first, to provide guidance to the teachers started to kindergarten, MIS, MTs, and MAS in the form of training that is routinely done every 6 months , which is located at Jalan Demak Medan; second, providing learning materials Al-Islam Kemuhammadiyah / Ke'Aisyiyahan start level MI, MTs, and MA, by allocating 2 JTM learning time (2 hours per week face to face). Teaching material containing Al-Islam and Kemuhammadiyahan / Ke'Aisyiyahan, which contains the history of the 'Aisyiyah and programs' Aisyiyah. For the kindergarten level were already taught Muhammadiyah Mars and Mars' Aisyiyah; The third, 'Aisyiyah held Baitul Arqam, namely guidance to teachers on Al-Islam and Kemuhammadiyahan, and Certificate of Baitul Arqam is one of the requirements that must be met to become a teacher in the school 'Aisyiyah. Implementation of Baitul Arqam routinely implemented, at least 1 year. Participants Baitul Arqam split between students and teachers. Its execution time is 2 days 1 night, so the participants had to stay for one night; fourth, Dikdasmen Council 'Aisyiyah in cooperation with the Council of cadres in the implementation of the training, as we have just done is a Training of Trainers (TOT) Implementation Ismuba (Islam Muhammadiyah Arabic), which is widely followed by the teacher of Islamic education in schools Muhammadiyah and' Aisyiyah and fifth, the Executive Committee of routine Dikdasmen foster and control the continuity of the educational process. Participants Baitul Arqam split between students and teachers. Its execution time is 2 days 1 night, so the participants had to stay for one night; fourth, Dikdasmen Council 'Aisyiyah in cooperation with the Council of cadres in the implementation of the training, as we have just done is a Training of Trainers (TOT) Implementation Ismuba (Islam Muhammadiyah Arabic), which is widely followed by the teacher of Islamic education in schools Muhammadiyah and' Aisyiyah and fifth, the Executive Committee of routine Dikdasmen foster and control the continuity of the educational process. Participants Baitul Arqam split between students and teachers. Its execution time is 2 days 1 night, so the participants had to stay for one night; fourth, Dikdasmen Council 'Aisyiyah in cooperation with

the Council of cadres in the implementation of the training, as we have just done is a Training of Trainers (TOT) Implementation Ismuba (Islam Muhammadiyah Arabic), which is widely followed by the teacher of Islamic education in schools Muhammadiyah and' Aisyiyah and fifth, the Executive Committee of routine Dikdasmen foster and control the continuity of the educational process.

The role of 'Aisyiyah in education in the city of Medan is very visible in the educational institutions owned by the' Aisyiyah, among other kindergarten / early childhood, MIS, MTs, MA, orphanages, and SLB. It is mentioned in the research Qodariah (2016) which states that 'Aisyiyah cultural change that frees mankind from poverty, ignorance, and keterbalakangan. Then the statement Khoiriyah (2014) in his study of 'Aisyiyah as ma'ruf amar nahi movement that enhances culture and Islamic education through the programs of activities' Aisyiyah.

Kyai and Nyai Ahmad Dahlan paid great attention to the next generation, be it male or female. Children must be instilled with the values of Islam, as well as its potential is developed, educated, in order to become a good cadres in the future. With education they can see the world. With culture and pendidikanlah, they can understand the moral values of Islam to then be a beacon that guides them in social life, struggle, berkehidupan in the context of the nation.

CONCLUSION

Based on the results of research and discussion, it can be concluded that 'Aisyiyah very instrumental in fostering a culture of Islamic education in the city of Medan, by organizing educational institutions run by the' Aisyiyah, among other kindergarten / early childhood, MIS, MTs, MA, orphanages, and SLB, then do regular training, such as cultural propaganda, culture character education for school teachers' Aisyiyah with the provision of learning AIK for students, organizes Baitul Arqom for teachers and students, in organizing TOT for teachers PAI, and to foster and control the continuity of the educational process routinely managed by 'Aisyiyah.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 423-432
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Political Opportunity Structure Shifting Movement of Young Muslims in Medan

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ABSTRACT
The research is about hijrah (shifting) movement by Sahabat Hijrakuu community as a new social movement of young Muslims in Medan. The objective of the research was to find out dominant factors that support the process of the hijrah movement by using the theory of new social movements with one of the main factors on social movements, is political opportunity structure. The research used qualitative method, and the data were gathered by conducting observation, interviews, and library research. . The result of the research shows that the development of hijrah movement is the series and the collective awareness of young Muslims in Medan in the post-Islam Defense Action movement. Open political structure and opportunity in the reformation era has given more opportunity to young Muslims to spread their ideas, and ideology to the people.

Keywords: Political Opportunity Structure, Social Movement, Shifting, Young Muslims

INTRODUCTION

Discussion about the piety and dynamics of religious young Muslims, especially those in millennial generation are interesting to study. Faisal (2017) in his research found a spirit of religion that is being strengthened in the phi generation since 2003. The Indonesian Muslim generation wants to be pious, get better, and have a religious understanding. According to him, for millennial generation, behavior becomes pious, diligent in worship, considered something that is anti-mainstream and something that is considered cool. Hijrah is a key word for understanding this phenomenon.

Hijrah is etymologically defined as the migration of a person from one place to another. In the historical landscape, hijrah is very identical to a process of leaving the life of jahiliyah become a better life in the prophetic era (Abidin, 2017). Hijrah has the meaning of ruhiyah, that is someone who abandons immoral acts and not turn to the things that cause Allah to be angry (Muhammad, 2014). So, hijrah becomes a specific word to be able to describe an activity with a fairly prophetic feel. Hijrah is interpreted as a process of getting closer to goodness.

If pulled back again, this movement actually also led to the development phase of Indonesian Islam in the 1980s (1980-1990). Ten years is a period that gave rise to various new developments on the dynamics of Islam in Indonesia (Azra, 1999). This development is related to the entry of various Islamic movements from the Middle East. They carry and carry ideas about the rise of Islam.

The development of Islamic social movements in Indonesia occurred rapidly, especially since the fall of Suharto's leadership. The growth of the hijrah movement marked a new trend in Islamic activism in Indonesia, despite showing a different identity and ambition that is, an establishment that devotes its utmost attention to purification of monotheism and several other issues related to the renewal of religious practices.

In the hijrah community that was formed, they are young Muslims always connected to each other in a similar consciousness towards what was agreed upon and they believe in the meaning of hijrah in a context of social civilization today, so there is a common thread in achieving collective

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 423-432
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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consciousness. The existence of social interaction that continues to potentially create collective awareness, like listening to sermons, tausiah, and discussions in every routine recitation that they do. The relationship between individual consciousness is what is called collective consciousness.

On the other hand, the symptoms of Islamophobia more or less have penetrated into the souls of Muslims, many of them are actually afraid of their own religious teachings. Islamophobia results in forms of prejudice and discrimination against Muslims and their teachings. The term islamophobia has actually been popular since 1980, however, it has been more popular since the attack on the United States WTC on 11 September 2001.

Islamophobia that occurs in America and Europe has now also spread to Indonesia. This is very surprising, because Indonesia is a country with the largest number of Muslims in the world. It is considered strange when in the Islamic community, there is a fear of Islam itself.

There are some previous studies that discuss the movement of hijrah carried out by young Muslims. First, research conducted by Lucky Tyaz Fadilah and O Hasbiansyah (2018) related to the da'wah activities of The Shift Hijrah Youth Movement in Bandung. This research was conducted with the aim to find out the motives for the establishment of the Shift Community of the Youth Hijrah Movement, know the community activities in preaching among youth in the city of Bandung, and know the meaning of the community for its members. This research uses the phenomenology theory and symbolic interactional theory.The results showed that the motive established by The Shift Hijrah Youth Movement was to embrace the people they categorized as ring 3 (neutral, does not support propaganda, but also does not interfere) and people who are in ring 4 (islamophobia) in order to want to learn the science of Islam. The missionary activities of the Shift community are mostly based on social media. While the meaning of the Shift community of the Youth Movement of Hijrah for its members is as a container for wasilah or a place to study and explore religious knowledge.

Second, a study of the hijrah movement of young Muslim conducted by Ditha Prasanti and Sri Seti Indriani (2017) related to the social interaction of Let’s Hijrah community members in the Line social media group. This research was conducted with the aim of: (1) Knowing the social interaction of Let 's Hijrah Islamic community members in the social media group LINE. (2) Find out the topics discussed by members of the Islamic community Let’s Hijrah in the social media group LINE. (3) Knowing the effect of social interaction of Let’s Hijrah's Islamic community members on the social media group LINE, for each other's personal lives. The results of the study show that: (1) Social interactions that occur in Let 's Hijrah community members in the social media group LINE often trigger debate that leads to negative perceptions for its members; (2) The topic discussed in social media LINE about anything related to Islamic jurisprudence there are differences in views of religion that appear in religious movements.

Both of these studies have not fully described how the development of the hijrah movement carried out by young Muslims in Indonesia. he study only portrays aspects of its identity and construction in the cultural authenticity of Muslim youths who hijrah. In their research, they have not provided an answer why the hijrah movement in Indonesia can develop in the reform era like now.

The phenomenon of hijrah and the pattern of social movements of young Indonesian Muslims who shifted spiritually became interesting topic to study in order to acquire a clear depictionespecially with regard to the organizational aspects of the movement and the development factors of the movement. Therefore, this study takes a different position from the previous two studies, that is, focusing on the framework of social movements that try to see their development through political opportunity structures factors which is a supporting factor for the development of a social movement. Using this factor theory, this research tries to look at structural phenomena that give rise to and provide opportunities for the hijrah movement to develop in Indonesia.

According to the author, the hijrah movement that developed quite rapidly after the Islamic action movement was closely related to the reformation era in Indonesia. The collapse of Suharto's

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 423-432
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

authoritarian regime created democratic political conditions, thus opening up opportunities for social movements to emerge and surface. After the Islamic defense action, the development of the hijrah movement was very visible starting from the many study groups that were driven by young people, The reform era is a part of the political opportunity structure for the hijrah movement to emerge and develop.

METHODS

This study uses a qualitative approach to the study of phenomenology. Analysis of the problem in this study uses the orientation of the sociologic phenomenologic approach. The phenomenon of shifting young Muslims in this context is used in interpreting a process of social movement that is comprehensive regarding physical, social, and cultural aspects. Thus, the main research techniques used are in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted with selected informants. The informants included the founder and active management of the hijrah community. The key informant in this study is the founder of the Sahabat Hijrahkuu community, besides being the founder; he also acts as the community leader who is actively involved in every activity carried out by the community. The accompanying informants in this study were active members and management of the Sahabat Hijrahkuu community, so that they were able to provide relevant information needed in the study. Other informants are academics and scholars who are considered capable of seeing the phenomenon of the hijrah movement.

Observation is used to see firsthand the various activities of the hijrah movement undertaken by the community. For example, researchers participate with young people in participating in study programs run at mosques and community secretariats. In mosques that are used as public spaces and the center of the movement's activities, researchers can see and observe directly what and how the community (informants) carries out their activities.

RESULT AND DISCUSSION

Political Opportunity Structure Shifting Movement

The conceptualization of the hijrah movement refers to a new conception of social movements that distinguishes it from the old concept of social movements, where the old social movements tend to be political, involving mass action and class oriented. New social movements tend to be understood as movements that tend to be cultural, do not involve mass action, get closer to everyday issues (Porta and Diani 2006). The hijrah movement can be parsed through an approach political opportunity structure, resources mobilization theory, and collective action frames (McCarthy, 1977). This approach is discussed integrally and comprehensively to see the characteristics of social movements in general, such as collective action, organized, having continuity, and having goals (Snow, 2004).

The hijrah movement cannot be separated from the context of social, economic and political macro structures. The hijrah movement is one of the derivative impacts of government policies in the past. Heryanto (2015) stated that there had been a resurgence of Islamization towards the end of the New Order's rule. The Islamic group, which was previously considered an extreme right, was later embraced and made a new ally of the Suharto government to strengthen its political position which was currently weakening. That was the time when the use of the hijab was no longer banned, and Islamic groups began to express their political aspirations openly without fear of being oppressed by the ruling regime.

During the New Order, the Soeharto regime made policies that restricted the growth of the political Islam movement, starting with the rejection of the rehabilitation of the Masyumi Party and the culmination of single principle Pancasila implementation. Various policies of the New Order government that closed the faucets for the growth of political Islam aware that the political-structural

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

path does not allow to be forced as a means of travel to realize the various agendas and aspirations of Muslims.

When the collapse of the new order, this became the starting point that made the reform era of political opportunity structure for Indonesian Muslims to be actively involved in the re-establishment of the Indonesian nation-state. Various attempts have been made by several groups of Muslims to gain their existence such as Islamic shari'a discourse, khilafah, and the rise of sharia regulations in various regions. According to Siregar (61 years old) that since Soeharto came to power in Indonesia, slowly the terminology of religion was understood by many people and at the same time not beautiful, if not abstain from politics. Those who are still not aware of the changes that occur among Muslims who still consider political awareness that is parallel with religious awareness as a big problem. After the reform hundreds of parties were formed. Even though only 48 qualified as election participants, there were also religious-based parties. There is an Islamic party, there is a Catholic party, there is a Protestant party. If later what remains is only an Islamic party, that does not automatically become the basis for the opinion that SARA politics is banned in Indonesia.

After the post-Reformation period, Islamic da'wah groups increasingly use their dominant position in Muslim public spaces as a vehicle to change the mindset of young Muslims to support a more exclusive interpretation of Islam. In the course of the harok da'wah movement that has colored the dynamics of Islamic movements and organizations both in terms of Islamic narrative discourse, cultural products, and the existence of a stronger Islamic recognition in Indonesia. Now, da'wah groups such as the hijrah movement are developing among young Muslims, especially in big cities. According to Siregar (61 years) the development of the movement was not limited to the city of Medan, in fact the bigger the city the greater the migratory community, this is because of the support of the greater availability of resources too.

In this era, the development of the hijrah movement was very visible starting from the many recitals, the emergence of hijrah communities, and the functioning of the mosque as a public space that was used as a central movement in conveying the spirit of hijrah to the Muslim public. The reform era is a part of the political opportunity structure for the hijrah movement to emerge and develop and can freely spread its views to the public.

Collective Awareness After the Islamic Defending Action Movement

The spirit of hijrah begins with a collective awareness of concerns about discriminatory issues against Islam. But this actually burns the Islamic scene to the point of impacting on self-change for the better. Changed from a person who likes to act to be a more obedient person. Evolved from someone who ignored the Shari'a to become a person who has a religious awareness.

Departing from this awareness of identity, more and more people care about each other and most importantly in their religion. Islamic defense actions that have reached several volumes at least provide a breath of fresh air to the world of the Islamic youth movement, especially the young people of the intellectual class and activists of the movement to form a new forum to channel their Islamic expression. The formation and joining of Medan Muslim youths in the hijrah movement was a series of collective awareness that occurred among Medan's Muslim youths.

As a social movement, the political awareness of Muslims which is packaged through the hijrah movement is a reflection of the growing political participation of young Muslims in Medan which is also part of the overall Indonesian Muslim middle class. This is important considering that in the post-election 2014, the pattern of political participation has increasingly strengthened among the Indonesian Muslim middle class. In addition, another strong factor that influences is that Islam in Indonesia is not always a full political force, but can also mean a comprehensive social force (Jati, 2016).

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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Political participation is important for the movement of the people, given the democratic system that encourages political aspirations. This also applies to the hijrah movement in an effort to articulate its political aspirations. The character of Indonesian democracy shows the relationship between the personal and citizenship through the enforcement of the rule of law; the links between the political sphere and society by opening up civil and political organizations as well as the increasingly tightly integrated relations between the political sphere and the state (Abdurrahman, 2003). In other words, formal political openness in the realm of the state needs to be balanced with the existence of channels of public informal political participation. In building their channels of political participation, the Sahabat Hijrahkuu community provided support for their political participation through political parties which they considered to be in groups that defended Islam in Islamic defense groups 212.

The existence of a privileged and oppressed context then encourages a form of political participation of the Indonesian Muslim middle class in the creation of new discourses: alternative modernism (Wichelen, 2010). Understanding of alternative modernism can be analyzed as a form of search for other paths of modernism that not only rely on the existence of economic linearity, but also the improvement of morality. That condition is what drives the new modernism based on religious values. It also means the commoditization of religious values in the form of consumerism. In other words, Islam accepts the existence of consumerism which is then practiced in the context of sharia products. The Sahabat Hijrah Community even has a business charity that manufactures Islamic clothing to support the modernism movement based on Islamic values. Through this, they hope to build a community of modern, moral youth.

Whereas in the context of "democratic Muslims" it can be simply concluded as a form of acceptance of Muslims towards democracy as a political system. The values of democracy in Islam are known in various terms such as shura, ikhtilaf, ijtihad, and also ijma are mechanisms for achieving consultation in Islam. The rest of Islam does not introduce the existence of liberalism and believes more in the concept of the ummah (Mujani, 2007). In its political movements, the hijrah community accepts the democratic system as a means of channeling political participation. In other words, these young Muslims still have exclusivity and collectivity as a group which then formulates political participation by preferring a moderate path, but remains critical of the state.

Islamophobia As an Obstacle to the Development of the Hijrah Movement

At the beginning of its development, the hijrah movement experienced resistance from the community because it was considered a movement that spread radical ideology. This is due to the stereotypical view of Islam and also the revival of the wave of Islamophobia, both in terms of religion, culture, and politics. Various stigmas are attached that Islam is identical with radicalism, terrorism and violence. This stigma seems to be a major obstacle to the development of the hijrah movement.

One rejection came from parents who were shocked by the change in behavior and the way they dressed after emigrating. The women changed their appearance by wearing shari'i with large headscarves, some even wearing veils, while men began to look after beards, wearing frills, and routinely participated in recitals held by the community.

Related to this rejection, it is actually in line with a priori thinking and the phenomenon of Islamophobia that is happening now. This phenomenon seems to guarantee what is assumed to be a symbol of Islam such as lengthening a beard, wearing pants, black forehead, large headscarf, is considered a symbol of radicals. So, not a few Muslims who are contaminated with this negative stigma, then shave his beard. Likewise Muslim women who wear large, veiled veils are often considered radical symbols, especially after the ban on wearing veils at Sunan Kalijaga State Islamic University in Yogyakarta.

Associated with wearing clothes with this Islamic symbol, of course this is not a form of political piety as described by Saba Mahmoud quoted by Aziz (2017), where it is used to construct

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themselves with a direct correlation with personal supporting capital as an agency. Furthermore, the strategy becomes a system that conceptions the body to form the desired image. In the political space of piety, there is an attempt to "reverse discourse" as part of constructing identity and self-image by changing attitudes, waging discourse war or attaching new symbols as personal parts (Aziz, 2017).

Mutia (25 years old) said that he felt more comfortable when wearing a large hijab in accordance with Islamic advice, where he feels more awake from male bad views of some parts of his body, which may contain elements of sensuality that provokes the lust of men who see it. This he realized when trying to compare himself with his friend who still wore a "triangle hijab" that was smaller than the hijab he was wearing, where some sensitive parts such as the chest and hips are not covered so that the curvature is still visible.

The same thing was also conveyed by Dinda (21 years) who revealed his reasons for wearing the veil. According to Dinda, not only on the chest and hips, on the face of a woman, there are also some parts that can cause lust for men who look at her. According to him, wearing a veil can protect himself from the temptations of men, because just by looking at a man's face he can be tempted, fascinated, and ultimately seduce or do evil to women. So using a large veil that protrudes over the chest and hips and wearing a veil can help men to maintain their views of women, so that they are not slandered, not tempted or fascinated by it.

Foucault quoted by King (2004) argues that women's bodies are considered as "other". That is, women's bodies are judged differently from men's bodies. Women have certain body parts that are more prominent than men, such as breasts, hips and buttocks. This is what then makes a woman's body a target of exploitation and is often used as a visual object to fulfill men's desires.

Sensual impression on a woman can indeed arise through several facial expressions. The face part in the form of lips and eyes is considered to contribute greatly in shaping the sensuality of a woman. Lips that are slightly open or gaping can create a sensual impression especially on women. Pease and Pease (2004), explained that the facial expressions of women with gaping lips refer to sensual expressions that indicate a woman's sexual power. Sensual impression is stronger when facial expressions with slightly gaping lips are associated with expressions when women experience orgasm during intercourse.

From the other side, the use of veil is still problematic in terms of social acceptance. Sociologically, veiling for women is still not considered a common practice and norm among highly diverse Indonesian society and tend to develop cultural-religious expressions that are different from trends elsewhere, especially in the Middle East / Arabs where veiling may have stronger cultural roots.

Discrimination, and negative views aimed at those who emigrate and wear Islamic clothing, occur because of the actions of people who only have a passion in religion but are not based on knowledge. Bombs and jihad as they glorify are not part of Islamic teachings. The source of their teachings is takfiri understanding, which is easy to disbelieve others so that if they are infidels then halal blood and property.

Apart from the parents of community members, another obstacle also came from the police who suspected the movement that was built by the Sahabat Hijrahkuu community as a radical and politically inclined movement. If we see the religious enthusiasm in various countries it is often colored with excessive and extreme attitudes. After the attack on the World Trade Center (WTC) in New York on September 11, 2001, accusations against Islam as a religion that advocates violence and terrorism are often heard. The history of violence and radicalism indeed often carries the name of religion. This can be understood because religion has tremendous power, which exceeds political, social and cultural strength. Religion can even be elevated to the supernatural level. In the name of religion, then radicalism is validated in various actions. Starting from the disbelief of people who disagree (takfir) to do the killing of enemies who are not as ideological as him.

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Many factors cause the growth and development of radical movements in the name of religion. One of them according to Fealy and Hooker (2006), is the result of the opening of the post-reform democratization valve. Meanwhile, according to Huntington (1993), the dominant source of conflict today is not cultural, not ideological, or economic. Conflicts will occur between countries and groups that have different civilizations. Huntington defines civilization as the highest cultural entity and the greatest identity that humans have. Furthermore, he also identified seven major civilizations, namely the West, Confucius, Japan, Islam, Hinduism, Slavic-Orthodox, and Latin America. According to him, of the seven great civilizations, Islam was the most potential to threaten Western civilization which is now at the peak of its power (Huntington, 1993).

The number of movements or hardliners in the name of the preaching movement is now a challenge in the life of the nation and state. This understanding tends to negate differences. Understanding radicalism arises at least from the existence of movements that understand the context of the Koran in part, rigid, and literalist. According to radicals the doctrines contained in the Koran and the Sunnah are doctrines that are universal and have covered all aspects of human life without being limited by space and time (Umar, 2014). Whereas Islamic movement figures such as Sayyid Quthub stated, jihad is a necessity, but it does not mean war (qital) and makes terror without rights. Islam is a religion of peace and peace. While the war is a compulsion (dlaruriah), an exception (al-istisna), and an urgent guidance (Quthub, 1992).

Although acts of terrorism are not Islamic teachings, these prejudices and prejudices are difficult to release, given that the perpetrators of terrorism are usually Muslim and jihadist. Here is the role of the Sahabat Hijrahkuu community to deliver tolerant Islamic preaching, to counter this lopsided stigma about Islam and terrorists. As a da'wah community which incidentally consists of Muslim youth in it, placing the community of Friends of Hijrahkuu as the spearhead of the callers of Islam, as preachers, they must remain consistent in preaching with tolerance as a real effort to ward off the stigma. With this tolerant da'wah it is hoped that the image of Islam and Muslims can be recovered and its effects can be felt as a religion that is rahmatan lil alamin.

In order to answer the negative stigma and accusations of radicalism, the Sahabat Hijrahkuu community continues to strive to be able to present a more effective da'wah strategy. In the midst of the symptoms of Islamophobia which are increasingly cornering Islam, there must be a reformulation of the da'wah strategy that is able to present the characteristics of Islam that are in accordance with their intended objectives. In its movement, Sahabat Hijrahkuu wishes to present Islamic da'wah in a friendly manner. There are several things that become their strategy in building this friendly preaching.

First, the principle of example. In the missionary movement, all members of the Sahabat Hijrahkuu community are required to organize their attitudes and behavior as a self-image of a Muslim who is rahmatan lil alamin. According to Ichsan (27 years), when someone is able to decorate himself as a good individual or community, then people will sympathize and eventually follow him. According to him, the prophet Muhammad is a concrete example in relation to this matter. Because the morals of the Messenger of Allah are morals sourced from the Qur'an. In the Qur'an, the letter Ali Imran verse 159 explains that, if the Messenger of Allah was not meek, then people would definitely run away.

With tenderness, non-violence, and affection, it will stimulate people to draw closer and sympathy to the movements they are building, this is evidenced by the growing number of members of the community. Conversely, preaching with violence, even though they excuse amar ma'ruf nahi munkar will only make others more apathetic and stay away. Friendly Islam must start from building oneself to become role models for others.

Second, the principle of tolerance. Tolerance is an appreciation of others for differences. In the era of "clash of civilizations" as explained by Huntington (1993), hence tolerance is an attempt to

Proceeding International Conference on Culture, Language and Literature
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E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

show that the clash between Islam and the West can still be avoided. According to Mutia (25 years), if Islam wants to get out of 'the accused' then Islam must show good intentions to live together with anyone.

The tolerance attitude taken by the Sahabat Hijrahkuu community is reflected in some of their social activities when carrying out social actions for disaster victims,and routine Friday sharing programs that they routinely do, the beneficiaries of the program could come from those who are non-Muslim, except the compensation program for orphans which is specifically for those who are Muslim. Likewise with humanitarian assistance in the case of natural disasters that have occurred in Lombok and Palu lately.

Third, the dialogical principle. This strategy is a suggestion from the Qur'an in carrying out da'wah. It is stated in Al-Qur'an Surah An-Nahl verse 125 relating to this matter is "wajadilhum billati hiya ahsan" (refute them in the best way). The Sahabat Hijrahkuu community in its missionary movement always strives to show a friendly and wise face of Islam. Dialogue is one way of preaching that is currently being strengthened in their movements.

Dialogue has the goal of finding mutually beneficial solutions. In da'wah one does not have to position oneself as 'righteous' while others as 'wrong'. With dialogue, there will be no violence, beatings, raids and the like, because that will only further discredit Islam itself. This is reflected in the motto of their movements that break the harokah differences in undergoing the hijrah movement. For the community of hijrahku friends, the difference in Harokah is not to find the best harokah, but it is a wealth of worship.

The hijrah movement undertaken by the Sahabat Hijrahkuu community in the form of study programs, is more directed at normative teachings for self-improvement in accordance with the idea of community movements namely hijrah, leaving old habits that are far from good towards changing themselves towards goodness according to Islamic teachings.

Community Political Movement

Regarding the political movement, the Sahabat Hijrahkuu community took a role in the agitation of identity political values. This was conveyed through propaganda through Islamic political studies delivered by Ustadz-Uztadz who also became the organization's supervisor. Implicitly actually the Sahabat Hijrahkuu community continues to provide political support, both to political parties and to personal figures of politicians.

As a movement that emerged as a result of elementary after the Islamic action, of course it is certain that this movement will provide political support to the Prabowo-Sandi couple, as a pair of candidates for president and vice presidential candidate of the Republic of Indonesia with serial number 2 (two). What's more, the 212 alumni group and the GNPF-Ulama have officially provided political support to the candidate pair. In addition, Ahmad Kamal as chairman and founder of the Sahabat Hijrahkuu community is also part of the North Sumatra GNPF-Ulama board.

The hijrah movement as a social movement for Muslim youth did experience reorientation prior to the 2019 presidential election. This can be understood from the views, attitudes and political goals of the initiators who were also part of the 212 movement. Semiotically, it seems that the 212 movement has been reoriented compared to 2017. Previously, both symbolically and narratively, it appears that the 212 movement was initially a religious movement dedicated as part of a practical political process, namely the 2017 DKI Election. Although in the end the movement underwent moderation which changed the orientation of the movement towards a broader orientation.

According to Siregar (61 years), this political support certainly does not necessarily conclude that the hijrah movement is a political movement, this is only part of the implementation of the movement's objectives. Moreover, those who are part of the hijrah movement are also part of the 212 and GNPF-Ulama movements. In the face of simultaneous elections in Indonesia,there was a division

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of parties, one of which was called the group of Islamic dissident parties which also became the framing of the GNPF-Ulama movement after the 212 action. For the migratory community and Indonesian Muslims who are in line with the GNPF-Ulama movement, Prabowo is indeed not an ideal choice, but giving political support to Prabowo had guaranteed a temporary escape from a bad situation at the hands of Jokowi, and they considered that there was no hope for Jokowi.

By observing various processes of political involvement in the Sahabat Hijrahkuu community, the researcher tries to make several models of community involvement in politics.

First, directly involved as practitioners and political actors who are involved as administrators and legislative candidates from certain political parties. It directly involved the community elite, namely Ustadh Rudiawan Sitorus who was the builder of the Sahabat Hijrahkuu community. Direct involvement provides greater political opportunities for communities to have better political bargaining power. The legislative position is expected to be able to provide political space to fight for the interests of the people and the interests of the existence of the community.

Second, as a strength supporting certain political parties by providing support behind the scenes. The community is able to initiate various religious activities which simultaneously constitute the mobilization of the electorate. This can be seen when several times the Sahabat Hijrahkuu community has been involved in holding religious events involving large numbers of Muslims, but the performance was filled with political content, although it was not conducted openly. That was reflected in the implementation of the Malam Bina Iman dan Taqwa (MABIT) and the great morning with Sandiaga Salahuddin Uno which was held on September 16, 2018 at the Al Jihad Mosque, Jl. Abdullah Lubis Medan.

As a migratory community consisting of young Muslims, the basis of the political argument of the Sahabat Hijrahkuu community rests on a strong religious understanding. This understanding is extracted from the explanations of the Qur'an and the Hadith as well as the explanations of the ulama which are explained in various books which are often reviewed in the study program held by the community. The Sahabat Hijrahkuu community views politics as part of the implementation of Islamic teachings.

The state has a religious coherence that is reflected from the thought that the establishment of the state is in accordance with the consensus (ijma') of its legal cleric fardhu kifayah. In Islamic political theory, such understanding is better known as accommodationalist understanding which views politics as part of religious teachings that cannot be separated (Syamsuddin, 1993).

CONCLUSION

The spirit of migrations begins with a collective awareness of the concerns of young Muslims regarding discriminatory issues against Islam. But this actually burns the Islamic scene to the point of impacting on self-change for the better. After the Islamic action movement, Indonesian Muslim youth found a point where they understood the importance of collective work (*amal jama'i*). This awareness will have an elementary impact on the world of the youth and student movements, one of which is the increasing number of Muslim publics who are siding with the agenda of the Islamic movement. Collective awareness of self-identity as part of Islam, contributes to the political awareness of Muslims. The formation and joining of the Medan Muslim youths in the hijrah movement that was built by the Sahabat Hijrahkuu community was a series of collective awareness that occurred among the young Muslims of the city of Medan.

The current political condition has opened space for anyone to establish and carry out community organization activities. As a social movement, the hijrah movement has a capacity of ideas and ideas that guide in every action. This requires an opportunity for young people to freely spread their ideas, ideas and ideology to the public. The political structure and opportunity that was

born from reform is like a more open space, which gives more opportunities to the movement of the Sahabat Hijrahkuu community.

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Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 433-439
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

The Role of Malay Literature in the Shaping of Nation Character for Millennial Generation Through Social Media

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ABSTRACT
Indonesian people are known as friendly, polite, caring people, like to work together, and have a high tolerance as if they have disappeared. A pragmatic attitude appears and tends not to pay attention to the existing order of values and rules. This pragmatic attitude makes a society just thinking about themself and more selfish. Everything wants to be obtained instantly and do not want to be tired. Culture of violence and social anarchism are common everywhere. Society is very easily provoked by hoax news, easily provoked emotions, rude, brutal, rational attitudes have disappeared, and more followed the passions. This condition illustrates the character of the nation is damaged and must be addressed immediately. This article offers the role of Malay literature to improve it based on social media. Social Media is very relevant to be used because as much as 91.62% of millennial generation uses cell phones. Strategies that can be carried out by the government or literary volunteers is to make websites that contain a variety of literary works. Millennials are expected to be interested in accessing the web. The character of the millennial generation is expected to change in a positive direction because literature has positive values, aesthetic, religious, and personhood.

Keywords: Malay Literature, Nation Character, Millennial Generation, Social Media

INTRODUCTION

Indonesian people are known as friendly, polite, caring people, like to work together, and have a high tolerance as if they have disappeared. Most Indonesian people have a pragmatic attitude and tend not to pay attention to the existing order of values and rules. This pragmatic attitude makes a society just thinking about themself and more selfish. If he wants something must be fulfilled in any way, whether harming others or breaking the rules is not so important as long as his desires are fulfilled. This pragmatic attitude resulted in the erosion of the nation's noble cultural values. Culture of violence and social anarchism are common everywhere. The value of local wisdom (polite, friendly, respectful, wise, and religious) as if eroded and reduced instant and modern lifestyle (Septiningsih, L. (2019). Society is very easily incited with hoax news, easily provoked emotions, rude, brutal, rational attitude has disappeared and more followed the passions.

The presence of social media worsens the social conditions of the community. It is recognized that the presence of social media has positive and negative impacts depending on how to use it. The positive benefits of social media can be used as a means of finding information and conveying information. However, it can have a negative impact if it is used to search for negative news and spread hoax news that can provoke the community. The use of social media has now become a necessity for people from the upper classes to the lower classes. Today's mainstream social media like Facebook, Twitter, Instagram, YouTube, and chat-based like WhatsApp, Line, Cacao Talk, Telegram, and other types will continue to develop. Social media users in Indonesia in January 2019 reached 150 million, or 56% of the total population (https://websindo.com/indonesia-digital-2019-media-social). According to the Global Web Index report, the use of social media every day was 180 minutes in 2018. There is an age relationship with the level of intensity of social media usage. Fernando Duarte (2019) states that the younger the population, the higher the time of use of social

media, especially in developing countries. Indonesia, as a developing country with an average length of 203 minutes online in 2018 and 195 in 2019. Generally, social media users are young or better known as the Millennial generation.

The high interaction of young people on social media will affect their attitudes. If not used wisely, it will have a negative effect. The results of research Ihsan, M. (2016) exposed to internet media negatively affect the character of students. This research shows that the use of social media (the internet) has not been used appropriately. Therefore there must be efforts on how to utilize social media positively in order to improve the character of the nation. However, if social media is used correctly, it will have a positive impact. Khairuni, N. (2016) states the positive impact of using social media to help children adapt quickly, socialize with the public, manage friendships, and help complete their tasks.

The formation of national character can be realized by optimizing the role of literature. Septiningsih, L. (2019) states that the role of literature in shaping the nation's character is quite reasonable because literature contains ethical and moral values related to life and humankind. Literature has a lot to do with divinity (religiosity), the universe (romantic), and also society (sociological) as well as about oneself (psychological). Literature can reveal many things from various aspects.

Many choices of literary works based on the genre can be used as a source in shaping national character. Saryono (2009: 52) explains the literary genre that can be used as a means to shape the nation's character, namely, a literary genre that contains values or aspects (1) literary-aesthetic, (2) humanistic, (3) ethical and moral, and (4) religious-Sufistic-Prophetic. With the literary-aesthetic value contained in literary works, it is hoped that national character can have a sense of aesthetic, beauty, elegance, and grace in thinking, saying, in daily behavior. Humanistic values contained in literary works are expected to form the Indonesian nation that has humanity's sense and value, upholds human dignity and honor. Ethical and moral values in literary works can be used as a forum for the formation of the character of the Indonesian nation in giving priority to ethics and morals in behaving or acting in everyday life. Religious-Sufistic-Prophetic values in literary works can shape the character of the Indonesian nation into a religious person, who is devoted to God Almighty in everyday life.

Indonesian literature is widely referred to from literature whose root language is based on Malay (where Indonesian is a derivative). Thus, this literature can also be interpreted as literature made in the Malay or Malay literature. Malay literature based on periods is divided into classical literature and modern literature. Classical Malay Literature is an old literature that was born in an old or traditional society that is a society that is still simple and bound by vogue. Whereas modern literature was born and developed from the culture of society and is not bound by vogue.

Literary work as the formation of national character can be done in various ways, such as through learning. However, learning is not necessarily unusual for students and is highly dependent on the teacher's ability to package literary material. Literary learning aims to make students able to understand, enjoy, and utilize literary works to develop personalities, expand life insights, increase knowledge, and language skills (Ministry of National Education, 2001). This article offers a way to deliver literary works using social media. This method is considered relevant because the millennial generation is very familiar with social media. The millennial generation is very dependent on social media. They trust more information from social media than other sources. Now it depends on how to package literary works on social media so that millennials are interested in reading and searching as well as other information available on social media.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 433-439
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

METHODS

The use of social media for the sake of conveying literary values to form characters does not differ much in the world of education. The use of social media in education is usually designed by teachers and aimed at certain students, while the use of social media to shape millennial generation characters is done through the provision of websites containing various Malay literary works. This website is used to search for, receive, and convey information, as well as means of literary discussion. This website will be formed and controlled by the government or literary volunteers. This web can be accessed by everyone without limited space and time. Some social media that can be used include Facebook, Twitter, Blogs, Instagram, and YouTube. The website usage mechanism is presented in Figure 1.



Figure 1. Mechanism of the Use of Social Media

RESULT AND DISCUSSION

The Nature of Literary and Character Education

Literature is a description of the social and cultural conditions of society and develops according to the conditions of life itself. Literature is usually used as a norm of life, and therefore must be inherited on to the younger generation. According to Herfanda (2008: 131), literature has a great potential to bring society towards change, including changes in character. According to Suryaman, M. (2010) literary is primarily a medium of mental and intellectual enlightenment of students that is the most crucial part in character education, such as the rise of a nation towards a better direction, strengthening the love of the motherland, as well as a source of inspiration and motivation. moral for socio-cultural changes through literacy activities so that reading culture develops.

Characters, according to Indonesia Dictionary, are psychiatric, moral, or moral characteristics that distinguish one person from another; character; personality. The character has several aspects, namely aspects in the form of goals possessed by humans in their actions; form of organization that relies on the fabric of relationships and the proportion of roles and desires (for example how human desires in working with other parties); and ethical values (Kanzunnudin, M. (2012). From an ethical aspect a person can be declared good if he meets the norms of decency (Sardjonoprijo, 1982: 86-88). Then Surya (2005) states that character or character is essentially a side personality related to the normative aspects of morality that apply, so the quality of one's character can be seen from the personal appearance that appears and compared to existing norms.

Indonesia as a nation has character, so that the boundaries of the character of the Indonesian people are the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on

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norms religious, legal, karmic, cultural and cultural norms. The character of the nation will be formed from the values that exist in society and need to be inherited on to the younger generation.

The Role of Literature in Shaping Characters

Literature can be a spirit for the emergence of a movement to change society, even the rise of a nation towards a better, strengthening the love of the motherland, as well as a source of inspiration and motivation for moral strength for socio-cultural change from a state of decline and 'colonized' to an independent state. These spirits are the most critical part of forming character. Literary works are not only able to provide excitement and entertainment but are also able to instill and foster a sense of beauty. Literature is also able to provide mental and intellectual enlightenment. Therefore Ismail and Suryaman (2006) stated that literature must be introduced to children from an early age. The provision of literary works can also encourage the growth of literacy from the beginning. So far, literary works are generally presented in a printed form, such as books. So that literature can only be read or enjoyed by people who read the book. Literary works should be presented in exciting media and can reach all levels of society, especially for the younger generation.

Indonesian literature is inseparable from Malay literature. Malay literature consists of classical Malay literature and modern Malay literature. Classical Malay literary works are part of folklore that developed in the Malay area. Classical Malay literature is a picture of the state of the old society, which still has a simple mindset and is very much dominated by supernatural beliefs and supernatural powers — called classical Malay literature because of the language used in Malay. Classical Malay literature generally consists of poetry and prose forms. According to H.B. Jassin, poetry is a pronunciation with a feeling in which contains thought and response. While prose is a free essay (not bound by the rules contained in poetry and (https://kbbi.web.id/prosa). There are two forms of prose, namely old prose, and new prose. Old prose forms, including saga, fairy tale, fables, myths, legends, stories, sage, history or genealogy, and sequential stories, while new prose forms include: romance, novel, short story, history, criticism, review, and essay, while poetry consists of spells, thimbles, Talibun, poetry, gurindam, rhymes, karmina, poetry, stanza, and sonnets. Poetry and prose generally contain values, moral messages, character attitudes, beauty, entertainment, history, and vogue, all of which can be used to shape the character of the millennial generation. Initially, the literary form was folklore that was conveyed orally by word of mouth and was inherited down through generations; now folklore is written and published into books, like short stories or novels (A. Ikram, 1991; 220).

The characteristics and elements that exist in classical Malay literature are (1) the name of the creator is usually unknown (anonymous), (2) develops statically and is bound by standard rules, especially in the form of poetry, (3) the use of the language is filled with expressions, proverbs, and figure of speech, (4) the dissemination is delivered verbally because writing culture has not yet developed, and (5) the story has changed a lot and has many versions because it is spoken verbally.

The Use of Social Media to Deliver Literature

Delivery of literature to the younger generation so far through formal education. Literature is taught in Indonesian subjects. However, literary learning has not received an appropriate portion. Literature has been treated "unfairly" at all levels of education. Literature is only seen as a lesson for pleasure and does not have the potential to shape character. Then the attitude of teachers and students is less appreciative of literature so that the teaching of literature is ignored. The Ministry of National Education (2011: 59) states that the presentation of literary teaching only meets the demands of the curriculum, is dry, lacks life, and tends to have less place in the hearts of students. The teaching of literature in various levels of education has so far been considered less important and is characterized by teachers, especially teachers whose knowledge and appreciation (and culture) are low. The essence

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of the aim of teaching literature is to foster the skills, love and appreciation of students for Indonesian language and literature as a cultural heritage. However, the teaching of literature has problems both from the ability of teachers, limited time, and the use of media teaching literature that has not been able to encourage the interests of students to study literature. In addition, what is conveyed by teachers is still up to the outside skin, so students cannot enjoy the value content in literary works.

In this article, the solution offered is to use social media as a forum for delivering literary works to students. Students currently belong to the millennial generation group. Howe and William Strauss in 1991 divided generations based on the similarity of birth spans and the similarity of historical events.

Tabel 1. Generation Grouping

Sumber	Label				
Tapscott (1988)	-	Baby Boom Generation (1946-1964)	Generation X (1965-1975)	Digital Generation (1976-2000)	-
Howe & Strauss (2000)	Silent Generation (1925-1943)	Boom Generation (1943-1960)	13th Generation (1961-1981)	Millineal Generation (1982-2000)	-
Zemke et al (2000)	Veterans (1922-1943)	Baby Boomers (1943-1960)	Gen-Xers (1960-1980)	Nexters (1980-2000)	-
Lancaster & Stillman (2000)	Traditionalist (1900-1945)	Baby Boomers (1946-1964)	Generation Xers	Generation Y	-
Martin & Tulgan (2002)	Silent Generation (1925-1942)	Baby Boomers (1946-1964)	Generations X (1965-1977)	Millinials (9181-1999)	-
Oblinger & Oblinger (2005)	Maataures (<1946)	Baby Boomers (1947-1964)	Generation Xers (1965-1980)	Gen-Y/NetGen (1981-1995)	Post Millinials (1955-present)

Source : Theoritical Review; Generation of Difference Theory by Yanuar Surya Putra (2016)

Millennial generation is the population born between 1980 and 2000. Previous generation there were Generation X born between 1960-1979, and an earlier generation called Veterans and Baby Booms born before 1960. Millennial generation traits are the generation of adaptation and higher technological ability than the previous generation. This generation is very familiar with the use of information technology such as cell phones, computers, and the internet. The use of cellular phones / Wireless in 2017 the millennial generation reached 91.62 percent. This percentage is much higher when compared to Generation X which is 77.02 percent and Baby boomers and veterans are only 43.72 percent. (Statistik, B. P. (2018).

The use of social media in education has been widely carried out. For example, Aspari, A. (2016) uses social media as a learning medium, and the results are very effective and efficient in spreading and absorbing information about languages from various groups or regions. The use of social media in learning is a learning innovation that adapts to students. Irwandani, I., & Juariyah, S. (2016) stated that Instagram social media could be used as alternative learning because it can be accessed anytime and anywhere.

The use of social media in disseminating literature is aimed at overcoming problems such as the inability of teachers to package material, the use of exciting media, overcoming the limitations of time for teaching literature because it is included in Indonesian subjects. Models offered to include::

1. The government provides a website such as Ruangguru, which provides various literary works. This website can be accessed for free through social media such as Facebook, Twitter, Instagram, and YouTube. Prose content provided in the form of saga, history, stories, fairy tales, and series of stories, romance, novels, short stories, history, criticism, reviews, and essays. While poetry consists of mantras, thimbles, Talibun, seloka, gurindam, pantun, karmina, poetry, stanza, and

sonnets. Poetry and prose generally contain values, moral messages, character attitudes, beauty, entertainment, history, and vogue.

2. Literary volunteers provide the website
Websites that are created must be interactive and provide features for discussion forums based on age groups or types of literature of interest. The appearance of the website must be designed in such a way as to stimulate the interest of young people to learn. The teachers can also use this website to help their learning

CONCLUSION

The Indonesian people were known as friendly, polite, caring people, like to work together and had a high tolerance. However, today most Indonesian people have a pragmatic attitude and tend not to pay attention to the existing order of values and rules. This pragmatic attitude makes society just thinking about themself and more selfish. Everything wants to be obtained instantly and do not want to be tired. This pragmatic attitude resulted in the erosion of the nation's noble cultural values. Culture of violence and social anarchism are common everywhere. Society is very easily provoked by hoax news, easily provoked emotions, rude, brutal, rational attitudes have disappeared, and more followed the passions. This condition illustrates the character of the nation is damaged and must be addressed immediately. The solution offered is to utilize Malay literature to improve the character of the nation, especially the social media-based millennial generation. Social media is very relevant to be used because as much as 91.62% of millennial generation uses cell phones. To realize this, further study is needed on how to implement it to be effective.

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IC2LC
Medan – Indonesia, 30th January 2020, pp 440-445
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

Ideology Mangupa Horja Godang Oral Tradition of Indigenous Angkola Community

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ABSTRACT
Horja Godang tradition in the context of ideology is as a system of public trust that must be accomplished for a pride although there are times the couple have to sell an existing property to support it. So this Mangupa Horja Godang tradition tend to serve as a prestige to set an image for the haves in the community. When couples do not perform this traditional ceremonies they are considered to have a traditional debt that must be paid when they have the means. The analysis results of performance data of Mangupa Horja Godang found the local knowledge values such as: a) the human relationship with God, b) the meaning of human life, c) the human relationship with the natural surroundings, d) the human relationship with time, e) the behavior to be industrious and enterprising, thrifty, and religious, to get along peacefully with each other; f) the aesthetic value of humility, customary of politeness, g) the expectation that the marriage will be the marriage of a lifetime; h) The value and Ideological significance of indigenous material derived pangupa animals, plants, and derived from nature.

Keywords: Tradition Mangupa, Antropolinguistik, Ideology

INTRODUCTION

The preliminary contain of the brief background of the problem and the purpose of the topic you are researching or reviewing in the paper, followed by a theoretical.

Based on this fact, efforts to maintaining tradition as tradition and as a source of knowledge of the present and future needs assessment of inheritance system, presenting indigenous Angkola as one source of knowledge to shape cultural identity of Angkola. Therefore it is necessary to manage the traditions by means of protection, preservation, and cultural revitalization as a tradition that needs assessment of the positive effects that have been keeping the traditional order in indigenous Angkola community.

Viewpoint like this is wrong, merely historical relics that looked like: temples, statues, Ulos, bagasse Godang, musical instruments Gordang, gorga, single stick panaluan and others remain preserved. But ceremonies, martahi, marungut-ungut, marpege-pege, onang-onang, ancestral traditions and rituals as intangible heritage. Indeed, the original Mangupa Horja Godang ceremony of Angkola when examined will find a unique meaning implied that the values and local knowledge will be obtained in the oral tradition from the perspective of the traditions and customs so implicitly Angkola. How is the local wisdom in Mangupa Horja Godang oral traditions to Angkola community?

This study describes the performance of oral tradition at the Mangupa Horja Godang ceremony of Angkola indigenous people and the changes that occur. Assessment of antropolinguistik as a way to strip the ceremony *Mangupa Horja Godang* as an object of the study using the ritual theory advanced by Smith (1846-1894) and to determine the oral tradition Folley worn theory Perspectives (1988), the oral tradition Ong (2007:37-56), Finnegan (1992:151). Toll and prudentia (1995:2) in Hoed (2008:184), and opening horizons assessment of oral tradition expressed by Sibarani (2012:47) examines the oral tradition as an object of study by looking at the

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 440-445
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

shape by reviewing text, co-text and context, then reviewed the contents by looking at the local moral values and norms with the study focuses on the function and meaning.

Finnegan (1992:151). The oral tradition is the combination of oral and non-verbal elements such as: traditional beliefs, folk games, customs, ceremonies, folk theater, folk dancing, and the party of the people. Likewise proposed by Bascom (1973) on the narrative of the performing arts *(Verbal Art)* on the folklore tradition. One of the most precious cultural heritage and important in the formation of identity and national character is the *Intangible Cultural Heritage* (ICH). UNESCO convention dated October 16, 2003 mention one important element in the ICH is an oral tradition (Pudentia 2010).

Performance ceremony *Mangupa Horja Godang,* using the theory ceremony *Mangupa Horja Godang* proposed by Koenjtaraningrat (1985: 243), he said that the ceremony is divided into: a) the place and time of the ceremony b) The order of speakers at the ceremony *Mangupa Horja Godang* c) objects and tools *pangupa,* d) Depth of *Mangupa Horja Godang,* e) leader of *Mangupa Horja Godang* ceremony.

Antropolinguistik study, variations in the language associated with the culture of a tribe, the studies of human and culture as the creators of culture so intertwined causal relationship is quite strong and coherent between them, *"Antropological linguistics views language through the prism of the core Anthropological concept, culture, and such, seeks to uncover the meaning behind the use, misuse, or non-use of language, its different forms, registers and styles. It understandings. "(Foley*, 1997: 3). Foley's explanation (1997:3) The above can be translated meaning, linguistic anthropology as a sub-discipline of linguistics that deals with the place of language in the cultural and social context that has the role of supporting and forge cultural practices and social structural.

Local knowledge can set the order of a society that is biased to the noble values that can reflect cultural values. *The local wisdom is the community's wisdom or local genius deriving from Lofty value of cultural tradition in order to manage the community's social order or social life.* Local knowledge has elan vital as it pertains habit, a cultural tradition so that it becomes an unwritten guidance but is embedded and followed by members of the community a community.

METHODS

The approach used in this study is a qualitative descriptive approach, using the descriptive method descriptive and explanatory adequacy framework based on the model. Developed by Watts. This research was conducted in the city of Padangsidimpuan, North Sumatra, Indonesia. The primary data source is the mangupa traditional ceremony research of Angkola community and the secondary data are from key informants, traditional leaders, indigenous practitioners and indigenous king with structured and unstructured interviews. The main data sources in qualitative research are the words and actions and the rest are additional data such as documents and others. The process of analyzing and organizing data into a pattern, categorize in order to become a basic description, so that it can be categorized into a working hypothesis, using the descriptive method done a thorough analysis and interpretation of the data.

RESULT AND DISCUSSION

The Performance of moral tradition *Mangupa Horja Godang* customary of Angkola are done by serving a set of materials *pangupa* (eggs, salt, chicken, goat, and buffalo) in the presence of the bride then opened the trial of indigenous *Mangupa Horja Godang* by *Orang Kaya* by giving indigenous materials (a set of indigenous materials betel, tobacco, nut, gmabir, soda, and tobacco, and knives) to all participants of the ceremony Mangupa Horja Godang, after receiving the trial opened betel as a symbol of tradition. Then, brides parents give betel folded four*(burangir till-till),* followed by giving a word of advice *Mangupa Horja Godang(hata pangupa; hata upa-upa)* in

Proceeding International Conference on Culture, Language and Literature IC2LC
Medan – Indonesia, 30th January 2020, pp 440-445
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
Available online at: https://proceeding.umsu.ac.id/index.php/ic2lc

turns *(suhut sihabolonan,harajaon, hatobangon* and traditional leaders as well as elements of *Dalihan na tolu).*

Once the equipment moved and taken by Anak Boru then placed in front of the bride and the groom, the Orang Kaya (MC) start to check and see if the equipments / materials are complete, Then the Orang Kaya began to guide the implementation of Mangupa Horja Godang tradition. Started by the Orang Kaya (MC) by asking Raja Panusunan Bulung with polite phrases such as:

Tokoh Adat	**Kalimat Pembuka**	**Makna**	**Means**
Orang Kaya (MC)	*… Bayo pangoli songoni boru na dioli madung artina jala Situnggang Bosar, songoni artina ama dohot ina madung artina di son. ... diangkat majolo hasayana harajaon di pantar bolakon botima.*	...kepada kedua pengantin artinya sudah siap perlengkapan adat, kedua orang tua telah berada di sini, (orang kaya) tolong diangkat bahan-bahan yang digunakan *pangupa* ke hadapan pengantin dan tokoh-tokoh adat..	*... To the bride and groom means the gears/custom are ready, both parents are here, (the Orang Kaya) please remove and place the materials used for pangupa in front of the bride and groom and the traditional leaders ..*

*B*efore the Mangupa Horja Godang ceremony began, the pangupa materials should be checked *in* advance by *anak Boru,* then rechecked by *the Orang Kaya.* When the ceremony begins with both parents and *suhut sihabolonan* give *burangir sampail-sampai* (Betel) to the groom then to the bride and is accompanied by the phrase *"On ma Amang burangir sampai-sampai ama dohot ina disampeon ma aha na dibagasan Roha"* which means *betel (sampai-sampai)* father and mother convey what are in their hearts.

The Ideological Values of Indigenous Materials Pangupa

The pangupa materials derived from animals, plants, and natural origin has a Ideological meaning which implies a symbolic custom which can only be read by the Raja Panususnan Bulung by letter sitombaga holing.

The materials that are used as devices pangupa such as: a) Pira manuk na nihobolan (7 eggs are boiled), b) manuk (chicken), c) horbo (buffalo) consisting of: two (2) feet, ears, tongue, nose, eyes, brain, mouth, d) sira (salt), e) shrimp, f) carp, g) of water, h) anduri (Tampi), i) bulung end (3 pieces of banana leaf), j) white rice, k) ulos, l) of betel leaf (burangir till-till).

Based on the results of primary data processing and key informant interviews, Mr. HG Siregar Baumi gelar Ch. Sutan Tinggibarani Perkasa Alam obtained explanations and signs Mangupa Horja Godang noverbal at the ceremony were the highlight of the show is reading a letter situmbaga holing (deciphered materials pangupa by Raja Panusunan Bulung).The materials pangupa derived from plants used in traditional liisan Mangupa Horja Godang indigenous Angkola like: bulung end (banana leaf), burangir sampe-sampe(betel leaf), beauty (white rice), Ulos (ethnic fabrics / cotton), anduri (Tampi bamboo), gambier, pinang (nut), amak lappisan (coated mats). Custom objects derived from nature such as: water, salt (sira) and soda (whiting). The values of the Ideological meaning of the symbolic, material pangupa has significance as a symbol used in life.

Proceeding International Conference on Culture, Language and Literature
IC2LC
Medan – Indonesia, 30th January 2020, pp 440-445
E-ISBN 978-623-93699-8-9 (PDF); ISBN 978-623-93699-9-6
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Raw Materials Pangupa Meaning Both Signify Indigenous Pangupa

1) The buffalo Eyes Be attentive, do not act frivolous, everything seen give considerations in the heart (the teacher's eyes Roha sisean) Currency teacher, Roha sisean, what is seen can be a teacher and what was in my heart to be pondered
2) The buffalo nose In social life, family Careful and meticulous in dealing with everything in life use your sensitive smelling sense.
3) Mouth and Tongue of the buffalo (mulutmu harimaumu), keep talking, be careful in speaking in tongues Keep using your mouth, do not talk nonsense, think about the good effects then conveyed politely
4) Consider buffalo liver and spleen, all acts were seen and heard, think deeply, Use your heart and feeling if you want to do something good or bad.
5) Buffalo's Ear Responses behavior, listen to advice, do not be reckless, all has been heard weighed well in the hearts of Tangi siluluton, inte siriaon, the news obituary came without having been invited and wait for an invitation to an event of joy
6) Buffalo's Brain Responses behavior, do not be frivolous, weighed everything good in my heart, think carefully of all action of the brain Use everything carefully if you want to do something
7) Walking buffalo mind-steps, harmonious, peaceful pillars, light steps were visiting relatives in the affected areas, take part in siriaon and siluluton.(Salumpat saindege, ringgas patantan simanjojak, manopati Horja ni halak, siriaon dohot siluluton) Walking buffalo with right front and left rear legs so that the couplehave easy steps in helping and visiting their relatives and neighbors.
8) Buffalo's Skin so as to be able to feel what the other person feels, then try for yourself first self Pinch before pinching other people, when feeling pain do not do unto others.

The Values of Indigenous Ideological Meaning Indigenous Angkola Pangupa Materials Derived From Plants

Terms of indigenous traditions Angkola Mangupa Horja Godang is pangupa supplies are derived from herbs, ingredients derived from plants as complementary ingredients of animal origin as a determinant of the size of traditional ceremonies. Materials are derived from plants, there are still intact from nature such as: bulung end (banana leaf), burangir 'until-until' (betel leaf), Gambier (Gambir), imbako (tobacco), pining (betel), and some that have been processed into finished materials such as: beauty (white rice), ulos' ethnic fabrics' (cotton), anduri (tampi'bambu '), amak lappisan (mats coated). The materials derived from plants used have values that are believed Ideological meaning people give a meaning that is high enough so that the device must be present on Mangupa Horja Godang tradition. The values of the Ideological meaning derived from plants.

CONCLUSION

Performance of oral tradition Mangupa Horja Godang intends to seek blessings from Allah, the Almighty God to keep the couple safe, healthy, and prosperous, surviving / avoid danger, achievement of purpose. Mangupa Horja Godang advice sentencesas in a family life from an indigenous community after analyzed and then grouped into eight parts consisting of: Praise God the Almighty, 2) Prayer to married celebration 3) messages of harmonious and peaceful life (sakinah family), 4) mingle with relatives and society, 5) devoted to God, 6) Bless with pious children, 7) industrious and enterprising, 8) careful in using the money. The values of local wisdom in the sentences of advise of Mangupa Horja Godang divided into: a) human relationship with the Creator. b) meaning of human life in interacting with relatives and communities, c) human relationship with nature e) advice to be industrious and enterprising, frugal, and to be religious, the pillars of peace

(being a harmonious family), and aesthetic values of politeness, ethics, and showing respect in speaking.

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ISBN 978-623-93699-8-9 (PDF)
ISBN 978-623-93699-9-6