Volume 10 No. 1, Juni 2022

E-ISSN 2502-3462
P-ISSN 2088-6187

Gunadarma University
http://www.gunadarma.ac.id

JOURNAL OF LANGUANGE AND LITERATURE

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BAGIAN PUBLIKASI UNIVERSITAS GUNADARMA

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JOURNAL OF LANGUAGE AND LITERATURE

NOMOR 1, VOLUME 10, JUNI 2022

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PICTURING EXISTENTIAL FREEDOM IN *THE ALCHEMIST*

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Abstract

The Alchemist is an adventure novel which highlighted the journey of the main character of this novel, Santiago, a shepherd who endeavored to realize his dream and desire, he who definitely felt at free to pick himself out to where he brings himself to somewhere or being what he had ever desire for his existence. This study focuses on how the depiction of existential freedom is pictured in the novel which is analyzed by existentialist approach. The objective of this study is to mention how existential freedom is pictured in the novel and to analyze the portrayal of existential freedom by the main character of the novel. The study employs document analysis to reveal how Santiago can become a man with freedom that is able to realize his existence, meanwhile in collecting data, the study uses note-taking. This study that applies Sartre's conception of freedom shows the result that somebody who has their own independency can realize their existence through several stages, which are aware of their existence; aware of their life's purpose, being in anguish, then them took their choice conscientiously, and committed to themselves for the decisions they had choose nevertheless in the situation which require to change by turns.

Keywords*: Existentialism, existential freedom, Paulo Coelho, Sartre, The alchemist*

INTRODUCTION

Human is set to long for a freedom in their life as in the former time people had fought to liberate from several matters, such as slavery, colonialization, and the other kinds of suppression on one's life. People are free to carry out their plans in life as long as it is not contradicting the rules and laws applied. Making meaning of one's life could be had the same meaning as creating one's own destiny. Even though destiny had written previously, yet human is commanded to determine all the best for their life based on their pronouncement as the one who can control oneself is only themselves. In destiny making there must be existential freedom through the process. There were many artworks which highlighted the existential freedom as its central theme; one of all is a novel entitled *The Alchemist* which is written by Paulo Coelho.

The author of the novel chosen; Paulo Coelho was born in Rio de Janeiro in 1947. It is globally acknowledged that he had written numerous works which underlined the humans' existence. One of the most famous novels written by Coelho is *The Alchemist*. That novel was published in Brazil first in 1988 and then translated to English in 1993. *The Alchemist* novel delivered a simple nevertheless complex with many life lessons conveyed to its global readers. The story emphasized the essential of bringing desire into reality which utilized the freedom to conclude the chosen way.

In this study, the writer is interested in analyzing the aspect of existentialism in the novel that is existential freedom which is portrayed by its main character, Santiago. The writer had motives in writing this article. Firstly, it has a simple storyline yet highlighting the deep meaning for its readers, because that simple storyline, the readers could easily comprehend the meaning behind the story. Secondly, the depiction of a man who could recognize his existential freedom is portrayed well by Santiago. Lastly, the story of the novel is in accordance with the theory of existentialism, Coelho exemplified the story which could happen around readers' daily life. The references for this issue made the writer concerned about this topic since it is a real deal in humans' daily life. This study will be analyzed by using existentialist perspectives with the help of Sartre's conception of freedom.

There are numerous studies which have analyzed the novel as well, though the theme which is being observed is different. The first article from Indrajani (2010) examined the nature's meaning of the protagonist of the novel, Santiago. The study applied literary philosophy theory, specifically transcendentalism theory. The result of the study was that nature had helped Santiago in reaching his dream, things such as a commodity, beauty, discipline, idealism, spirit, and also prospects were provided from nature. Based on the article written, it concluded that in the end with the help of nature Santiago could find his own treasure which is his fate to encounter Fatima and he could find the treasure as well.

Another study from Irawan (2005) dealt with analyzing cultural studies, mainly Islamic culture. The main results of the study were that there were several Islamic cultures which are portrayed in the novel such as shepherd, caravan, broker and commission, and the last is falconry. Those considered as Islamic cultures since those had been written in Islamic history which were in accordance with Islamic laws.

The other study by (Fahad, 2015) underlined the orientalism aspect in the novel which described that Coelho represented two dissimilar cultures in his novel on each character, and besides situations written in the novel, he characterized west and east cultures together. In the novel, it was explicitly shown that Coelho described that the west was more powerful than the east. This study implied that this novel illustrated the point of view of how the way western saw eastern which was contrary in reality. Research by (Puspitasari, 2017) discoursed the motivation in reaching the dream portrayed by the main character of *The Alchemist* novel; it applied Alfred Adler's personality psychological theory. The result of the study was that Santiago could reach his dream with the urge of the motivation which appeared in him, he got a higher spiritual level as well in his journey to find his treasure, also love that he had been seeking. It could be regarded that Coelho wanted the

readers to have dreams and never surrender on reaching it while also having motivation within ourselves. Nuri (2018) discovered the existentialism aspect in *The Alchemist* novel such as defending the main character's existence, and the relation with his freedom of choice. It employed existentialism theory from Sartre. The outcome of this study was that in maintaining one's existence he had to obtain the freedom of choice, felt the anguish which occurred after taking any decisions, be responsible for every action, and also separating himself from others as the consequence of being different in decision making.

In analyzing the novel, the writer applied an existentialist perspective from Sartre; especially based on his conception of freedom to respond how the main protagonist of the novel could portray the freedom for realizing his existence in the novel. Since according to Sartre (2007) freedom was the fundamental matter of being-for-itself for each human who was conscious of their existence and acknowledged their anguish for being free. Sartre argued that freedom did not have significance to attain what one needed, nonetheless freedom to choose what one wanted to become. Freedom could be infinite and pointless yet itself as the basis of all values of one's life. Sartre offered existentialism theory by his lecture which presented about "Existentialism and Humanism" to a wide audience in Paris late 1945 (Yunus, 2011) Sartre wrote roughly about what freedom was and how humans were able to find freedom in themselves.

Moreover, Sartre's widespread statement was that *existence precedes essence* (Kaufmann, 1956). What existentialists mean by *existence precedes essence* was that man initially existed, found himself out, experienced suffering in the world, and then he was able to define himself. If *existence precedes essence* was right, man was responsible for what he was (Sartre, 2007). Existence meant a realistic condition which happened in time and space, a man who actively formed himself, being and planning for himself was the one who created his only existence. Meanwhile essence was the meaning, purpose, or value that lied within something commonly (Yunus, 2011).

Sartre (2007) proposed the main principle of existentialism was that man was nothing else but what he made of himself. Since existentialism was linked to freedom, he emphasized that freedom involved freedom of choice. To be free did not denote that one could acquire what one wished but rather by oneself shaping what he wished. Since freedom was the most basic thing of being, it made humans in condemned to be free. Condemned meant that human did not create himself, yet on the other hand was in liberation, at that moment oneself was responsible for entire what he did. There were central concepts of existentialism; the first was having a freedom to choose among the choices, the second was being responsible, then the feeling of anguish and anxiety would entail the responsibility, and consistently took an act of doing was being an important part in

this concept of existentialism; with the lack of doing, all of decisions became pointless (Rajkhowa, 2018).

The researches which explored the novel *The Alchemist* were already numerous. This study was different from the previous studies before. This study focused on how existential freedom is pictured in the novel which seen by Sartre's freedom existentialist perspective.

METHODS

In this study, the researcher employs Sartre's conception of freedom in existentialism. This study applies existentialism approach in analyzing the topic which being observed as well. The primary data source of this study was *The Alchemist* novel, and the secondary data sources were previous studies which observed the novel and other documents which related to the topic to be observed, for instance articles, and the other information on the internet. This study also used document analysis that was the novel as the method of collecting data.

The steps of collecting data of this study, as follow; firstly, the data was collected through reading comprehensively and repeatedly. Secondly the writer found the problem out which being the theme of this study. Next, the writer categorized the significant parts which related to the topic. And the last was arranged the analysis of those data which have been collected that were appropriate to the topic.

The technique of analyzing data of this study was descriptive qualitative. According to Miles and Huberman (1994) there were three activities in analyzing the data, those are: Data reduction, it implied the act of selecting, focusing, simplifying, and changing the data into transcription. The next step in analyzing data was displaying the data, it meant that after the data being reduced and sorting the important data only then the data was being displayed so as to provide organized information that got the conclusion drawing. The succeeding step after reducing and displaying the data was drawing conclusions. This involved considering the meaning of analyzed data.

RESULTS AND DISCUSSION

Cited from Sartre in (Nuri, 2018) existentialism underlined its scopes on humans' being. It was obliging each person to grasp that the world and also humans' existence was in an unfinished and inadequate condition. It meant that was why human always confronting existential problems for instance anxiety, fear and unsteady, freedom, death, etc. Likewise, Simone de Beauvoir in (Collins, 2017) detailed that the chances of human freedom was equal to all people, it was possible to determine one's fate and recognized one's freedom. Furthermore, her analysis on existential freedom appeared dissimilar since each individual was born free and could flourish a proper freedom by being responsible for their life.

The writer considered that existential freedom was comparable with freedom in actualizing one's existence. At this point, existential freedom assumed that somebody was able to represent their existence in various ways which one's believe based on the desire for being what they like which could define their existence (Pormouzeh & Nilchian, 2019). With the intention of realizing one's own being or in defining one's existence, it was unescapable that somebody certainly had been through these kinds of sequences, for instance aware of his existence; aware of his purpose in life, feeling anguish after taking that decision, then he brought out his choice responsibly, and doing self-commitment for the decisions he had made even in the situation which always changing (Sartre, 2007).

Aware of his existence

Study by Otegbulu (2018) stated that a man could be considered for being conscious of his existence was when he put other beings into reflection in their thoughts, actions, and behaviors. It could be seen from following lines below.

> *"That he had attended a seminary until he was sixteen. His parents had wanted him to become a priest and thereby a source of pride for a simple farm family. But ever since he had been a child, he had wanted to know the world, and this was much more important to him than knowing God and learning about man's sins" (Coelho, 1993, p.19)*

Based on quotation above Santiago represented in what way a man was considered as a being who conscious of his existence, at this point Santiago recognized his purpose of life into his thoughts, actions, and also behaviors (Otegbulu, 2018). It could be seen from quotation above which presented Santiago admitted that his fate was not to be a priest however his destiny was becoming an adventurer who traveled and visited many places. He thought that his purpose in life was to travel, not as a priest who purely learned about God and man's sins, correspondingly he established his behavior comparable to what he desired to be as a shepherd.

In the passage above, it implicitly explained that Santiago knew what his true desire to become in his life. Cutamora (2020) detailed that firstly man must be existed, and attained his own essence through his own actions. Recognizing what ones desired was the first step of making meaning of one's existence. Opposing the other child who enjoyed their leisure time, Santiago's hope was eager to know the world while he had not been reach adulthood yet. He accentuated that traveling around the world was more important as well than caged in a seminary where he had to catch in a condition that he did not fit into such as learning Latin, Spanish, and

Theology as well. It was better to follow the desire than living meaningless without realizing what was the actually essence of ones being. According to (Sartre, 2007) a man would live genuinely, also he would nearer to realize himself as truly human, by seeking beyond himself as one of freedom realization, thus that man could grasp himself as a truly human who knowing his essence of living. By recognizing that desire, one could know what one exactly had to do to reach that desire. He, Santiago, encountered himself as an adventurer who journeyed to see many places, not as a priest who only learned about God and man's sins. He realized that he did not want to turn out to be a priest since he found there was no meaning to live under an undesirable circumstance that he did not belongs to.

Freedom of choice

Freedom of choice could be implicated as the condition when a man was able to decide for what would they turn out to be in their own life (Nuri, 2018). Based on that concept about freedom of choice, it could be represented by these lines on the quotation novel below.

> *"Well, then I'll be shepherd" (Coelho, 1993, p.34)*

> *"They wanted me to be a priest, but I decided to become shepherd" (Coelho, 1993, p.36)*

Based upon those lines, it assumed that later Santiago knew what he wanted to do in his life, and then he decided to be a shepherd who could freely went around many places which he would like to visit. As he took that decision, he correspondingly took action which he encouraged himself to tell his big decision to his father. It was not something easy to do with the lack of freedom to choose. This statement is in accordance with Berlin in (Manzi, 2013) who emphasized that one could lack their political freedom when they excluded from gaining what they desired. It was simply concluded that one was being incapable of achieving one's goal.

> *He had summoned up the courage to tell his father that he did not want to become a priest. That he wanted to travel (Coelho, 1993, p.19)*

From quotation above, Santiago had full freedom he could use thus he was able to choose what he wanted to become and contrasting his parents' wish with the help of his bravery to speak to his father that he wanted to travel around the world by being a shepherd. Since the one and only option that could freely jumped from one place to another wherever and whenever was being a shepherd. By that quotation above, he proved that he was not stopping his action by just wishing something however he took a little action nearer to his desire. He began with made up his mind that being shepherd was his

only desire so he could transportable around the world which also made his parents disappointed with his decision so he put all of his bravery to tell the truth to his parents especially his father. This action was in closeness with Sartre's conception of freedom, which was that he could decide something essential to his life and took a single step as the extension of the decision since decision without any action was just an inadequate idea. Meanwhile by actions and decisions, man gradually improved and drag to their missions and self-identity (Elpidorou, 2017).

Feeling of anguish

Sartre emphasized that individuals were at liberty to determine their own choices, but they were fated to constantly endure a responsibility of the consequences for those choices, moreover anguish was the feeling felt by an individual when he confronted the world, then realized his full freedom and responsibility, and knew that there was no base on which to stand on his actions (Gardner, 2009). Furthermore, man was opposed with countless possibilities involved with a lack of external guidance (Nuri, 2018). The anguish appeared in the line below.

> *"…but he was no longer happy with his decision, maybe because that wasn't really his dream" (Coelho, 1993, p.146)*

Santiago sensed anguish right after he made a decision that he wanted to go to new place, Africa terrain. He thought that his choice has been mistaken as he decided to realize his dream, to look for a treasure near pyramid. At second, he re-experienced anguish afterward he chose to go back to his usual habit on Andalusia, to become an ordinary shepherd. Somehow, he even felt disappointed with his latest decision to turn back became shepherd in his country. However deep inside his own thoughts, Santiago still craved to search for his treasure near Pyramids, so he felt anguish when he thought that he took decision wrongfully. As One bunne (2021) stated that freedom was sustained with an unavoidable anguish when one totally realizes of how complicated the consequence of one's freedom was; then man was required to choose prickly decision among those ruthless options. Nevertheless, man was occasionally looked-for direction for aiding them in organizing decision basically to guarantee that man is deciding something right.

> *"he still had some doubts about the decision he had made" (Coelho, 1993, p.157)*

From the quotation above, it could be perceived that Santiago still possessed some hesitations for his decision he had choose. It was a usual that human feels doubts or even in anguish afterwards they were making a

decision for their life. According to Sartre in (Jennings, 2020) anguish arose after man has made a choice. Santiago acknowledged that when he decided one thing, it must be followed by other things. So, the other things which would follow his latest decision made him feel in anguish because he did not know what would happen to him, or where would he go after that consequence he had took.

> *"he was tense and upset, because he knew that the old man was right." (Coelho, 1993, p.60)*

From that line above, Santiago showed the other kind of anguish. He upset since he knew what the king said was right back then when he did not want to acknowledge it. Moreover, he tensed that he did not take any action resembling what the old man said as it was the true decision. As claimed in research conducted by Duan et al., (2018) some people would feel upset when they made a poor decision. It also happened to Santiago when he thought he mistook the decision in his life, even it was a normal situation when a man took a wrong decision as man could not avoid the wrongness.

Being responsible

Being responsible meant that if somebody was at a state of their freedom, they were certainly responsible for what they took (Mishra, 2021). Responsibility considered as the main result of freedom existentialism; commonly when someone struggled to realize his existence, this act of freedom established responsibility on his own shoulders. Being responsible indicated that man was free (More, 2016). The act of responsibility could be seen from following lines.

> *Dusk was falling as the boy arrived with his herd at an abandoned church. The roof had fallen in long ago, and an enormous sycamore had grown on the spot where the sacristy had once stood. He decided to spend the night there. He saw to it that all the sheep entered through the ruined gate, and then laid some planks across it to prevent the flock from wandering away during the night.(Coelho, 1993, p.1)*

The passage above showed that when Santiago decided for being a shepherd, he caught the consequence as a homeless person. He lived freely everywhere he brought his flock. He was responsible for his choice by providing his flock a good shelter. However, he got no feeling of regret nor sad by being a shepherd as he desired to be however he did not have the basic necessities equal to other such as a home to be lived in; he seemed satisfied with his latest decision since it would bring his wish into reality. As in accordance with the study by (More, 2016) described that one ought to stop sad or worrying with what they had at present since

the past had gone, then the secret of happiness is put in the present time.

> *"I can work for the rest of today," the boy answered. "I'll work all night, until dawn, and I'll clean every piece of crystal in your shop. In return, I need money to get to Egypt tomorrow." (Coelho, 1993, p.112)*

The quotation above occurred when Santiago chose to go abroad after selling his sixty sheep to chase his dream that was his treasure near Pyramids, he got no ideas for what he had to do in that new place, new situation that different from where he belongs. Then he bumped into the crystal shop near market around him and he offered himself to work at that shop. Since humans were free to choose their actions, thus they were responsible for their entire actions (Rajkhowa, 2018). Santiago showed the responsible ethic for not blaming his decision yet he carried on with his decision in his new circumstance. So as to get to Pyramids in near Egypt, he offered himself to work at the crystal shop. He projected himself to work hard in that shop so that he could get fair salary as he traded the crystal out of the store. Occasionally, freedom was ensemble with hardships (Bavetta, 2004) then through the hardship that man was directly ascertain his responsibility of his decisions. In the novel, it could not be supposed that Santiago did not face the hardship through his journey for his treasure, and to be worked at crystal merchant was never something he would imagine for his life before.

> *He knew it would require a lot of patience, but shepherd know all about patience. (Coelho, 1993, p.105)*

> *In his pursuit of the dream, he was being constantly subjected to tests of his persistence and courage. So he could not be hasty, nor impatient. If he pushed forward impulsively, he would fail to see the signs and omens left by God along his path. (Coelho, 1993, p.208)*

Based on those examples above, in pursuing his latest desire that was looking for his treasure, he was responsible to refrain himself from being rushed to chase his goal. As a shepherd, he already had experiences of being patient. Mesel (2021) stated that people were responsible if they knew what they were doing. That was in accordance with Santiago's consciousness with what he was doing in order to get nearer to his destiny. He knew what he did at that time, which was attempted to get to Egypt to pursuit his treasure. In the first passage above, Santiago tried to resolve his problem in his new habitation. He dared himself to made a living there and got some money from that. He was

responsible by weighed down himself from being hurried in seeking what he had to do at that moment. Meanwhile in the second quotation, Santiago showed that he caught closer to the realization of his dream. After he succeeded in saving some money as of working in crystal store, he began to recollect his main purpose of why he did there. Afterwards, he decided to join the caravan which proceeded to Al-Fayoum in Egypt. He acknowledged that if he rushed the process of his journey of treasure, he would not come across it as the result. Santiago was responsible for keeping his route on the track, he did not think of wasting his time through the development of his process. As Onebunne (2021) stated that Sartre had a notion which individual who had their own freedom must controlled their own decisions and actions. That statement was coherent with Santiago's examples of controlling his decisions and his actions. Santiago was able to control his decisions by deciding what he thought the best for the condition he confronted, and then he could control his action by being patient and not rushing the progress nor being hasty for accomplishing his goal.

Self-commitment

According to Chukwuokolo et al., (2020) self-commitment ethic could be grasped by one committing himself to a certain way of action, a particular way of existing in the world by the help of free will. Moreover, Sartre stated that freedom must be committed to action since it required responsibility and commitment (Chukwuokolo et al., 2020). Next step in proving that someone was realizing his existential freedom was doing self-commitment which could be seen from these lines.

> *"…he was feeling sorry for himself, and lamenting the fact that his life could have changed so suddenly and so drastically" (Coelho, 1993)*

> *As he mused about these things, he realized that he had to choose between thinking of himself as the poor victim of a thief and as an adventurer in quest of his treasure. "I'm an adventurer, looking for treasure," he said to himself. (Coelho, 1993, p.101)*

> *"I'm going to go back to doing just what I did before" (Coelho, 1993)*

> *"I can always go back to being a shepherd, the boy thought. But I'll never have another chance to get to the pyramids in Egypt. (Coelho, 1993)*

Based on the examples above of Santiago's new situation, in the first place Santiago was unpleasant with the difference of situation around. He habitually lived freely with his flock, moving from one place to

another to find grasslands and shelters. When he got into the new place even just a few miles from Andalusia, the cultures and the situation around was drastically different from where he used to be. Later, he ensured himself that he was not going to lose over that newly circumstance. He recovered his strength to pursue his treasure, yet the fate said different thing. He had to work to make living in his new place after being robbed by a scammer in the market. Then after he succeeded in saving some money from his new place by working at the crystal shop, Santiago still persisted himself that he had to focus on what he wanted to do in his life by arguing himself whether he had to choose being a regular shepherd or being an adventurer who pursuing his treasure. In the end, he chose to take alone in a life time-chance to go get his treasure in near pyramid in Egypt. As he pictured the self-commitment through his action, he was not only taking an important decision to continue his dream but he also willing to do necessary things such as joining the caravan to go to Egypt.

Meanwhile self-commitment according to Sartre (2007) was attempting to carry on doing things even when the situations were constantly changing. In this case Santiago attempted to realize his dream by going abroad yet he unpredicted that the situation around him was completely different from where he used to be, whether its culture, language, and environment as well. He struggled to persist in the track from his first intention; however, he experienced doubt to become shepherd again when he settled with his life at that time. Later he found that it was not his reason why he got there; he took decision for going to Pyramids once again to realize his destiny. As stated by Sartre (2007) that man was remain the same, confronting a condition that was always changing and choice always still being a choice in the circumstance. It can be seen that the situations around Santiago were always shifting, yet he could keep himself up to his purpose to get to his treasure near pyramids, with the help of his free will to choose as well. Furthermore, As Sartre stated that someone could decide anything, as long as it included free commitment (Jennings, 2020), here Santiago showed that every decision he made, he always committed into that until he decided another choice.

> *"the closer he got to the realization of his dream; the more difficult things became" (Coelho, 1993, p.208)*

From quotation above, Santiago realized that the nearer realization of his dream the more things got difficult by time passed by; he had this thought when he joined in the caravan that brought him into Al-Fayoum in Egypt. He assumed there was no more beginner luck in his new journey into the Pyramids. Cited from Landau (2019) in many difficult situations, actually several

people did not have the freedom to choose the proper attitudes. In this novel, Santiago proved many times even in the difficult situations, in the different circumstance; he could still have the freedom to decide what was more important for his life among those choices. Again in (Jennings, 2020) someone could decide anything as long as responsible and committed to that. Since by the actions and decisions, people always grew and committed to their intention and self-identity. People decided what was worth to their life. Also, the intention which people were committed to was not easy at all times, sometimes it get hard and difficult (Elpidorou, 2017) accordance with Santiago's thought about his journey on realizing his destiny. He warned himself that things would not go smoothly as he wished, on the contrary it even would be harder and more difficult as he required to be committed with his decision on pursuing his treasure.

CONCLUSION

This study had come to the conclusion based on those findings and discussion above that was existential freedom could be implemented when someone had a freedom first on their own hand. In *The Alchemist* novel, Santiago portrayed the existential freedom by his own journey from being a shepherd to search for his treasure. The illustrated of existential freedom in the novel were aware of his existence, freedom of choice, feeling of anguish, being responsible, and self-commitment. Aware of his existence meant when someone was seeking beyond himself, in the novel it showed when Santiago conscious of his purpose of life. At that moment, he realized that his existence was to be an adventurer who quest his treasure. Then Freedom of choice meant when human was able to decide for what they would choose in their life. Santiago pictured the freedom of choice by deciding his own choice based on his desire. Then he felt anguish which meant that humans were free to determine their own choice faced by countless possibilities yet they lacked of base to stand on their actions. Though he felt anguish he must had been responsible, since he had freedom, he must responsible for everything what he took. Then, the last portrayal of existential freedom in the novel was that self-commitment, which was an attempt done by Santiago to commit himself into a certain way of action to get to his aim. Existential freedom which was pictured by Santiago in *The Alchemist* novel could be more related to people's everyday life since every step in realizing one's own existence was experienced by all of human who was trying to recognize his existence.

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REVEALING DAYANG SUMBI'S SHAMEFUL SIDES AND QUESTIONING THE MORAL VALUE OF THE LEGEND OF SANGKURIANG

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Abstract

Indonesia's folklore has been categorized as parts of sacred legacy. As parts of legacy, they contain moral values which have been passed down through many generations. Therefore, since they have been told and given from one generation to the next generation, societies universally agree that the moral values must not be questioned. Sangkuriang, as an example of folklore, also contains sacred moral value which must be agreed widely and not be criticized. The moral value of the legend of Sangkuriang says that a son must not marry his mother. This moral value is agreed by most Indonesian readers. It is largely approved that Sangkuriang's mother, named Dayang Sumbi, is struggling and must be supported by the readers. On the other hand, readers have been told to disagree with Sangkuriang. However, by paying close attention, readers can actually find some violence done by Dayang Sumbi and illogical values written within the story of Sangkuriang which ironically have been widely agreed and recognized as universal moral values which must be followed by the society of Indonesia. This paper reveals that Dayang Sumbi is not a role model by applying the Transitivity theory as the linguistic evidences to show her shameful sides. To question and criticize the moral values, the writer applies Derrida Deconstruction. Since this paper aims to describe and analyze the findings in a narrative form, the writer applies qualitative research method. Based on the findings, there were some shameful sides shown by Dayang Sumbi and illogical values within the story.

***Keywords**: Dayang Sumbi, Derrida's deconstruction, Indonesian folklore, the Legend of Sangkuriang, the theory of Transitivity*

INTRODUCTION

Indonesia has numerous folklores from Sabang to Merauke. This folklore has been considered as tradition and even legacy. As a legacy, it has sacred moral values and messages (Kristianto, 2014). This means that the essence of the moral values must be kept and maintained. Moreover, these folklore and moral values must be passed down from one generation to another generation.

Sangkuriang, or widely known as the Legend of Sangkuriang, is an example of Indonesian folklore. As a folklore, this legend also has maintained moral values which has been passed down for many generations. Rystyana explains that the moral value of the legend of Sangkuriang is children must respect and follow Dayang Sumbi because she keeps telling the truth and she is also helpful (2021). Dayang Sumbi, in conclusion, is considered as a goodhearted character.

However, sometimes the moral values within folklore are too conservative. This is considered as conservative because it does not follow the development and the movement of the era (Syahrul, 2016).

Meaning to say, sometimes due to the development of criticism, what is considered good in the past might be questionable for today's time.

As an example, in the past, the legend of Sangkuriang's moral value might be valid. All people agreed that Dayang Sumbi could be considered as a role model. She was pure, weak, and kindhearted. Meaning to say, she is not evil. However, as the time passes, nowadays' readers and knowledge might criticize whether Dayang Sumbi can still be considered as a good role model or not. Since readers have criticized the doings of Dayang Sumbi, they also begin questioning the moral values of the Legend of Sangkuriang. This happens because the moral value of this folklore has been influenced as well by the appearance of Dayang Sumbi which has been widely believed as a kindhearted character.

Therefore, this paper aims to reveal the hidden message and the forgotten belief of the legend of Sangkuriang. Mainly, this paper is going to discuss two points. (1) To check whether Dayang Sumbi is a goodhearted character or not. (2) To analyze and deconstruct the sacred ideology as well as moral values.

In order to find out Dayang Sumbi's hidden personality, the writer applies the theory of transitivity. According to Halliday (1985) cited by Anggraini, transitivity explains the state of what human experiences in the reality in the form of what is being done, experienced, felt, and many more based on the discourse (2018). This theory helps the writer to figure out what Dayang Sumbi does, experiences, and feels in the text based on the language choices. Added by Ammara et al, the language choices of the character can reveal how he or she is constructed (2019). Thus, it can also unlock the implicit ideology or personality of a character. Supported by Mehmood (2014) cited by Ammara et al, this theory is useful because sometimes ideology of a character is not visible or explicit for the readers (2019).

To reveal the hidden messages and ideologies of the text of the legend of Sangkuriang, the writer applies Derrida Deconstruction. According to Haryatmoko, texts contain global moral values or a message which can be constructed by binary opposition (2016). Moral value is a characteristic which teaches human beings how to be well mannered (Audi, 2008). Binary opposition is an ideological system which simply indicates the good side and the bad side which can construct the moral values of a story. For example, a novel's moral value is about the importance of being a wise figure because the silly people in the novel always bring problems. From the example, the binary opposition is wise-silly. The other examples are good-bad, white-black, and smart-stupid. "White" and "smart" are considered as the sides which readers must follow or support. However, actually, there are many illogical contradictions which can be revealed by shaking and deconstructing the binary opposition (Haryatmoko, 2016). According to

Setyawati, these binary oppositions construct meanings which are actually not clear since meanings keep changing (2020). Due to its questionable clarity which somehow constructs agreeable moral values, it is a must for readers to deconstruct its clarity to reveal the illogical oppositions which can construct new moral values. To simplify, deconstruction denies to simply agree with the already widely agreed moral values which are actually constructed by illogical oppositions (Hasanah & Adawiyah, 2021). Therefore, the writer aims to question and criticize the binary opposition within the story of Sangkuriang which has been maintaining the global moral values for many years.

There are three researches by Syahrul (2016), Yuliatin (2016), and Has (2020) which conducted a study on analyzing and revealing the illogical values of Indonesian folklore. They both unveiled the bad personalities and the illogical values of the character *ibu* or mothers in every Indonesian folklore, one of them was Dayang Sumbi, by applying Derrida deconstruction. However, they did not use any linguistics evidences to strengthen their arguments that Dayang Sumbi was not a role model. Therefore, this paper applies transitivity theory to support the findings linguistically.

METHODS

For this research, the writer applied qualitative approach. Qualitative approach helps the writer to describe, explain, and conclude the findings meaningfully (Bhat, 2021). This explains why qualitative research method was chosen because this paper aims to analyze and explain the findings and the phenomena of the text of the legend of Sangkuriang.

The data is taken from the translated version the legend of Sangkuriang. It is cited from a website named IndoIndians. This website is chosen because this is the most popular website which shows the story of Sangkuriang according to the Google search.

The data is analyzed by reading the story first. After reading and comprehending the story, the writer underlines some phrases and/or clauses which shows contradictions and illogical features. First, the writer analyzed the contradictions of the character Dayang Sumbi by applying the theory of transitivity. Then, to reveal the left aside ideology and moral value, the writer applies Derrida Deconstruction. After that, the collected data are used as a reference for the analysis, explanations, and also the conclusions of the paper.

RESULTS AND DISCUSSION

Transitivity to Map Dayang Sumbi's Shameful Actions

As stated earlier that Dayang Sumbi is considered as a pure and kindhearted character. In addition, readers consider her as a role model. However, based on the text, it can be explained that Dayang Sumbi also does some shameful doings. Those doings can be found

by applying some elements of transitivity. First, as one of the examples, she does abusive actions to Sangkuriang. The abusive actions are mentioned out by using transitivity theory. Below is given the explanation.

The Material Process

First, the writer finds the material process within the text which portrays Dayang Sumbi's visible action. The example of this process is given below.

> *"Dayang Sumbi was so angry and hit Sangkuriang's head with her spoon. Sangkuriang was wounded and bleeding" (IndoIndians, 2017, 2)*

The verb indicates the material process because hitting someone can be seen with bare eyes. The actor the process is Dayang Sumbi which means she is the one who does the abusive action. The goal of the process is Sangkuriang's head. This means that Dayang Sumbi's abusive act aims to wound Sangkuriang's head.

Contextually saying, Dayang Sumbi expresses her anger by physically abusing Sangkuriang. She hits Sangkuriang in purpose because hitting him relieves her anger. However, according to psychologist, hitting someone due to anger might bring relief but it shows the person's inability to manage his or her mental (Bhardwaj, 2020). Therefore, the material process above strengthens the proof that Dayang Sumbi does physical abuse to Sangkuriang. This also shows Dayang Sumbi's inability to manage her emotion.

The Mental Process

Mental process deals with the cognition and the feeling of persons. Based on the story, Dayang Sumbi expresses her cognitive-based action. The example is shown below.

> *"After he left, Dayang Sumbi regretted what she did to Sangkuriang and prayed to God for the return of her son some time ". (IndoIndians, 2017, 2).*

From the sentence above, the mental process is shown in the verb *regretted*. Regretting something is driven by mental or feeling. The senser of the process is Dayang Sumbi. This means that Dayang Sumbi is the one who feels the regret. The phenomenon of the process is *what she did to Sangkuriang*.

Psychologist explains that regret happens because someone does not take time to think and contemplate his or her actions, sayings, and etc (Davis, n.d.). This means that Dayang Sumbi does not try to think what she was about to do. To simplify, she is reckless and this leads her to regret. Therefore, the mental process above indicates how reckless Dayang Sumbi is.

The Verbal Process

Verbal process deals with the process of saying done by the persons. The example of this process is shown below.

"She asked Sangkuriang to make her a lake and a boat…. Dayang Sumbi demanded Sangkuriang to finish the task before dawn the next day." (IndoIndians, 2017, 3).

The verbal process is indicated with the verb "asked" because asking someone needs to be done verbally. The Sayer of this sentence is *she*. It refers to Dayang Sumbi as the person who utters the thing. The receiver is *Sangkuriang* who receives the request. Lastly, the verbiage of this process is *to make her a lake and a boat.* This is the content of the sayings uttered by Dayang Sumbi to Sangkuriang.

According to the context, this is Dayang Sumbi's shameful action because she tries to ask an impossible request to Sangkuriang. It is impossible because she demands Sangkuriang to finish the huge work in a day. She tries to cheat basically. Although Sangkuriang could actually accomplish it, this job proposed by Dayang Sumbi is generally impossible to do. To simplify, the part of the story above shows how tricky Dayang Sumbi is.

Based on the 3 out of 6 transitivity processes found by the writer, it can be concluded that Dayang Sumbi is not a purely role model and a kindhearted figure. She is unable to manage her emotion and action, she is reckless, and she is a tricky person because he tries to cheat and run away from her karma by giving an impossible challenge. These bad sides of Dayang Sumbi help the writer to deconstruct the moral value of the story.

Derrida Deconstruction to Analyze the Message and the Ideology of the Text

According to Haryatmoko, mainly, there are four points which writers can raise when applying Derrida Deconstruction to reveal some forgotten values in a story (2016). Those points are finding or pointing out the global moral value of the text, deciding the binary opposition within the text, reversing the binary opposition of the text, and dissemination. Below is explained the steps of analyzing the text using four main points of Derrida Deconstruction.

What is the Global Moral Value of the Legend of Sangkuriang?

In the first flow of Derrida Deconstruction, finding out the global moral value within the text opens the binary opposition which can later be analyzed to reveal some forgotten moral values of the text. The story of the legend of Sangkuriang talks about the legend of a mountain in Bandung, West Java. The mountain is named Tangkuban Perahu or, contextually translated by some foreigners, the Mountain of Keel because local people explain that the form of the mountain looks like a keel of a ship.

However, the main moral value within the text is not only the legend of the creation of a mountain. The moral of the story is sons are not allowed to marry their mother. This is portrayed on the relationship of the characters, Dayang Sumbi and Sangkuriang, in the story. Within the text, the struggle and

the fear of Dayang Sumbi are highlighted. Thus, it provokes most readers to support Dayang Sumbi and side with her. On the other hand, Sangkuriang is considered as the party which must be cursed by the readers due to his action. Implicitly, as a part of Indonesian folklore, the legend of Sangkuriang teaches the readers and the listeners that parents (especially mothers) are always be the sides who must be supported and children are always be blamed (Syahrul, 2016).

From the universal moral value above, the main binary opposition can be extracted. The main binary opposition is Dayang Sumbi-Sangkuriang. Dayang Sumbi is the good side, while Sangkuriang the bad side.

What are the Binary Oppositions which Construct the Global Moral Value of the Story?

As stated earlier, the main opposition is between Dayang Sumbi and Sangkuriang. Below the main opposition, there are several binary oppositions which support one of the sides of the main opposition. Since the story sides with Dayang Sumbi, therefore several binary oppositions indeed support the existence of Dayang Sumbi as the side who must be aided. However, actually, these binary oppositions have weakness and limitations (Haryatmoko, 2016). One of the examples is the contradiction appears within the binary systems. Below is the analysis on the binary opposition find in the text.

The Great Sadness of Dayang Sumbi due to Sangkuriang's Guiltless after Killing the Dog

The first binary opposition is sad - guiltless which initiates the conflict of the text among the characters. The characters are named Dayang Sumbi and her son named Sangkuriang. In the beginning of the story, it is narrated that a girl named Dayang Sumbi chooses to marry a dog since the dog shows his kindness by helping Dayang Sumbi to find her woven thread. It turns out that the dog is actually an incarnation of a god. After their marriage, they soon have a son named Sangkuriang. Long story short, Sangkuriang kills the dog because the dog does not want to help him to chase a deer. Feeling depressed, Sangkuriang takes the dog's heart and presents it to his mother, Dayang Sumbi. Soon after that, Dayang Sumbi realizes that it is not a deer's heart, but a dog's heart. Burst in sadness and anger, she hits Sangkuriang. On the contrary, Sangkuriang does not feel guilty at all. He then leaves the house.

The sentence which shows the grief and the reaction of Dayang sumbi is *Dayang Sumbi was so angry and hit Sangkuriang's head with her spoon. Sangkuriang was wounded and bleeding* (IndoIndians, 2017). Besides portraying the sadness of Dayang Sumbi, it also triggers the clash between Dayang Sumbi and Sangkuriang.

The clash between Dayang Sumbi and Sangkuriang continues after she hits her son's head with a spoon. *Sobbing in pain,*

Sangkuriang was so sad that his mother hit him. He did not feel guilty for what he did (IndoIndians, 2017). The clash emerges even more when Sangkuriang feels guiltless for what he did. Therefore, the first binary opposition which constructs the moral value of the story is the opposition of sad - guiltless.

The conflict above aims to provoke the reader's feeling. Dayang Sumbi's pain and action to hit her son are presented to the readers or listeners so that the readers will justify Dayang Sumbi's act. Especially, Sangkuriang, on the other hand, is not sad at all. He feels sad not because he does something wrong by killing the dog, but because he does not feel guilty and is confused why his mother hits his head really hard with a spoon. The guiltless of Sangkuriang becomes the reason why readers or listeners do not support him at all. Even, readers or listeners will have a reason to hate Sangkuriang.

According to Haryatmoko, the conflict between Dayang Sumbi and Sangkuriang belongs to inciting moment (2016). Inciting moment is a part in the text which functions to provoke the readers or listeners. Especially, the way the text provokes the readers or the listeners is by triggering their emotional side. Human beings tend to support those who feel depressed. Thus, the *sad* part is considered *better* than the *guiltless* part according to Derrida cited by Haryatmoko (2016). Thus, most readers or listeners will support Dayang Sumbi.

Dayang Sumbi's Great Belief that the Stranger is Her Son Denied by Sangkuriang

The next binary opposition which supports Dayang Sumbi is the binary opposition of belief - disbelief. Long story short, after kicking out Sangkuriang from the house, Dayang Sumbi gets a chance to meet again with her son in the future. Soon after that, she accidentally finds the scar on Sangkuriang's head.

The moment is portrayed on the sentence, *The next morning, when about to go hunting, Jaka asked Dayang Sumbi to tie his headband. It was when Dayang Sumbi saw the scar on his head* (IndoIndians, 2017). It is the moment when Dayang Sumbi Realizes that the man in front of her is Sangkuriang. The realization is portrayed on the part, *it made Dayang Sumbi sure that her lover was his own son.* (IndoIndians, 2017).

However, although Dayang Sumbi has already recognized that the unknown man is actually Sangkuriang, he still disbelieves it. This is stated on the sentence, *she tried to convince him that he was his son and thus break their relationship. Sangkuriang could not accept that* (IndoIndians, 2017). Although Dayang Sumbi has tried so hard to tell the fact, Sangkuriang still cannot welcome the truth.

The tension of Dayang Sumbi's belief and Sangkuriang's disbelief also belong to inciting moment. Dayang Sumbi's struggle to convince the man after believing that the man

is Sangkuriang aims to provoke the feelings of the readers or the listeners. Readers or listeners will feel sorry for Dayang Sumbi because she extremely struggles to explain the fact to Sangkuriang. However, despite her efforts to convince Sangkuriang, Sangkuriang still denies her. This makes the readers or the listeners to support Dayang Sumbi more and to hate Sangkuriang even more.

Dayang Sumbi's Fright due to Sangkuriang's Fearlessness and Confident

The binary opposition of scared-fearless also emphasizes the moral value of the legend of Sangkuriang. After trying so many ways to tell the truth to Sangkuriang, Dayang Sumbi comes up with an idea. She challenges him to build a huge dam which can block Citarum River. Sangkuriang, moved by love, accepted the challenge.

The fear of Dayang Sumbi is highlighted in the line, *seeing her son's insistence, Dayang Sumbi was scared. She thought of every possible way to distant herself from him*. (IndoIndians, 2017). She is frightened because Sangkuriang is confident with his love for Dayang Sumbi although she has told the truth to him. On the other hand, Sangkuriang's confidence and eagerness are portrayed clearly in the part, *she asked Sangkuriang to make her a lake and a boat. Driven with love, Sangkuriang agreed to grant her wish*. (IndoIndians, 2017).

Another additional reason why readers and listeners mostly support Dayang Sumbi is because she is scared. Readers and listeners tend to get emotionally attached with characters who are intimidated in the story. This is also a part of inciting moment, because it provokes readers and listeners' feeling (Haryatmoko, 2016). Implicitly, Sangkuriang's confidence intimidates Dayang Sumbi. This also leads readers and listeners to detach with Sangkuriang.

Dayang Sumbi is Powerless to Stop Her Son

The last binary opposition is powerless -powerful. Based on the story, Dayang Sumbi is totally worried because Sangkuriang's power helps him to almost complete the request of Dayang Sumbi. She is weak and powerless compared to Sangkuriang. Dayang Sumbi's powerless state also provokes the emotional side of the readers and listeners to support her and side to her struggle even more.

Dayang Sumbi silently peeped at Sangkuriang's work, only to be surprised by how fast they were doing it. Dayang Sumbi could no longer stay calm shows how shocked she is when realizing that Sangkuriang almost finishes the work. The line, *She rushed to the village and woke the people up. She asked help from the villagers to get a wide and long red cloth and spread out on the east where Sangkuriang was workin* indicates the weak state of Dayang Sumbi. Since she has no power to stop Sangkuriang by herself, she needs hands from the villagers to stop her son's doing.

The powerful state of Sangkuriang is showed in the line, *Sangkuriang used all his powers and called unseen spirits to help him with the task. They began to dig the ground and pile big stones to dam up Citarum River*. (IndoIndians, 2017). Since he is so powerful, he can fulfil Dayang Sumbi's demand. Being able to summon unseen beings like jinx and ghost also proves how mighty he is.

The binary opposition of powerless-powerful also provokes the emotion of the readers or listeners. As the effect of inciting moments, the readers will raise their empathy when reading the struggle of weak characters. The efforts and the terror experienced by Dayang Sumbi due to her powerless condition invite the readers to side with her. Also, when the story displays Dayang Sumbi's effort by asking helps from the villagers to halt Sangkuriang's work, the story aims to share the tension experienced by Dayang Sumbi to the readers. The powerful state of Sangkuriang, then, is considered as the evil aspect because it terrorizes Dayang Sumbi.

These binary systems emphasize that the readers most likely tend to side with Dayang Sumbi because she is mournful after getting tricked by her own son. She also recognizes and believes that the unknown man is her son. Her scared and weak state also triggers the readers to support Dayang Sumbi even more. Ultimately, her efforts to prevent her son, despite her powerless conditions, successfully raises the readers' empathy and feeling. At the end, Dayang Sumbi's fruitfulness to successfully cancel Sangkuriang's work brings ease and happiness to the readers.

To summary, the readers must and will support Dayang Sumbi because she is full of sorrow, she is weak, she is intimidated, she recognizes her son, she does efforts to stop him, and finally she is able to stop her son.

These elements then bring universal justification to the readers that: (1) The figure of parents, especially mothers, will always be the good side while the children will always be the bad side. This is supported by Syahrul that most Indonesia folklore tend to overly support the existence of parents and marginalize the children (2016); (2) That children are not allowed to marry their parents. In this case, a son is not allowed to marry their own mother.

Reversing the Binary Opposition

Based on the findings of the binary opposition which constructs the tension of the text, the left part of the binary opposition must be considered as the good elements. On the other side, the right part is the binary systems which must not be supported. However, illogical supports mostly appear behind the binary opposition (Haryatmoko, 2016). Meaning to say, when the text is examined carefully, there are some illogical reasons which support the left part of the binary opposition. Therefore, readers or researchers can reverse the binary oppositions.

By finding out some logical clues and contradiction within the text, the right part of the binary opposition can actually become the good parts which must also be supported.

Sangkuriang's Guiltless is Acceptable and Understandable due to Dayang Sumbi's Dishonesty

The first binary opposition sad - guiltless is reversed into guiltless - sad because Sangkuriang's guiltless totally makes sense. When Dayang Sumbi knows that the heart she consumes is actually the dog's heart, she bursts in sadness and anger. At first, most readers will justify her rage and sorrow. Moreover, this will also lead people to blame Sangkuriang due to his guiltless feeling. However, there is a clear explanation why Sangkuriang puzzled when gets beaten by his mother.

From the line *Dayang Sumbi didn't share the same thoughts, yet she also couldn't reveal to Sangkuriang that Si Tumang was actually his father*, it clearly explains why Sangkuriang does not feel really sad (IndoIndians, 2017). As stated there, Sangkuriang has no idea that the dog, Tumang, is actually his biological father. If only Dayang Sumbi told the truth to Sangkuriang, then he would probably feel really sorry. Dayang Sumbi's incapability to tell the truth to Sangkuriang becomes her own boomerang.

Her incapability to reveal the truth to her own son contradicts to her son's honesty. Based on the story, Sangkuriang admits that the dog dies because he killed the dog. He also adds that the heart belongs to the dog. This is stated on the line, *when she was enjoying the heart, she realized that Si Tumang wasn't with Sangkuriang. Sangkuriang then admitted that he killed the dog, and that she was eating its heart* (IndoIndians, 2017).

It makes sense if the death of the dog ignites Dayang Sumbi's explosive rage. However, she must have controlled her own rage. Moreover, she must have learned from her son's honesty for admitting his fault. Meaning to say, she must have appreciated her son by forgiving him because he has told the truth and he also has no idea that the dog is actually his beloved father. In accordance to the fact that he is clueless for what happens, Dayang Sumbi needed to explain everything to Sangkuriang and also apologized to him because she never admitted that the dog is actually one of his parents.

Therefore, to conclude, being guiltless is not always terrible. Being guiltless can be considered acceptable if the person has no clues for what is happening and, especially, if s/he does not know the truth behind the incident. In this case, Sangkuriang's guiltless reaction is acceptable and explainable because he never knows the truth behind his biological father.

Sangkuriang's Disbelief and Denial that Dayang Sumbi is His Biological Mother is not Completely Blamable

The second binary opposition belief - disbelief is reversed into disbelief - belief because we cannot blame Sangkuriang's denial. When someone disbelieves or denies something, we cannot quickly judge them as uncompromising or stubborn. There must an acceptable reason behind their disbelief. In this case, the reason why Sangkuriang denies the story told by Dayang Sumbi is understandable.

According to the story, Sangkuriang suffers from amnesia. Due to her mother's powerful hit, Sangkuriang's head wounded and he losses all of his memories. This is stated within the story, *Sangkuriang could not remember anything of his past. He even forgot his name.* (IndoIndians, 2017).

Knowing her son's recent condition, and especially due to her own doing, Dayang should have understood the situation. However, instead of understanding the condition, she keeps insisting the son that she is her mother. This is stated on the lines *She tried to convince him that he was his son and thus break their relationship and also She thought of every possible way to distant herself from him* (IndoIndians, 2017). She must have apologized to Sangkuriang because she did not tell the truth when he was kid and she has slapped him really painful which leads him to memory lost until now. Yet, according to the story, it is not stated whether Dayang Sumbi apologized to Sangkuriang or not.

In conclusion, Sangkuriang's doubtfulness is understandable. Had Dayang Sumbi told everything and resisted from punishing him, Sangkuriang would not suffer from memory lost. Instead, instead of detaching from her son, Dayang Sumbi must have gotten closer to him and apologized for hitting him and hiding the truth from her son.

Sangkuriang's Confidence when Accepting Dayang Sumbi's Challenge is Making Sense

The next binary opposition scared - fearless is reversed into fearless - scared because the fearless or confident state of Sangkuriang totally makes sense. In the story, it is narrated that Sangkuriang accepts the challenge given by Dayang Sumbi. Instead of being browbeaten, Sangkuriang shows no doubt in completing the challenge. At first, this leads readers to detach with Sangkuriang because, vice versa, he intimidates Dayang Sumbi with his fearless reaction. However, if we look the text closely, the one who should be blamed instead is Dayang Sumbi.

In accordance to the previous point and explanation, those who are driven by love will do anything to steal their lover's heart and approval. In this story's case, it is portrayed that Sangkuriang truly falls in love with Dayang Sumbi. It is stated on the line, *Driven with love, Sangkuriang agreed to grant her wish.* (IndoIndians, 2017). Also, related to the previous finding, it is better for

Dayang Sumbi to express her regret and her apology for her doings. Therefore, we cannot completely blame or oppose Sangkuriang's fearless reaction.

Sangkuriang's Mighty Strength must have been Realized by Dayang Sumbi

Sangkuriang is indeed powerful and mighty. He can summon and command unseen spirits to work under his control. This then scares Dayang Sumbi because she has no power to directly fight Sangkuriang. As an example of inciting moment, this event is aimed to invite the readers to put their empathy on Dayang Sumbi and opposes Sangkuriang.

However, we can actually analyze that it is Dayang Sumbi's fault. As a mother, she must have realized and understood the capability and the power of her son. Especially, he inherits the power of God since his biological father is a God. This is proven on the lines *Miraculously, the dog turned into a handsome young man. Dayang Sumbi was speechless to see that. "Who are you?" she asked. "I am an incarnation of god," said the young man." (IndoIndians, 2017) and "A year later, they had a son which they named Sangkuriang. The little boy grew up smart and tireless.* (IndoIndians, 2017). The lines above explicitly explain that Sangkuriang is a biological son of a God. Meaning to say, he also inherits godly knowledge and power.

To conclude, Dayang Sumbi's fear is actually created by her own foolish decision. Had Dayang Sumbi thought carefully, she would look for a better and safer solution instead of giving a challenge which can be easily completed by Sangkuriang with his might. Therefore, instead of opposing Sangkuriang's powerful state, we must criticize Dayang Sumbi's foolish solution which later can trouble herself.

Based on the findings and the analysis, it can be concluded that there are some illogical systems as well as contradiction done by Dayang Sumbi according to the text. Therefore, it is indeed questionable if one completely supports Dayang Sumbi.

However, on the contrary, by raising some forgotten logical explanations written on the story, we can reverse the binary opposition and point out some good points about Sangkuriang. Meaning to say, we can say that Sangkuriang is not wicked at all. All of his acts are understandable and they all make sense.

It makes sense if Sangkuriang does not feel any guilty conscience at all because Dayang Sumbi does not tell the truth about their family, especially the real identity of Sangkuriang's father. Also, it makes sense if adult Sangkuriang denies that Dayang Sumbi is his mother because he has been hit really hard by Dayang Sumbi; even he losses all his memories. Lastly, it is also understandable if Sangkuriang does show any fear and still accepts Dayang Sumbi's impossible challenge. With his beyond human capabilities, he can easily grant Dayang Sumbi's wish.

Hence, it explains why Sangkuriang must be backed up instead of Dayang Sumbi. He is not entirely faulty. All of these problems are caused by Dayang Sumbi herself.

Disseminating the New Binary Opposition

The last steps in analyzing the text using Derrida Deconstruction is dissemination. According to Haryatmoko, dissemination is used to neutralize the reversal of binary opposition (n.d). Meaning to say, it is applied so that others will not reverse the new binary system.

At first, the story presents a global moral value for all readers. The moral value of this story is it is not allowed for a son to marry his mother. When a son marries his own mother without any specific reason and/or explanation, his choice can be questionable and debatable.

However, the case between Dayang Sumbi and Sangkuriang is indeed different. The ending and the journey of their life cannot be entirely taken as a global moral value which works for all people. From the story above, Dayang Sumbi's struggle and efforts are not considered as something which must be entirely supported anymore by readers. It turns out that all of her problems are caused by her own problems. If only she had told everything to Sangkuriang from the beginning of their life, they might have not ended up in this kind of ending.

Thus, again, we cannot completely judge and blame Sangkuriang's choice to marry his own mother. Sangkuriang and Dayang Sumbi's case is an exception. He cannot remember anything because of Dayang Sumbi's out of control rage. Therefore, it is not Sangkuriang's fault, but Dayang Sumbi's fault. Also, thus, we cannot justify the global moral value taken from this story that sons are not allowed to marry his biological mother. Again, the case between Sangkuriang and Dayang Sumbi is an exception and we cannot completely blame Sangkuriang.

CONCLUSION

To conclude, Indonesian folklore consists of some main characters which are pure and kindhearted. These characters are chosen as role models by community. The characters and the stories also consist of moral values which readers can apply for their life. However, the goodness of the characters and the moral values must be evaluated first. As critical readers, we need to pay attention to the linguistic items used by the characters. By applying the transitivity theory, we can prove that the characters might have some bad sides which are portrayed within the linguistics items. It must also be analyzed whether or not the global moral value of the text is actually logical or illogical. This can be figured out by applying Derrida Deconstruction.

Based on the transitivity theory, it can be proven that Dayang Sumbi also portrays some downside doings. She is reckless, unable to manage her emotion, abusive, and tricky. On the other hand, Derrida Deconstruction is able to find some contradictions within the global moral value. After analyzing the binary opposition of the text, it can be concluded that it is not Sangkuriang's fault. However, the problems are caused by Dayang Sumbi.

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TYPES AND SCALE OF POLITENESS MAXIMS IN LITTLE WOMEN MOVIE

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Abstract

The aims of this research were to find out types and scales of politeness maxims that used in the subtitle of Little Women movie. This research used descriptive qualitative method with steps to explain context of situation when the conversation happened then interpret each of data relate to politeness maxim types and explain the scales of politeness that used in the subtitle of the movie. The results showed that there were six types of politeness maxims in the subtitle of Little Women movie, they were 10 generosity maxims, 8 tact maxims, 10 approbation maxims, 3 modesty maxims, 5 sympathy maxims, and 14 agreement maxims. The most frequently maxim that used in the subtitle of Little Women movie was agreement maxim. Agreement maxim became the most frequently maxim that used in the subtitle of Little Women movie was because the characters frequently focused on agreeing someone ideas or avoiding disagreement someone ideas. The results also showed that there were some scales of politeness maxims in the subtitle of Little Women movie, they were 10 cost-benefit scales, 3 optionality scales, 4 authority scales and 33 social distance scales. The most frequency scale that used in the subtitle of Little Women movie was social distance scale. Social distance scale became the most frequently scale that used in the subtitle of Little Women movie was because the most characters in that movie was a family, then the participants knew well or familiarity of each other.

Keywords: *little women, maxim, politeness, types, scales*

INTRODUCTION

Communication is an interaction by giving or receiving news or information by speaking or writing. Communication can occur in the movie and not only occur in the real life. In the movie, the dialogues are spoken by the character and the action which they do sometimes are the representation in our life in the society.

Leech (1983, p.131) defined that politeness can be concerned as a relationship between two participants "self" and "other". Self is the speaker, and the other is the hearer. Besides that, the speaker also shows politeness to the third parties who may be present or not. Politeness is for talking or acting in a manner which gives (appears) benefit or value not to oneself as a speaker but to the other person or the hearer Leech (2014) in Indirafani (2020, p. 4). According to Holmes (2001, p.4) in Selfia and Marlina (2016, p.21), politeness is the expression of concern for the others feelings. Leech in Bousfield (2008) in Lustyantie and Dewi (2019, p.134) stated that all the things could be equal if the speaker is able to minimize impoliteness feelings and maximize a sense of politeness. As stated by Holmes (2013) in Mufliharsi and Pratiwi (2019, p. 82), norms of polite behaviour differ from one speech society to the other.

Politeness principles are a series of maxim. Leech (1983) has proposed politeness

principle as a way to explain how politeness performs in communication to others. The purpose of politeness principles is for establishing the feelings of community and social relationship. Thus, politeness principle focuses on interpretation process which the center of the study is on the effect of the hearer rather than the speaker. Leech (1983) proposed six types maxims of politeness principles that are used for explaining a relationship between sense and force in daily conversation, those are: Tact Maxim, Generosity Maxim, Approbation Maxim, Modesty Maxim, Agreement Maxim, and Sympathy Maxim. Each of politeness maxim had scales to determine the degree of politeness. Leech (1983) in Widya (2017, p.73) explained that there are some scales which can be used to decide if an utterance can be evaluated it is polite or not. They are cost-benefit scale, optionality scale, indirectness scale, authority scale, and social distance stance scale.

According to Yule (1996, p.36), implicature is a primary example of more being communicated than is said but in order for them to be interpreted, some basic cooperative principle have to first be assumed to be in operation. Implicature is a component of speaker meaning which constitutes an aspect of what is meant in a speaker's utterance without being part of what is said (Horn and Ward, 2006, p.3). The implicature is correlated with cooperative principle by Grice's theory (1975). Grice (1975) in Pranoto (2013, p.16), implicature is divided into two major categories; conventional implicature and nonconventional implicature or conversational implicature. In this subchapter the researcher merely focuses on the conversational implicature, which is related to the research. Conversation is one of the ways of using language socially together with the other person.

According to Leech (1983), the politeness principal concerns with two participants of conversation those are self and other. In the conversation, the self refers to the speaker while the other refers to the hearer or the addressee. The other also has another concept which is the other refers to the third side. And the speaker has to indicate her or his politeness to a third side, either presented or not. Politeness principle also focuses on the interpretation process which the center of the study is the hearer's effect rather than the speaker. The politeness principle is a series of maxims. (Leech, 1983, p.81) also develops that politeness principle is to minimize the expression of impolite beliefs and to maximize the expression of polite beliefs that is rather less important. Leech (1983) states that politeness principle as forms of behavior and proposes how to establish and maintain the feelings of comity in a social relationship to involve interaction in an atmosphere of relative harmony. Brown and Levinson (1987) in Aryani (2017, p.17), politeness is related to psychological state, something which is emotionally invested and can be lost,

defended, or enhanced and must be constantly attended to in interaction. Being polite can be shown by to be friendly or to give respect to the hearer or the listener and avoid threatening others feeling.

Politeness principle proposes how to produce and understand language based on politeness. The purpose of politeness principle is for establishing a community feeling and social relationship. Thus, politeness principle focuses on interpretation process which the center of the study is on the effect of the hearer rather than the speaker. Leech (1983) divides politeness principle into six maxims, they are tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim.

In Politeness Principle of Leech, each of maxim has five scales to determine the degree of politeness. Here is the description of each scale by Leech (1983): (1) The Cost-Benefits Scale. It gives the detail about the cost and benefit that is oriented to the hearer and also the addressee. If the cost is higher than the benefit, it can be called impolite or less impolite because the cost and benefit refer to the utterance which is uttered by the participants. While in another case, if the benefit is higher than the cost it can be called more polite. (2) The Optionality Scale. The speaker gives an option to the hearer or the addressee to give the response toward the speaker's utterance. An option is offered when the speaker uses an indirect utterance to give a command, or a request and so on. After the speaker gives an option and it will increase the degree of politeness that would be considered more polite. (3) Indirectness Scales. The higher of indirectness shows the greater of politeness. It appropriately shows that the indirect utterance will mount the degree of politeness. The more indirect utterance will make the degree of politeness is higher which shows more polite because it will give more advantage or benefits to the hearer or the addressee. (4) Authority scale. It represents the social status relationship between the speaker and the hearer, or we can say it is about the relationship between the participants. The farther the distance between speakers and hearer, the speech used will tend to be more polite. The way somebody or the speaker talks to the others or the hearer describes his or her social status or their relationship to each other. If people has lower status he or she will talk more polite to the person who has higher status. And otherwise, if the people has higher status he or she will talk less polite to the person who has lower status. (5) Social Distance Scale. This kind of scale is useful to emphasize that how well or familiarity the participants know each other, and actually it indicates the degree of politeness between the participants. If we take the example, the relationship between two persons who have been good friends and have known each other for a long time will have a high solidarity. In opposite, the person who has distant or far relationship will has a low solidarity to each other. It would be

considered that the closer the distance between the participants, the speech used will tend to be less polite.

In her research, Marlina (2016) explored about the types of politeness strategies and dominant politeness strategies used by Deddy Corbuzier in interviewing especially in asking guest stars. The researcher used Brown and Levinson theories (1987) and found four types of politeness strategies with different presentations which was Off Record, Bald on Record, Positive Politeness, and Negative Politeness.

Kurniasih (201) analysed about types of maxims of politeness that used by the characters‟ utterance in Harry Potter movie, the scales of maxim of politeness and also dominant types and dominant of scales of maxim of politeness that found in Harry Potter movie used Leech's theories (1983). The researcher found 62 data, there were five types of maxims of politeness in Harry Potter movie. There were; 29 maxims of agreement, 12 maxims of approbation, 16 maxims of modesty, 4 maxims of sympathy and 1 maxim of tact. The dominant type of maxim of politeness in this research is maxim of agreement. The results of scales of maxim of politeness in this research were social distance and optionality scale. Social distance scale become the dominant scale in this research.

Nurwidyawati (2017) explored types and dominant types of politeness principle that were used by the students in research in English language teaching 1 in classrooms discussions. used descriptive qualitative method and used Leech's theories (1983). The research showed that 44 data were founded and the researcher found six types of politeness principle that used, they were: 2 maxims of tact, 4 maxims of generosity, 8 maxims of approbation, 2 maxims of modesty, 27 maxims of agreement, and 1 maxim of sympathy. The most dominant maxim that used by students in research in English language teaching 1 in classrooms discussion was maxim of agreement.

In this study, the researcher wants to figure it out what are maxims and scales does exist in *Little Women* movie based on politeness maxim by the perspective of Leech (1983). This movie is based on *Little Women* novel written by Louisa May Alcott which is American coming-of-age period drama film. The movie was directed and scripted by Greta Gerwig. The researcher chooses *Little Women* 2019 version movie is because this 2019 version movie of *Little Women* is different from the five previous versions which came out in 1917, 1918, 1933, 1949, and 1994. What makes this 2019 version of *Little Women* movie different from the previous version is because Greta Gerwig plays two parallel timelines of the story between flashbacks of childhood and present day of adulthood. Therefore, the objective of this research was to find out types and scales of politeness maxims that used in the subtitle of *Little Women* movie.

METHODS

The method used in this research is descriptive qualitative method. Bogdan and Biklen (2003) in Lustyantie & Dewi (2019, p.135), descriptive research is defined as the characteristic of data in qualitative research because that was taken from the documents, transcripts, words, audio video recordings, pictures, etc. Moleong (2002) in Lustyantie & Dewi (2019, p.135) defined qualitative methodology as a research procedure which produces descriptive data in the form of oral or written words from people and behaviors observed. This research focuses to make an explanation of types and scales of politeness maxims that used in the subtitle of *Little Women* movie. The researcher limits this research to focus on politeness maxims specifically on types and scales that used in the subtitle Little Women movie by using descriptive qualitative method and uses Leech (1983) theories. The data used in this research is the subtitle that contain politeness maxims in *Little Women* movie. There are following steps to collect the data, (1) Watch the movie to understand the story. (2) Concern the movie with subtitle seriously. (3) Identify the subtitle that contains politeness maxims and relate to the theory. (4) Classify the data of movie subtitle that contains politeness maxims. And for the following steps to analyze the data, (1) Analyze the data found with describing situation of context and also interpret the data relate to the theory. (2) Clarify the scales of politeness maxim that used in the movie subtitle. (3) Draw a conclusion and also the suggestion.

RESULTS AND DISCUSSION

The researcher found 50 data of types and scales of politeness maxims in the subtitle of *Little Women* movie. The researcher classified the data in this research relate to the types and the scales of maxim of politeness by the perspective of Leech (1983). There were six types of politeness maxims in the subtitle *Little Women* movie they are generosity, tact, approbation, modesty, sympathy and agreement maxim. There were also some scales of politeness maxim in the subtitle of *Little Women* movie they are cost-benefit, optionality, authority and social distance scales.

Based on the table 1, the researcher finds six types of politeness maxims that used in the subtitle of *Little Women* movie. The result shows that the researcher got fifty dialogues of subtitle that fit into the each of politeness maxim there are 10 generosity maxims (20%), 8 tact maxims (16%), 10 approbation maxims (20%), 3 modesty maxims (6%), 5 sympathy maxims (10%), and 14 agreement maxims (28%). The most frequently maxim that used in the subtitle of *Little Women* movie is agreement maxim. Agreement maxim becomes the most frequently maxim that used in the subtitle of *Little Women* movie is because the characters frequently focused on agreeing someone ideas or avoiding disagreement someone ideas. For

the least maxim that used in the subtitle of *Little Women* movie is modesty maxim. Modesty maxim becomes the least maxim that used in the subtitle of *Little Women* movie is because the characters are not focused on praising themselves, they tend not to praise themselves.

Besides, each of politeness maxim has scales for determining the degree of politeness. Based on the table 2, from fifty results of types of politeness maxim, it shows that the utterances are influenced by 10 cost-benefit scales (20%), 3 optionality scales (6%), 4 authority scales (8%) and 33 social distance scales (66%). The most frequency scale that used in the subtitle of *Little Women* movie is social distance scale. Social distance scale becomes the most frequently scale that used in the subtitle of *Little Women* movie is because the most characters in that movie was a family, then the participants know well or familiarity of each other. For the least scale that used in the subtitle of *Little Women* movie is optionality scale. Optionality scale becomes the least maxim that used in the subtitle of *Little Women* movie is because the characters in this movie are rare to use the word *"will you" or "would you..."* to give an option to the other.

The researcher explains the data found which consists types and scales that used in the subtitle of *Little Women* Movie. The data are analyzed based on Leech theory (1983). The analysis of each data is presented by describing situation context when the conversation occurred, then it followed by interpreting each data based on its types of politeness maxim and explaining the scales of politeness maxim which used in the subtitle of *Little Women* movie.

Table 1. Result of Study Types of Politeness Maxim

No.	Types of Politeness Maxim	Frequency	Percentage
1.	Generosity Maxim	10	20%
2.	Tact Maxim	8	16 %
3.	Approbation Maxim	10	20%
4.	Modesty Maxim	3	6%
5.	Sympathy Maxim	5	10%
6.	Agreement Maxim	14	28%
	TOTAL	50	100%

Table 2. Result of Study Scales of Politeness Maxim

No.	Scales of Politeness Maxim	Frequency	Percentage
1.	Cost Benefit Scale	10	20%
2.	Optionality Scale	3	6%
3.	Authority Scale	4	8%
4.	Social Distance Scale	33	66%
	TOTAL	50	100%

Generosity Maxim

Mrs. Hummel	: Ach, mein Gott!! It is good angels come to us!
Marmee	: *I'm back! I have food and blankets and sweaters. And we brought some medicine.*

It happens when Meg, Jo, Amy, and Beth are in the dining room to have breakfast together on Christmas. When they get ready to have breakfast and hurry up to eat because they very feel hungry, Marmee comes to them. Marmee asks to her daughters to give their food as a Christmas present to Mrs. Hummel who is a poor young woman and has five children, but there is nothing to eat. When Marmee asks that, they are very silent and don't answer it. But in the end, her daughters finally want to give all of their food and they go to Mrs. Hummel's house to bring what Mrs. Hummel needed. This conversation contains generosity maxim when Marmee said "*I'm back! I have food and blankets and sweaters. And we brought some medicine"* because it focuses on the speaker and it implies that others have to be put first rather than the self. It means she and her daughters give their food and stuff on Christmas to people who needs it more than them although they are also not from the rich family, but they keep want to share with the one who needed. It fits to generosity maxim, because Marmee and her daughters minimize benefit to themselves and maximize cost to themselves. While, if we see it from the scale the words uttered by Marmee "*I'm back! I have food and blankets and sweaters. And we brought some medicine".* It includes to cost-benefit scale because Marmee and her daughters (March's family) minimize benefit to themselves and maximize benefit to Mrs. Hummel's family which is they give their food and stuff to Mrs. Hummel's family although they are also very hungry too.

Susan Robbins	: You should go home to the girls, *I can take care of this.*
Marmee	: No, I need to be here.

There are some men and women busily worked in a converted warehouse with soldiers, veterans and also volunteers. Marmee became one of volunteers there. When she was with her volunteer friend named Susan Robbins, Susan Robbins asked her to go home to her daughters and said that she can handle it by herself. It contains generosity maxim when Susan Robbins said "*You should go home to the girls, I can take care of this".* because it focuses on the speaker and it implies that others have to be put first rather than the self. That means she can handle it by herself without Marmee and asked Marmee to go home to her daughters while they are volunteering together. It fits to generosity maxim, because Susan Robbins minimizes benefit to herself and maximizes cost to herself. For the scale, the words uttered by Susan "*You should go home to the*

girls, I can take care of this". It includes to cost-benefit scale because Susan minimizes benefit to herself and maximizes benefit to Marmee which is she asked Marmee to go home to her daughters and she can take care of that (volunteering without her).

Tact Maxim

Laurie : *Jo, would you like to dance with me?*
Jo : I can't because...

In Gardiner's party when Meg enjoys dancing, Laurie asks Jo to dance with him. She tells Laurie that she can't dance because she pulls at a string on her dress that makes her embarrassed, but they finally dance not in a crowd of people, they have their own way to dance from a crowd of people. It contains tact maxim when Laurie asks to Jo "*Jo, would you like to dance with me?"* because in delivering a request to Jo, Laurie is being tactful he uses the word *would* to begin his question. The question with the beginning of *would you* is polite for asking about hearer's willingness or ability to perform an action. It certainly shows that in using language, Laurie employs tact maxim because he minimizes cost to Jo and maximizes benefit to Jo by giving her the option to choose the response. Besides, if we see from **t**he scale the words uttered by Laurie *"Jo, would you like to dance with me?"* it includes to optionality scale because Laurie gives an option to Jo to choose the response toward Laurie's utterance.

Amy : Fred, *would you like a glass?*
Fred : I will, thank you.

The conversation above happens when Amy and Fred Vaughn are at the party in Paris. After they danced, Amy took a glass of wine and offered it to Fred. It contains tact maxim because Amy offers a glass of wine to Fred by asking, *"Fred, would you like a glass?"* which is Amy is being tactful. She uses the word "would" to begin her question. The question with the beginning of *would you* is polite for asking about hearer's willingness or ability to perform an action. It fits to tact maxim because she minimizes cost to Fred and maximizes benefit to Fred by offering a glass of wine and also giving him the option to choose the response. If we see it from the scale, when Amy says *"Fred, would you like a glass?"* it includes to optionality scale because Amy gives an option to Fred to choose the response toward Amy's utterance.

Marmee : Not far from here lives a poor young woman, Mrs. Hummel. Her five children are in one bed to keep from freezing, and there is nothing to eat. *My girls, will you give them your breakfast as a Christmas present?*
Beth : Is this where you say that Father would want us to?

Meg, Jo, Amy, and Beth are in the

dining room to have breakfast together on Christmas. When they get ready to have breakfast and hurry up to eat because they very feel hungry, Marmee comes to them. Marmee looks at her daughters with the expectant faces and wrestles with herself and says the unexpected thing that comes from her mouth, she asks to her daughters to give their food as a Christmas present to Mrs. Hummel who is a poor young woman and she has five children but there is nothing to eat. When Marmee asked that, they are very quiet. It contains tact maxim because in delivering a request to her daughters, Marmee is being tactful by asking, *"My girls, will you give them your breakfast as a Christmas present?"* It certainly shows that in using language, she employs tact maxim because she minimizes cost to her daughters and maximizes benefit to her daughters by giving them the option to choose the response. For the scale, when Marmee says *"My girls, will you give them your breakfast as a Christmas present?"* it includes to optionality scale because Marmee gives an option to her daughters to choose the response toward Marmee's utterance.

Approbation Maxim

Laurie : I couldn't find you anywhere.
Amy : You didn't look hard enough!
Laurie : *Or maybe I didn't recognize you because you're so beautiful now.*

Amy reads the letter when she rides in open air carriage with Aunt March, but suddenly she saw a familiar person who she knows well about him. He is Theodore Laurence or Laurie, 26th year's old man. He is a good friend that she had when they were in childhood. She jumps out of the carriage and they hug each other excitedly. Laurie startled and amazed at her. It contains approbation maxim when the words uttered by Laurie "*Or maybe I just didn't recognize you, because you're so beautiful now.*" That means Laurie praises about Amy's beauty by saying Amy is beautiful. It fits to approbation maxim because he minimizes dispraise of Amy and maximizes praise of Amy. For the scale, when Laurie *says "Or maybe I just didn't recognize you, because you're so beautiful now."* It includes to social distance scale because their relationship to each other is a good friend, they already know each other for a long time since they were childhood.

Amy : How do I look? Do I look all right?
Laurie : *You look beautiful, you are beautiful.*

Amy and Laurie are in the painting room and talk seriously. However, when they talked, the sound of carriage approaches. That's Fred Vaughn who is Amy's prospective fiancé. Amy takes the outer of her dress quickly and getting ready to meet Fred. When she prepared it, she asks to Laurie about her appearance. For the first time Laurie really looks at her. It contains approbation maxim when the words uttered by Laurie *You look beautiful, you are*

beautiful. that means Laurie praises Amy by saying she is beautiful when Amy asked him. It fits to approbation maxim because Laurie minimizes dispraise of Amy and maximizes praise of Amy. For the scale, when Laurie says *"You look beautiful, you are beautiful."* It includes to social distance scale because their relationship to each other is a good friend, they already know each other for a long time.

Modesty Maxim

Beth : You're a regular Shakespeare.
Jo : *Not quite*.

Jo gives the paper which she has been writing last night to Meg. Beth, who is the youngest sister among them saw it. She knows her old sister really likes writing and spend the whole of her time to write every day. Then when she saw it, she gives compliment to Jo by saying that she is a regular Shakespeare, but Jo tries to be modest. It contains modesty maxim when the words uttered by Jo *"Not quite"* while Beth praises Jo by saying that she is a regular Shakespeare. That means Jo is trying to be modest when she gets praised by her little sister. It fits to modesty maxim, because Jo minimizes praise of herself and maximizes dispraise of herself. For the scale, when Jo says *"Not quite."* It includes to social distance scale because of their status is siblings between Jo and Beth, so they have a very close relationship and also really know each other, it could be called as a family relationship.

Jo : Meg married, Amy off to Europe. And now that you're a graduate, you'll be off on a long holiday**.** *I'm just not good like Beth,* so I'm angry and restless.
Laurie : You don't have to stay here Jo.

Laurie and Jo walk together through the woods. Jo knows that her sister who is Amy will go to Europe with Aunt March. Besides that, Meg has already married with Mr. Brooke. Laurie graduates and will be off on a long holiday. She begins angry with herself and feels restless. It contains modesty maxim when the words uttered by Jo *"I'm just not good like Beth"* that means she starts dispraise herself and its opposites the fact. Actually, she is a very good girl and very kind-hearted especially to her family. It fits to modesty maxim because Jo minimizes praise of herself and maximizes dispraise of herself. Besides if we see from the scale, when Jo says *"I'm just not good like Beth"* It includes to social distance scale because their relationship between Jo and Laurie is best friend so they have a very close friendship, they really know well each other.

Laurie : *And I realize I'm not half good enough and I'm not this great man*.
Jo : Yes, you are, you're a great deal too good for me.

Jo and Laurie have a very close relationship, they have become best friend to

each other. But Laurie feels it is more than just a friend. He loves Jo, but Jo doesn't realize it. Laurie starts to explain what he really feels to Jo. He expects they become more than just a friend. He tells Jo that he has been waiting to her for a long time and he needs a certainty, because he never complains about it. But Jo doesn't want it happen and they start argument. It contains modesty maxim when the words uttered by Laurie *"And I realize I'm not half good enough, and I'm not this great man."* Jo doesn't want their relationship become more than a best friend after Laurie tells the truth about his feelings to Jo that he loves her. That means Laurie starts dispraise himself by saying that he is not half good enough and starts angry to himself. Besides, Jo says the opposite about him. It fits to modesty maxim because Laurie minimizes praise of himself and maximizes dispraise of himself. For the scale, when Laurie says *"And I realize I'm not half good enough, and I'm not this great man."* It includes to social distance scale because their relationship between Laurie and Jo is best friend so they have a very close friendship, they really know well each other.

Sympathy Maxim

Beth : Why is her hair off?
Jo : *Meg, I'm so sorry.*

Meg and Jo want to go to Gardiner's party, she is Meg's friend. They prepare to go. Jo helps Meg to use a pair of hot tongs just to make her old sister's hair more beautiful. Jo takes down the tong and burns clump of hair follows. Suddenly Jo screams, and make all the sisters startled about what happen. Jo makes Meg's hair is off. It contains sympathy maxim when the words uttered by Jo *"Meg, I'm so sorry"* that means Jo apologizes and directly conveys her sympathy to Meg because the calamity that Meg got, it happens because Jo makes her hair off. It fits to sympathy maxim, because Jo minimizes antipathy between herself and Meg and also maximizes sympathy between herself and Meg. Besides, for the scale when Jo says *"Meg, I'm so sorry"* It includes to social distance because their status between Meg and Jo is siblings so they have a very close relationship and also really know each other, it could be called as a family relationship.

Jo : But none so well as her.
Friedrich : It is very hard to lose a sister. *I'm sorry*.

The conversation happens when Friedrich came to Jo's house after they have lunch together, he looks at Beth's piano. He asks them who can play the piano. But Jo tells him it belongs to her little sister, Beth, who has passed away. It contains sympathy maxim when the words uttered by Friedrich *"It is very hard to lose a sister. I'm sorry."* that means he condoles after knowing about Beth who has passed away. He clearly shows that there is a sense of sympathy that Friedrich shows to March's family. It fits to sympathy

maxim because Friedrich minimizes antipathy between himself and March's family and also maximizes sympathy between himself and March's family. If we see it from the scale, when Friedrich *says "It is very hard to lose a sister. I'm sorry."* It includes to authority scale. They have different social status between Jo and Friedrich. Jo is a writer, while Friedrich is a professor. Friedrich's position is higher than Jo.

Agreement Maxim

Agreement maxim criteria is to minimize disagreement between self and other and to maximize agreement between self and other. This maxim indicates agreeing someone ideas and avoiding disagreement someone ideas.

Laurie : Then, may I ask your last portrait be of me?
Amy : *All right.*

Laurie enters the room; Amy looks through her own paintings and sketched. He seems like he always apologizes to one March sister or another, and he looks truly regret. He comes to Amy and asking for her last portrait be of him. It contains agreement maxim when the words uttered by Amy "*All right"* that means she agrees when Laurie asks her last portrait be of him and the answer is approval replying. It fits to agreement maxim, because Amy minimizes disagreement between herself and Laurie and also maximizes agreement between herself and Laurie. Then, if we see it from the scale when Amy says "*All right"* It includes to social distance scale because their relationship to each other is a good friend between Amy and Laurie, they already know each other for a long time.

Beth : I think the deep purple is very fitting to Mr. Laurence. Do you agree Amy?
Amy : *Quite. The design is very cunning.*

Meg reads a letter, Jo writes a story, and meanwhile Amy has her foot in a bucket of plaster, works on making a mold. Beth is doing something for Mr. Laurence that is she finishes a pair of slippers for Mr. Laurence. Beth comes to Amy to ask her opinion. It contains agreement maxim when the words uttered by Amy "*Quite. The design is very cunning"*. that means she agrees to Beth's statement about the color that fits into Mr. Laurence. It fits to agreement maxim, because Amy minimizes disagreement between herself and Beth and also maximizes agreement between herself and Beth. For the scale, when Amy said "*Quite. The design is very cunning"*. It includes to social distance scale because their status between Beth and Amy is siblings so they had a very close relationship and also really know each other, it could be called as a family relationship.

Laurie **:** Can we still be friends, Jo? Please?
Jo : *Of course my boy, always.*

Jo falls asleep on the couch; she gets

up but suddenly there is Laurie in front of her. Time flies so fast, they have met again since Laurie told to her that he loved her and Jo refused Laurie's love. After that they don't meet again yet. Until Laurie meets Amy in Paris. There is moment that Jo doesn't know about them. Amy actually loves Laurie. It happens so fast when they are in Paris and now Laurie and Amy are engaged. It contains agreement maxim when the words uttered by Jo "*Of course my boy, always*" that means Jo agrees to keep be friends with Laurie, although she actually disappointed with the fact that Amy and Laurie are engaged. It fits to agreement maxim, because Jo minimizes disagreement between herself and Laurie and also maximizes agreement between herself and Laurie. Then if we see it from the scale, when Jo says "*Of course my boy, always"* It includes to social distance scale because their relationship between Jo and Laurie is best friend so they have a very close friendship, they really know well each other.

From the result of study above the researcher finds six types of politeness maxim. Those are maxim of generosity, maxim of tact, maxim of approbation, maxim of modesty, maxim of sympathy, and maxim of agreement. This can be expressed by utterances of politeness maxims such as *It's very good* for giving praise to the others refers to approbation maxim. *I'm sorry* for giving a sympathy refers to sympathy maxim. *Fine, All right, Of course* for agreeing someone ideas refers to agreement maxim. *Would you like to...* for offering something refers to tact maxim. *I can take care of this*. for offering help to someone refers to generosity maxim. *I'm not this great man* for minimizing praise of self refers to modesty maxim. Therefore, the purposes of Leech (1983) theories are how to establish and maintain the feelings of comity in the social relationship for involving interaction in the relative harmony atmosphere. The politeness principle by the perspective of Leech is a series of maxims. Leech (1983) divides politeness principle into six types maxims, they are tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim. Not only found types of politeness maxim, this research also finds scales of politeness maxim.

The result of scale of politeness maxim in this research are described on the result of study. As stated by Leech (1983) that each of politeness maxim has five scales to determine the degree of politeness, they are cost-benefit scale, optionality scale, indirectness scale, authority scale and social distance scale, but in this research, they only use four types of scales of politeness maxim in the movie. The utterances are affected by cost-benefit scales, optionality scales, authority scales and social distance scales. 49 Comparing to Brown and Levinson (1987) theories, this research and the journal research entitled *An Analysis of Politeness Strategies Used by Deddy Corbuzier in Hitam Putih Talk Show* uses the different theories. While this research

uses Leech (1983) theories and that journal research used Brown and Levinson (1987) theories. It can be shown that the results between this research and that research are totally different. For the results, this research finds six types of politeness maxims namely maxim of generosity, maxim of tact, maxim of approbation, maxim of modesty, maxim of sympathy and maxim of agreement maxim. This research also finds scale of maxim of politeness namely cost-benefit, optionality, authority, and social distance scales.

Besides, that research found four types of politeness strategies which was positive politeness, bald on record, negative politeness and off record. Brown and Levinson's theories of politeness was focused on people's face. Specifically in interaction, politeness make use of showing awareness of the other person's face. Based on Brown and Levinson (1987) theories, politeness strategies are divided into four super strategies, these are positive politeness, bald on record, negative politeness and off record. While, Leech (1983) theories focuses on establishing and maintaining the feelings of comity in the social relationship for involving interaction in the relative harmony atmosphere. Leech (1983) divides politeness principle into six maxims, they are tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim.

It can be concluded that the result findings between this research which used Leech (1983) theories and that research which used Brown and Levinson (1987) theories are totally different and not totally the same, because Brown and Levinson (1987) theories politeness strategies are divided into four super strategies, namely positive politeness, bald on record, negative politeness and off record. While, Leech (1983) theories divides politeness principle into six types maxims, namely tact, generosity, approbation, modesty, agreement and sympathy maxim

CONCLUSION

The result shows that there are six types of politeness maxims in the subtitle of *Little Women* movie, they are 10 generosity maxims, 8 tact maxims, 10 approbation maxims, 3 modesty maxims, 5 sympathy maxims, and 14 agreement maxims. The most frequently maxim that used in the subtitle of *Little Women* movie is agreement maxim. Agreement maxim becomes the most frequently maxim that used in the subtitle of *Little Women* movie is because the characters frequently focused on agreeing someone ideas or avoiding disagreement someone ideas. Each of politeness maxim has scales to determine the degree of politeness. The result also shows that there are some scales of politeness maxim in the subtitle of *Little Women* movie they are 10 cost-benefit, 3 optionality, 4 authority and 33 social distance scales. Social distance scale becomes the most frequency scale that used in the subtitle of *Little Women* movie. Social distance scale becomes the most frequently scale that used in *Little*

Women movie is because the most characters in that movie was a family, then the participants know well or familiarity of each other.

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COGNITIVE CONCEPTUALISATIONS OF POLITICAL EUPHEMISTIC EXPRESSIONS

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Abstract

This paper discusses political euphemistic expressions from the perspective of cognitive linguistics. It is human to say something naturally and socially acceptable, emotionally not irritating, logically intelligible, and communicatively inter-translatable. Euphemistic expression is a way with which language speakers' experiences can be linguistically and cognitively manifested. As a soft word or expression which is used to denote to things about which people may find disappointing or embarrassing to talk, euphemistic expressions enable to say something impossible possible. Introspection as a deep understanding of any language speaker to his/her language system on any talks is used as the data analyzing method. Research data is taken from online mass media. The research data focuses on politically related euphemistic expressions. The accounts of Conceptual Metaphor Theory (CMT) are used to give insights into the cognitive mechanism of euphemistic expressions. Political euphemistic expressions are logically intelligible. The research findings demonstrate that there are two basic motivations of euphemizing political expressions. The two are function and characteristics. The internalization of language speaker to the primordial nature of something to euphemize is the key to understand the way to construct the euphemistic expressions.

***Keywords**: characteristics, cognitive linguistics, euphemistic expression, function*

INTRODUCTION

Cognitive linguistics is a relatively new school of thought in linguistics that tries to understand the correlation between language, experience and mind and offers new insights into a better understanding of language. Rao (2021) pointed out that 'cognitive linguistics has developed into one of the most dynamic and attractive frameworks within theoretical and descriptive linguistics'. Cognitive linguistics takes into account the roles of experience and mind as vital components to words meaning processes. Accordingly, word meanings are then logically relatively understandable. Evans, Bergen & Zinken (2007) proposed that cognitive linguistics can be defined as a contemporary, current school of linguistic practice and thought which is involved in examining the significant correlation between human language, the mind and socio-physical knowledge. Evans & Green (2006) argued that there is an important reasoning process behind the interestedness of linguists in the domain of cognitive linguistics to investigate the roots of language based on the belief that language reveals patterns of thought.

Cognitive linguistics originated as an approach to the study of language, but cognitive linguistics has now had an impact and application beyond the traditional understanding of language (Taylor & Littlemore, 2014). As

a means of making people interacted each other, cognitive linguistics puts the experience of language speaker as something central (Ungerer & Schmid). Experience view denote to knowledge of language speaker to the meaning of words beyond the formal and objective definitions and meanings. Cognitively meaning is conceptualization (Gardenfors, 1999). Conceptualization means the meaning constructing process to which language contributes, hence inguistic units such as words do not 'carry' meaning(s), but contribute to the process of meaning construction which takes place at the conceptual level (Evans, 2007). Because of it, therefore meanings are in the head (Gardenfors, 1999). Meaning is something existing in the mind of language speaker represented in words, phrases, clauses, sentences, or even texts. Meaning functions as something essential in communication.

Communicating something socially possible is one out of several considerations with which humans socialize as the consequence of social beings. Considering that irritating or upsetting someone is something socially and linguistically a must to avoid, knowing the language choices is good to know and practice. Language choice provides language speaker alternatives to communicate. It enables language speaker to mean something properly without making others feel unpleasant. Making others pleasant realized by communicating something softly seems a languistic norm in which messages are treated in such a way by manipulating words.

Words being manipulated in such a language choice usually refers to words which are socially considered harsh. Reconstructing harsh words with soft and mild words semantically having relatively no different meanings is a communication strategy which is called euphemism. Fowler (in Holder, 1995) formulated euphemism as 'the use of mild or vague or periphrastic expression as a substitute for blunt precision or disagreeable truth'. This formulation has basically identified that euphemism is something to replace and rephrase other things which are taken into account as socially uncommunicateable when those things are communicated as the way they are. By this notion, it is obviously evident that euphemism is logically and closely related to taboo words.

Taboo refers to a proscription of behaviour for a specifiable community of one or more persons at a specifiable time in specifiable contexts (Allan & Burridge 2006). Taboo words serving as the source from which euphemisms derive are overwhelmingly available in our everyday life. The presence of this linguistic and communication phenomena bridges language speakers to communicate what they mean socially possible. This social possibility underlies that socially society applies normative rules which are naturally in line with the basic nature of human beings that is goodness. Taboo words when they are communicated as what the words are literally bring about psychological tensions. It is a reason why taboo words must

be replaced by mild and soft words. It is euphemisms. Euphemism has significant role to help language speaker communicate what they mean.

Euphemisms can empirically function as very effective linguistic means used to replace bad, unwanted or harsh words and expressions or socially unacceptable words or expressions by rather more acceptable ones that sound more polite (Oudah, in https://www.academia.edu/33566461/EUPHEMISMS_COGNITIVE_LINGUISTICS). It means that socially acceptable words seem the prerequisite condition to communicate. Gramley & Pätzold (2004) define them as "the result, not of changes in the real world, but of changes in the conscience of a society in areas where it feels guilt or is afraid to talk about a taboo subject ". While Wardhaugh (2006) defined euphemisms as "the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame". Burridge (2012) defines euphemisms as "sweet-sounding, or at least inoffensive, alternatives for expressions that speakers or writers prefer not to use in executing a particular communicative intention on a given occasion". From these definitions, it is clear that euphemism is a unique linguistic phenomenon making language speakers speak things impossible possible.

Political discourses are empirically inevitable to avoid from the use of euphemisms. As its very nature definition, political discourse is a practical way to control minds of people, logically, euphemisms as a part language is also potential to be used as to the nature of political discourse. Lakoff (1990) claims that politics is language and language is politics. Euphemism or euphemistic expression seems possible to make the meaning of something that has been clear unclear. Political discourses manifested in euphemisms or euphemistic expressions have their own linguistic characteristics. Zhao & Dong (2010) elaborated three characteristics of political euphemism. Those three are greater degree of deviation from its signified; more vague meanings; and strong characteristics of times.

Language in general, and euphemism in particular, have significant roles to make the very nature of political discourses put into practice. Euphemism is very effective to camuplage and manipulate facts which are totally broken referring to the public moral standards. Abuse of power and all its derivatives is very potential to make use euphemism and euphemistic expressions to cover up such scandals. Covering up scandals by euphemizing them is the primordial nature of the use of political euphemisms. It seems that political euphemism or political euphemistic expression resorts in between the language of literature that tends to be romantic and the language of natural sciences which tends to be precise. Covering up socially impossibe by employing something socially possible is the nature of politicakl

euphemism. It is clear that political euphemism is motivation-based expressions.

As social creatures people are often interested in trying to influence other peoples' minds (Walker. et.al. 2021). Euphemisms is, to some extent, a strategy in political language of which main intention is to make something clear and easy to understand by people into blur and complicated. Mind controlling is an effect intended by the use of euphemisms. Referring to such an explanation, as there is a close relationship between euphemism and mind, therefore it is suitable to discuss euphemisms from the cognitive point of view.

Logically euphemisms can be discussed and described from a cognitive point of view that uncovers interesting results which help understand the nature of language and how it functions and works in addition that empirically in everyday communication the use of euphemism is something frequent naturally indicating that humans are primordially polite in every possible manner. This paper discusses the logical basis of euphemizing political expressions from the light of cognitive linguisitics.

METHODS

Qualitative descriptive method is applied to elaborate the research data. Introspection as the internalisation of language speaker to the meaning of linguistic expression is used to mekae the research data elaborated. Introspection as a deep understanding of any language speaker to his/her language system on any talks is used as the data analyzing method. It refers to ”linguistic introspection is conscious attention directed by a language user to particular aspects of language as manifest in her own cognition” (Talmy in Marquez, et.al., 2007). Online mass media, in this case is Time Magazine and The Jakarta Post are used as the data sources. Sentences consisting of politically euphemistic expessions are used as the research data.

RESULTS AND DISCUSSION

Since cognitive linguistics bases its very nature of assumptions on conceptualization and the koowledge of language derives from its use, therefore the use of political euphemistic expressions is logically and cognitively describeable. The following disccussions are about the logical and cognitive bases of employing political euphemistic expressions.

Function of Literal Meaning Based Political Euphemistic Expressions.

As the meaning of this basis implies, the relation between the political euphemisitic expressions is based on the function of the literal meaning of words replaced by the political euphemistic expressions. Literal words replaced by euphemistic expressions have function from which the euphemistic expressions as their semantic equivalents constructed.

The primordial function of the literal words serving as the source and therefore inspires to the emergence of the euphemistic expressions makes both the liter expressions and their euphemistic expressions meaningfully understandable. This meaningful underdstandability indicates that between the two are not fully arbitrarily constructed, yet they are logically and motivatedly based expressions. There are dimensions of literal expressions by which motives of euphemistic expressions emerge. They basically refer to the very basic and primordial nature of the literal expressions.

Every word or linguistic expression has its own primordial nature of dimensions in which the cordial meaning of the words or linguistic expressions exists. It inspires language speakers to make use it accordingly. It makes mutual understanding between speaker and hearer possible. It serves as the point of view from which mutual understanding derive. It, therefore, proves that instead of its actual meaning, word or linguistic expression has also potential meaning. Euphemistic expression is the realization of this potential meaning. It turns out to be actual once it is empirically practiceable and mutually understandable. It means that words or linguistic expressions have their own compexity to undertand.

The elaboration above is representable by this real sentence. (a) *A U.S.-installed government led by Hamid Karzai took over and bin Laden and his al-Qaida cohort escaped across the border into Pakistan*.(https://time.com/6093814/afghanistan-last-us-troops/). The words or linguistic expressions written in italic serves as the political euphemistic expressions. They are constructed based on function of literal meaning based political euphemistic expressions. It means that it is the function of the literal word replaced by the political euphemistic expressions that serves as the basis of the motif of euphemizing.

The literal word of the political euphemistic expression empiricaly refers to 'the doll government'. Why must it be the doll government? Because, empirically, the government installed by other or at least another super strong government tends to serve the main supporter. It means that the real government is not the installed one, yet the installing one. The installed one is no more than a doll for a child. The function of a doll for a child is to entertain the child that the child feels so entertained.

This first logical basis is also exemplified by this datum: (b) *The mainstream local media - which has close ties to the government - generally supports the government and state policies even during an election, rights groups say* (https://www.thejakartapost.com/seasia/2020/07/06/explainer-why-one-party-dominates-singapore-politics.html). The words which are underlined are actually a euphemistic expression. Something, in this case is media, having close ties to the government seems

periphrastically equivalent with another thing that supports the thing that is close to it without any critical thinking. Having close relation with someone, moreover the one is the authoritative agent, psychologically makes someone uneasy to do as he/she wants to do. Being close to someone whose authority is to officially control others tends to make the one do what the authoritative's policies.

The independence of media tends to be hard to practice once it has been close to the ruling government. Related to media which have close ties to the government, because of it, they cannot stand autonomously, they have been essential parts of the ruling government. Securing the agenda of the party to which they are close is their primary missions. Another party having different stance to the public policy maker will be the target to attack. Therefore, cognitively the political euphemistic expression of 'media have close tie to the government' means partisan media.

Characteristics of Literal Meaning Based Political Euphemistic Expressions.

It is another logical and motivated motif of political euphemistic expressions. This denotes to identifying features of the literal word or linguistic expressions. Identifying features mean the features with which a word or concept can be clearly and distinctly differentiated from other words or concepts. Identifying features guide language speaker to maximize the actual meaning of words or concepts by developing them.

The development of the idenfitying features can logically make the potential meanings actual. This actualiation of the potential ones relies on sentential contexts in which the potential meaning includes. As word consists of a bundle of meanings including the potential ones, identifying features also denote to meaning components from which the bundle of meanings composed. Meaning component composition builds word from which every single referent is represented by every single word. It means that characteristics of words or linguistic expressions cover unique linguistic behaviours which specifically belong to the words or linguisitic expressions.

Characteristics of literal meaning of words referring to political euphemistic expressions, therefore, include every meaning components or identifying features of the words or expressions. It, then, makes unique meaning coverage without which difference words or concepts cannot be clearly and distinctly differentiated. Characteristics of literal meaning of words as a logical and motivated motif of political euphemistic expressions can be a starting point to trace how literal meaning of words and their euphemistic equivalents cognitively understandable.

The idea stated above is empirically represented by this sentence: (b) *The Afghan army largely collapsed, sometimes surrendering rather than taking a final stand,*

and shortly after President Ashraf Ghani fled the capital, the Taliban rolled into Kabul and assumed control on Aug. 15. (https://time.com/6093814/afghanistan-last-us-troops/). The words or linguistic expressions being underlined refer to political euphemistic expressions denoting to the characteristics of military troops. The basic characteristics of military troops are to raid things considered as enemies. Offensive is the nature of military troops when they are in the battle fields. This political euphemistic expression is, then, cognitively understandable that it is periphrastically equivalent with raiding or attacking.

CONCLUSION

Political euphemistic expressions as periphrastic equivalents of words considered harsh when they are communicated as the way they are can empirically be effective to communicate what language speakers mean. The deep understanding of language speaker to the logically and cognitively thinkable of word potential meaning is the actualization of conceptualization in cognitive linguistics. It emerges as the consequence of the language use in everyday usage of words. It entails language speakers to internalize word meaning as they are empirically and corretly applicable in the language system. There is a logical basis with which someone can mutually understand political euphemistic expressions. It refers to the very basic primordial thing of the political euphemistic expressions. Shortlypolitical euphemistic expressions are logically thinkable. They are purpose-motivated expressions.

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SYNTACTIC TRANSLATION STRATEGIES IN ENGLISH-INDONESIAN *ASEAN CHARTER*

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Abstract

This research was carried out to analyze the syntactic translation strategies applied in English-Indonesian ASEAN Charter document. This research also aimed to find out which strategy is most often used and its possible reason. This research is based on the theory of syntactic strategies by Andrew Chesterman (2016, p. 91). The researcher used a qualitative method. The data used in this research is in the form of text on the ASEAN Charter document. This research showed that there are 8 syntactic strategies used in the English-Indonesian ASEAN Charter. Those are literal translation (33%), loan and calque (31%), transposition (8%), unit shift (14%), phrase structure change (8%), clause structure change (0,38%), level shift (1%), and scheme change (5%). Literal translation is the most widely applied in this research because this strategy is an appropriate strategy to translate a legal document.

Keywords: *ASEAN Charter, syntactic strategies, translation*

INTRODUCTION

Language has an important role in communication. However, the languages spoken in this world are very diverse. The existence of globalization has become a door for anyone to know the outside world. People can learn many new things outside their own culture. It will be difficult if there is no translation to understand the different languages. Translation is the process of changing one language into another language. Translation has been defined by many experts. House (2018, p. 9) said that translation is a procedure where an original text, often called *the source text*, is replaced by another text in a different language, often called *the target text*. An opinion by Bell (1991, p. 6), translation is the replacement of a text in one language by a representation of an equivalent text in a second language.

Another early and classic definition, as proposed by Nida & Taber (1982, p. 12), translation consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style. In other words, translation is concerned with producing a target language that in its meaning has a close and natural result of translation with the source language. In addition, Nida & Taber explained that there are two main things that the translator has to pay attention to in translating. Those are meaning and style. Meaning means the information in the source language that must be transferred well to the target language and avoid misunderstanding or ambiguities between the two languages. Meanwhile, style means the culture in the two languages that must be transferred well with adjusting their

culture and language style of the countries.

Based on this definition, it can be concluded that translation is the process of changing the source language (SL) into the target language (TL) by taking into account the equality of meaning and content in the text and the use of linguistic elements in both languages. In addition, the translators must pay attention to the naturality of their translations so the readers can understand the meaning clearly. Other than that, translators also must pay attention of some linguistics aspects in translation such as the differences of grammatical structure, lexical elements, and cultural elements between the source language (SL) and the target language (TL).

Translating is a difficult activity to do because it is related to language and cultural rules that differ from one language to another. Therefore, the role of techniques, methods, procedures, and strategies in translating is very important to know, learn, and apply by the translator. Translation strategy is a set of methods used by translators to help them translate and produce good translations. According to Jääskeläinen (1993, p. 116), translation strategies are a set of (loosely formulated) rules or principles which a translator uses to reach the goals determined by the translating situation in the most effective way. Albir (1996) in Molina & Albir (2002, p. 508) stated that strategies are the procedures (conscious or unconscious, verbal or nonverbal) used by the translator to solve problems that emerge when carrying out the translation process with a particular objective in mind. Based on those definitions, it can be concluded that the translators always involve strategy when they translate because translation strategies help the translators to translate effectively.

Many experts have given their opinion to formulate translation strategies. One of them is Andrew Chesterman (2016, p. 90) in his book entitled *Memes of Translation*. He explained that there are three types of translation strategies. Those are syntactic strategy, semantic strategy, and pragmatic strategy. Syntactic strategy is a strategy that focuses on the syntactic aspects in translation such as units of a text. For example, word order shift, the changing in clauses or sentence structure, and change in cohesion. Semantic strategy is a strategy that attends to the meaning of a text so this type of strategy focuses on semantic aspects. For instance, the superordinate uses, alter the level of abstraction, redistribute the information over more or fewer elements. Meanwhile, pragmatic strategy is a strategy that focuses on the information of a text so this type of strategy contains about pragmatic aspects. For instance, naturalize or exoticize, alter the level of explicitness, add or omit information.

In this research, the researcher chose the syntactic translation strategies because translating is not only about understanding the meaning and information in it but also is about understanding the rules between two languages. Therefore, linguistic studies in the

translation are very essential. The syntactic translation strategies can guide the translator so the translator not only prioritizes the suitability of meaning and information but also the linguistic aspects in it. This syntactic translation strategies will be used to analyze the object of research.

Based on Chesterman (2016, pp. 91-98), there are ten types of syntactic strategy namely *literal translation, loan and calque, transposition, unit shift, phrase structure change, clause structure change, sentence structure change, cohesion change, level shift*, and *scheme change*. The explanation of syntactic strategies are as follows: (1) Literal translation is a strategy in which the translator follows the source text form as closely as possible in translating the target text. (2) Loan is a strategy of borrowing words that are exactly the same as the source text. The translator translates the source language by maintaining the form of source language and the translator does not change anything. Meanwhile, calque is an absorption word from the source language which is translated into the target language with slight changes. The words that are calque usually have a pronunciation similar to the source language. (3) Transposition is a strategy used by translators to translate source text by involving changes in word class. Word classes are noun, verb, adjective, adverb, and etc. (4) Unit shift is a strategy used by involving unit shifts or unit changes. Units are morphemes, words, phrases, clauses, sentences, and paragraphs. (5) Phrase structure change is a strategy used by involving certain changes in the phrase level. The changes are such as a change in the number, modification, and certainty of a noun phrase and a change in tenses and mood in the verb phrase. (6) Clause structure change is defined as a change related to the clause structure. The change includes constituent order, active vs. passive voice, finite vs. non-finite structure, and transitive vs. intransitive. (7) Sentence structure change is a change in sentence units, such as changes from compound sentences to complex sentences, simple sentences to complex sentences, and others. (8) Cohesion change is defined as something that affects intra-textual reference, the use of connectors of various kinds, substitution, ellipsis, repetition, or pronominalization. (9) Level shift is a change/shift from one level to another. The levels mean the main components of language, namely phonology, morphology, syntax, and lexis. (10) Scheme change refers to the kinds of changes that translators incorporate in the translation of rhetorical schemes such as parallelism, repetition, alliteration, metrical rhythm, etc.

The researcher chose English-Indonesian ASEAN Charter as a research object. ASEAN Charter is a document created with the aim of transforming ASEAN (*The Association of Southeast Asian Nations*) from a loose political association to an international organization that has a strong legal basis (legal personality) with clear rules and has an

effective and efficient organizational structure. The ASEAN Charter was signed by 10 ASEAN member states. The ASEAN Charter has been effective since December 15, 2008. The researcher chose English-Indonesian ASEAN Charter as an object of this research because this document is an international document. This document published in ASEAN which is the official website of the ASEAN organization. In other words, the translator of Indonesian ASEAN Charter is a qualified translator and this research will find out what strategies are used. Another reason is that the text used in this document uses formal and standard language, so research on the syntactic elements in the transfer of English to Indonesian is very good to study because formal and standard languages are the national standard languages.

The researcher used 3 previous researches as references and comparisons of this research. The researcher uses a research entitled: 1) *An Analysis of Translation Strategies Found in English-Indonesian Short Story Some Words with a Mummy* (2014) by Annisa Nurjannah Adnin from Universitas Brawijaya, 2) *Translation Strategy in Twitter Terms: English and Indonesian Version* (2014) by Stella Amanda from Gunadarma University, and 3) *Translation Analysis of Beauty Terms in Webtoon: The Secret of Angel and Make-Up Man* (2021) by Hanniarsha Alyfia and Ahmad Jum'a Khatib Nur Ali from Gunadarma University.

These three researches have a similarity with this research. The similarity is the use of Andrew Chesterman's theory in analyzing the translation strategy of the research object. Meanwhile, the difference between this research and the three previous researches lies in the object of research. The object of the first research is in the form of a short story, the object of the second research is in the form of English terms on Twitter, and the object of the third research is in the form of a webtoon comic text. Meanwhile, the object of this research is a charter in the form of a legal document.

This research is carried out based on two problems of the research. The problems of this research are in the form of question. In this research, the problems of the research are 1) what are the syntactic translation strategies applied in the ASEAN Charter from English to Indonesian, and 2) what is the type of strategy that is most widely applied and its possible reasons for it in the ASEAN Charter from English to Indonesian? Those problems of the research are based on the objectives of the research. This research aims 1) to find out the syntactic translation strategies applied in the ASEAN Charter from English to Indonesian, and 2) to identify the type of strategy that is most widely applied and its possible reasons for it in the ASEAN Charter from English to Indonesian. In addition, as a significance of the research, this research is intended to hone the ability of the researcher to think scientifically based on the existing theories. Other than that, another researcher

can use this research as a reference in analyzing the strategies used by translator especially syntactic translation strategies in another types of text.

METHODS

According to J. W. Creswell & J. D. Creswell (2018, p. 49), research designs are types of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research study. In this research, the researcher used qualitative method. According to Pritha Bhandari (2020) in qualitative research. Qualitative research means that this type of research involves collecting and analyzing non-numerical data to understand concepts, opinions, or experiences. The non-numerical data are such as text, video, or audio. Qualitative research can be used to gather in-depth insights into a problem or generate new ideas for research.

J. W. Creswell & J. D. Creswell (2018, p. 257) furthermore explained that one of qualitative method characteristics is the researcher as key instrument. Qualitative researchers collect data themselves through examining documents, observing behavior, or interviewing participants. They may use a protocol an instrument for recording data but the researchers are the ones who actually gather the information and interpret it. They do not tend to use or rely on questionnaires or instruments developed by other researchers.

Based on those explanations, it can be concluded that this research used a qualitative method. This is because this research aims to find out the syntactic translation strategies applied and to identify the type of strategy that is most widely applied and its possible reasons for it in the ASEAN Charter from English to Indonesian. In other words, this research aims to study something that cannot be described numerically namely syntactic translation strategies. In addition, this research used the qualitative method because the researcher is a person who will look for the information by analyzing the data based on the theory that existed.

According to Oxford Dictionary, data means facts and statistics collected together for reference or analysis. It means data can be in the form of text, numbers, images, etc. Data can be used for reference or analysis. In other words, data means the facts, statistics, or information that will be analyzed by the researcher. The data in this research is in the form of text. In this research, the data used by the researcher is a legal document named ASEAN Charter. The ASEAN Charter is published in many languages that are adapted to the languages of ASEAN member countries. In this research, the researcher focused on the original (English) file and its Indonesian translation. The ASEAN Charter contains a preamble, 55 articles, and 2 annexes. Sutopo (2006, pp. 56-57) in Nazzaratty (2021, p. 20) said that the source of data is a place where the researcher can obtain data using certain methods, such as humans, artifacts, or

documents. The source of data in this research is the ASEAN Charter site.

In collecting data, the researcher was guided by Arikunto's statement about the total data that could be used in the research. Arikunto (2013) stated that if the researcher has several hundred subjects in the population, they can determine approximately 25-30% of the total number of subjects. If the number of subject members in the population only includes between 100 to 150 people, and in collecting data the researcher uses a questionnaire, it is better if the number of subjects is taken entirely. The ASEAN Charter has 404 data in total so that the researcher only took 25% of the total data, namely 101 data used to be analyzed in this research.

Furthermore, these 101-research data were determined based on a systematic sampling technique. Sugiyono (2015, p. 123) defined systematic sampling as a sampling technique based on the sequence of population members who have been given serial numbers. This research will use 101 data from a total of 404 data with data retrieval using multiples of 4 after all data is sorted. There are several steps used by the researcher in collecting data, those are as follows: 1) downloading the ASEAN Charter document in English and Indonesian version on the ASEAN Charter site, 2) sorting all the data in the ASEAN Charter and determining the number of samples that want to be analyzed, and 3) collecting 101 data as a research sample from all data on English and Indonesian version.

After collecting the data, the researcher used the following steps in order to analyze the data that being collected. The steps are as follows: 1) finding out the types of syntactic translation strategies in 101 research samples that have been found by using systematic sampling proposed by Sugiyono (2015, p. 123), 2) analyzing the data based on each strategy by finding out the reason why the data is included in each strategy, 3) making the results of the analyses and determining the strategies that most frequently used and its possible reasons, and 4) making conclusion.

RESULTS AND DISCUSSION

In this chapter, the researcher presents the result of this research on syntactic translation strategies used by the translator of ASEAN Charter in translating the document from English to Indonesian. The researcher found that there are 8 strategies applied from 101 data used by the translator in translating ASEAN Charter. Those are *literal translation* applied 87 times or about 33%, *loan* applied 81 times or about 31%, *transposition* applied 21 times or about 8%, *unit shift* applied 36 times or about 14%, *phrase structure change* applied 21 times or about 8%, *clause structure change* applied 1 time or about 0,38%, *level shift* applied 3 times or about 1%, and *scheme change* applied 14 times or about 5%.

This result shows that the *literal translation strategy* is the most widely applied by the translator in ASEAN Charter document. The *literal translation strategy* is

most widely applied because ASEAN Charter is a legal document that uses a formal language so that the translation also follows the context of the formal language in Indonesian. In addition, *literal translation* is a strategy where the translator follows the form of the source text as much as possible in translating. This is in accordance with the object of research which is a legal and international document. Thus, it would be better to follow the form and structure of the source text as long as the meaning and information in the text can still be conveyed properly. In addition, if this research is compared with the three previous researches before, it can be known that this research tends to resonance with the previous researches. In other words, this research shows a result that strengthen the other previous researches. The discussion of this research is as follows:

Literal translation

ST : (b) not seek or receive instructions from any government or external party outside of ASEAN; and

TT : *(b) tidak meminta atau menerima instruksi-instruksi dari pemerintah mana pun atau dari pihak eksternal di luar ASEAN; dan*

In the example above, the target text has the same structure as the source text. This is because the translator used a literal strategy where the translator translated the source text literally. The translator did not add or subtract anything to the translation results. Therefore, this example is included to literal translation strategy.

a. Loan

ST: Lee Hsien Loong
TT: *Lee Hsien Loong*

The source text *Lee Hsien Loong* which is translated to the target text *Lee Hsien Loong* can be classified as loan strategy. The source text was translated into the same words in the target text. The words are fully borrowed and reused in the target text without the slightest change in the translation because *Lee Hsien Loong* is the name of a prime minister from Philippines in ASEAN. The names of people, brands, places, and organizations usually do not change. Therefore, the use of this term is including to loan strategy.

b. Calque

ST : shared commitment and *collective* responsibility in enhancing regional peace, security and prosperity.

TT : *komitmen bersama dan tanggung jawab kolektif dalam meningkatkan perdamaian,keamanan dan kemakmuran di kawasan*

This translation uses a calque strategy because there are slight changes to the target

text related to the letters used. The word *Collective* means *done or shared by all members of a group of people; involving a whole group or society*. This word pronounced /kəˈlektɪv/ that means there is a similarity in the pronunciation of source text and target text. Therefore, the use of this term is including to calque strategy.

Transposition

ST : …the sustainability of its natural resources…
TT : …*sumber daya alam yang berkelanjutan*…

The source text *Sustainability* which is translated to the target text *Yang berkelanjutan* can be classified as a transposition strategy. In the sentence above, the word *Sustainability* is a noun in the source text. Meanwhile, the word *Yang berkelanjutan* is an adjective in the target text. It means, there is a change in word class from *noun* to *adjective*. Therefore, this translation is included as an example of a transposition strategy.

Unit shift

ST : …highly competitive and *economically* integrated…
TT : …*sangat kompetitif, dan terintegrasi secara ekonomis*…

The source text *economically* which is translated to the target text *secara ekonomis* can be classified as a unit shift strategy. In the example above, the source text *economically* is a word. Meanwhile, the target text *secara efektif* is a phrase. It means, there is a change of unit from *word* to *phrase*. Therefore, this example is included to unit shift strategy.

Phrase structure change

ST : …facilitated movement of *business persons*, professionals..
TT : … *terfasilitasinya pergerakan pelaku usaha, pekerja profesional, pekerja berbakat*…

The source text *business persons* is translated to the target text *pelaku usaha* can be classified as a phrase structure change strategy. In the example above, there is a change in the structure of the phrase from *a plural noun phrase* to *a singular noun phrase*. If there is no nominal change in this phrase, it might be translated to *pelaku-pelaku usaha*. Therefore, this translation is included as an example of a phrase structure change strategy.

Clause structure change

ST :ASEAN shall be the primary driving force in regional arrangements that *it initiates* and maintain its centrality in regional cooperation and community building.
TT : *ASEAN wajib menjadi kekuatan penggerak utama dalam tatanan kawasan yang diprakasainya dan mempertahankan sentralitasnya dalam kerja sama kawasan serta pembentukan komunitas.*

The source text *…it initiates…* which is translated to the target text *…diprakarsainya …* can be classified as a clause structure

change strategy. In the example above, there is a change of clause structure where the source language is an active voice, while the target language is passive voice. Therefore, this translation is included as an example of a clause structure change strategy.

Level shift

ST : To maintain and enhance peace, security and stability and further strengthen *peace-oriented values* in the region.
TT : *Memelihara dan meningkatkan perdamaian, keamanan, dan stabilitas serta lebih memperkuat nilai-nilai yang berorientasi pada perdamaian di kawasan.*

The source text *...peace-oriented values…* which is translated to the target text *...nilai-nilai yang berorientasi pada perdamaian ...* can be classified as a level shift strategy. In the example above, there is a change of a compound adjective into complete sentence. It means, the form of lexis was converted into the form of syntax by the translator.

Scheme change

a. ST scheme X – TT scheme X

ST : Disputes which do not concern the *interpretation or application* of any ASEAN instrument…
TT : *Sengketa-sengketa yang tidak berkenaan dengan penafsiran atau penerapan setiap instrumen ASEAN...*

The source text ... *interpretation or application*… which is translated to the target text ... *penafsiran atau penerapan…* can be classified as a scheme change in the ST scheme X – TT scheme X pattern. In the example above, the source text has the suffix *-tion*. This pattern is translated into the confix *pe-an*. The translator followed the scheme of source language and the translation still sounds relevant and natural.

b. ST scheme X – TT scheme O

ST : Purposes and Principles
TT : *Tujuan dan Prinsip*

The source text ... *Purposes and Principles*… which is translated to the target text *...Tujuan dan Prinsip…* can be classified as a scheme change in the ST scheme X – TT scheme O pattern. In the example above, the source text has the suffix *-s* which is a plural maker as a pattern. However, there is no pattern because the scheme of source language is not relevant to the target text.

c. ST scheme O – TT scheme X

ST :Recommend *the appointment and termination* of the Deputy Secretaries-General to the ASEAN Coordinating Council for approval.

TT :*Merekomendasikan pengangkatan dan pengakhiran para Deputi SekretarisJenderal kepada Dewan Koordinasi ASEAN Untuk mendapat persetujuan.*

The source text *...appointment and termination*… which is translated to the target text *...pengangkatan dan pengakhiran...* can be classified as a scheme change in the ST scheme O – TT scheme X. In the example above, the source text has no schema. The source text uses the suffix *-ment* and *-tion* where both of them is usually used for nouns in the source language. Meanwhile, the translator used confix *pe-an* in the target text where it is also usually used for nouns in the target language.

CONCLUSION

This research aims to find out the syntactic translation strategies applied in the ASEAN Charter from English to Indonesian and identify the type of strategy that is most widely applied and its possible reasons for it in the ASEAN Charter from English to Indonesian. In analyzing the data, the researcher used (Chesterman, 2016) theory about 10 syntactic translation strategies. This research showed that from 101 data, there are 8 strategies used by the translator in translating *ASEAN Charter*. Those are *literal translation* applied 87 times or about 33%, *loan and calque* applied 81 times or about 31%, *transposition* applied 21 times or about 8%, *unit shift* applied 36 times or about 14%, *phrase structure change* applied 21 times or about 8%, *clause structure change* applied 1 time or about 0,38%, *level shift* applied 3 times or about 1%, and *scheme change* applied 14 times or about 5%.

The results show that the researcher found 8 strategies applied with the literal translation strategy as the highest percentage. The literal translation strategy has the highest percentage because the ASEAN Charter is a legal document that uses a formal language. In translating a legal document, literal translation is an appropriate strategy to use because the target text will have a structure that is as close as possible to the source text. In addition, the meaning of source text will still be conveyed well in the target text.

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CODE-MIXING ANALYSIS IN THE NOVEL *A VERY YUPPY WEDDING*

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Abstract

This sociolinguistic research analyzes code-mixing occurrences in the Indonesian novel entitled A Very Yuppy Wedding. This research aims to find (1) the types of code-mixing and (2) the factors influencing code-mixing in the studied novel. The method used in this research is a descriptive qualitative method through library research. The results show that the types of code-mixing in the conversation within the novel are insertion, alteration, and congruent lexicalization. Meanwhile, the factors influencing code-mixing done by the characters in the novel are (1) participant roles and relationships, (2) situational factors, (3) message intrinsic factors, and (4) language attitudes, dominance, and security. This research finds that insertion code-mixing dominates the types of code-mixing found in the novel. The characters in the novel often insert an English word or phrase into their utterance, which is in the Indonesian Language, especially when they talk to their coworkers. The characters also tend to mix their Language depending on situational factors such as settings and topics of discourse.

Keywords: alteration; bilinguals; code-mixing; insertion

INTRODUCTION

Sociolinguistics is the study of language in society. Wardhaugh and Fuller (2015) defined society as *any group of people who are drawn together for a certain purpose or purposes*, and language as *what the members of a particular society speak* (p.1). He added that a society may be *plurilingual*, meaning that there are many speakers who use more than one language in their communication.

Indonesian society is one example of a plurilingual society, as it has many living languages that are spoken by the people. Based on the language map from The Language Development and Fostering Agency of Indonesia (2019), there are 718 regional languages from 2,560 observation areas. The diversity of languages is the linguistic reality of the Indonesian people.

Suandi (2014) stated that generally, Indonesian people are required to be able to speak the local language and the Indonesian language. This is because regional languages are used to communicate in their regional areas, and the Indonesian language is used to communicate at the national or inter-regional (inter-ethnic) level. In addition, in the era of globalization of information, as it is today, people who follow the development of the modern world are required to understand foreign languages, such as English. Thus, not only regional and the Indonesian language, but Indonesian people nowadays sometimes also speak English in their communication.

This kind of linguistic phenomenon, where speakers use more than one in communication, usually happens in an open speech community. Chaer and Agustina

(2010) stated that an open speech community, that is, a society that has relationships with other speech communities, will experience language contact with all linguistic events. In sociolinguistics, the linguistic events that may occur due to language contact are called as bilingualism, diglossia, code-switching, code-mixing, interference, convergence, integration, and language shift.

Jakarta can be considered an open speech community. Jakarta, the capital city of Indonesia and the center of the national economy and government, has become where people from many regions or countries meet. This makes language contact occur so that the communication process of people in Jakarta uses more than one language.

Not only the Indonesian language, but the communication process in Jakarta also uses regional languages and foreign languages, especially English. The citizens of Jakarta who come from outside the region sometimes use the Indonesian language mixed with their regional language in their daily communication, depending on the situation and the interlocutor. Meanwhile, English as an international language found anywhere, such as on social media, in public places, and in education, makes Indonesian people, especially urban people, familiar with English. Therefore, English is widely used with the Indonesian language in daily communication.

One of the linguistic events that may occur due to such language contact is code-mixing. Not only in daily communication but is the phenomenon of code-mixing also found in novel conversations, which reflect the daily life of society. One of the novels which contains much code-mixing is an Indonesian novel entitled A Very Yuppy Wedding, written by Ika Natassa. This novel describes the communication style of urban people, namely Jakarta, which sometimes uses two or more languages in one utterance, namely Indonesian, English, and regional language.

The researcher was interested in researching the topic of code-mixing to find out what types of code-mixing occurred in conversations in the studied novel. The researcher also aimed to investigate the factors influencing the occurence of code-mixing performed by the characters in the novel.

In the novel, which is the subject of research, the phenomenon of code-mixing is not only found in conversations or dialogues between characters but also in the narrative. In this study, the author focuses on the phenomenon of code-mixing in the conversation between characters and does not include code-mixing in story narratives as research data. This is done to make the research results more relevant to everyday communication, which is reflected in the conversations in the novel. The phenomenon of code-mixing in story narratives will be analyzed in a future study.

Several previous research with relevant topics became the basis of this research. For

example, Zetri et al. (2018) conducted a study to discover the types of code-mixing and reasons for code-mixing carried out by Senior High School students in the debate activity program. The results showed that students carried two types of code-mixing: insertion of word code-mixing and insertion of phrase code-mixing. The reason students use code-mixing in the program is for clarification and because the students' English vocabulary is not good enough. Another research on the same topic was conducted by Luke (2015). Her research aims to find out the types of code-mixing and the reasons for code-mixing among Pamonanese (an ethnic group in Indonesia) in a Facebook closed group. The types of code-mixing found in the Facebook group are intra-lexical, intra-sentential, and involving a change of pronunciation. Meanwhile, the reasons for code-mixing found are talking about a particular topic, being emphatic about something, quoting somebody else, interjection, the intention of clarifying the speech content, repeating for clarification, and expressing group identity.

Research must have an element of novelty so that it does not repeat existing research. One of the distinguishing factors of this research and previous research is the research subject. For example, Zetri et al. (2018) used conversation in student debate activities, and Luke (2015) used a Facebook group conversation as a research subject. Meanwhile, the subject used in this study is the conversation in the novel *A Very Yuppy Wedding*. The code-mixing theory used in this study is also different from previous research.

To find out the types of code-mixing that occur in the conversation within *A Very Yuppy Wedding* novel, the model of code-mixing used in the present research is the model proposed by Muysken (2000). Meanwhile, to find out the factors influencing code-mixing done by the characters in the novel, the researcher uses the model proposed by Bathia and Ritchie (2013).

Definition of Code-mixing

There have been numerous definitions of code-mixing stated by sociolinguists. Muysken (2000) stated that "code-mixing refers to all cases where lexical items and grammatical features from two languages appear in one sentence (p. 1)." Meanwhile, Suandi (2014) stated that code-mixing occurs when speakers who use a language dominantly supports their utterance by inserting other language elements into the utterance. In addition, Chaer and Agustina (2010) stated that in code-mixing, the main or basic code is used and has its function and autonomy. Meanwhile, the other codes that are involved in the communication or speech event are only in the form of pieces, without autonomy or function as a code. For example, a speaker who inserts many pieces of his regional language while speaking in Indonesian can be said to have mixed the code.

Furthermore, Suandi (2014) revealed several characteristics of code-mixing. First,

code-mixing is not required by the situation and context of the conversation but depends on the conversation (language function). Second, code-mixing occurs because of the casualness of the speaker and his or her habit of using language. Third, code-mixing is common and is more common in informal situations). Fourth, mixed code is characterized by the scope under the clause at the highest level and the word at the lowest level. Finally, the language element inserted in the code-mixing event no longer supports the syntactic function of the language independently but has been integrated with the inserted language.

Types of Code-Mixing

Muysken (2000) divided the intra-sentence code-mixing pattern into three processes: (1) insertion, (2) alteration, and (3) congruent lexicalization. He added that "these three basic processes are constrained by different structural conditions, and are operant to a different extent and in different ways in specific bilingual settings (p. 3)." The three processes then produce many variations of the code-mixing pattern that occur. The following are the explanation of each type of code-mixing.

Insertion

Insertion is an approach that looks at the constraints regarding the structural properties of some basic or matrix structure. "Here the process of code-mixing is conceived as something akin to borrowing: the insertion of an alien lexical or phrasal category into a given structure. The difference would simply be the size and type of element inserted, e.g. noun versus noun phrase (Muysken, 2000, p.3)." Figure 1 is an illustration of insertion code-mixing.

In Figure 1, *A* and *B* are two different languages that are used in a sentence or an utterance, while *a* and *b* are words from both languages. In insertion code-mixing, as illustrated in Figure 1, the word *b* from language *B* is inserted into language *A* structure.

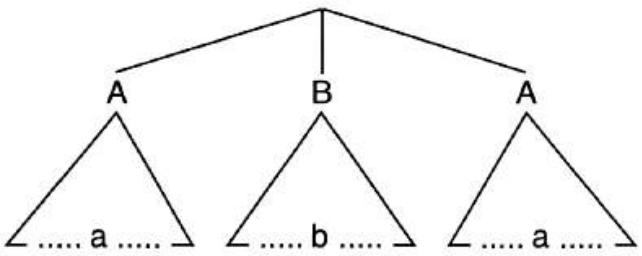

Figure 1. Insertion

Source: Muysken (2000, p.7)

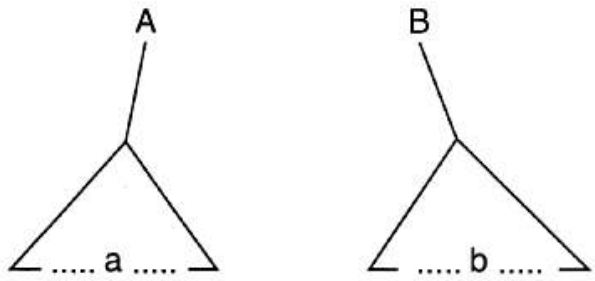

Figure 1. Insertion

Source: Muysken (2000, p.7)

Alternation

Alternation is an approach that looks at code-mixing regarding language compatibility or equivalence at the point of transition. In this perspective, code-mixing is similar to code-switching. According to Muysken (2000), this is because alternation often occurs in clauses. Figure 2 is the illustration of alternation code-mixing.

As seen in Figure 2, two languages—*A* and *B*, are used in a sentence or an utterance. *a* is a clause from language A, and *b* is a clause from language B. In this situation, a clause (*a*) from language A is followed by a clause (*b*) from language B. Here, the constituent that dominates the utterance is not specified.

Congruent Lexicalization

According to Muysken (2000), "congruent lexicalization refers to a situation where the two languages share a grammatical structure which can be filled lexically with elements from either language (p.6)." Congruent lexicalization can also be a combination of insertions and alternations in a shared structure of languages involved. That is, certain grammatical elements in the two languages can be used to connect, for instance, different clauses, without changing the grammatical structure or meaning of the two languages involved. This pattern requires speakers to have a high language proficiency level because different language elements can be used randomly. Figure 3 is the illustration of congruent lexicalization code-mixing.

In Figure 3, languages A and B share grammatical structure, and the codes *a* and *b* from both languages are inserted randomly, resulting in a code-mixing. The codes *a* and *b* can be in the form of a word, phrase, or clause. It means that mixing codes *a* and *b* can be a combination of insertions and alternations in a shared structure of languages involved. Thus, the type of code-mixing that occurs in Figure 3 is congruent lexicalization.

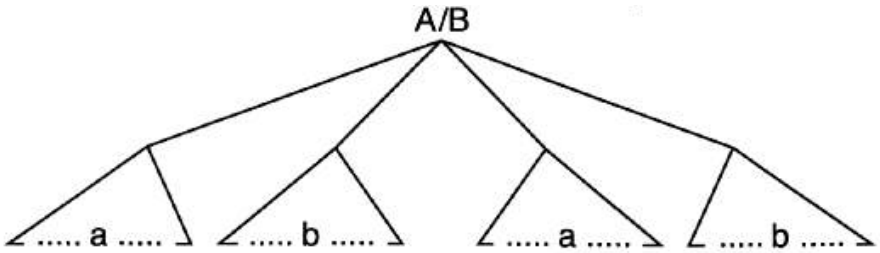

Figure 3. Insertion

Source: Muysken (2000, p.8)

Factors Influencing Code-Mixing

According to Suandi (2014), code-mixing is generally related to participants' characteristics, such as education level, social background, and religious taste. The prominent feature is usually a casual situation. However, code-mixing can also happen because of language limitations or the absence of expressions equivalent in that language, that there is a compulsion for speakers to use another language, even if it only supports one function.

Weinrich in Muysken (2000) stated that code-mixing in a sentence signifies the speaker's lack of bilingual ability. Speakers with good bilingual skills tend to code-switch from one language based on changes in the conversation situations (interlocutor, or topic) and not in a conversation situation that does not change. On the other hand, Holmes (2000) stated that sentences containing code-mixing are spoken fluently. This indicates that speakers who mix code fluently and easily become bilinguals who are quite proficient. Finally, it cannot be assumed that word-finding difficulties or specific cultural stresses cause the language mix.

To analyze the factors influencing code-mixing done by the characters in the studied novel, the researcher uses the model which is proposed by Bathia and Ritchie (2013). They stated that there are four factors that determine language choice, including language mixing of bilinguals; 1) participant roles and relationships, 2) situational factors, 3) message intrinsic factors, and 4) language attitudes, dominance, and security. They added that in a speech event, these factors are interrelated. The following will briefly explain the factors mentioned above.

Participant Roles and Relationships

Bathia and Ritchie stated that "participants' roles and the dynamics of their relationships play a crucial role in bilinguals' unconscious agreement or disagreement on language choice (2013, p.378)." They added that language matching, that reflects the nature of participants' social relationships, is led by a mutual understanding of their rights and obligations in communication. On the other hand, when the unconscious language negotiation process does not work smoothly, language mismatching will occur. Language

mismatching may occur when bilingual speakers feel uncertain of each other's language background/identity or when their preference for language mutual identity shows differing preferences. What is interesting is that language mismatching is still subject to systematic consideration. It does not necessarily show failure in language negotiation but can exemplify an accommodation to circumstances. It means that bilinguals can learn communication strategies by choosing an appropriate language to repair the language mismatching. The process of repair should be carried out quickly by choosing a mutually agreeable language to narrow the distance between participants. Based on the previous explanation, bilinguals' choice of language, whether they mix their language or not, depends on to whom they talk.

Situational Factors

According to Bathia and Ritchie (2013), "some languages are viewed as more suited to particular participant/social groups, setting, or topics than others. (p.381)." Based on the statement, the situational factors influencing bilinguals' language choice are participants or social groups, physical settings, or topics. Firstly, bilinguals choose their language, whether to code-mix or not, depending on whom or group they talk to. For instance, if Indonesian-English bilinguals talk to Indonesian people, they will probably talk to them in Indonesian. Secondly, bilinguals may mix their languages based on various physical situations or settings. For example, Indonesian – English bilingual children who study in an international school will speak English while studying in the classroom. Thirdly, the topic of discourse becomes one of the situational factors that influence the language choice of bilinguals. As Fishman in Eunhee (2006) stated that "some topics are better handled in one language than another, either because the bilingual has learned to deal with a topic in a particular language, the other language lacks specialized terms for a topic, or because it would be considered strange or inappropriate to discuss a topic in that language (p.55)." In addition, social variables like gender, class, religion, and age can also influence language choice and language mixing patterns. Furthermore, Situational factors consideration such as audience, shifting personality, topic, and thoughts can further promote alternation of language.

Message Intrinsic Factors

Eunhee (2006) stated that *some reasons and motivations (of language mixing) are also highly related to messages alone* (p.49). She added that *there are some factors which generate code-mixing such as quotations, reiteration, topic-comment/relative clauses, hedging, interjections and idioms and deep-rooted cultural wisdom* (Bathia and Ritchie in Eunhee, 2006. p.49). Firstly, direct or indirect quotation triggers language mixing

among bilinguals. For instance, a speaker mixes his/her language through a quotation from another language that is not his/her dominant language used in the speech event. Secondly, reiteration or paraphrasing shows another function of code-mixing. It means that the message which is expressed in a language is repeated in the other language to make it clearer for the interlocutor. Thirdly, bilinguals can also be triggered to code-mix when commenting a topic because they may feel more convenient to comment using another language. Fourthly, code-mixing also gives an important function in hedging. That is, *when bilinguals do not want to give interlocutors a clear answer, they usually codemix or switch* (Eunhee, 2006, p.49). Finally, the other functions of code-mixing are to add interjection and to express idioms.

Language Attitudes, Dominance, and Security

Other factors such as individual and social attitudes, language dominance, and linguistic security determine the qualitative and quantitative properties of language – mixing (Bathia and Ritchie, 2013, p.386). Individual and social attitudes toward code-mixing, whether positively or negatively, affect bilinguals' language choice, whether to code-mix or not. Language proficiency and dominance of a speaker also determine the incidence and nature of code-mixing; the pattern of code-mixing is usually dominated by the language the speaker is proficient in the most. Eunhee (2006) added that bilinguals' security also involves code-mixing. According to him, *when bilinguals do not feel secure, they tend to mix languages more* (p.50). Language mixing can also occur when someone expresses that he/she is tired, angry, or excited.

METHODS

The method used in this research is the descriptive analysis method through library research. The researcher collects data, analyzes the data based on the theory used, and elaborates the analysis results descriptively through this scientific article. The following are the data sources, procedures, and techniques used by researchers in conducting this research.

The data in this research were taken from dialogues containing in a novel entitled A Very Yuppy Wedding, which was written by Ika Natassa. The novel was published by PT Gramedia Pustaka Utama in January 2022. The number of pages in the novel is 282 pages. The researcher chose this novel as the research subject because of the phenomenon of code-mixing in the dialogues between the characters in the novel, which is a representation of communication style of urban people today, even though the setting of the novel is 2007. In addition, the phenomenon of code-mixing in the novel is not only between Indonesian and English but also includes regional languages.

Several steps were taken by the researcher in collecting research data. First,

the researcher reads the novel A Very Yuppy Wedding as a whole while underlining the code-mixing data found in the conversations in the novel. The data is then entered into a table with data variables, type of code-mixing, and reasons for code-mixing. The code-mixing data included in this study were the first 100 data found by the researcher.

The technique of analyzing the data collected in this study was carried out in several steps. First, the researcher identified the type of code-mixing for each data based on the theory used. After that, the researcher analyzed the reasons for code-mixing done by the characters in the novel based on the theory used.

The results of the analysis of some of the research data were then compiled in this scientific article using a table whose contents were then elaborated by the researcher. In addition, the researcher also presented the results of the study using the numbers in the table in the form of the number of code-mixing data analyzed, the number of each code-mixing type, and the number of each code-mixing reason.

RESULTS AND DISCUSSION

In this part, the results of the code-mixing analysis in the novel A Very Yuppy Wedding will be elaborated on. Some of the research data will be presented in the form of tables. The types of code-mixing will be presented in Table 1, and the factors influencing code-mixing will be presented in Table 2.

1. Types of Code-Mixing

The researcher takes the first 100 utterances containing code-mixing in the studied novel to analyze the types of code-mixing that occur. The types of code-mixing, the total of each type, and the examples are presented in Table 1.

Table 1. Types of Code-Mixing

No	Types	Total	Examples
1	Insertion	68	"*Saya sudah nggak sabar lagi nih untuk* **tee off** *besok pagi,"seru Pak Oh (p.37).* ("I can't wait to **tee off** tomorrow morning," said Mr. Oh.)
2	Alternation	11	"*Ya udah,* **case closed beyond reasonable doubt** (p.38)." "Well, **case closed beyond reasonable doubt**."
3	Congruent Lexicalization	21	"*Kalian tau sendiri,* **golf skill** *gue juga nggak jago-jago banget,* **so** *gue butuh seseorang yang bisa mengimbangi* **handicap**-*nya Pak Oh (p.39).*" "You know, my golf skills aren't very good either, so I need someone who can match Mr. Oh's **handicap**."

Source: Natasha, 2007, A Very Yuppy Wedding

As seen in Table 1, all the types of code-mixing proposed by Muysken (2000) are found: insertion, alternation, and congruent lexicalization. In addition, Insertion code-mixing dominates the types of code-mixing that occur. The results of analysis on code-mixing types found in the novel are elaborated in the following paragraphs.

1.1. Insertion

In the studied novel, insertion code-mixing is found in the form of words and phrases of a foreign and regional language inserted into Indonesian sentences. The researcher provides an example of insertion code-mixing in Table 1. The following is some examples of the insertion type of code-mixing found in the studied novel.

> "*Saya sudah nggak sabar lagi nih untuk* **tee off** *besok pagi,"seru Pak Oh* (Natassa, 2007, p.37).
> ("I can't wait to **tee off** tomorrow morning," said Mr. Oh.)

In the example above, the speaker inserts the English phrase "tee off" into her sentence, which is in the Indonesian language. Here the type of code-mixing that occur is the insertion in the phrasal category because there is a foreign phrase inserted into a given language structure.

1.2. Alternation

Alternation occurs between clauses. It means that alternation occurs when speakers insert a clause from another language into their sentence. It may also occur when speakers start their sentence with a clause from their first language and continue it with a second language clause, or vice-versa. The following is an example of alternation code-mixing taken from the studied novel.

> "*Ya udah,* **case closed beyond reasonable doubt** (Natassa, 2007, p.39)."
> ("Well, **case closed beyond reasonable doubt.**")

In the utterance above, the speaker starts her sentence with an Indonesian clause, "*Ya udah*," and continues it by inserting an English clause, "**case closed beyond reasonable doubt."** This is categorized as alteration code-mixing because the language mixing occurs at the clause level.

1.3 Congruent Lexicalization

Congruent lexicalization code-mixing requires a shared grammatical structure of the languages used by the participants. In this type, code-mixing can be in the form of insertions, alternations, or a combination of both, which is applied randomly. See the following example.

> "*Kalian tau sendiri,* **golf skill** *gue juga nggak jago-jago banget,* **so** *gue butuh seseorang yang bisa mengimbangi* **handicap**-*nya Pak Oh* (Natassa, 2007, p.39)."
> ("You know, my **golf skills** aren't very good either, **so** I need someone who can match Mr. Oh's **handicap**.")

The example above shows that the speaker randomly mixes her Indonesian sentences with English words and phrases. This means that there occurs congruent lexicalization code-mixing.

2. Factors Inflencing Code-Mixing

After analyzing the types of code-mixing, the first 100 data is analyzed again to find out the factors influencing code-mixing occurences in the studied novel. From the analysis, the researcher finds out that code-mixing occurs due to several factors. Here the researcher used the classification of factors influencing code-mixing proposed by Bathia and Ritchie (2013). The factors influencing code-mixing, the total of each factor, and the examples are presented in Table 2.

As seen in Table 2, the researcher found all four factors influencing code-mixing in the data taken from "A Very Yuppy Wedding" novel. These factors are participant roles and relationships, situational factors, message intrinsic factors, and language attitudes, dominance and security. Out of the four factors, situational factors become the most influencing factors of code-mixing found in the novel. The results of analysis on factors of code-mixing are elaborated in the following paragraphs.

Table 2. Factors Influencing Code-Mixing

No	Factors	Total	Examples
1	Participant roles and relationships	**8**	"***Nduk**, Ibu titip Adjie sama kamu, ya (p.60)."* ("**Daughter**, Mom's [I] leaving Adjie with you, okay?")
2	Situational factors	**49**	"Dre, bisa kamu jelaskan sedikit tentang perkembangan *networking capital*-nya (p.68)." "Dre, can you explain a little about the development of the networking capital."
3	Message-intrinsic factors	**26**	"Aku juga nggak tahu, Dre. Karena itu, please, jangan ke Medan ya?" *(p.132)*." "I don't know either, Dre. Therefore, please, don't go to Medan, okay?"
4	Language attitudes, dominance and security	**17**	"Dia kan tau kamu alergi asap rokok, harusnya dia nggak merokok kalau lagi hang out sama kamu (p.146)." "He knows you're allergic to cigarette smoke, he shouldn't smoke when he's hanging out with you."

Source: Natasha, 2007, A Very Yuppy Wedding

2.1 Participant Roles and Relationships

Participant roles and relationships play an important role in the language choice of a bilingual person. It means that in choosing which language to express something, participants' roles or relationships become one consideration. See the example below on how a participant relationship influences language choice in a mixed language.

> "***Nduk**, Ibu titip Adjie sama kamu, ya* (Natassa, 2007, p.60)*."*
>
> ("**Daughter**, Mom's [I] leaving Adjie with you, okay?")

The speaker of the above utterance is a bilingual who speaks Javanese and Indonesian. She starts the utterance with the Javanese word "Nduk" and continues it with the Indonesian language, "*Ibu titip Adjie sama kamu, ya."* The word "Nduk" is used to address a daughter and show affection. The speaker chooses to use the word "Nduk" because the interlocutor is her son's girlfriend, who will be her daughter-in-law. It shows that relationships between participants play an important role in language choice. In addition, The speaker mixes her Javanese language with the Indonesian language because the interlocutor is an Indonesian but not a Javanese. If the speaker does not mix her language, maybe the interlocutor will not understand the utterance.

2.2 Situational Factors

As stated by Bhatia and Ritchie (2013), "some languages are viewed as more suited for a particular participant/social group, setting or topic than others." Bilinguals usually organize their two languages according to the setting and topic of conversation. For instance, bilinguals will use a language to discuss business terms rather than other languages. They will also consider their language choice based on the setting of conversation; in the office with coworkers or at home with family. See the data of the present research below.

> "*Dre, bisa kamu jelaskan sedikit tentang perkembangan* **networking capital**-nya (Natassa, 2007, p.68)."
>
> "Dre, can you explain a little about the development of the **networking capital**."

In the example above, code-mixing occurs between the Indonesian language and English. In his Indonesian utterance, the speaker inserts the English phrase "networking capital." The code-mixing is done because the business term is more commonly used in English than in the Indonesian language. "networking capital" is more common than the Indonesian equivalence "modal kerja bersih." The speaker mixes the language to discuss a business topic in the office. This shows that the setting and the topic of conversation, which are included in situational factors, affect the choice of language by a bilingual in using one language or mixed language.

2.3 Message Intrinsic Factors

Some reasons for language mixing are related to the messages alone. The consideration

of mixing language related to messages are "quotations, reiteration, topic-comment/relative clauses, hedging, interjections and idioms and deep-rooted cultural wisdom (Bathia and Ritchie, 2013, p.49)." The data below shows the language mixing due to one of the message's intrinsic factors.

> "*Karena itu*, **please**, *jangan ke Medan ya?*" (Natassa, 2007, p.132)."
>
> "Therefore, **please**, don't go to Medan, okay?"

One of the functions of language mixing is to mark an interjection or a sentence filler. In this example, the speaker uses the English expression "please" as an interjection in her Indonesian utterance. The speaker does this because it is more convenient for him to express strong feelings by emphasizing her utterance using an English word.

2.4 Language attitudes, dominance and security

Language mixing is also determined by social attitudes, language dominance, and linguistic security. Social attitudes are related to people's attitudes toward language mixing, whether positive or negative. Language dominance is related to a bi/multilingual speaker's language dominance or language proficiency, affecting the nature of language mixing. In addition, a speaker's security also affects higher language choice; whether they feel secure or not to use one or a mixed language. Below is one example of language mixing motivated by one of the points explained previously.

> "*Kalau ada apa-apa* ***mbok*** *ya di-***share** *sama aku* (Natassa, 2007, p. 113)."
>
> "If there's something wrong, **please share** it with me"

In the example above, the speaker uses three languages; Indonesia, Javanese, and English. The speaker is a Bataknese who lives in Jakarta, and the interlocutor is a Javanese who lives in Jakarta too. As the speaker is more proficient in using the Indonesian language than the other two languages, the code-mixing is dominated by the Indonesian language. This shows that the speaker's language dominance and proficiency determine the nature of language mixing.

CONCLUSION

As represented in the novel entitled "A Very Yuppy Wedding," people's communication styles in an urban area like Jakarta, especially those young executives, often include code-mixing of Indonesian, English, and regional languages in their daily conversations. The people insert words, phrases, or clauses from English or regional languages into their Indonesian utterances. It means that people in Jakarta like to code-mix their language, but it is still the Indonesian language that dominates their communication. In addition, the insertion of the foreign or regional codes is sometimes done randomly, meaning that the people who use code-mixing have good proficiency in the

languages involved as they can mix the languages randomly in a shared grammatical structure.

Situational factors like setting and conversation topics become the most influencing factors of code-mixing. For example, people tend to insert English words or phrases into Indonesian sentences when discussing business and sports topics. People also tend to code-mix in casual conversations in the office with coworkers or at home with family.

The researcher found out that seldom is code-mixing used in formal situations, for example, in an official meeting at the office. Instead, the code-mixing that occurs in this kind of formal situation is because the foreign codes inserted in the Indonesian language are in the form of business terms that are more familiar in English rather than in the Indonesian language or in the form of fixed expressions to convey a specific meaning.

It is important to research the topic of code-mixing analysis to increase understanding and knowledge of the code-mixing phenomenon in society for those interested in sociolinguistics. Therefore, the researcher hopes the present research can provide readers with an understanding and knowledge about the code-mixing phenomenon that occurs in many speech communities nowadays. The researcher suggests that the following researchers who intend to conduct similar research provide greater data expansion or code-mixing theories for better results.

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CIRCUMSTANTIAL ELEMENTS ANALYSIS OF LYDIA MACHOVA'S SPEECH IN THE SECRETS OF LEARNING A NEW LANGUAGE TED TALKS: A SYSTEMIC FUNCTIONAL LINGUISTICS STUDY

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Abstract

Systematic Functional Linguistic (SFL) views language as a sign system that can be analysed based on language structure and language use. The research is about circumstantial elements of Lydia Machova's speech at The Secret of Learning a New Language TED Talks. This study aims to find out the types of circumstantial elements and the most dominant circumstantial element in Lydia Machova's utterances. This research used the theory proposed by Halliday & Mattiessen (2004). This research used descriptive quantitative research. The source of the data was taken from the utterances of Lydia Machova signified as the circumstantial elements. The research result uncovered all types of circumstances occurring in Lydia Machova's utterances. The highest usages of circumstance are location due to the function of location. It is not the main verb but has to be a participle phrase or in a form of adjective clause. the information about the absolute place where the experience, methods and tips occurred and also giving the details of the time when the moment actually happened for how long and how often.

***Keywords**: Circumstantial, systematic functional linguistic, utterances*

INTRODUCTION

In conveying a message systematically, language has rules for how the messages conveyed are arranged properly. Therefore, the use of language serves to assemble experiences in which a linkage is formed: one (unit) experience (in experiential meaning and interpersonal meaning) is relevant to the experience that has been and will be conveyed before and after. With the task of establishing the relevance of experience with other experiences in order to form a unity, the textual function is related to the environment or context of a linguistics experience.

Language is an important thing in human life to communicate with each other, where language must have a clear meaning. In order to when communicating, there is no misunderstanding in its delivery. According to Darjdowidjodjo (2003:282) that the language usage is based on the language knowledge practice. It's meant that the wider of language knowledge used in communication, the greater of skill ability in giving meaning to a word or sentence. Language is always used in context, where people are in a discourse. Social relations and participants in a discourse can interact with

one another only if they understand the text, context, and pattern or structure. Therefore, analysing the text means analysing the language in it (Brown and Yule, 1983). One of the important parts in analysing text is the language used in interacting. Systemic Functional Linguistic (SFL) theory is a language theory that explores to the usage of language function (context). This theory puts language as the main point.

One way to study the language is Systemic Functional Linguistic (SFL) ideas from Halliday. SFL is functional language studies that examines the meaning of a text to find out how language is used in social life and also language as a social phenomenon. The basis of this theory is functional because in understanding meaning, the text is not seen as a separate part but is seen as a whole together with several different points of view. (Halliday, 1994:32). Systemic functional linguistics views language as a grammar that contains sources of meaning-making and emphasizes the relationship between form and meaning. Thus, grammar becomes a study of how people arrange the choice of words and other grammatical resources to convey their purposes. According to Gerot and Wignell (1994: 2-5) grammar is a language theory, of how language works and how is put together.

In this SFL approach, the smallest unit in language analysis is a clause because all person's thoughts are embodied in it. Halliday (1994:107) suggest that a prefect unit of experience is realized in a clause consisting of 1). Proses; 2). Participant; 3) and circumstantial elements. In the clause structure, circumstantial elements are an important part because they play a role in providing an explanation of the environment that accompanies a process in the clause. Circumstance (Nurhasanah,2017) is an adverb which a word describes or adds to the meaning of a verb, an adjective, another adverb or a sentence, which answers such questions as how? when? or where?. The second perspective states that circumstance maps into adjunct. According to Halliday (in Tilusubya et all 2018), claims that circumstances are names of those elements within the clause which carry semantic role but are neither process or participants.

The Research which discussed about the strategy of Systemic Functional Linguistics on circumstantial adjust has actually been done such as Nurhasanah (2017), this research discussed about the use of circumstantial adjuncts in the tale *The Taming of the Shrew*. Descriptive is used as an analysis technique which to find new evidence to prove the truth of the story. The finding indicates that only eight of circumstantial adjuncts were found in the tale. Khorina (2018) This research focusses on identifying the relational process occurring in Circumstantial relational process clauses and analyze the lexical verbs realizing the relational processes. The method qualitative and Systemic Functional Linguistics (SFL) framework was applied to analyze the data.

The results showed attributive relational process occur more frequently than identifying one. The attributive relational process was realized by various lexical verbs. Sari (2021) this research deals with the types of adjuncts and the dominant types of circumstantial adjunct that found in Jakarta Post Headlines News because it expresses the meaning through sentences. This qualitative descriptive research used library research and documentation method. For the result, there were eight circumstantial types of adjuncts used in this headline news and location adjuncts became the most dominant adjuncts.

Based on the theory of Systemic Functional Linguistics, the circumstantial elements have been classified in detail to make it easier for users to recognize and understand the form and function of the information elements. According to this theory, the element of adverb in a sentence is called the circumstantial term. Circumstantial is a physical or non-physical environment that accompanies a process or event in a clause. Circumstances are realized with adverb words or phrases. (Hallidays, 2014 divides circumstantial term into 9 types, namely: angle, location, extent, manner, cause, contingency, accompaniment, role, and matter. Meanwhile, Santosa (2003:87 as citied in Sholihah et all, 2018) divided circumstantial into 8 types, namely: angle, location, extent, manner, cause, accompaniment, matter, and role

This research tries to apply the theory of Systemic Functional Linguistic (SFL) especially in Circumstantial. Circumstantial element is one of essential element in the clause, because their occurrences usually exist in all the types of processes. So, this research analyses the types of circumstances, and tries to find out the dominant types of circumstances used in utterances were uttered by Lydia Machova by using the circumstantial elements theory proposed by Halliday& Mattiessen (2004). The circumstantial elements can be identified by nine elements such as *extent, location, manner, cause, contingency, accompaniment, role, matter* and *angle*. The researcher chose the speech as the subject of the research because of the topic relates to the analysis and Lydia Machova is a systemic type of person who deliver the message of her ideas with a proper sentence structure in which has growing of interest topic about sharing ideas discussion and learning foreign language tips likewise Lydia Machova has a good intonation of speech and has a properly structural spoken which can be same as written forms.

Systemic Functional Linguistics

Systemic Functional Linguistics often abbreviated to SFL is a renewal of traditional grammar. According to Bloor and Bloor (1995: 2), SFL is semantic means that it concerns with the meaning and also functional which means it concerns with how

the language is used. In addition, Emilia (2014 as citied in Wachyudi& Miftakh, 2018) SFL is a social theory of language which used to construct meaning within the scope of human interaction with others based on the context of the situation and cultural context. In traditional grammar, the verb is physically do or plain action on something but if we looked depth insight of SFL the function of verb can be sensing, being, having, thinking, feeling etc. As Gerot and Wignell (1994), *SFL or functional grammar views language as resource of making meaning*. By the mean, the participants, process and circumstances in a clause affect and attribute to meaning. SFL deals in detail with structural organization of English clause, phrases, and sentences. Language in SFL is systemic and functional. The internal organization of language and structure for the language usage to express meaning and for different function of uses. The function in SFL is the use of language but as a fundamental property of language itself. By this theory, the verb added or not added the object isn't the center of consideration. Halliday believes that linguistics should describe actual sentences with many functions. SFL helps the ability to utilize language in different scenarios, differentiate the existing between spoken and written English. It can be summarized that functional grammar or SFL is the study of the context, and structure of the language, the meaning which constructed by wording or structure of a language.

In SFL, there are termed language metafunctions compromises three of language ideational meaning, interpersonal meaning and textual meaning functions (Halliday, 1985 as citied in Suparto, 2018). Ideational meaning views language as human experience or the representation of our inner and outer world. In ideational meaning which has two stands experimental and logical. Experimental is realized through by transitivity. The concepts capture the doings, happenings, havings, beings, sensings, and existence. Interpersonal meaning enacts with attitude and social relations whereas textual meaning is about how the text is organized and how does it connect to other text.

Circumstances

Circumstances are defining the situation or event in some way. This theory relates to where the process is taking moment, how it is taking moment or why it is taking moment. According to Halliday & Matthiessen (2004) *Circumstances associated with or attendant on process, referring to examples such as a location or an event in time or space, or its manner or its cause and these notions or where or how the thing happen provided the traditional explanation by linking the circumstances to the four WH-forms that were adverbs rather than nouns.* In any situation, circumstances can be included or not included; it depends on the process focuses on the process and the expected participant. Circumstances are considered

optional elements of the clause even though they may express critical or important information. as having function of location with respect to time since it specifies a location in time. Circumstantial is an environment where processes involving participants occur. The core of the experience is the process, then at the clause level, the process determines the number and categories of participants. In addition, the process determines the circumstantial indirectly with the level of probability. Circumstances are equivalent of descriptions usually used in traditional grammar (Saragih, 2006:38). So, circumstantial applies to all types of processes, but not all processes are followed by circumstances because circumstances are outside the scope of the process.

According to Halliday & Matthiessen (2004) there are nine types of circumstances presents in a new pattern which is needed for the analysis of circumstances such as 1). Extent, it is the duration in time during which the process unfolds. Three subcategories such as duration, distance and frequency; 2). Location, it expresses the absolute place. Place includes not only location in space but also the source, path and destination movement; 3). Manner, it expresses the way in which the process is actualized. Manner compromises four subcategories such as means, quality, comparison and degree in the following; 4). Cause, it expresses the reason why the process actualized. Cause compromises three subcategories such as Reason, Purpose and Behalf; 5). Contingency, an element on which the realization of the process depends. Contingency compromises three subcategories such as Condition, Concession and Default; 6). Accompaniment, it is bringing someone or something to the process. Accompaniment compromises two subcategories such as Comitative and Additive; 7). Role, which construes the meaning *be* and *become* circumstantially. Role includes the subcategories of Guise *be* and Product *become*; 8). Matter, it is related to verbal process which is described referred tom narrated etc. Matter is expressed by prepositions such as *about, concerning, with reference to* and sometimes simply *of;* 9). Angle, it represents either sayer in verbal process or senser in mental process. Angle is expressed by prepositions such as *according to, in the words of, in the view/opinion of, from the standpoint of* etc.

METHODS

This research used a descriptive quantitative method. The primary data were taken from TED YouTube video entitled *The secret of learning a new language of Lydia Machova* was published on January 24, 2019 and also the duration is 10:45 minutes. This research is limited to the circumstantial elements found in this the transcription from Lydia Machova's spoken words. This research aims to find out the types of circumstantial elements and the most dominants circumstantial in the utterances of

Lydia Machova. The researcher watched and listened the Lydia Machova's speech, next collected and sorted the data based on the focus of the research. Furthermore, to analyze the data, the writer used the theory proposed by Halliday & Mattiessen (2004). Next, the techniques in analyzing the data such as 1). watching and listening extensively throughout the video entitled *The secret of learning a new language of Lydia Machova;* 2). Determining the types of circumstances; 3). Classifying the types of circumstance in the Lydia Machova's utterances occur in her speech into nine types; extent, location, manner, cause, contingency accompaniment, role, matter, and angel; 4). Counting the circumstances percentage by formula as follows: X = F/N x 100% X: The percentage of the obtained items F: The total circumstances of each type N: The total circumstances from all types; 5). Finding the circumstances types which are frequently used in Lydia Machova's utterances. Next, Concluding the result.

RESULTS AND DISCUSSION

This research focused on circumstantial elements of Lydia Machova's speech at The Secret of Learning a New Language TED Talks. Each clause of the texts was analysed into circumstantial elements. Then, the data is classified based on *extent, location, manner, cause, contingency, accompaniment, role, matter* and *angle.* In this case, there are 137 utterances found and analysed. The results of the research are shown in the table below.

Table.1 Circumstantial Elements Occurred in Lydia Machova's Utterances

No.	Circumstantial Elements	Frequency	Percentage
1	Extent	16 data	12%
2	Location	41 data	30%
3	Manner	19 data	14%
4	Cause	15 data	11%
5	Contingency	14 data	10%
6	Accompaniment	7 data	5%
7	Role	7 data	5%
8	Matter	15 data	11%
9	Angle	3 data	2%
	Total	**137 Data**	**100%**

Source: The secret of learning a new language by Lydia Machova

From the table above, it can be seen that *Extent* is 16 data, *Location* is 41 data, *Manner* is 19 data, *Cause* is 15 data, *Contingency* is 14 data, *Accompaniment* is 7 data, *Role* is 7 data, *Matter* is 15 data, and *Angle* is 3 data. The circumstantial elements based on the types of circumstances and each type will be discussed in the following detail analysis.

Extent

The Extent circumstances express in terms of interval some unit of measurement like yards, laps, rounds, years. Extent compromises three subcategories such as duration, distance and frequency. Extent is measurable in standard units in hours and years, inches and miles. Extent is the duration in time during which the process unfolds. The interrogative forms for Extent are *how far? how long? how many?* [measure unit], *how many times?*.

For example:

Clay particles are very small || and sink slowly, || they can be carried **thousands of miles** by gentle currents. |||

Data 1

In fact, I love it so much that I like to learn a new language ***every two years.***

Circumstance: Frequency

From the circumstance above *In fact, I love it so much that I like to learn a new language* ***every two years***. The clause represented the situation of extent in frequency which situation can happen repeatedly in the process. This clause refers to frequency category, so it can be identified by the usage of interrogative in *how many times?* Which shows frequency. The frequency circumstance function is an additional description to the situation *when, where* or *how* that the situation will occur. There is one circumstance identified in the complex clause to be circumstance *every two years*. Each answer from the question of measurement unit of *how many times?* Therefore, the type of circumstance is *extent* refers to *frequency.* As stated by (Halliday,2004) The extent to which processes unfold in space time: The distance in space where the destination is not revealed or the duration in time during the process. In the context, the function of circumstance occurred in Lydia's utterances is used to interpret that for learning a foreign language she only took 2 years to be able mastered a foreign language and continue to learn other languages.

Data 2

It isn't possible to learn ***within two months***

Circumstance: Duration

From the circumstance above, the clause is representing the situation of extent in form of duration which the function is to express the length of situation happen in the process. The function of circumstance is an additional description to the situation *when, where* or *how* that the situation will occur. There is one circumstance identified in the simplex clause to be circumstance *within two*

months. Each answer from the question of measurement unit of *when was during?* and *how long?*. Therefore, the type of circumstance is *extent* refers to *duration*. In the context, the function of circumstance occurs in Lydia's utterances is used to explain the method of learning language which she assumes that to be fluent in speaking it is impossible to do in short periods of time instead we just have an improvement of it.

Location

Location circumstances express the absolute place. The general interrogatives of Location are *where? when?* Place includes not only location in space but also the source, path and destination movement.

For example:

|| **Outside the station**, turn **right into Pitt Street the right again at Park 1 Street** || and **at George Street** turn left || and walk to **St. Andrews Cathedral.** |||

Data 3

I will practice speaking ***every Tuesday and Thursday*** *with a friend* ***in 20 minutes.***

Circumstance: Time

From the circumstance above *I will practice speaking* ***every Tuesday and Thursday*** *with a friend* ***in 20 minutes***. The clause represented the situation of location in time category which the function is to express the amount of time when the process happens. As stated by Halliday (2004) Location is a type of circumstantial element which shows position or place. The function of circumstance is an additional description to the situation *when, where* or *how* in which the situation will occur. There are two circumstances identified in the simplex clause to be circumstance *every Tuesday and Thursday* and *in 20 minutes*. The function of circumstances is used to describe when the situation will happen and how long it takes for the process. A participating situation in the sense of giving the situation be more arranged and specific information. Each answer from the question of time unit of *when?* Therefore, the type of circumstance is *location* refers to *time.* In the context, Lydia is emphasizing and suggesting her way creating a plan in learning language process that she does a arranged a schedule to practice speaking to be more structural and organized. The function of time circumstances occurred in Lydia's utterances help Lydia clearly define the situation.

Data 4

You can talk to yourself ***in the comfort of your room***

Circumstance: Place

From the circumstance above, the clause is representing the situation of location. The first function as a circumstance of location which the function is to express where the process should take place. The function of circumstance is an additional description to the situation *when, where* or

how that the situation will occur. There is one circumstance identified in the simplex clause to be circumstance *in the comfort of your room*. The clause is describing the situation where the process is taking a place. The circumstance concerns as a prepositional phrase that function as a participant in circumstance of location. Each answer from the question of place unit of *where?*. Therefore, the type of circumstance is *location* refers to *place.* In the context, the function of circumstance in form of place occurs in Lydia's utterances is used to mention the effective place to be in the technique of speaking which done by your internal dialogue that if you are not confidence enough to speak with native speaker so you can use your private room to practice speaking by yourself in order to improve the speaking's skill.

Manner

Manner circumstances express the way in which the process is actualized. Manner compromises four subcategories such as: means, quality, comparison and degree in the following: (a) **Means** refers to the means whereby a process takes place it is typically expressed by a prepositional phrase with the preposition *by* or *with*. The interrogative form of Means usually *how?* and *what with?* For example: It seems to me || that answer to most such questions has to be learned **by experiment.** ||| These men were the philosophes, the popularisers of the new thought, || who sought to convince the educated public **by means of written word.** ||| (b) **Quality** is typically realized by an adverbial group with suffix *–ly*. Quality is realized by prepositional phrase with preposition *in* or *with.* The interrogative form of quality usually *how?* For example: I experience the despair of watching my partner and manager die **wretchedly, slowly, bitterly.** ||| He learned **in certain way,** || to have a certain accent, || all based on the nose. ||| (c) **Comparison** is typically expressed by a prepositional phrase with preposition *like* or *unlike*. The interrogative forms of comparison usually *what…. like?* For example: As you well know, || we sometimes work **like the devil** with them. ||| (d) **Degree** is typically expressed by adverbial group with general indication of degree such as *much, a lot.* Degree expressions characterize or seem like superlative degree to show the greatest degree. For example: As a writer of short-stories for adults, she has worked a **great deal** with these themes. |||

Data 5

*I could use the language **freely and fluently***

Circumstance: Quality

From the circumstance above, the clause represented the situation of manner in quality category which the function is to express the quality of condition. The function of circumstance is an additional description to the situation *when, where* or *how* that the

situation will occur. There is one circumstance identified in the simplex clause to be circumstance: *freely and fluently*. The circumstance expressed as an adverbial group that function as a participant in circumstance of manner. The typically of quality category is realized by an adverbial group with suffix–*ly* which correlate with adjective + *ly*. The function of circumstances is used to express how the situation is being figured. A participating situation in the sense of giving the process with satisfy needs. Each answer from the question of manner unit of *how?*. Therefore, the type of circumstance is *manner* refers to *quality*. As stated by Halliday (2004) An adverbial group with ±ly adverb typically expresses quality as head. Quality expressions characterize the process in respect of any variable that makes sense. In the context, at the end of Lydia's speaking after mentioning several methods of learning foreign language. The function of quality circumstance is to summarize all of way that works in her process of learning that she finally can speak foreign language properly and being a master of language.

Data 6

And then, I met polyglot who always starts ***by imitating sounds of language***

Circumstance: Means

From the circumstance above, the clause is representing the situation of manner in *means* category which the function is to construe by which the situation in the process involved in the process. The function of circumstance is an additional description to the situation *when, where* or *how* that the situation will occur. However, the function of circumstances as an additional description, it's left unavoidable, an essential element of situation. There is one circumstance identified in the simplex clause to be circumstance *by imitating sounds of language.* The circumstance expresses as a prepositional phrase that function as a participant in circumstance of manner. The function of circumstances used to describe the method of situation being discussed. A participating situation in the sense of giving the process lightly understandable. Each answer from the question of manner unit of *how?*. Therefore, the type of circumstance is *Manner* refers to *Means*. In the context, Lydia is meeting with polyglots all around the world in the event, then she found one of polyglot which learning foreign language by simulating the dialogue of native speaker. The function of circumstances occurs in Lydia utterances here to define the method in which the situation is being represented.

Cause

Cause circumstances express the reason why the process actualized. This involves not only Reason in narrow sense of existing conditions leading the actualization of the process but also Purpose in sense of intended conditions for which purpose is actualized. Cause compromises three subcategories such as: Reason, Purpose and

Behalf. (a) A circumstantial expression of **Reason** represents the reason of which process takes place and what causes it and it have the sense of *because*. The interrogative form of cause of Reason usually *why?* or *how?* It is typically expressed by a prepositional phrase with *through, from, for, because of, as a result of, due* to etc. For example: Is it worse **because of your asthma?** ||| (b) A circumstantial expression of **Purpose** represents the purpose for which an action takes place and the intention behind it and it have the sense of *in order that/ in order to*. The interrogative form of cause of **Purpose** usually *what for?* They are typically expressed by prepositional phrase with *for, in the hope for, for the purpose of, for the sake of*. etc. For example: He has thus always worked **for an interdisciplinary environment in which computer scientists and engineers can talk to neuroscientists and cognitive scientists.** ||| (b) A circumstantial expression of **Behalf** represents the entity, typically a person on whose behalf or for whose sake the action is undertaken who it is for. The interrogative form of cause of **Behalf** usually *who for?* It is typically expressed by a prepositional phrase such as *for the sake of, in favour of, on behalf of.* etc. For example: The energy was responsible for the community's spiritual well-being || and therefore interceded by prayer and sacred ceremony with an inscrutable God **on behalf of His 'creatures here below'.** |||

Data 7

*If you try to memorize a list a word **for test tomorrow**, the word be stored in your short-term memory.*

Circumstance: Purpose

From the circumstance above *If you try to memorize a list a word **for test tomorrow**, the word be stored in your short-term memory.* The clause cannot be easily assumed as the circumstance of cause. The situation can be debatable since we are trying to decide which concerns that represent the speaker since the situation much like representing the circumstance of purpose or representing the condition circumstance. The main distinction that the clause core is to fulfil the circumstance of purpose not to express the condition. The function of circumstances is used to hint the purpose of the process. *For test tomorrow* is expressed by prepositional phrase. A participating situation in the sense of giving the process cause and effect. Each answer from the question of purpose unit of *what for?* Therefore, the type of circumstance is *cause* refers to *purpose*. As stated by Halliday (2004) Purpose can be expressed by a prepositional phrase representing the purpose for which an action occurs with the intention behind it. It is used by the prepositional phrase *for test tomorrow.* In the context, Lydia is pointing out about the principal of learning foreign language which needs an effective method in order to reduce the inefficient way with the result that we still

spend time for many years to learn foreign language. Lydia suggested to turn and revise to the course repeatedly then leave the method of memorizing to sort vocabularies so we can complete the test not only until for the test but also in long term.

Data 8

I wanted to read "Harry Potter" instead ***because*** *that was my favourite book as a child.*

Circumstance: Reason

From the circumstance above, the clause is representing the situation of cause in category of reason which the function is represent the cause of statement. The function of circumstance identified in the simplex clause to be circumstance *because.* When the sense of *because* appears in the process is modally restricted as circumstance of reason. As the result that the whole clause is designed to be focus on the cause. The function of circumstances is used to express why the situation is being marked. A participating situation in the sense of giving the process cause and effect. Each answer from the question of reason unit of *why?*. Therefore, the type of circumstance is *cause* refers to *reason*. In the context, the function of circumstance in form of reason occurs in Lydia utterances because she is sharing about her experience when she learned foreign language by using Spanish combined with her preference book. The book with Spanish translation was asserting and motivating Lydia to understand Spanish properly by sorting the vocabularies and reading comprehensively.

Contingency

Contingency circumstances are an element on which the realization of the process depends. Contingency are typically relations between processes and often realized causally. Contingency might express the emergency of situation and condition. Contingency compromises three subcategories such as: Condition, Concession and Default; (a) A Circumstantial expression of **Condition** construes circumstances that have to obtain in order for the process to be actualized. They have the sense of *if*. They expressed by prepositional phrases such as: *in case of, in the event of, on condition of.* etc. For example: Get back to the bedroom and change clothes **in case of bloodstains.** ||| (b) A Circumstantial expression of **Concession** construe frustrated cause with the sense of *although*. They expressed by prepositional phrases with the prepositions *despite, notwithstanding, in spite of, regardless of* etc. For example: **In spite of its beacon,** many ships have been wrecked on this rocky coast during storms or in dense fog. ||| (c) A Circumstantial expression of **Default** has the sense of negative condition such as: *if not, unless*. They are expressed by prepositional phrase such as: *in the absence of, in default of* etc. For example: **In the absence of any prior agreement between the parties as to the rate of salvage payable**, the amount is assessed, as a rule, by the Admiralty Court. |||

Data 9

If *you are more introverted person and you can't imagine speaking to native speaker right away.*

Circumstance: Condition

From the circumstance above ***If*** *you are more introverted person and you can't imagine speaking to native speaker right away*. The clause represented the situation of contingency in condition category which the function is to define the situation. The clause described the situation how the process is happening. The function of circumstance identified in the clause to be circumstance *If*. When the sense of *if* appears in the process is usually restricted as condition circumstance. As the result, the whole clause is designed to represent the condition in the process. The function of circumstances is used to express why the situation portrays in clause whose entity is conditional. Each answer the question of condition unit of *why?* Therefore, the type of circumstance is *contingency* refers to *condition*. As stated by (Halliday, 2004) contingency specifies an on which the actualized of the process depends on what. In the context, the function of circumstance in form of condition occurred in Lydia utterances is used to express the condition of the listeners that most of us still not feeling confidence talking with native speaker. In this situation, the listeners consider as lack of communication and have low intelligence of speaking skill. Lydia described this situation in order to give the listeners an effective method in process of learning so that they can apply in everyday life.

Accompaniment

Accompaniment circumstances that forming a joint participation in the process and represents meanings *and, or, not* as circumstantial. The circumstantial of accompaniment is bringing someone or something to the process. The interrogative form of accompaniment such as: *who/what else?, but not who/what?*. It is expressed by prepositional phrases such as: *with, without, besides, instead of.* Accompaniment compromises two subcategories such as: Comitative and Additive; (a) The **Comitative** is accompanying process, represents the process as a single instance of a process although one in which two entities are involves. For example:I was traveling up the west coast of Florida **with my father** in a boat,… ||| (b) The **Additive** represents the process as two instances. Both entities clearly share the same participant function but one of them represented circumstantially for the purpose of contrast. For example: Well, what those lot do|| is || that they wear them **instead of hair nets.** |||

Data10

And by the end of the book, I was able to follow it almost ***without any problems***.

Circumstance: Comitative

From the circumstance above *And by the end of the book, I was able to follow it*

almost ***without any problems***. The clause represented the situation of accompaniment in comitative category which function is not to be bringing someone or something in the process. The function of circumstance identified in the simplex clause to be circumstance *without any problems*. The function of circumstances is used to give the information about something which absent in the process. *Without any problems* is prepositional phrases used to express that something is not joining the process. A participating situation in the sense of not giving the process a participant. Each answer from the question of comitative unit of *what with?*. Therefore, the type of circumstance is *accompaniment* refers to *comitative.* As stated by Halliday (2004) Accompaniment represents the meanings and corresponds. The comitative Represents the process as a single instance, although two entities are involved. In the context, the function of circumstance in form of comitative occurred in Lydia's utterances refers to the means when she was in the process of learning language, she had no trouble understanding the words until she finished reading the Spanish's book translation.

Role

Role circumstances which construe the meaning *be* and *become* circumstantially. Role includes the subcategories of Guise *be* and Product *become*; (a) **Guise** corresponds to the interrogative *what as?* And construes the meaning of *be* (attribute or identity). The usual preposition is *as, by the way of, in the role/shape/guise/form* of etc. Thematic circumstances of Role may indicate a period of time in a person's life. For examples: **As a young boy,** he spent long hours with his father. ||| **As socialists,** we understand all too well the impact of staffing cuts, inefficient books, decaying buildings, and inner-city life in general on teachers and pupils. ||| (b) **Product** corresponds to the interrogative *what into?* with the meaning of *become* similarly as attribute or identity. The usual preposition is *into.* For examples: Kukul grew **into a handsome young man with jet black hair and skin the colour of cinnamon.** ||| Protein is first broken down **into amino acids.** |||

Data 11

As a language mentor*, I help people learn language by themselves.*

Circumstance: Guise

From the circumstance above ***As a language mentor****, I help people learn language by themselves.* The clause represented the situation of role in type of guise which function is to construe the meaning of occupation. This situation related to the position of someone or something to the condition in the process. The function of circumstance identified in the clause to be circumstance: *As a language mentor*. The function of circumstances is used to label the fact that the participant has a job or function in the process. *As a language mentor* is

prepositional phrases used to express that something or someone has a responsibility in a situation. A participating situation in the sense of fitting the position in the process of situation. Each answer from the question of guise unit of *what as?*. Therefore, the type of circumstance is Role refers to Guise. As stated by Halliday (2004) circumstance of role tells what as in which this phrase indicates the circumstance to express the role of something in the text. In the context, Lydia is defining her career which she is currently focusing on attending an event where people are willing to learn any languages all around the world. The situation in which she is motivating, giving a clue and insight of leaning, sharing hers and others polyglots' experience, and giving a practical and useful advice to apply. The function of role circumstance in guise category occurred in Lydia's utterances is to be known by her listeners about the position function that Lydia have that might support their mind to be more excited to learn language.

Data 12

We simply found ways how to enjoy the process, how to turn language leaning from boring school subject ***into a pleasant activity*** *which you don't mind doing every day.*

Circumstance: Product

From the circumstance above, the clause is representing the situation of role in category of product which function is to describe the becoming situation in the future. This situation is reflecting situation in the past which is going to happen in the future. The function of circumstance identified in the clause to be circumstance *into a pleasant activity*. The function of circumstances is used to be changing the situation from the last situation into the next situation in the process. *Into a pleasant activity* is prepositional phrases used to state the result of situation. A participating situation in the sense of changing the process of situation. Each answer from the question of product unit of *what into?*. Therefore, the type of circumstance is *role* refers to *product*. In the context, Lydia is declaring that she and other polyglots aren't genius type of person. They just found the effective way to enjoy the learning process. The function of circumstance of role in category of product occurs in Lydia utterances is to convince the listeners that we can do as they can do by doing a fit method that they usually do because polyglots don't have a special tricks or powerful brain to learn language.

Matter

Matter Circumstances which related to verbal process which is described referred tom narrated etc. The interrogative is *what about?*. Matter is expressed by prepositions such as: *about, concerning, with reference to* and sometimes simply *of*. For example: Tell me **about the Paris review**. ||| **We must warn of the consequences of this truth**. |||

Data 13

Well, there is one thing that I haven't told you ***about Benny and Lucas***.

Circumstance: Matter

From the circumstance above *Well, there is one thing that I haven't told you* ***about Benny and Lucas***. The clause represented the situation of matter which function is to denote which case is talking about. This kind of situation appeared in verbal process to be circumstance of matter. This situation is adding someone as an object of topic discussion. The function of circumstance identified in the clause to be circumstance: *about Benny and Lucas.* The function of circumstances is used to inform that there is a main point of discussion. *About Benny and Lucas* is prepositional phrases used to express that the situation in the process is telling about somebody. A participating situation in the sense of discussing somebody in the process of situation. Each answer the question of matter unit of *what about?* Therefore, the type of circumstance is Matter. As stated by Halliday (2004) Matter is related to verbal processes, which are described, referred to, narrated etc. In the context, Lydia was trying to hide the importance one in learning language processes by saying the secret at the end of her speech. Thus, the secret is about Benny and Lucas which routinely have a conversation with native speaker as training. From that case, they both fluently are handling multiple languages because they learn from the feedback about how good or bad their further competence and performance language. In short, Benny and Lucas were gaining some of responses from native speaker which highly motivating them by using the apps or social interactions so they can measure their skill and intelligence. The function of role circumstance in matter category occurred in Lydia's utterances is to draw a situation about the process of Benny and Lucas learning language.

Angle

Angle circumstances which represent either *sayer* in verbal process or senser in mental process. Angle is expressed by prepositions such as: *according to, in the words of, in the view/opinion of, from the standpoint of* etc.

For example:

According to the phlogistic theory, the part remaining after a substance was burned || was simply the original substance deprived of phlogiston. |||

Data 14

You can use apps which are ***based on this system such as Anki or Memrise***.

Circumstance: Source

From the circumstance above *You can use apps which are based on this system such as* ***Anki or Memrise***. The clause represented the situation of angle in source category which the function is to represent the source the information. This situation is

giving the information about the function of language learning mobile applications. The function of circumstance identified in the clause to be circumstance *based on this system such as Anki or Memrise.* The function of circumstances is used to suggest about source of learning's tool. *Based on this system such as Anki or Memrise* is prepositional phrases used to express that the situation in the process is providing the information. A participating situation in the sense of adding any platforms in the process. According to Feng (2017), *Anki is a digital flashcard software was designed to implement space retrieval practice*. (p. 17). Also stated by Liislami (2018), *Memrise is a vocabulary learning website which exists in the form of web application as well as an Android and IPhone application free of charge*. The function of the source of Anki and Memrise are specialized helping the learners improving vocabulary knowledge. Both Anki and Memrise can assist language learners to foster their vocabulary range. Therefore, the type of circumstance is *angle* refers to *source.* As stated by Halliday (2004) Angle is also related to verbal processes either to be a *sayer* of verbal phrase with the sense of says or to the senser of mental clause with the sense of thinks. In the context, Lydia gave an advice and decision making to listeners who want to have a long-term memory of vocabulary; they can try to practice using the platforms as their base of increasing their memory. The function of angle circumstance in source category occurred in Lydia's utterances advising her listeners on language learning situation using software.

The types of location circumstance are the highest range of data collections with 41 data or 30% of 137 data, because of the location function give the information about the absolute place where the experience, methods and tips occurred and also give the details of time when the moment actually happened for how long and how often. The interrogatives of location such as *Where?* and *When?* and the preposition *like at, in* and *so on,* which help the researcher gain the data accurately.

CONCLUSION

The circumstance of extent occurs in the process as a function to draw the length of the situation of the event in when is Lydia starting to learn languages. The circumstance of location occurs in the process as a function to inform listeners about the platforms using in learning language and the event which still being continued and repeated. The circumstance of manner occurs in the process as a function to describe the quality of situation and also the characteristics in which condition the process is realized. The circumstance of cause occurs in the process as a function to give to know the cause and effect behind Lydia's proficient in foreign languages. The circumstance of contingency occurs in the process as a function to express the alternative situation in which the tips of

learning language would be applied. The circumstance of accompaniment occurs in the process as a function to have a situation in learning process more actively by having a partner to have two-way communications and also gain feedback in order to improve the speaking skills. The circumstance of role occurs in the process as a function to perform the rights of obligations according to the position in which situation actualized. The circumstance of matter occurs in the process as a function to explain what the situation is talking about. The circumstance of angle occurs in the process as a function to have the situation contains the substance of firm evidence and also references so the situation is truly retentive and reliable.

The percentage described shows that the occurrences of circumstantial element systematically from the highest number to the lowest number is given as follows Location (41 data or 30% of 137 data), Manner (19 data or 14% of 137 data), Extent (16 data or 12% of 137 data), Matter (15 data or 11% of 137 data), Cause (15 data or 11% of 137 data), Contingency (14 data or 10% of 137 data), Accompaniment (7 data or 5% of 137 data), Role (7 data or 5% of 137 data), and Angle (3 data or 2% of 137 data). Therefore, it may be concluded that the dominant type of circumstantial elements which is most dominant is location because of the function of location give the information about the absolute place where the experience, methods and tips occurred and also give the details of time when the moment actually happened for how long and how often. The interrogatives of location such as *Where?* and *When?* and the preposition like at, in and so on help the researcher gain the data accurately.

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The secret of learning a new language of Lydia Machova. **https://www.youtube.com/watch?v=o_XVt5rdpFY&t=445s**

A SEMIOTIC SIGNS ANALYSIS FOUND IN HOTEL TRANSYLVANIA: TRANSFORMANIA MOVIE POSTER

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Abstract

Semiotics is a study that explains signs, and that all things in this world are signs. Even if some things have no inherent significance, we can infuse meaning into them to make them signs. This research aims to find the meaning of semiotic signs found in the Hotel Transylvania: Transformania movie poster using the trichotomy signs theory based on Charles Sanders Peirce's. The source data in this research is the Hotel Transylvania: Transformania movie poster. Then, the data studied are to explain the meaning of the trichotomy signs, categorize the verbal and non-verbal signs, and understand the color concept. A descriptive-qualitative method was applied in the analysis of this research. The result of the research shows that there are 97 data. In the representamen, there are 22 data: qualisign 1 data, sinsign 14 data, and legisign 7 data. In the object, there are 38 data: icon 14 data, index 9 data, and symbol 15 data. And for the interpretant, there are 37 data: rheme 29 data, dicent sign 1 data, and argument 7 data. Furthermore, for the verbal signs, there are 7 data, and for the non-verbal signs, there are 90 data.

***Keywords**: Movie poster, Peirce, Semiotic Signs*

INTRODUCTION

Every business requires advertising in the era of globalization. In general, no business could grow in this era without marketing. A lot of companies use both print and electronic media to advertise their services to the public. An advertisement is also a statement online, in a newspaper, on television, or on a poster approximately something together with a product, event, or job. Besides, an advertisement is a product that results from advertising activities (Kriyantono, 2014). Advertising is any paid shape of non-private presentation and advertising of ideas, goods, and offerings thru mass media together with newspapers, magazines, television, or radio via way of means of a diagnosed sponsor. An advertisement is used to build a positive image of a product (goods, services, or ideas) that will be sold in the market to influence customers to buy or use the product. A good advertisement will bring in a lot of new customers, which will significantly increase revenues. To increase customer awareness of a product or service, advertising relies on the creation of eye-catching, attention-grabbing tools, one of which is the poster. A successful advertisement will bring in a lot of new clients, which will significantly increase revenues. Examples include movie posters, campaign posters, commercial advertisements, and public service announcements. Moreover, according to William Wells (1984), advertising is non-personal communication.

A poster is a visual combination of a strong design, color, and message, where the aim is to capture the attention of the viewer and instill meaningful ideas for a long time (Sudjana and Rivai, 2010). Also, a poster is a form of publication in which there is text, images, or a combination of both that serves to provide information or messages to the public. Carter and DeNoon (2008), posters are a powerful and influential public art form they attract attention and distribute a message to a wide, diverse, and ever-changing audience. A visually appealing poster that people can relate to will help the business attract more customers in large numbers. Without posters, there is little likelihood that the public will recognize the movie. The movie poster needs to be compelling to get people to view the movie right away. The verbal and non-verbal signs are used in the movie poster to convey meaning and information about the movie. Some movie posters are challenging to interpret. Some people may be able to correctly interpret the meaning and message of the signs in certain circumstances, although this does not happen infrequently. A poster is an essential advertising device in maximum campaigns to promote merchandise to the public. According to Barthes (1986), a semiotic is an image, gesture, musical sound, or anything that can be a sign. Semiotics also studies how humans interpret and appreciate signs in society. Semiotics is concerned with general philosophy, where the production of signs and symbols is the study of the code system used to communicate or convey information. Semiotics derives from the Greek language *semesion*, meaning sign, *semainon* which means signifier, and *semainomenon* meaning signified or indication. Generally, semiotics is the study of signs or an epistemology about the existence or the actuality of signs in social life. The purpose of semiotics is to examine the signs that are in an object, idea, situation, and feelings. Everything that can be understood to be a sign is the subject of semiotics. Anything that can be seen as substantially substituting for something else is a sign. Semiotics are consequently required for readers to become more conscious of the indications that have meaning in the poster.

Everything in language is based on relationships, and language is a system of signs. A sign is when a concept, sound, and image are combined in such a way that the idea of the sensory part reflects the idea of the whole. The examples of signs are words, images, sounds, smells, flavors, actions, or objects. Based on Saussure (1983), the sign has two aspects: a significant (usually rendered in English as a ‘signifier’) and a signifié (a ‘signified’). Saussure state, words do not stand for things, and signifier and signified are not to be understood dualistically as ‘signs’ (vehicle) and ‘referent’ (a common misinterpretation). The signifier is commonly interpreted as the material (or physical) form of the sign, it is some, the thing that can be seen, heard, touched, smelled, or tasted.

Meanwhile, signified is a concept in the mind, not a thing but the notion of a thing. A verbal sign is defined as something that deals with texts and words. And, a non-verbal sign refers to a visual image (Prabasari, Savitri, and Dewi, 2018). The verbal and non-verbal signs are intended to help the public decipher the movie poster's aims and messages.

Semiotics is a study of how humans interpret and appreciate signs in society. Semiotics is concerned with general philosophy, where the production of signs and symbols is the study of the code system used to communicate or convey information. It is possible to draw the conclusion that semiotics is a study of signs and a method for analyzing signs. Everything in the world is a sign, and even though some things don't mean anything by themselves, we can give them meaning to make them signs.

There are three aspects of the signs, each of which can be divided into three classifications (Peirce, 1994). The classifications are representamen, object, and interpretant, and it is called triadic semiosis. In addition, Peirce states a sign or *representamen* is the first to stand in a true triadic relation to a second thing, called its *object*, so that it can tell a third thing, called its *interpretant*, to stand in the same triadic relation to its object as it does to itself.

A representamen is something that stands to any individual for something in a few recognize or capacity. It addresses any individual, that is, creates withinside the thoughts of that person an equivalent sign, or perhaps a more developed sign. Moreover, the object is anything that should be a sign and it must 'represent', although the condition that a sign must be other than its object is perhaps arbitrary. According to Peirce in Febriani, (2021), the interpretant is the term for the meaning of a sign. Interpretant represents it as a sign of possible sign of fact or a sign of reason.

According to Peirce (2011) the first division, can be referred to as qualisign, sinsign, or legisign. A quality that is also a sign is a qualisign. It cannot function as a sign until it is embodied, but the embodied state has no bearing on the sign's nature. A sinsign is an actual thing or event that is a sign; the syllable sin is taken to mean "being only once," as in single, simple, Latin Semel, etc. The actuality of an event or object that is depicted on the sign. A sign that is a law is called a legisign. A legisign is not necessarily a conventional sign. It has been agreed upon and is significant as a general type rather than a single object. Continue, the second trichotomy, a sign can be an icon, an index, or a symbol. An icon is a sign that only uses its own characters to refer to the object it represents. The icon does not behave like a sign, but this has nothing to do with the sign's nature. In addition, an index is a sign that it is affected by the object. In so far as the object has an effect on the index, it must share some quality with the object. The index

demonstrates a causal relationship or a natural relationship between the sign and the signified. Additionally, the symbol is a sign that it denotes by law, typically an association of well-known concepts, causing the image to be interpreted as relating to that item. A rheme, dicisign also known as the dicent sign, and argument make up the third trichotomy. A rheme is a sign of qualitative possibility and is understood to be both a type of possible object and a sign of such possibility. Additionally, a distinct sign is one that reflects reality or actually exists. Arguments are a sign of the law because they provide an immediate justification. An argument is a sign to understand a representation of its object in its character as a sign, a rheme is a sign that is known to symbolize its item in its characters, and a cent sign is a sign that is understood to actual existence.

Color is the component that is closest to the subjective identity of the client and audience. It is extremely potent, just like a volatile radioactive element, and handling it should be done with extreme caution. Moreover, Dyer (1982) explained many ads use color as an 'objective correlative', where the colors of the product, a packet of cigarettes, a cosmetic range, etc. Through this visual connection, it is assumed that the qualities and style of one will enhance that of the other. According to Adams Morioka (2004), color is subjective. There are emotional connections that might be private to every color we see. One of the most important aspects of a logo and subsequent identity is the proud ownership of color. The human eyes and mind revel in color to supply an intellectual and emotional response.

The researcher used five previous types of research as references for this research. There is at least five previous research that the researcher used as references entitled: 1) *A Visual Semiotic Analysis on the Spongebob Movie* (2021) by Junika Dewi Sihite, Muhizar Muchtar, and Rahmadsyah Rangkut from the University of Sumatera Utara. This previous research aims to identify the sign found in the Spongebob movie: Sponge Out of Water and how it is interpreted. This previous research used qualitative audio and visual methods to collect the data. Then, using the visual semiotic theory by Charles Sanders Peirce to identify the triadic signs and interpret the signs. 2) *A Semiotic Analysis on Icon, Index, and Symbol in Get Out Movie* (2020) by Norman Baharsyah, Ardayati, and Agus Triyogo from STKIP-PGRI Lubuklingau. The purpose of this previous research is to describe the icons, indexes, and symbols in the Get Out movie using the Peirce theory. 3) *A Semiotic Analysis of Lipstick Advertisements by Using Charles Sanders Peirce's Theory* (2021) by Suryana, and Diah Merrita from STBA LIA Jakarta. This previous research aims to explain and analyze the semiotic process and the meaning of icons, indexes, and symbols in lipstick advertisements. The semiotic approach is

used to identify and analyze the data which focuses on representamen, object, and interpretant using the triadic semiosis theory by Peirce. 4) *Verbal and NonVerbal Signs in the First Episode of Webtoon Orange Marmalade* (2018) by Desak Putu Bella Prabasari, Putu Weddha Savitri, and A.A. Sg. Shanti Sari Dewi from Udayana University. This previous research examined verbal and nonverbal signs using Saussure's signifier and signified theory and McCloud's theory of relationships in comics. This previous research aims to reveal the meaningful event that is created by the relationship between verbal and non-verbal signs comprised in each panel within a page of the webtoon. And, 5) *An Analysis of Verbal and Visual Sign Found on Grave of The Fireflies Posters* (2021) by Maria Alvita Nai Modok, I Dewa Ayu Devi Maharani Santika, and Desak Putu Eka Pratiwi from Mahasaraswati Denpasar University. This previous research aims to analyze the meaning of the verbal and non-verbal signs found in the poster of Grave of the Fireflies using the semiotic theory by Saussure and to explain the meaning of the verbal and non-verbal signs using the theory by Roland Barthes. Then, the theory of colors from Wierzbicka. The signs of this previous research contain denotative and connotative meanings.

The similarities between this research and the five previous types of research are the trichotomy signs theory by Charles Sanders Peirce, the verbal and non-verbal theory that used is the signifier and the signified theory by Ferdinand De Saussure and the method used is descriptive qualitative method. Meanwhile, the differences between this research and the five previous types of research are the object of the data and the focus of the research. In this research, the focuses are to find out the semiotic signs and to explain the meaning of the trichotomy signs according to the semiotic theory by Charles Sanders Peirce, to categorize the verbal and non-verbal signs using the signifier and the signified theory from Saussure, and to explain the meaning of the colors by Adams Morioka in movie poster of Hotel Transylvania: Transformania. The object of the data from the first and the second previous research is a movie. The object of the data from the third previous research is a lipstick advertisement. The object of the data from the fourth previous research is a webtoon comic. And the object of the data from the fifth previous research is a movie poster.

Two research issues serve as the foundation for this research. There are several problems arising from this research, 1) what are semiotic signs represented in the movie poster of Hotel Transylvania: Transformania? 2) what are the meanings of semiotic signs related in the movie poster of Hotel Transylvania: Transformania? Those problems of the research are based on the objectives of the research. The aims of this research are 1) to identify the semiotic signs found in the movie poster of Hotel Transylvania:

Transformania, and 2) to describe the meaning of semiotic signs that are related to the movie poster of Hotel Transylvania: Transformania. In addition, the significance of this research is to improve the reader's understanding and interest in semiotic signs in the movie posters. It is important to identify the semiotic signs, as it is related to habits of the peoples in everyday life. As we know that often people do not see semiotic signs when reading a movie poster. The readers only focus on the visuals and the play date of the movie. Therefore, with the people's lack of interest in semiotic signs, it becomes one of the factors of this research. So that readers can understand and know that learning semiotic signs is very useful. This research also aims to represent the meaning contained in the movie poster. The researcher hopes that this study's findings will contribute to the development of semiotics theory, particularly Peirce's theory, in more detail. In addition, it is intended to be useful for students enrolled in Gunadarma University's English and Literature department as well as students enrolled in other universities for research that is comparable to that of the other reference.

METHODS

This research used the descriptive qualitative method to collect data from many sources to gain a better knowledge of the individual, including the researcher's ideas and perspectives to interpret and analyze the data and the most of data are words and images. Therefore, this research is classified into qualitative research because this research uses a screenshot picture of the Hotel Transylvania: Transformania movie poster. According to, Frankel, Wallen, and Hyun (2012), qualitative research is very suitable to be done in research that requires the researcher to analyze the phenomena more naturally. This is because the qualitative study emphasizes the nature of the subjects or objects being analyzed.

The source data of this research is Hotel Transylvania: Transformania movie poster. A Hotel Transylvania: Transformania is an American computer-animated adventure comedy movie produced by Columbia Pictures and Sony Pictures Animation. This movie was directed by Derek Drymon and Jennifer Kluska. Hotel Transylvania: Transformania was released by Amazon Studios and the duration of this movie is 1 hour 27 minutes. This movie was released exclusively on Amazon Prime Video on January 14, 2022, and April 3, 2022, in China. Then, the data studied are to explain the meaning of the trichotomy signs, categorize the verbal and non-verbal signs, and understand the color concept.

Furthermore, there are the data collection of this research 1) downloading the movie poster from www.impawards.com to collect the data, 2) finding the semiotic signs in the movie poster of Hotel Transylvania: Transformania, 3) taking screenshots of each

semiotic signs in the movie poster of Hotel Transylvania: Transformania, 4) taking notes of each verbal and non-verbal signs in the movie poster of Hotel Transylvania: Transformania to be analyzed further, 5) taking screenshots of each verbal and non-verbal signs in the movie poster of Hotel Transylvania: Transformania.

After collecting the data, there are the data analysis of this research 1) analyze the semiotic signs using the trichotomies signs theory by Charles Sanders Peirce in Hotel Transylvania: Transformania movie poster, 2) categorized the verbal and non-verbal signs in Hotel Transylvania: Transformania movie poster based on the signifier and the signified theory by Saussure, 3) describing the verbal and non-verbal signs in Hotel Transylvania: Transformania movie poster based on the signifier and the signified theory by Saussure, 4) describing the results of the research related to the trichotomies signs theory by Charles Sanders Peirce in Hotel Transylvania: Transformania movie poster, 5) describing the color terms in Hotel Transylvania: Transformania movie poster by Adams Morioka.

RESULTS AND DISCUSSION

The researcher found the signs of representamen, object, and interpretant using the theory of trichotomies by Charles Sanders Peirce in the Hotel Transylvania: Transformania movie poster. The result of the verbal and non-verbal signs using the signifier and the signified theory by Saussure there are 97 data. In verbal signs there are 7 data and the non-verbal signs there are 90 data. Further, the result of the trichotomies signs there are 97 data. In representamen signs, there are 22 data: qualisign 1 data, sinsign 14 data, and legisign 7 data. In object signs, there are 38 data: icon 14 data, index 9 data, and symbol 15 data. And interpretant signs, there are 37 data: rheme 29 data, dicent sign 1 data, and argument 7 data.

Table 1.1 Result of the Research

DATA	R			O			I		
	QS	SS	LS	IC	IN	SY	RH	DS	AR
Verbal	-	-	7	-	-	-	-	-	-
Non-Verbal	1	14	-	14	9	15	29	1	7
Total	97								

Data 1

The data above is a verbal sign. A verbal sign is anything that is related to text and words. The signifier is the text of "HOTEL TRANSYLVANIA: TRANSFORMANIA". And the signified is the text of "HOTEL TRANSYLVANIA: TRANSFORMANIA" can be represented as the movie title. The text is written in capital and the text stands in the middle at the bottom of the poster with a lightning strike effect. In the text "Hotel Transylvania", the color of gold is used. Gold is frequently used to describe a 'traditional', although traditions are mostly based on culture and country. Further, the color purple is used in the text "Transformania". Purple is associated with royalty and spirituality.

Data 1 is also categorized into representamen because it owes something to someone in some way or capacity. Representamen creates an equivalent sign in that person's mind, or perhaps a more developed sign. Then, data 1 can be classified into the element of a legisign because of the norms of the text in the poster. A sign that is law is called a legisign. A legisign is not necessarily a conventional sign. It has been agreed upon and is significant as a general type rather than a single object.

Data 2

The data above is a non-verbal sign. A non-verbal sign is a sign that refers to a visual image. The signifier is A movie poster entitled *Hotel Transylvania: Transformania*. And the signified is the illustration of the movie poster shows fourteen characters, with seven of them being different versions in different backgrounds of themselves. The background of the poster on the left side shows a quiet and dark atmosphere. The dominant color on the left side of the poster is purple. The color purple is associated with royalty and spirituality. The positive meaning of purple in this poster are imagination and mysticism.

Data 2 is classified into representamen because it owes something to someone in some way or capacity. Representamen creates an equivalent sign in that person's mind, or perhaps a more developed sign. Then, data 2 can be classified into the element of a qualisign because of the quality of the illustration on the movie poster. A quality that is also a sign is a qualisign. It cannot function as a sign until it is embodied, but the embodied state has no bearing on the sign's nature.

Data 3

The data above is a non-verbal sign. A non-verbal sign is a sign that refers to a visual image. The signifier in this data is a lightning strike. And the signified is lightning splits in the poster and makes it have a different background. The color displayed in this data is purple. Purple is associated with royalty and spirituality.

Data 3 is categorized into an object because the sign is a representation of the object. If the object is one that the interpreter is already familiar with from collateral observation, then the sign can say something about it. Then, data 3 can be classified into the element of an index because the appearance produced by the character because it is causal dependent on the situation supplied. An index is a sign that the object has an effect on it. The index is referred to as the object in relation to the qualities it shares with the object insofar as it is affected by the object. The index shows a natural relationship between the sign and the signified, which is a causal relationship.

Data 4

Data 4 is a non-verbal sign. A non-verbal sign is a sign that refers to a visual image. The signifier in this data is a stick with a green diamond on it. And the signified is a stick with a green diamond and held by one of the characters on the poster. From this data, it can be interpreted that this green diamond is the source of the events that occur that change the appearance of the characters. The dominant color is green. Green is associated with plans for the natural environment.

Data 4 is categorized as interpretant because represents it a sign of possibility. Then, data 4 can be classified into the element of a rheme because that is understood as representing the possible object. A rheme is a sign of qualitative possibility and is understood to be both a type of possible object and a sign of such possibility; possible indicators that can be interpreted according to the selection.

Data 5

The data above is a non-verbal sign. A non-verbal sign is a sign that refers to a visual image. The signifier in data 5 is a female character in the *Hotel Transylvania: Transformania* movie poster. And the signified is the female character was described as having blue round eyes. She has short black hair and a bright skin tone. And she wore black long sleeves. The color black

is a dominant color in this character, black is associated with night and death. In this data, black has a positive meaning that is power, sophistication, and mystery.

Data 5 is categorized into an object because the sign is a representation of the object. If the object is one that the interpreter is already familiar with from collateral observation, then the sign can say something about it. Then, data 5 can be classified into the element of an icon because of the analysis of the character and that it denotes merely by the character of its own. An icon is a symbol that is only denoted by its own characters and possessions. The icon does not behave like a sign, but this has nothing to do with the sign's nature.

CONCLUSION

This research aims to find out the semiotic signs found in the Hotel Transylvania: Transformania movie poster using the meaning of semiotic signs based on Charles Sanders Peirce's theory of trichotomies signs. The data studied are to explain the meaning of the trichotomy signs, categorize the verbal and non-verbal signs, and understand the color concept. After classifying the verbal and non-verbal signs using the theory of signifier and signified by Saussure. The researcher found that the dominant sign in this research is a non-verbal sign. A non-verbal sign is a sign that refers to a visual image. Further, the researcher also categorized the trichotomies of signs using the theory by Peirce which are representamen, object, and interpretant.

As can be seen, in the result of the trichotomies of signs, the highest number of signs that appear in the data is an object, with there are some elements namely (icon, index, and symbol). The element that appears most often is the symbol because the data refers to general ideas. Moreover, the average of the data is a rheme, which is a classification element in interpretant, with there are some elements namely (rheme, dicent sign, and argument). Meanwhile, the fewest signs found in the data is a qualisign, which is a classifications element in representamen, with there are some elements namely (qualisign, sinsign, and legisign).

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