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Implementing a Student-Centered Pedagogy:
Doing so in the Indonesian Teaching-Learning Context

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Abstract

Today’s educators must be willing to shift from the teacher-centered paradigm, which was in place when they themselves were students, to the new paradigm of student-centered education. This article was inspired by the challenges and opportunities experienced by the writers while attempting to implement a student-centered pedagogy. We will share some of our experiences as educators to provide a context for various aspects of student-centered learning. Understanding some of the successes and failures we have experienced in our careers may help to highlight the potential and importance of student-centered pedagogy in its many facets. Based on the vignettes from our teaching experiences, we have identified four major ideas about how to adopt a more student-centered approach: planning lessons that encourage student interest; adapting the curriculum to meet student’s needs; using technology in the classroom; and developing mutually respectful relationships.

Keywords: Student-Centered Pedagogy, student interest, student’s needs, mutually respectful relationships.
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Introduction

In education today, there are often discrepancies between what teachers plan and what students actually do in their learning process. This conflict is absolutely one of the things to consider when teachers want to improve the teaching-learning process in their classrooms. Today’s educators must be willing to shift from the teacher-centered paradigm, which was in place when they themselves were students, to the new paradigm of student-centered education. This article was inspired by the challenges and opportunities experienced by the writers while attempting to implement a student-centered pedagogy. We hope to give a better picture of the necessary conditions for student-centered teaching and learning and to find local wisdom that enables all teaching staff at STAIN Salatiga, and at universities throughout Indonesia, to adopt this new paradigm of education. We will share some of our experiences as educators to provide a context for various aspects of student centered-learning. Understanding some of the successes and failures we have experienced in our careers may help to highlight the potential and importance of student-centered pedagogy in its many facets. Our shared teaching careers include students on all 6 (inhabited) continents, with ages ranging from primary school students to adults, and we believe that the common themes evident in quite disparate situations speak to the universality of the power of student-centered pedagogy.

Discussion

Interest

Vignette 1: Tabitha Kidwell

I began my career in 2004 as a Peace Corps Volunteer English teacher in a secondary school in a small town in Madagascar. The school was quite underresourced; there were up to 70 students in one class,
many of the classrooms did not have electricity, and there were no textbooks available. I had little teaching experience and limited knowledge of the local language and culture. As such, I relied heavily on the national curriculum and teacher-centered classroom activities. Some students were motivated and were able to excel, but far more were disenchanted with my class, the English language, and school in general. Classroom management, with so many students in one small room, was a major issue. I found I had the most successful time when I built lessons around aspects of the students daily lives. For example, the “food” lesson in the national curriculum included apples, bread, and beef as sample vocabulary items, but these did not correspond to the variety of foods that students ate on a daily basis. I adapted the lesson to include rice, mangoes, beans, and other foods more familiar to students, and I brought in a shopping basket full of the actual items. I presented the vocabulary by removing one item from the basket at a time, slowly and suspensefully. Students were engaged in the presentation and enthusiastic about using their new vocabulary – many said they were going to teach their family over dinner that evening. By including content that was interesting to the students, as well as teaching methods that elicited their interest, I began to see the power that a student centered pedagogy could have.

Research Review: Interest

Researchers have identified three basic types of interest that contribute to learning: individual interest, situational interest, and, more recently, topic interest.

Individual interest reflects students’ personal preferences, which are primarily influenced by their unique personalities. These interests develop over time and have long-lasting effects on a person’s preferences, knowledge, and values. This type of interest can be focused on a specific school subject (e.g. science or literature) or specific activities within pop culture (e.g. music, sports, or movies) (Ainley, Hidi and Berndorff, 2002).
Hidi’s (1990) review of early research on the effects of individual interest showed that, when provided with material that individual students found interesting, students exhibited higher comprehension and recall, as well as more positive affect, and higher levels of perseverance and attention. This was generalizable across a variety of research studies involving various ages, levels, and subjects.

Situational interest is the inherent interestingness of a certain situation. This type of interest often is elicited by something in the environment, such as a text or conversation, and may have only a short-term effect (Hidi, 1990). This type of interest plays an important role in learning when students do not have pre-existing interest in or knowledge about a certain academic area that is in the curriculum (Hidi and Harackiewicz, 2000). In a review of the research, Flowerday, Schraw, and Stevens (2004) identified several factors that lead to situational interest: text novelty, good organization, ease of comprehension, text coherence, vividness, and imagery. As situational interest increases, engagement also increases, and attitudes become more positive (Flowerday, Schraw, and Stevens, 2004). Interesting stories and texts motivate people to read and positively influence their attitudes, comprehension, memory, depth of processing, and learning (Hidi, 1990). This is true for lectures, as well; lectures that are well constructed and include connections to student’s experiences were shown to be more effective at maintaining student interest levels (Tin, 2008).

If individual interest (which is generated by the student) and situational interest (which is generated by the environment) can be seen as a dichotomy, topic interest can be seen as the intersection of the two. Topic interest can be defined as the interest elicited by a word, title, or initial text that presents the reader with a topic. A study by Ainley, Hidi, and Berndorff (2002) confirmed that the development of topic interest comes from both individual interest (i.e., students who had previously
identified a certain topic as an interest of theirs were more likely to be interested in topics connected to that domain) and situational interst (i.e. an interesting title might “grab” students’ attention and get them started on the path to learning). The same study also examined the processes inherent in developing topic interest and manifesting its effects. Interest in the topic of a text contributed significantly to positive student affect, which in turn encouraged persistence in working with the material, which then led to improved learning. Interestingly, Shirey and Reynolds (1988) found that adults actually tend to allocate less attention and fewer cognitive resources to information they find interesting, but remember it better, suggesting that they are efficient readers, and do not expend energy on information they will learn without extra effort.

All three types of interest can be expected to have positive effects on learning, and they are likely to interact and influence each other’s development (Hidi, 1990). An individual’s well-developed personal interests can evoke strong feelings of situational interest should a topic come up related to his or her individual interest. On the other hand, one specific experience of situational interest might lead an individual to take up a long-lasting individual interest in the topic. No matter the type of interest involved, “the key to maintaining interest lies in finding ways to empower students by helping them [find] meaning or personal relevance” (Hidi and Harackiewicz, 2000). One powerful way to do this is by presenting material in a more meaningful context that shows the importance of the learning or makes it personally relevant to students.

Practical Suggestions: Interest

The more that we can do as teachers to encourage and sustain student’s interest, the more success our students will have. Identifying and using individual interests, such as giving music-related texts to students who enjoy playing guitar, can be highly effective. This can, however, prove quite time-consuming for teachers, especially if there is a high
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teacher-student ratio (Hidi, 1990). Additionally, not all students have unique and well-developed interests on which to draw (Hidi and Harackiewicz, 2000). Individual interests can best be incorporated on a large scale through student-choice. Students can be given a choice of reading topic, or the opportunity to give a presentation on a topic of interest to them. EFL class, where so much communication centers on the students’ own beliefs and experiences, leads itself easily to this kind of adaptation. Rather than requiring all students to present or write about the same topic, like “The Importance of Education,” teachers can allow for individual variation by selecting topics like “How Education has Affected my Life.” Add to this the potential for students to communicate about their preferences, habits, families, aspirations, past experiences, and opinions, and you can see that EFL class offers many opportunities for the incorporation of individual interest.

An even more cost-effective strategy for teachers with large classes is to focus on developing situational and topic interest. If the class environment stimulates situational interest, students will be more motivated and are likely to make cognitive gains in areas where they initially had very little interest (Hidi and Harackiewicz, 2000). Focus on situational interest is more likely to lead to learning gains for all students. To do this, teachers must adapt materials or presentation modes to maximize situational interest.

Regarding texts, if the provided text is very dry and uninteresting, situational interest will be an impossibility; replacing these texts with more interesting ones may be your only option. Familiarize yourself with English texts available in your school’s library or language office, and keep an eye out for interesting stories online or in the Jakarta Post that could make for interesting alternate texts. Keep a file of these texts on hand to replace the truly unsalvagable texts. Often, however, texts can be adapted to encourage more situational interest. Teachers need not be afraid to
modify texts if the outcome is better learning! Remember the elements that lead to situational interest: text novelty, good organization, ease of comprehension, text coherence, vividness, and imagery (Flowerday, Schraw, and Stevens, 2004). Structural modification, such as adding or deleting information, can increase good organization and text coherence. Additional details and imagery can be inserted to make texts more vivid. Some texts could also be modified to a context like “space aliens” (as in the research by Cordova & Lepper, 1996, discussed above) simply by changing the names or places. To create text novelty, try to vary the texts used in class, and present them in different ways. Vividness and imagery can also be created by reading texts with students in class and having students act out or illustrate the stories they hear; you might even ask students to close their eyes and imagine the story as you read it aloud.

For class activities that do not involve texts, remember the power of novelty and suspense. Try to vary class activities so that students are not always stuck in the same routine; while some routine is helpful for classroom management, too much will make student’s ‘zone out.’ One way to do this is to offer students meaningful choices, like choosing between writing an essay about the life of a historical figure, about an event in their own life, or about a recent television program they saw. All three options will practice the simple past tense, but the choice will satisfy students’ needs for autonomy and will keep them more interested. Lastly, the simplest changes to your presentation style can do wonders to increase student learning. A student once told me about her favorite English teacher, but only detail that she could remember was that the teacher had a “magic bag” that she would pull items from when introducing vocabulary. What a basic but powerful way to make vocabulary presentations more engaging!
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**Cultural contextualization and adaptation of the curriculum**

*Vignette: H. Triyoko*

When I was in junior and senior high school, every school in the province of Jawa Tengah used the same English textbook. At that time, teachers, not exclusively English teachers, were required to teach from books recommended by a higher authority, at the provincial level or even at the national level. These textbooks and the curriculum behind them had little significance to students’ lives outside school, since the English textbooks were situated in a culture different from their own. It was not easy for me to understand names and events told in those books because those names and events were outside my own culture. Even though I was in many ways supported by teachers, friends, and other available resources of learning in the school, I often found learning English as inapplicable to my life. Had I not had a great intrinsic motivation to master English, I would have stopped learning English because of the many things I could not understand in my English textbooks. Many of my friends in junior and senior high schools only studied English to get a good grade; they saw English as compulsory subject that influenced their school achievement and no more than that. To compound the problem, teachers who were required to teach by the prescribed curriculum and textbooks were out of touch with the actual needs of the students.

When I became an English teacher myself, I realized that English was not a priority for many students. To remedy this, I attempted to expose students at STAIN, an Islamic university, to *English for Islamic Studies* as a branch of English for specific purposes. I hoped that there would be more opportunities for students to be aware that English is used not only to understand people from other cultures and religions, but that English can also be used to explain their own religion and cultures. For this course, I could not simply depend on a pre-determined curriculum or textbook because each class session came to follow the path of students’
needs as they came up. There was no curriculum or textbook that could satisfy all the needs that occurred during the classroom meeting. Creating resources to teach students was a burden for me, but it lead to increased student learning and insight. My students shared the understanding that English could be part of their life as a Muslim, and not solely a symbol of the western culture. Most of my students were really enthusiastic to talk in English about many concepts, values, and practices inherent in the study of Islam, since they generally learned and discussed those things in Arabic. Many of them were also challenged by the prospect of English as a means of sharing their Muslim faith. Secondly, my students could find more opportunities to contribute to the sharing of knowledge in the classrooms because we were discussing their own lives, experiences, and beliefs. I believe that many English teachers would improve their practice by providing more opportunities for students to personalize the learning materials and learning activities so that they can learn English in contexts familiar to their daily lives.

Literature Review: Cultural Contextualization and Adaptation of the Curriculum

In this paper, curriculum is defined as “…the content and purpose of an educational program together with their organization” (Walker, 1990). The governments of many nations have made efforts to have one common national curriculum. Supporters of the establishment of a national curriculum argue that a national curriculum serves as a symbol of nation’s collective endeavours to improve education and protects the nation against individual choice led by the textbook market (Whitty, 1989). With the Indonesian government’s limited education budget, many expenses are avoided by asking all provinces and districts to implement the same curriculum and to have national exams (Theisen, Hughes, and Spector, 1990). However, use of the national examination as a means to standardize the Indonesian education has been criticized by many educational
practitioners in Indonesia as unfair and misleading. According to Wirdana (2008), one of the flaws in organizing national exams is its potential to devalue students as individual beings. The gap between regions in Indonesia, in term of education facilities, is wide; therefore, students’ performances in the disadvantaged regions should not be measured with the same criteria used for students in the cities. Perhaps more importantly, the cultures of various students across the archipelago are ignored when all are taught using an identical curriculum that does not match their own background.

Indonesia is missing out on a powerful phenomenon, for extensive research has showed that cultural contextualization and personalization has a significant effect on student learning. Ross (1983) conducted an interesting study of the effect of adapting the content of a presentation to student background. His context was math story problems, which were adapted to deal with education or health care for groups of pre-service teachers and nurses, respectively. Students who received content that was contextualized to match their background scored higher on post-tests. Therefore, assimilating new information to previous knowledge will be easier if the context is familiar, and therefore meaningful learning will be more likely. In a similar study, Cordova and Lepper (1996) showed that even simple embellishments to contextualize a topic (In their study, a math game designed to practice arithmetic operations was either contextualized in “outer space,” “fantasy,” or was not contextualized.) can lead to significant learning gains and higher motivation. Additionally, the personalization of the process (some students had the opportunity to personalize their computer programs, by adding their name and personal details) led to even greater learning gains, as well as, again, increased motivation and involvement.

Personalization can be applied at the cultural level as well - students who read stories from their own culture have better understanding and
recall than those reading stories from an unfamiliar cultural background; indeed, the cultural background has a greater effect than the syntactic or semantic difficulty of a text (Freimuth 2008). Cultural familiarity improves reading comprehension in many ways, such as “the speed of reading, reader perspective, recall of information, critical thinking, main idea construction processes as well as other reading processes” (Freimuth, 2008). This suggests that readings and classroom topics should be derived from the students’ own culture and experience so that they can draw upon background knowledge.

**Practical Suggestions: Cultural Contextualization and Adaptation of the Curriculum**

Cultural contextualization is a balancing act. It is clear from contextualization research that when our texts and discussions are situated in a local context, they are more meaningful (Ross, 1983, Cordova and Lepper, 1996). On one hand, we want students to be successful on the national exams, and therefore we need to teach the national curriculum. On the other, we want students to be able to draw on their background knowledge (which is mostly situated in their local culture) to encorporate new knowledge to already existing schema. Schraw, Flowerday, and Lehman’s (2001) suggestion is to “use texts that student’s know about.” At first, you will probably need to situate texts, lectures, and vocabulary presentations within the students’ own culture. This is what brought me success in the English for Islamic Studies class, when I adapted my lessons to teach about topics of concern to students’ own lives. As student’s gain more language skills, you can move to teaching using texts and vocabulary that address the needs of the national curriculum. For more culturally-loaded texts, you will need to explicitly teach the aspects of culture that are unfamiliar by providing pre-reading background information.

In order to contextualize the curriculum, you must know the students’ sociocultural background. For instance, if many students are
from families of farmers, an example sentences should be “Rudy’s father plants rice.” rather than “Rudy's father goes to the office.” You should also keep an awareness that every class is unique – this helps teachers to be willing to review the curriculum at anytime they find it necessary. Though it may create more work for us to adjust the curriculum to anticipate students’ needs, it is not a waste of time compared to the many hours spent teaching ineffective classes when we insist on applying identical curricula to all classes. In addition, the anticipation that every class is unique can give us the pleasure of expecting different learning situations, and can prevent our teaching jobs from becoming boring. In this way the curriculum serves students more in their learning processes in the classroom as students are put as the dominant factor in the design of curriculum.

What is the best resource in identifying student’s sociocultural background, needs, and uniqueness? Of course, it is the students themselves! Teachers should negotiate with students how to change the classroom situation for the sake of learning. In order to encourage more students to openly express what they think of the learning situations in the classrooms, teachers can always provide time in the beginning of the class for students to reflect on their learning experiences in the previous classes and at the end of the class to collect ideas of what learning materials they want to bring to classrooms for the next meeting. Through students’ reflection, teachers learn how they think the teaching went. Especially when teachers encourage students to reflect on their learning experiences, teachers will be able to gain more insights on the needs of students and to change the situation of learning in the classroom by choosing classroom activities that best suit students preferences. Meanwhile, by openly discussing the learning objectives and by asking openly what learning materials students like to bring to class, teachers position themselves more as facilitators of learning than as the sole provider of knowledge. Though it may sound ridiculous for us teachers to involve students in
preparing what to learn in classrooms, as many of us regard this process as exclusively the teacher’s responsibility, it will instill the feeling of responsibility to students for their own learning based on the materials they agreed upon. Furthermore, this can also be a good strategy to cope with the boredom students may feel when teachers use same old materials again and again, especially when they compare this to the plentiful interesting learning materials they can find on the internet.

**Technology**

**Vignette: H. Triyoko**

It takes more than just learning in the classroom for students to see the significance of their lessons. If students seldom find opportunities to connect what they learn at school with their lives outside school, what is the purpose of learning? This was the situation when I learned English in school. I seldom found English used outside school except when I struggled to listen to English pop music broadcasted by local radio stations or English news broadcasted by a few international radio stations; of course, these were receptive media and did not provide any sort of interactive learning. The chances for me to meet English speaking people were also very limited as I lived in a village far away from the city and tourist locations.

Today, however, we face a very different situation. Thanks to the ubiquity of the internet, students can find many English learning materials and many opportunities to communicate in English. As a teacher, I know I can’t compete with the internet, so I chose instead to benefit from it and therefore work smarter, not harder. I can always depend on the Internet to provide students with abundant materials and media, but I know that I need to be smart in my choice of the materials to be used in my English classrooms. Many times, I brought with me list of some very useful websites that students could browse themselves at home to help them
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...improve their English mastery. Among my favorite sites were http://quizlet.com, http://www.vtrain.net, http://www.byki.com/fls/FLS.html, (for developing students’ vocabulary), and http://www.radioaustralia.net.au/learnenglish, http://australianetwork.com/learningenglish, http://www.abc.net.au/transcripts, (for developing students’ reading and listening skills). Rather than letting my students surf all the English learning websites that come up on internet search engines such as Google or yahoo, I spent considerable time discussing with my students the keywords to help them hit the most appropriate websites for their learning objectives, learning styles, and level of English mastery. By doing so, students are able to use much of their time to learn, rather than wasting it on browsing each of the websites listed.

**Literature Review: Technology**

Indonesian students learning English nowadays will find many opportunities to expose themselves to English as more programs on radios and shows on TV stations are delivered fully or dominantly in English. The chances become even greater when students access the internet, since students can select many multimedia materials (i.e. Music, videos, and texts) in English related to any topic that the student wants to learn about. Through the use of the Internet in students’ learning, Warschauer (2003) asserts that learners will become autonomous and goal-directed, that classrooms will become centers of “collaborative and critical” inquiry, and that technology will have finally transformed schools to match the needs of the information society. Besides this, the internet also offers chances for students to get connected to English native speakers or other English learners around the world, creating an authentic communicative situation. Felix (1998) argues that the Web offers a wide variety of experiences beyond the confines of the curriculum. The Web brings the target culture and language not only into the classroom, but also potentially into the daily lives of students. The internet can also provide students...
with suitable materials related to their personal preferences and at the appropriate level of difficulty as long as students develop appropriate browsing skills. Wood (1999) says that “what is often missing from the huge array of Internet materials for pedagogic purposes is any clear identification of the new pedagogical opportunities that the Internet offers”. This is definitely the area where teachers can get involved in order to help students get the most benefit from using the internet, and if students share what they find, the teacher will benefit, too. Many teachers spend a lot of time selecting and incorporating materials from the internet, but it can be more efficient when teachers seek student contribution in the process. Teachers add rich materials to their own resources by accepting student contributions (Felix, 1998).

Regarding internet-facilitated learning, the roles of teacher may vary. At times they serve as facilitator and guide, or even as co-researcher and a co-learner, for instance when they work with the students to find the most suitable materials to meet student learning objectives, teach to many learning styles, and use in classroom activities. As the facilitator of learning, teachers need to ascertain that the materials agreed upon by students and teachers will be neither too difficult for students to understand, (therefore discouraging them from involvement in the learning process), or too easy (so that students are not challenged in the learning activities). With teachers’ greater experience in learning English themselves, they can locate the materials exactly in their students’ zone of proximal development, the challenge level proposed by Vigotsky as the most potential level for learning to occur.

At other times, teachers need to be authoritative (but not authoritarian): They need to be a leader and a direct instructor who builds more systematic knowledge than the scattered materials accessed by students through the internet. In coping with the internet-facilitated learning, there are times when teachers are highly recommended to shift
the pedagogic orientation from highly student-centered to a more guided investigation and direct instruction and vice versa (Unsworth, 2008).

The power of the internet to connect people from all parts of the world will not only change the way teachers teach, but also shape the whole structure of the English teaching and learning processes at schools as the internet also gives many influences in curriculum design, evaluation of student learning, and even the politics of education. Thanks to the many possibilities of the Internet to play a part in English teaching learning at schools, teachers are increasingly aware that traditional EFL classrooms remain a bounded context providing limited opportunities for communicative engagement (Thorne, Black, and Sykes, 2009). For instance, teachers cannot expect students to learn cross-cultural communication skills by having an English conversation with their classmates, as all of them are foreign to the target culture. By using the Internet, however, students can make direct contact with native speakers and be involved in inter-cultural communication with various native speakers of English. In addition, the time for practicing English in classrooms is limited, whereas students have more flexibility in terms of time when communicating in English through the Internet. Teachers can also encourage students to join a community of learners that share the same interests with them. This will engage them in English communication in a borderless classroom, since the members of the learning communities may come from many regions of the world.

Internet usage can also, unfortunately, become a serious distraction. When students engage in activities on particular websites, such as reading pornographic texts or listening to speeches that provoke hatred and extremism, these activities have the potential to disconnect students from their learning objectives. To support students’ educational goals for English learning, English teachers will need to be sensitive to existing priorities of use (Levy, M., 2009). The more freedoms that students have in terms
of choosing the English learning materials provided by the Internet shall not mislead students to attain to other unprecedented results as prescribed in the curriculum or as previously discussed by teachers and students in the initial stage of the course. When the focus of the course is to develop students’ speaking abilities, for example, teachers need to ensure that students have the criteria to select good websites for developing their speaking skills. Teachers have to find ways to openly communicate with students the risks of the careless use of the internet so that students will develop their personal protections against those risks. Teachers will be challenged not merely to replicate what they are accustomed to doing in their classrooms, now with the aid of digital tools, but rather to maximize the benefits unleashed in this new learning environment (Black, R.J., 2009).

Practical suggestion: Technology

With all the ease of getting multimedia materials from the internet and with the existence of a new learning environment that absorbs more and more of students’ time, many teachers are tempted to shift their traditional teaching practices drastically to new teaching practices. They hope to make the learning in classrooms as enjoyable as students’ learning outside classrooms and to do so; they must involve information and communication technology. They often forget the irreplaceable roles of teachers in facilitating, managing, and controlling the learning in the classrooms - this gives us as significant an influence as the materials and the activities of learning.

Thus, English teachers who like to promote internet-facilitated learning as the new alternative to accelerate students’ English learning process must first develop the awareness that they will and certainly can play an important role in students’ learning; since the Internet will not do all the things they do as teachers. As mentioned earlier, the Internet provides many possibilities both to help and to distract students’ learning because the use of the Internet is not an end in itself but it is just a means
to an end. When students do no set particular goals for their engagement with the Internet, and when teachers fail to make these ends clear to students before an internet-based activity, students’ use of the Internet will not give many advantages to their learning in particular. Indeed, the Internet will engage students in more activities which are not necessarily meaningful or helpful for their learning.

In order to play those irreplaceable roles in students’ learning, particularly when in internet facilitated learning, the suggestions of Quinlan (2011) may be very useful: be well prepared before applying the internet-facilitated learning, be ready for surprises while applying the method, and be wise in selecting ways to measure students’ learning outcomes.

It is not wise to believe that all teachers applying the internet facilitated learning in their classrooms will turn out to be perfect teachers, since these kind of classrooms are not made in one night. Never expect that you will be able to successfully deliver lesson plans including the use of the Internet if you do not give your self sufficient time to get familiar with the kinds of materials provided by the internet and to judge if the materials are really useful and appropriate to achieve students learning objectives. Quinlan (2011) suggests that teachers shall not be trapped by the lure to show off what the Internet can do to make their classroom interesting and thus forget about students’ learning objectives. Every website is designed for particular users and goals and thus not all websites have the potential to help students learn. Teachers need to evaluate whether the particular websites they intend to visit during their class really address students’ needs and whether the activities are valuable. Teachers need to determine the possible usage of each website so that students will actually engage in purposeful learning process and not be distracted by the many other activities provided by the Internet.

While evaluating each website before using it in their classroom, put yourself in your students’ shoes by anticipating various situations
that students will face during their learning. Will all students be able to access the materials and be involved in the activities? Are they all familiar with the Internet, or will some of them become confused with what to do since they are not trained to use it? The degree of experience and expectations that the students have related to the use of the Internet can become a serious problem when teachers ignore it. Many students may resist the use of the Internet because they expect to be taught traditionally and they are not ready for the more autonomous learning experience. For some students it is strange to let the Internet control or guide their learning in the classrooms. Be ready for surprises while applying the Internet, and try to plan ahead for the situations that may occur due to the use of the Internet in your classroom. You also must be ready to apply a contingency plan when the Internet is not accessible due to poor connections or when the electricity is cut off.

Last but not least, while letting students experience the new learning facilitated by the Internet, evaluate the learning process using the same kinds of activities that students are engaged in online. If students are evaluated by measures that do not relate to their work online, they will not see the value of the online work. For example, teachers can encourage students to spend time watching instructional cooking videos presented in English on You Tube if teachers then assess student performance through role plays where they themselves pretend to be chefs telling how to cook their favorite recipes in English. This is far superior to just assessing their cooking vocabulary mastery through quizzes or written examinations!

**Relationships**

**Vignette: Tabitha Kidwell**

My first salaried teaching position in the United States was teaching secondary students French and Spanish. My first year, like so
many teachers’ first years in the classroom, was a nightmare, mostly because of one class. As the most junior language teacher, I was asked to teach the class of students repeating their first year of Spanish. The first year of a language is fairly easy for most students, but these were all students with low academic abilities, behavior issues, and major family problems. They had already attempted Spanish and had failed, and therefore many of them not only were disinterested, but were actively opposed to learning the language, for fear of failing again. Teaching this class was a near-impossible feat, especially for a novice teacher. Very little learning took place. My attempts to coerce, cheerlead, or punish them into learning were all met with off-task behavior and disruptiveness. I stuck with it all year, though, and had the support of an excellent principal and colleagues. The school had adopted the educational philosophy of William Glasser, which holds that students (and all people) have five needs: survival; love and belonging; power or recognition; freedom; and fun. This framework helps explain many of the behaviors I saw that year. For one, many of the students’ needs for survival were not being taken care of at home, so they came to school already in a distressed frame of mind. On top of that, the most efficient way for them to achieve their other four needs was to torture their teacher. They self-identified as members of the “crazy” class (belonging), tried to hijack my lesson whenever possible (power), often refused to do work (freedom) and generally did whatever they felt like during class (fun). My principal helped me to see that, to teach these students successfully, you had to find a way to fulfill these needs in the classroom. The most effective teachers at that school were those who have a relationship of warmth and respect with students, and who used that relationship to ensure that all students’ needs were met. In subsequent years, I also taught the “repeater” class, but did not find anything near to the difficulties of that first year. I credit this to the fact that I entered the classroom those years with the needs of the students at
the forefront of my thinking. I thank those difficult students for teaching me just how important it is to know and value each student as an individual; the difficulties in that class my first year helped me to become a much more effective teacher in subsequent years.

Research Review: Relationships

While William Glasser’s work, described above, certainly highlights the importance of quality teacher-student relationships, many other researchers have also emphasized this topic in recent years. Arum (2011) claims that recent educational reform efforts in the US, which had focused on relationships between adults or between adults and the curriculum, have failed because of their lack of focus on relationships between teachers and students.

Of course, the Indonesian teaching context is markedly different from that in America, and some readers may wonder if the idea of a relationship is even appropriate for Indonesian society, where teachers have traditionally commanded a position of respect. Hargreaves (2001) acknowledges this, pointing out that “there is no ideal or optimal closeness of distance between teachers and others that transcends all cultures.” Rather, there will be cross-cultural variations, and we must seek the appropriate balance for the Indonesian context.

Teachers may initially balk at the appropriateness of having a relationship with their students, but this is often due to the misunderstanding of the word ‘relationship’ as ‘friendship.’ It would indeed be inappropriate to put students at the level of peer or friend, or to spend the long hours outside of class that students tend to spend with friends, but there is still a relationship inherent in the teaching-learning context. Teachers can improve student learning by striving to make this relationship meaningful; indeed, it would be foolish to leave this important relationship to chance (Marzano & Marzano, 2003).
Frymier and Housier (2003) examined the communication skills important to teacher-student relationships. They found that many of the communication skills important to a good friendship are also essential to classroom relationships; this was particularly true for referential skill (explaining things clearly and facilitating understanding) and ego support (giving encouragement, making students feel like valued, empowered participants in the class). While referential skills represent those abilities that are traditionally associated with a good teacher, the importance of ego support skills suggest that there is more to being a good teacher than merely being qualified in the subject matter. When teachers endeavor to create a caring relationship with their students, they create a safe learning environment, where students are more likely to participate, ask questions when they do not understand, and achieve higher levels of learning.

Having conducted a meta-analysis of research related to effective classroom management, Marzano and Marzano (2003) found that a quality teacher-student relationship is the key to good classroom management; in fact, “teachers who had high-quality relationships with their students had 31 percent fewer discipline problems… over a year’s time than did teachers who did not.” Part of establishing this type of relationships builds upon teachers’ traditional roles; they show an appropriate level of dominance, meaning that they establish clear expectations and consequences, communicate clear learning goals, and display assertive behavior. Successful teachers, therefore, make the terms of their relationships clear and comprehensible to students. In addition to this, however, successful teachers also establish appropriate levels of cooperation. They do this by providing flexible learning goals that sends the message that they care about student needs and interests. They take a personal interest in students’ lives outside of school. They have positive classroom interactions with all students, letting each student know that their learning matters to the teacher.
Practical Suggestions: Relationships

Sometimes, teacher-student relationships develop organically, thanks to personalities of the teacher or the students. That, however, is not always the case, so teachers must consciously attempt to build relationships by adopting certain behaviours.

For one, get to know students as people. Learn each students’ name and use it to greet them and call on them in class. Chat with students about their interests and lives before, during, and after class. If you hear about an important event in students’ lives, like a drama production or athletic competition, make an effort to attend, or simply wish them luck and then follow up by asking how it went.

Secondly, teachers must show the students that they matter. Giles (2011) cites the example of a teacher who, before a lecture on child abuse, made a point of apologizing if the lecture touched on any painful personal histories; this shows that the teacher cared about the student as a whole being rather than just as the recipient of academic knowledge. Think about how students might react to sensitive topics, and acknowledge this in class. If a student has been absent, ask them where they have been and if they have talked to classmates to get caught up. Students who are often absent usually are missing class for a good reason, such as a family or personal issue, and being aware of that situation can help you to teach that student more effectively.

Lastly, establish a climate of mutual respect. Strive to start class on time, avoid cancelling class, and fill classtime with meaningful activities; this shows students that their time matters to you. Allow and encourage all students to participate, and acknowledge student’s participation. For example, you could say “Ratna just added to Fitri’s idea by saying that…” (Marzano & Marzano, 2003). Make eye contact with each student so that they know that you are aware of their presence and are expecting them to contribute. Give each student an opportunity to feel successful in
each class session, and be sure to call on students who do not commonly participate. Also, help students to avoid failure or embarrassment in front of their peers - nothing shuts down learning faster.

**Conclusion**

Based on the vignettes from our teaching experiences mentioned above, we have identified four major ideas about how to adopt a more student-centered approach: planning lessons that encourage student interest; adapting the curriculum to meet student’s needs; using technology in the classroom; and developing mutually respectful relationships. While we treated each topic under a separate heading, the reader may have noticed that the research and practical suggestions were quite similar throughout the article. In truth, establishing a student-centered approach does not rely solely on the implementation of one new teaching method or style; it is a shift to focusing on student’s needs and building the entire curriculum and educational situation around them. The many interrelated ideas presented in this article will each bring educators one step closer to meaningful student-centered pedagogy. Ultimately, though, the successful implementation of this new style of education will depend on each individual educator and their individual students. It will be an on-going process of negotiation and learning for each party, and its ultimate goal will be increased student learning. We wish you luck and success as you begin your journey towards this very worthy goal.

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Energizing Local Values for Tourism Services Improvement

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Abstract

People in most cultures would probably agree that politeness is needed during their interaction. However there may be differing opinions as to when they should be polite. In tourism industry, tourism service providers act as hosts and tourists act as guests. Typically hosts will try to act politely and use appropriate politeness norms when serving guests to ensure their satisfaction. The research findings show that the tourism service providers in Central Java use various unggah-ungguh ‘politeness norms’ when serving English speaking tourists and Indonesian speaking tourists. Besides that, there are some violations made by the tourism service providers in using unggah-ungguh ‘politeness norms’. The research findings also show that there are similar and different perspectives on unggah-ungguh ‘politeness norms’ between English speaking tourists with Western culture backgrounds and Indonesian speaking tourists with Indonesian culture backgrounds towards the politeness norms used by the tourism service providers in Central Java. The findings imply the needs of energizing unggah-ungguh ‘politeness norms’ which is discovered from well known noble Javanese values used by the tourism service providers for tourism service improvement.

Keywords: local values, politeness norms, tourism service improvement
Introduction

As one of the main tourism centres in Indonesia, Central Java is a destination with many places of interest for tourists. Places of interaction between tourists and tourism service providers in this area include the airports, bus stations, train stations, tourist information centres, travel agencies, hotels, and restaurants, places of tourist interest, souvenir shops and excursions. The language tourism service providers use during interaction in these many and varied locations – both verbal and non-verbal – plays an important role in satisfying tourists needs.

A basic goal of the tourism industry anywhere in the world is to provide an enjoyable and positive memorable experience for tourists. This can be especially accomplished by tourism service providers who are not only skilful in providing their services, but who also know how to communicate well and use appropriate nuances of politeness.

In the tourism industry, tourists act as guests and tourism service providers act as hosts. As the hosts, tourism service providers serve guests as well as possible in order to ensure the guests’ satisfaction. Levels of satisfaction can be determined by the politeness of the hosts’ behaviour towards their guests, including the politeness of their verbal language. This research project focuses on the use of local wisdoms by the tourism service providers in Central Java, Indonesia to improve services to their tourists.

Tourism-service language is a type of language commonly used by tourism service providers to serve their tourists. According to Astika (2004:109) and Samiati et. al. (2008: v), the tourism-service language appears in the kinds of interaction between tourists and tourism service providers which can be further classified into (1) receiving reservations, (2) meeting tourists at the airport/railway station, (3) providing information upon arrival on the way to the hotel, (4) helping tourists with their registration, (5) handling telephone enquiries, (6) giving directions, (7)
giving information about art performances and entertainment, (8) beginning a tour and describing the itinerary, (9) describing points of interest on the tour route, (10) serving meals at restaurants, (11) describing processes used in making art objects (batik, leather puppets, gamelan instruments, etc.), (12) bargaining for souvenir prices and (13) describing tourist sites.

Typically tourism service providers will try to act politely and use appropriate manners when communicating with tourists to ensure harmonious communication. In an interaction tourists and tourism service providers will co-operate with each other in order that their speech can flow well, and so that each speaker can understand what they want through each other’s utterances. Considered in the light of the host/guest roles of service provider and tourist, communicative interaction would certainly seek to avoid acts that could irritate the hearer’s feeling and the interaction would use certain strategies to reduce any unhappy feelings on the part of the hearer. In Indonesia, particularly in Central Java, unique politeness conventions can be identified in comparison with those typically applied in Western countries (European countries, USA and Australia). Poedjosoedarmo (2009) suggests unggah-ungguh ‘politeness norms’ as a typical form of Javanese values. As an intangible cultural heritage, unggah-ungguh had been written in Serat Wedharaga by R. Ng. Ranggawarsita – a well-known Javanese wise man in the nineteenth century – and the revitalisation and redefinition by Poedjosoedarmo (2009) lead up to norms that are easy to be learned by young generation.

The operational questions this research addresses are: how is the unggah-ungguh ‘politeness norms’ used by tourism service providers when serving tourists in Central Java? Secondly, are there similar and different perspectives on unggah-ungguh ‘politeness norms’ used by tourism service providers in Central Java when serving English speaking tourists whose backgrounds are Western cultures and Indonesian speaking tourists whose backgrounds are Indonesian cultures?
‘Unggah-ungguh’ (politeness norms) as local values

One of the major approaches to politeness in Indonesia is Poedjosoedarmo’s (2009) theory of unggah-ungguh ‘politeness norms’ (an extension of “Language etiquette in Indonesia, 1978). As in “The Javanese speech levels” that he wrote in 1968, his theory is supposed to be an ideal principle of language propriety, and not a description of actual fact as typically occurring nowadays. Some young Javanese who claim themselves to be modern or liberal may wish to observe a different principle of propriety, and disregard the advice of their parents and teachers.

Different from the situation in Western countries where the typical person is monolingual, most Javanese people are now bilingual, speaking Javanese and Indonesian. For some of them who work as tourism service providers in Central Java, they are multilingual, speaking Javanese, Indonesian, English and other foreign languages. Besides, the Javanese language makes use of distinct speech levels, which means distinct speech codes, which therefore reflect a slightly different practice of politeness in Indonesia, especially in Central Java from those adhered to by the Western people. Poedjosodarmo (2009:1) explains the Javanese term unggah-ungguh (politeness norms) as a typical politeness of Javanese people. The norms are in the forms of idioms or set phrases which most parents and teachers actually use when they educate their children/students. Some are in the forms of positive advice (using positive idioms) and others are in the forms of prohibition (using negative imperative aja ‘don’t’ do this or that).

Poedjosoedarmo states that politeness norms are implemented in four kinds of attitudes which should be practiced by a speaker in communicating. It starts by how an individual (first participant, P1) should act or behave as a participant in the social network in general. Secondly, what one should do when he/she is engaging in a interaction with an interlocutor (P1 to P2). Third, to suit the speech event, what topic and
aim of speech should be expressed and with what means of communication one should express it. Fourthly, how should the speech act be constructed, and in what mood should one express the speech. In addition, how should a person handle his/her physical gestures to accompany the speech acts.

The followings are the idioms and set of phrases adapted from Poedjosoenarmo’s politeness norms (2009:2-7) that are suggested to be implemented by tourism service providers when serving tourists in Central Java, Indonesia:

In a host-guest communication, a host has to be *sumanak* (from the stem *sanak* ‘family’ plus infix –*um*–). One should try to treat his guest as *sanak* ‘relative, family’, so the communication can be very smooth. With this friendly acceptance of friendship, an acquaintance will feel at ease, and a good social relation will prevail.

On the other hand, when the host becomes the addressee, he/she should then be *tanggap* ‘responsive’ or *tanggap ing sasmita* ‘responsive toward the finest sign’ of the guest. When the guest wants to converse with him/her, the host should be *nggatekake*, which means he/she should care to pay attention to what the guest says, and ready to respond to him/her. The host should not only pay attention to the actual words the addressee has uttered, but to the gestures accompanying the speech as well. In addition, it is advisable to be *sumeh*, showing a cheerful face while engaging in a conversation. It is not good to be *mrengut* ‘frowning or showing a sour face’.

*Sabar* ‘patient’ and *sareh* ‘calm and easy’ are attributes that are good to be observed in many occasions, especially when talking to guests. During a conversation, one must not *gampang nesu* ‘get easily angry’, *gampang muntab* ‘get hot temper’ and *mutungan* ‘easily feeling broken, frustrated’. Parents often say *aja ladak* ‘don’t be quarrelsome’, *aja nyenyengit* ‘don’t be hateful’, *aja galak* ‘don’t be vicious’, and *aja kumaki* ‘don’t be cocky, don’t be a brag’.
When a host is talking to a guest, there are three idioms usually used: *tepa slira*, *andhap asor* and *ngajeni*. When the guest is someone of the lower status than his/her own, he/she should act *tepa slira*. This may mean ‘position oneself at the place of the addressee’. To be brief, it can be translated as ‘be considerate’. In other words, it is ‘showing a feeling of sympathy or solidarity’. If the guest is not able to speak Indonesian well, join him/her in using Javanese. If the guest does not speak the respectful or high *krama* well, join him/her in using the *madya* (middle, moderate) level. If the guest does not know how to express the idioms of gratefulness and complementation in a nice way, just accept it. The host has to be *momot*, which means ‘accommodating’.

When the guest is from the same higher social status than the host, the host should be *andhap asor*. This literally means ‘low and humble’. The host should give the guest a high respect. The host may speak to the guest in a respectful code, using high polite *krama* (the polite level) when the host wants to show distant relation, or *ngoko* (ordinary level) with honorific vocabulary if the host wants to be intimate with the guest. If the guest speaks to the host in English, he/she can respond accordingly, using polite English.

In terms of the content, the host should give appreciation and complementation to the guest when the situation is right. The host must *ngajeni*, meaning ‘giving high respect, proper appreciation’. The host must give the guest complementation whenever the opportunity is right.

In connection with the above principles, the host must never act *umuk* ‘conceited’. S/he must not *seneng nggunggung diri* ‘brag or indulge in showing oneself off’. S/he must not be *degsura* ‘self-centered’. The host must not allow oneself to afflict shameful feeling toward the guest. S/he must not *gawe wirang*, meaning literally ‘cause shame’. The host is prohibited to *gawe serik* ‘cause ill feeling’ to the guest.
When the host wants to initiate a conversation, s/he must see to it that his/her topic and objective agree with the principle of *empan papan*. This literally means ‘agree with the setting and occasion’. It must suit the speech event and agree with the mood of the guest. When the host is asking something that is not considered proper in relation to the speech event, s/he may be said to be *benyunyak-benyunyuk* ‘improper and unwelcome speech initiator’. It would be better if the host just continue talking about the topic that has just been talked about. This way it can be relevant, because the topic connects with the current discussion. People will say that the host is *nyambung* ‘relates to or connects with’ the interlocutor.

Another thing to care about is the means by which the topic of the discourse is expressed. At present there is a choice to convey messages, i.e. whether to use a telephone, cellular phone, letter, electronic mail or saying it orally. There are things that must be handled orally in the presence of the interlocutor, there are those that have to be delivered officially with full care, there are those that can be conveyed via the telephone and via the cellular phone, but there are those that are considered proper to be expressed only through letters or electronic mail.

When a tourism service provider wants to speak, there is a principle s/he should observe, viz. *nuju prana*. It literally means ‘pleasing the heart’ of the addressee. It includes the way s/he enunciates the words, the sequence of the sentences in the discourse, and the content of the message. The speech must be delivered with good enunciation, pleasing intonation and nice tempo. Everything must *resep* ‘pleasing’ or *ngresepake* ‘causing pleasant feeling’. The speech must be delivered in a *sareh* ‘reasy, calm’ and *cetha* ‘clear, distinct’ way.

The discourse should be *cekak aos* ‘brief but comprehensive’. *Cekak* means brief and *aos* means full of content. The tourism service provider must not speak in a *nggladrah* way ‘utter long, irrelevant and
unnecessary things’. The speech should be runtut ‘ordered in a good sentence’, and not tumpang suh ‘in disorder with lots of overlapping’. The content should be pleasing, not nylekit, sengol, sengak, nglarani ati, or marakke nesu (aja nylekit, aja sengol, aja sengak, aja thok léh, isine sing bener, sing prasaja, ora goroh, aja njlomprongake) and the gestures should be suba sita ‘in appropriate speech act’ and trapsila ‘in proper manner’.

From the above explanation, it can be inferred that there are six politeness norms as stated by Poedjosoedarmo (2009): Norm 1: Sumanak ‘Friendly’, Norm 2: Sabar lan sareth ‘Patient and with ease, calm’, Norm 3: Tepa slira ‘Showing a feeling of sympathy or solidarity’, Norm 4: Andhap asor ‘Giving a high respect, appropriate appreciation’, Norm 5: Empan papan ‘Matches with the setting and occasion’ and Norm 6: Nuju prana ‘Pleasing, satisfying’.

**Cross-cultural perspectives on ‘unggah-ungguh’ (politeness norms)**

Almost all research views politeness as a universal feature of civilized societies, regardless of their background culture, or their language. Politeness is thus seen as an important social value, inherent to successful communication, although its realization may vary across the different speech communities. Politeness offers a good method of emotional control of the individual (House and Kasper, 1981:158), and is typically a means of preserving and maintaining good social relationships between the speakers of one or more cultures. Polite behavior generally protects the individual, as well as their addressee.

The verbal realization of politeness poses even greater problems when the interlocutors belong to different cultures and try to communicate, transferring their pragmatic knowledge of polite behavior into the foreign language. Lack of practice and or a learners’ uncertainty in rendering correctly the grammatical structures of foreign language in the first place
often lead to misunderstandings, or the so-called ‘sociopragmatic failures’ (Thomas, 1983), that is errors resulting from non-native speakers not knowing what to say or not saying the appropriate things as a result of transferring incongruent social rules, values and belief systems from their native languages and cultures. These types of errors are likely to cause a downright insult for both the non-native and the native speakers of a certain language, or with native speakers misunderstanding and misinterpreting the intentions of the non-native speakers, and the non-native speakers becoming over-sensitive to ‘distinctions of grammatical form’ (Brown and Levinson, 1987: 35), in a way the native speakers are not. In any case, being polite is essential to maintaining healthy social relations within a specific culture, and even more so, for the communication across cultures.

The work in intercultural and cross-cultural communication draws on general communication theory and is concerned with comparing cultural differences across such broad dimensions as individual/collective, personal/positional or even more generally as high versus low context cultures (Hofstede, 1994). In this tradition, attitude surveys are used to construct general statements about a national group. For example, Japan is said to have a high context culture (dependence on implicit assumptions and shared values) whereas America is said to be a low context culture (one in which roles and relationships are more explicitly negotiated) (Roberts et al. 2001: 32). Cross-cultural communication offers a wide field for research, as the sociopragmatic failure of one speaker of a certain community tends to be stereotyped for the whole community (Knapp and Hall, 2006: 203), consequently labeling a nation as rude, over-polite, insincere, etc. For instance, one is often confronted with statements like ‘Russians are rude’, ‘The English are hypocrites’, ‘Japanese bow a lot’, all of them resulting from a superficial comparison between the own pragmatic knowledge and the politeness strategies of the foreign culture.
Cultural differences have particular implications for intercultural communication, especially for interactions involving people whose backgrounds are one of the Asian cultures and for Australians (Irwin, 1996: 53). Chan (1992: 252) has offered a summary of differences in expression of communication style between traditional high-context, collectivist Asian cultures and low-context, individualistic cultures such as Australia as in the following table.

**Table 1 Contrasting Communication Styles**

<table>
<thead>
<tr>
<th>Characteristics of traditional Asian</th>
<th>Characteristics of low-context, individualistic cultures such as Australia:</th>
</tr>
</thead>
<tbody>
<tr>
<td>high-context, collectivist cultures:</td>
<td>Direct, Explicit, verbal, Informal, Spontaneous, Emotionally, expressive, Self-promoting, egocentric</td>
</tr>
<tr>
<td>Indirect, Implicit, nonverbal, Formal, Goal oriented, Emotionally controlled, Self-effacing, modest</td>
<td></td>
</tr>
</tbody>
</table>

Source: Chan (1992a:252)

**Tourism Service Improvement**

Tourism service providers in Central Java use various politeness levels based on local values in serving their tourists. From the most to the least polite are: (1) hotel employee, (2) tour guide, (3) travel agency officer, (4) restaurant employee, (5) tourist information center officer, (6) souvenir seller and (7) tourism object officer (Purnomo, 2011: 360). The policy makers of Central Java tourism industry have various reasons to respond the phenomena. They state why the hotel employee and travel agency officer are ranked as the top polite tourism service providers because of some factors: (1) the employee recruitment is very selective, especially for guest-contact employee; (2) they should obey standard operation procedure (SOP) made by the hotel/travel agency management
to maintain their acceptable (polite) behavior and to improve their quality of service to guests. The factors are opposite to the tourism service providers who are ranked as the impolite ones.

The above phenomena reconfirm the need for energizing unggah ungguh as local values for tourism service improvement. The more unggah-ungguh the tourism service providers use, the more polite they are. In other words, improving the implementation of unggah-ungguh will affect to tourism service improvement.

Research Method

This study is of a qualitative and descriptive nature. It uses five techniques for collecting data: (1) observation and field notes; (2) recordings; (3) questionnaire; (4) in-depth interviewing; and (5) document analysis. The observation was done in an airport, tourist information centers, and travel agencies, hotels, and restaurants, places of interest, souvenir shops and excursions where the tourism service providers and the tourists made speech acts during their interaction. During the observation, the researcher took field notes. The field notes were written to complement the observation. In this research the recordings of informants were done to naturally. It means that they were not aware of being recorded. The recording was done by using a small tape recorder which has very high recording quality.

The purpose of using the questionnaire was to obtain information about unggah-ungguh ‘politeness norms’ as used by the tourism service providers based on the tourists’ perception. From the 200 questionnaires distributed to tourists and then completed by them, the researcher selected them and found 120 which were considered representative. From these 120, 50 completed by English speaking tourists and 70 by the Indonesian speaking tourists. The 50 English speaking tourists came from Great Britain (10 persons), USA (20 persons) and Australia (20 persons). The
70 Indonesian speaking tourists came from various provinces, including Central Java Province.

Interviews were undertaken by the researcher with tourism service providers to elicit the reasons why they used particular politeness norms during their interaction with the tourists. In this research the researcher analyzed documents of standard operation procedures (SOP) for tourism service providers to serve tourists produced by tourism industries in Central Java. The purpose in analyzing SOP documents is to know whether politeness norms are included in the standard of serving tourists.

Discussion

Data analysis for this research was undertaken in three steps: (1) sorting data corpus by giving data number, context and content of conversation; (2) analyzing data based on unggah-ungguh ‘politeness norms’; and (3) analyzing data based on cross-cultural perspectives on unggah-ungguh. The total amount of the analyzed data was 127 data.

The following are the results of data analysis in this research.

a. Sumanak ‘Friendly’

An examples of sumanak implemented by a tourism service provider when serving a tourist are as follows:

(1) Context: Conversation between a souvenir seller (S) and a tourist (T) in Kauman Batik Village

S: Ngersake nopo, Den? ‘What do you want, Madam?’
T: Mau lihat-lihat batik. ‘I want to see batik.’
S: Mangga …. mau yang halus atau yang biasa? ‘Please … you want the soft or the ordinary?’
T: Yang biasa aja, Bu. ‘The ordinary, please.’
S: (S hands the batik samples to T). Mangga silakan pilih. Nanti pilihan warnanya banyak. ‘Please choose by yourself. There are many color choices.’
T: *Kalau yang ini berapa?* ‘How much for this?’
S: *Itu untuk bukaan dhasar ya… tujuh puluh lima ribu saja.* ‘For opening … seventy five thousands rupiahs.’

In the first underlined expression, the souvenir seller begins her communication with a question in Javanese respectful or *krama* and uses address form *Den* (abbreviated from *Raden*) ‘Madam’ as a friendly typical of Javanese. Then in the second underlined expression, the seller pleases the tourist politely to see the batik and asking her wants, either the soft or ordinary batik. In the third underlined expression, the seller pleases tourist to choose the batik samples she handed to her. Therefore, it can be inferred that the seller’s utterances *Ngersake nopo, Den?* ‘What do you want, Madam?’; *Mangga …. mau yang halus atau yang biasa?* ‘Please … you want the soft or the ordinary?’ and *Mangga silakan pilih. Nanti pilihan warnanya banyak.* ‘Please choose by yourself. There are many color choices’ follow *sumanak* (friendly).

Both foreign and Indonesian tourists considered that the S’ s utterance *Ngersake nopo, Den?* ‘What do you want, Madam?’ has a polite level. Either in the English speaking tourists’ culture or in the Indonesian speaking tourists’ culture, the use of indirect questions is considered to be more polite, especially to persons they have not familiar with. Moreover, both foreign and Indonesian tourists also stated that the S’ s utterances *Mangga …. mau yang halus atau yang biasa?* ‘Please … you want the soft or the ordinary?’ and *Mangga silakan pilih. Nanti pilihan warnanya banyak.* ‘Please choose by yourself. There are many color choices’ have a polite level. Another similarity in the English speaking tourists’ culture and in the Indonesia speaking tourists’ culture, questions which let the tourists to have freedom of action are more liked by them.

Unlike the above example, the following example is a violation of *sumanak* implementation.
(2) Context: Conversation between a hotel receptionist (R) and a caller (C) through telephone

C: *Halo. Masih ada kamar kosong, Mbak?* ‘Hallo. Do you have a room?’

R: *Wah sudah penuh semua itu, Pak.* ‘All rooms are occupied, sir.’

C: *Masak satu pun nggak ada yang kosong?* ‘Really? I just want a room.’

R: *Ya kebetulan semua kamar sudah dibooking tamu rombongan dari Jakarta.* ‘All rooms have been booked by a group from Jakarta.’

C: *Hotel lain dekat-dekat situ masih punya kamar kosong nggak ya?* ‘Is there an available room in hotels near your hotel?’

R: *Wah, ndak tahu ya. Bapak tanya aja sendiri.* ‘I don’t know. Ask by yourself.’

In the underlined expressions, it seems that the reservation clerk does not *nggatekake* ‘pay attention to what the caller’s says, and ready to respond him’. Instead of *sumeh* ‘showing a cheerful face while engaging in a conversation’, she is *mrengut* ‘frowning or showing a sour face’. Moreover, she does not want to help the caller to give information about an available room in other hotels. Therefore, it can be inferred that the reservation clerk’s utterances *Wah, ndak tahu ya. Bapak tanya aja sendiri* ‘I don’t know. Ask by yourself’ do not follow *sumanak* (friendly).

Both foreign and Indonesian tourists stated that the R’s utterance *Wah, ndak tahu ya. Bapak tanya aja sendiri* ‘I don’t know. Ask by yourself’ has an impolite level. In the both English and Indonesian speaking tourists’ cultures, a hotel is well known as a hospitality industry. C who asks an available room means he intends to be its guest. R should also consider that he may be a repeating guest who must be maintained carefully. Although the hotel rooms are fully booked in this case, R should not act unconcerned when C asks an available room in nearby hotels. To make a polite expression, at least R can give some nearby hotel names along with their telephone numbers.
b. *Sabar lan sareh* ‘Patient and with ease, calm’

An example of *sabar lan sareh* implementation by a tourism service provider when serving her tourist is as follows.

(3) Context: Conversation between a tour guide (G) and a tourist (T) in Laweyan Batik Village

T: Excuse me, I’m interested to know about the batik processing. Can you explain it to me, please?
G: *Sure. Let’s go to that room.* *(G and T go to the processing room)* This is the fabric that will be processed into batik material. First, it is colored by painting the desired patterns.

T: Yes, ....
G: Second, this special copper batik wax is dipped into melted wax, and stamped on the fabric.
T: I see … it’s hard work, isn’t it? … working near the stove.
G: *Yes, that’s because the application has to use melted wax. Besides, the worker has to take precaution to prevent the wax from dripping.*
T: I never imagine the waxing process is quite complicated.

In the first underlined expressions, the tour guide responds the tourist patiently by inviting her to go to the batik processing room. Then he explains the first processing calmly. In the second underlined expressions, he explains the second processing in *cekak aos* ‘brief but comprehensive’, *runtut* ‘ordered in a good sentence’ and not in a *nggladrah* way ‘utter long, irrelevant and unnecessary things’. In the last underlined expressions, the tour guide answers the tourist’s question in *cetha* ‘clear, distinct’ way and not in *tumpang suh* ‘in disorder with lots of overlapping’. Therefore, it can be inferred that the tour guide’s utterances *Sure. Let’s go to that room* and *Yes, that’s because the application has to use melted wax. Besides, the worker has to take precaution to prevent the wax from dripping* follow *sabar lan sareh* (patient and with ease, calm).

Both foreign and Indonesian tourists stated that the G’s utterance *Let’s go to that room* ‘*Mari kita pergi ke ruangan itu*’ has normal level.
Either in the English speaking tourists’ culture or in the Indonesian speaking tourists’ culture, the expression of invitation for a person who has a close relation with informal language is normal. Thus, the utterance *Let’s go to that room* ‘Mari kita pergi ke ruangan itu’ is normal because the relation between the tourist and the tour guide has been closer. Still in the data (3), both foreign and Indonesian tourists also stated that the G’s utterance *Yes, that’s because the application has to use melted wax.* *Besides, the worker has to take precaution to prevent the wax from dripping* ‘Ya, karena membatiknya harus menggunakan lilin yang dicairkan. Di samping itu, pembatiknya harus mencegah agar lilinnya tidak menetes’ has a normal level. In the both English and Indonesian speaking tourists’ culture, the expression of agreement followed by an explanation uttered by a tour guide is normal. This kind of explanation is in relevant with the definition of a tour guide, i.e. a person who guides tourists with a language chosen by them for a specific purpose about tourism objects and telling about their history of cultural heritage and local interest (www.worldtourism.com).

Unlike the above example, the following example is a violation of *sabar lan sareh* implementation.

(4) Context: Conversation between a souvenir seller (S) and a tourist (T) in Triwindu Antique Market. T is bargaining for an antique plate

T: *Harga pasnya berapa sih, Bu?* ‘How much is the fixed price, Madam?’
S: *Tiga ratus lima puluh ribu, Pak.* ‘Three hundreds and fifty thousands, Sir.’
T: *Bagaimana kalau dua ratus ribu?* ‘How about two hundred thousands?’
S: *Kalau nggak mau ya sudah. Dari tadi kok nawar-nawar terus. Pembeli yang lain nanti juga masih banyak.* ‘No problem if you don’t want to buy it. You’re too much bargain from the beginning. There will be many buyers.’
In the underlined expressions, the souvenir seller uses utterances which are *nyenyengit* ‘hateful’ and rather *galak* ‘vicious’. Instead of *sabar* ‘patient’ in serving the tourist during bargaining for the souvenir, she is *gampang nesu* ‘get easily angry’. Therefore, it can be inferred that the seller’s utterances *Kalau nggak mau ya sudah. Dari tadi kok nawar-nawar terus. Pembeli yang lain nanti juga masih banyak* ‘No problem if you don’t want to buy it. You’re too much bargain from the beginning. There will be many buyers’ do not follow *sabar lan sareh* (patient and with ease, calm).

Both foreign and Indonesian tourists stated that the S’s utterances *Kalau nggak mau ya sudah. Dari tadi kok nawar-nawar terus. Pembeli yang lain nanti juga masih banyak* ‘No problem if you don’t want to buy it. You’re too much bargain from the beginning. There will be many buyers’ have an impolite level. In the both English and Indonesian speaking tourists’ cultures, a seller is generally well known as a friendly person. S should also consider that T may be a repeating buyer who must be maintained carefully. Unfortunately, by those utterances, it seems that T is being chased away by S.

c. *Tepa slira* ‘Showing a feeling of sympathy or solidarity’

An example of the *tepa selira* implementation is as follows:

(5) Context: Conversation between a tour guide (G) and a tourist (T) in Kauman Batik Village. T is learning how to make batik

T: *Lihat ini hasil batikanku. Bagaimana pendapatmu, Mas?* ‘Look at this, my creation of batik. What do you think, brother?’

G: *Coba saya lihat … Betul-betul indah. Tidak kalah dibanding pembatik profesional.* ‘Let me see … It’s really beautiful. Not inferior to a professional batik creator.’

In the underlined expressions, the tour guide gives appreciation and complementation to the tourist in the right situation. In other words,
the tour guide *ngajeni* ‘gives high respect, proper appreciation’ to the tourist. Moreover, the tour guide acts to ‘position himself at the place of addressee’. Therefore, it can be inferred that the tour guide’s utterances *Coba saya lihat …Betul-betul indah. Tidak kalah dibanding pembatik profesional*. ‘Let me see … It’s really beautiful. Not inferior to a professional batik creator’ follow *tepa slira* (showing feeling of sympathy or solidarity).

Both foreign and Indonesian tourists stated that the S’s underlined utterances have a polite level. It seems that G pays attention in the form of praise to T. The praise is given because the tourists are able to make a batik painting.

Unlike the above example, the following example is a violation of *tepa selira* implementation.

(6) Context: Conversation between a tour guide (G) and a tourist (T) at Triwindu Antique Market


G: *Kalau seratus ribu ya ndak murah. Saya dapat lebih bagus dari itu, bahkan hanya dengan harga lima puluh ribu.* ‘A hundred thousands are not cheap. I can get the more beautiful on than it, even with only fifty thousands.’

In the underlined expressions, the tour guide does not show his sympathy to the tourist’s happy feeling. Instead of expressing solidarity to what has been obtained by the tourist, he is even *umuk* ‘conceited’ and *nggunggung diri* ‘brag or indulge in showing himself off’ by claiming that he is able to get the carnelian ring which is cheaper and more beautiful than one obtained by the tourist. Therefore, it can be inferred that the tour guide’s utterances *Kalau seratus ribu ya ndak murah. Saya dapat*
lebih bagus dari itu, bahkan hanya dengan harga lima puluh ribu. ‘A hundred thousands are not cheap. I can get the more beautiful on than it, even with only fifty thousands’ do not follow tepa slira (showing feeling of sympathy or solidarity).

Both foreign and Indonesian tourists stated that the S’s underlined utterances have an impolite level. It seems that G does not pay attention in the form of praise to T.

d. Andhap asor ‘Giving a high respect, appropriate appreciation’

An example of andhap asor implementation is as follows.

(7) Context: Conversation between a tour guide (G) and a tourist (T) at Mangkunegaran Palace

G: Bapak Ibu, kita sudah sampai pintu keluar Istana Mangkunegaran. Demikian yang bisa saya sampaikan. Mudah-mudahan Bapak Ibu berkenan. Bila ada kekurangan dalam memandu Bapak Ibu, saya mohon maaf yang sebesar-besarnya. ‘Ladies and gentlemen, we have arrived at the exit gate of Mangkunegaran Palace. That was the information I can provide about this palace. Hopefully you are pleased with it. I apologize if I could not satisfy you during the guiding.’

T: Terima kasih, Mbak Ifah. Kami semua merasa puas dipandu oleh Mbak. Mbak Ifah sangat berpengetahuan luas mengenai istana ini. ‘Thank you Miss Ifah. We are satisfied guided by you. You’re very knowledgeable about this palace.’

G: Terima kasih kembali. Itu sudah menjadi tugas saya. ‘You’re welcome. It has become my duty.’

In the first underlined expression, the tour guide shows her ‘low and humble’ utterances by apologizing if she could not satisfy the tourists during her guiding service. In the second underlined expressions, she is still humble by saying that her satisfaction service felt by the tourist group is a kind of her duty. In other words, she does not act umuk ‘conceited’, ngunggung diri ‘indulge in showing herself off’ and degsura ‘self-centered’. Therefore, it can be inferred that tour guide’s utterances Bila
Both foreign and Indonesian tourists stated that the G’s underlined utterances have a polite level. In both cultures, utterances that indicate politeness markers to apologize and to gratitude are accepted.

An example of a violation of andhap asor implementation is as follows:

(8) Context: Conversation between a tour guide (G) and a tourist (T) at Kasunanan Palace

G: *Kanjeng Sinuwun Pakubuwono XII disebut juga Sinuwun Hamardhika, karena tak lama setelah beliau naik tahta, Indonesia memproklamirkan kemerdekaan.* ‘The King Pakubuwono XII was also called The King of Independece, because not long after he reigned, Indonesia declared its independence.’

T: *Wah saya belum lahir?* ‘Say, I was not born.’

G: *Lha Ibu usianya berapa to?* ‘So, how old are you?’

T: *Rahasia dong…* ‘It’s secret…’

In the underlined expression, the tour guide asks the tourist’s age which is not considered proper in relation to the speech event. Furthermore, asking private things like an age to the tourist is considered impolite. In other words, the tour guide is *benyunyak-benyunyuk* ‘improper and unwelcome speech initiator’. Therefore, it can be inferred that the tour guide’s utterance *Lha Ibu usianya berapa to?* ‘So, how old are you?’ do not follow andhap asor (giving a high respect, appropriate appreciation).

The English speaking tourists considered that the above utterance has an impolite level, but the Indonesian speaking tourists considered
that it has a normal level. In the former culture, asking someone who has not been closed to about his/her age is impolite because it is privacy matter, but in the latter culture asking the similar question is normal.

e. *Empan papan* ‘Matches with the setting and occasion’

An example of *empan papan* implementation is as follows:

(9) Context: Conversation between a tour guide (G) and a tourist (T) at the parking area of Mount Merapi National Park

G: *Bagaimana Pak, bisa dilanjutkan perjalanan kita?* ‘So, can we continue our trip?’

T: *Lha menara pandangnya mana? Apa masih jauh?* ‘Where is the observation tower?’

G: *Itu tu kelihatan dari sini … Cuma di sebelah bukit itu kok.* ‘That’s seen from here … It’s only besides the hill.’

T: *Bagaimana kalau jalan kaki saja ke sana?* ‘How about we walk there?’

G: *Ya boleh. Berarti mobilnya kita parkir di sini saja.* ‘It’s okay. So, we park the car here.’

In the underlined expressions, the tour guide’s utterances suit the speech event and agree with the mood of the tourist. His agreement to go on foot and then the idea to park the car is *nyambung* ‘connected with’ the tourist’s request. Therefore, it can be inferred that the tour guide’s utterances *Ya boleh. Berarti mobilnya kita parkir di sini saja* ‘It’s okay. So, we park the car here’ follow *empan papan* (matches with the setting and occasion).

Both foreign and Indonesian tourists considered that the G’s underlined utterances have a normal level. To seek agreement in safe topics is common in both cultures.

An example of a violation of *empan papan* implementation is as follows:

(10) Context: Conversation between a tour guide (G) and a tourist (T) at Kauman Batik Village
T: *Aduh ternyata berat juga ya bawa belanjaan segini banyak.*

‘Ouch! It’s apparently heavy to carry as many as this merchandise.’


‘But rather quick your walk, Madam. We’re in hurry to continue our trip to another place.’

In the underlined expressions, the tour guide’s utterances do not agree with the setting and occasion. He does not care about the tourist’s bustle carrying the items purchased. His request to the tourist to walk quickly does not suit the speech event and agree with the tourist’s mood. In other words, the tour guide’s utterances do not *nyambung* ‘connect with’ the finest sign of the woman’s want who needs a help. Therefore, it can be inferred that the tour guide’s utterances *Tapi jalannya agak dipercepat, Bu. Kita buru-buru melanjutkan perjalanan ke tempat lain.* ‘But rather quick your walk, Madam. We’re in hurry to continue our trip to another place’ do not follow *empan papan* (matches with the setting and occasion).

The English speaking tourists stated that the above utterance has a normal level, but the Indonesian speaking tourists stated that it has impolite level. In the former culture, giving direct warning statement can be accepted, but in the latter culture giving such kind of statement is impolite, especially to person who is implicitly asking for help.

f. *Nuju prana* ‘Pleasing, satisfying’

An example of *nuju prana* implementation is as follows:

(11)Context: Conversation between a male receptionist (R) and a female hotel guest (G) in front of reception counter during check-out service. The guest has appropriated certain hotel belongings

G: Why should I pay for these items?

R: Yes, Madam. This bill is for two night stay, this is for food and this is for laundry.
G: But why you include two kinds of souvenir from this hotel? What do they mean?
R: All right, Madam. For guests who want to have souvenirs in guestroom, we charge them the same price as in souvenir shops. (R hands documents to G) So, please check this price list. For this item we charge five dollars and this one ten dollars.
G: Oh, umm … okay. Do you mean you charge fifteen dollars for the towels in my bag?
R: You’re right, Madam.
G: Why don’t you put this price list in my room? I thought they’re free of charge.

In the underlined expressions, it can be seen that by indicating to the guest that guests who want to have souvenirs from guestrooms can pay for them at the same price as in souvenir shops in fact the receptionist is hinting to the guest that she has taken hotel belongings. By that hint it is expected that the guest be tanggap ing sasmita ‘responsive toward the finest sign’. As a Javanese, the receptionist still ngajeni ‘treats her with respect’ because in the hospitality industry the guest is the king. The problem solving expected by the receptionist, and also by the guest is ing buri tiba penake ‘a happy outcome’. In other words, the receptionist has applied tepa slira ‘showing a feeling of sympathy or solidarity’

Related to the use of above unggah-ungguh, English speaking tourists considered that the above utterance has an impolite level, but the Indonesian speaking tourists considered that it has a polite level. English speaking guest want the receptionist to answer directly why she should pay the hotel souvenir. On the other hand, with the high-context language, the receptionist answers indirectly and formally by stating the general rules of the hotel concerning the hotel’s belongings. In the low-context culture, speaking indirectly and implicitly does not satisfy the hearer. Unlike the English speaking guest, the Indonesian speaking guest has the same culture as the receptionist, i.e. high-context, collectivist culture. Indonesian people, especially Javanese like to speak indirectly if they have a different opinion/conflict with a respected/high social status person. In the context
of host-guest relationship, the guest has higher social status than the receptionist. Moreover the receptionist who has lower social status would like to try to speak formally and modestly as a sign of deference. In the tradition of collectivist culture, people would like to end the conflict in harmony.

An example of a violation of *nuju prana* implementation is as follows:

(12) Context: Conversation between a tour guide (G) and a tourist (T) at Radya Pustaka Museum

T: Wah keraisnya bagus-bagus banget, ya? Koleksinya juga lengkap. ‘Wow, the daggers are beautiful, aren’t they? Their collection is also complete.’

G: *Sudah-sudah. Waktu kunjungan hampir habis. Sebentar lagi museum akan ditutup.* ‘That’s enough. The time to visit is almost up. For a few moments the museum will be closed.’

T: *Lho gimana to, Pak? Kita kan belum lama lihat-lihatnya?* ‘How come, Sir? We’re still not long to look around.’

In the underlined expressions, it shows that the tour guide’s utterances are not *ngresepake* ‘causing pleasant feeling’. The content of the speech is *nglarani ati* ‘causing heart irritation’ because he does not let the tourist has opportunity to see the collection of dagger he is interested in. Furthermore, the tour guide’s expressions make the tourist’s complaint. Therefore, it can be inferred that the tour guide’s utterances *Sudah-sudah. Waktu kunjungan hampir habis. Sebentar lagi museum akan ditutup* ‘That’s enough. The time to visit is almost up. For a few moments the museum will be closed’ do not follow *nuju prana* (pleasing, satisfying).

The English speaking tourists considered that the above utterances have a normal level, but the Indonesian speaking tourists considered that they have impolite level. In the former culture, stopping sightseeing activity to tourists because of the time of visit is up can be accepted, especially for people come from rules-obedient countries but in the latter culture
giving such kind of statement is impolite. They like indirect statements better than direct ones.

**Conclusion**

This research has been able to answer the two research questions articulated in the Introduction.

First, the tourism service providers in Central Java use various unggah-ungguh ‘politeness norms’ to serve their tourists. The unggah-ungguh ‘politeness norms’ they use comprise (1) sumanak ‘friendly’, (2) sabar lan sareh ‘patient and with ease, calm’ (3) tepa slira ‘showing a feeling of sympathy or solidarity’, (4) andhap asor ‘giving a high respect, appropriate appreciation’, (5) empan papan ‘matches with the setting and occasion’ and (6) nuju prana ‘pleasing, satisfying’. Besides that, there are some violations in using sumanak, sabar lan sareh, tepa slira, andhap asor, empan papan and nuju prana.

Secondly, there are similar and different perspectives on unggah-ungguh ‘politeness norms’ between English speaking Western tourists and Indonesian speaking tourists with Indonesian backgrounds towards the politeness norms used by the tourism service providers in Central Java. English speaking tourists tend to like tourism service providers to speak directly, explicitly, verbally, informally and spontaneously in their communication. On the other hand, Indonesian speaking tourists tend to like tourism service providers to speak indirectly, implicitly, formally, modestly and be emotionally controlled in their communication.

The findings imply the needs of energizing unggah-ungguh ‘politeness norms’ which is discovered from well known noble Javanese values used by the tourism service providers for tourism service improvement. To support the purpose, it is suggested that the local government of Central Java should campaign, disseminate and educate
unggah-ungguh ‘politeness norms’ to their people, especially to tourism service providers as the ways to act, to behave and to talk during working in tourism industry. Particularly in Central Java, the dissemination program will support the local government to brand the province with its cultural heritage, and spread it throughout the world. With this program, not only the tourism-human resources, but mostly the Central Java people are supported to preserve their local values as an intangible cultural heritage. This notion will also encompass living expressions that has inherited from their ancestors and transmit to their descendants. Since 2001, intangible cultural heritage has received international recognition and its safeguarding had become one of the priorities of adoption of the Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2011:1).

The findings can also be used in teaching language and ethics for tourism service providers in Indonesia, especially in Central Java, in serving international tourists who speak some English and local tourists who speak Indonesian. Moreover, the findings can be used as materials to develop models for improving quality of service to tourists using appropriate nuances of politeness in English, as well as in Indonesian for tourism service providers and students of tourism schools to improve their competence in cross-cultural communication.

References


The Strategy To Translate Metaphor

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Abstract

Metaphor is called as part of comparison figure of speech. It compares two thing implicitly without using any comparison words such as, like, resemble to, etc. As a figurative expression, metaphor requires a special treatment to translate. The ability of the translator is very much influence to the result of metaphorical translation. He is not only have to empower himself with both source and target languages but also he better has a deep cultural understanding especially about metaphor. There are four types of metaphor on Ullmann version (1972: 213 - 216), namely: Antropomorfis etmaphor, animal metaphor, the abstract to concrete transfer and vise versa, sinaestetic metaphor. Furthermore, there are three criteria that should be fulfilled to value the quality of a translation viz the accuracy, the acceptability, and the text readability.

Keywords: translation, strategy, metaphor

Introduction

To be a translator becomes the idea of many people. The working opportunity of a translator today is so wide since there are huge demands of translating. Nevertheless, the duty of a translator is not a piece of cake to do. A translator must be able to accomplish the translating process
carefully. The professional one will understand his heavy assignment vis transferring the message from the source language to the target language. He also has to consider the whole context of the text in the way of form, language style, structure, texture, register, the naturalness level and the readability level.

Translation is an activity of transferring meaning from the source language into the target language. Many experts give their definitions about translation. It was Pinchuck (in Soemarno, 1988:28) who was simply defined translation as a meaning transferring. A deeper opinion was revealed by Brislin (1976:1) that “Translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target) whether the languages are in written or oral form”.

According to Brislin, translation is a general term that refers to the transfer of idea or thought from the source language to the target language either written or spoken. Therefore the core of translation is the transforming of message, meaning or idea from the source language to the target one. Whereas, in the term of language style, both languages used must be appropriate each other so that it will give the same effect between the reader of the source text and the reader of the translation version. That is because the resulted translation is accurate, understandable and acceptable.

Meanwhile, Catford (1974:20) stated that “Translation may be defined as the replacement of textual in one language (SL), by textual material in another language”. In this definition translator will only change the text material or the passage in source language into the target language. Besides, in the real activity translator will not only transfer the substance material but he also has to consider the language style and the culture. Nida and Taber (1974:14) mentioned that “Translation consists of reproducing in the receptor language and secondly in terms of style”. It means that translation is the re-expression into target language from the
source language, with first focus on the meaning expression and then the style of the expression as the second.

The mastery of the culture and both languages used is not a guarantee that someone can be a qualified translator. Many requirements have to be possessed. Bell (1991:36) said “The translator must, as a communicator, possess the knowledge and skill.” It means that a translator should have a wide deep insight and also skill. Furthermore, he has to master the translation theory and also has an understanding about the types of translation. Bell also revealed that “…the professional (technical) translator has access to five distinct kinds of knowledge: target language (TL) knowledge; text-type knowledge; source language (SL) knowledge; subject area (“Real-world”) knowledge and contrastive knowledge.”

In doing the process of translation, a translator does not only transfer the meaning. There are several aspects that should be taken into consideration. Those are linguistics and non linguistics aspects. In translation there are two terms vis linguistics unsure and extra linguistics unsure. Linguistics unsure is the language itself. It conveys word, phrase, sentence, paragraph and passage. While the extralinguistics is the unsure outside those above that are social context (register) and cultural context (genre).

In addition, term is an important substance for the translator to be mastered. In certain field of studies, a similar term will have a far meaning. The word “struktur” for instance, in language field it will be replaced by the word “grammar” but in technical field the word “structure” has always been related to shape or even building. A translator who is not accustomed to the various type field of studies will find it difficult to produce the best translation.

Another thing that could not be forgotten by a translator is the process of translation. According to Nida (1974) it comprises three steps vis analysis, transfer and restructuration. Nababan (2003:24) states that
a translation process is a series of activities done by a translator when he transfers the message from the source language to the target language. Briefly, a translation process is described as follow:

1. The analysis of the source language text
   It is done by reading the translated text over and over again. The purpose of the reading is that the translation will understand the entire text content both in terms of linguistics and extra linguistics substances. The linguistics substance refers to all that deals with language whereas extra linguistics substance is the opposite, it is anything outside the linguistics subjects. It is commonly related to the socio cultural of the source language text which is unseparable to the language itself.

2. Transferring
   It is a meaning searching or the transfer of meaning from the source language to the target language. Actually it is a mental process done by the translator. It is occurred in the translator’s mind. After he has the content, the meaning and the message of the text he then describes it into the target language written or orally.

3. Restructurisation
   The last step of translation process is the restructurisation. This is the step where the translator acts to change the style form of the text into the style that matches to the style of the target readers or listeners. He will pay more attention to determine the language style such as whether the formal or informal style, the scientific style, poetic, play or novel or others which is suitable to the text being translated. Moreover, the translator also take into consideration the reader design or for whom the text translates for. It is because the choice of words that used in children text is very much different to the dixtion used for adultary readers.
In addition to the steps above, there is usually something that influences the translation process but a translator does not realize it. That is the ideology of the translator. It will really take an important effect to the result of the translation. As the main actor, translator has the right to take the decision to any words or phrases used. In doing this, his ideology is always be a shadow that influences his job.

According to Hoed (2004: 1) especially in the text that has cultural content, a translator is always influenced by his certain ideology. In fact, any text must contain cultural substance either large or little in the amount. It is because a text is described through language and language is part of a culture. Therefore, to produce an accurate, understandable and acceptable translation, it is not enough to only analyse the source language text. The factors outside the translation text is also important to be accounted. Those factors are:

1. The text writer

To produce a writer, a text writer can not be free from the influence of his educational and social background. Every thought and every word he gives to the translation is a reflection of his personal background.

2. The translator

Translator is someone who connects two languages involved in the translation process. It is hopefully that he is able to determine words or terms or even sentences that will be used or omitted. This is because the translator is the person who receives the text in source language and he also will have to transfer his production in the target language precisely.

3. The reader

The readers will finally give their assessment to a translation. This
mark will show whether the translation is qualified or not.

4. The norm difference

The norm in one place can have different standart to the norm in other places. So that it is important for the translator to pay attention to this matter due to any norm contravention in a source text or even in a translation.

5. The culture

The different cultures of both language can cause a translation product to be less comprehensible. Therefore it is a must for a translator to have a wide insight about the both cultures involved in the translation process. This deep understanding will very much help him in determining the meaning inside any cultural terms appeared in the translation.

6. The topic of the talk

It is necessary to pay more attention to the topic of the talk. It will lead to the comprehension of a text by the translator, text writer and the translation readers. The mastery of the main material and the theme being discussed included the specific terms that come up in the text is very important to be understood.

An incompleteness understanding about the material being translated will cause difficulties in the translation process. Nonetheless, the complete and sufficient understanding about what a good translation is and what should do to produce a best qualified translation must be done to result in an accurate, acceptable and readable translation.

From those definitions of translation given by several experts, it can be concluded that translation is an activity of transferring message from the source language to the target language by still focus on the text
type, the style of the language used and the culture. The translator, therefore, has to consider both linguistics and extra linguistics aspects.

Discussion

Metaphor and the strategy in translating metaphor

Metaphor

Metaphor is called as part of comparison figure of speech. It compares two things implicitly without using any comparison words such as, like, resemble to, etc. The use of language that contain metaphorical speech commonly found on literature works such as poetry or songs. Edi Subroto (1991: 45) gives his opinion that metaphor is a configuration of linguistics creative power in the meaning application.

Ulmann (1972: 213 - 216) said that metaphor is created under the grounded on the similarity between two things or two terms that are the thing we are talking about and that to which we are comparing with. The first thing is called tenor and the second one is called vehicle. Metaphor is formed under certain factors. Still according to Ullmann those factors are because of a particular motivation, a certain emotional encouragement (to an intense emotional expression), to overcome the vocabulary lackness, to concrete something abstract, et cetera

The effectiveness of a metaphor depends on the distance of tenor and vehicle. If the distance is too close, metaphor is not interesting anymore because the similarity is so real that people do not take a good care of its conotation. For example kuping gajah dan lengan kursi. We recognize kuping gajah as a name of a kind of snack which shape is like the ear of an elephant. The similarity collides each other that makes the metaphor sounds ineffective. Moreover, the metaphor lengan kursi shares the same thing with the previous model. Lengan or shoulder in English is part of human body which is assumed to have the same shape to a part of chair
that is the shoulder of the chair. The near similarity of the above examples results to the an uninteresting metaphor. This metaphor is called as the dead metaphor. The *kuping gajah* and *lengan kursi* expressions have been a cliche in Indonesian language so that the relation between tenor and vehicle is not an amazing topic to be discussed.

When the similarity of two substances in metaphor is vague, however, it will take the metaphor into an effective metaphor or called as the living metaphor (1972: 213-216). We can take the example of the sentence *Mobilnya batuk-batuk sejak tadi pagi.* The phrase *batuk-batuk* is not suitable to put aside other lingual unities in that sentence. Certainly it is impossible for a car to get cough like what human being do. The meaning deviation that appeared here will create a living metaphor.

There are four types of metaphor on Ullmann version (1972: 213 - 216), namely:

a). Antropomorfis metaphor.

It is a kind of metaphor that source to part of human being body or the characteristics of human being which then relates to unliving things such as *kaki meja* or *mulut gang.* The similarity that emerges on the examples above is on the position. *Kaki meja* or the leg of the table is part of the table which is used to support the table to stand up. It is together with the function of a leg which is also to stand the body up. In addition, *mulut gang* is the most outside part of an alley. It is practically used as a way to come inside or outside the area. Sure, it also shares the similarity to human’s mouth which is an outside body part that is used to take food inside the human’s bod. These examples are taken from *Harry Potter and The Chamber of Secrets* novel and the translation in the *Harry Potter dan Kamar Rahasia* novel.

He was scrambling back onto the chest of drawers when Uncle Vernon hammered on the unlocked door—and it crashed open.
Dia sedang memanjat lemari lacinya ketika Paman Vernon menggedor pintu yang sudah tidak terkunci—dan pintu berdebam terbuka.

Antropomorfis metaphore is in the above sentence particulary in the *the chest of the drawer* phrase. The use of word *chest* which is part of human body is compared to *drawers* (laci) word that considered to have a chest likes what human have. Another example will make us more understand this theory.

Led by Fawkes, whose wide scarlet wings emitted a soft golden glow in the darkness, they walked all the way back to *the mouth of the pipe*.

*Dipimpin Fawkes, yang sayap merah lebarnya mengeluarkan cahaya lembut keemasan di dalam kegelapan, mereka berjalan kembali ke mulut pipa.*

The phrase *the mouth of the pipe* tries to compare part of human body that is mouth (*mulut*) with pipe (*pipa*), an unliving thing. The similarity of shape and function becomes the comparable point of similarity in the above sentence.

b). Animal metaphor

That is if the source of the metaphor comes from the animal world for instance *leher angsa* (part of toilet equipment) or *kumis kucing* (a kind of plant), *telur mata sapi* (omelette), *tulisan cakar ayam* (chicken hand writing), *tenaga kuda* (horse power) et cetera. Animal vehicle is used in several speech acts such as verb, noun or adjective. The usage of animal as the vehicle is since it has a resemblance characteristics in the way of form and function. Look at an example taken from *Harry Potter and The Chamber of Secrets* novel and the translation in the *Harry Potter dan Kamar Rahasia*. novel.
Aunt Petunia was **horse-faced and bonny**; Dudley was blond, **pink, and porky**.

*Bibi Petunia kurus berwajah kuda. Dudley berambut pirang, kulitnya agak merah jambu, jadi kesannya seperti babi.*

The sentence uses *horse-faced* phrase to compare aunt Petunia face with horse (*kuda*). In the novel, it is described that this Harry Potter’s aunty has a thin body that her face looks so haggard and looks like horse face. In addition, the word *porky* is used by the writer as a metaphor to describe Dudley, Harry Potter’s cousin, who is fat and has fair pink complexion likes a pig.

c). The abstract to concrete transfer and vise versa

The third metaphor is a metaphor which appeared as the result of the transfer of a concrete to an abstract experience and vise versa from an abstract to a concrete thing. Some examples of this metaphor are highlight and *bintang lapangan* (fieldstar). In this type, there are many abstract objects used as vehicles and then they are concreted in the metaphorical meanings. In the word for word translation, the word highlight means an abstract bright gleam though its metaphorical meaning is the main happening. This word is often used to emphasise the main news that showed in newspaper or on TV. So is the word fieldstar. Metaphorically it is used to show an amazing achievement and performance and it does not merely refer to an athlete who becomes the idol in such games. From *Harry Potter and The Chamber of Secrets* novel and the translation in the *Harry Potter dan Kamar Rahasia* novel we learn this metaphorical transfer.

The moment the door had closed, Mr. Borgin **dropped his oily manner**

*Begitu pintu tertutup, Mr Borgin menanggalkan saran santunnya*
In the above sentence, the transfer appeared from concrete thing viz dropped word to an abstract phrase that is his oily manner. Manner or etiquette in bahasa Indonesia is something that absolutely abstract. So it is impossible to treat it such as drop or lift it. The use of the concrete-abstract metaphor to this sentence is able to give a language variation so that the resulted sentence becomes more lovely and attractive. In the sentence below, the transfer of experience that happens is the the transfer from the abstract to concrete thing. Here is the sentence.

**Darkness was falling** as they walked down to Lockhart’s office.

*Kegelapan sedang turun* ketika mereka berjalan menuju kantor Lockhart.

The word *darkness* (kegelapan) certainly is something abstract. It is then compared to a verbal phrase *was falling* which is a concrete thing.

d). Sinaestetic metaphor

Sinaesthetics metaphor is a kind of metaphor that is created based on the transfer of conceptions or senses. It might be the transfer of one human being sense to another. As the example is the transfer of hearing sense to the feeling sense which resulting metaphor such as *suaranya halus* (her nice voice), *musiknya lembut* (the soft music), *kata-katanya manis* (his nice words), *kerasnya kehidupan* (the hard life), and so on. Let’s play attention to these examples.

From behind him, Harry could hear **a funny rustling and clicking.**

*Dari belakangnya, Harry bisa mendengar bunyi berkeresek dan klak-klik yang aneh*

The last sentence uses sinaestetic metaphor in the *a funny rustling and clicking* phrase. The word *funny* (lucu) is parallized or compared to the word *rustling* (gresak-gresek yang dihasilkan oleh suara kertas yang
bergerak) and clicking (dentang-denting suara gelas). Thus, there is a sense transfer that is from feeling sense to the hearing sense. Another example of the use of sinaesthetic metaphor is as follow:

There was an odd red gleam in his hungry eyes now.

Ada kilat merah aneh di mata Riddle yang kelaparan.

The word hungry is usually connected to a stomach condition that needs to be fulfilled or starves. But interestingly, in this sentence the word hungry is compared to the word eyes which do not have a specific relationship to stomach condition since eyes capacity is as sight sense.

The strategy in translating metaphor

As discussed previously, metaphor is part of figurative expressions. Inside metaphor there is cultural content that should be translated. This, however, will rise the possibility that there will be an untranslatability condition. It is because the translator will not only consider the both languages used but also the both cultures appeared. Related to this translation difficulty due to the culture, Larson (1984:137) stated that ‘One of the most difficult problems in translating is found in the differences between cultures’.

The difficulty faced by the translator in relation to metaphor translation is because usually the translator does not really recognize that metaphor is actually being utilized in the translated text. Hence, he tends to translate the text literally without paying attention to the metaphor aspects.

In order to produce an ideal translation, a translator should empower himself with any knowledge and substances that cover the process of translation. Those substances are linguistics and extra linguistics substances. Linguistics substancee is the language substances inside the
translated text like word, phrase, sentence, paragraph and even passage. Whereas the contents of extra linguistics substance are those outside the linguistics substances such as social and culture contexts and the style of the language.

A translator often faces several difficulties in finding the proper meaning or at least the closest meaning to the words, phrases or sentences being translated when he discovers figurative expressions whether in the form of metaphors or proverbs. Meanwhile, in the translation view, the beauty that appeared in the source language text due to the the use of certain language style should be transferred as lovely as it is in the target language text. The formal language style is not proper to be transferred in a relax style. Moreover, the conversational style is not also suitable to have a speech language style. The miss-equivalent translation will result to a rigid translation or the worst is that the translator will create a mis-conception about the text. A translator is strived for determining an exact equivalent based on the contexts surround it. A translator has to see figurative expressions such as metaphor, idiom and proverb in the both languages involved in order to avoid deviation of meaning in translation.

The translation experts admit that they often have to work extra harder when they translate texts that contain figurative expressions. Metaphor is always be a problem that have to be solved by the translators. It is because metaphor cannot be translated literally and has a high level of difficulty in the process. In his book, *Meaning-Based of Translation*, Larson (1984: 293) said that if metaphor is translated literally or by word for word method, the translation result will often contain misperception. The problem is due to the cultural substance of the society who speak in the source language is not always the same to the culture of the target language.

Moreover according to Larson (1984: 17) there are some reasons why it is difficult to translate metaphor and why it cannot be translated literally. Those are:
a. The image used in the metaphor is not recognized in the target language.
b. The topic of the metaphor is not clearly explained.
c. The point of similarity is implicit and difficult to be recognized.
d. The point of similarity can be interpreted differently depend on the culture.
e. There is no comparison for the metaphor in the target language as their existences in the source language.
f. Every language has their differences in the frequency of using metaphor and also the difference in the way they are created.

Remembering that the main purpose of translation is to re-express the content and the message from the source language to the target language in terms of meaning and style to gain a qualified translation, it is important to not only have a deep understanding about the two languages used but also the understanding of cultural contexts of those languages involved.

In translating metaphor, it is important to look at the point of similarity between the languages involved in the translation process. Larson (1984: 276) gave an example in the sentence “He is a sheep”. In several cultures this sentence has different meanings based on its local cultural context. It can be translated as a person who just follows without thinking or in other culture that sentence is translated as a young fellow waiting for girls to follow him, and many more.

To overcome this phenomena Larson (1984: 276) mentioned five ways to translate metaphor as follow:

a. The metaphor is maintained. This method is used when the metaphor looks clear and natural for the readers.
b. The metaphor can be translated as simile by adding some words such as like, as if, resemble and so on.
c. The metaphor of the source language is transferred to the metaphor in the target language which has the same meaning.

d. The metaphor will be maintained by explaining the meaning or adding the topic of the talk or the point of similarity.

e. The meaning of the metaphor is explained without using its metaphorical image.

Almost similar to Larson’s opinion, another expert, Newmark (1981: 88-91), proposed seven manners to translate metaphor, namely:

a. To reproduce the same *image* in the target language. It has a certain requirement that is the image used has a proportional frequency and usage in the appropriate style.

b. To change the *image* in the source language into a standard image in the target language which is not contrast to the target language culture but as metaphor (*stock metaphor*), proverb et cetera.

c. To translate metaphor with simile by maintaining the image.

d. To translate metaphor or simile with simile but by adding the meaning or sometimes translate metaphor with metaphor plus the meaning.

e. To change metaphor to be a meaning.

f. To omit it. When the metaphor is upside down or unneedful the translator can omit it with the meaning component.

g. To combine the metaphor with the meaning

In relation to both solutions given by Larson and Newmark, a translator will be easier to do his job especially when he meets any text with metaphor content. Those opinions above can be a guideline for a translator to transfer the exact message and meaning of the metaphor texts. The border and limitation are clear enough to support a translator to overcome his problem that usually come in translating metaphor.
Assessing the quality of translation

Assessing the quality of a translation is done to judge “how good” a translation is. It also means how to criticize a translation work. To be able to criticize someone has to have a wide knowledge and ability. Schuttle in Nababan (1997: 76) said that there are several criteria to be a translation work critic. He must master the source and target languages. He also has to understand the difference of linguistics perception in both source language and target language. In addition he has to be very familiar to the aesthetics of those two languages. Finally he has to have a deep wide knowledge about the material he is criticizing.

In relation to this translation assessment, Larson (1984:482) mentioned that a translation should be evaluated to ensure the level of accuracy, the clarity and also the naturalness it got. Meanwhile according to Nababan (2003:86) a research about translation quality comprises three things, namely: (1) the accuracy of the message transfer, (2) the accuracy of message expression in target language, and (3) the naturalness of the translation language. As a consequence of both opinions above, there are three criteria that should be fulfilled to value the quality of a translation viz the accuracy, the acceptability, and the text readability.

The accuracy

The accuracy of a translation is related to how deep the content of the source language text is correctly transferred in the target language (Nababan, 2004:61). When a message from the source language is well and exactly delivered in the target language it is said that the translation has covered the accurate substance. An accurate translation is a translation that is far from language mistake and also be able to communicate its content from its former language to the new one precisely. Many translators keep their translations accurate by positioning themselves more in the source language side. When the translation is not accurate it will turn to less or even in-accurate.
In metaphorical translation, a translation is classified into accurate when the metaphorical meaning in the target language can be transferred precisely in the metaphorical meaning in the target language. Furthermore, when the *point of similarity* in the source language metaphor is found and used in the target language metaphor with the same meaning then this translation is named as accurate. With such limitations, translating metaphor sounds more difficult to do and it will be a challenge for the translators.

*The acceptability*

A good translation is translation that acceptable by the target language readers. Acceptability requires that a sequence of sentences be acceptable to the intended audience in order to qualify as a text (Rekmana in Yuwono, 2005:53). It means that the acceptability has a tight relation to the text readers aspect.

When reading a text, a reader tries to comprehend it best. He will understand every single sentence that builds the text. He will also connect the understanding that is developed from the series of sentences that must be in associated to its situational context. If then the readers find any sentences which is miss to the understanding given and are unusual in their language, it means that text is not the acceptable one.

The acceptability aspect also values the logical side of a translation in the target language. A simple example of an unacceptable translation in target language is on the sentence *I cut my finger*. The translation in Indonesian *Saya memotong jari saya* is accurate. However, the sentence is unacceptable because it is not logic for someone to cut his own finger on purpose. The acceptable translation to this is *Jari saya terpotong*. There is an accidental element happened there which causes someone’s finger cut.

A metaphor translation is considered acceptable if the meaning or message in the target text metaphor is well understood by the target
language readers. Therefore, if the image in the source language metaphor appeared and used with the same meaning to the image of target language metaphor, the metaphorical translation is belong to acceptable. Here is another simple example for us. In the west world, a cat is considered as the second level animal after dog. Cat does not give a significant contribution in the way of loyalty, hard working and safety as given by a dog. As the result, in west culture dog is much more valuable than cat.

The difference between west and east cultures takes part here. The dog’s image in the east, in contrast, is not as high as it is in the west. In several regions such as in Arabic or other Islamic countries dog’s image is even so low and it is viewed as a disgusting animal. Religion perspective becomes the main reason for this matter. When a sentence “You worked like a dog” appeared, a translator should be able to see the situational context of the target language first before he does his job. Certain values in the source language culture for dog such as hard working are not found in the east cultural context. Thus, it is inappropriate for the translator to translate it into *Kau bekerja seperti anjing*, even though the acceptable meaning of the sentence is *Kau seorang pekerja keras* or You are a hard worker. The translation of *Kau bekerja seperti anjing* is unacceptable in the target language.

*The readability of the text*

Richards et al in Nababan (2003: 62) mentioned Readability …how easily written materials can be read and understood. It means that the readability is to measure how easy a text to be comprehend in the target language. When a text is fluently read and understood as if we understand its source text, this translation text is considered as having a high readability level. From the explanation above, it is clear that the readability level is separated from the accuracy and the acceptability level. It can be, sometimes happened, a text is comprehendable and easily read but it is not correct in the way of transferring the message.
Conclusion

In such a way, when a translator realizes the difficulty level and its challenge that he must face then translating metaphor is not an easy thing to do. The translation experts, indeed, have been thinking about certain strategies used to overcome the translating metaphor problems. Hopefully, while referring to the theories proposed by Larson dan Newmark above, it is better for the translator to give the best equivalent to the sentence containing metaphor.

References


The Language of Street Children: A Sociolinguistic Study in the Regency of Klaten, Central Java

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Abstract

The object of this study is the Street Children in the region of Klaten, particularly in the area of Klaten. The purpose of this study is to determine how do the language variations and the characteristics of the communities of street children related to the contemporary multicultural culture. The data is obtained from direct observation which is taken from daily conversation. The data collection is collected by tapping/recording techniques, ‘Simak Bebas Libat Cakap’ technique (Uninvolved Conversation Observation Technique), ‘Simak Libat Cakap’ (involved conversation observation Technique), taking notes and recording technique. The result is the discovery of a unique variety of language in the community of Street Children, the more usage of the Javanese particularly Ngoko Lugu level of speech containing “Pisuhan” (words of profanity) and insults.

Keywords: Street Children Community, unique characteristics, “Pisuhan” (words of profanity) and insults.
Introduction

In accordance with one of the dynamic natures of language, it is inseparated from the range of possible changes which may occur at any time. Similarly, the language of a community cannot be separated from it. In a multicultural society, it appears many regional variations of certain social groups. Linguistic diversity is influenced by age, educational level, gender, socio-economic status, profession, and origin of place.

One of the diversities which appears in society is the language of the street children. It is a part of a community language, which has special characteristics in its use. The emergence of language variation in the community of street children cannot be separated from the multicultural background they are dealing with and the influence of mass media and television which give effects on their linguistic experience. It is interesting to study further since the condition of language that occurs in the community of street children vary in line with the changing times.

Problem Statement in this study relates to the social phenomena associated with the usage of language of street children in Klaten bus terminal. The formulation of the problem in detail can be described as how language is used by Street Children in Klaten bus terminal and What the characteristics of the language are used by Street Children in the Regency of Klaten.

Previous research

Several previous studies that relate to this the formulation of these research problems can be categorized as a sociolinguistic study. The following researches examine linguistic variations in language as used by the users in their society. Those are conducted by Berman (1998), Triyoga Utami Dharma (2004), Noviani (2004), and Prembayun Miji Lestari (2010). Furthermore, a study evaluating the diversity of languages is done by Gumperz. The other studies which have relation with the diversity of

Berman (Triyoga in 2004: 19) in his study entitled *Speaking through the Silence: Narratives, Social Conventions, and Power in Java* found some problems related to the language used by “Wong Cilik” (the grassroots represented by women factory workers in Yogyakarta) as influenced by the sustained values in Javanese community. Javanese women had the tendency to show more reticence as the philosophy of *nrima* (the attitude of acceptance/surrender) to the prevailing conditions in Javanese community.

The similar research was the research of Triyoga Utami Dharma (2004). She concludes that 1) the existing social relations between the speakers and hearers are able to determine the use of community languages of Klewer market traders with the Javanese and non-Javanese hearers; 2) the discovery of two registers in the use of everyday language community ethnic Javanese traders in the market Klewer Sala namely social activities and register in the register in trading activities; 3) the determinants of the merchant community of ethnic language use Java to interact with mira said ethnic Javanese and non-Java language and fakor consists of non-language.

Noviani (2004) explains that the form of slang used by Street Children in the city of Semarang is in the form of single words and complex. The process of these word formation has undergone some process such as 1) the creation of new words with new meanings, 2) borrowing words of local and foreign language, 3) affixation, 4) shortening, 5) reduplication, and 6) compounding. While the functions of the use of slang language among Street Children in Semarang city are to familiarize, to conceal the secret, to invite, to convey emotions or feelings, joke, advises, threats, mocks, curses and commands.
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Prembayun Miji Lestari (2010) reports that the use of the language of street musicians has particular characteristics and cannot be separated from the three forms of interaction: internal interactions, external interactions, and mixed interactions. It was found there were code mixing, code switching, the informal variety of language which was characterized by the presence of the language of syncope and aphaeresis. Besides, it was found the forms of register within the society of street musicians such as: pengamen ngampung, pengamen estafet, babi Arab, sepur kelinci, genthong, hongkong, brompit, brompit peluk, sektor, operasi, and other forms of registers.

Suwito (1987) in his study entitled *Berbahasa dalam Situasi Diglosik: Kajian tentang Kendala Pemilihan dan Pemilahan Bahasa di dalam Masyarakat Tutur Jawa di Tiga Kelurahan di Kotamadya Surakarta* The use of language in a diglosic Speaking Situations: A Study of Constraints of language selection in Javanese speaker community in three village in the municipality of Surakarta, elaborated that the tendency of the citizen of the city of Sala in distinguishing the use of Javanese and Indonesian was based on social, cultural, and situational factors. The use of both languages are not mutually influencing one another even though the use of the Javanese is able to form bilinguality and multilinguality.

Markhamah (2000) shows that there is a close connection between the use of Javanese language and ethnicity. The Ethnic of Chinese as the part of the City of Sala has a variety of language in making their interaction with the hearer. However, they still keep their attitudes to maintain their culture, so that the use of Javanese is limited in use it is just as a mediating language to interact with speakers of Javanese society. The specificity of the Javanese use of the ethnic of Chinese can be shown in the interference, code switching and borrowing.

Furthermore, Kundharu Saddhono (2003) reports that the habit of using the language used in the Madurese ethnic in Surakarta depends
on the existing circumstances and situations, to whom they talk to has a
great influence for the choice of language they used. There are at least
three choices of languages used by the ethnic of Madurese living in
Surakarta, Madurese, Javanese, and Indonesian.

Both study conducted by Kundharu and Markhamah had provided
a more powerful depiction dealing with the use of the Javanese language
in the multi-ethnic societies in the region of Surakarta. The above
numerous studies have given a great contribution in providing the direction
and rationale for researcher in understanding the usage of language in a
particular speaker’s community.

Street Children As a Speech Community

Street children are individuals under 18 years old who spent some
or most of their time on the streets in order to perform their activities in
the aim of earning money or sustaining life. The context of “Jalanan” or
“The streets” here not only refers to the places like streets, but it also
leads to crowded places such as bus terminals, railway stations, markets,
shopping centers, parks, and squares (Saladin, 2000:13).

In sociolinguistic conception of Dell Hymes, there is no explicit
distinction between language as a system and speaking as a skills. Both
refers to communicative skills or communicative competence.
Communicative ability covers language skills possessed by the speakers
along with their skills in expressing language in accordance with the
functions and settings and its usage in the context of social norms.

Communicative ability owned by both individual and group is called
Verbal Repertoire. Verbal Repertoire can be categorized twofold, namely
the Verbal Repertoire of the individual and community-owned. If a
community has a relatively equal Verbal Repertoire and has the same
appreciation of the usage of the language in their society it is called
Masyarakat Bahasa (Speech community). Suwito and Kloss (in the
DepDikBud, 1995: 163) states that speech community is all the speakers of a language who have the same mother tongue and particular system of language. In other words, a language reflects the social identities of speakers, whereas their speech is a speech signal of social identity. Based on the verbal repertoire owned by the people, Speech Community is divided into threefold, namely monolingual (one language), bilingual (two languages), multilingual (more than two languages).

Based on the above description, it can be concluded that the group of Street Children who were the subject of this study is one of speech community since it uses the same system of language signs and has the same paradigm to the norms of language usage. In this case, Street Children belongs to Speech Community which has a variety of language characterized by features of mutual understanding (Mutual Intelligibility). The existence of this aspect of mutual understanding leads to smooth communication running in line with the expectation and successful conveyed message.

**Language variation**

Language variation is caused by the existence of social interaction activities which is underwent by the society or a very diverse social groups whose speakers are not homogeneous. In terms of language variation, there are two views. The first, variation is seen as a result of social diversity of language speakers and the variety of language functions. So the language variation that occurs as a result of social diversity and the diversity of language functions. The second, the language variation which had already exists in the aim of fulfilling its function as a means of interaction in a wide range of community activities. However, Halliday distinguishes language variation based on the language user (dialect) and the language usage (register). Chaer (2004:62) said that the language variation at the initial was distinguished by its speakers and language users.
**Code switching**

Code Switching is the lingual occurrence of switching or transition from one code to another code. For example, a particular language speaker is using Bahasa then he is switching to use the Java language. Code switching is one aspect of language dependency (dependency language) in a multilingual society. In a multilingual society it is very difficult for a speaker to absolutely uses only one language. In code switching each language tends to support each function and each function should be in accordance to the lingual context. Appel gives a definition of code switching as the tendency of language switching usage since there is a change in circumstances. Suwito divides over code switching twofold: 1) extreme code switching: code switching such as switching from Indonesian to English or vice versa and 2) internal code switching: the code switching in a form of variant switching, such as from the Java language ngoko then changes into *Krama* (Javanese honorific level of speech).

**Code mixing**

Code Mixing occurs when a speaker’s of language dominantly uses a language supporting utterances which is interspersed with elements of another language. It is usually associated with the characteristics of speakers, such as social background, level of education and religious spirit. The distinctive characteristic is in a form of relax conversation within an informal situation. This happened since there is a poor or limited vocabulary of a particular language, the expression on the language has no equivalence, so the language speakers were forced to use another language, although it only supports a single function. Code Mixing belongs to linguistic convergence. The background of code mixing can be classified into two types: the attitudes (attitudinal type) and the background of the attitude of the speakers.
Research methodology

The analysis of problems in this study used theoretical and methodological approaches. The theoretical approach used in this study is the sociolinguistic approach, the approach of the research related to the theories or language theories in relation to the community or society (Chaer and Agustina 1995: 3). The Methodological approach used was qualitative descriptive approach. In this study, the researcher describes the use of the language of Street Children in the regency of Klaten.

The source of research data is the usage of the language of Street Children, especially the street musicians who are members of the community of MUAT (Musisi Anak Jalanan Terminal Klaten or The Street Musicians of Street Children of Klaten Bus Terminal) and Street Vendors. The setting of the place of research was in the bus terminal due to the fact that it is a central gathering place for Street Children.

The techniques used in collecting data of this study were (1) technique of tapping or recording technique in order to obtain a natural conversation; (2) Teknik Simak Bebas Libat Cakap or technique which was used to observe the speech used by Street Children when they communicate but the researcher did not participate in the conversation of Street Children in order to get natural conversation; (3) Simak Libat Cakap (Involved Conversation Observation Technique) which means that the researcher involved in the process of conversation which of Street Children in the Klaten bus terminal; (4) Recording Technique which was done using handycam; (5) Taking Note Technique or changing the recording data into written data. The data are grouped based on type of the use of language and context of the conversation.
Discussion

The use of language of street children in Klaten bus terminal

The language used by Street Children community in Klaten bus terminal in their communication is mostly in the form of Javanese Ngoko and tends to use swearing words or Pisuhan. There is also possibility of mixing Javanese-Indonesian and even foreign language vocabularies. The use of Street Children was characterized by the use of informal language which is influenced by social background of Javanese cultural context.

The code chosen by the community of street children depends on the type of people they encounter. If they communicate with strangers, they very often prefer to use Indonesian rather than Javanese. This is done to respect others and make communication more neutral.

A person who masters two or more languages will face problems when she/he chooses language to use when she/he communicates with others. The phenomena can be found within the community of Street Children in Klaten bus terminal. In fact, there are three types of code choices: (1) using the same language variation; (2) using code switching or using one language on one purpose, and using another language for other purposes; (3) using code mixing which means using a particular language by mixing pieces of some languages. The followings elaborate the daily usage of Street Children speech community.

The use of Javanese language

The community of street children commonly use Javanese ngoko in their daily communication. All of the selected vocabulary usage is the usage of ngoko lugu words. The reason is because among the fellow members of the community are already familiar, there is no distance in communication. They tend to use impolite or vulgar Ngoko. More details data can be viewed on the following conversation.
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(1) P: “Gandheng sak iki dina nyadran, diwenehi penumpang buah apel ya ra pa pa. (Since today is Nyadran day, if passengers give an apple it doesn’t matter)

MT: “Kowe arep munggah ra, yu?" (you will get in the bus, won’t you miss?)

P: “Rasah nyangkir, wayahe munggah ya munggah. Nak pengin dhisik, ya munggaha!" (Don’t talk too much, just get in the bus. If you wanna go first, please, go!)

MT: “ampak, nak ngana aku tak sik yo, yu? Kowe ngentenana limang-limang menit engkas."(Yes, if it is like that I will go first, miss? You just wait for five minutes)

P: “ampak kana dhisika, mengko nak ketangkep PII rasakna!” (Well, you may go there at first, you may feel misery if suddenly you have been caught by PII!)

(2) P: “Wit mau _ampak munggah-munggah, kapan arep munggah kingko?" (What are you waiting for?, when will you get in the bus then?)

MT: “Durung munggah, yu?” (Haven’t you get in the bus, Miss?)

P: “Lha piye le arep munggah. Lha ngadhek-ngadhek trus kok” (How can I get in the bus, There is no space left)

MT:Wah, saya awan saya kebak” (Well, the day is getting longer, it’s (the bus) getting fuller)

P: “Kae LANGEN radha sela, takmunggah kae wae we. Lumayan nak entuk kena nggo nothol ro nggo tuku handphone black berry.” (That LANGEN (bus) has somewhat less space, I’ll take that. It’s not bad if I can get (some money) to eat and buy blackberry)

Meanwhile, the community of street children use of Javanese language of Krama when they deal with other people or people outside their community. This was done to show a respect to the hearer. This can be seen in the following data.

(3)MT:“Nderek lenggah ya, om”(May I sit here, Sir?)

P: “Nggih, mangga…” (Yes, please...)
The use of Indonesian

As it has been explained above, the community of street children use Bahasa (Indonesian) when they encounter strangers or the people outside their community as a tribute or a respect to the persons.

From the data obtained it can be found that the use of Indonesian by the community of street children is characterized by the dialect of Jakartan, for instance: Nyari, Nawarin. The following is the supporting data.

(4) P: “Mbak, dulu kuliah di mana?” (“Miss, where did you go for study?)
MT: “UNS, om” (UNS, Sir)
P: “Kosnya daerah mana, mbak?” (where was your boarding house, Miss?)
MT: “Awalnya di Jebres daerah Panggung, kemudian di daerah Ngoresan dekat RSJ, terus di Palur menjauh dari kampus”
(At first I was in the area of Jebres, Panggung, then I moved to Ngoresan near RSJ (Mental Illness Hospital), then I stayed in Palur -far away from campus)
P: “Nyari suasana baru ya, mbak?” (Looking for new atmosphere, Mbak?)
MT: “Ya, om” (“Yes, sir)
(I used to be a street children with KAPAS Street musicians, but since the last year I moved to Klaten. There was someone offering me this, then I join MUAT. It’s why I know Solo area very well, Miss. My working in the past was in Penggung, Jebres)

The use of mixed languages

The use of this mixed languages produces code mixing and code switching. From the data, it can be found that there is mixed language
use of Javanese, Indonesian, English and Arabic. For instance, the use of English vocabulary words like “sorry”, “shopping”, “traveling”, “Hand phone Blackberry”, and etc. The use of Arabic words can be found in the expression of Astaghfirllahu Adhzim.

The use of this mixed language usually comes naturally. These foreign language terms which emerged in the language use of the community are usually common and familiar vocabulary used by the public.

The characteristic of the language of street children in Klaten Bus Terminal

The language characteristics of the community of Street Children are on the aspects of (1) a variety of oral language, (2) swearing words or Pisuhan, (3) the use of Language style, and (4) the specific vocabulary of the community of Street Children.

The variety of oral language of street children

In performing communication, the community of Street Children tend to use more verbal interaction. There are several characteristics of variety of oral language usage of Street Children:

a. Shortening (contraction)

Shortening or contraction is done by removing one part of the word, for example, (m-) engko (m-)engko (or later on), (ke-)piye (or how), (o-)ra (or no), (ing-)nggih (or yes), (a-)su (or dog (swearing word)), w(a)e (or only), d(huw)it (or money), (dhi-)sik (or go first), (a)wit’ (or since), (i)ki (me)ngko (or later on) and etc.

This can be seen on the following data.

(5) “Kae sopire kaya ra nde dosa!” (The driver looks like innocent!)

(6) “Bocah bayi we kemaki” (You are just little kid but naughty)

(7) “Lha aku ngathung we ra entuk dit lho! Sik ngenteni Kramat.” (I have held out my hands but I didn’t earn money. I am waiting
for Kramat)

(8) “Wit mau durung munggah-munggah, kapan arep munggah kingko?” (Why are you still staying here? When will you get in the bus?)

The use of shortened forms of speech as shown in the example above is a common things in the verbal and direct face-to-face communication. The shortening phenomenon is an evidence of the existence of restricted speech. Another form of shortening can be found in the following data:

- *pora* from *opo ora* (it isn’t’)
- *nggo* from *dinggo* (to be used)
- *piye* from *kepiye* (how)
- *wis* from *uwis* (already)
- *bar* from *bubar* (completed)
- *sih* from *isih* (still)
- *ndanak* from *nduwe anak* (having kids)
- *nde* from *nduwe* (have)
- *kingko* from *iki mengko* (later on)

b. Acronyms and abbreviations

The acronym is a combination of letters or syllables which are written and commonly used to make easy and to make it effective dealing with the conversation in the community of Street Children particularly in Klaten bus terminal. In addition, the development of technology and mass media has a great influence on the language and vocabularies which emerge in the community of Street Children. It is undeniable that the slang language and sometimes Western nuanced words also appear in that community.

*Gentholet* as the acronym of *gentho klelat-klelet* (lazy criminal)

*Pulkam* is the acronym of “Pulang Kampung (Returning Home)

*Gondes* is the acronym of *gondrong ndeso* (the long-haired villager)

The following supporting data which shows the existence of an acronym, it can be found at the data code [9] and [10].
(9) P: "Ooo…dasar gentholet! Gondes, kowe!" ("Ooo…you’re gentholet! Gondes")
(11) MT2: "Iya. Lha sing kantoran masih pada bolos menikmati mudik pulkam kok!" ("Yes. The blue collar workers are off enjoying their “mudik pulkam”(returning home")

Meanwhile, a commonly used acronyms for the community of Street Children take the first letter of every word. The examples of such abbreviations are: SST (Shopping-Shopping and Traveling), SSW (Sorry-Sorry Wae), PII (the “wicked thugs” officials wearing black uniform), KAPAS (The Family of Street singers of Surakarta), MUAT (Child Street Musicians Klaten Terminal), KJ (Kramat Jati), LJ (Langsung Jaya (bus name)), SH (Suharno (bus name)), PJ (Putra Jaya (bus name)), JP (Jaya Putra (bus name)), AJ (Anter Jaya (bus name)). The data (12), (13), (14), and (15) give valuable contexts:

(12) MT: "ampak, nak ngana aku tak sik yo, yu? Kowe ngentenana limang-limang menit engkas." ("Okay, I will go first, Miss? You just wait for five minutes")

P: "ampak kana dhisika, mengko nak ketangkep PII rasakna!" ("Well, you may go at first, you will get trouble if PII catch you")

(13) MT: "Ora ngenteni LJ apa SH wae" ("Why don’t you wait for LI or SH instead?)

P: "Ora, KJ apa PJ wae" ("No, I am just waiting for KJ or PJ)

(14) P: "Waduh, penuh lagi, penuh lagi! Masak dari tadi bis penuh terus, kapan longgare?" ("Wow, it’s full again! The busses are always full all the time, when are they free?")

MT1: "Masih pada SST alias shopping-shopping and travelling, kaleee…” ("They are still having SST or Shopping-Shopping And Traveling, may be…"

(15) MT2: "Aku munggah sik yo, kae AJ teka." ("I’ll get in at first. AJ is coming.")

(16) P: "Dulu saya jadi anak jalanan dengan pengamen KAPAS, tapi sejak satu tahun ini saya pindah ke Klaten, gabung di MUAT. Makanya saya hapal daerah Solo, mbak. Daerah operasi saya dulu di Penggung, Jebres." ("I used to be a street
children with KAPAS Street musicians, last year I moved to Klaten. There was someone offering me this, then I joined MUAT. It’s why I know Solo area very well Miss. My working area was in Penggung, Jebres”

**Code Mixing – Code Switching**

The usage of Street Children language is inseparable from the existence of the process of code mixing. This occurs because of the fast growing of cultural and linguistic technologies that affect the language behavior of the community. The following examples show the data that uses the lexicon of Bahasa (e.g. *Gayamu Sok Suci* (you just like a saint)), The Jakarta dialect (e.g. *Nawarin* (offering), *Nyari* (looking for)), English expressions (e.g. Sorry, Shopping, Shopping And Traveling, Mobile Black Berry) and Arabic (e.g. *Astaghfirllahu Adzhim* (Oh my God, Please forgive me)).

17) P: “Walah...cangkem ngger marep ndhuwur ya kaya ngana kuwi! *Gayamu sok suci!*” (“Oh my dear... your talk is not proper and wise, you just like a saint!”)

18) MT: “*Astaghfirllahu hal adzhim* ... nyebut, yu, yu...!” (“Astaghfirllahu adzhim... ask, Allah’s forgiveness, Sister...!”)

19) P: “Waduh, penuh lagi, penuh lagi! Masak dari tadi bis penuh terus, kapan longgare?” (“Wow, it’s full again! The busses are always full all the time, when are they free?”)

20) MT1: “*Mash pada SST alias shopping - shopping and travelling, kaleee...*” (“They are still having their SST or Shopping-Shopping and Traveling, may be...”)

The other data indicate the presence of Jakarta dialect as it can be seen in the following data.

21) P: “*Nyari suasana baru ya, mbak?*” (Looking for new atmosphere, Miss?)

MT: “Ya, om” (“Yes, Sir”)

P: “Dulu saya jadi anak jalanan dengan pengamen KAPAS, tapi sejak satu tahun ini saya pindah ke Klaten. Ada yang *nawarin*, lalu...”
saya gabung di MUAT. Makanya saya hapal daerah Solo, mbak. Daerah operasi saya dulu di Penggung, Jebres.” (“I used to be a street children with KAPAS Street musicians, last year I moved to Klaten. There was someone offering me this, then I joined MUAT. It’s why I know Solo area very well Miss. My working area was in Penggung, Jebres”)

While for code switching, It is switching from Bahasa to Javanese Krama.

(22) MT: “Lha pindah, kenapa om?” (Why did you move, Sir?)
P: “Sami kaliyan jenengan mbak, pados swasana enggal” (“Just like you, Sister, I’m looking for a new atmosphere”)
MT: “O, gitu ceritanya, om…” (“Oh, I see, Sir”)
P: “Iya, mbak” (“Yes, Sister”)

Besides, in the variety of oral language, expressions of Sala dialect are often used by the community of Street Children, such as: ki (“this”), lho, ta, kok, no, we, lha and etc. The usage of Sala dialect is also frequently found on the process of communication using Indonesian language.

**The Use of Rude Language And “Pisuhan”(Swearing)**

Based on the research observation, the verbal interaction among the community of Street Children in the terminal of Klaten was dominated by rude language and swearing. They usually communicate in Javanese ngoko (informal language). This is used in everyday communication in order to be familiar and break the edges among them. Sometimes they also mix other languages (such as Indonesian, Arabic and English), eventhough the Javanese ngoko still dominate.

(23) P: “Ngapa mlorok ngulatke aku, su!” (“Why do you stare at me, doggy (swearing word like bastard)’
MT: Sapa sing ngulatke kowe, su! SSW, sorry-sorry wae lah yauww” (“Who’s looking at you, doggy! SSW, it’s a pity and shame on you”)
P: ”Bocah bayi we kemaki!”(you are naughty boy)
MT: “Ben, tho!” (I don’t care!)
P: "Ooo...dasar gentholet! Gondes, kowe!"

The above data contains a conversation between an 18 years old senior street singer as the speaker (P) and the 17th junior street singer as the speaking partner (MT). Both of them have a quarrel so that the words they uttered is rude words which contain words of profanity. This was indicated by the usage of the word “Asu” which is shortened by the use of the word “Su” or ‘dog’. The next one is the use of the sentence “Bocah bayi we kemaki” and the sentence “Ooo.. dasar gentholet! Gondhes kowe!” Those are forms of abuse to show the feeling of resentment. In addition, the sentence contains the elements of underestimating his partner speaker. The word ‘mlorok’ “melirik” (‘pierce,” “sharp glance”) is one of the rude or profane lexicon.

The other frequent profanity language which emerged in the conversation are: anjing (dog), kirik (puppy), kucing (cat), matamu (your eyes), monyet (monkey), wedhus gibas (sheep), diancuk, setan (satan), iblis (devil), ndasmu (your head). The other profanity words are mostly from the names of animals and body parts of human beings. The words are derived from Indonesian language, Javanese language, English, or a mixture of two or more languages.

**Language Style**

In everyday conversation, the community of Street Children tend to use metaphor and metonymy to communicate their intentions. The purpose and the use of this style of language is to keep their intentions from others; outsiders will not understand the real message of the conveyed words.

**Metaphor**

Metaphor is a kind of analogy that compares two entities directly in a short way along with using the words that already exists in everyday life. In other words, metaphor is the use of words or other expression to
describe objects and conception which is based on figurative style, for example *kaki meja* (foot of table) is a comparison to the figurative style of human feet.

From the conducted research, there are some words which comprise some words of metaphor. Metaphor can be found in the form of living beings and inanimate objects.

The metaphor in a form of inanimate objects takes the reference of inanimate objects to describe a situation or similar circumstances. The examples of this kind of metaphor of inanimate objects can be seen in the data [24] below.

(24) P: “*Oalah, cangkirmu kuwi lho, waton mangap…*” (your cup, it just talks and talks…)

MT: ”*Cangkirmu dhewe! Mbok rasah misuh ngana kuwi, marai dosa lho! Tenan kuwi.*” (It’s your own cup! End up your swearing, it is a sinful acts! I am serious)

The above data contains inanimate metaphor. It describes about the word *cangkirmu* or “your Cup”. The word “Cup” in the context of the community of Street Children in Klaten terminal designated to symbolize “human mouth”, since “the mouth of the cup” resembles the human mouth. The word *cangkir* or “cup” has become a special vocabulary that is often used to communicate among the street singers in the community to replace the usage of the word mouth. This type of metaphor is intended to make it more polite instead of the use of the word *cangkem* or *cocot*; the Javanese words to describe human mouth which is belong to the words of insult and profanity.

The other metaphors found in the community of Street Children take living things and the referents are animal or beast. The metaphors are frequently used to express anger. The examples of these metaphorical words are: *asu-asu* (dogs) and *bajingan-bajingan* (the bastards) to describe the stingy/miserly bus passengers when they were busking and there is no passenger who gives them money. The Javanese Metaphorical
words *Lawa ijo* (Green bat) refers to street children who like to wear a big jacket with green color. A more details elaboration can be seen in the following data.

(25) P: “*Wingi penumpange asu-asu, baijangan kabe! Aku bengak-bencok ra ana sing ngeweki.*” (Yesterday the passengers are *dogs*, all *bastards!* I sung loudly but no one gave me money)

(25) P: “*Sing arep munggah sapa?*” (Who is supposed to get in the bus now?)

MT:”*Kudune lawa ijo*” (it should be *green bats*).

(26) MT2: “*Aku munggah sik yo, kae AJ teka. Muga-muga wae isine dudu asu-asu*” (I’ll get in the bus first, that’s the AJ is coming. I hope its passengers are not *dogs*.)

**Metonymy**

Metonymy is the use of a name to describe another object which has particular associations or its attributive functions (Kridalaksana, 2001: 137). This style of language is also used to give reference towards the street children of bus terminal who have specific features or characterization. For instance saying them as *Lawa Ijo* (green Bats), *Bagong*, etc. A more detailed elaboration can be seen in the data (27).

(27) P: “*Awas lho dishooting, sesuk dilebokake tipi.*” (Look out! you’re being televised at now, tomorrow you’ll be on TV news)

MT: “*Sing metu dhisik lawa ijo, hahahaha*....” (The first portrayal should be the *green bat*, hahahaha (laughing)....)

P : “*Rak, sing metu kowe kuwi lho. Rupamu rak kaya grandong, dadine apik nak dilebokke tipi*” (No, you’ll first come up. Your face is like bad monster. It’s suitable to be on TV news)

MT: “*Dapurmu kuwi sing kaya grandong, hahahaha*....” (your kitchen (face) is the more suitable to be like *bad monster*, hahaha (laughing)....)

The Javanese lexicon *lawa ijo* (the geen bat) refers to a Street Children who have the characteristics of liking or frequently using the attributes of green jacket or shirt. The word *Grandong* is used to describe the street children who have a pockmarked face. This was taken from television portrayals about *Grandong* which has horrible or creepy face.
Specific vocabularies of street children

In general, particular lexicons used by community of Street Children is a vocabulary that has to do with the activity of the community. Practically, the community of the Street Children choose certain words with specific meanings (isomorphic). The existence of some different meaning is added to the lexical meaning of a word as the agreement of the community of Street Children.

Based on the collected data, the expression of Street Children in Klaten bus terminal consists the units of lingual words and phrases. The lingual unit is a word which is able to stand alone and created from free morphemes or the combination of free and bound morphemes. To understand the linguistic behavior, it is inseparable with the context and accompanying circumstances. These are the particular lexicons of Street Children community:

(28) P: “Ooo…dasar gentholet! Gondes, kowe!” (Ooh you’re such a criminal)
(29) MT: “Kowe arep munggah ra, yu?” (you will get in the bus, won’t you, sister?)
   P: “Rasah nyangkir, wayahe munggah ya munggah. Nak pengin dhisik, ya munggaha!” (Don’t talk too much (a cup), I will get in the bus on just get in the bus. If ythe proper time. If you want to go first, please! ‘
   MT:”_ampak, nak ngana aku tak sik yo, yu? Kowe ngentenana limang-limang menit engkas.””Yes, if it is like that I will go first, sister? You just wait for five minutes ‘
   P : “_ampak kana dhisika, mengko nak ketangkep PII rasakna!” (Well, you may go there at first.you may feel misery if suddenly you have been caught by PII!)

The word Gentholet in the data (28) is an acronym of Gentho Klelat-Klelet (a lazy criminal). This refers to Street Children who are lazy to work. The word Gondes is an acronym of the words used to describe long-haired criminal who has weird-looking and are identical to those who belong to criminal or underworld people.
The word *munggah* (get in) refers to the activity of Street Children especially the street singers to start singing and offer their songs from bus to bus. The lingual unit of *nyangkir*” (a cup) refers to a person who talks too much. Whereas, the word *PII* is the abbreviation of *Preman Irenge-Irenge* (criminals in black). *PII* is the term to describe the officials or police officers who is in charge to arrest street singers.

(30) MT: “*Karo bala dhewe, masak kudu mbayar, bro!*” (You’re my own friends, will you ask me to pay, brother?)

(31) P: ”*Kok wajahe kabeh wajah romusa kabeh ngana!*” (Why all of their faces look like *romusa* (slaves when Japan occupied Indonesia)?)

(32) MT: “*Sing metu dhisik lawa ijo, hahahaha….*” (The first portrayal should be the *green bat*, hahahaha….”)

P: ”*Rak, sing metu kowe kuwi lho. Rupamu rak kaya grandong, dadine apik nak dilebokke tipi*” (No, you’ll first come up. Your face is like bad monster. It’s suitable to be on TV news)

(33) P: ”*Kae Langen radha sela, takmunggah kae wae we. Lumayan nak entuk kena nggo nothol ro nggo tuku handphone black berry..*” (That Langen (bus) has somewhat less space, I’ll take that. It’s not bad if I can get it, I can afford to *eat* and buy blackberry”)

The word *bala dhewe* (friends) refers to express the feeling of one family in the community of Street Children in the Klaten bus terminal. Meanwhile, the word *romusha* is used by the community of street children to describe people or bus passengers who have horrible or sinister face.

The word *lawa ijo* (green bat) refers to street children who has the hobby of wearing big zine and green (baggy) shirt or jacket. The word *nothol* is used to describe eating activity. The word *nothol* is belong to rude words and usually refers to the activing of feeding an animals.

(34) MT: “*Kantong jatahe kapan?*” (when Kantong (shack) will get his turns?)

P: “*Puteran kedua paling*” (he) maybe will get the second round)

(35) P: “*Oalah, cangkirmu kuwi lho, waton mangap…*” (Oalah, watch your *cup* (mouth), don’t just speak up…..”
MT: “Cangkirmu dhewe! Mbok rasah misuh ngana kuwi, marai dosa lho! Tenan kuwi” (‘Your own cup (mouth). It is better not to say bad words like that, it is a sin! I am serious.)

The word jatah (turns) and putaran (round) has almost similar meaning. What distinguishes them depends on the context with whom (the person) the speaker talk to. The word putaran has side by side meaning to the amount or the number of frequencies of the street singers have an opportunity to sing. In addition, the word cangkir (cup) is a word used by the community to replace the word of mouth.

(36) MT2: “Aku munggah sik yo, kae AJ teka. Muga-muga wae isine dudu asu-asu” (I’ll get in the bus first, that’s the AJ is coming. I hope its passengers are not dogs anymore)

(37) MT1: “Aku operasi jam pira, ya? Antrine isih ngulo, ya” (when I’ll get my turn to do my job? What a long queue, huh)

P: “Sabar lik, lagi wae mudhun kok wis arep munggah meneh” (Be patient, uncle. You’ve just get off the bus then you want to get in again)

MT3: “Ngoyak setoran nggo apa, kok mempeng temen?” (you’re so laborious in achieving the target of payment, why is that so?)

The lingual unit of munggah describe the very beginning of the singing activity from bus to the bus which is carried by the community of street children, especially the street singers. The antonym of munggah (get in) is mudhun (get off). They are used to indicate if the singers had finished singing from the bus. The word operasi in the street singer context is used to describe the activity to sing, whereas the word ngulo (it is like a snake) is used to describe long queue to get gturn. Furthermore, the word setoran is used to describe the target payment or money which must be paid to the treasurer of the community of Street Children.
Conclusion

The main conclusions drawn as the results of data analysis and discussion dealing with the language behavior of street children community in the Klaten bus terminal are: First, the social environment of the community of street children can not be separated from the diversity of oral language. The use of variety of different oral languages indicated by the existing characteristics like: shortening, acronyms and abbreviations that can not be separated from the activities of street children of bus terminal and language behavior of the various cultural faced by street children community which lead to code mixing and cosde switching.

Second, the verbal interaction found in the community of street children can not be separated from the community of street children themselves or by others or new people who are not part of that community. The visible verbal interaction in the community is dominated by rude, profane and insult language. Meanwhile, in the choice of languages, most of them prefer using Javanese ngoko (low level or informal), and they will switch to speak in Bahasa when they deal with outsider or not the member of the community of street children. Besides, the linguistic behavior of street children also tend to use metaphor and metonymy in communicating with others. There are some specific lexicons found in the community of street children such as: gentholet, gondes, cangkir, PII, mudhun, munggah, bala dhewe, Asu-Asu, Wajah Romusha, Setoran, Ngulo, Lawa Ijo, Grandong, Puteran, Jatah, and others.

Reference


The Language of Street Children...


Using Rummy Game Method to Improve Students’ Learning Activities and English Dialog

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Abstract

This classroom action research was aimed at improving students’ learning activities and students’ English dialog skills in the state senior high school 3 Salatiga. The research was carried out in the state senior high school 3 Salatiga from January to June 2012. The subject of the research was 38 students of grade XI natural science 2. While the objects of research were rummy game method, students’ learning activities and students’ English dialog skills. This action research was conducted in two cycles. Each consisted of planning, acting, observing, and reflecting. In cycle 1, the researcher implemented rummy game method with big groups and ready made cards while in cycle 2, the researcher applied rummy game method with small groups and student designed cards. To collect the data the researcher gave self-assessment test and performance test before the first cycle, after the first cycle, and after the second cycle. The data analysis was done by descriptive comparison namely by comparing scores in the previous condition with those of the first cycle and the second cycle. The research findings revealed that there was significant improvement of average scores in students’ learning activities namely 13.8 % from 56.8 % in the previous condition to 70.6 % in cycle 2 and in students’ English dialog skill namely 5.8 from 72.7 in the previous condition to 78.5 in cycle 2. Hence, hypothesis stating that using rummy game method is able to improve students’ learning activities and English
dialog skill in the state senior high school 3 Salatiga grade XI natural science 2 even semester year 2011/2012 is proven right.

**Keywords:** rummy game method, learning activities, English dialog skill

**Introduction**

It was undeniable that the teaching and learning process for English dialog skill in the state senior high school 3 Salatiga still tended to run conventionally. Usually, Instruction began with apperception by asking and answering questions orally which led to certain topics. Besides, the teacher sometimes also used related pictures to arouse more questions and answers. Then the teacher gave dialog texts containing expressions to be learned. Based on the text the teacher developed guiding questions leading to the expressions to be learned. The teacher usually asked general information, participants, the relation among the participants, time and place, topic, and specified expressions used in the dialog.

After that the teacher, by using the charts containing expressions and responses to be learned, gave speech model and gives necessary explanation. The students repeated the teacher’s speech model classically, in groups, and even individually. Next, the students were given opportunities to practice performing dialog using expressions they just learned in pairs. Finally, the teacher gives necessary correction and feedback.

Such learning model could not develop students’ skill in English dialog optimally. The students, in fact, could not speak English fluently and appropriately in accordance with real context. They faced difficulties in finding and using certain expressions that matched to the situation. They were lack of expressions or gambits for variation. They got difficulties to find suitable words to express their mind and feeling. They seemed still clumsy to pronounce correctly. In addition, they did not fully have self confidence to start and to respond in the dialog. Furthermore, they still looked a bit afraid to participate totally.
Besides, the students’ activities in learning, according to the teacher’s observation, were also still low. Some students did not listen to the lesson attentively. Many students seldom asked questions. Many students were not ready to answer the teacher’s questions. Not all students repeated the teacher’s speech model enthusiastically. Many students did not take their turns when the teacher gave opportunities to do. Besides, many students were reluctant to propose something, and even they hardly ever gave any comment.

Ideally, the students of the state senior high school 3 Salatiga especially grade XI Natural Science 2 were good at both written and spoken English and had intense activities in learning since they came from strictly selected students. In addition, the students of natural science were accustomed to work competitively as well as collaboratively. For those reasons, it was badly needed to create learning innovation so as to cope with the learning problems. The learning innovation that the teacher did was using rummy game method in teaching English dialog skill.

Based on the facts above, the research discusses whether rummy game method is able to improve students’ learning activities and English dialog skill in the state senior high school 3 Salatiga grade XI natural science 2 even semester academic year 2011/2012.

**Rummy Game Method**

Rummy game method is a method used to present instructional materials by using rummy game in order to achieve the determined goals. The cards are designed in such a way that they resemble the rummy cards but they contain instructional material that will be learned. The instructional material includes speech functions and their expressions or gambits. There are 44 cards each set, 4 face cards containing speech functions *i.e.* expressing love, expressing sadness/sorrow, expressing agreement, and expressing disagreement and 40 cards containing specific expressions or
gambits that match to certain speech functions. There are 10 expressions for one speech function. Each card includes either one speech function or one gambit/expression.

This modified rummy game can be played with three or four players. The game is simple. First the cards are shuffled and 5 cards are dealt to each player. One card with face up is put randomly on the table as a determiner card. The remaining cards are stacked as stock pile. The players discard one card which is suitable with the determiner card and the turn to play passes clockwise. The cards are considered suitable if they are on the same speech function. If the player does not have suitable cards, he or she must take card from the stock pile. The player who discards his card which is of highest value has right to discard his card used as a determiner card for the next round. Then other player should discard one card which is suitable with the latest determiner card. The player whose cards are used up first will be the winner while the player whose cards are last used up will be the loser.

The most important thing in this game is that the players should read the content of card loudly as they discard their card so as to practice their speech and strengthen their memory. Besides, the loser will get spontaneous punishment which involves pronouncing English such as singing English song, reading poem, saying something to someone else in order to improve students’ self confidence as well as to practice pronouncing English words.

According to Lie (2002: 46), learning groups with big groups (4 members) have many advantages. They are: easy to split into pairs, producing more ideas, capable of finishing more works, and easy to monitor. Besides, the rummy cards were fully provided by the teacher.

Rummy game with small groups means that rummy game is played by 3 players. There are some advantages with small groups. According to Lie (2002: 45), learning groups with three member have some
advantages such as more opportunities to contribute, easier to form, and easier to interact. In addition, the rummy cards are designed by the students themselves in groups.

**Research Methodology**

*Setting of place and time*

This classroom action research had been done for six months from January to June 2012 in the state senior high school 3 Salatiga grade XI natural science 2. This school is on Kartini Street No. 34 Salatiga. Meanwhile, observing and identifying problems were done in January. Designing research proposal was held in February. Writing research instruments was done in March. Giving treatment and collecting data were conducted in April and May. Analyzing and discussing collected data were executed in May. Writing research report was accomplished in June 2012.

*Subjects and Objects of the Research*

The subjects of this research were the students of grade XI natural science 2 of the state senior high school 3 Salatiga even semester academic year 2011/2012. The number of students was 38. It consisted of 9 male and 29 female students. While the objects were students’ learning activities, students’ English dialog skill and rummy game method

*Research Method*

In this research the researcher wanted to solve students’ problem both in learning activities and English dialog skill by giving specific treatment to the students. For those reasons the researcher applied action research method since it has purpose to solve the problem. In this case, R.B. Burns in Burns (1999: 30) states that action research is the application of fact finding to practical problem solving in a social situation with a
view to improving the quality of an action within it, involving the collaboration and cooperation of researchers, practitioners and lay men.

**Techniques and Instruments of Collecting Data**

The techniques of collecting data used in this research were performance test, self-assessment test, and observation. Their instruments were test questions, questioner, and observation paper.

**Validation and Analysis of Data**

For dialog skill test, the researcher validated the test questions by writing blue prints which matched to the indicators, basic standard, and competence standard. For students’ learning activities, the researcher validated data using what the so called data triangulation as stated in Sutopo (2006: 93) In this case, the researcher compared data from three sources namely from students, collaborator, and the researcher himself. For data analysis, the researcher analyzed quantitative data by using descriptive comparison namely by comparing test in previous condition with posttest in cycle 1, and posttest in cycle 2.

**Performance Indicators**

The research was considered successful if 80 % or 31 students had high learning activities, 90% or 35 students had reached passing grade (75), and the average score of English dialog skill was 77.

**Research Procedures**

The research was conducted in two cycles. Each cycle consisted of four steps. They were planning, acting, observing and reflecting. Pretest was executed before treatment in cycle 1 and posttests were done after treatment in cycle 1 and treatment in cycle 2. Self-assessment tests were given before cycle 1, after cycle 1, and after cycle 2. The treatment in
cycle 1 needed two meetings while the treatment in cycle 2 needed four meetings. Each meeting spent 2 x 45 minutes.

**Planning**

The planning which was done both in cycle 1 and in cycle 2 were designing lesson plan, preparing rummy game equipment, making assessment instruments, observation paper, and arranging schedule. Rummy game equipment included rummy cards, scoring paper, speech function and gambit list, and rummy game guidelines. The differences between the first cycle and second cycle were on the number groups, instructional material, rummy card availability, and time allotment.

In cycle 1, each group consisted of four students. The instructional material included 4 speech functions namely expressing love, expressing sadness or sorrow, expressing agreement, and expressing disagreement. Each speech function was exemplified with ten various gambits. The rummy cards were designed by the teacher. Time allotment were 4 meetings; one meeting used for doing pretest and self-assessment test, two meetings used for giving treatment, and one meeting used for doing posttest and self-assessment test. The treatment included playing rummy game and practicing dialog using rummy cards.

In cycle 2, each group consisted of three students. The instructional material included 4 speech functions namely expressing embarrassment, expressing anger, calming down someone, and expressing annoyance. Each speech function was exemplified with ten various gambits. The rummy cards were designed by the students who were guided by the teacher. The time allotments were five meetings; four meetings used for giving treatment, and one meeting used for doing posttest and assessment test. The treatment included designing rummy cards, playing rummy game, and practicing dialog using student designed rummy cards.
**Acting**

In this step the teacher and the students conducted activities as it had been planned before. Firstly, the students did self-assessment test by answering questionnaire to know how intense the students did activities in teaching and learning process in the previous condition. Then pretest was done by asking the students to perform dialog in pairs for about 3-5 minutes based on a given situation. Teaching learning process included introduction, core activities, and closing. In introduction the teacher gave motivation, reminded the students to do activities as the teacher instructed optimally, and told the sequence of activities that would be done. The core activities in cycle 1 included playing rummy game with certain rules and practicing dialog by giving stimuli and responses based on modified rummy cards in groups of four. While the core activities in the cycle 2 comprised designing rummy cards with teacher’s guidance, playing rummy game with specified rules, and practicing dialog by giving stimuli and responses based on modified rummy cards in groups of three. As closing, the teacher reviewed the lesson and gave necessary feedback. For posttest, both in first and second cycle, the students were asked to perform dialog based a given situation in pair. Besides, the students were given self-assessment test to know how high the students did activities after being given treatment.

**Observing**

The teacher as well as the collaborator observed what happened when the teaching and learning process were running in the classroom. Furthermore, they focused more about students’ activities in listening, asking questions, answering question or responding, repeating speech model, taking turn, making a note, initiating or proposing, and giving comment. The teacher as well as the collaborator took note the necessary things which were found while teaching and learning process were in progress.
**Reflecting**

In this step, the researcher did reflection toward what had been achieved during the teaching and learning process. The researcher identified and analyzed the goodness and weakness found during the teaching and learning process. After that the researcher anticipated and made necessary plan for improvement done in the next activities.

**Discussion**

**Research Finding in Cycle 1**

Based on the teacher and collaborator’s observation in cycle 1, majority of the students did activities intensively as the teacher had instructed. They listened to what the teacher and other students told attentively. They were active in asking and answering questions or giving response. They repeated speech model enthusiastically, they tried to take every turn they got. They made a note on necessary thing. They also braved to initiate or propose as well as to give comment. From the result of self-assessment test, it revealed the students’ learning activities grade as in the table 1 below.

**Table 1**

<table>
<thead>
<tr>
<th>No</th>
<th>Learning Activity Grade</th>
<th>Scores</th>
<th>Number of Student</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very low</td>
<td>1 – 7</td>
<td>0</td>
<td>0 %</td>
</tr>
<tr>
<td>2.</td>
<td>low</td>
<td>8 – 13</td>
<td>0</td>
<td>0 %</td>
</tr>
<tr>
<td>3.</td>
<td>Fair</td>
<td>14 – 19</td>
<td>7</td>
<td>18.4 %</td>
</tr>
<tr>
<td>4.</td>
<td>High</td>
<td>20 – 25</td>
<td>29</td>
<td>76.3 %</td>
</tr>
<tr>
<td>5.</td>
<td>Very High</td>
<td>26 – 32</td>
<td>2</td>
<td>5.3 %</td>
</tr>
<tr>
<td></td>
<td>Average Score</td>
<td>21.6</td>
<td></td>
<td>67.4 %</td>
</tr>
</tbody>
</table>
Based on the table above, it indicated that there was no student with very low and low learning activities, students with fair learning activities were 7 (18.4%), students with high learning activities were 29 (76.3 %), students with very high learning activities were 2(5.3 %). The average score of students’ learning activities was 21.6 (67.4 %).

Furthermore, the comparison of students’ learning activities between cycle 1 and previous condition could be shown in the table 2 below.

**Table 2**
Comparison of the Students’ Learning Activities between cycle 1 and Previous Condition

<table>
<thead>
<tr>
<th>Learning Activity Grade</th>
<th>Number of Students</th>
<th>Increase/Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Previous Condition</td>
<td>Cycle 1</td>
</tr>
<tr>
<td>Very Low</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Low</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Fair</td>
<td>21</td>
<td>7</td>
</tr>
<tr>
<td>High</td>
<td>13</td>
<td>29</td>
</tr>
<tr>
<td>Very High</td>
<td>0</td>
<td>2</td>
</tr>
</tbody>
</table>

Based on the table above it was shown that there was no student with very low learning activities in the previous condition. The number of students with low learning activities decreased 4 from 4 in the previous condition to 0 in cycle 1, the number of students with fair learning activities decreased 14 from 21 in the previous condition to 7 in cycle 1, the number of students with high learning activities increased 16 from 13 in the previous condition to 29 in cycle 1, and the number of students with very high learning activities increased 2 from 0 in the previous condition to 2 in cycle 2.

Besides, the scores of English dialog skill in cycle 1 could be shown in the table 3 below.
Based on the table above it was known that the highest score of English dialog skill was 88, the lowest score of English dialog skill was 69 and the average score of English dialog skill was 76.6. In addition from 38 students, 36 students had reached passing grade and 2 students had not reached passing grade yet.

In addition, the comparison of English dialog skill scores between Cycle 1 and the previous condition could be shown in the table 4 below.

Table 3
Scores of English Dialog Skill in Cycle 1

<table>
<thead>
<tr>
<th>No</th>
<th>Explanations</th>
<th>Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Highest score</td>
<td>88</td>
</tr>
<tr>
<td>2</td>
<td>Lowest score</td>
<td>69</td>
</tr>
<tr>
<td>3</td>
<td>Average score</td>
<td>76.6</td>
</tr>
</tbody>
</table>

Based on the table above it was known that the highest score increased 7 from 81 in the previous condition to 88 in cycle 1, the lowest score increased 6 from 63 in the previous condition to 69 in cycle 1, and the average score increased 3.9 from 72.7 in the previous condition to 76.6 in cycle 1. Besides, the students who reached the passing grade also increased 8 (21 %) from 28 (74 %) students in the previous condition to 36 (95 %) students in cycle 1. Superficially, both students’ learning
activities and students’ English dialog skill improved a lot, however the determined target namely the average score of dialog skill was 77 had not been reached yet therefore it was continued to cycle 2.

**Research Finding in Cycle 2**

Based on the teacher and collaborator’s observation in cycle 2, all students did activities intensively as the teacher had instructed. They listened to what the teacher and other students told more attentively. They were more active in asking and answering questions or giving response. They all repeated speech model enthusiastically. They were ready to take every turn they got. They made a note on necessary thing. They were more confident and brave to initiate or propose as well as give comment. From the result of self assessment test, it revealed the students’ learning activities grade as in table 5 below.

**Table 5**

Students’ learning Activities in Cycle 2

<table>
<thead>
<tr>
<th>No</th>
<th>Learning Activity Grade</th>
<th>Scores</th>
<th>Number of Student</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very low</td>
<td>1 – 7</td>
<td>0</td>
<td>0 %</td>
</tr>
<tr>
<td>2.</td>
<td>low</td>
<td>8 – 13</td>
<td>0</td>
<td>0 %</td>
</tr>
<tr>
<td>3.</td>
<td>Fair</td>
<td>14 – 19</td>
<td>2</td>
<td>5.3 %</td>
</tr>
<tr>
<td>4.</td>
<td>High</td>
<td>20 – 25</td>
<td>30</td>
<td>78.9 %</td>
</tr>
<tr>
<td>5.</td>
<td>Very High</td>
<td>26 – 32</td>
<td>6</td>
<td>15.8 %</td>
</tr>
<tr>
<td></td>
<td><strong>Average Score</strong></td>
<td><strong>22.6</strong></td>
<td></td>
<td><strong>70.6 %</strong></td>
</tr>
</tbody>
</table>

Based on the table above, it indicated that there was no student with very low and low learning activities, students with fair learning activities were 2 (5.3 %), students with high learning activities were 30 (78.9 %), students with very high learning activities were 6 (15.8 %). The average score of students’ learning activities was 22.6 (70.6 %).

Furthermore, the comparison of students’ learning activities between cycle 2 and cycle 1 could be shown in the table 6 below.
Table 6
Comparison of the Students’ Learning Activities between Cycle 1 and Cycle 2

<table>
<thead>
<tr>
<th>No</th>
<th>Learning Activity Grade</th>
<th>Scores</th>
<th>Number of Student</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very low</td>
<td>1 – 7</td>
<td>0</td>
<td>0 %</td>
</tr>
<tr>
<td>2.</td>
<td>low</td>
<td>8 – 13</td>
<td>0</td>
<td>0 %</td>
</tr>
<tr>
<td>3.</td>
<td>Fair</td>
<td>14 – 19</td>
<td>2</td>
<td>5.3 %</td>
</tr>
<tr>
<td>4.</td>
<td>High</td>
<td>20 – 25</td>
<td>30</td>
<td>78.9 %</td>
</tr>
<tr>
<td>5.</td>
<td>Very High</td>
<td>26 – 32</td>
<td>6</td>
<td>15.8 %</td>
</tr>
<tr>
<td></td>
<td>Average Score</td>
<td>22.6</td>
<td></td>
<td>70.6 %</td>
</tr>
</tbody>
</table>

Based on the table above it was shown that there was no student with very low and low learning activities both in cycle 1 and in cycle 2, the number of students with fair learning activities decreased 5 from 7 in cycle 1 to 2 in cycle 2, the number of students with high learning activities increased 1 from 29 in cycle 1 to 30 in cycle 2, and the number of students with very high learning activities increased 4 from 2 in cycle 1 to 6 in cycle 2.

Besides, the scores of English dialog skill in cycle 2 could be shown in the table 7 below.

Table 7
Scores of English Dialog Skill in Cycle 2

<table>
<thead>
<tr>
<th>No</th>
<th>Explanations</th>
<th>Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Highest score</td>
<td>94</td>
</tr>
<tr>
<td>2</td>
<td>Lowest score</td>
<td>75</td>
</tr>
<tr>
<td>3</td>
<td>Average score</td>
<td>78.5</td>
</tr>
</tbody>
</table>

Based on the table above it was known that the highest score of English dialog skill was 94, the lowest score of English dialog skill was 75 and the average score of English dialog skill was 78.5. In addition, all students had reached passing grade. Furthermore, the comparison of
English dialog skill scores between Cycle 2 and Cycle 1 could be shown in the table 8 below.

Table 8
Comparison of English Dialog Skill Scores between Cycle 1 and 2

<table>
<thead>
<tr>
<th>No</th>
<th>Explanations</th>
<th>Scores</th>
<th>Increase/Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Cycle 1</td>
<td>Cycle 2</td>
</tr>
<tr>
<td>1</td>
<td>Highest score</td>
<td>88</td>
<td>94</td>
</tr>
<tr>
<td>2</td>
<td>Lowest score</td>
<td>69</td>
<td>75</td>
</tr>
<tr>
<td>3</td>
<td>Average score</td>
<td>76.6</td>
<td>78.5</td>
</tr>
</tbody>
</table>

Based on the table above, it was known that the highest score increased 6 from 88 in cycle 1 to 94 in cycle 2, the lowest score increased 6 from 69 in cycle 1 to 75 in cycle 2, and average score increased 1.9 from 76.6 in cycle 1 to 78.5 in cycle 2. Besides, the students who reached the passing grade also increased 2 (5.3 %) from 36 (94.7 %) students in cycle 1 to 38 (100 %) students in cycle 2.

Moreover, the comparison of students’ learning activities between cycle 2 and previous condition could be shown in the table 9 below.

Table 9
Comparison of the Students’ Learning Activities between cycle 2 and Previous Condition

<table>
<thead>
<tr>
<th>Learning Activity Grade</th>
<th>Number of Students</th>
<th>Increase/Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Previous Condition</td>
<td>Cycle 2</td>
</tr>
<tr>
<td>Very Low</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Low</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Fair</td>
<td>21</td>
<td>2</td>
</tr>
<tr>
<td>High</td>
<td>13</td>
<td>30</td>
</tr>
<tr>
<td>Very High</td>
<td>0</td>
<td>6</td>
</tr>
</tbody>
</table>
Based on the table above it was shown that there was no student with very low learning activities both in the previous condition and in cycle 2, the number of students with low learning activities decreased 4 from 4 in the previous condition to 0 in cycle 2, the number of students with fair learning activities decreased 19 from 21 in the previous condition to 2 in cycle 2, the number of students with high learning activities increased 17 from 13 in the previous condition to 30 in cycle 2, and the number of students with very high learning activities increased 6 from 0 in the previous condition to 6 in cycle 2.

In addition, the comparison of English dialog skill scores between Cycle 2 and the previous condition could be shown in the table 10 below.

**Table 10**
Comparison of English Dialog Skill Scores between Cycle 2 and Previous Condition

<table>
<thead>
<tr>
<th>No</th>
<th>Explanations</th>
<th>Scores</th>
<th>Increase/Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Previous Condition</td>
<td>Cycle 2</td>
</tr>
<tr>
<td>1</td>
<td>Highest score</td>
<td>81</td>
<td>94</td>
</tr>
<tr>
<td>2</td>
<td>Lowest score</td>
<td>63</td>
<td>75</td>
</tr>
<tr>
<td>3</td>
<td>Average score</td>
<td>72.7</td>
<td>78.5</td>
</tr>
</tbody>
</table>

Based on the table above, it was known that the highest score increased 13 from 81 in the previous condition to 94 in cycle 2, the lowest score increased 12 from 63 in the previous condition to 75 in cycle 2, and the average score increased 5.8 from 72.7 in the previous condition to 78.5 in cycle 2. Besides, the students who reached the passing grade also increased 10 (26.3 %) from 28 (73.7 %) students in the previous condition to 38 (100 %) students in cycle 2. In short, the students’ learning activities, students’ English dialog skill, and number of students who reached passing grade increased significantly.
Conclusion

After the researcher did an action research by using rummy game method to improve students’ learning activities and skill in English dialog as planned before, it was known that there was significant improvement in students’ learning activities and English dialog skill during the teaching and learning process.

References

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Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional
Teaching And Learning Writing Using Teacher’s Written Feedback And Conference on 8th Grade of SMPN 1 Prambanan Sleman

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Abstract

The objective of this study is to find out whether there is a significant difference in terms of writing skills improvements between the 8th grade students of SMPN 1 Prambanan Sleman who are given teacher’s written feedback and conference and those who are not in the academic year of 2011/2012. This study involved 71 students from two groups, Class VIII B (35 students) as the experimental group and Class VIII A (36 students) as the control group. The experimental group was given teacher’s written feedback and conference in the writing learning process, whereas the control group was given peer’s feedback. The data were obtained by using two essay writing tests. They were administered to the two groups as the pre-test and post-test. The pre-test was given to both groups before the treatment was given and the post-test was given after the treatment finished. The data of the pre-test and post-test of both groups were analyzed by means of descriptive and inferential statistics. After the data were tested and found to be homogeneous and normal, the hypothesis was tested using the analysis of covariance (ANCOVA). The results show that there is a significant difference in the writing ability between the students who are given teacher’s written feedback and conference and
those who were not. It can be seen in the result of the hypothesis testing using ANCOVA. The significant value of 0.001 is less than the significance level of 0.05 (0.001 < 0.05), which means that the data of this study are considered to have a significant difference. Therefore, the hypothesis of this study is accepted. It means that the technique of giving teacher’s written feedback and conference significantly improves the students’ writing ability in the English teaching and learning process in SMP N 1 Prambanan Sleman.

**Keywords:** Teaching and learning writing, teacher’s feedback and conference, experimental research

**Introduction**

The Indonesian ministry of education recommends English as a subject tested in national exam (UNAS). English, then, is taught to children since they are in the kindergarten and elementary school. It can make the children familiar with English at an earlier age for their preparation to take the next formal education. It can also improve their awareness toward foreign languages.

The English teaching and learning process in Indonesian Junior High Schools (SMP) is aimed to enable the learners to reach the functional level, i.e. to communicate in both spoken and written form. In speaking, students have to be able to speak English fluently. On the other hand, in writing students are demanded to be able to understand and even to produce some short functional texts, such as procedure, descriptive, recount, narrative, and report, related to their daily life.

In studying English in junior high school, students have to acquire the four language skills: listening, speaking, reading, and writing. Listening and reading are receptive skills in which the students get an input of the language, while speaking and writing are productive skills in which the students produce the language as the result of the English learning process. Additionally, there is a different process to acquire speaking and writing
in which the ability to write well is not naturally acquired. It is learned as a set of process by doing many practices as learning experience.

Based on the observation in SMPN (State Junior High School) 1 Prambanan, Sleman, there were some problems that inhibit the English teaching and learning process. English writing class did not run well. Most of the students showed a low ability during the writing activities reflected by the students’ score in writing activity in which most of the students’ score were under the minimum standard.

Many students thought that writing was difficult. They generally had a problem with English complex vocabularies. The complexities are related to the spelling and meaning; the spelling of some words can be different from the pronunciation. Even sometimes, a word has some different pronunciations. In addition, it is also difficult to remember the meaning of some words. The students stated that they got difficulty to remember the English vocabulary since they often found many unfamiliar words. Furthermore, English grammar became another problem. The differences between Indonesian and English grammar confused many students. The students often made some grammatical mistakes, such as tenses, part of speech, subject-verb agreement, etc. Finally, the students also had a problem to get idea to start writing. Even sometimes they took more than an hour just to think of the first sentence of their text. In fact, they often had many ideas in their mind, but it was difficult for them to express these ideas comprehensively.

Based on the above facts, it seems that students need teacher’s control during this activity in form of feedback. Written feedback can be the best feedback given, including some correction symbols and comments, within which the students can revise them later. Unfortunately, there is a problem whether the students can understand the feedback or not. Hence, it is important to make sure that the students understand the feedback appropriately, so that they can correct their mistakes by themselves. Hence,
to anticipate the students' confusion about the feedback, the teacher has to give an opportunity for the students to clarify the feedback in their writing paper by holding a conference in the writing class.

**Writing Skills**

Writing deals with some aspects which should be known by the learners. Writing is not only about theoretical idea, but it more concerns on practical thing. In facts, writing deals with some sub-skills, including micro- and macro- skills, and formation components including content, punctuation, spelling, and vocabulary. In order to acquire the writing skills, there are some micro and macro skills which should be mastered by the learners. Brown (2004:221) states that micro and macro skills include:

**Microskills**

1. Produce graphemes and orthographic patterns of English.
2. Produce writing at an efficient rate of speed to suit the purpose.
3. Produce an acceptable core of words and use appropriate word order patterns.
4. Use acceptable grammatical systems (e.g., tense, agreement, pluralization), patterns, and rules.
5. Express a particular meaning in different grammatical forms.
6. Use cohesive devices in written discourse.

**Macroskills**

7. Use the rhetorical forms and conventions of written discourse.
8. Appropriately accomplish the communicative functions of written texts according to form and purpose.
9. Convey links and connections between events, and communicate such relation as main idea, supporting idea, new information, given information, generalization, and exemplification.
10. Distinguish between literal and implied meanings when writing.
11. Correctly convey culturally specific references in the context of the written text.
12. Develop and use a battery of writing strategies, such as
accurately assessing the audience’s interpretation, using prewriting devices, writing with fluency in the first drafts, using paraphrases and synonyms, soliciting peer and instructor feedback, and using feedback for revising and editing.

For students, besides mastering those skills, they also have to regard to the mechanical components of writing. These include handwriting, spelling, punctuation, and the construction of well-formed sentences, paragraphs, and texts (Harmer: 2004). Gower, et al (1995) also agrees that writing involves many different aspects: handwriting, punctuation, spelling, sentence construction, organizing a text and paragraphing, text cohesion, and also register/style. The teacher should teach all of the aspects above as well as possible. Therefore, the teacher should be able to encourage their students by preparing them for writing skills above, such as giving a real writing task and a sufficient time which may raise the students’ positive and co-operative attitude toward writing activity.

In line with opinion above, Richards and Renandya (2002) assert that writing consists of many constituent parts where the teacher needs to consider in which ones will be the most important for a course. Those constituents consist of content, organization, originality, style, fluency, and accuracy. Unfortunately, the teacher cannot teach these aspects all at once. Therefore, it is important for the teacher to make the priority which ones should be taught first based on students’ needs.

In writing practice, there are some aspects that should be considered related to the students written work, they are (1) content which consists of the factual information, interpretations, and ideas that a writer uses. It takes in main idea articulation, use of details, and completeness of communication about ideas and/or events being discussed in the writing (Bratcher and Ryan: 2004), (2) punctuation which determines the quality of written form. It is related to the use of capital
letters, commas, full stops, question marks, etc., (3) spelling in which English spelling is complex but it is not completely random and is, in fact, fairly regular, there are usually clear rules about when certain spellings are and are not acceptable (Harmer: 2004), (4) the choice of vocabulary is very important in producing a written work. This skill is related to the choice of appropriate vocabulary. Some components above are important to be focused on at certain stage of learning to write in English by the students. By having the macro- and micro skills and also mastering the mechanical components above, students will be able to write in both grammatically and semantically acceptable.

**Teaching writing in Junior High Schools**

Schools in Indonesia apply the School Based Curriculum or KTSP (*Kurikulum Tingkat Satuan Pendidikan*) as a reference to teach English. The aim of English teaching and learning process in Junior High School is to enable the learners to reach the functional level, i.e. to communicate in both spoken and written form. In relation to written communication, writing becomes the important skill to be mastered. Writing is an integral part in the curriculum. Therefore, the teaching and learning process of writing in Junior High School should be based on basic competencies and standard of competencies as stated in the standard of graduation.

In reference to the School Based Curriculum 2006, the expected writing competencies from second grade students of Junior High School in the first semester are presented in Table 1.
Table 1
English Writing Competences of Junior High Schools grade VIII of the First Semester

<table>
<thead>
<tr>
<th>Standards of Competencies</th>
<th>Basic Competencies</th>
<th>Indicators</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>writing</strong></td>
<td>- Revealing meaning in functional written text using a variety of written language accurately, smoothly and appropriately to interact with their surroundings</td>
<td>- Completing short functional texts.</td>
</tr>
<tr>
<td></td>
<td>- Revealing meaning and rhetoric steps in simple short essay using a variety of written language accurately, smoothly and appropriately to interact with environment in the form of descriptive text and recount</td>
<td>- Arranging words into meaningful functional texts</td>
</tr>
<tr>
<td></td>
<td>- Writing short functional texts.</td>
<td>- Writing short descriptive essay texts</td>
</tr>
<tr>
<td></td>
<td>- Completing short descriptive essay texts</td>
<td>- Arranging sentences into meaningful texts in form of descriptive/recount</td>
</tr>
<tr>
<td></td>
<td>- Writing Essay in form of descriptive/recount</td>
<td></td>
</tr>
</tbody>
</table>

The teaching writing in Junior High School concerns on some texts, while in the first semester of 8th grade, the students have to deal with descriptive and recount texts. They are expected to be able to deal with those texts related to their daily life accurately and fluently. Besides, the teaching of writing in Junior High School should be done appropriately. Students of Junior high school are in the age of 12 to 14 years old and categorized as adolescent. The teacher should know the characteristic of the students and use an appropriate approach. As Dorn and Sofdos (2001) say that in teaching writing to young learners, teachers have to recognize the complexity of the process and also think a moment about what happens in the mind of their students as they create a written work.
Method

This research used a quasi-experimental study. In this study, there were two variables. The first variable was the independent variable or the treatment of the research. In this study, the treatment used was the combination of teacher’s written feedback and conference. The second variable was the dependent variable or the students’ writing skills. The population of the study was the 8th grade students of SMP N 1 Prambanan in the academic year of 2011/2012. There were three classes of the 8th grade in the school and the researcher selected two of them as the sample of the research, one as the experimental group and the rest as the control group.

Discussion

The data description explains the results of the tests. As mentioned earlier, there were two kinds of tests in this research. They were pre-test and post-test. In this research, the researcher used essay writing tests to examine the students’ writing skills. Below are the results of those tests.

Pre-test

The data of the pre-test Scores on writing skills of the control class

Based on the result of the calculation, it shows that the gained mean score of the control class in the pre-test is 62.29, meanwhile the SD of the score is 2.96.

Table 2

Descriptive Analysis of the Control Class in the Pre-test

<table>
<thead>
<tr>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>62.29</td>
<td>2.96</td>
<td>58.00</td>
<td>69.00</td>
</tr>
</tbody>
</table>
The data of the pre-test Scores on writing skills of the experimental Class

Based on the result of the calculation, it shows that the gained mean score of the experimental class in the pre-test is 62.17, meanwhile the SD of the score is 2.79. The maximum score gained in the test is 69.00 and the minimum score is 58.00. Table 3 shows the descriptive analysis of the experimental class in the pretest.

Table 3
Descriptive Analysis of the Experimental Class in the Pre-test

<table>
<thead>
<tr>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>62.17</td>
<td>2.79</td>
<td>58.00</td>
<td>69.00</td>
</tr>
</tbody>
</table>

The comparison of the pre-test scores on writing skills between the control and experimental classes

The result of the pre-test scores of both classes is compared to find out the difference of students’ writing skills of both classes before the treatment is conducted. Table 4 displays the statistical data showing the comparison between the pre-test scores on writing skills of the control and experimental classes.

Table 4
The Comparison of the Pre-test Scores on Writing Skills between the Control and Experimental Classes

<table>
<thead>
<tr>
<th>Data</th>
<th>N</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Test Scores on Writing Skills of the Control Class</td>
<td>36</td>
<td>62.29</td>
<td>2.96</td>
</tr>
<tr>
<td>Pre-Test Scores on Writing Skills of the Experimental Class</td>
<td>35</td>
<td>62.17</td>
<td>2.79</td>
</tr>
</tbody>
</table>

The data of the pre-test on writing skills of the control class show that the mean score is (62.29) and the standard deviation is (2.96).
Meanwhile, the data of the pre-test on writing skills of the experimental class show that the mean score is (62.17) and the standard deviation is (2.79). It can be seen from the table that the mean scores of the pre-test on writing skills of the control and experimental classes are different. The mean score of the pre-test of the control class is a little bit higher than that of the experimental one.

**Post-test**

*The data of the post-test scores on writing skills of the control class*

Based on the result of the calculation, it shows that the gained mean score of the control class in the post-test is 68.29, meanwhile the SD of the score is 2.50. The maximum score gained in the test is 73.00 and the minimum score is 64.00. The result of the statistical data can be seen in Table 5.

<table>
<thead>
<tr>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>36.68</td>
<td>29</td>
<td>2.50</td>
<td>64.00</td>
<td>73.00</td>
</tr>
</tbody>
</table>

*The data of the post-test scores on writing skills of the experimental class*

Based on the result of the calculation, it shows that the gained mean score of the experimental class in the post-test is 70.07, meanwhile the SD of the score is 2.51. The maximum score gained in the test is 75.00 and the minimum score is 65.00. The statistical data can be seen in Table 6.
Descriptive Analysis of the Experimental Class in the Post-test

Table 6

<table>
<thead>
<tr>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>70.07</td>
<td>2.51</td>
<td>65.00</td>
<td>75.00</td>
</tr>
</tbody>
</table>

The comparison of the post-test scores on writing skills between the control and experimental classes

The result of the post-test scores of both classes is compared to find out the difference of student’s writing skills of both classes after the treatment is conducted. Table 8 displays the statistical data showing the comparison between the post-test scores on writing skills of the control and experimental classes.

Table 8

The Comparison of the Post-test Scores on Writing Skills between Control and Experimental Classes

<table>
<thead>
<tr>
<th>Data</th>
<th>N</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Post-Test Scores on Writing Skills of the Control Class</td>
<td>36</td>
<td>68.29</td>
<td>2.50</td>
</tr>
<tr>
<td>Post-Test Scores on Writing Skills of the Experimental Class</td>
<td>35</td>
<td>70.07</td>
<td>2.51</td>
</tr>
</tbody>
</table>

The data of the post-test on writing skills of the control class show that the mean score is (68.29) and the standard deviation is (2.50). Meanwhile, the data of the post-test on writing skills of the experimental class show that the mean score is (70.07) and the standard deviation is (2.51). It can be seen from the Table 8 that the mean score of the post-test of the experimental class is higher than that of the Control Class.
Inferential analysis

The inferential analysis describes pre-testing analysis and hypothesis testing as presented below.

Pre-testing analysis

Before the hypothesis testing was applied, pre-testing analysis was done first. Pre-testing analysis consisted of two tests, including the normality and homogeneity tests. The normality test was employed to test whether the data of the scores show the normal distribution, and the homogeneity test was used to test whether the sample’s variance is homogeneous or not. The results are presented as follows.

Normality test

The test of normality is aimed at finding out whether the data of the scores show a normal distribution. In this case, the Kolmogorov-Smirnov test was employed. Theoretically, if the value of p is greater than 0.05, the data are said to be normal. If it is below 0.05, the data significantly deviate from a normal distribution. Table 9 presents the result of the normality test of students’ pre-test and post-test.

Table 9
The Result of the Normality Test of the Students’ Writing Skills

<table>
<thead>
<tr>
<th>Variables</th>
<th>p value</th>
<th>A</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre Test of Control Class</td>
<td>0.652</td>
<td>0.05</td>
<td>Normal</td>
</tr>
<tr>
<td>Pre Test of Experimental Class</td>
<td>0.732</td>
<td>0.05</td>
<td>Normal</td>
</tr>
<tr>
<td>Pre Test of Control Class</td>
<td>0.768</td>
<td>0.05</td>
<td>Normal</td>
</tr>
<tr>
<td>Pre Test of Experimental Class</td>
<td>0.779</td>
<td>0.05</td>
<td>Normal</td>
</tr>
</tbody>
</table>

Table 9 displays the normality of pre-test and post-test of both classes. The result of normality for the pre-test of control and experimental classes are (0.652) and (0.732) in a row. Meanwhile, the result of normality
for the post-test of control and experimental classes are (0.768) and (0.779) in a row. Since all these p value are greater than 0.05, it can be said that all of the data have a normal distribution.

**Homogeneity test**

The homogeneity test is used to find out whether the sample variance is homogeneous or not. In this case, the Levene-Test was employed on the data of pre-test and post-test. The relationship can be considered homogeneous if the significant value is higher than significance level of 0.05. The homogeneity test was done in writing skills before and after the treatment (pre-test and post-test).

Table 10
The Result of the Homogeneity Test of the Pre-Test and Post-Test of the Control and Experimental Classes Variable df1 df2 Sig. Statement

<table>
<thead>
<tr>
<th>Variable</th>
<th>df1</th>
<th>df2</th>
<th>Sig.</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test</td>
<td>1</td>
<td>69</td>
<td>0.920</td>
<td>homogenous</td>
</tr>
<tr>
<td>Post-test</td>
<td>1</td>
<td>69</td>
<td>0.936</td>
<td>homogenous</td>
</tr>
</tbody>
</table>

From the table above, it indicates that the p value is higher than the significance level of 5% or 0.05 for both pre-test and post-test sections, i.e. p value (0.920) > α (0.05) for the pre-test and p value (0.936) > α (0.05) for the post-test. Thereby, it can be stated that the sample variance in the pre-test and post-test is homogeneous.

**Hypothesis testing**

The researcher then did an analysis to test the hypothesis of the study. The hypothesis testing is aimed at revealing whether the students who are given teacher’s written feedback and conference on their writing class will have better writing skills than the students who are not. Firstly, the hypothesis must be changed to the null hypothesis (Ho) before the hypothesis is rejected or accepted. Muijs (2004) says that the alternative
hypothesis is the one that the researcher wants to be true, while the null hypothesis is the opposite. The hypothesis testing between experimental and control groups can be seen from the following explanation:

a. Null Hypothesis (Ho): The students who are given teacher’s written feedback and conference on their writing class will not have better writing skills than the students who are not.

b. Alternative Hypothesis (Ha): The students who are given teacher’s written feedback and conference on their writing class will have better writing skills than the students who are not.

In this research, the researcher analyzed the hypothesis and the data by using SPSS 16.00 computer program for windows. In testing the hypothesis, ANCOVA (Analysis of Covariance) was used since this research involved the scores of both the pre-test and post-test and the mean scores of the pre-test of both classes were different.

In hypothesis testing, if the value of the level of significance is lower than 0.05, the hypothesis is theoretically accepted. The result of the ANCOVA test is presented in Table 11.

<table>
<thead>
<tr>
<th>Source</th>
<th>Type III Sum of square</th>
<th>df</th>
<th>Mean Square F Sig</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corrected Model</td>
<td>136.307a</td>
<td>2</td>
<td>68.145</td>
<td>13.067</td>
<td>.000</td>
</tr>
<tr>
<td>Intercept</td>
<td>311.399</td>
<td>1</td>
<td>311.399</td>
<td>59.765</td>
<td>.000</td>
</tr>
<tr>
<td>PRETEST</td>
<td></td>
<td>1</td>
<td>80.095</td>
<td>15.357</td>
<td>.000</td>
</tr>
<tr>
<td>group</td>
<td></td>
<td>1</td>
<td>59.062</td>
<td>11.324</td>
<td>.001</td>
</tr>
<tr>
<td>Error</td>
<td></td>
<td>68</td>
<td>5.216</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>71</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrected Total</td>
<td></td>
<td>70</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Regarding to the result shown in Table 16, it can be identified that the level of significance is 0.001. Since the level of significance value is
less than 0.05, i.e. 0.001 < 0.05, the null hypothesis (Ho) is rejected. It means that the use of teacher’s written feedback and conference shows a significant difference on students’ writing skills seen from the result of the pos-test. In other words, it also states that the use of teacher’s written feedback and conference has an influence to the student’s writing skills. Therefore, the hypothesis of “The students who are given teacher’s written feedback and conference on their writing class will have better writing skills than the students who are not” is accepted.

**Interpretation**

In this part, the interpretation of the findings is presented. The interpretation is concerned with the descriptive and inferential interpretations. Based on the descriptive analysis, it is found that the mean scores of the post-test of both classes are higher than that of the pre-test. It means that both control and experimental classes have an improvement of the mean score on students’ writing skills. The improvement of the mean score in control class is (6.00). Meanwhile, the improvement of the mean score in experimental class is (7.90). In brief, it seems that the improvement of the mean score in experimental class is higher than that of the control class. The improvement of the mean score of writing tests of the control and experimental classes is presented in Table 12

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-test</td>
<td>62.29</td>
<td>6.00</td>
</tr>
<tr>
<td>Post-test</td>
<td>68.29</td>
<td></td>
</tr>
<tr>
<td>Experiment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-test</td>
<td>62.17</td>
<td>7.90</td>
</tr>
<tr>
<td>Post-test</td>
<td>70.07</td>
<td></td>
</tr>
</tbody>
</table>
Then, the inferential analysis resulted that all of the data have a normal distribution and find to be homogeneous. Based on the hypothesis testing, it is found that the students who were given teacher’s written feedback and conference on their writing class had better writing skills than the students who were not. From the ANCOVA result, it can be seen that the value of the level of significance is lower than 0.05, i.e. $0.001 < 0.05$, which means that there is a significance difference in the post-test scores between the two groups after controlling the pre-test scores as the covariate. Besides, the significant difference also can be seen from the adjusted means of both classes as presented in Table 13.

<table>
<thead>
<tr>
<th>Variable</th>
<th>N</th>
<th>Post-test</th>
<th>Adjusted Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental Class</td>
<td>35</td>
<td>70.07</td>
<td>70.09</td>
</tr>
<tr>
<td>Control Class</td>
<td>36</td>
<td>68.29</td>
<td>68.27</td>
</tr>
</tbody>
</table>

Table 13 shows that the mean score of the post-test achieved by the experimental class which was taught using teacher’s written feedback and conference is higher than the mean score of the control class (i.e. $70.07 > 68.29$). Then, because the means of the covariate or the pre-test were not exactly the same for the two classes, the means of the dependent variable or the post-test had to be adjusted. The adjusted mean of the experimental class is also higher than that of the control class (i.e. $70.09 > 68.27$). Briefly, the means score of the experimental class are always higher than that of the control class whether it is adjusted for differences in the covariate or not. In other words, it states that the use of teacher’s written feedback and conference has a positive influence on the student’s writing skills. Thus, the hypothesis proposed in this research is accepted.
Finding

In this study, the pre-test and post-test have been administered to both experimental and control classes to find out the students’ writing skills before and after the treatment. The data of pre-test and post-test were gathered from writing test of descriptive and recount texts. Then, the treatment of teacher’s written feedback and conference were only given to the experimental class. Therefore, the effect of teacher’s written feedback and conference on students’ writing skills can be identified through the result of ANCOVA.

The findings of the research proved that there was a significant difference between the writing skills of the students who were taught using teacher’s written feedback and conference and those who were not. These findings support the theories about the contribution of teacher’s written feedback and conference to students’ writing skills. It has been discussed in Chapter II that teacher’s written feedback and conference separately bring many advantages to students’ writing activities. As Askew (2000) says that teacher’s feedback provides information to help the students learn. Feedback is given in the belief that the recipient will be able to revise their work to be better.

Unfortunately, a study conducted by Sommers in 1982 reveals that too much written feedback, without a conference, is poor of quality and frequently misunderstood by the students. It may be difficult for students to understand or interpret the feedback which contains comments, correction symbols, etc, without a clear explanation. Consequently, students cannot do anything with this feedback. If students fail to understand the feedback that they get, they may ignore or delete them from their revised draft (Hyland: 2003). Supporting the result of the study above, Marzano and Arthur in Ferris (2003) say that teacher’s written commentary on student’s writing might just end in failure. They concluded three implications of previous research on the effects of teacher
commentary. They say that: “(1) students often do not comprehend teacher responses to their writing; (2) even when they do, they do not always use those responses and may not know how to use them; (3) when they use them, they do not necessarily write more effectively as a result.” Therefore, a conference can be done to avoid the misunderstanding between the students and the teacher about the written feedback. As Kroll in Richards and Renandya (2002) says that conferencing allows the teacher to uncover potential misunderstanding that the students might have about the written feedback. It can be a good alternative way to accompany teacher’s written feedback on students’ writing, as Brender and Fregeau in Williams (2003) say that written feedback will be more effective when it is coupled with students-teacher conferencing.

From the explanation above, it can be concluded that giving teacher’s written feedback and conference is appropriate to be employed as a good combination technique in teaching writing for the level of Junior High School. The students in this level still need teacher’s intervention in the learning process considering that they are categorized as adolescent and seems to be dependent learners.

In addition, the benefit of teacher’s written feedback and conference can be seen from the students’ scores. The result of post-test of the experimental class, in which the students were given teacher’s written feedback and conference, shows that the mean score is higher than that of the control class, in which the students were not given teacher’s written feedback and conference, i.e. 70.07 > 68.29. Moreover, the result of ANCOVA test shows that the value of significance is lower than 0.05, i.e. 0.001 < 0.05. It means that there is a significant difference on students’ writing skills who were given teacher’s written feedback and conference and those who were not. Finally, the hypothesis proposed in this research which says “The students who are given teacher’s written feedback and conference on their writing class will have better writing skills than the students who are not” is accepted.
Conclusions

This study investigated the effects of teacher’s written feedback and conference on VIIIth grade students’ writing skills of SMP N 1 Prambanan Sleman. The feedback used in this research included comments and correction symbols that came from the teacher. Meanwhile, the conference was held to clarify the teacher’s written feedback. Then, the result of the research indicated that the use of teacher’s written feedback and conference could improve the students’ writing skills. This result supports some theories stated by some other researchers which suggest that the use of teacher’s written feedback and conference is effective for writing activities in class.

In line with the research finding and the discussion in the previous chapter, the researcher proposed some conclusions, they are:

First, the technique of giving teacher’s feedback is good to be applied to the students in the Junior High School level considering that they still need the teacher’s intervention in the learning process of writing. Then, the feedback is good to be given in the correction symbols so that they can correct the mistakes by themselves. Besides, the feedback is good to be given in the written form so that the students can review them later. On the other hand, it also has a negative side. Many students do not understand the meaning of teacher’s written feedback appropriately.

Second, conference can be a good alternative way to accompany the teacher’s written feedback in order to avoid the misunderstanding between the students and the teacher. Finally, the students will understand their mistakes appropriately so that they can correct the mistakes by themselves. Therefore, it is possible that giving teacher’s written feedback and holding a conference will improve the students’ writing skills.

Third, the combination of teacher’s written feedback and conference is effective to be applied to the VIIIth grade students in SMP N 1 Prambanan Sleman in the Academic Year of 2011/2012 of the first semester.
References


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3. Full-length articles should not exceed 30 pages and should not be less than 15 pages typed in A4 paper of 1.5 spaces, Times New Roman 12, in MS Word.
4. The title should be concise and informative
5. Write the author’s name, affiliation, affiliation address and the e-mail address of the author below the title.
6. The abstract should be concise, informative, and not more than 200 words.
7. Key words should have a maximum of 5 words.
8. References should be written as the example:
9. Research articles comprise: (a) title; (b) writer’s name (without any title); (c) abstract; (d) key words; (e) introduction including theoretical review and research purposes; (f) research methodology; (g) discussion and finding; (h) conclusion; (i) reference.
10. Non research articles comprise: (a) title; (b) writer’s name (without any title); (c) abstract; (d) key words; (e) introduction; (f) discussion; (g) conclusion; (h) reference.
11. Submit two hard copies and a soft copy of the article to the editors or send it via e-mail.
12. The articles submitted will be edited and reviewed by the editors and reviewers.

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