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ENGLISH LANGUAGE EDUCATION
STUDY PROGRAM
STKIP PGRI BANJARMASIN



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An Exploration on The Use of Podcast in Speaking Class

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ABSTRACT

The objective of this study is to describe the use of podcast in a speaking classroom. This study is also intended to elaborate students' perspective while using podcast. It is expected that the result of this study will provide a better insight towards students' point of view regarding speaking in general and the use podcast in specific.

This study is a descriptive study with a qualitative approach. The subjects of this study are students at STKIP PGRI Banjarmasin who are taking Academic Speaking course. The students are required to broadcast podcasts throughout the course and fill in a questionnaire at the end of the semester. The use of podcast will be explained and the response of the questionnaire will be analyzed.

The result of this study shows that students find podcast is a helpful activity to help them with their speaking practice. The fact that podcast reduce the direct contact to the audience helps the students to reduce their anxiety and boost their confidence. By the end of the day, the students find it is quite comfortable to speak in English through podcast.

Keywords: speaking English, EFL, podcast, teaching speaking, monologue

1. INTRODUCTION

Being a foreign Language, teaching English has always been a challenge for many teachers and lecturers. Even with easier access to many resources with the current technology, the teachers' job in teaching English to Indonesian students is not getting any easier, if not even more difficult. The lack of vocabularies has been one of the many reasons of why students cannot learn English successfully (Ratnasari, 2020). This problem will hinder the students in improving their writing, reading, listening, and speaking skill. Yet, the vocabularies is not the only issues that need to be addressed if the focus of the study is speaking skill.

There are at least three key points that should be addressed properly when it comes to teaching English Speaking skill in EFL (English as Foreign Language) classroom; the nature of speaking, the students' perspective and the teachers'

knowledge. These three points should not be overlooked when the teachers designing the classroom activities or when researchers trying to offer solutions to teaching speaking issues.

As it is widely known, speaking is a complex skill to master. Oral communication is a two-way interaction which requires both production ability and comprehension ability. Language learners are expected to utter sentences with not only correct grammar but also pronunciation. They are also inquired to apply speaking strategies as they speak. At the very same time, learners are also required to understand the spoken information in order to produce proper response. These are not the ability ones can easily acquire. Unfortunately, many studies have shown that EFL learners in Indonesia are still lack of oral English proficiency. The proficiency includes vocabularies, grammar, pronunciation, etc. (Widiati & Cahyono, 2006).

Further, it is also important to take the students' perspectives into account when it comes to teaching speaking. Nazara (2011) explained that many English learners are afraid of their teachers. Students usually find it is sometimes uncomfortable when their teachers correct their grammar or pronunciation directly. The learners are sometimes also feeling shy when they speak with or in front of their friends. They might feel insecure with their own English and fear of being a laughing object. Thus, the discussion on how to overcome the psychological problems, such as anxiety, stage freight, and confidence is needed as much as the discussion related to language focus or material. In addition, students' willingness as well as motivation in learning are also important issues to address (Abadi, 2015; Bouzar, 2019; Nuraini, 2016).

Considering the complexity of skill required in oral communication and the students' psychological state, it is essential for the teachers or lecturers to design a speaking class where the students do not only learn how to speak in English but also learn how to speak in public in the very first place. Teachers are encouraged to learn as many techniques and activities as possible and try to implement them in their classrooms to find out which one fits their students the most. Teaching process, for sure, is a never ending cycle of trial and error with the objective of providing the best learning environment for the students. Abadi (2015) stated that teachers' training

experiences, along with the teaching skills will contribute to how the teachers conduct their teaching and learning process.

Numerous studies related to techniques and activities in teaching speaking skill have been conducted and published for the teachers to be explored and implemented in their classrooms. A recent study by Argawati (2014) suggested group discussion as effective technique to improve students' speaking skill. Through group discussion, the students can participate actively in speaking activity. In addition, they will also learn some social skill. Similar to Argawati (2014), Khusniyah (2019) applied peer teaching method in teaching speaking skill. This method allows students to have interaction with other students through which they will evaluate each other and try to find any solutions together for their problems. Further, Zuhriyah (2017) offered another technique that can help students to learn speaking English which is storytelling. In her study, the students showed many improvements, such as their comprehension, fluency, grammar, vocabulary, and pronunciation after two cycles of implementation.

The researcher realized that many studies related to teaching speaking skill focus mainly on the tangible result – the improvement that they can measure. As much as it is important to reach certain objectives or measure the improvement made by the students, it is also necessary to analyze the use of a technique from students' perspective. Researchers (or teachers) should also evaluate what makes a technique helpful for the students.

Moreover, many studies related to speaking also focus on having the students doing conversation with their friends or in front of the class only (Argawati, 2014; Khusniyah, 2019; Zuhriyah, 2017). As much as it is important for the students to experience two-way conversations or to use their language knowledge in real life basis, the researcher deems it is urgent as well to build learners' self-confidence. Xu (2011) explored how self-confidence could influence the speaker's communicative competence. Self-confidence may influence learners' eagerness to involve themselves in conversations and also to build communication. The researcher

believes that teachers should take into consideration both learners' language knowledge and psychological readiness when it comes to choosing techniques, methods, or activities to improve the students' speaking skill.

Thus, this research is conducted under the research question of, "how does podcast help students to improve their speaking skill? "Podcast itself is a modern version of monologue or storytelling. Some applications are available to record and broadcast podcasts. The objective of this study is to describe the use of Anchor as the medium of podcast in teaching speaking to students in EFL classroom. The researcher will also explore how podcast can help students in practicing their speaking skill and somewhat lead to boost their self-confidence. The aim of this study is not measuring the students' improvement but more about exploring what makes podcast helpful for the students.

2. METHODS

Descriptive analyses are central to almost every research project. Whether the goal is to identify and describe trends and variation in populations, create new measures of key phenomena, or simply describe samples in studies aimed at identifying causal effects, descriptive analyses are part of almost every empirical paper and report.

This study is a descriptive research as it emphasizes on the in-depth exploration of teacher and students' experience in an EFL classroom. As explained by Loeb et al. (2017), among many goals of a descriptive study is to identify and describe trends or samples in studies. Further, this study employed qualitative approach. Creswell (2013) stated that a qualitative study gather data in multiple forms, such as through interviews, observations, and documents review.

The data were obtained from the fourth semester students of English Department of STKIP PGRI Banjarmasin. There were 32 students. The data were the students' recording and questionnaire result. Seven topics were given to students, ranging from personal related topics to world affair topics, in the duration of seven weeks. The students were required to recorded their responses related to the topics and

uploaded them at Anchor app. At the end of the semester, the students were requested to fill in a questionnaire related to the activity.

3. RESULT AND DISCUSSION

Introduced around 2015, Anchor is a platform where the users can broadcast audio in short-form. However, the company launched the up dated version of the platform which allows longer audio and easier way to broadcast. Later in 2019, the platform is acquired by Spotify and make it easier for listeners to listen to the podcasts (Perez, 2018). Cambridge Dictionary defines podcast as a broadcast share on the internet for anyone to listen.

Taken the advantage that podcast is a form of monologue, and the fact that the platform of Anchor itself is free to use and can be accessed through different applications, the researcher decided to use Anchor as part of speaking class activity. Later, at the end of the class, the students were required to answer questionnaire about the use of the Anchor. The researcher documented seven podcasts that had been recorded by 32 students in 7 weeks. The topics were varied from current affair to personal story.

Anchor is an easy-to-use application. With its many friendly-user features, users can record, edit, insert songs and broadcast the podcasts. The first podcasts were broadcasted by the students on March 23rd, 2020, and the last ones were broadcasted on June 3rd, 2020 as part of speaking activities in Academic Speaking class. The topics given were the students' strength and weakness, the students' past, present and future, books and movies recommendation, best moments in life, superpower, college life and feminism. The podcasts should be around 20 to 30 minutes.

Although they were required to share the link to their podcasts on the on-line classroom, there were no obligation for the students to share their recordings to other listeners. The researcher gave comment regularly to each podcast related to the content of the podcast itself. It is considered as necessary action to make sure that the students felt appreciated and listened to.

By the end of the semester, the researcher requested the students to fill in a questionnaire regarding their experience in doing podcast. The questionnaire was also intended to explore how the application or the activity of doing podcast itself help them with their speaking skill. Each question of the questionnaire and the response are explained below. There were 32 students taking part in Academic Speaking class and did the podcasts but there were only 29 students filled out the questionnaire. Due to some technical issues that might occur when the students responding to the questionnaire, some questions were left unanswered by the students. Thus, readers might expect varied number of respondents in each question.

Question 1. Did you prepare a script or outline before recording?

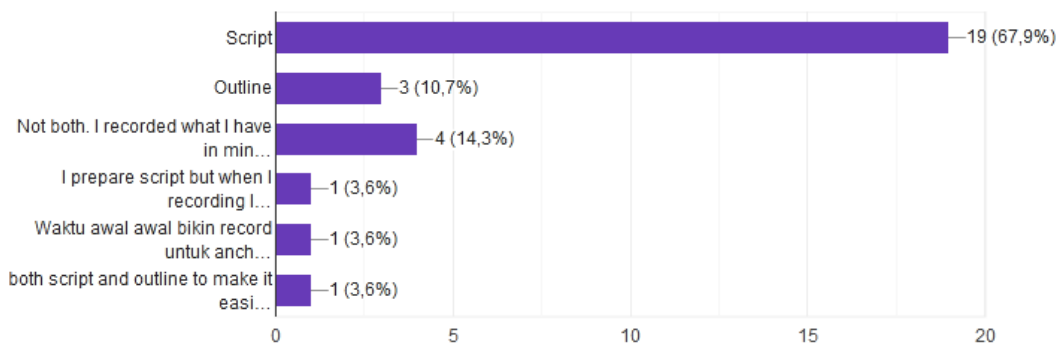


Figure 1. Answer to question 1, "did you prepare a script or outline before recording?"

Based on the diagram above, it can be seen that most students prepared script before they did the recording. On the other hand, surprisingly, some other did not prepare any script nor outline. Few students also mentioned that they did prepare script or outline during the first few recordings but they started doing the podcast without any script or outline as they got better grip of the activity. Despite the fact that most of the students used some scripts as their guidelines during the recording, the researcher noticed that most of the podcasts sound natural. The students did not sound as if they were reading and more of telling stories.

Question 2. Did you practice before recording?

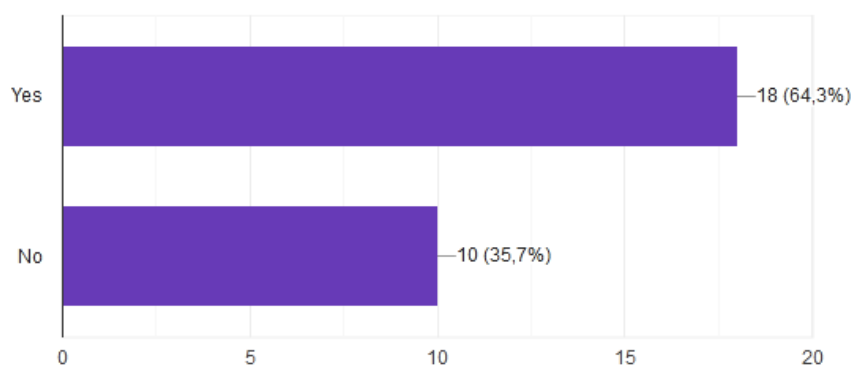


Figure 2. Answer to question 2, “did you practice before recording?”

It can be seen from the diagram above that almost all of the students did some practice before recording. However, the researcher was unable to ask follow up question on how they did the practice. The diagram also shows us that some students were confident enough that they did not feel the need of practicing before hitting the record button.

Question 3. Did you do some research or look up on the internet before your recording?

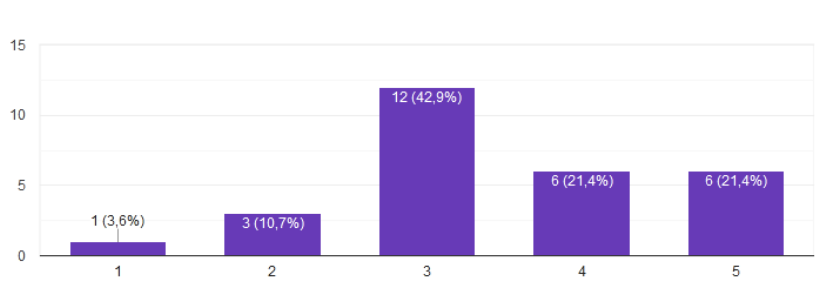


Figure 3. Answer to question 3, “did you do some research or look up on the internet before your recording?”

With option number 1 means never and option number 5 means always, most students chose option number 3. This means that most students often did some research or looked up on the internet related to the topic given. Given that some topics were related to current affairs and global issues, the researcher find it is understandable that the students looked up on the internet for some reference.

Question 4. How long did it usually take for you to prepare your recording?

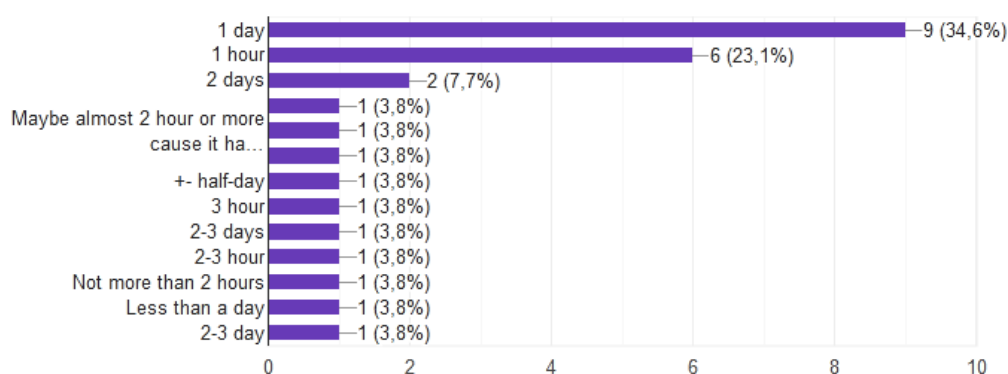


Figure 4. Answer to question 4, "how long did it usually take for you to prepare your recording?"

Based on the diagram above, it can be seen that most students needed around one day to prepare for their recordings. The preparation might be related to the questions before, from doing some research on the internet, preparing script, to practicing. The rest students provided varied response related to their preparation, from 2-3 days to one hour.

Question 5. Did you feel comfortable talking by yourself and recorded?

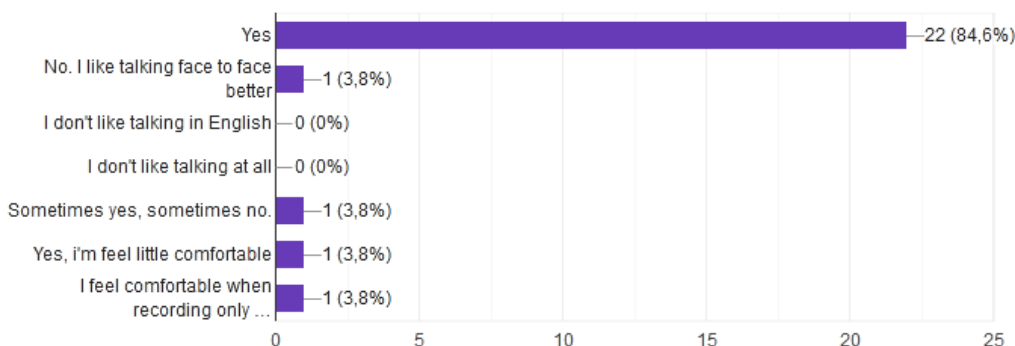


Figure 5. Answer to question 5, "did you feel comfortable talking by yourself and recorded?"

Based on the diagram above, it can be seen that the students did not find any problem in speaking in English. The absence of audience or the feeling that they were not being the center of attention might help them in speaking more comfortably. As the diagram shows, no students said that they did not like talking in English. This means that the students who are usually quiet in speaking class do not necessarily mean that they are bad in English or do not like talking at all. There might be some other reasons of why students refuse to involve actively in speaking class.

Question 6. Of all the topics that we had, which one (s) you like the most? You may choose more than one

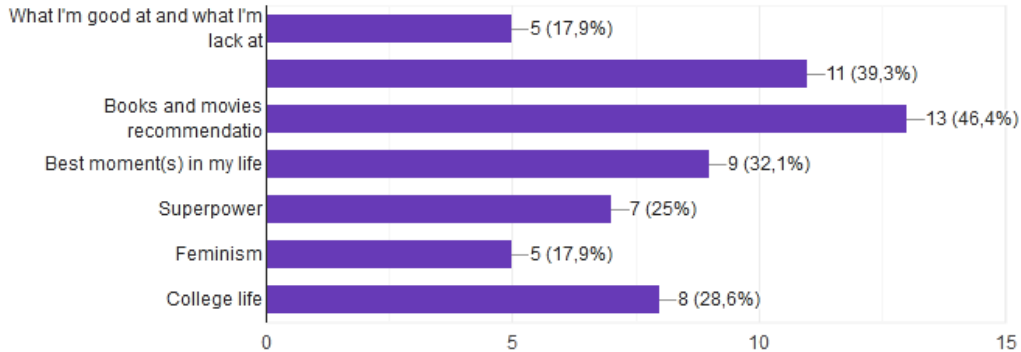


Figure 6. Answer to question 6, “of all the topics that we had, which one (s) you like the most? You may choose more than one “.

Based on the diagram above, it can be seen that general topic such as books and movies are the most favorite topic to discuss, followed by more personal topic such as past-me, present-me, and future-me. Meanwhile, the global issues such as feminism is the least favorite one.

Question 7. Why did you choose the topic(s)

Question number 7 is related to the question number 6. The students are requested to provide reason(s) on why certain topic is more interesting for them than the other. The students find it is more interesting to talk about the topics that are close to their home ground, such as about favorite movie or books, or college life. They also stated that they could reflected on their personal lives and feelings through some topics, such as strength and weakness, and past-me, present-me and future-me. However, there were also few students that found the topic of feminism was interesting enough. Many students found it was quite difficult to discuss about the current affairs because they had to do some research first before the recordings. But some others stated that they could learn many new things by having these kinds of topics for the podcast.

Question 8. Did you usually share your recordings to your friends?

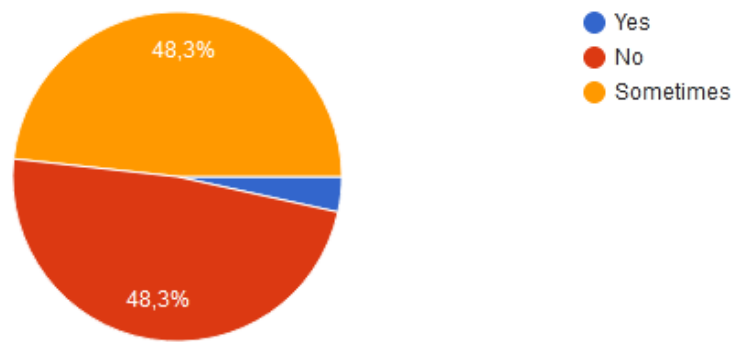


Figure 7. Answer to question 8, “did you usually share your recordings to your friends “?”

The diagram shows that some students did not share their recordings to their friends. They only posted the link to their podcasts on the room at Edmodo specifically created for Academic Speaking class. However, some other students shared their podcasts to more listeners. The recording published at Anchor could be shared to other platforms, such as Spotify or Google podcast. The reasons of why or why not the students shared their podcasts to other listeners could be found on the next question.

Question 9. Why did you or did you not share your recordings to your friends?

The answers of this questions were quite varied. Some students shared the link of their podcasts to other people so that the listeners could give some advice and feedback about their English. Other students said that they had no particular reason. It was just they wanted people to hear their stories and people would know what the students were studying at campus. On the other hand, the main reason of why some other students did not share their podcasts was because they were not that confidence. They still felt that they had lack of vocabularies and bad pronunciation. Thus, they did not want people to notice their shortcomings.

Question 11. Did you usually listen to your own recording?

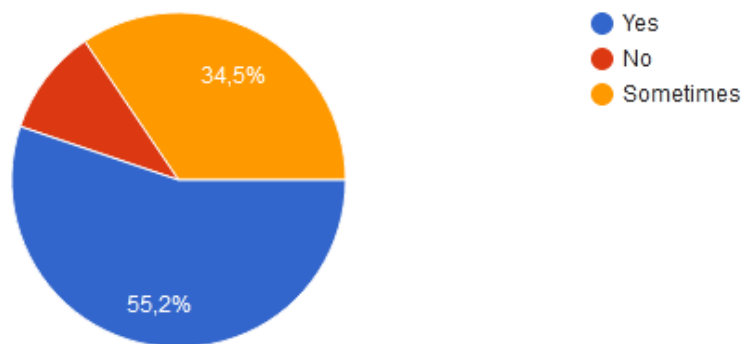


Figure 8. Answer to question 11, "did you usually listen to your own recording? "

The researcher gave the question in order to find out if the students did some self-evaluation. Fortunately, most students listened to their own recordings. By doing so, they could find what they were still lack of and what they could improve. Listening to their own recordings could also help them assessing their own improvement in every recording.

Question 12. How was your first recording different from your last recording?

Most students admitted that the first few recordings were the most difficult ones but they were getting better later. There are few reasons of why they found it is hard. The first reason is because they were not familiar with Anchor yet so they need time to learn about the features. Second, some students found that speaking in 15 to 20 minutes was not easy. They were running out of things to say. The last reason is because of the limited vocabulary. However, many students stated that the recording was getting easier once they got used to it or when the topics given were related to their personal lives.

Question 13. Do you think the podcast helps you in improving your English-speaking skill? Please give brief explanation

It is glad to find out that the students like doing the podcasts. They could practice their English, especially pronunciation. They did admit that because of the recording, they eventually checked on the dictionary to consult on how to pronounce certain words. They also listened to their own recordings to make sure they got the correct

pronunciation. In addition, preparing for the podcasts allowed them to learn some new vocabularies. They were also somehow being forced to do some research on the internet, especially when it came to general affairs. Some students also said that they initially did not believe in themselves but by the end of the day, they could do the recordings quite well.

Nevertheless, the researcher realized that no feedback was given. The researcher did give some comments but they were more about the content of the podcasts and not about the pronunciation or other grammatical issues. Students believed that this feedback is actually necessary so that they can learn from their mistakes.

Question 14. What do you think is the biggest problem when you are speaking?

There are three main problems that the students mentioned when it comes to speaking in English. The first is pronunciation. As English is not their native speaker – and not even a second language – it is understandable that many learners are insecure about their own pronunciation. Even checking on the dictionary or listen to some on line dictionary sometimes is not enough. The second problem is vocabularies. The students felt that they did not have adequate vocabularies and many times they had problem in expressing their opinion or telling stories because they could not find the right words to express themselves. The last problem is being spontaneous. It is most likely related to the fact that they have limited vocabularies so that they cannot talk freely. This is also probably the reason of why students were more comfortable in having a script or outline when they were recording the podcasts.

The findings above are in line with other studies. As mentioned by Widiati and Chayono (2006) and Ratnasari (2020), lack of vocabularies, grammatical error, and incorrect pronunciation are among many problems faced by the students in speaking English. These problems are also experienced by the students of STKIP PGRI Banjarmasin as the subject of the study.

The researcher would highly suggest to use podcast to help students in practicing their English speaking skill. The activity can help students to reduce anxiety and boost

their self-confidence. As mentioned in many studies, many students experience psychological issues such as having anxiety (Abadi, 2015; Bouzar, 2019; Nuraini, 2016). Further, Xu (2011) also emphasized how important self-confidence in speaking practice is. Based on the questionnaire conducted, there are two main reasons of why Podcast can help students to overcome the issues of anxiety and lack of confidence.

First, podcast allows students to prepare themselves. Indrianty (2016) stated that lack of preparation is one of the sources of students' anxiety when they speak English. As mentioned above, the students can do some research related to the topic they are going to talk about. They also have enough time to write some script or outline of what they are going to say. As they write the script, they can look up to dictionary for some words that they do not know or some pronunciation of words they are not familiar with. They can also listen to practice their speaking before doing real recording. Even after they finished recording the podcast, they can still listen to what they have recorded and redo the process if they find their recording is not good enough.

Speaking practice such as delivering speech or debate might allow some time for preparation but it does not give the chance for the students to correct themselves. It is in line with Siagian and Adam (2017) who mentioned that the fear of making mistakes could trigger students' anxiety. To put it simply, podcast gives them time and chance. Time to do some preparation and chance to correct themselves. These are two things that students might not find when they do the speaking practice with their friends or with their teachers.

Second, podcast can help students to boost their confidence in speaking by providing a comfortable situation for them. Nazara (2011) explained that many times English learners are not comfortable with the presence of their teachers or friends. The students are afraid of being corrected for their mistakes and feel insecure with their English. The learners are afraid of being laughing stock over something as simple as mispronouncing some easy words or using their accent, for example. Podcast blur out the presence of audience.

Despite the fact that the recordings can be listened to by some strangers out there, it still does not alter the fact that there are no audience present by the time the students hit the broadcast button. Based on the responses of the students, it can be seen that what might bother them the most is not the presence of the audience, but having people looking at them directly when they are speaking or having an eye-to-eye-contact with the audience. It is proven by the fact that there are students who share their recordings to their friends to let them know what they have been doing in the class.

4. CONCLUSIONS

Throughout this article, the researcher has provided the description of how the researcher implemented podcast in an English classroom and the researcher has also elaborated how podcast help the students. Just like in any other skill, reading, writing or listening, constant practice is always the key. Thus, it can be concluded that podcast can help students to practice their English-speaking skill because it provides a comfortable situation that can reduce the students' anxiety and boost their confidence.

Expecting such a breakthrough result from a single activity is surely impossible. Thus, a follow up and additional activities are surely needed aside from the podcast to help the students improving their speaking skill. Teachers can start engaging the students in some two-way-communication activities in between the podcasts or once the students get used to speaking in English. All in all, the researcher will not claim that podcast is the best option to help the students with their speaking skill. Podcast might not provide a natural setting of a real-life conversation. It is a one-way communication where the speakers would not need to expect any form of response. However, podcast can help students – especially new learners – to build their self-confidence and just the right platform to practice their speaking skill.

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The Effectiveness of Multimedia Application in Teaching

Vocabularies for the Children in Rural Area

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ABSTRACT

Multimedia usage has been becoming a good trend in language learning. The collaboration of application developers and educational practitioners has created many multimedia applications with various learning purposes. This study was purposed to determine the effectiveness of multimedia applications to improve students' vocabularies. The interesting variable of this study was the subject. The subject is the children who live in the village near Rungan river bank, namely Petuk Katimpun village. It is located in a rural area, located about 25 kilometers from Palangka Raya city. Those children have limited access to the latest gadgets or e-learning applications, so the children got new experiences of learning language by conducting this study. The study results showed some positive effects of the use of multimedia applications for children in basic language learning. The children can recall their memory perfectly when they were tested on a vocabulary quiz. The children were also can imitate the pronunciation of the words given 80% correctly. However, for dictation, the children still found it difficult to write down the words they heard correctly. Overall, the multimedia application usage for teaching vocabularies is very beneficial for the children.

1. INTRODUCTION

The use of multimedia in language learning has become broadly common nowadays. In the advanced country, multimedia has become the main media in language teaching. Mthethwa (2018) stated that multimedia diversifies the approach to teaching vocabulary; no one approach could be comprehensive, sufficient, and conclusive in teaching the same. However, the use of the multimedia application has a positive impact on the children's learning experience. An experimental study conducted by Shi (2017) for Chinese students showed clear evidence of the effectiveness of multimedia application in the development of vocabulary acquisition. A study case for Junior High School students in Aceh was also conducted by Rahmi (2014). According to the students' competencies, the study stated that the teacher

builds up a new atmosphere in the teaching-learning process using print text in reading, speaking, writing, and vocabulary. The multimedia usage as teaching vocabulary media has positively affected students' understanding and students' attitude in learning English.

Multimedia is the combination of text, sound, graphics, video, or animation. In the language teaching field, it is commonly used to teach vocabulary. Most of the language learning software these days consists of hypermedia (Fotos & Browne, 2004). The teaching of vocabularies becomes much more interesting by using colorful pictures and animations. Some of the media also had audio features in them. So the new words are taught by how they are read and seen and how they are pronounced.

The basic vocabulary of a language is the core of its lexicon. It comprises those words that are most useful for the speaker and hearer because they are most frequent in texts of different genres, designate concepts central to human life, suffice to paraphrase and explain all the other words of the lexicon.

The criteria for selecting the basic vocabulary are of two different kinds:

- a. Quantitative criteria: The items are the most [frequent](#) ones by certain standards. Moreover, their dispersion (distribution over styles, registers, genres, etc.) is equal.
- b. Semantic criteria: The items represent central lexical fields like designations of persons and important animals, color terms, kin terms, body part terms, etc.;
- c. Furthermore, within each of these fields, the most basic lexemes are chosen in terms of lexical field structure.

The process of vocabulary acquisition and teaching takes a special character when young learners are the recipients of the instruction. The particular cognitive stage of children learning a foreign language influences their use and acquisition of vocabulary. Examining the lexical errors produced by these young learners provides us with an insight into that vocabulary acquisition process and reveals what areas of the foreign language lexis do young learners have problems with when writing in English. In this study, the vocabularies that would be taught were basic vocabulary related to the environment around the children.

The children who live in the cities have a better chance to learn by using multimedia applications. The electric power and devices are easily accessed. In comparison, the

children who live in rural areas have limited access to learning devices. The learning media that they most commonly use are books. By carrying out this study, it is hoped that it can provide new learning experiences. *Petak Katimpun* village is located about 25 kilometers from the city center. Most of the people work as fishermen. Due to the village's location and the low income of the people, the children have limited access to learn by using technology such as multimedia applications.

2. METHODS

This study is experimental research. Experimental research is a study that strictly adheres to a scientific research design. It includes a hypothesis, a variable that the researcher can manipulate, and variables that can be measured, calculated, and compared. Most importantly, experimental research is completed in a controlled environment. The researcher collects data, and the results will either support or reject the hypothesis.

This study was conducted in order to find out the answers to the following questions:

1. Is the use of multimedia in language learning have an effect of increasing the understanding of new words for the students in a rural area?
2. Does multimedia in language learning affect the interest in learning English for the students in a rural area?

2.1. The subject of the study

The subject was the 20 children aged 7 to 10 years old who live in *Petak Katimpun* village.

2.2. The process of collecting the data

The study was conducted for six months or one semester. In the first phase, the children were taught about the vocabulary of the surrounding object. The teaching was used conventional media, printed pictures, and texts. During the learning process, the children were observed to react toward the learning activity and learning media used. After that, the children were given a test to find out their understanding of the material given.

For the second phase, the children were taught about the same material, vocabularies of surrounding objects, while the teaching media used was the multimedia application. While conducting the learning process, the children were observed. The last step was conducting the test. Both of the observation results were then analyzed and compared. It was also implemented for the result of the test.

3. RESULTS AND DISCUSSION

In this section, the statistical description of the experimental test will be presented. The statement items are used to measure the children's interest in the multimedia application in language learning.

The criteria of interest are shown on the data from the questionnaire, attitudes as to possible learning efficacy, and attitudes to the application's potential as a self-study tool. The percentage form of the results is presented in Table 1 below.

Table 1. Subjects' general attitudes toward multimedia application in percentage

Criteria	Strongly agree	Agree	Disagree	Strongly disagree	No Reply
A waste of time	1,8	6,5	5,6	40,8	45,3
Boring	3,7	2,1	12,1	49,4	32,7
Complicated	1,9	12	11,2	51,4	23,5
Difficult	0	2,6	16,1	48,6	32,7
Easy	30,9	42	22,3	2,7	2,1
Fun	32,7	39,3	22,4	2,4	3,2
Interesting	41,8	40,5	10,3	4,2	3,2
Motivating	44,5	28	19,8	3,5	4,2
Not enjoyable	0,9	2,9	51,5	42,5	2,2
Simple	35,7	52,3	6,3	2,9	2,8
Useful	46,5	44	5	0	4,5

Table 1 showed that students' general attitudes towards using the multimedia application were significantly favorable. According to the responses to the statements, more than 80% reacted positively, and the application's "usefulness," "ease," and "fun" characteristics typify the most positive reactions.

The score of the test of the first and the second phase are presented in Table 2 below.

Table 2. Subjects' score on the test

Participants	Score of first phase	Score of second phase	Percentage increase in test score
n-1	65	70	92,86
n-2	65	70	92,86
n-3	65	70	92,86
n-4	70	80	87,50
n-5	75	90	83,33
n-6	60	75	66,67
n-7	60	75	80,00
n-8	75	90	83,33
n-9	75	90	83,33
n-10	60	75	66,67
n-11	60	75	80,00
n-12	75	95	78,95
n-13	75	95	52,63
n-14	70	80	87,50
n-15	70	80	87,50
n-16	60	75	80,00
n-17	60	70	85,71
n-18	75	95	78,95
n-19	75	95	78,95
n-20	60	85	70,59

It can be seen in table 2 that there was a significant increase. It was around 80.51%, toward the comparison of the score of the first and second phases.

The finding of this result was also confirmed by Rahimi & Allahyari (2019) that revealed multimedia-assisted vocabulary learning strategy instruction had a significant effect on promoting language learners' general use of vocabulary learning strategies.

4. CONCLUSIONS

Based on the data and the results of the discussion in the previous section, we concluded that:

1. The vocabularies that were taught to children were basic vocabularies that have the theme of surrounding objects.

2. Children showed positive responses to multimedia applications used in vocabulary learning activities.
3. Children responded that the material taught using multimedia applications was easier to be remembered and to be understood.
4. Children agreed that using multimedia applications in learning new vocabulary was very easy and very useful for them.
5. Besides understanding the meaning of new sentences, children can also learn to say vocabulary by imitating the sounds they use through multimedia applications.

The use of technology in education, especially in teaching media, is very beneficial for both children and the learning process itself. IT experts are expected to always work together with education practitioners to create and develop innovative products to be used optimally for language learning activities. Education practitioners are expected to use multimedia applications more often for children who live in rural areas. It is important that these children were not far behind compared to children who live in the cities.

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The Component of Variation Skill Applied by a Teacher in “Freedom Writers” Film

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ABSTRACT

The teacher as an educator is one of the essential factors to support the success of education in the class, so a teacher must have teaching skills. This research was conducted to find and describe the component of variation skill applied by a teacher in “Freedom Writers” Film. This research used a descriptive qualitative approach. The data was taken from the movie. The component of variation skill theory used was Turney’s theory (1983). The result of data analysis reveals that the teacher in the movie applied all the variation skills component; they were variation in teacher’s manner. There are six in this variations: voice variation, focusing, pausing, eye contact, gesturing and movement, variation in media and material instruction, such as visual, aural and tactile, and interaction variation.

Keywords: Variations skill, Freedom Writer

1. BACKGROUND

The teacher as an educator is one of the essential factors to support the success of educational goals because the teacher is someone who knows the situation in the classroom, someone who knows his students well. He knows what they need .so, the teacher is human resources who can be a planner, actor, and determiner to achieve education goals.

A teacher must have teaching skill in order to sustain the attention of his students. The teacher must master the role in the classroom. For example, he knows the subject matter, learning method, and instructional media. In addition, in achieving the aim of the teaching and learning process, the teacher's role is very important because the teacher as a manager who holds the class will run well.

To be a good manager, the teacher has to create and maintain the classroom atmosphere and possible, especially in the teaching and learning process. Class management is one of the fundamental skills of teaching. In this case, the teacher must have the ability to control and inspire a class. One of the basic teaching skills which important in the teaching and learning process is variation skill. When the teacher applied this skill, it is intended to solve the student's boredom. The students will have more attention and understanding in the teaching and learning process, so the effectiveness of the learning process depending on how the teacher manage the class. The teaching and learning process would be good if the teacher can build an enjoyable situation through giving variation skill to students.

The case raised in the film "Freedom Writers" is taking stories from a Vocational secondary school in Long Beach, specifically the experience of one classroom of 203 with an English teacher and a new female guardian named Erin Gruwell. She is very intelligent and creative in educating her students.

The film "Freedom Writers" is told how Mrs Gruwell struggles with many race and conflict problems to be accepted by the students. Mrs Gruwell, with great patience, sincerity, intelligence and high dedication as an educator, strives with all her ability to solve racial and gang conflict within the classroom, with the ultimate goal of ordering class, may return to be normal as a class generally. In this film, the teacher or Mrs Gruwell taught her students, and she used some variation applied in the class during a learning activity.

Based on the background above, the researcher interested to search the teachers' activities in applied the component of variation skill in the teaching and learning process.

2. PROBLEM FORMULATION

Based on the background above, the problem formulation in this research is:

What are the components of variation skill applied by the teacher in the "Freedom Writer" Film.?

3. RESEARCH OBJECTIVE

The objective of the research is to describe the components of variation skill applied by the teacher in “Freedom Writers” Film

4. SIGNIFICANCE

the result of the research is expected to have a significant contribution in education to develop learning media with more variation, more interesting by using film as a strategy in teaching and learning process, and it will give supporting theory for the teacher in developing their variation skill in teaching and learning process.

5. PREVIOUS RESEARCH

There is some related research that has been done previously, the first was conducted by Sani (2012), the title of his research was “component of Variation Skill in Teaching English used by class E of English Education of STKIP PGRI Banjarmasin”. He found that the teacher applied variation in teaching, variation in media and subject matters and the teacher also used variation interaction in the classroom.

The second research by Rusnawati (2012), the title of her research was “Component of Variation Skill in Teaching English Used by Seventh Grade English Teacher of SMP Negeri 1 Tamban. She found variations in teaching style, such as teacher’s voice, focusing, pausing, eye contact, gesture and teacher movement. The teacher also used variation in media and interaction. There are some differences between this research and the research above. The first is the object of the research. This research uses a film as the object, while the previous research used a teacher as the object. The second is the instrument of the research, the research above used observation as the instrument to collect the data. In contrast, the instrument in this research is the researcher herself, and the last is the location, the location of the previous research was at SMP Negeri 1 Tamban and at STKIP PGRI Banjarmasin the location of the film was California.

6. BASIC TEACHING SKILLS

Basic skills in teaching is required by the teacher. This research used theory by Asril (2013), he states” keterampilan Dasar mengajar adalah keterampilan standar yang harus dimiliki setiap individu yang berfrpfesi sebagai guru”.

He said there are seven points of basic teaching skills:

1. Opening and close the lesson
2. Classroom management
3. Reinforcement
4. Guiding small group
5. Questioning
6. Explaining
7. Variation stimulus

During the teaching and learning process, students will have different feelings such as happy, sad, tired, bored, had no interest in the subject, etc., so one of the main tasks for teachers is to provoke interest and seek strategies to overcome the situations, the teacher can create a learning process by using one of the basic teaching skills one of them is variation stimulus.

7. COMPONENT OF VARIATION

According to Turney et al. (1983), there are three components of variation skill:

1. Variation in the teacher’s manner or style
 - a. There are six components in a teacher’s manner or style:
 - b. Voice variation will include changes in the tone, pitch, volume and speed of speech.
 - c. Focusing to focus attention is a significant or key aspect. The teacher may use verbal markers of importance, such as watch closely.

- d. Pausing, the insertion of spaces of silence in teacher talk and teaching activity is another attention-demanding device. In questioning sequences, the teacher's use of pauses or 'wait-time' after asking a question allows the students to organize the answer.
- e. Eye contact, when talking or interacting with the student, the teacher should gaze around the classroom, meeting the student's eyes.
- f. Gesturing, refer to expression. Hand, head and body movement are an important aspect of communication.
- g. Movement, the movement of the teacher in the teaching space, can help sustain attention and personalize teaching.

2. Variations in media and material instruction

- a. Visual, the teacher may use pictures such as drawings, sketches, photographs, paintings, posters, murals, the diagram in the teaching process.
- b. Aural variations, in most classroom, the teacher's voice is the main mode of communication, but the teacher can use songs, poems, stories read aloud, film and field trips.
- c. Tactile, in this variation, the teacher uses media and materials in the real-life object that the student can touch as well as toys and puppets.

3. Interaction Variation

- a. Teacher-pupil interchange variations, the teacher may provide opportunities for the students, possibly working in small groups, to exchange ideas through exposition, discussion or demonstration without his or her intervention.
- b. Pupil activity variations: the learning activities in which pupils may be engaged can also range widely; besides listening to the teacher or

participating in class discussion, pupils may contribute in small groups to work individually or in small groups on project or task.

8. SYNOPSIS OF THE FILM “FREEDOM WRITERS”

Freedom Writers is a 2007 drama film written and directed by Richard LaGravenese and starring Hillary Swank, Scoot Glenn, Imelda Staunton, and Patrick Dempsey. It is based on the book *The Freedom Writers Diary* by teacher Erin Gruwell who wrote the story based on Woodrow Wilson Classical High School in Long Beach, California.

Woodrow Wilson Classical High School is a formerly high-achieving school with some difficulties bearing its new racial integration plan. In 1994, Erin Gruwell, an enthusiastic young teacher, starts at the school. Her enthusiasm is challenged when she finds her class is composed of “at-risk” students, the “untouchable”, and not the eager college students she expected. These kinds of students became a challenge for her as their teacher. The school judges these students too stupid to read the new book. However, Gruwell said that her students had given up education because of their background. She tried to change her student’s assumption about education. She gives the student motivation book and encourages the students to be better person. In this case, she makes efforts to improve the quality of education.

9. METHOD OF RESEARCH

2.1. Design

This research was a descriptive qualitative research, which aims at describing the the components of variation skill applied by the teacher in “Freedom Writer” film.

2.2. Source of Data

The source of data in this research is obtained from the film “Freedom Writers” to describe the component of variation skill applied by the teacher that found in the film since this film has much good value about how are the roles of educator in the teaching and learning process to create a good atmosphere to students actively and passionately.

2.3. Instruments

The instrument of this research is the researcher herself. In collecting the data, the researcher used an analysis document. The data sources documented in this study is in the form of the content in the Freedom Writers film. Techniques of data analysis in this study were gradual. The steps are: watching the film repeatedly, noting the component variation skill that found in the film, categorizing the data into types of variation skill by using Turney ‘s theory (1983)

10. RESULT AND DISCUSSION

Based on the research that has been done, the teacher did three of the various skill. They vary in the teacher’s manner style, variation in media and materials instructions, and interaction variation.

Table 4.1. Component of Variation Skills

No	Component of Variation skills	The scene that shows the teaching and learning process in the film “Freedom Writers.”
1.	Variation in the teacher’s manner Voice variations Focusing Pausing Eyes contact Gesturing movements	√ √ √ √ √ √
2.	Variations in media and materials Visual variations	√

	Aural variations Tactile variations	√ √
3.	Interaction variations Teacher-pupil interchange variation Pupil activity variations	√ √

The table above shows that the teacher or Mrs Gruwell applied all the components of variation skill in the teaching and learning process. from all the scene in the film that shows the teaching and learning process and when Mrs Gruwell firstly comes to the class until she taught for years to apply these components.

11. DISCUSSION

This part shows a brief explanation of the component of various skills applied by the teacher.

1. Variations in the teacher's manner

a. Voice variation.

Picture 4.1 First meeting in the class



In this scene, Mrs Gruwell introduces herself and explains much about the material, but the students keep silent and treat her badly. Mrs Gruwell smiles, and her voice sometimes loud, sometimes low. Mrs Gruwell speaks louder when a student named Eva ignored Mrs Gruwell when ask her to study. Mrs Gruwell does voice variation to make her speech more clearly heard by all the students.

b. Focusing and Pausing

Picture. 4.2. Mrs Gruwell applied Focusing and Pausing in her class



When Mrs Gruwell explained poetry, she applied to focus and pausing at the same time. She invites the students to discuss poetry, and she applied to pause when she asked about Holocaust and Tupac Shakur. Mrs Gruwell gives time for students to organize the answer.

c. Gesturing and Movement variations

Picture 4.3. Mrs Gruwell applied gesturing and movement variation



Mrs Gruwell is an active and energetic teacher, so when she taught, she always moves backward, left or right side of the class to make sure all her student listen and understand the material. She always smiles at all students and also behaves humble and generous.

d. Eyes Contact Variation

From all the picture above, we can see clearly that Mrs Gruwell always does eyes contact variation. In order to manage her class successfully, she must be aware of what her students are doing and how they are feeling.

2. Variation in Media and Material Instruction.

Picture. 4.4. Media and Material Instruction that applied by Mrs Gruwell



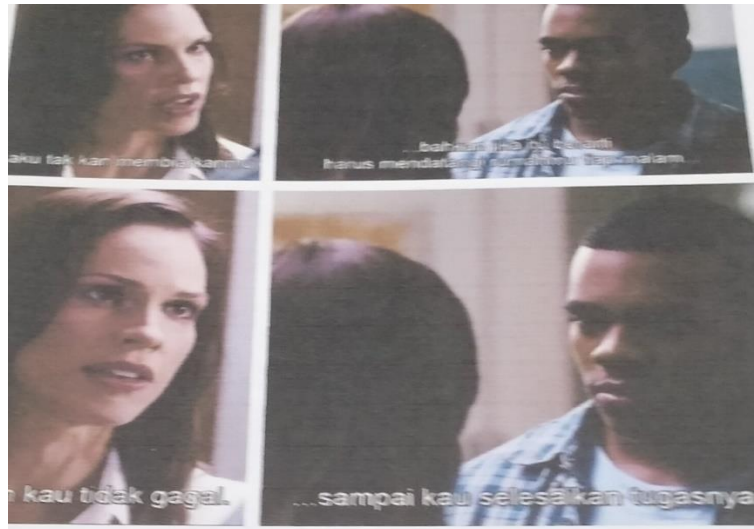
There are three components in this variation, visual, aural and tactile variation skills in the film. Mrs Gruwell applied all the components of skills. She gave her students printed material when she taught about poetry to hand and see the correct writing of the lyric.

One of these scenes shows that Mrs Gruwell gives the game to students, so the teaching and learning process that she carries on is not about lecturing and explaining the material, but she also gives variation by inviting the students to involve in the game.

In another meeting, Mrs Gruwell gives the book to her students. It is done because she wants to know the student's motivation to study. She asks the students to write their feelings about everything. She did not give limitation about the topics or themes that may be written. She wants her students to express their feeling because that will make them practice their writing. In another scene, Mrs Gruwell invited her students to go to the museum to see the real pictures and see the pieces of evidence of the Holocaust Tragedy.

3. Interaction Variation

Picture. 4.6. Teacher and student's interaction



Interaction is becoming more important in the teaching and learning process. In this film, we can see from the scene that Mrs Gruwell interacted with the whole class by accepting feeling, praising or encouraging, accepting or using students' ideas, asking questions, lecturing and giving directions. The teacher also interacted with individual students by accepting feeling, reminding noisy students, and helping the student's work. It has happened when one of her student who gets a bad test result. Mrs Gruwell supports and asks him to re-examine because she knew that her students could do better.

12. CONCLUSION

Freedom Writers is a movie based on the real-life story of a teacher in California, Erin Gruwell, who is played by Hillary Swank. Based on the finding and discussions above, it can be concluding that the teacher or Mrs Gruwell in the film "Freedom Writers" applied the component of variation skill in the teaching and learning process in the class. She

did six variations in the teacher's manner. She used various materials and media to make her lesson more interesting, and also, she always interacted with all students in her class.

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Identities, Language, and Wayang Gung of South Kalimantan

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ABSTRACT

Art products are media to show the identities of their makers and the identities of society members enjoying them. Cultural and communal traits of society where the arts are created and appreciated are reflected through the arts. Wayang Gung is a classic art from South Kalimantan rarely performed nowadays. Wayang Gung depicts the cultural values of the Banjarese people in the past. As one of the valuable oral literature of Banjarese, the linguistic element of Wayang Gung is worth investigating to reveal the identities and cultural traces of Banjarese people. In this study, scripts of Wayang Gung are collected through documentation techniques and analyzed using the Ethnolinguistics approach. Ethnolinguistics is chosen for analyzing tools as it focuses on investigating the language used in society with that society's culture. Furthermore, ethnolinguistics seeks to reveal the identities of the language users. The results of this study show that Banjarese people consider.

Keyword: Wayang Gung, Banjarese, Ethnolinguistics

1. INTRODUCTION

In South Kalimantan, the mother tongue of Banjarese is the Banjarese language. It language has been developed since the time of Nagara Dipa and Daha Kingdoms. Vocabularies of the Banjarese language share similarities with Dayak, Malay, and Javanese languages. Banjarese people are closely related to the three ethnics since a long time ago. The first kingdom in South Kalimantan, Nagara Dipa was found by Ampu Jatmika with his two sons, Lambung Mangkurat and Mpu Mandastana who came from Keling of Java. Banjarese culture is also influenced by Dayakese culture. For example, the traditional ritual of Baayun Maulid in Banjarese culture is rooted in the ritual of giving blessings to a kid in Dayak Kaharingan culture. Interrelation between Banjarese and Malay is also strong as the word 'Banjar' is derived from the Malay language.

Despite being influenced by other ethnicities, Banjarese people still have their own identities. Identity refers to certain attributes or characters that belong to an

individual or community. Identity has two sides; it is either showing similarities or differences among people. Members of a community commonly share similar beliefs, values, and customs that differ them from other communities. These beliefs, values, and customs become their identities. Identities of a community are observable through the attitudes and language of its members. In relation to identities, language serves at least two functions. First, it is the media channeling community wisdom. Second, language is the media of identifying self for every individual. By using language, someone clarifies whether or not their attitude, way of speaking, belief, and so on are in accordance with their communal identities.

In this study, the researchers intend to reveal Banjarese people's identities by investigating the scripts of *Wayang Gung*. *Wayang* has been part of South Kalimantan since the 14th century. It was first introduced to Nagara Dipa Kingdom in Amuntai. The oldest form of *wayang* is *Wayang Purwa*. In South Kalimantan, *Wayang Purwa* was developed into other forms of *wayang*, including *Wayang Gadongan*, *Babaksan*, *Manopeng*, and *Wayang Gung*. *Wayang Gung* is human puppet show from South Kalimantan. It is one of the theatrical plays commonly played by a group of people who act and dance on stage and another group of people who plays musical instruments for the play. Usually, 10 to 12 people are playing *Wayang Gung*. The players usually only play one role for the rest of their career in *Wayang Gung* so that each player can be absorbed in their role. It is the reason why the scripts of *Wayang Gung* are hard to find. Some groups of *Wayang Gung* may perform without scripts because they know the storyline and their roles. It is enough for them to give an unscripted impromptu performance.

To accompany the players' acting and dancing, 10-11 people playing musical instruments for *Wayang Gung*. The main musical instruments in *Wayang Gung* are *gamelan* and *kenong*. *Wayang Gung* performance is led by three puppet masters named *Dalang Utusan*, *Dalang Pangambar*, and *Dalang Sejati*. Each puppet master has his role. *Dalang Sejati* usually opens the play by praying to God for its success and narrating the play. The opening of *Wayang Gung* is called *mamucukani*. All performers are introduced at this *mamucukani* phase.

The act performed in *Wayang Gung* is Ramayana with the local touch of South Kalimantan. As stated on the Kemdikbud website, *Wayang Gung* is similar in several aspects to *Wayang Orang* from Java. It is because the roots of *Wayang Gung* and *Wayang Orang* are the same. However, the two audiences will notice that *Wayang Gung* is presented in different costumes, dances, and languages than *Wayang Orang*. It is because the locality of South Kalimantan is strong in *Wayang Gung*.

(Natalika, 2014), as cited in <https://budaya-indonesia.org/Wayang-Gung>, mentions that there are five functions of *Wayang Gung*. The first function is the entertainment function. *Wayang Gung* is a traditional theatrical play created to entertain people during certain events. The second function is the didactic function. *Wayang Gung* is didactic as it is a medium to convey good messages to its audiences. The third function of *Wayang Gung* is the philosophical function. *Wayang Gung* acts tell its audiences about material and spiritual life, values, and other philosophical teachings. The fourth function of *Wayang Gung* is to fulfill *nazar*. *Nazar* is the promised one made to perform when his/her willingness are granted. *Nazar* is a common practice for Banjarese people, usually Muslims, to show gratitude over big blessings they have received. The last function of *Wayang Gung* is as part of a magical ritual. *Wayang Gung* is believed to have a certain magical effect that can cast away or avoid sickness and disaster from happening.

Wayang Gung was performed all night long as part of Banjarese people's big celebrations on its glorious days. Nowadays, it is no longer common to see *Wayang Gung* performed the wedding or harvest celebration. To keep the audiences seated, *Wayang Gung* has also been performed in a shorter period (around 2 to 4 hours) in the past few years. The ease for modern people of Banjar to access various entertainment kinds makes *Wayang Gung* lost its fame.

Wayang Gung is chosen as the object of study because of two reasons. First, the researchers wish to take part in introducing *Wayang Gung* to the public through academic work. *Wayang Gung* is no longer popular even in South Kalimantan, where this art is originated. Therefore, the researchers wish by introducing *Wayang Gung* through this work; more people will realize the worth of this traditional inheritance.

Second, *Wayang Gung* is a classic art highly influenced by values hold by Banjarese people. Thus, investigating the scripts of *Wayang Gung* enables the researchers to reveal the identities of Banjarese people.

2. METHODS

The main objective of this study is to describe language identities reflected in script excerpts of *Wayang Gung*. As this study is not intended to generalize any fact but rather explain phenomena in certain settings, this study is carried out as a descriptive qualitative study. According to (Mukhtar, 2013), a descriptive qualitative study investigates certain phenomena to describe them then as they are. The technique of data collecting in this study is documentation. (Sugiyono, 2008) mentions that one of the most crucial techniques to collect qualitative research data is documentation. Therefore, the documentation technique applied in this study is suitable for its descriptive qualitative research design.

The data of this study are gathered from two books containing *Wayang Gung* scripts. The lexicons used in the scripts are sorted; then, the lexicons are analyzed based on their meanings using an ethnolinguistics approach. Ethnolinguistics is a multidisciplinary study that combines ethnography and linguistics. According to (Endraswara, 2015), ethnography deals with the picture of a country, ethnicity, and race, which include customs, habits, laws, arts, religions, and language. Meanwhile, (Foley, 2001) states that ethnolinguistics sees language through anthropological concept views, which is culture; it attempts to reveal the meaning behind “the use, misuse or non-use of language” through its different styles and forms. In other words, ethnolinguistics is the study of language that deals with how the community’s language is regarded as part of its culture. Ethnolinguistics also studies how language is treated as a useful tool to understand and investigate culture.

In ethnolinguistics, meanings of a word, phrases, and other forms are crucial objects of investigation. A set of sound symbols we produce from our speech organs is meaningless unless we, as other society members, give them meanings based on mutual convention. According to (Chaer, 1994) and (Wakit, 2014), meanings can be

divided into lexical and cultural. Lexical meaning refers to the literal meaning of a word. It connects the word and its reference in the real world. From lexical meanings of words in a language, we can infer knowledge, beliefs, and ways of life of the community speaking the language. Cultural meaning refers to the meaning behind symbols used as guidance for the daily lives of community members. These symbols portray certain objects or events. Members of society recognize the meanings behind the symbols as they have shared knowledge about those symbols. Cultural meanings are contextual; it means that the same symbols may have different meanings in different places. In this study, the lexicons gathered are analyzed lexically and culturally.

3. RESULTS AND DISCUSSION

After analyzing the scripts of *Wayang Gung*, the researchers conclude that Banjarese people own several identities related to spirituality, persistence, and togetherness.

Subsequent paragraph text.

3.1. Religiousness

The spirituality of the Banjarese people is part of their identities. Islamic teachings, either pure ones or assimilated ones, affect the way people live in this society. In the scripts of *Wayang Gung*, three lexicons depict Islamic teachings. The first word is *berelaan*. The literal meaning of *berelaan* is the completion of a deal. It word is usually uttered when someone has a business or transactional needs with other people. *Berelaan* is uttered by the end of business or transactional activities to indicate neither hard feelings nor unfinished issues for both parties.

Culturally, *berelaan* has a deeper meaning. It indicates the submissive trait of the Banjarese people. *Berelaan* means whatever happens during the deals with others is for Allah and because of His will. By uttering this, Banjarese people also expect their partners to let go and forgive all mistakes and shortcomings during the deals. Disappointing others in any way will make them feel unease. Islam teaches its followers to seek forgiveness not only to Allah but also to those being hurt by them.

Therefore, *berelaan* is part of Banjarese identities. It shows how afraid Banjarese is to make mistakes to others and obey the command of Allah.

Other lexicons found in the script of *Wayang Gung* that portrays the religious identity of Banjarese are *jual* and *tukar*. The two lexicons are commonly uttered in trading activities. The literal meaning of *jual* is selling. The traders utter this word to notice their buyers that the transactions have been made. Meanwhile, the literal meaning of *tukar* is buying. The buyers utter this word to indicate they have accepted the transactions. *Jual* and *tukar* usually come in a package. These lexicons are common for Banjarese but may sound odd for people from other cultures who do not know why the lexicons are uttered.

Culturally, *jual* and *tukar* are highly related to Islamic teaching. In Islam, *akad* or trade deal should be made between the traders and the buyers to make sure both parties agree to their transactions. The root of this deal is honesty. Islam teaches its followers to do practice clean and honest business. *Jual* and *tukar* indicate both parties in the trade agreement on the price and quality of the traded goods. According to Islamic teaching, any trade without *akad* will not be valid and will not get any blessing from Allah. Therefore, *jual* and *tukar* are important in trading activities for Banjarese. It fact shows how Banjarese lives Islamic teaching as part of their identities.

3.2. Persistence

Persistence is also part of Banjarese identities. The persistent nature of Banjarese is reflected in the word *cangkal* and the phrase *waja sampai kaputing* found in the script of *Wayang Gung*. *Cangkal* means work diligently and persistently. *Cangkal* means giving the best for our job no matter how hard it is. *Cangkal* is usually closely related to hard-working people who try their best to provide for the family or to give maximum results for whatever they do.

Culturally, *cangkal* means that life is not always easy, so we have to be strong and persistent. *Cangkal* shows how Banjarese people are used to working hard in their life. *Cangkal* portrays sacrifice, willingness to improve, and courage to think and act

out of the box. Banjarese people are famous for *madam* – moving to another place for a better life. It is why Banjarese people can be found in many places all over Indonesia, Malaysia, Brunei, and Saudi Arabia. The *cangkal* trait in them makes them willing to work extra hard, even being separated from family, to pursue a better life.

Beside *cangkal*, *haram manyarah waja sampai kaputing* also shows persistence of Banjarese people. The literal meaning of *haram manyarah* is *it is sinful to give up*. Meanwhile, the literal meaning of *waja sampai kaputing* is steels to the end. Steels are not easily welded metal. Steels to the end mean being strong and persistent from the start to the end to achieve the goal. *Haram manyarah waja sampai kaputing* is motto of South Kalimantan province. Pangeran Antasari shouted this motto, one big figure in the history of Banjar, to lit the spirit of Banjarese fighters when Banjar was still colonialized by Dutch soldiers. It motto means Banjarese people will not give up easily.

Culturally speaking, *haram manyarah waja sampai kaputing* teaches the value of loyalty along with persistence. As human beings, Banjarese people are expected to be loyal to their roots. Banjarese people need to stay true to who they are. They have to be strong like steels and be reckless pursuing what they believe is right even if things do not run as expected. In other words, *haram manyarah waja sampai kaputing* portray the firm stance of Banjarese people. It also becomes part of their communal identities.

3.3. Togetherness

Banjarese people appreciate togetherness and take it as part of their identities. Some lexicons found in the scripts of *Wayang Gung* confirm this. The lexicons are *bubuhan*, *dingsanak*, and *kula*.

The literal meaning of *bubuhan* is people. *Bubuhan* is used to identify a group to differentiate this group from another. Its lexicon is found everywhere in South Kalimantan. We can find the word *bubuhan* in stores, food stalls, and daily conversation. *Bubuhan* depicts togetherness among people. Like two sides of the

coins, *bubuhan* also depicts separation and a ‘not-belong-there’ sense of people outside the group.

Culturally, *bubuhan* refers to a bond within a social group in Banjarese society. Each *bubuhan* has its own identity and background. *Bubuhan* is also related to social segmentation in which consists of a leader and followers. The existence of leadership patterns in *bubuhan* is usually based on age and experience. *Bubuhan* Banjar are phrases commonly used to refer to Banjarese people. It is like the tag that Banjarese people are one. It depicts the pride of the Banjarese people in their culture and roots.

The second lexicon portraying togetherness found in the scripts of *Wayang Gung* is *dingsanak*. *Dingsanak* means sister or brother. In Banjarese society, *dingsanak* is used to refer to blood-related siblings and people that we consider close. Banjarese people use *dingsanak* to convey their closeness to their friends and relatives. The use of *dingsanak* shows intimacy; people do not need to be blood-related to feel like family.

The cultural meaning of *dingsanak* is highly related to the fact that Banjarese people love to live communally. They tend to choose to be together and be close to each other even it means they have to share what they have. *Dingsanak* depicts deep trust in others; you can only call someone *dingsanak* in Banjarese culture when you have an interpersonal bond built upon the experiences you share with that person.

The last lexicon found in the scripts of *Wayang Gung* that portrays togetherness is *kula*. The literal meaning of *kula* is family. The word family in Banjarese culture does not refer to parents and kids only but also includes big family members like grandparents, uncles, aunties, cousins, etc. Banjarese people love to seek their *kula*. That is why asking your origin and family background is a common practice in Banjar. This practice is intended to reveal whether or not the people are related.

From on cultural point of view, *kula* means the closeness worth maintaining. Banjarese people tend to treat others as if they are treating their own family. Banjarese people are generally very welcome to others. Like *dingsanak*, sometimes Banjarese people consider others as *kula* even though they are not related by blood. *Kula* underlines the fact that human beings are one big family so that no matter

where Banjarese meets, especially outside their territory, they will consider one another as *kula*.

4. CONCLUSIONS

Wayang Gung is a traditional art that is not only entertaining but also worth conserving. The language used in *Wayang Gung* reflects the identities of the Banjarese people. Based on the investigation of *Wayang Gung* scripts, it is concluded that Banjarese people take religion, persistence, and togetherness as parts of their identities. Islamic teachings become parts of the daily life of Banjarese people, including their linguistic activities. Banjarese people also value loyalty and kinship in their lives that makes them hardly become individualists.

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Seller and Buyer Integrated Forms of Indonesian and Tetun Language in Pasar Baru Betun, Central Malaka, Malaka Province

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ABSTRACT

The ability of the Tetun community to use two languages or bilingual will give birth to the transfer or transition of languages. Two very important things will emerge in the transition or transfer of language, namely positive and negative transfers. Negative transfers will cause interference, and positive transfers will lead to integration. Integration arises from positive transfer because it benefits both languages from the donor language into the recipient language or the absorbing language. The recipient's language is Tetun, and the granting language is Indonesian. This study aims to determine the forms of language integration Indonesian into Tetun in the conversation of traders and buyers in Pasar Baru Betun, Central Malaka Sub-District, Malaka District. The researcher focused on the integration of Indonesian into Tetun. This type of research is qualitative research. The technique used in collecting data is the technique of record, see and interview. This study indicates that the integration of the Indonesian language into Tetun is in the form of basic words, affixation, reduplication, composite and abbreviation (shortening of words).

Key words: integration, Malaka, Pasar Baru Betun, Tetun language

1. INTRODUCTION

In bilingual societies, there is usually an event called integration. The integration process occurs because, in a bilingual society, language contact events between one speaker with another speaker are inevitable (Civico, 2019, p. 33). In the language contact, there is an event of transfer or transfer of elements of one language into another language which includes levels of language. Receiving other language elements into a certain language to become an integrated status requires quite a long time. Initially, someone lent a language in interacting with other language community members because it was very necessary. After all, in his first language, the language element used in communication had no equivalent.

Integration of one language into another is an intrusion or integration. It happens because there is language contact between one community and another. The event of infiltration or integration of a language is inseparable from the parent language or the language that gives its elements to another language, the language of the recipient of elements from other languages, and what elements are absorbed or integrated (Mahmud, 2017, p. 52). The event of integration or infiltration of language is also the author found in Tetun. The author will give examples of some words in the Tetun language not found. However, because of the contact of the Tetun language with the Indonesian language, these words appear in Tetun, the words are like *ojek* mention in Tetun *odek*, *kursi* mention in Tetun *kulsi*, *meja* mention in Tetun *meda*, *mari* mention it in Tetun *mali*, *bersih* mention in Tetun *belsih*.

By looking at the examples of the vocabulary above, it seems to indicate irregularity in writing and pronunciation compared to the original vocabulary. The absorption or integration of one language into another is adjusted to the rules in writing or pronunciation (Chein, 2019, p. 7). One goal in integrating a language is to increase the vocabulary of recipient languages, which do not yet have a word equivalent. In the integration process, the absorption element has been adjusted to the rules of the absorbent language so that the element of alienity is no longer felt. Spolsky in Akhter explains in conversation that language socialization emphasizes micro linguistics about how a conversation alternates to achieve various social goals (Akhter, 2019, p. 118). In contrast to psycholinguistic studies, which highlight experiments, experiments in discourse analysis in naturally occurring contexts.

The Tetun community is also called a bilingual society because the Tetun community also has a bilingual, meaning that people who use two languages interact with other communities every day. The ability of the Tetun community to use two languages or bilingual will give birth to the transfer or transition of languages. Two very important things will emerge in the transition or transfer of language, namely positive and negative transfers. Negative transfers will cause interference, and positive transfers will lead to integration (Wang, 2017, p. 22). Integration arises from positive transfer because it benefits both languages from the donor language into the

recipient language or the absorbing language. Often using Indonesian in the Tetun community, the integration or uptake of Indonesian into the Tetun language is growing.

2. METHODS

The approach used is a qualitative descriptive study of phenomena that are indeed empirically alive within the speakers. The data source of this research is the various speech events that occur in the conversation of traders and buyers in Pasar Baru Betun. Betun, a border area of the Republic of Indonesia-RDTL allows a combination of various ethnic communities that gave birth to bilingualism. The form of interaction that occurs in a bilingual society can be seen in various speech events. The subjects in this study were traders and buyers in Pasar Baru Betun. While the object of this research is the form of integration of Indonesian in Tetun used in conversation. Data collection techniques are the recording technique, a competent, free listening technique, and the note-taking technique. After data collection is complete, the data is then analyzed using descriptive qualitative methods. Research conducted is based solely on facts or phenomena that are empirically alive to its speakers, so that what is produced or recorded is in the form of language that is usually said to be like a portrait without considering the correct use of language by the speakers (their speakers) (Sudaryanto, 1993, p. 134).

3. RESULTS AND DISCUSSION

The integration of the Indonesian language into Tetun in Pasar Baru Betun, Central Malaka, Malaka Province, will be explained as follows.

3.1. Integration of Indonesian Language into Tetun in the Form of Basic Words

Basic words are words that form the basis of larger words. Based on this understanding, then in the research data integration of Indonesian into Tetun found integration in the form of basic words, i.e. as if 'similar to', five' names for symbols of natural numbers 5', percent 'gifts; giving; betel money', wrapper 'said classifier for

objects wrapped in the paper', mama 'parents', usually 'common; general; as in the past, motor 'engines that are the driving force', between 'not treated properly', onions' bulbous plants used as food seasonings', three 'numbers denoted by the number 3', kilos' unit of measurement of weight (mass)', and kencur 'plants that have stem roots embedded in the soil, commonly used for spices and medicinal ingredients'. The words above are data integration of Indonesian into Tetun in the form of basic words.

3.2. Integration of Indonesian Language into Tetun in the Form of Affixation

Affix is a bound grammatical unit that is not a basic form, does not have lexical meaning, and only has a grammatical meaning, and can be attached to the original form or basic form to form a new basic form and or word. Based on this understanding, the integration of the Indonesian language into Tetun has integrated affixation in words such as dependent, sustained and size. These words are explained as follows: (1) the dependent word is a derivation form of the base word hanging in Indonesian, and in this case, there affixing a prefix or prefix most on the basic words hanging. Prefix or prefix most derive the word hanging up to result in a new form, which is dependent; (2) the word persist is derived from the root word hold in Indonesian. In this case, prefixes or prefixes with the root word hold occur. Prefix or prefix ber- derive the word resistant to result in a new form, namely to survive; and (3) the word size derived from the base measure in Indonesian. In case this happens, affixing the suffix or suffixes - early based on said measure. Suffix or suffixes - a degrade said measuring classy verb (verbs) to form a new status word class of nouns (size).

3.3. Integration of Indonesian Language into Tetun in the Form of Reduplication

Reduplication is the repetition of grammatical units, both in whole or in part, both accompanied by variations of the phoneme or not (Cahyono, 1995, p. 145). In addition, Keraf (1991, p. 149) defines re-form or reduplication as a grammatical form in the form of doubling part or all of the basic forms of a word. Based on the above understanding, the integration of Indonesian into Tetun in this study found

integration in the form of reduplication. The data integration language of Indonesia into Tetun found is sparse. Rarely is a word that has undergone a morphological process, namely through an idiomatic reduplication process. The basic form of the word sparse is rarely in having three meanings, namely (1) 'tenuous or wide distance; not often interrupting; (2) uneven, and (3) not solid ', whereas rarely has meant that there is uneven and not much (KBBI Offline).

3.4. Integration of Indonesian Language into Tetun in the Form of Composites

Compound words or compositeum is a combination of basic morphemes, which are all status as words with phonological, grammatical, and semantic patterns specific to the rules of the language in question. In connection with this understanding, the research data shows that the integration of Indonesian into Tetun is composite or compound words. Research data shows compositeum or compound words: two thousand, ten thousand, twenty, five thousand, fifteen, kombong fish, fifty, one tail, cinnamon, bay leaf, and ice cubes.

3.5. Integration of Indonesian Language into Tetun in the Form of Abbreviation

Abbreviation is the process of decapitation of one or several parts of a lexeme or a combination of lexemes so that a new form takes place with a word status. Another term for *abbreviation* is shortening, while the result of the process is called shortening. In this process, the lexeme or combination of lexemes becomes a complex word or acronym or abbreviation with various *abbreviations*, namely by decapitation, contraction, acronym, and abbreviations. Based on research data, the *abbreviations* contained in the integration of Indonesian into Tetun are abbreviated. An *abbreviation* is one of the results of a shortening process in the form of letters or a combination of letters, both spelled letter by letter or not. Research data that shows the existence of *abbreviations* in Indonesian into Tetun is PP, KKN, and HP. The word PP is an abbreviation of the word go - go home whose understanding leads to there is no certainty about something; KKN is an abbreviation of the word of real work lecture whose understanding leads to the form of community service activities by students with cross-scientific and sectoral approaches at certain times and regions.

Both forms of this abbreviation are abbreviations in Indonesian; HP is an abbreviation of the word *handphone* in English, which means that it refers to an electronic telecommunications device that has basic capabilities with conventional fixed-line telephones, but can be down to anywhere and does not need to be connected to a telephone network using a cable.

4. CONCLUSIONS

Based on the results of data analysis that the integration of the Indonesian language into Tetun is in the form of basic words, affixation, reduplication, composite and abbreviation (shortening of words). Indonesian integration into Tetun in the form of basic words such as: *if, five, percent, wrap, mama, ordinary, motorbike, inter, onion, three, kilo, motorcycle taxi, telephone, tomato, tempeh, factory, factory, cabbage, four, bucket, no, clean, day, run out, need, but, broken, fast, vegetable, subscription, boat, hour, eight, count, ten, added, fish, price, right, can, last, sometimes, million, same, win, table, profit, loss, school, college, graduation, hello, need, seasoning, pepper, sour, less, wait, sister, weigh, only, thousand, ginger, galangal, turmeric, coriander, and kencur*. The integration of Indonesian into Tetun in affixes such as: *depends, survives, and measures*. Indonesian language integration into Tetun in the form of reduplication such as; *rarely*. Indonesian language integration into Tetun in composite such as *two thousand, ten thousand, twenty, five thousand, fifteen, kombong fish, fifty, one tail, cinnamon, bay leaves, and ice cubes*. Integration of Indonesian into Tetun in the form of abbreviation such as PP, KKN, and HP.

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Politeness Strategies Used by Mario Teguh in Handling Questions in MTGW Program

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ABSTRACT

Mario Teguh was one of the motivators in Indonesia whose fans are considered the most. He was also issued as the most expensive motivator in Indonesia at this time being. As a great motivator, he must have some strategies to be close and motivate his audience. This research aimed to figure out the strategies he used, focusing on handling questions. The data was collected by observation method and documentation technique. The data was analyzed based on the politeness strategy of Brown and Levinson. From the analysis, The researcher found that at least there were ten strategies used by Mario to share the motivation. These made the audience did not feel to be lectured when he shared it. They feel like a friend to him.

Keywords: *Motivation, motivator, politeness, politeness strategies*

1. INTRODUCTION

Mario Teguh is one of the motivators in Indonesia. His complete name is Sis Maryono Teguh. In 2009, he was nominated as the most influential agent of change by Republika. One of the programs he leads is called MTGW, which stands for Mario Teguh Golden Ways. It is a program of motivation sharing led by Mario Teguh. This program is usually broadcasted by Metro TV every Sunday from 07.30 pm until 09.00 pm. It has some sessions in which Mario will share motivation, polling about the topic of the day, sharing problems by the audience answered by Mario, question and answer session, and closed by the conclusion. In the question-and-answer session, he will invite the audience to ask a question. To answer the question, he usually asks the other audience to participate.

When leading the program, he has to create positive politeness to maintain relationships with the audience. Therefore, the audience gets the answer they need without feeling being lectured. Besides, the audience will feel that they are accepted. His ability to handle the Audience' questions has been known as the polite but fun and funny style. Thus, he was once invited to be a comic in the Stand-Up comedy program at the end of 2011. Seeing these facts, I am interested in figuring out his strategies as a motivator when communicating with other people. As a motivator, he must have some great ways to encourage and make people interested in listening to his communication style. Thus, I would like to describe his strategies and share the results to apply in my and readers' real life.

In daily communication, everyone, including Mario Teguh and us, will face a social fact in terms of 'face.' According to Yule (1996), the face is people's self-image which each society member claims. There are two concepts of face, positive and negative face. A negative face is addressed to people's wish that what he wants is not impeded by other people around him. A positive face is a face where each member wants his wants to be desirable to other people. In a society, a speaker will say something that may threaten others' face or other people's wish, which is called Face Threatening Act (FTA), when he is communicating to other people. To minimize the threatening of others' faces, we are not separated by the term 'politeness.' Leech (2016) stated that politeness concerns a relationship between two participants that he called *self* and *other*. These two participants are demanded to fulfil the concept of politeness. Therefore the face-threatening acts can be minimized. Politeness itself is not a 'gift of birth' possessed by people when they are born. Watts (2003) stated that it has to be acquired. People should learn and be socialized, and after that, politeness will be acquired.

Brown and Levinson (1987), in their book, "Politeness" classified fifteen strategies for creating positive politeness in our daily life: 1) Noticing, attending to hearer, 2) Exaggeration, 3) Intensifying interest to the hearer, 4) Using in-group identity makers, 5) Seeking agreement, 6) Avoiding disagreement, 7) Presupposition/ raise/ assert common ground, 8) Joking, 9) Asserting or presuppose speaker's knowledge of and

concern for hearer's wants, 10) Offering and promising, 11) Being optimistic, 12) Including both speaker and hearer in the activity, 13) Giving (or ask) reasons, 14) Assuming or asserting reciprocity, 15) Giving gifts to the hearer (goods, sympathy, understanding, cooperation). These fifteen strategies will be the basis for my research in analyzing the data.

2. RESEARCH METHOD

This research is descriptive qualitative research. The data was collected by finding the recording of this program from www.youtube.com with MTGW as the keyword.

I chose a topic from all video collections of this program, "Hidupku, pilihanku", as the sample. From this recording, I made a script of a conversation between an audience named Dimas and Mario Teguh. After making the script, I will analyze the words used by him to find politeness strategies based on the theories stated by Brown and Levinson (1983).

3. RESULT AND DISCUSSION

Having analyzed the conversation, I found that most of the politeness strategies were used by Mario Teguh in handling the question from the audience named Dimas. The result and the discussion will be as follows.

Politeness Strategies in Answering Questions

Mario's first politeness strategy was the 'Notice.' This strategy refers to Mario's taking notice of the aspect of the Audience' condition. This strategy was applied both to Dimas and other audience present in that place.

Here is an example of the strategy applied in interaction with Dimas.

Dimas : Perkenalkan nama saya Dimas Abdur Syakur. Saya dari Kendal,
Jawa Tengah.

*(Let me introduce myself. My name is Dimas Abdur Syakur. I am
from Kendal, Central Java)*

Mario : Dari Kendal. (*From Kendal*) (Gave applause)

Dimas : Yang ingin saya tanyakan mengenai dua anak muda yang berbeda karakter tapi sama-sama mempunyai visi besar.

(I would like to ask about two young men whose characteristics are different, but both of them have a big vision)

Mario : **Super.**

Dimas : Suka belajar sama orang-orang yang telah sukses.

(They love to learn from those who have been successful) Mario : **Good.**

From the data above, we can see that Mario used some words such as ‘Super’ and ‘good’ and non-verbal like repeating the origin of the audience ‘Dari Kendal’ and gave applause to give notice that the audience comes from a distant place. These two acts made the audience felt being respected by him. Therefore, he did not hesitate to continue asking Mario about his problem. He also applied this strategy to the other audience, like in the example below.

Audience : Berani mencoba.

(Dare to try)

Mario : Berani mencoba. **Good.** Setuju?

(Dare to try. Good)... Do you agree?

Audience : Setuju.

(Agree)

Mario : **Good.** ...

The second strategy used by Mario Teguh was the ‘Exaggeration.’ This strategy refers to the praise of the audience in the program. This strategy also made the one who talked with him felt that they were respected. An example of this strategy can be seen in the part of the conversation below.

Dimas : Perbedaannya, anak muda yang pertama dia orangnya disiplin....
(The difference is that the first young man is a disciplined person...)

Mario : **Super Sekali. Ini pertanyaan yang very smart.**
Great. This is a very smart question)

In the example above, we can see that Mario praised the audience by saying 'Super Sekali' and continued by saying another compliment, 'Ini pertanyaan yang very smart'. It made the audience felt that he was accepted since he asked the right question to Mario Teguh.

The third strategy was the 'intensifying interest to the hearer(s).' Mario used this strategy to all of the audience in that room. The example of this strategy is as follows.

Audience : Berani mencoba.
(Dare to try)

Mario : Berani mencoba. Good. **Kenapa berani mencoba lebih sukses? (Hening sejenak menunggu jawaban dari penonton).** Ambil firman-Nya. Ambil firman. Tidak akan dimasukkan suatu masalah kecuali dia mampu menyelesaikannya. **Iya?** Berarti Tuhan tidak coba-coba. Kalau dikasih masalah itu karena dia mampu.
(Dare to try. Good. Why those who dare to try are more successful? (Kept silent for a while, waiting for Audience' answer). Quote His words. Quote His words. He will not give a test that is beyond the person's ability. Don't you think so? It means that He does not do a trial. If He gives a problem to someone it means that person can overcome it.)

The bold-typed words are showing the application of the strategy. Mario tried to draw the audience to participate with some questions and non-verbal actions from the example above. It made the audience felt that they were involved in the conversation.

The fourth strategy was the 'usage of In-group identity markers.' In this case, Mario used the word 'we,' 'us' and 'friendship' to make the audience felt that they were close to each other and in the same position and idea. The example of strategy usage can be seen in the parts of the conversation below.

Mario : Super sekali. Ini pertanyaan yang very smart. Yuk sama-sama **kita** jawab...
(Great. This is a very smart question. Let's answer together)

Mario : ... Dia kalo berani masuk ke sini akan kesulitan, tetapi kesulitan itu supaya **kita** berontak berenang menolak bernafas air, sekarat, lalu sukses...
(... if he dares to enter this zone, he will get some troubles. But, the troubles make us try to swim and not to be drowned, dying. Then, we succeed)

Mario : ... So, **Sahabat-sahabat saya** yang baik hatinya, jangan halangi diri anda dari keberanian karena kalau anda beriman, anda tahu Tuhan yang memelihara kita....
(So, my kind friends, do not make a barrier between you and your courage because if you have faith in Him, you know that He is the One who takes care of us...)

Having read the example above, we can see that he often used the word 'we' and 'us' to make the audience felt that they were in the same shoes. Besides, he also greeted and called the audience using the words 'my kind friends' that created effect if they had a good relationship called friendship. It made there was no gap between him and the audience.

The fifth strategy was the 'seeking of agreement.' Mario's strategy to made the audience felt that they had the same idea and point of view; therefore, he would be

assumed not to threaten the Audience' faces. This strategy can be seen in the example below.

Mario : ... **Yang mana kira-kira** akan lebih sukses dimasa depan? (...
Who do you think will be successful in the future?)

Audience : B.

Mario : **Yang mana? B?**
(Who? B)

Audience : B.

Mario : B? Kenapa?
(B? why?)

Audience : Berani.
(Brave)

....

Mario : **Iya?** Berarti Tuhan tidak coba-coba. Kalau dikasih masalah itu karena dia mampu. **Setuju?**
(It means that He does not do a trial. If He gives a problem to someone it means that person can overcome it. Agree?)

Mario : ... Anak-anak berani **kan** begitu? Mendekati harimau sedang tidur. **Ya? Begitu toh?** Dibuka pelan-pelan, itu ditabok pintunya ditutup. Ayo, **boleh diulangi nggak?**... *(The brave kids are like that, right? Getting closer to a sleeping tiger. Right? Don't you think so? Opening the door, hit the tiger and closing it again. Right? Can he repeat it again?)*

Audience : Bermasalah.

(Having problems)

Mario : Yang bermasalah. Oke, betul. Saya bermasalah. **Termasuk yang berani atau penakut?**

(Having problems. Okay. I was. Was I brave or cowardly?)

From the examples above, we can see that Mario looked for an agreement many times. It made the audience feel they were having the same idea and just helped them think more systematically. It made the gap between him and the audience are small.

The sixth strategy applied by Mario in the question and answer session was the 'joke' strategy. It made him and the audience felt that they were close and made the gap smaller. It also made the people assumed that he was friendly and easy to close. In the conversation, he used two long jokes that I took as an example of this strategy. The first joke was when he gave an example of a brave kid who opened a cage door, hit the tiger inside, and then closed it again. It resulted in the laugh of the audience. The second was when he told a story about himself when he was young. He said that if he disagreed with other people, he would say let us meet in the yard. Brave. However, in front of women, he was weak. He said that fortunately, no woman ever rejected him – any woman. They just disobeyed him. It also made the audience laughed and felt closer to him.

The seventh strategy applied was 'being optimistic.' Mario showed the optimistic by presenting the greatness of God's promises. It made the audience trusted him since the source of what he said was from Qur'an, which does not doubt it since Indonesian are well known as religious people. He uses this strategy is every time he gives motivation. The examples of this strategy can be seen in the parts where he gave motivational words like "... Kalau orang dikasih masalah itu karena dia menyelesaikan..." *(If He gives a problem to someone, it means that person can overcome it)*. It is just like what we can find in Qur'an that He will not give a test

beyond our ability to handle. The other example is when he said that we would be brave if we had faith in God. He takes care of all of us.

The eighth strategy applied in this conversation was the 'including of both speaker and hearer in the activity.' Therefore, the audience did not feel that he was the only important person in the conversation. He often invited the audience to the discussion and solved the problems. One of the examples is as below:

Mario : Super sekali. Ini pertanyaan yang very smart. Yuk **sama-sama** kita jawab...

(Great. This is a very smart question. Let's answer together)

In the example above, he tried to make the audience think that he was not the only person who can solve the problems or the center of the discussion in the sharing. He said 'together' to tell the audience about this.

The ninth strategy was the 'asking and giving reasons.' This strategy tells that the audience had the same ability to see a problem and give clues on how to solve it. We can see this strategy in the examples below.

Mario : ... **Yang mana** kira-kira akan lebih sukses dimasa depan? (... *Who do you think will be successful in the future?*) Audience : B.

Mario : Yang mana? B?
(Who? B)

Audience : B.

Mario : **B? Kenapa?**
(B? why?)

Audience : Berani.
(Brave)

In the example, we can see that he asked the audience to explain why they decided and how that choice could stand strongly. By doing this, the emotional relationship between the audience and him can be maintained better.

The tenth strategy used by Mario in the program was 'giving the gift' to the audience. In this case, he often gave an appraisal to the audience. The words he used were like *super sekali (great)*, *smart*, and *baik hatinya (kind-hearted)*. Besides using words, he also used non-verbal activity like giving applause to the audience when they were from far places or gave the right answers.

1. CONCLUSION AND SUGGESTION

4. CONCLUSION

As a motivator, Mario Teguh understands that his position is not as a center or the only one who can solve the problems. If he is against those points, the people will not listen and consider him not to follow. Besides, one of the most important things in sharing motivation is that the motivator should make the audience not feel being lectured by him. When the audience understands and follows the advice given, then the motivator is considered as successful. Based on the analysis, we can see that he succeeded in doing his role as a great motivator.

In sharing motivation, the relationship between the motivator and the audience should also be maintained. In the conversation, we can see that Mario did this by giving an appraisal, involving the audience in solving the problem, calling the audience with nice words such as *sahabat saya yang baik hatinya*, sharing stories about his life in the past, and telling some jokes. It made the audience felt no big gap and felt that he is so close to them.

5. SUGGESTION

It is suggested to the next researcher interested in the same field as the one I did to see the problems from other views. For example, seeing the politeness strategy by seeing the *Curhat* session or the Polling session. Therefore, the strategy used by Mario Teguh can be described completely based on the whole activities of the program named Mario Teguh Golden Ways.

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