# TEKNOSASTIK
## Jurnal Bahasa dan Sastra

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# The Relationship between a Woman and Nature in Empowering Orang Rimba through Education Depicted in Butet Manurung's *The Jungle School*

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## Abstract

This study investigates a woman's characteristics that reflect the ecofeminist perspective in empowering Orang Rimba through education depicted in *The Jungle School*. In analyzing the problem, this study applied descriptive-qualitative research using ecofeminism. The theory of character and ecofeminism describes a woman character's characteristics and relationship with nature in empowering the local people who still kept their local wisdom. The data is obtained through close reading focusing on the character's actions, responses, and reactions in educating Orang Rimba. It reveals that the main character is described as an intelligent, creative, and courageous woman who supports her in creating eco-friendly education to save nature from exploitation and preserve the indigenous people's local wisdom.

**Keywords**: a woman character, ecofeminism, education

## Introduction

*The Jungle School* (Manurung, 2012) was published in the present civilization era when there were some complex developments in the educational system and cultured and civilized society. In her book, Butet Manurung shares some suitable methods when teaching jungle children but still preserves the local wisdom. She takes the readers on an educational adventure of indigenous people in Bukit Dua Belas, Jambi's rainforest, through her prose writing, first published in Bahasa Indonesia entitled *Sakola Rimba*. It was translated into English under the title *The Jungle* School in 2012. It is exciting to study her real experiences in teaching counting, reading, and writing of the *Orang Rimba* with suitable materials without leaving the local wisdom.

Manurung's works have successfully triggered some studies (Mulatsih & Aurora, 2021; Anggi, 2020; Anggraini, 2019). In the study entitled *Self-Regulated Learning in Butet Manurung's The Jungle School*, Mulatsih and Aurora (2021) focuses on some learning processes in work combined with a theory of education. It shows that *The Jungle School* gives learners some insights into being independent learners who apply self-regulated learning. This self-regulated learning takes form in three aspects; metacognition, motivation, and repeated good behavior, which jungle children did, which could be one of the keys to facing some learning problems in remote areas during the pandemic. Anggi (2020) coins some values for building character in the educational field, such as religiosity, persistence, and creativity, which also support knowledge, awareness, intelligence, and local wisdom, which were identified through intrinsic elements of Manurung's writing. Anggraini (2019) brings the discussion of local wisdom into her study. It underlines the importance of preserving local wisdom to save natural resources in the jungle. This study concludes that the Orang Rimba communities highly regarded the values of their local wisdom.

Those previous studies prove that Butet Manurung's *The Jungle School* is worth studying. In this nonfiction literature, she informs her transformation from the outsider who was rejected by Orang Rimba, the indigenous community in Bukit Dua Belas, Jambi, to becoming a trusted teacher. She attempts to help the Orang Rimba protect its habitat from outsiders taking over the jungle through reading, writing, and counting. As a woman living in the rainforest, she faces many challenges, such as cultural barriers, limited facilities, and other personal matters in teaching the jungle people. Her goal was to uplift the indigenous group's social, economic, cultural, and political status and her environmental concerns. Therefore, it is interesting to investigate her struggle to empower the Orang Rimba with an eco-friendly education that still preserves the local wisdom and protects the local people's environment, rights, and lives. However, unlike previous studies, this study emphasizes the characteristics of Butet Manurung (Butet), a woman character in *The Jungle School* who struggles to educate the indigenous people in Bukit Dua Belas seen through ecofeminism.

During these decades, a study on the ecofeminism movement has become very interesting (Clara, 2018). Feminism and ecological movements have become the research trends, discussing the close relationship between women and nature. All ecofeminist argues that human beings correlate with one another and interact with non-human objects, such as nature. Women are closer to nature and tend to preserve it (Zans & Ezpeleta, 2021). Thus, this study discusses the relationship between a female character and nature linked with the character's characteristics in empowering Orang Rimba through education. It is known that empowerment is a multidimensional social process that fosters people to gain control over their own lives (Pachaiyappan, 2014). It is a process to make someone powerful, facilitating the weak to attain strength, increasing one's self-esteem, helping someone to be assertive/self-confident, confronting injustice and oppression, and supporting someone to fight for their rights. This process is linked to education. According to Pachaiyappan, education is the first step toward empowerment. Education is said to be the most crucial factor in the overall development of an individual and a nation (2014). In line with the previous concept and approach, this research describes the relationship between a woman and nature in empowering Orang Rimba through education in Jungle School.

## Theory and Method

This part consists of a review of related theories to investigate the characteristic of a woman's character in empowering Orang Rimba seen through ecofeminism and the method to analyze the data.

Literary nonfiction is often called creative nonfiction because it relates factual information in a literary style. Storytelling techniques lure the reader into the text and make the accurate or factual information read like fiction. The factual information can be expressed in literary terms such as character, setting, and plot. Therefore, understanding the character in nonfiction is similar to revealing the character in fiction; the difference is about the factual person or an imaginative character. Minderop (2005:2) says, "Character can also be a person, community, race, mental and moral attitude, the quality of reasoning, famous people and characters in literature." Similar to Minderop, Abrams stated that characters who appear in a dramatic or a narrative work are people whom the reader interprets as being endowed with moral, dispositional, and emotional qualities expressed in what they say – the dialogue – and by what they do – the action (1988: 22). Krizsner and Mandell adds that character can be portrayed through actions, reactions to the situation, or other characters, physical appearance, speech and gesture, and expression, even though the names (2000: 94). Thus, a close reading through the actions and the character's reaction to a particular situation or other characters reveal characteristics of the characters.

In this study, the theory of character and characterization reveals the main female character, Butet, depicted in *The Jungle School*. It is used in describing Butet characteristics related to her efforts to educate an isolated jungle people in protecting their environments, rights, and lives.

Ecofeminism is the branch of feminism that sees the environment and the relationship between women and the natural world. The term ecofeminism was first introduced by a French writer, Francois d'Eaubonne, in *Le Feminism ou la Mort* (*Feminism or Death*), published in 1974. It presents much information about women's oppression and the destruction of nature. According to Tong (2009: 237), women are considered to contribute to preserving the environment. The attitude of affection for women plays a significant role in caring for the natural environment. It claims that women have cultural bounds to nature.

Karen J. Warren further specified four basic assumptions of ecofeminism: (1) There are meaningful connections between the oppressions of women and nature; (2) understanding the nature of these connections is necessary to any adequate understanding of the oppression of women and the oppression of nature; (3) feminist theory and practice must include an ecological perspective; and (4) solutions to ecological problems must include a feminist perspective (Tong, 2009, p. 242)

A similar opinion was expressed by Wiyatmi et al. (2017: 10); ecofeminism is one of the thought and social movements that connect ecological problems with women. Women's ability to care for nature is considered an interactive thing. It is not part of the contemporary political movement operating on the theory that the ideology sanctions the exploitation and degradation of the environment. The existence of ecofeminism has become one of the elements in reducing the impact of massive exploitation and degradation lately. Based on the ecofeminist perspective, this study describes the relationship between a woman's character and nature in preserving nature through education tailored to local wisdom.

This study uses a descriptive-qualitative method to describe the characteristic of a female character and her efforts to empower the Orang Rimba. The primary source of data is *The Jungle School*. The processes of this study included 1) a close reading session, 2) gathering the data, 3) analyzing the data, 4) validating the data, and 5) writing the findings. The data was obtained through close reading, focusing on Butet's thoughts, actions, responses, and reactions in educating *Orang Rimba*. The ecofeminism theory supports this data analysis in describing the struggle of Butet to empower the Orang Rimba through education tailored to the local wisdom.

## Findings and Discussion

Butet Manurung's jungle diary was published as *The Jungle School* in 2012, presenting her real experiences at Bukit Dua Belas rainforest in Jambi. She wrote her daily activities, thoughts, and feeling living with the Orang Rimba as an education facilitator at WARSI, a local conservation NGO. Therefore, this study reveals the woman character's characteristics through actions, thoughts, and reactions to the situations in showing her relationship with nature in empowering the Orang Rimba through education tailored to the local wisdom.

The first results of this research show that the main character's characteristics reflect ecofeminism. It presents the woman's characteristics which have a close relation to nature. Butet, the main woman character, is described as intelligent, creative, and courageous in educating Orang Rimba. Butet has bright intelligence that supports her in educating the jungle people. She is brilliant in finding ideas to introduce the importance of education and connecting her experiences as a suitable method of introducing and approaching people to learn literacy and counting. One example showing that she is smart happens when she visits Temengung Bedinding Besi's bombing. She should mention the names of some people even

though she asks for names one by one. She needs to correct several things in calling their names. However, she learns quickly with her innovative way of memorizing more than thirty names in less than half an hour. It can be seen from the following quotation:

> I have some difficulty recalling their names. Some I find pretty strange. I jot them down in my notebook, along with their characteristics. I slowly learn almost all the names, at least those that are not taboo to say aloud.
> They are surprised at how good my memory is when I test me by pointing to individuals saying. "Yoya Lemago, yoya Ejam, yoya sekodi" (This is Legamo, this is Ejam, and this is Sekodi); they ask me how I can remember more than thirty names in less than half an hour. "I use my pen to make notes," I say. Without realizing it, with this simple skill, I leave them in awe (2012: 73).

The quotation shows that she has an intelligent way of introducing education with simple skills. She uses her pen to make notes, jotting down their names in her notebook and their characteristics. This skill helps her memorize the names and make the rombong amazed. Remembering names was an incentive for those people to learn reading and writing. It encourages the member of rombong to join an education program.

More is needed to show her intelligence to approach the jungle people in introducing reading and writing. She continues to amaze those people by reading them her mother's letter, a storybook about the history of the Jambi Kingdom, funny comics about animals, and the names of the members of the Orang Rimba groups nearby from surveys conducted by WARSI. She thinks it is an opportunity to introduce the value of reading and writing. She is so clever in terms of entering some elements of education through various things in life so that the jungle community can make it more accessible to learn and understand literacy education, for example, through songs, letters, stories history, comic stories, memorizing by mentioning the names of friends in the jungle.

Studying Butet's actions and reactions, it can be described that she is a very creative character. Living in a rainforest with limited facilities presents her creativity in continuing daily activities, especially in the teaching-learning process. She often uses materials that she finds in the forest as school supplies. Trees, ground, or mud walls are the media for writing, as can be seen in this quotation, "As for school supplies, I try using the materials available in the jungle around us, .... Nevertheless, we still use materials found in nature for practice " (89). It shows that she uses the material she finds in the jungle as a teaching medium.

Not only in the education media, Butet also uses creative methods during the learning process. It can be seen clearly through her way of delivering the lessons. There is no formal and structural way of teaching that she adjusts to the situation and condition in the jungle. Seemingly, she knows the habit and the life of the people well. Thus, she lets the process of learning go naturally. These conditions can be found in the following extract:

> We can study just about everywhere. It is the same with cooking and sleeping. If the weather is good, we prefer to be outside in the open air, under the trees, or by the river banks. We take walks with our books rolled up, our pens clipped to them or tucked into short or loincloths. We sometimes give lessons lying down (234).

The last characteristic of Butet that reflects ecological feminism is courage. Butet is described as a female character who has full of courage. As a young woman, she is strongly committed to living in the jungle and teaching the people who do not accept her the first

time. There are many rejections from the indigenous people, but she never gives up on building the relationship between them. She needs to learn how to start and what kind of education is needed, but she continues working as an education facilitator in the jungle. It is difficult for her to educate them because of the traditional wisdom rooted deeply in Orang Rimba's life. They think that education will spoil and damage their traditional custom, and they believe that the arrival of an outsider will bring bad luck for them. They reject any form of schooling. It was difficult for her to find an opening, even a tiny insight into understanding the Orang Rimba's educational perspective. She started her education program with children because it was easier for her to interact with them. Generally, they are more communicative, friendly, playful, and helpful. Then, she continues approaching the older man. However, she needs help getting women and girls involved in her program. She understands that women and girls are taught to be cautious of outsiders.

The second result of this research describes the relationship between Butet and nature in empowering Orang Rimba through education tailored to local wisdom. She struggles to help the Orang Rimba become literate and numerate, but she still preserves the jungle and the traditional wisdom. She is concerned with guarding the jungle as the Orang Rimba habitat and against rainforest exploitations and destructions. She knows their life in the jungle is how they prefer to live. The jungle had everything they needed, but when the Orang Rimba cannot read, write, and count, they will lose their habitat and life, and there will be more destruction and exploitation of nature. When she comes to the jungle for the first time, she finds several destructions of the rainforest. It is stated in this quotation:

> I observe the Orang Rimba and its surroundings. Are we in the rainforest, or is this just re-growth or brushwood? It is not attractive at all.
> Nevertheless, I realized I need not have been here if the tropical rainforest were still beautiful and healthy. The beauty is a sign that there are no problems in the rainforest. Why am I here? I cannot imagine what sort of education best fits their needs (12)

Seeing these conditions, she encourages herself to give education to the indigenous community in the Bukit Dua Belas rainforest. The destruction in the tropical rainforest gets her attention. She realized that the forest and the local people should care about the oppression and exploitation. It shows that she has a close relationship with nature, identifying the problems in the rainforest that is not attractive, beautiful, and healthy. She tries to seek problems by approaching the local people. She finds out that the destruction happens because the indigenous people do not have the power to bargain, maintain, and keep their habitat from outsiders. After all, they cannot read the agreement made by the outsider. Therefore, she empowers those people through education which enables them to confront injustice and oppression and fight for their rights. She believes that education can preserve nature and the people. Education is a constructive step forward for the Orang Rimba. Education is a tool of empowerment to fend off aggressive threats from the outside world. It enables the Orang Rimba to increase their standard of living and can give them an understanding of their rights in their jungle (44).

In teaching the jungle people, Butet formulated the basic requirements for an Orang Rimba education program as stated in her writing below:

1. Lessons need to be tailored to the Orang Rimba's daily activities
2. The Orang Rimba needs to receive some benefit from any education program.
3. The education process needs to be locally organized.

4. The education program needs to facilitate critical analytic skills and provide skills to assist the community in coping with the development challenges ahead.
5. The primary goal of any education program includes facilitating the Orang Rimba's capacity for self-realization, providing a vision for the future, and developing self-integrity within the Rimba community (108).

The first formulation of the program reflects that she cares about the *Orang Rimba* problems, then she makes a lesson plan tailored to their habit, tradition, and culture in the jungle. Moreover, she uses educational materials relevant to the jungle people's needs and way of life. The materials are designed appropriately to consider the comprehension level of her students. There is a close relationship between Butet and the Orang Rimba, and she knows the life of the Orang Rimba well with their activities. Besides, she has a good relationship with the nature of the forest in designing her education program. The second consideration is related to the benefits of the education program; the Orang Rimba should recognize that they get some advantages not only during the lesson, but the benefits are maintained into the future life of the people in the jungle. For example, through education, she teaches the jungle people to read the agreement with the outsider who wants to benefit from Orang Rimba and their land. It describes that she focuses her program on the benefits of Orang Rimba and nature preservation that goes along with ecological feminism movements. The following design concentrates on local culture, tradition, and environment. The learning medium involves the local people, language, perceptions, and culture mixed with the education program. There is an integration between the outside and inner worlds, contributing profound insights into any perception gaps between those two worlds. In addition, the educational program should be based on development and environmental changes. It declares that environmental problems become a focus of education, not only on counting, reading, or writing skills. The last agenda is also essential, mentioning the goal of education in preparing the Orang Rimba to fend off external exploitation so they can master their future direction and keep the integrity of the community.

The discussion above describes that Butet, a female character, has a close relationship with nature and the Orang Rimba, which motivates her to make the Orang Rimba powerful with her education program. The education program facilitates the Orang Rimba to attain strength in confronting injustice and oppression and helps them gain control over their lives.

## Conclusion

*The Jungle School* pictures the characteristic of Butet that is closely related to the issues of ecological feminism. It describes an intelligent, creative, and courageous young woman concerned about the Orang Rimba education. Then, she empowers the local people of Bukit Dua Belas rainforest through education which is tailored to the local wisdom. Viewed from ecofeminism, it shows that she has a close relationship with nature. With her intelligence, she tries to attract indigenous people to have the ability to count, read and write. She uses her creativity in finding media for learning but fits with the situation and condition of those people. Besides, she always keeps encouraging the local people to get an education to prepare their future vision of their life while still keeping their culture and tradition. This study concludes that Butet, the female character, has an intimate relationship with nature and Orang Rimba. It motivates her to empower the Orang Rimba through education tailored to the local wisdom. She enables the Orang Rimba to confront injustice and oppression from outsiders and supports them in fighting for their rights.

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# Direct Commissive Speech Act
# in President Joe Biden's Address to Congress

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## Abstract

In a speech event, it is common for the speaker may be hiding various meanings from the listeners in addition to just stating what they are saying. As a result, there are breaks in communication and understanding for the listeners. This current study was aimed to identify the types of direct commissive act and the literal meanings and pragmatic effects in President Joe Biden's Address to Congress. Focusing on the types of commissive speech act based on Searle's theory while the literal meaning as well as the pragmatic effects were based on Austin's theory. This study employed a qualitative methodology. The data were collected through perusal of documents. The findings showed that all the six types of direct commissive acts – promise, commit, guarantee, offer, bet, and threat – were used in President Joe Biden Address. The literal meanings and pragmatic effects showed that not all of President Biden's states were true. The findings of this study can be used by students who are going to conduct studies in this aspect, in particular, research in the pragmatic field focusing on the study of speech acts. This study suggest that stakeholders should use the findings of this study as a tool of assessment of public's point of view to leaders' promises in the context of social and political speech.

**Keywords**: Commissive act, illocutionary acts, pragmatic approach, speech event

## Introduction

Speech act is a linguistic phenomenon that most people should be able to understand, and when a speaker gives a speech, they intend to impart meaningful information to the audience. As a result of speakers' utterances, the phrase "speech act" is created (Fadilah & Kuswoyo, 2021). Furthermore, in a critical speech event such as a speech to Congress, speakers' utterances typically contain more than one meaning; they usually have clear goals they hope to accomplish (Yokossi, 2022). However, the speaker may be hiding various meanings (pragmatic) from the audience in addition to just stating what they are saying (literal) (Mufiah *et al.*, 2018). As a result, there are breaks in communication and understanding for the listeners. Additionally, it might be challenging for listeners to judge whether or not the audience understands the speaker's context. These problems may lead to misunderstandings, especially for the listener; therefore, literal and pragmatic meanings should be implied to understand the speaker's real intentions (Husain *et al.*, 2020).

Luh et al. (2021) agreed that speakers must be truthful and willing to uphold their commitments. It compels the speaker to carry out his speech's instructions exactly. In order to effectively communicate verbally or in writing, one must comprehend the commissive speech act (Puspita & Pranoto, 2021). The researchers' attention was drawn to the direct commissive speech act. A direct commissive speech act, such as a promise or a commit, is a speech act made to oblige the speaker to act in the future. It refers to an act in which the speaker commits him/herself to do something with words such as offering, promising, committing, threatening, betting, and guaranteeing.

Several researchers have previously studied speech act analysis. These investigations have been conducted in several instances of speech act analysis and the meaning of words concerning political and social issues. First, Caroline et al. (2021) analyzed the speech acts of Mark Zuckerberg in English speeches on YouTube channels. The findings show that illocutionary acts found in the research are directives 15 cases or 43% and assertive 14 cases or 40% along with expressive 3 cases or 8%, commissive 2 cases or 6%, and declarations 1 case or 1%. The analysis found the dominant type of illocutionary act used in Mark Zuckerberg's speech "Find Your Purpose" based on the percentage of illocutionary acts is directive, representing 15 cases or 43%. Second, Husain et al. (2020) focused on the commissive speech act in the first Indonesian Presidential Debate in 2019. The findings show that 20 utterances belonged to the commissive speech act produced by Jokowi, Prabowo, and Sandi. However, there were no commissive speech act utterances produced by Ma'ruf. Third, Isanabiah & Fitrawati (2022) analyzed the Illocutionary acts performed on Fluency's YouTube channel. The findings show that the total of illocutionary acts is 209 cases, or 100%, consisting of representative 98 cases, expressive 77 cases, directive 18 cases, declarative 8 cases, and commissive 8 cases. The representative was the most dominant type of Illocutionary acts during the podcast about foods and jobs. The frequency of this type was performed 52 times in the food podcast and 46 times in the jobs podcast. In contrast, the minor types performed in the podcast are declarative and commissive. The total frequency of those types performed during the Foods and Jobs podcast is eight times. Fourth, Yokossi (2022) studied speech acts in Joe Biden's opening and closing remarks at the Virtual Summit for Democracy. The findings show; 1) the commissive speech acts have unveiled President Joe Biden's dream for the summit, and 2) the directive speech acts have revealed Biden's humble personality and collaborative character.

This study was conducted based on the issues above, therefore this study tried to look on the types of direct commisive speech acts as well as the literal meanings and pragmatic effects of the types from President Joe Biden Address to Congress. This study tries to determine the direct commissive speech act types in President Joe Biden's states in the Union Address to Congress on March 1st, 2022. President Biden spoke about various domestic concerns in his inaugural address. Moreover, he started by discussing the Russian invasion of Ukraine and vowed to continue providing military, economic, and humanitarian aid to the Ukrainian people. President Biden continued discussing the American economy, highlighting the bipartisan infrastructure bill's passage and the American Rescue Plan (ARP). In addition, he discussed immigration and border security, financing for the police, and the COVID-19 epidemic.

## Theory and Method

This study implied J.L Austin's (1962) theory, and further developed by Searle's (1969) theory. The speech acts theory guided this study and has led to a substantial amount of empirical research on a variety of speech functions by analyzing the types of the direct commissive speech acts. Searle (1969) pointed out that the use of language includes at least three different categories of speech acts. The locutionary, illocutionary, and perlocutionary acts are three categories of concurrent actions by Austin's (1962) Theory. This study concentrated on the commissive speech acts, one of the illocutionary act varieties. The commissive speech act is an act that aims to make promises or commitments in the future. According to Searle (1969), there are six types of commissive speech acts: promise, offer, commit, guarantee, bet and threats.

Meanwhile, the qualitative methodology approach was used in this study, which aims to comprehend the phenomena of a research topic by explaining it through the kind of words

or writing (Ivana & Suprayogi, 2020; Pranoto & Suprayogi, 2021; Rido et al., 2020). The qualitative method is a research strategy that explains a current phenomenon, occurrence, or event. Both the data collection and analysis are conducted qualitatively. Furthermore, the collected data is examined using relevant qualitative techniques (Creswell, 2009). Collecting and interpreting data are intuitive processes (Afrianto et al., 2021; Puspita & Pranoto, 2021).

Document analysis was used to gather data for this research. The Researchers gathered data for the qualitative study using a document analysis methodology (Bowen, 2009). This study used listening, reading, and simultaneous note-taking while collecting data and watching the video source (Denzin & Lincoln, 2005). Sutopo (2002) claimed that the following example demonstrates the data collection methods: Initially, the datasheet was mainly made to classify the data. Second, the researchers viewed the video source. Third, choose the data from the sentences after the study's goal. Fourth, collect the relevant videos. Lastly, classify the information that will be displayed on the datasheet.

For the data analysis, researchers, in this instance, detailed the direct commissive speech act in President Joe Biden's Address to Congress, which entails coding the data, identifying and classifying, categorizing, operating, and interpreting. The first step is for the researchers to code the speech video clips that the researchers have already transcribed. Second, the researchers identified and classified the data into five illocutionary acts categories: assertive, directive, expressive, commissive, and declarative. Third, the researchers only classified the data for any utterances—including commissive act utterances—divided into six types, namely: promise, commit, guarantee, offer, bet, and threat. After the data had been collected, the researchers finally analyzed it.

## Findings

The findings of this research described into two categories. The first objective is to identify the types of direct commissive speech act that President Joe Biden used in his Address to Congress. The second objective is to know the literal meaning and pragmatic effect of direct commissive speech acts in President Joe Biden's states.

The findings indicated 64 utterances of the direct commissive act produced by President Joe Biden during his address. Six types of direct commissive act have emerged from the data that indicated promise, commit, guarantee, offer, bet, and threat as the results of direct commissive act types. The analysis of the direct commissive act types used by President Joe Biden's states is summarized in the table below.

Table 1. The Types of Direct Commissive Act

| Speech Act | Types | Total |
|---|---|---|
| Commissive | Promise | 32 |
| | Commit | 18 |
| | Guarantee | 7 |
| | Offer | 4 |
| | Bet | 2 |
| | Threat | 1 |

Table 1. presents the number of types of direct commissive act found during the speech. Based on the table, the total of the direct commissive act utterances is 64 data. Those types were promise with 32 data, commit with 18 data, guarantee with 7 data, offer with 4 data, bet with two data, and threat with one data. The detailed descriptions and explanations are in the following.

## A. Promise

To promise someone that you will do something, not do something, or that something will happen, is known as a promise act. A commitment from the president is a significant message for the country's citizens when he addresses a joint session of Congress. It can be a tool to grab listeners' attention or it can also denote political order. In the states that President Joe Biden represents, there are 32 promise act. The data samples below show the utterances.

**Extract 1.**
*"We're going to have an infrastructure decade."* (data sample 2)
*"It is going to transform America and put us on a path to win the economic competition of the 21st Century that we face with the rest of the world—particularly with China."* (data sample 3)

Based on the extract 1 (data samples 2 and 3) above, the utterances were generated in the domestic manufacturing section. Biden pledged to build an infrastructure to spur economic development while transforming America. The infrastructure decade refers to the period from 2021 to 2030, in which significant investments in the country's infrastructure are expected. President Biden has proposed the American Jobs Plan, which is a $2 trillion package aimed at rebuilding infrastructure, creating jobs, combating climate change, and addressing racial inequities. The proposed plan will be the largest investment in infrastructure in the country's history, and it is expected to revitalize the economy, create good-paying jobs, and improve people's quality of life.

The extract 1 (data samples 2 and 3) were categorized as promise act of type. Based on the context, Biden's goal was to improve America, including these facts. Biden thought the low jobless rate in America was due to a lack of economic growth. Overall, the Infrastructure Decade will bring opportunities for continued progress and growth. With significant investment in infrastructure, the country will overcome many of the challenges that have been holding it back, leading to increased economic growth, job creation, improved public health, and a sustainable future. This investment in the country's infrastructure is not only necessary but long overdue, and the American Jobs Plan presents a unique opportunity to bring the country up to speed with other developed countries in terms of infrastructure.

**Extract 2.**
*"My plan will not only lower costs to give families a fair shot, it will lower the deficit."* (data sample 17)
*"By the end of this year, the deficit will be down to less than half what it was before I took office."* (data sample 18)

Based on the extract 2 (data samples 17 and 18) above, Biden continued with further explanation about his plan of American family and education programs. He mentioned the enchanted Child Tax Credit also he stated that his plans would lower costs for families and deficit.

The extract 2. (data samples 17 and 18) were categorized as promise act of type. From the context, these utterances show that President Biden did a commissive act that is promising. He promised the deficit would be down to less than half what it was before by the end of this year, which refers to the data deficit before Biden became president and took office. According to CNN Politics, the data was accurate, making the deficit smaller under the Biden administration than at the end of President Donald Trump's tenure. However, the deficit has been more significant under the Biden administration than the nonpartisan federal

Congressional Budget Office had projected it would be if the Biden-era federal government stuck with the laws that were in effect when Trump left office in early 2021.

## B. Commit

A serious commitment or pledge to do something is referred to as a commit act. President Joe Biden was determined to have committed a compulsive speech act during his speech. As shown in the data samples below, the data happened when the speaker was committed to resolving issues, taking action, and demonstrating intent.

### Extract 3.

*"We are choking off Russia's access to technology that will sap its economic strength and weaken its military for years to come"* (data sample 33)

Based on the extract 3 (data sample 33) above, Biden's plan to prevent Russia from accessing technology will undermine that country's military and economic might for years. Its serious goal was to stop Russia's invasion of Ukraine.

The extract 3 (data sample 33) was categorized as a commit act. The speaker should intend to act in the future, and the addressee should want him to do what he promises. Biden did commit to doing what he said in the utterance, going by the context. He convinces the populace subtly that blocking Russia's access to technology is the only way to prevent an invasion. Because Russia's military is far more sophisticated than America's, Biden understood that defeating Russia on the battlefield is impossible.

### Extract 4.

*"And let's get all Americans the mental health services they need. More people they can turn to for help, and full parity between physical and mental health care."* (data sample 46)

By referring to the extract 4 (data sample 46) above, it was produced by President Biden in the Medicare Health part of his states. According to Sari et al. (2020), the medical team is the group that needs the most attention during this global pandemic because they are in charge of caring for Covid-19 victims and are working to address the situation on a worldwide scale. They need support from society.

The extract 4 (data sample 46) was categorized as a commit act. From the context, it was about mental health for all American and full parity between physical and mental health care. Because today's conditions are not going to be okay without their participation in helping the victim of Covid-19, we need to take self-protection by our self not only come from public health. Thus, the leader must clearly state that everyone would be safe and sound.

## C. Guarantee

When a speaker promises to do something in the future, they are making a guarantee. It was discovered that the assurance was used with considerable conviction in the matter. Sometimes it was carried out by negative effects connected to the problem. This incident took place as the speaker was discussing the infrastructure, health, and gun trafficking. The data samples below show the utterances.

### Extract 5.

*"And I will keep doing everything in my power to crack down on gun trafficking and ghost guns you can buy online and make at home—they have no serial numbers and can't be traced."* (data sample 57)

Based on the extract 5 (data sample 57) above, Biden produced it that focused on gun trafficking and online ghost guns. It was about the dangers of ghost guns. New York Times News reported that one of the actions taken by President Biden to curb gun violence was to crack down on the proliferation of firearms assembled from kits that do not have serial numbers. "I want to see these kits treated as firearms under the Gun Control Act," Mr. Biden said. According to a report by Everytown for Gun Safety, a gun violence prevention organization, an AR-15 build kit costs as low as $345. It's easy and relatively inexpensive.

The extract 5 (data sample 57) was categorized as a guarantee act. From this context, Biden intended to ban the ghost guns that everyone can afford easily at online stores. He will start the crackdown by shutting down those online stores and investigating whether the products have serial numbers. This solution can provide the team efficiency while working on it. It is easy to detect because those products cannot be tracked.

**Extract 6.**
*"We're leaving no one behind or ignoring anyone's needs as we move forward."* (data sample 52)
*"And on testing, we have made hundreds of millions of tests available for you to order for free."* (data sample 53)
*"Even if you already ordered free tests tonight, I am announcing that you can order more from covidtests.gov starting next week."* (data sample 54)
*"If necessary, we'll be able to deploy new vaccines within 100 days instead of many more months or years."* (data sample 55)

By referring to the extract 6 (data samples 52-55) above. President Biden produced the utterances in his healthcare part of the speech. Biden mentioned the availability of millions of tests for free for all communities. He also said how to visit and register for the test via a website, namely covidtests.gov, that everyone can explore on their gadgets. Biden guarantees that no one will not be left behind, which refers to all the patients that are still struggling to be cured and all American, with no exceptions. He also promises that everyone will get the same treatment on the progress.

The extract 6 (data samples 52-55) were categorized as guarantee acts type. From this context, President Biden guaranteed that all Americans have the same treatment and that all will be taken care of through the "test to treat" program. They will not ignore behind, as he stated in his extract. He mentioned that everyone that has already ordered a trial could take it for the second or third time as long as they registered on the covidtest.gov official website. He reassured the community that the government's comprehensive preparation could back up the number of vaccines immediately; it would not take so long, according to his utterance.

**D. Offer**
The word "offer" is frequently used in ordinary conversation to present something for acceptance or rejection. It was discovered that President Joe Biden had generated offer act in his states. This investigation showed that a datum including an offer utterance was present in the event, as shown by the data samples below.

**Extract 7.**
*"Up to eight state-of-the-art factories in one place. 10,000 new good-paying jobs"* (data sample 58).

By referring to the extract 7 (data sample 58) above, the speaker not directly produced the word "offer", which means it had an implicit meaning of future action. Biden stated some points of his plans for future actions. Specifically, Biden noted that he would build an infrastructure that would provide 10.000 new job vacancies for the American people.

The extract (58) was categorized as an offer act. It is one of President Biden's missions that he will achieve in the future. From this context, he offered optimism in the future about opening new job vacancies for thousands of applicants. The purpose was to stimulate audiences to believe in him as the current US President and bring back his people's trust. Even though most of the audiences, precisely society, cannot easily give faith in him anymore.

**Extract 8.**
*"If you're immunocompromised or have some other vulnerability, we have treatments and free high-quality masks"* (data sample 60).

By referring to the extract 8 (data sample 60) above, Biden stated about covid-19 recovery in the healthcare part of the speech. The Biden-Harris Administration began a nationwide Test to Treat campaign in March 2022 to facilitate prompt access to COVID-19 life-saving medicines at little to no cost. Thousands of locations nationwide, including pharmacy-based clinics, federally funded health centers, long-term care homes, and community-based sites, provide the Test to Treat initiative. The program was expanded in May 2022 to include Test to Treat facilities funded by the government and serving vulnerable areas. Some of the biggest pharmacy chains in the country are partners with Test to Treat.

The extract 8 (data sample 60) was categorized as an offer act. From this context, Biden proposed the "Test to Treat" program to help everyone with no exception that they will get tested at a pharmacy. The purpose is to persuade them that the government is trying to provide the best possible service to the community. Biden clearly stated that everyone could have equal treatment and nothing left behind.

### E. Bet

A bet act is a decision to take a financial risk, etc. When the speaker's power was on the line, it was discovered that a bet was used. The data samples below show the utterances.

**Extract 9.**
*"When the history of this era is written Putin's war on Ukraine will have left Russia weaker and the rest of the world stronger."* (data sample 62)

By referring to the extract 9 (data sample 62) above, Biden produced it at the end of the conflict in Ukraine section. After he mentioned the utterance, he empathized with the fallen victims' families. He assured the community that even though there would be a possible chance of engaging in a war with Russia.

The extract 9 (data sample 62) was categorized as a bet act. From this context, Biden intended to reassure all Ukrainians that America controls everything. As he said in the extract, "Putin's war on Ukraine will have left Russia weaker and the rest of the world stronger". As Biden mentioned directly in the datum, President Biden declared that this conflict was all caused by Putin. He had power at stake, position and reputation. Both forces became a bet to improve Ukraine and corner Russia. In this case, he fought something by entrusting his position as president.

**Extract 10.**

*"And, if Congress provides the funds we need, we'll have new stockpiles of tests, masks, and pills ready if needed."* (data sample 63)

Based on the extract 10 (data sample 63) above, President Biden reassured the community that the government thorough preparation could back up the number of vaccines immediately; it would not take so long, according to his utterance. Thus, in this data (63), Biden purposely told Congress to hand him the money.

The extract 10 (data sample 63) was categorized as a bet act. From this context, the way Biden defied Congress to hand him some money to provide the things he promised will be provided soon as possible. He challenges himself to take care of it quickly and precisely.

**F.  Threat**

A threat act is an assertion that warns someone that they will suffer consequences or suffer harm, especially if they do not comply with your wishes. The threat was discovered to have served as a warning to the addressee. This information was gathered at a time when the speaker's policy was being overextended. The data sample below show the utterances.

**Extract 11.**

*"When we use taxpayer dollars to rebuild America – we are going to Buy American: buy American products to support American jobs."* (data sample 64)

By referring to the extract 11 (data sample 64), Biden warned all American to start using American products to support American jobs. As part of his administration's initiatives to strengthen the nation's manufacturing sector, President Joe Biden issued an executive order on Monday to enforce current United States government "Buy American" laws and close loopholes. The directive will instruct agencies to raise the threshold and the price preferences for domestic goods to reduce the $600 billion the US government spends on federal contracts. According to the White House, it would also establish a central evaluation of prospective Buy American waivers and oversee a cross-agency examination of all domestic preferences.

The extract 11 (data sample 64) was categorized as a threat act. From the context, Biden used threat type of acts pointing to all Americans as a warning to buy and use all American products to support American jobs, economic growth and infrastructure.

## Discussion

To begin with, the preponderance of direct commissive speech acts is indicative of the main themes of the researched address to a Congress in each case. President Joe Biden has used direct commission speech acts to express his point of view about issues and challenges that the United States face at the time in particular and in the global context generally, knowing that they accurately reflect the state of affairs as perceived by the speaker (Baby et al., 2020). The president was able to inform the congress participants of the true nature of his presentation to the entire globe by using this category of speech acts. Shedding light on the pressing issues the US is currently dealing with, such as the COVID-19 pandemic, healthcare, climate change, social justice, and other issues for which there is no statistical data. Politicians are prone to lying on such occasions, but Joe Biden is probably not doing so here. However, some analysts claim that parts of his statements lacked strong evidence. He like to inform the attendees of the joint sessions of Congress of the true main challenges that are currently being faced in order to take significant action against its negative trends by

advocating some of his strategies to tackle such concerns. As a result, the felicity content condition—which demands that the locutions' or utterances' content be appropriate—is satisfied. Therefore, whatever has been said about the American president's speech is partially accurate and partially trustworthy.

The concluding remarks made by President Joe Biden addressed Congress at the joint session essentially intended to highlight the conference's tangible accomplishments in terms of resolving the issues that the United States was currently facing at the time. This study has mostly used commissive speech acts, in this perspective. This study has similar purpose with Baby et al. (2020) study, sentences are analyzed on both direct illocutionary acts and indirect illocutionary acts to show that speaker has intention to say more than what he utters and he wants to do more than his utterances. While this study only focus only on direct commissive speech act, focusing on commissive illocutionary acts in particular. According to the hypothesis, commissive act speak about future actions that the speaker plans to take. Yusanti et al. (2022), argued that by inviting leaders from more than 100 governments along with activists, trade unionists, and other members of civil society, premier experts and researchers, as well as representatives from the business community to the joint sessions of congress, the commissive speech acts of the examined remarks have been used to reveal or lay bare the plans Biden has in mind for the re-establishment for a better America. Biden actually wants the meetings to be a time when important choices are made to counter the current dangers to the United States (Baby et al., 2020; Yusanti et al., 2022)). All these tangible accomplishments, according to Yokossi (2020), provide assurance that Joe Biden will carry out the ideas that led to the summit's organizing. Consequently, the happy sincerity conditions are then met. These favorable circumstances enable us to state that Joe Biden and the session participants will carry out all the plans and decisions made there as recorded in the cooperative speech actions in the analyzed remarks. With these efforts of the American President Joe Biden, the summit's participating nations and the entire world can anticipate living in a better world in the future.

President Biden enumerated promise acts to take or the laws he had suggested. The COVID-19 epidemic, healthcare, climate change, social justice, and other pressing issues facing the US are among those addressed in this speech event. One of President Biden's biggest commitments is the American Families Plan, which calls for investing $1.8 trillion in American family and educational initiatives over the following ten years. This strategy asks for expanding preschool access, paid family leave, community colleges, and financial aid for families with young children. The numerous guarantees in this proposal for childcare, healthcare, and education will be helpful to American families. The American Families Plan includes universal pre-kindergarten, free community college, two years of paid family and medical leave, enhanced child tax credits, and lower healthcare costs. Biden emphasized the significance of these safeguards in order for families to prosper in the present and the future. The results of the Yokossi (2020) study about President Joe Biden's opening and closing remarks on the Virtua Summit, the writer supported President Biden's pledge to quickly sign into law the Build Back Better Plan, which will be a significant investment in American workers and give families in the country a little more breathing room to handle their challenges and opportunities. This Build Back Better Plan program's significances have similar goals with American Families Plan in this study. However, there is no significant statistical data progress on the plans, only changing the name of the program. Thus, President Joe Biden only provided sweet promises to regain public trust but there is no real visible progress. Additionally, President Biden's infrastructure plan, the American Jobs Plan, promises to invest $2 trillion in improving America's infrastructure, creating jobs, and halting climate change. In addition to boosting broadband availability, investing in

sustainable energy, and allocating funds for affordable and accessible housing, the plan calls for fixing roads, bridges, and highways. Another significant commitment made by President Biden is his support for social justice and police reform. According to Efendi (2022), President Biden suggested the George Floyd Justice in Policing Act, which would make police more accountable and put a stop to racial profiling. Additionally, he urged Congress to enact the Equality Act, which offers protections for LGBTQ+ individuals in employment, housing, and other areas. This is consistent with the findings of Yokossi's (2020) study, which showed that all these tangible realizations provide Joe Biden confidence that he will follow out his goals, which resulted in the summit's organization.

President Joe Biden highlighted a number of commit acts in his speech to Congress that are essential to understanding his administration's objectives. In fact, President Biden mentioned how the US has consistently supported Ukraine since that country's independence in 1991. As a result of its political and geostrategic alignment with the US, Ukraine has received significant financial, military, and diplomatic support from the US. Additionally, by sanctioning Russia, the US has supported diplomatic efforts to end the conflict in Ukraine and supported Ukraine's sovereignty and territorial integrity. In Bani-Khaled (2021) study, the United States has fostered the growth of deeper economic, security, and interpersonal ties between the two countries and has been a significant partner for Ukraine. It can be argued that the commit acts found as the most used in the present study was in contrast with the finding of Yokossi (2020) study. In addition, President Biden provided a list of recommendations for resolving the problems facing the country among them is healthcare. He listed the "Test to Treat" philosophy of medicine as one of his top concerns. The U.S. Department of Health and Human Services states that patients' healthcare providers (including telehealth) and other locations of care can test, treat, and prescribe treatment for COVID-19 (Ahmed, 2021). This significant in line with Ahmed (2021) study, the Test to Treat effort seeks to speed up easy access to COVID-19 medicines that can save lives. The test to treat industry involves thousands of locations around the nation, including pharmacy-based clinics, federally funded health centers, long-term care facilities, and community-based sites. Ahmed (2021) stated that these pledges are bold, but they will cost a lot of money, time, and effort to fulfill. The president will need to work closely with Congress and the American people to achieve these goals.

President Joe Biden highlighted a number of guarantee acts in his speech to Congress. The COVID-19 immunizations and the ghost pistol were two of President Biden's most crucial assurances in his speech to Congress. With regard to vaccines and "ghost" weapons, the US has been facing significant challenges. While vaccinations can boost herd immunity and protect against fatal diseases, the more recent and alarming phenomenon of ghost guns is to blame for deadly mass shootings. These two issues are now of utmost importance to the general public, policymakers, and medical community. Both decision-makers and citizens must concentrate on these two pressing challenges in order to take fast action. Based on Yusanti et al. (2022), utilizing vaccines is essential for preserving and enhancing public health and safety, and steps must be taken to dispel misconceptions regarding any potential risks. Tougher laws could also aid in reducing their prevalence and the harm resulting from their improper use. The public's anxiety about their health and safety in the midst of the COVID-19 pandemic as well as the aftermath of the pandemic has come to an end, thus, this issues need to be handled by the officials soon. Moreover, the public safety is seriously threatened by ghost weapons. According to the New York Times, President Biden's efforts to reduce gun violence included cracking down on the spread of weapons made from kits without serial numbers. Mr. Biden stated, "I want to see these kits recognized as guns under the Gun Control Act. A report by Everytown for Gun Safety claims that an AR-15

construction kit can be purchased for as cheap as $345. It's simple and reasonably priced. The president underlined the need to combat structural racism and protect Americans' right to vote in his speech. He committed to fight for racial and economic justice and urged Congress to pass laws relating to police reform. Sofian (2021) stated that the George Floyd Justice in enforcement Act, one of President Biden's measures for racial fairness and enforcement reform, was another topic of discussion. The bill also aims to establish uniform national standards for police enforcement by outlawing the use of lethal force and restricting the use of racial profiling. Additionally, it establishes accountability for law enforcement misconduct and makes it easier to file charges against police for civil rights violations. These laws are essential for ensuring that everyone is treated equally and fairly under the law, regardless of their background, and for racial justice.

In order to boost the economy, improve infrastructure, and enhance the quality of life for Americans, President Biden put up a number of offer acts. Two of the president's top legislative suggestions are improvements to infrastructure and the reduction of COVID-19. In his speech, President Biden stressed the need to prioritize sustainability when improving infrastructure. Infrastructure must be long-lasting, environmentally friendly, and sustainable. This calls for a long-term strategy that takes into account both the implications of climate change and societal expectations in the future. In Ahmed (2021) and Yusanti (2022) studies, they discussed the significance of ongoing coronavirus relief programs, including funding for vaccine distribution, assistance for start-up companies, and increased unemployment benefits. How strongly human health and wellbeing are correlated with the quality of the infrastructure that supports their daily living has been made clear by the COVID-19 pandemic. Strong infrastructures, such as efficient public health systems, testing capabilities, and hospitals with ample beds and medical supplies, were already in place in the countries that were better able to handle the epidemic. If infrastructure is to be improved and COVID-19 alleviation measures are to be reached, government investment must increase. Therefore, both public health activities and upcoming illness research need more money. Such funding will help with the development of additional hospitals to house patients as well as the study of disease vaccines and treatments.

President Joe Biden made a number of bet acts claimed in his home state, suggesting that only Putin was to blame for the crisis involving Russia and Ukraine. He bet that Putin's war on Ukraine would make the rest of the world stronger and weaken Russia since he had power, position, and reputation at stake. Both parties made a bet to fortify Ukraine and encircle Russia. In this case, he fought against something by giving up his presidency in the eyes of the communities. Rugged international sanctions have been imposed on Russia as a result of Putin's controversial conduct in annexing Crimea and supporting rebels in eastern Ukraine (Bani-Khaled, 2021; Baby et al., 2020). As a result of the violence in Ukraine, many people have perished and thousands of more have been forced to flee their homes. Putin could have wished to reestablish Russian dominance in the region, but it seems that the conflict has actually made Russia weaker than it was before. The sanctions that the West put on Russia have had a major impact on its economy. The country's GDP has drastically declined, and the value of the ruble has diminished. Additionally, as a result of Russia's military intervention in Ukraine, Ukraine's standing among its people and the international community has declined. Thus, what President Biden uttered in his address at the Congress was mostly true. He intended to tell the communities to reassured them that United States and Ukraine are safe and sound under Biden's administrations. He also gave sympathy to all Ukrainians about the problems that they faced at the moment. Therefore, President Biden hand a bet to the world that these problems are under control by the president of America.

President Joe Biden issued a threat in his home states, saying that purchasing items made in the United States will support American jobs. One argument is that customers can contribute to the preservation of jobs in the country by assisting small businesses and domestic producers. This thereby reduces unemployment rates and boosts the economy. In Baby et al. (2021) study, they agreed that as jobs are created, the wages and benefits that go along with them will increase consumer demand, which will lead to the creation of even more jobs. There is also the argument that because American-made products must pass strict certification requirements and standards, they are typically of superior quality and safety than equivalent imports. But some detractors claim that emphasizing buying products made in the United States can be restrictive, especially as the world moves toward a global economy. The officials claimed that as a result of globalization, American producers today find it difficult to compete with businesses from countries with lower labor costs and less regulation. In the end, American-made products become much more expensive, rendering many consumers unable to afford them (Sofian, 2021). A few imported goods may also be of great quality and provide clients more options. Moreover, Ahmed & Amir (2021) also agreed that there are arguments for and against buying products made in the United States in order to support American workers. The choice must ultimately be made by the individual depending on their priorities and values. It is important to keep in mind that opting to buy products created in the United States should not come at the expense of other nations given that we are all global citizens and that international trade promotes economic growth and development for both the domestic and global markets.

## Conclusion

All the six types of the direct commissive act were used in this study. Based on Searle's theory, the researchers found the types of the direct commissive act in President Joe Biden's address to Congress described as follows: the total of direct commissive act types were 64 data divided into six types such as Promise with 32 data, followed by Commit with 18 data, along with Guarantee with 7 data, then Offer with 4 data, while Bet with 2 data, and Threat with 1 data.

President Biden mostly used Promise and Commit acts in his Address to Congress. It shows that President Biden's real intentions had severe purposes for overcoming the problems in his states, starting with the conflict in Ukraine, COVID-19 recovery, domestic manufacturing, and healthcare, energy, & tax. The use of the guarantee act in the states was President Biden committed himself to the belief that he would achieve certain things in the future. Somehow, it was followed by consequences related to the issue if he could not fulfil his pledges in the future. It showed from the discussions that some parts of his programs could not be or not possible to be implemented according to some experts. The use of offer act could help the speaker bring opportunities for the community whether they agree with President Biden's offer. Biden has one of the worst approval ratings going into his first inaugural address of any president in the polling era. President Biden tries to bring a closer relationship with the audience and simplify the use of words by stating an offer act of type. The use of bet act of type helps the speaker to give background assumptions about the information to gain back the community's trust without stating prolixity in making utterances. Lastly, the threat act type by President Biden was used in a warning act to the addressee. They will be punished or harmed, especially if the hearer does not do what the speaker wants, which is to make threats against somebody. It was found that President Biden used threat act in his states that compulsion all Americans to start using American products to support American jobs, which threatened them to buy all local products and prohibited to use of other countries products.

The study's findings are beneficial in a variety of ways. First, the results of this study are helpful to students who are planning to do research in this area, particularly pragmatic research that focuses on the analysis of speech acts. Second, it gives readers much more information on compulsive speech acts and insight into the underlying meanings of words. Third, based on the direct commissive act from the speech, the findings also offer a thorough understanding of what the speaker means to say during the speech. Finally, stakeholders should use the study's findings as a new framework for comparison and evaluation of the public's perception of President Joe Biden's pledges within the framework of social and political communication.

To this end, this study has produced some intriguing findings, but these findings have two limitations. First, this study only examined one type of illocutionary act, the commissive act; subsequent research should examine additional types and functions. Second, the study was confined to a thorough examination of a small number of data sources. Future research could use more extensive speech events to provide more in-depth analyses of the types and purposes of speeches. This study also implies that this subject should be investigated further utilizing a number of additional theories and perspectives.

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# Reduplication in the *Pendalungan* Language:
# A Comparative Study

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## Abstract

The purpose of this research is to describe the similarities and differences of Pendalungan`s reduplication in the Kemuningsari Kidul, Jenggawah, Jember, and East Java in terms of form, function, and meaning. The method used in this study is a comparative descriptive method whose purpose is to describe the comparison of reduplication elements of the Pendalungan language, which includes Javanese and Madurese in the Horseshoe area. The reduplication theory used relies on Simatupang's theory (1983), which divides it into five categories, namely: dwilingga, dwilingga salin suara, dwipurwa, dwiwasana, and trilingga. The object of this research is a word containing reduplication spoken by the Javanese and Madurese of the Pendalungan ethnic group. Data was collected using simak libat cakap, in which the researcher was directly involved in conversations with informants (Mahsun, 2005). The results of data analysis show that both languages consist of four forms of reduplication, namely: dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana, which function as nouns, adjectives, and verbs. As well as containing plural meanings and behaviors that are carried out repeatedly. Furthermore, the patterns of Javanese and Madurese in the form of dwiwasana are different. In Javanese, the repetition of the last syllable is still placed at the end by adding a consonant /k/, such as *ndelo-lok* "glare". Whereas in the Madurese language, the last syllable is placed in the front position, such as *juk-tojuk* "sit down".

**Keywords**: Jember, morphology, *Pendalungan*, reduplication,

## Introduction

According to the Ethnologue, which is accessed from Gramedia (2021), it is stated that among the 726 languages in Indonesia, Javanese is the most popular language with the largest population in Indonesia. Meanwhile, Madurese is in the third place, most popular after Sundanese. One area that speaks Javanese and Madurese is located in Kemuningsari Kidul, Jenggawah, Jember, East Java. These speakers can speak Javanese as well as Madurese, or vice versa. The fusion of the two largest tribes in Indonesia gave rise to a new ethnic group called Pendalungan. This ethnicity is spread in the Horseshoe area, or to be precise, in the eastern area of the province of East Java, which includes the districts of Pasuruan, Probolinggo, Situbondo, Bondowoso, Jember, dan Lumajang (Sutarto, 2006). This research is interesting to study because there are few discussions related to the language used by the Pendalungan ethnicity from a morphological point of view, especially regarding reduplication.

Morphology is a linguistic study that discusses the morpheme, structure, form, and classification of a word (Alwasilah, 1985). The scope of morphological studies includes many things, such as how a word can produce a new meaning after going through morphological processes, which are named affixation, reduplication, and composition processes. According to the three morphological processes stated above, this study only

focuses on analyzing reduplication in terms of form, function, and meaning. This is very interesting to study because the Pendalungan language has its own characteristics.

In general, studies related to reduplication have indeed been carried out by many previous researchers, such as in a book entitled Morfologi Bahasa Temuan, published by Pusat Pembinaan Pengembangan Bahasa (1989), in which one of the sub-chapters talks about reduplication. In the book, it is stated that the form of language reduplication found only consists of two kinds: basic reduplication, puhun-puhun "trees," and reduplication with affixes, urut-maurut, pijit-memijit. Unlike Temuan`s language, reduplication of Javanese in the Surabaya dialect has five forms of reduplication consisting of whole repeat words: arek-arek, alon-alon, partial repetition; bal-balan, itung-itungan, repeating words changing sound; murang-muring, planga-plongo, repetitive words; diobok-obok, diumek-umek, and pseudo-repeated words; woro-woro, ote-ote (Andjadi et al., 2022). Other relevant research has been conducted by Prasetyo (2019), entitled Javanese Reduplication: A Study on the Pangkur Jenggleng TV Program. In this study, Parsetyo found that the dominant type of reduplication used in the TV show Pangkur jengggleng is full repetition, and its semantic function is in the form of repetition of behavior and plural forms.

The next research is related to lexical variations of the Madurese language, conducted by Suhartatik and Fauzi (2019). One of the lexical variations studied in the article is reduplication, which only focuses on partial repetition. Apart from that, research related to reduplication has also been conducted by Firman (2014) in the Morenene language. Morenene is the language used in the province of Southeast Sulawesi. To be precise, it is in the Bombana district. In this article, Firman identifies the form and meaning of the Morenene language reduplication. The results of the analysis show that the form of Morenene language reduplication consists of two processes: reduplication of the basic form in the form of a root and reduplication of the base form with affixes. While the meaning obtained varies, one of which is plural. The latest relevant research is related to the contrastive analysis of plural markers in Indonesian and Arabic from a morphological point of view (Khasanah and Baehaqie, 2020). One of the discussions is related to the reduplication of Indonesian as a plural marker. In his analysis, it is stated that reduplication of plural markers includes: total reduplication; teman-teman; partial reduplication; menepuk-nepuk; reduplication of another form; putra-putri; successive reduplication; berbulan-bulan; and reduplication of adding particles; gaun demi gaun.

From the description above, it can be concluded that many studies related to reduplication have been carried out, both in Indonesian and in regional languages throughout the archipelago, as well as in Javanese and Madurese. However, even so, from this research, there are still gaps that need to be studied further, namely related to the comparison of the form, function, and meaning of reduplication in Javanese and Madurese. Thus, this study needs to be carried out and further elaborated.

## Theory and Method

Reduplication is a form of repeating a word, either as a whole, partially, or by changing sounds or phonemes (Chaer, 2014). In addition, Simatupang (1983) divides reduplication into five forms, namely; *dwilingga, dwilingga salin suara*, *dwipurwa, dwiwasana*, and *trilingga*. Dwilingga means a repetition of basic morphemes, such as dolan-dolan 'playing' and mblayu-mblayu 'running'. Dwilingga salin suara means repeating basic words based on changes in sound or phoneme, such as mloka-mlaku 'walking' and tura-turu 'sleeping'. Dwipurwa means a repetition of the first syllable of a basic word, such as kakang, 'sister'. Dwiwasana means a repetition of the last syllable of a basic word, as in Madurese on-laon 'slowly', len-jelen 'walking', juk-tojuk 'sitting'. And finally, the trilingga form, which

means repeating the basic word up to three times with phoneme changes, like cas-cis-cus, dag-dig-dug, dar-der-dor, and war-wer-wor. It should be noted that the use of the trilingga form is very rare or has not yet been found in the speech languages of the Javanese and Madurese people in the Kemuning Sari area, Jember, East Java. Broadly speaking, the types of reduplication offered by Simatupang (1983) and Chaer (2014) have the same meaning or definition. In this case, Simatupang (1983) tends to specify the meaning of partial repetition and changes in sound as dwilingga, dwipurwa, dwiwasana, and trilingga.

Furthermore, each form of reduplication has various meanings. Ramlan (2017) classifies the meaning of reduplication into several kinds of meaning. First, meanings that show large quantities, such as "lights", "schools" and so on. secondly, meanings that resemble something, such as "houses", "cars," and so on. Third, the meaning that expresses mutual behavior, such as "kicking", "hitting," and so on. Fourth, the meaning that states 'somewhat', such as "greenish", "reddish," and so on. Fifth, meanings that express high intensity, such as "as clever as possible", "as intense as possible" and so on. Sixth, meaning related to work, such as "writing", "manipulating", etc. Seventh, the meaning that expresses relaxed, comfortable, or happy behavior, such as "playing around", "slowing down" and so on. Eighth, the meaning that states repetitive behavior, such as "looking around", "scribbling" and so on. Ninth, the meaning that states 'even though', as in the sentence "the rains still go to the fields" can be interpreted as "even though it rains, (he) still goes to the fields". Tenth, the meaning expresses the intensity of feelings, such as "shy". From the description above, it can be concluded that the meaning of reduplication varies and is not limited to its form, but the context of the sentence also plays a role as a builder of meaning, as in the ninth example above.

The methodology used in this research is a comparative descriptive method. This is in line with the goal of this research, which is to describe the similarities and differences in terms of form, meaning, and function of the Pendalungan language, which consists of Javanese and Madurese languages. Therefore, the descriptive method is very appropriate in this research (Subroto, 1992). The object of study is the Madurese and Javanese vocabulary, which indicates a reduplication process, so that the results obtained will be classified into; a) dwilingga, b) dwilingga salin suara, c) dwipurwa, d) dwiwasana and e) trilingga, which will then be examined in terms of form, meaning, and function. Afterward, the writer looks for the differences and similarities between the two languages. The data collection technique used is the listening and speaking method, that is, the writer is directly involved in conversations with Javanese and Madurese language informants to find out the reduplication of words from each of these languages (Mahsun, 2005), followed by observing the use of each language (Mahsun, 2005).

## Findings and Discussion

The goal of this research is to describe the similarities and differences of Javanese and Madurese reduplication, which are spoken by the Pendalungan tribe who live in Kemuningsari Kidul, Jenggawah, Jember, East Java, in terms of form, function, and meaning. In terms of form, this research is based on Simatupang's theory (1983), which divides reduplication forms into five categories, which include: dwilingga, dwilingga salin suara, dwipurwa, dwiwasana, and trilingga. In terms of function, it can be seen through word classes, such as verbs, nouns, adjectives, adverbs, etc. Finally, in terms of meaning, it is based on Ramlan`s theory (2017), which divides the meaning of reduplication into ten types, namely: (1) quantity, (2) resembles something, (3) expresses interrelated behavior, (4) states 'rather', (5) states high intensity of meaning, (6) meaning related to work, (7) meaning that

states relaxed, pleasant, or happy behavior, (8) states repeated behavior, (9) states 'despite', and (10) states the intensity of feelings.

## 1. Form, Meaning, and Function of Madurese Reduplication

Based on the results, Madurese only has four forms of reduplication, namely: dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana which consists of full repetition, partial repetition and repetition of sound or phoneme changes.

### a. Dwilingga

Dwilingga is a form of full reduplication or total repetition of a morpheme. The following is an example of full reduplication in Madurese that functions as a noun. The meaning contained is plural or quantitative in nature, such as "ghuru-ghuru, ebu-ebu, and oreng-oreng". While "mogha-mogha" shows the intensity of feelings, which means hope for something. The dwilingga reduplication pattern, as shown in the following table, is a full repetition, in which no subtraction or addition occurs in the morpheme.

**Tabel 1. Dwilingga**

| Madurese Language | Meaning in Indonesia | Function |
| --- | --- | --- |
| ghuru-ghuru | guru-guru | Noun |
| ebu-ebu | ibu-ibu | Noun |
| oreng-oreng | orang-orang | Noun |
| mogha-mogha | semoga | Noun |

### b.  Dwilingga Salin Suara

Dwilingga salin suara is a repetition of basic words based on changes in sound or phoneme in the form of full or partial repetition. The following is an example of partial reduplication in the form of sound changes in Madurese. The two vocabularies described in the table function as adjectives, which mean messy. In this case, the meaning contained shows relaxed, comfortable, or happy behavior. Even though the two words have the same meaning, they are used in different contexts. Car-klacer is used to describe something that is lying around and scattered everywhere. Meanwhile, bat-salebbut is used to show the attitude of someone who is chaotic or messy. According to the pattern of reduplication as shown in the table below, it simultaneously experiences the repetition of the last syllable with the change of the phoneme /e/ to the phoneme /a/ in the word car-klacer, and the phoneme /u/ to the phoneme /a/ in the word bat-salebbut.

**Tabel 2. Dwilingga Salin Suara**

| Madurese language | Meaning in Indonesia | Function |
| --- | --- | --- |
| car-klacer | berantakan | adjective |
| bat-salebbut | berantakan | adjective |

**c.   Dwipurwa**

Dwipurwa is a form of partial reduplication in which the first syllable of a basic morpheme or word is repeated. The following is an example of the dwipurwa form in Madurese, which functions as a noun and a verb. Dhe-dhebuen means 'plucking the grass' which is related to work. This vocabulary is used to show an activity to clean the yard. Meanwhile, Lalampah is defined as 'walking' which implies a behavior that is carried out repeatedly. In this case, 'walking' does not only mean literally (using both feet to walk around), but using a vehicle is also meant that way.

**Tabel 3. Dwipurwa**

| Madurese Language | Meaning in Indonesia | Function |
|---|---|---|
| dhe-dhebuen | mencabuti rumput | Noun |
| lalampah | jalan-jalan | Verb |

**d.   Dwiwasana**

Dwiwasana is a half partial reduplication that focuses on repeating the last term of the morpheme. The following is an example of the dwiwasana form, which functions as a noun, adjective, and verb. In terms of its meaning, the vocabulary for nak-kanak, nik-kenik, and ca-kanca, has a plural or quantitative meaning. Meanwhile, kan-ngakan, pol-kompol, juk-tojuk, and dung-tedung contain meanings that indicate relaxed, comfortable, or happy behavior. In terms of pattern, the Madurese language has its own peculiarities, namely that the repetition of the last syllable is placed in front of the main morpheme, as described in Table 4 below.

**Tabel 4. Dwiwasana**

| Madurese Language | Meaning in Indonesia | Function |
|---|---|---|
| nak-kanak | anak-anak | Noun |
| nik-kenik | kecil-kecil | Adjective |
| kan-ngakan | makan-makan | Verb |
| pol-kompol | kumpul-kumpul | Verb |
| juk-tojuk | duduk-duduk | Verb |
| dung-tedung | tidur-tiduran | Verb |
| ca-kanca | teman-teman | Noun |
| len-jelen | jalan-jalan | Verb |

**2. Form, Meaning, and Function of Javanese Reduplication**

Based on the results of data analysis, the forms of Javanese reduplication consist of dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana. These findings are not much different from the findings in the Madurese language, which does not have a trilingga form. So far, the trilingga form of the Javanese language can be found in story texts and online

media in general, but in everyday use it is rarely used, such as dag-dig-dug, dar-der-dor, war-wer-wor, and cas-cis-cus. The following is a discussion and analysis.

## a. Dwilingga

Dwilingga is a form of full repetition. In the following analysis below, the functions of Dwilingga in Javanese are verbs and nouns. The meaning contained such a behavior that is performed repeatedly, such as mlaku-mlaku, munyer-munyer, mblayu-mblayu, and kukur-kukur. And in the form of plural or quantity, such as: uwong-uwong, konko-conco, wedok-wedok, and lanang-lanang. In general, the pattern of repetition between Javanese and Madurese has the same pattern, that is, repeating the same morpheme without any modification or reduction. As for the dominant word function, it tends to be in the form of nouns and verbs, when compared to other word functions.

**Tabel 5. Dwilingga**

| Bahasa Jawa | Arti Bahasa Indonesia | Fungsi |
|---|---|---|
| mlaku-mlaku | jalan-jalan | Verb |
| munyer-munyer | berputar-putar | Verb |
| mblayu-mblayu | lari- lari | Verb |
| kukur-kukur | garuk-garuk | Verb |
| uwong-uwong | orang-orang | Nomina |
| konco-konco | teman-teman | Nomina |
| wedok-wedok | perempuan-perempuan | Nomina |
| lanang-lanang | laki-laki | Nomina |

## b.  Dwilingga Salin Suara

The pattern of dwilingga salin suara in Javanese, as shown in Table 6 below, is in the form of repeating basic morphemes with phoneme changes. As in the example in the first row in the table, the phoneme /o/ is duplicated by changing to the phoneme /a/ as in ndelak-ndelok. Then the phoneme /i/ changes to the phoneme /a/ in the wolak-walik and kelip-kelip. Meanwhile, the phoneme /u/ becomes the phoneme /a/ in the reduplication of wotak-watuk. The meaning contained shows behavior that is carried out repeatedly. While the function is in the form of verbs and nouns.

**Tabel 6. Dwilingga Salin Suara**

| Javanese Language | Meaning in Indonesia | Function |
|---|---|---|
| ndelak-ndelok | lihat-lihat | Verb |
| wolak-walik | berbalik-balik | Verb |
| kelap-kelip | kelap-kelip | Verb |
| wotak-watuk | batuk-batuk | Noun |

### c.    Dwipurwa

Dwipurwa is a partial reduplication that focuses on repeating the first term in a morpheme. In Table 7 below, it can be seen that the resulting reduplication consists of bound and unbound morphemes. As in the first example in the word kakang. The morpheme 'ka' is bound, while the morpheme 'kang' is independent and can stand alone because it means 'older brother' or mas in Javanese. Meanwhile, the morpheme 'ka' has no meaning if it is not paired with the morpheme 'kang' as in the word 'kakang'. Judging from usage, the words 'kang' and 'kakang' are used in different situations, as in the following sentences. "kakangku lungo neng kuto" "my brother went to town", and "ayo kang budal kerjo" "come on, bro go to work". In the first sentence, the use of 'kakang' is used to provide information to someone, while in the second sentence it is used as a form of greeting.

In addition, the reduplication patterns in the words bar-baran, ngos-ngosan, and adep-adepan experience the addition of the -an suffix after the first syllable. The meaning contained in the word "suffocate" is associated with a high intensity of meaning, which indicates a person's condition is not good because he is being chased by something until he is out of breath. Meanwhile, the meaning contained in the word adep-adepan relates to the behavior of regarding each other, which involves two or more people.

**Tabel 7. Dwipurwa**

| Javanese Language | Meaning in Indonesia | Function |
|---|---|---|
| ka-kang | kakak laki-laki | Nomina |
| bar-baran | selesai | Verb |
| ngos-ngosan | terengah-engah | Verb |
| adep-adepan | berhadapan | Verb |

### d.    Dwiwasana

Unlike the case with the dwiwasana pattern in the Madurese language, as described above, which places the repetition of the final syllable in the initial position. The dwiwasana pattern in Javanese still places the final syllable repetition in the final position with the addition of a glottal stop (ʔ) at the end of the repetition. In Javanese, the symbol (ʔ) is implemented with the phoneme /k/. Furthermore, the meaning contained in the word ndelo-lok, which comes from the word ndelok, 'to see' and denga-ngak, from the word dengak, "looks up," is related to high intensity.

**Tabel 8. Dwiwasana**

| Javanese Language | Meaning in Indonesia | Function |
|---|---|---|
| denga-ngak | menengadah | Verb |
| ndelo-lok | melotot | Verb |

### 3. The Similarities and Differences of Javanese and Madurese Reduplication

There are some elements of similarities and differences in Javanese and Madurese reduplication in terms of form, meaning, and function. In terms of form, the two languages have the same form as dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana. The trilingga form is only found in Javanese, which is found in online media and in some stories, both short stories and novels, such as dag-dig-dug, war-wer-wor, dar-der-dor, and cas-cis-cus. Whereas in the daily use of the people of Kemuningsari Kidul, they are not familiar with

using the form of the trilingga, most of them use the word deg-degan instead of dag-dig-dug. Furthermore, in terms of the difference, it lies in the pattern of reduplication in the dwiwasana form, which is the repetition of the last term. In the Madurese language, the last syllable that undergoes a repetition process is placed in the initial position, like nik-kenik. Meanwhile, in Javanese, it is the other way around, which is to keep the last syllable that undergoes the repetition process in its final position, such as ndelo-lok, with the addition of a glottal stop (ʔ), which is represented by the phoneme /k/ at the end of the repetition.

In terms of function, the forms of reduplication used in both languages function equally as nouns, adjectives, and verbs, although with different portions. In the form of dwilingga, or full repetition, noun functions dominate more than verb functions in Madurese. Meanwhile, in Javanese, it tends to be balanced between nouns and verbs.

Lastly, in terms of meaning, it can be seen in the results and discussion section that in the Madurese language section there are four kinds of meaning that tend to be used, namely: (1) plural or quantitative in nature, (2) related to the intensity of feelings, (3) showing relaxed, comfortable, and happy behavior, and (4) behavior that is performed repeatedly. Meanwhile, in Javanese, it also consists of four kinds of meanings, some of which are different from the findings in Madurese, namely (1) having plural or quantitative meanings, (2) relating to high intensity of meaning, (3) indicating interrelated behavior, and (4) behavior that is carried out repeatedly.

## Conclusion

The main goal of this research is to compare the reduplication of Javanese and Madurese languages used by the Pendalungan ethnic group, who live in the Kemuningsari Kidul, Jenggawah, Jember, East Java areas, in terms of form, function, and meaning. So, in this case, there are three formulations of the problem that need to be answered. First, in terms of form, both languages only have four forms of reduplication consisting of dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana. Meanwhile, the difference lies in the pattern of reduplication only, namely in the diwiwasana form.

Second, in terms of function. The forms of reduplication in both languages function as nouns, adjectives, and verbs. While the difference lies in the tendency. In the Madurese language, in the dwilingga form, the noun functions tend to be more numerous than the verb functions. Whereas in Javanese it tends to be balanced between nouns and verbs.

Third, in terms of meaning. There are differences and similarities in terms of meaning in Madurese and Javanese. In Madura language, there are four meanings consisting of (1) plural or quantitative, (2) related to the intensity of feelings, (3) showing relaxed, pleasant, and happy behavior, and (4) behavior that is carried out repeatedly (repeat). Whereas in the Javanese language, it also consists of four kinds of meanings, namely: (1) plural or quantitative in nature, (2) related to high intensity of meaning, (3) showing interrelated behavior, and (4) behavior that is carried out indirectly over and over again. The difference is that in the Madurese language, there is no meaning related to the high intensity of feelings, or the behaviors that relate to each other. Meanwhile, in Javanese, there is no meaning that contains the intensity of feelings and behaviors that show being relaxed, comfortable, and happy.

In the two languages, there are differences in the meanings produced both in the forms of dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana. Nonetheless, this distinction is limited to the examples given. Most likely, every form of reduplication in Madurese and Javanese has the same meaning as stated by Ramlan (2017). So, in this regard, further studies are needed that speak more specifically about the meaning of the reduplication of Javanese and Madurese languages.

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# An Analysis of Politeness Strategy
# Used by The Actors of *Johnny English* Film and Its Translation

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## Abstract

This study aims at examining politeness strategies in the utterances of actors and actresses in the Johnny English film and determine the accuracy of the translation both grammatically and pragmatically using two versions of fansub translations. The data sources of this research are in the form of Source Text (ST) taken from the Johnny English film subtitles as well as its two translated versions (TT) by two fansubs which are downloaded from the subscene. Data analysis was carried out by comparing the two versions of TT with the TS to determine and assess the politeness strategies of the actors, as well as how the fansubs translate speech acts with these politeness strategies descriptively. From the analysis of the data, it was found that in general there is a cross-strategy combination between different types of politeness, not in the same type of politeness, in each speech act. In addition, this study also reveals that the two translated versions of the two fansubs selected in this study can generally produce surface-accurate translations, but do not always produce the same politeness effect.

**Keywords**: Fansub, *Johnny English*, politeness strategy, speech acts, translation

## Introduction

Each culture has its own characteristics in language to keep communication running effectively in various situations, whether in the real world (daily life) or in the media. One of the interesting things to discuss is the politeness strategy in each of these languages and cultures, which is definitely different from one culture to another. What is considered polite in one culture is not necessarily considered polite in another culture. In other words, it may be said that in fact there is no definite and comprehensive rule of politeness that can be universally applicable. Nevertheless, of course there are certain politeness values that are universal in every culture. For that reason, the theory and approach of politeness are still valuable to investigate from various perspective or context because it is a widespread, applicable, and pragmatic phenomenon (Jabur, 2019). The meaning of polite in this study refers to the definition of the Longman Dictionary of Contemporary English (2001), namely "behaving or speaking in a way that is correct for the social situation you are in, and showing that you are careful to consider other people's needs and feelings." The writer of this paper focuses her study on the politeness strategies of actresses and actors in the *Johnny English* film, a comedy film starring English comedy actor, Rowan Atkinson, who is famous for the *Mr. Beans* film. In addition to identifying and reviewing politeness strategies for speakers (film players), this paper also examines the translation of speech acts with these politeness strategies.

With the above background, this study aims to examine the politeness strategy in the utterances of actors and actresses in the *Johnny English* film and to discuss the accuracy, acceptability, and naturalness of the two versions of fansub translations both grammatically and pragmatically.

## Theory and Method

In Eelen (2001:2) Robin Lakoff, a pioneer of modern politeness theory, defines politeness as "[...] a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange". Every form of human interaction always has the opportunity to cause conflict due to dissatisfaction or disappointment from one person/party to another for various reasons. One of the possible causes is the way of speaking that is not pleasing to the listener or interlocutor. Therefore, it seems that Brown & Levinson (1987:1) are so aware of it that in the opening of their book, they quote Durkheim's words which say "the human personality is a sacred thing; one dare not violate it nor infringe its bounds, while at the same time the greatest good is in communion with others".

The core of Brown & Levinson's (1987) politeness theory lies in the importance of 'face' which has two types of 'face-wants', namely: "the desire to be unimpeded in one's action (negative face), and the desire (in some respects) to be approved of (positive face)" in the interaction of speakers and hearers. The term "face" used by Brown & Levinson draws on the sense given by Goffman (1967) and from a popular English term associated with the idea of being humiliated or 'losing face'. Thus the face is defined as something that is worn emotionally, and which can be lost, maintained, enhanced, and must always be present in the interaction. Brown & Levinson also added that the most prominent aspect of a person's personality in interaction is what the personality demands of the interlocutor, especially regarding the desire to be accepted, understood, liked or desired. In analyzing the politeness strategies used by an actor in *Front of the Class* movie, Susana, et al (2022) found that there are two factors that influence interlocutor in choosing the politeness strategies, i.e. payoff and circumstances includes relative power, distance, age and gender, culture, and the ranking of imposition.

Javanese culture, which is known for its politeness, according to Martin's research in Wardaugh & Fuller (2015: 259) has special language characteristics to show politeness, including:

- Honorific forms incorporating negative ... are more polite than those without negatives;
- The longer the utterance the more polite it is felt to be;
- Utterances with local dialect in them are less polite and those with a few Chinese loanwords in them are more polite;
- You are more polite to strangers than to acquaintances;
- Your gender determines your use of honorifics, with men differentiating more than women among the available honorifics;
- Whereas knowledge of honorifics is associated with education, attitudes toward using them vary with age;
- Politeness is most expected when women address men, the young address the old, and members of the lower classes address members of the upper classes, with the last, ie, class differences, overriding the first two;
- Although people may say that it is inappropriate to use honorifics with your relatives, they still use them.

In summary, Martin said that there are four basic factors in the politeness, namely in greeting others Javanese people will first consider outgroupness, then social status, age difference, and finally gender difference. According to Holmes (2013:308) the politeness strategies practiced by men and women in speaking are different from men. According to her, women tend to use positive politeness devices to express their solidarity with the other person.

Brown & Levinson's positive face politeness strategies are summarized by Djatmika (2016) into: 1) noticing to the needs of the Hearer; 2) exaggerating interest, approval, sympathy with the Hearer; 3) intensifying interest to Hearer; 4) using markers of solidarity with the other person; 5) seek agreement with the Hearer; 6) avoiding disagreement with the Hearer; 7) asserting common ground; 8) using jokes; 9) asserting Speaker's knowledge of and concern for the Hearer's wants; 10) giving offers or promises to the Hearer; 11) be optimistic; 12) embracing both Speaker and Hearer in the activity; 13) giving or asking for reasons; 14) stating reciprocity; 15) giving gifts to Hearer can be in the form of goods, sympathy or cooperation.

Meanwhile, 10 forms of negative face politeness strategies are summarized from Brown & Levinson into: 1) indirect strategy; 2) question, hedge; 3) be pessimistic; 4) minimize the size of imposition on H; 5) giving deference; 6) apologize; 7) impersonalize Speakers and Hearer; 8) state the FTA as a general rule; 9) nominalize; 10) go on record as incurring a debt, or as bot indebting Hearer.

Newmark (1988:5) defined translation as "rendering the meaning of a text into another language in the way that the author intended the text." From this definition, it can be briefly said that the meaning is transferred to the target language as intended by the source text writer. In translating utterances for a film script, the translator should maintain certain politeness strategies expressed by the actor or actress in the film using certain politeness strategies according to the scriptwriter's intention as the one who produce the source text.

## Findings and Discussion

As previously mentioned, the data of this research were taken from several speech acts in the *Johnny English* film to examine the politeness strategies used by speakers (actors and actresses) in the film. The translations selected to analyze in comparison with the source text are taken from the two fansub translations in the subscene.

The conversation in Table 0.1 is uttered by Agent Tucker and Agent English as they are about to fly a helicopter from the Zulu-Zulu hotel where they are playing golf when Karlenko is shot and they must quickly save his life by taking him by helicopter. This conversation took place just as they were sitting at the helm of the helicopter.

Table 0.1. Extract 1

| Speaker | Source Text (ST) | Target Text (TT1) | Target Text (TT2) |
|---|---|---|---|
| Agent Tucker | You do know how to fly these, sir? 00:42:06,724 - 00:42:08,362 | Anda tahu bagaimana menerbangkan ini, pak? 00:42:07,005 - 00:42:08,630 | Kau tahu cara menerbangkannya kan, Pak? 00:42:06,924 - 00:42:08,562 |
| Agent English | It was part of basic training. 00:42:08,459 - 00:42:10,700 | Ini bagian dari pelatihan dasar. 00:42:08,713 - 00:42:10,963 | Itu bagian dari latihan dasar. 00:42:08,659 - 00:42:10,900 |
| Agent Tucker | Good. 00:42:10,750 - 00:42:10,780 | Bagus. 00:42:11,015 - 00:42:11,045 | Bagus. 00:42:10,950 - 00:42:10,980 |
| Agent English | It's just like riding a bike. 00:42:10,795 - 00:42:12,638 | Seperti mengendarai sepeda. 00:42:11,047 - 00:42:12,880 | Sama seperti mengendarai sepeda. 00:42:10,995 - 00:42:12,838 |

Agent Tucker and Agent English speak twice each in extract 1 above. The politeness strategy applied by Agent Tucker in the first speech is a negative face politeness strategy by asking questions that seem to doubt the ability of Agent English, even though using a solidarity marker by using honorific address *sir* at the end of his speech as a positive face politeness strategy. Agent Tucker's question was then answered by Agent English with a positive face politeness strategy, namely by showing an optimistic nature, which was then responded by Agent Tucker by giving a compliment using expression "good" to Agent English. Furthermore, Agent English demonstrates positive politeness strategies making jokes by equating the difficulty/ease of flying an airplane with riding a bicycle.

The basic difference of ST and TT1 as well as TT2 is only seen in the first utterance of Agent Tucker and the second utterance of Agent English. TT1 appears to be more accurate than TT2 from a politeness perspective because TT1 uses a more formal sentence formulation, which is more acceptable in the context of the target culture when speaking to superiors, than TT2. This can be seen from the use of personal pronoun "Anda" in TT1 and "Kau" in TT2. Meanwhile, the discrepancy of meaning in the second utterance of Agen English appears in the omission of the translation "just" in the two existing translations.

The conversation between Agent Tucker and Agent English in Table 0.2 takes place on the plane while Agent English is looking for directions to the nearest hospital.

Table 0.2. Extract 2

| Speaker | Source Text (ST) | Target Text (TT1) | Target Text (TT2) |
|---|---|---|---|
| Agent Tucker | Look, sir! Follow that ambulance! 00:44:50,154 - 00:44:53,192 | Dengar, pak! Ikuti ambulans itu! 00:44:50,422 - 00:44:53,463 | Lihat, Pak! Ikuti ambulans itu! 00:44:50,354 - 00:44:53,392 |
| Agent English | Good idea. 00:44:53,291 - 00:44:54,793 | Ide bagus. 00:44:53,588 - 00:44:55,047 | Ide bagus. 00:44:53,491 - 00:44:54,993 |
| Agent Tucker | Sir. Sir, quickly. 00:45:05,403 - 00:45:07,178 | Pak. Pak, cepat. 00:45:05,630 - 00:45:07,463 | Pak. Pak, cepat. 00:45:05,603 - 00:45:07,378 |

From the construction of the sentence, it can be said that Agent Tucker uses an indirect negative face politeness strategy by giving orders or perhaps more precisely an appeal or suggestion to Agent English to pay attention to and follow an ambulance that is seen crossing the road. The strategy is also used in Agent Tucker's second utterance. However, the strategy became quite neutral with the use of the solidarity marker "sir" along with the positive face politeness strategy by Agent Tucker. In these emergency conditions, speakers cannot avoid using imperative sentences so that with a combination of existing strategies, the burden on the Hearer becomes lighter. To respond Agent Tucker's speech, Agent English used positive face politeness strategies, namely responding to signs of understanding or cooperation by saying "good idea" to show that he is not offended with Agent Tucker's instruction.

From the perspective of translation accuracy and naturalness, TT2 is more accurate and natural than TT1 in Agent Tucker's first utterance by choosing the word "lihat" rather than "dengar" as the Indonesian equivalent of "look" in ST. In terms of the acceptability of the TT, TT2 is more acceptable than TT1, although it seems that it would be more acceptable (more polite) in the target culture if Agent Tucker uses "Pak" in prior to the verb "lihat" to reduce the burdens of face threatening acts on the Hearer.

The conversation between Agent Tucker and Agent English in Table 0.3 occurs after they failed to save Karlenko.

Table 0.3. Extract 3

| Speaker | Source Text (ST) | Target Text (TT1) | Target Text (TT2) |
|---|---|---|---|
| Agent Tucker | There's a mole in MI7. 00:46:04,295 - 00:46:06,468 | Ada mata-mata di MI7. 00:46:04,547 - 00:46:06,713 | Ada pengkhianat di MI7. 00:46:04,495 - 00:46:06,668 |
| Agent English | There's a mole and a vole? 00:46:07,632 - 00:46:09,703 | Ada seorang mata-mata dan seekor tikus? 00:46:07,880 - 00:46:09,963 | Ada pengkhianat dan tikus? 00:46:07,832 - 00:46:09,903 |
| Agent Tucker | No, sir. There's a mole, not a vole. 00:46:10,301 - 00:46:13,748 | Tidak, pak. Ada seorang mata-mata, bukan seekor tikus. 00:46:10,588 - 00:46:14,047 | Tidak, Pak. Ada pengkhianat, bukan tikus. 00:46:10,501 - 00:46:13,948 |
| Agent English | Well, I disagree. There's certainly a vole. 00:46:14,472 - 00:46:16,918 | Begini, aku tidak setuju. Disana pasti ada seekor tikus. 00:46:14,713 - 00:46:17,213 | Yah, aku tidak setuju. Pasti ada tikus. 00:46:14,672 - 00:46:17,118 |
| Agent Tucker | I mean, we know that much. 00:46:16,974 - 00:46:18,749 | Maksudku, kita mengetahui hal itu. 00:46:17,255 - 00:46:19,005 | Maksudku, kita tahu betul. 00:46:17,174 - 00:46:18,949 |

Agent Tucker's first assertive utterance was responded to with a negative face politeness strategy by Agent English by asking questions to confirm and rectify what Agent Tucker said. Agent Tucker responds to these responses and questions using a negative politeness strategy by minimizing the imposition on the Hearer by adding a solidarity marker "sir" in his speech. Agent English seeks Agent Tucker's approval by starting his response with the phrase "well" to minimize Agent Tucker's burden. Agent English's strategy was successful because Agent Tucker then responded by asserting a common ground on the problem in the utterance "I mean, we know that much."

Both TTs seem to be quite successful in rendering ST's politeness strategies so that they can be accepted in the target language culture. Although both TT1 and TT2 have managed to transfer the message accurately, TT2 seems more natural than TT1 in some parts especially in the last two utterances. It can be seen in the Agent English's second utterance above, in which the expression "well" is translated into "begini" in TT1 and "yah" in TT2. The exclamation "well" is used by Agent English not only to introduce his idea but also to show his disagreement to Agent Tucker's idea. The expression "begini" in the target language (TL) is usually used to introduce something to others, while "yah" can be used to introduce idea as well as to show surprise, disagreement, or anger. Moreover, the word "begini" sounds more formal and less natural than "yah" in such tense moments where the interlocutors are trying to survive while solving the problem. The second utterance from Agent Tucker "I mean, we know that much" is translated in TT1 as "Maksudku, kita mengetahui hal itu" and "Maksudku, kita tahu betul"

in TT2. The TT1 seems more formal and appropriate for written language while the TT2 seems more casual and appropriate for daily conversation.

Table 0.4 were a piece of conversation made during a meeting held by the Prime Minister with agents and staff in preparation for the meeting with the Chinese Premier.

Table 0.4 Extract 4

| Speaker | Source Text (ST) | Target Text (TT1) | Target Text (TT2) |
|---|---|---|---|
| Prime Minister | Pamela, I hope you've brushed up on your Mandarin. 00:48:22,900 - 00:48:24,880 | Pamela, kuharap kau memperlancar bahasa Mandarinmu. 00:48:23,130 - 00:48:25,088 | Pamela, kuharap kau sudah mengasah kemampuan bahasa Mandarinmu. 00:48:23,100 - 00:48:25,080 |
| Prime Minister | I'd like you in the room with me, and your best man on security. 00:48:25,002 - 00:48:28,779 | Aku ingin kau berada di ruangan bersamaku, Dan orang terbaikmu untuk memberi pengamanan. 00:48:25,213 - 00:48:29,047 | Aku ingin kau di ruangan bersamaku, dan orang terbaikmu yang menangani keamanan. 00:48:25,202 - 00:48:28,979 |
| Pamela | Yes, Prime Minister. 00:48:28,873 - 00:48:30,716 | Ya, Perdana Menteri. 00:48:29,130 - 00:48:31,005 | Ya, Perdana Menteri. 00:48:29,073 - 00:48:30,916 |

The Prime Minister practiced positive face politeness strategies by showing concern for the Hearer, Pamela, who had improved her Mandarin language skills. Furthermore, the Prime Minister uses a negative face politeness strategy by giving indirect orders with declarative sentences. Pamela responded to the request (order) with a positive face politeness strategy, namely by showing an optimistic nature.

The translation of the first Prime Minister's speech shows a significant difference. TT1 seems like a subtle command to improve Pamela's mandarin skills with negative face politeness strategies. Meanwhile, TT2 prefers to maintain positive face politeness strategies as used in ST. Both translations of Pamela's response are accurate but not natural in the target language, especially the translation of the word "yes" into "ya" which should be more accurately translated "baik", which is an expression that is more commonly used when responding to superior's command.

The conversation in Table 0.5 takes place at a restaurant where Simon and Agent English have a meeting to discuss the existence of Vortex members in MI7 and about the existence of one of the three secret keys in Agent English's hands.

Table 0.5 Extract 5

| Speaker | Source Text (ST) | Target Text (TT1) | Target Text (TT2) |
|---|---|---|---|
| Waiter | Another bottle of Romaine-Conti? 00:49:16,787 - 00:49:18,130 | Masih mau minum Romaine-Conti lagi? 00:49:17,047 - 00:49:18,338 | Satu botol Romaine-Conti lagi? 00:49:16,987 - 00:49:18,330 |
| Simon | of course. 00:49:19,056 - 00:49:19,200 | Tentu saja. 00:49:19,255 - 00:49:19,400 | Tentu. 00:49:19,256 - 00:49:19,401 |

| Waiter | And would you like to choose dessert? 00:49:19,350 - 00:49:20,967 | Dan maukah anda mencicipi makanan pencuci mulut? 00:49:19,650 - 00:49:21,213 | Dan kau mau memesan hidangan penutup? 00:49:19,657 - 00:49:21,167 |
|---|---|---|---|
| Simon | Yes. you. 00:49:21,058 - 00:49:23,095 | Ya. Kau. 00:49:21,297 - 00:49:23,380 | Ya. Kau. 00:49:21,258 - 00:49:23,295 |
| Agent English | And bring two spoons. 00:49:24,929 - 00:49:27,102 | Dan membawa dua buah sendok. 00:49:25,172 - 00:49:27,338 | Dan bawakan dua sendok. 00:49:25,129 - 00:49:27,302 |

The waiter who approached Simon and Agent English used a positive face politeness strategy by noticing to the needs of the Hearers, namely Agent English and Simon, for additional drinks. Simon responded to this question using a positive face politeness strategy by showing similarities or agreement with the idea of the other person, namely the waiter. Next, the waiter offers dessert using a negative face politeness strategy by asking questions to give choices to both customers. Simon and Agent English responded to the offer using positive face politeness strategies with jokes. The conversation between the waiter and Simon and Agent English also reveals that the waiter tends to use longer utterances than both Simon and Agent as the customers as well as strangers.

In general, from the perspective of translation accuracy, TT2 appears to be more accurate than TT1 especially in Agent English's utterances which are directive speech acts, but are translated with assertive speech acts by the translator of TT1. However, from the perspective of politeness strategy translation, TT1 seems more acceptable and natural considering the position of the customer who must be respected by using the appropriate language according to Martin's findings in Wardhaugh (2015) regarding the Javanese language politeness.

## Conclusion

Based on the analysis of the data above, it can be concluded that in every speech act, there is generally a cross-strategy combination of different types of politeness and not in the same type of politeness, as stated by Djatmika (2016). It is also found that the two translation versions of the two fansubs selected in this study were generally able to produce surface-accurate translations, but did not always produce translations with the same politeness effect. In general, this study shows that the language of the TT2 tends to be more formal (polite) than TT1. It can be seen from the frequently use of a more casual style in TT2 either in the grammatical structure or the choice of word compare to TT1. Consequently, the TT2 sounds more natural than TT1. There are still many politeness strategies in this *Johnny English* film that are worth to consider for further research in order to reveal the importance of both the translation accuracy and the pragmatic function of language in the society.

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# Lampungnese Politeness Strategy

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## Abstract

The study of politeness strategy in various cultures needs to be explored more since contact among the communities cannot be avoided today while each culture has its standard of the point. Thus, analyses of the discussion are urgently important to be conducted to present theories of politeness so then people can understand, adapt or apply others' strategies when the context is changed to avoid conflict; misinterpretation, and culture shock between speakers. For this reason, this research analyzed the politeness strategy of Lampungnese, a local ethnicity in Lampung province, a transmigrated target area that has multiple ethnicities whom they contact. Next, the data of this research were a recording of natural communication collected by direct observation in the community and a list of Lampungnese values of politeness obtained by interviews with Lampungnese scholars and culturalists. Having abundant data, a comprehensive analysis was qualitatively done by the researcher in order to answer the research question, what are Lampungnese politeness strategies? Finally, it was reached seven strategies based on the result of the analysis. In accordance, five of them are common strategies as Leech (2014) proposed in his theory, while the rest are local strategies that are possibly not found in other ethnicities.

**Keywords**: Culture shock, Lampungnese, politeness strategy.

## Introduction

Politeness strategy is the speech act approach used to keep a smile on the faces of interlocutors (Brown and Levinson, 1987; Hamzah, 2012; Lakoff, 1975; Leech, 2014; Siddiqui, 2018). In accordance, Brown and Levinson (1987) were the first to use the word face. The phrase has a dual meaning in metaphor, referring to both public reputation and self-image. Accordingly, to keep things straightforward and literal, the researcher prefers to employ the second term in this study. Accordingly, upholding the interlocutor's reputation will lead to social interaction that is fluid, serene, and united since the results will prevent interlocutors from feeling insecure and hostile. Prayitno (2015) adds that forsaking the approach will result in misunderstandings and possibly even confrontation. As a result, using the method is required when speaking with people.

Some experts have hypothesized an approach that is connected to the politeness strategy. Lakoff (1975) asserts that these three maxims—formality "using pleasant dictions," hesitation "using indirect words," and equality "using non-coercive words"—can be used to uphold politeness. Additionally, Brown and Levinson (1987) proposed some maxims to have the strategy, they are; (1) bald on-record 'using frank speech; (2) positive politeness 'using statements of friendship, solidarity, and compliments'; (3) negative politeness 'giving authority to the responder in deciding'; and (4) off-record 'using indirect words'. Leech (2014), in contrast, challenges the aforementioned theories. According to him, those notions are more from a Western perspective, but those from the East may have different perspectives on the subject.

In contrast, Leech suggests certain methods for maintaining civility that he argues are more flexible than the theories of Brown, Levinson (1987), and Lakoff (1975). The Leech theory is comprised of the following maxims: kindness, tact, approval, modesty, obligation subject to object and obligation object to subject, agreement, opinion-reticence, sympathy, and feeling-reticence.

Even though Leech came up with the notion, he acknowledged that it might not work in all cultures because politeness is context-dependent. He stated that the standards of civility are likely diverse depending on the culture. Holmes (2001) and Hamzah (2012) also claimed that politeness takes into account cultural background. In other words, because every culture has its own, the politeness technique cannot be standardized universally.

Based on the discussion above, it can be inferred that further study on cultural politeness strategy has to be done to uncover the theory behind the subject and help interlocutors understand various cultures, particularly as it relates to politeness. Interlocutors from various cultural backgrounds can prevent rudeness and misinterpretation during a conversation by understanding the method. As a result, in this age of open borders, diverse cultures interact.  Researching the cultural politeness technique is crucial in the modern world.

The local ethnic group of Lampung province is called Lampungnese. The province is home to several different ethnic groups outside just Lampungnese, including Javanese, Sundanese, and Minangkabau transmigrates.  Transmigrates occasionally claim that Lampungnese is a hostile ethnic group.  According to Hidayat (2014) and Awlyaa (2020), Lampungnese is a pleasant, tolerant, and helpful ethnic group, thus the transmigrate can live among the natives in safety for a long time. As a result, the unfavorable judgment may have been misinterpreted. To avoid misinterpretation, this study seeks to address the issue raised above by explaining Lampungnese culture.

This essay will also finish the data on the pragmatic politeness method. Some scholars have conducted studies on the politeness prevalent in the local culture. Menno (2015), Nakhrowi and Pujiyanti (2018) researched local cultural politeness. Menno (2015) discovered that Malayans in the city of Kupang uphold civility by allowing others to speak first. Nakhrowi and Pujiyanti (2018) discovered that one of the politeness techniques in Javanese is making a joke. It may be concluded from both research studies that different cultures may have different politeness strategies. This demonstrates that the Lampungnese have a politeness plan.

On the other hand, Lampungnese has also been investigated to determine its cultural and linguistic significance. Reranta in 2021 and Reranta in 2022 are a couple of the studies. Reranta studied the language in 2021 to determine its acoustic parameter that creates declarative and interrogative utterances, and Reranta studied it again in 2022 to determine its acoustic parameter that creates neutral and angry emotions in utterances. He discovered that the Indonesian acoustic parameter that creates declarative utterances and the Lampungnese acoustic parameter that constructs interrogative utterances share the same characteristic in both investigations. Additionally, the acoustic features of neutral Lampungnese utterances are comparable to those of Indonesian angry utterances. According to the research, it is understandable for non-Lampungnese to have misunderstandings because each ethnic group has its distinctive characteristics.

To determine the utility of linguistic field conversation, this study analyzes the Lampungnese politeness strategy. Accordingly, the goal of this study is to explain the Lampungnese Politeness Strategy so that non-Lampungnese can understand and even adopt the Lampungnese communication style. This also includes references to the study of Linguistics, Pragmatics, and Lampungnese.

## Theory and Method

A qualitative analysis method focuses on the phenomena or actualities that are used to build a theory. Additionally, the goal of this research is to develop a theory of Lampungnese politeness. As a result, the qualitative technique was used in this study's data analysis. Accordingly, the data for this study are polite Lampungnese utterances gathered from direct random observation of Lampungnese natural conversation and interviews with select informants who were Lampungnese professors or culturalists. Because the data acquired was in the form of oral sentences, the researcher presented the data in this study using the phonetical alphabet sign. Following that, the researcher analyzed the data in three steps: 1. translating Lampungnese sentences into English; 2. categorizing each statement into groups based on politeness and context. 3. Write an essay about each discovery and present some sample data from each group if necessary. The conversation was then ended by developing the hypothesis of the Lampungnese politeness technique.

## Findings and Discussion

According to the investigation, there are six tactics used to sustain the reputation of Lampungnese. Some of the methods discovered fall under Leech's (2014) idea, while the remainder are more local cultural products that may not exist in other cultures. In short, the data support the premise that politeness strategies change from one culture to the next and hence require further investigation. Based on the findings, five of the six politeness techniques correspond to Leech's theory (2014). Furthermore, the second politeness method is more regional. All of the discovered tactics will be discussed one by one in the following sub-chapters.

### 1. Generosity Maxim

The first discovery is the maxim of generosity. According to Leech, generosity maximizes the effort required to maintain one's reputation by decreasing belief expressions that express or imply advantage to oneself and maximizing expressions that reflect or imply expense to oneself. The explanation implied that individuals enjoy being helped. As a result, assisting others warms the bond between interlocutors because they are satisfied with their communication.

Similarly, Lampungnese believes in the point of view in their daily conversation. The generosity maxim is one of their life values, called /sakæI səmbajan/ (Saputro, 2011) and is more than just a politeness approach. As a result, the following data are related to the strategy: (The interlocutor will be referred to as IL from now on).

> Datum 1
> IL1:  /pah ʁa, baʁoŋ ɟakaʔ mutuʁ sa haguʔ pista na:/
>       Let us go to the party together by my motorcycle
> IL2:  /aI, mati nəʁima: hikam maka:sih ju:/
>       Wow, I am pleased about that.
> Context
> IL 1: 30 years old.
> IL 2: 30 years old, the neighbor of IL2
> Situation: They were going to a party, and the speaker offered a ride to a responder who walked on foot.

Datum 2
IL1:  /tagan ko ɲa? saI ŋatot bəlanʝa.anmu/
        Let me take your shopping
IL2:  /mati həlaʊ hatimu. Paju kidah makasih/
        What a sweetheart, thank you so much.
Context
IL 1: 21 years old.
IL 2: 21 years old, the neighbor of IL2
Situation: They were in a way to traditional market and IL1 offers help to take IL2's shopping in a store.

The facts shown above show how Lampungnese use the generosity maxim in their communication. In datum 1, IL1 demonstrated his compassion by offering IL2 a ride. Following that, IL2 was overjoyed.

Similarly, datum 2 demonstrates how Lampungnese practice giving. In the scenario, IL1 gives assistance in taking IL2 shopping in a typical market. This pleases IL2 and even compliments IL1. This highlights the importance of generosity, which is one of the politeness methods used in the Lampungnese setting.

## 2.  Approbation Maxim

The second is the approval maxim. The maxim, according to Leech, is about minimizing the expression of views that express disapproval of others while enhancing the expression of beliefs that express approval of others. To summarize the maxim, it is vital to respect or applaud something connected or manufactured by others to sustain their reputation.

Appreciating or complimenting people is considered courteous in Lampungnese. An informant interviewed indicated that the method must be used to make people pleased for communication to be warm. The strategy's sample data is provided below;

Datum 3
IL1 :  /baŋi? kudo sambɔl hiʝi/
         Is this sauce delicious?
IL2:  /baŋi? təmon wah, ma?dok? bandiŋanni/
        Sure, so delicious, nothing more delicious than this.
Context
IL1: 24 years old.
IL2: 25 years old, the new friend of IL1
Situation: They were in IL1's house having lunch with a sauce made by IL1.

Datum 4
IL1:  /ma:pas. mati həlaʊ buɲimu
        Wow, your voice is very good
IL2:  /ju. aɲin pagun həlaʊ buɲimu/
        Thanks, but your voice is better
Context
IL1: 35 years old.
IL2: 35 years old, the friend of IL1
Situation: They just sang at a party.

In datum 3, it was discovered that IL2 thanked IL1 for the sauce prepared by IL1. Furthermore, to have a more thorough understanding, the researcher attempted to validate IL2 by asking people about the taste of the sauce and whether or not it was tasty. IL2 confirmed that it was not tasty. However, since they were a new buddy in the context, it still needs to be acknowledged to make IL1 happy so that their relationship will be suitable.

Next, datum 4 demonstrated how interlocutors complement one another. IL1 thanked IL2 for his singing in the choir, and vice versa. Unfortunately, the researcher was unable to clarify with them because their relationship is not close. However, the data is sufficient to demonstrate that Lampungnese uses the approval maxim in their communication.

### 3. Sympathy Maxim

The sympathy maxim follows. According to Leech, the maxim is about limiting dislike between oneself and others while increasing sympathy between them. This maxim is utilized to express concern for others so that they feel included.

Showing sympathy has a strong emotional impact on interlocutors in Lampung. Furthermore, persons who express sympathy are perceived as polite. To maintain politeness, the sympathy maxim must be used. The following statistics are related to the strategy:

Datum 5
IL1: /mati ləmot hatiku di ja ju di ja:kʁta/
    I am so sad about him in Jakarta
IL2: /ju lah kəkalaʊ ja maŋsa kəʁɟa dudi makasih ju/
    Me too, hope he gets a job there, thanks a lot.
Context
IL1: 40 years old.
IL2: 45 years old, the sister of IL1
Situation: They had a talk about IL2's son who was looking for a job in Jakarta.

Datum 6
IL1: /sabaʁ ju. ɲa? pandaI niku kuat/
    Keep patient, I know you are strong
IL2: /ju. kəkalaʊ ɲa? sabaʁ/
    Thanks, I hope so
Context
IL1: 24 years old.
IL2: 24 years old, the sister of IL1
Situation: IL1 just lost IL1's father and IL2   showed IL2's sympathy.

In the preceding datum, IL1 expresses sorrow for IL2's son, who was looking for work in Jakarta while the couple was living in Lampung. Similarly, IL1 in datum 2 exhibits it for IL2's father's death. In the data, IL1 conveys his condolences to IL2, who recently lost his father.

Showing sympathy in Lampugese involves not just understanding and feeling what others are feeling, but also having a great soul and a positive attitude. Both definitions will automatically induce people to think of sympathizers as pleasant people. As a result, when communicating with Lampungnese, it is critical to demonstrate sympathy.

### 4. Feeling-resistance Maxim

The fourth is the maxim of feeling resistance. Leech remarked that responding to greetings with positive information is an effort to keep a reputation. This is used to establish

a friendly mood in conversation so that interlocutors do not have to think too hard about our situation. Furthermore, even if the speaker's condition is not excellent, responding with positive information is required.

When questioned in greeting, a Lampungnese always tells a good condition. Informing a piece of bad information in a case is not considered polite in Lampung. The researcher would not give any conversation data relating to this method because the data obtained were so common, such as the English greeting 'How are you then answered by 'I am good, thank you.

In Lampung, however, there is one distinct greeting that is frequently said before a speech. /tabi?pun/ is the greeting. The greeting is derived from /tabi/' 'respect' and /pun/ 'a Lampungnese phatic word for politely asking or announcing something' (Reranta, 2022). It can be characterized semantically as a speech-opening greeting that is respectful of the audience. Furthermore, the greeting is used to request permission from the audience to give a speech. If the audience does not respond to the greeting, for example, by remaining silent, the speaker must pause or cancel the speech. As a result, the greeting is met with /ja:pu:n/. It is derived from the words /ja/ 'yes' and the phatic /pu:n/. It is defined semantically as polite and respectful permission to a speaker. The salutation is now commonly used in official speeches in Lampung province.

## 5. Obligation Subject to Object Maxim

The following maxim discovered is about obligation subject to object maxim. Leech argued that this maxim is employed by requesting an apology from interlocutors even when speakers make no mistakes or bother them. If the principle is followed, speakers may not give orders to their interlocutors. Interlocutors will not feel inferior to speakers as a result.

In line with this method, Lampungnese would request an apology from the interlocutor even though they have made no mistakes and are bothering them. Furthermore, it must be implemented by employees by employers. Here are two pieces of information about the strategy:

Datum 7
IL1: /hikam kilu məhap biɟo maʔ dapoʔ nuluŋ/
     I am so sorry because yesterday I could not help you
IL2: /ju lah sepentiŋ du ani/
     That was okay, your prayer is everything to me.
Context
IL1: 25 years old.
IL2: 30 years old, L1's neighbor
Situation: They talked about IL1's problem that happened a day before.

Datum 8
IL1: /məap ju maʔ dapoʔ nuluŋ nayah/
     I am so sorry that I could not help  you more
IL2: /ɲaʔ saI kilu mə:hap ulah niku kaʔ luah dʊIt najah/
     I am the one who needs a sorry, because you have spent money to help me.
Context
IL1: 30 years old.
IL2: 30 years old, L1's friend
Situation: They were talking about L2's previous problem.

Based on facts 4 and 5, it can be stated that Lampungnese should apologize when commenting on whatever contribution they make. In datum 4, IL1 apologizes to IL2 for not

being able to assist IL2 in resolving IL2's dilemma the day before. In contrast, in datum 5, IL1 apologizes to IL2 despite having assisted IL2 because IL2 said that IL1 had spent a lot of money to help IL2 address the problem described.

In contrast, the maxim does not apply in age-related social relationships. According to all informants, older individuals do not need to apologize to younger people since, from a Lampungnese perspective, elder people have the power to order younger ones. Similarly, younger people must carry out the command as a sign of respect.

Furthermore, it does not apply to the marriage relationship, particularly between a husband and his wife. When commanding his wife in Lampungnese, a husband does not need to apologize. Similar to the preceding explanation, Lampung wives believe that the husband's command is mandatory, therefore the husband commands and the wife obeys.

About the exceptions mentioned above, the researcher discovered evidence indicating that older persons do not need to apply the Obligation Subject to Object Maxim to younger people. The following information is provided:

> Datum 9
> IL1:  /akuʔ paI kupi ku di dapoʁ
>        Take my coffee in the dining room!
> IL2:  /ju. hiɟi kakuʔ
>        Okay, I am taking it.
> Context
> IL1: 31 years old.
> IL2      : 25 years old, L1's cousin
> Situation: They were sitting in the living room.
>
> Datum 10
> IL1:  /guaI kəpaI ɲaʔ kupi/
>        Make a cup of coffee for me!
> IL2:  /ju. lagi kəpaɟaʔ ko waI/
>        I am the one who needs a sorry because you have spent money to help me.
> Context
> IL1: 40 years old.
> IL2: 40 years old, L1's wife
> Situation: They were watching tv at night.

The data above demonstrate how older people simply congratulated the young person directly in datum 9. Similarly, in datum 10, the husband commanded straight without applying the principle of Obligation Subject to Object. Based on the findings, it can be stated that the maxim does not apply to age and marriage.

## 6. Royal Salutation Maxim

The final technique is a more local contextual politeness strategy. It is greeting other Lampungnese by stating the Juluk /uluk/ and Adok /adok/ Lampungnese royal salutations. Juluk is a royal family salute that is given based on one's position in the family tree. Adok, on the other hand, is a royal salute bestowed by society. Related to adok, it can be accomplished in a variety of ways, but it is most commonly accomplished through community acknowledgment based on contributions to society and culture. Adok, on the other hand, is close to the salutation'sir' in the British Kingdom Context.

Bejuluk Beadok /bulk baok/ is a value in the Lampungnese philosophy of life. Bejuluk Beadok denotes a life of royal rank and honor. Furthermore, those with juluk or

adok compel the possessor to conduct by society's royals. For example, a person in the position of king must act in society as a king, such as being a role model, having the ability to handle problems as a leader, and receiving honor from others. Suntan Imam Marga /suntan imam maga/, 'King of the tribe,' and Tihang Raja Penutup/ are other examples of adok. Furthermore, /tiha raa pnutup/ 'The pillar of the tribe' and Hadopan /hadopan/ 'direction' are examples of juluk.

Apart from being derived from some notion of employment or traits, juluk is also derived from some people's names who are regarded as historical contributors by Lampungnese, whether in the Lampungnese familial setting or the world context. In the hope of duplicating their contribution, the names are chosen as juluk. Sunan Giri /sunan gii/, for example, is a popular juluk in this conversation. It is derived from the name of former Islamic preacher, Sunan Giri.  People are free to construct this form of juluk for their family as long as they can explain to society that the name chosen is a remarkable person's name. The researcher attaches some names of people who are commonly used as an adok and who, according to Lampungnese, were great in the past.

In Lampungnese society, however, mainstream salutations such as brother, sister, mister, and miss are also used. For example, kiyai /kijaI/ 'Brother' and susi /susi/ 'Sister'. When the adok is unknown, those standard salutations are frequently used.

It is customary in Lampung to greet others by stating their adok. Interlocutors will be regarded as uncivilized or disrespectful if they do not mention the adok when greeting them. They will, in other terms, be regarded as disrespectful. When conversing with a Lampungnese, it is best to consult the adok. Next, when calling them, it is preferable to employ the adok. As a result, the researcher coined the phrase 'royal salutation maxim' to describe this politeness tactic.

In the Lampungnese setting, persons who own juluk, adok, and civility must act in society as their adok means. For example, the person with adok /hadopan/ 'direction' must have a good reputation and attitude for people to draw positive value from them. In other words, having adok compels people to have a positive attitude in society, including courtesy. Adok is thus not only a maxim but also a symbol of courtesy.

The researcher has gathered some samples of adok with each meaning. It will be stated later, but because the researcher has not yet collected data on it, the researcher will not explain each level in the family and how to attain it here. The researcher then intends to study the adok to provide further information about it. They are attached in the attachment.

## Conclusion

According to the results and discussion in the preceding chapter, Lampungnese has communication tactics that must be used to maintain the reputation of other interlocutors. The last maxim, the royal salutation maxim, may be unique in another cultural context. This demonstrates how the Lampungnese has a distinct view of etiquette. Furthermore, the finding confirms Leech's (2014) assertion that politeness is contextual, implying that it requires further investigation. This is to provide study resources for those who need to interact with persons from diverse cultural backgrounds to avoid misinterpretation and culture shock.

Based on the results and discussion in the preceding chapter, it can be concluded that Lampungnese has communication techniques that must be implemented to maintain the reputation of other interlocutors. The final maxim, the royal salutation maxim, may be unique in another cultural context. This demonstrates how the Lampungnese has a distinct take on etiquette. Furthermore, the findings confirm Leech's (2014) assertion that politeness is contextual, implying that it requires further investigation. This is to provide study

resources for those who require interaction with persons from other cultural backgrounds to avoid misinterpretation and cultural shock.

This study's result is based on observation, interviews, and analysis. Accordingly, it has not yet been socially tested. The social experiment will be a powerful alternative to pursue to reach a stronger conclusion because it will provide more diverse situations and perspectives. As a result, the researcher recommends that future researchers perform social experiments on the Lampungnese politeness technique to obtain a more realistic portrayal of the themes.

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## Attachments

### 1. Some Lampungnese Adok:

A) Suntan

In Lampungnese, Suntan sometimes is pronounced /suntan/, /suttan/, or /sultan/ based on dialects of Lampungnese people use. The adok means king of tribe. It is the highest level of adok in Lampungnese society. In accordance, suntan does not stand alone. It is always added by some more names which is usually made based on something related to the people having the name. Those can be Physical characteristics, achievement, or family origin. For example, it is *Suntan Pemimpin Perdano* /suntan pəmimpin pəʁdano/ 'The king of the first leader'. From an interview with the owner of the adok. It was given because he is the first person who achieve an adok in his family. As another example, it is *Suntan Raja Lemawong* /suntan ʁaɟa ləmaoŋ/ 'The king of Tiger'. Accordingly, it was given by society because the owner usually hunted tigers in the past.

B) Radin

Radin /ʁadin/ is another example of Adok. It is not as popular as Suntan. The Adok is only spread in minor area of Lampung province and Banten province. In Lampung, it is spread in coastal area. A person who own the adok is Radin Intan II, a Lampungnese freedom fighter.

C) Tuan

Tuan /tuAn/ is one of adok of Lampungnese. Usually, the adok is given by Lampungnese society to nonLampungnese people but they have contribution for Lampungnese society. For example, nonLampungnese people who achieved the adok is Anies Baswedan.[1] (Zhacky, 2022) He achieved the salutation because of his contribution to Education

Development in Tulang Bawang, a district in Lampung, by his social project, *Indonesia Mengajar* 'Indonesian Teaching Movement'. According to the Lampungnese people there, his project affects positively to the education world there so then they gave him the adok.

2. Some Lampungnese Juluk taken from jobs type and characteristics:

| No | Juluk | Meaning |
|---|---|---|
| 1. | Akuan /akuan/ | The symbol of family authority |
| 2. | Hadopan /hadopan/ | The guidance of family |
| 3. | Indahan /indahan/ | Person who makes family life cheerful |
| 4. | Jati Raja /ɟati ʁaɟa/ | The strong member of family |
| 5. | Mangku Bumi /maŋku bumi/ | The protector of the Earth |
| 6. | Pengayom /pəŋajom/ | The protector of family |
| 7. | Permai /pəʁmaI/ | The beautiful attitude person |
| 8. | Raja Paksi /ʁaɟa paksi/ /ʁaɟa paksi/ | The representatives of family |
| 9. | Raja penutup /ʁaɟa pənutup/ | The last king (Only given to the last grandson) |
| 10. | Ratu bahagia /ʁatu bahagIA/ | Person who makes family life cheerful |
| 11. | Sumbahan /sumbahan/ | The honor of family |
| 12. | Sunan /sunan/ | The crown suntan (Only given to a grandson if his grandfather is suntan) |
| 13. | Takunan /takunan/ | The one who need to be listened |
| 14. | Tihang /tihaŋ/ | The pillar of family |
| 15. | Tuan Laksana /tuan laksana/ | The advisor in family |

3. Some Lampungnese Juluk taken from great people's name in the past:

| No | Juluk | Taken from the Name of |
|---|---|---|
| 1. | Abdul Qodir /abdul kodir/ | Islamic Preacher in the past |
| 2. | Abdullah /Abdullah/ | The father is Islamic Prophet Muhammad |
| 3. | Abu Bakar /abu bakaʁ/ | One of Islamic prophet Muhammad best friends |

| 4.  | Abu Nawas /abu naʍas/ | Smart person in the past |
| 5.  | Abu Sufyan /abu sufjan/ | One of Islamic prophet Muhammad best friends |
| 6.  | Aisyah /aisah/ | One of Islamic prophet Muhammad wifes |
| 7.  | Alamsyah /alamsah/ | Lampungnese great person in the past |
| 8.  | Ali /ali/ | One of Islamic prophet Muhammad best friends |
| 9.  | Aminah /Aminah/ | The mother of Islamic prophet Muhammad. |
| 10. | Hindun /hindun/ | One of Islamic prophet Muhammad best friends |
| 11. | Khadijah /hadiʝah/ | One of Islamic prophet Muhammad wifes |
| 12. | Radin Jambat ʁadin ʝambat/ | Lampungnese Oral Literaryman in the past |
| 13. | Raja Seratus /ʁaʝa səʁatus/ | Person who had supranatural power in the past. |
| 14. | Sipahit lidah /sipahit lidah/ | Person who had supranatural power in the past. |
| 15. | Zaini /zaini/ | Islamic Preacher in the past |

# Student Perceptions
# of a Flipped Basic English Practicum Classroom

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## Abstract

Flipped classroom, or, in other words, flipped learning setting, has several advantages as well as challenges. In this study setting, flipped classroom was applied to several topics covering grammar lesson prior to the practicum session. This study aimed at investigating the student perceptions of a flipped Basic English Practicum Classroom. Mixed-method research was applied to 44 students, chosen by employing the Simple Random Sampling. A survey was done to gain description on how beneficial the Flipped Classroom model employed in the practicum class, while the interview was also done to give more explanation to the questionnaire data. The data gained were then analyzed in descriptive statistics and coded. The findings showed that flipped classroom employed in this study was not beneficial based on students' perceptions. Both findings derived from the survey and interview showed that the students preferred a teacher-led lesson for the theory class in preparation for the practicum class, although they also agreed that this model also supports their independent learning. The findings showed that flipped classrooms were found not beneficial, as perceived by the students. As a result, further research should be conducted to find out the reasons why flipped classrooms employed in this setting was not beneficial.

**Keywords**: flipped classrooms, student perception, teacher-led lesson

## Introduction

Basic English Course is one course offered in Blood Bank Technology study programs. It comes with a universal name of only "*Bahasa Inggris I*" (or English) course in the nationally built core curriculum for the Blood Banking Study Programs in Vocational Higher Education. This course has one session theory and another for practicum in each week. In a normal classroom setting (completely done fully offline), this course is conducted in one complete session from theory class moving on to practicum session approximately for four hours. However, in some topics, more practice needs to be given, then it will need more time for the students in the classroom. The classroom setting should be changed into more appropriate one, especially in a full offline session.

Covid-19 pandemic has been a difficult moment for teachers to shift from traditional teaching methods to sophisticated ones. In that moment, several methods were applied to meet learners' needs, from asynchronous to synchronous one, moving from fully online classes to semi-online ones, and then going back to the beginning. In that shifting moment, flipped classrooms have been one interesting option to choose, especially in the transition time between pandemic and post-pandemic era. Flipped classrooms were interesting options to choose simply because it facilitates more practicums in English lessons to take place, since the theoretical sessions were done prior to the class, mostly in lectures done in digital or video format (FLN in (Roehling, 2018). The lessons were mostly done in video format, which was delivered through Youtube, which link was put in the learning material part in the Edlink, as one form of Learning Management System (LMS). In this study, the lessons

were done in practicum session, that is, to give students the opportunity to have more practice in using English as a foreign language. Flipped classroom was used to preserve the classroom time, to transform the class into an active, student-centered learning, which promotes greater participation (Roehling, 2018).

## Theory and Method

Flipped classroom, or, in other words, flipped learning setting, has several advantages. These advantages were giving more opportunities and practice on speaking and reading skills a lot by having exposures prior to class (Nguyen, 2017); better preparation for the classroom (Ishak & Kurniawan, 2020); instilling autonomous learning by better prior-to-class preparation (Ansori & Nafi', 2018; Kvashnina & Martynko, 2016); maximizing face time, engaging more attention to what's being taught, and achieving learning goals (Kvashnina & Martynko, 2016; Namhee Kang, 2015). Moreover, flipped learning also allows students to involve more actively in the learning process (Herreid & Schiller, 2013). Then, flipped learning also gives learners opportunity to own their learning, to let them pace it themselves (Soliman, 2016).

While a lot of studies have proven that flipped classroom has a positive impact on student's learning, including supporting students' independent learning and learner autonomy (Al-Abdullatif, 2020) (Herreid & Schiller, 2013) and providing flexibility and triggering students' motivation for self-learning (Ha et al., 2019) (Herreid & Schiller, 2013), there are other studies showing the different results. Some weaknesses of the flipped classroom are such as lowering student motivation (Nielsen, 2023), creating students' frustrations (G. Mason et al., 2013), and inability to interact with the teacher in person (Sharp, 2016). There are also several challenges in applying flipped classrooms such as lack of pre-class preparation by the students as the important part of success in the application (Afzali & Izadpanah, 2021), students' unfamiliarity with the flipped classroom format (Nielsen, 2023), students' preparation related to time for adjusting their study habits from traditional to a flipped classroom (G. S. Mason et al., 2013), and the duration of application. Of the weaknesses and challenges in applying flipped classrooms, some students prefer traditional classrooms to flipped classrooms (Boevé et al., 2017) for some topics (Novak et al., 2017).

In this study setting, the flipped classroom was applied to several topics covering grammar lesson, i.e. by employing the Edlink (the LMS used by the institution), and then continued by the practicum session directly. Prerecorded materials were given prior to the practicum class, and they were asked to watch the video, and then they move to the in-class activity to have more practice and discussions with their peers and the teacher. It was not known how well students did in the flipped classroom in this context that it needs to be evaluated to gain perception of the students in relation to this model, whether they will be positive or negative. Hence, this study aimed at investigating the student perceptions of a flipped Basic English Practicum Classroom.

This study employed the mixed-method design coined by (Creswell, 2012), in which the quantitative data and qualitative data were acquired simultaneously using the Explanatory Design. Data of this research were collected through survey and interview. The population of this research were 77 students of the Blood Bank Technology study program of Politeknik Kesehatan Bhakti Setya Indonesia who enrolled for the Basic English Course class in Class 1 and Class 2. Samples of this study were calculated using the Yamane formula (Israel, 1992), which resulted 44 samples taken from two classes by employing the Simple Random Sampling. The procedure for selecting the participants for the sample was simply choosing odd numbers from the respondents who responded the questionnaire. The order of

the participants was already random due to their response speed. Then, at the same time, 6 respondents representing the high, medium, and low level were interviewed.

This study used a questionnaire for the survey instrument. The questionnaire was adopted from (Johnson, 2013) in which 17 question items were asked, and it used the 5 scaled Likert scale of the following agreements, namely: Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), and Strongly Disagree (SD). The survey was done to gain description on how beneficial the Flipped Classroom model employed in the practicum class. The result of the questionnaire were analyzed by using the mean and standard deviation (Johnson & Morgan, 2016) and then interpreted by using the following level: strongly disagree (1,00-1,80), neutral/moderate (2,61-3,40), agree (3,41-4,20), and strongly agree (4,21-5,00) (Sari & Wahyudin, 2019). An interview was also done along with the questionnaire data collection to complete the questionnaire data. The questions were as follow: *How do you see the significance of flipped classroom?; Can you tell me the advantages of flipped classrooms for yourself?; Do you have any suggestions for flipped classroom applications? What is your conclusion about flipped classrooms?*

## Findings and Discussion

### Quantitative Data

The quantitative analysis of this study was organized based on the research questionnaire which were categorized as follows: student perceptions, videos and social media, time, pacing, and mastery. All these category were based on the category coined by (Johnson, 2013).

**Table 1. Student perceptions**

| Item no. | Survey Questions | Mean | SD |
|---|---|---|---|
| 1 | The Flipped Classroom is more engaging than traditional classroom instruction. | 2,909 | 0,910 |
| 2 | I would not recommend the Flipped Classroom to a friend. | 2,864 | 0,930 |
| 3 | The Flipped Classroom gives me greater opportunities to communicate with other students. | 2,932 | 0,925 |
| 8 | I regularly watch the video assignment. | 3,205 | 0,668 |
| 16 | I am more motivated to learn English in the Flipped Classroom. | 2,864 | 0,702 |
| 17 | The Flipped Classroom has not improved my learning of English. | 2,795 | 0,930 |

Table 1 showed the student perceptions toward the flipped classroom applied in Basic English course. Based on the data, all respondents had neutral perceptions toward the flipped classroom applied in the Basic English Course. This category has the highest mean value of 3,205 and the lowest one is 2,795. Since all the answers showed that the respondents were neutral toward the items, then, we ranked the items based on the mean. The highest mean value meant that the respondents/students agreed upon the flipped classroom, while the lowest one meant that they nearly disagree upon the statements. In other words, they agreed with the flipped classroom model applied. The students agreed that the flipped classroom encouraged them to watch the video assignment assigned by the lecturer. They also agreed that this method also gave them opportunities to communicate with other students. The students also agreed that the flipped classroom is more engaging than the traditional classroom. The students also thought that they agreed nor disagree that the flipped classroom

motivated them to learn more, and that they did not really want to recommend this model to their friends. The students disagreed that the flipped classroom did not improve their learning.

The result was in line with (Johnson, 2013) that the students had positive perceptions toward viewing video lesson prior to classroom activities. This result is supported by (Jaster, 2017), that students view the videos frequently in their learning time. This result is also in line with the findings of (Nguyen, 2017) that video lesson were interesting and promoted better understanding in the topics being taught. Video lessons, in the Basic English Course itself were given the most in the form of Youtube-shared teaching videos which were recorded by the instructor prior to the classroom.

**Table 2. Videos and Social Media**

| Item no. | Survey Questions | Mean | SD |
|---|---|---|---|
| 4 | I like watching the lessons on video. | 3,136 | 0,878 |
| 7 | Social media (YouTube, Twitter, Facebook) is not an important part in my learning. | 2,545 | 0,761 |
| 11 | I would rather watch a traditional teacher-led lesson than a lesson video. | 3,614 | 0,868 |

Table 2 showed that most students agreed upon a traditional teacher-led lesson than a lesson video. The mean value for this statement was the highest. This finding was contradictory to what was found in other studies. In other studies, the students were more satisfied with the CBT method rather than the traditional lecture (Kolahdouzan et al., 2020). In this way, preparing for the lesson became more enjoyable to the teacher's side. As a result, the students also enjoyed the lesson and satisfactory level toward the flipped classroom must be high. What was found in this study showed that the learners enjoyed a traditional classroom in which the lecturer taught in front of the classroom and led the discussion when it is time. However, this finding was in line with what (Boevé et al., 2017) suggests; i.e., students preferred a teacher-led classroom. This could also say that these students also preferred traditional classroom to a flipped one.

**Table 3. Time**

| Item no. | Survey Questions | Mean | SD |
|---|---|---|---|
| 6 | I am spending less time working on traditional English homework. | 2,909 | 0,603 |
| 15 | The Flipped Classroom gives me less class time to practice English. | 3,114 | 0,813 |

Based on Table 3, it was unclear to say whether the students agreed upon the statements or not. But through the highest mean value exists, we could see that the students thought that the flipped classroom give them less class time to practice English. This is contradictory to what (Nguyen, 2017) suggests; i.e. in flipping classroom, students could have more time in practicing the skills needed.

**Table 4. Pacing**

| Item no. | Survey Questions | Mean | SD |
|---|---|---|---|
| 5 | I would rather have the entire class moving at the same pace in the course. | 3,477 | 0,762 |
| 9 | I dislike that I can take my quizzes at my own pace. | 2,909 | 0,709 |
| 13 | I dislike self-pace myself through the course. | 3,045 | 0,680 |
| 14 | I find it easy to pace myself successfully through the course. | 3,682 | 0,771 |

According to Table 4, the students agreed upon two statements, namely "I find it easy to pace myself successfully through the course" and "I would rather have the entire class moving at the same pace in the course". However, those two things contradicted each other. Pacing the lesson to learner's own time frame is one form of engagement that learners did to empower themselves to learn the materials in their own time frame (Soliman, 2016).

**Table 5. Mastery**

| Item no. | Survey Questions | Mean | SD |
|---|---|---|---|
| 10 | I like taking my tests and quizzes online using Edlink. | 3,591 | 0,816 |
| 12 | I feel that mastery learning has improved my English understanding. | 3,250 | 0,651 |

Table 5 showed that regarding mastery, the students agreed that they liked taking their tests and quizzes online using Edlink, an LMS used in the institution. This is in line with (Johnson, 2013) who also found that the students enjoyed taking tests in the LMS used in the institution. In this study, most students agreed that their mastery is measured through tests and quizzes which are done in the LMS.

**Qualitative Data**

We categorized the answers to each question into two main categories of materials and learning.

*Question 1. How do you see the significance of flipped classroom?*

Although the answers given by the students were varied, they were in a similar opinion about flipped classroom significance. The results from this question showed that the students were in agreement that flipped classrooms provided more complete and adequate materials than traditional classrooms did.

*In the flipped classroom, the materials taught are better.* (Dz.1)
*The significance of flipped classrooms is that we can learn materials sent online (from the teacher)….* (Wa.1)
*In my opinion, the significance of flipped classrooms is that the students get materials to learn for exam purposes.* (Gab.1)
*The significance (of the flipped classroom) is firstly we will be more ready to learn the materials in the classroom.* (Al.1)

Flipped classroom provided complete materials to be learned by the students. It is in line with (Al-Abdullatif, 2020) that the students are responsible to use the video and other materials to build their understanding of the materials. Related to the learning, the students perceived that flipped classrooms required the students to be independent learners. It then led them to be more ready for autonomy.

*The significance of flipped classrooms is teaching me to be more independent in learning and understand the materials more independently.* (Za.1)
*We can study (the materials) independently (before going to the class) and we will get more explanations in the classroom.* (Dz.1)
*I think one beneficial thing about the flipped classroom is providing the students with many opportunities to be responsible for their own learning.* (Ch.1)
*We will be more ready to learn the materials in the classroom. We are more ready to know what to learn before starting the class.* (Al.1)

That flipped classroom enhanced independent learning and learner autonomy is in line with (Al-Abdullatif, 2020). The student is an active learner and is responsible for his or her own learning process through the flipped classroom model.

*Question 2. Can you tell me the advantages of flipped classrooms for yourself?*
The students answered that flipped classrooms had both advantages and disadvantages. For advantages, related to the materials, one student perceived that flipped classroom was advantageous because it provided adequate materials to learn. Therefore, she would be ready for examination.

*In my opinion, the flipped classroom has no disadvantages. It provides advantages because I can get materials to learn to help me in the exam.* (Gab2)

Meanwhile, two students perceived that flipped classroom was advantageous for learning because the students will have sufficient preparation before class. The students were more ready and active to join the offline class because they had learned the materials previously. They could ask the teacher in the offline meeting about what they have not understood related to the materials shared in the online meeting.

*A flipped classroom is the potential for preparing the students well before joining the offline and traditional classes.* (Al.3)
*It (flipped classroom) is beneficial for the students at the time of offline class. When the teacher asks something, the students are able to answer and they are more active in the classroom. They can also ask all they have not understood about the materials given.* (Gab.3)

For disadvantages of the flipped classroom, related to the materials, the students perceived that the materials were explained through online (video) thus the students could not ask for the materials directly from the teachers. They preferred to see the teacher in person than through online video.

*The insignificant thing about the flipped classroom is that when we don't understand the materials, we are not able to ask directly about what we don't understand and this method forces us to understand the materials independently* (Za.2)
*I think flipped classroom is not advantageous because the materials taught are not clear. They are not explained directly.* (Dz.2)

They also perceived that the materials in the flipped classroom were not easy to understand. It was because the materials were shared online.

*A flipped classroom is not advantageous since the materials are delivered online so they are difficult to understand.* (Wa.2)
*In the flipped classroom, there are some materials that the students find difficult to understand.* (Al.3)

Related to the learning, the students felt that flipped classrooms forced them to be independent. The students had no choice except to prepare for their learning by themselves. In a flipped classroom, the teacher will not know whether the students are learning the materials or not.

*...this method (flipped classroom) forces us to understand the materials independently. (Za.2)*
*In the flipped classroom, there was also a lack of class control in which the teacher could control whether the students learned the materials in an online classroom or not. (Dz.3)*

Two of the students thought that the flipped classroom was not flexible since the students needed to adjust the classroom from online to offline which took time.

*There are some disadvantages of the flipped classroom. First, in my college, we have strict schedules and we have limited time in preparing the classroom. The flipped classroom is not flexible and optimal for learning. (Al.2)*
*There are some elements to adjust previously (before applying flipped classroom). (Al.5)*
*... It takes a long time to reach the campus to have offline class after online class .... (Ch.5)*

The advantages of the flipped classroom are in line with (Al-Abdullatif, 2020). On the other hand, the statement that flipped classroom is not flexible is incompatible with the studies of (Ha et al., 2019) which state that flipped learning provides flexibility and triggers students' motivation for self-learning. Moreover, in the flipped classroom, the students need time to adjust their study habits. This is in line with and the online explanation by the teacher makes it difficult to ask when they don't understand the materials are compatible with (Sharp, 2016).

*Question 3. Do you have any suggestions for flipped classroom applications?*
Related to materials, it is expected that in the flipped classroom, the teacher provided more appropriate materials. One student preferred to get materials in the form of video than text.

*The suggestions for flipped learning, in my opinion, the materials delivered through online platforms should be in the form of video to make the students understand easily since when delivered in text form, the students sometimes are lazy to read them (Wa.4)*

Related to learning, the students expected the teacher to provide evaluation and feedback in the flipped classroom. The teacher was expected to also give some questions related to the materials to know how far the students understand the materials shared. Another student expected to improve her autonomy and responsibility during the flipped classroom.

*I suggest improving flipped learning that is to provide opportunities to ask about something we don't understand related to the materials. (Za.4)*
*I suggest that the teacher needs to ask some questions besides the text and video shared to know whether the students open the materials and video shared or not and to know how far they understand the materials. (Gab.4)*
*I suggest that the students need to be more responsible for their own learning inside or outside of the classroom. (Ch.4)*

In addition, two students perceived that in the future, the teacher would not apply flipped classrooms since they preferred traditional classes to flipped classrooms. The students perceived that flipped classroom was inconvenient and unfamiliar for them.

*I don't know a lot but I suggest seeing the teacher (directly). It is more comfortable. (Dz.4)*

*As I said previously that it is better to apply direct classroom, face by face between the teacher and the students in the classroom.* (Al.4)
*....in my opinion, I am still unfamiliar with flipped classrooms because it is my first time joining the flipped classroom.* (Al.5)

One of the students perceived that she needed to be more active in a flipped classroom (in the future). It is in line with (Lai & Hwang& Sletten in (Al-Abdullatif, 2020)). Meanwhile, the perceptions of the unfamiliarity of the flipped classroom are in line with (Nielsen, 2023). The results show that the students preferred traditional classes to flipped classrooms following the ideas of (Boevé et al., 2017).

*Question 4. What is your conclusion about flipped classrooms?*
The students provided a surprising conclusion that they prefer a traditional classroom to a flipped classroom since they can see the teacher in person in a traditional classroom. As four from five students put it:
*I prefer direct learning (to flipped learning) because (I) will understand easier in direct learning than in flipped learning.* (Za.5)
*I prefer traditional learning (to a flipped classroom).* (Dz.5)
*I disagree to have flipped classroom …* (Ch.5)
*However, if (the teacher) still wants to apply flipped classroom, that will be okay but for some elements, direct class face to face without online is much better.* (Al.5).

Based on the survey results, it can be concluded that the students agreed in the flipped classroom setting, they watched video regularly in preparation for the practicum classroom. However, when it came to watching video all the time for a lesson, they preferred to choose a teacher-led lesson. They did agree that they needed to learn at their own pace, but they also wanted to learn at the same pace for the whole classroom. This is supporting the teacher-centered classroom or teacher-led lesson they still wanted to attend, especially prior to a practicum class. From the interview results, it can be concluded that the students perceived that flipped classroom is effective for improving their independent learning. However, they prefer traditional classrooms to flipped classrooms. It shows that changing education and learning techniques may not always produce positive results (McNally et al in (Al-Abdullatif, 2020)). Likewise, the impacts of flipped learning may not be equivalent in various subjects (Strayer in (Al-Abdullatif, 2020))  (Afzali & Izadpanah, 2021).

These results are in line with (Boevé et al., 2017) and (Novak et al., 2017). The flipped classroom is not effective for the students because the students will understand more when the materials are given directly through offline classes. The students found that flipped classroom was frustrating since they could not ask the teacher directly about what they don't understand.  They can also improve their communication and public speaking skills in offline classes instead of online classes. This is in line with (Mason et al., 2013). Following these results, further research can be done in order to search for factors affecting the ineffectiveness of flipped classroom in this context.

## Conclusion

It can be concluded from the findings and discussion that the students disagreed with the idea of flipped classroom applied in the theory part of Basic English Course. Both results from the survey and interview showed that the students wanted a teacher-led session for the theory class in preparation for the practicum class, although they also agreed that this model also supports their independent learning. This led to a perception that flipped learning is not

beneficial for the students in this context, and that students want to have a full teacher-led session for the classroom followed by the practicum session. As a result, further research should be conducted to find out the reasons why flipped classrooms are perceived as ineffective for them.

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# Questioning Heroism in Andy Weir's *the Martian*

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## Abstract

The concept of heroism has long been a recurring theme in literature, evolving within American novels to reflect the ever-changing societal values and dynamics. While American novels tend to focus on delineating heroism for multiple characters, the portrayal often feels forced and less authentic in the literary works showcased. This qualitative research aims to explore the evolving portrayal of heroism in contemporary American literature, employing Andy Weir's acclaimed novel, The Martian, as the primary data source. The study meticulously analyzes the depiction of heroism in the story and evaluates its alignment with Joseph Campbell's renowned three-stage theory of the hero's journey. Through the presentation of empowering narratives, the research seeks to encourage readers to recognize heroism in its diverse and multifaceted forms, thereby fostering empathy, understanding, and unity among individuals from varied backgrounds. Ultimately, the findings of the study indicate that heroism in The Martian may not have been presented in the appropriate context, suggesting a potential divergence from conventional portrayals of hero figures. This research opens up intriguing discussions about the portrayal of heroism in modern literature and its implications on our understanding of the human spirit and heroic ideals.

**Keywords:** American novels, hero, heroism, popular literature

## Introduction

The aspiration to become a hero has become a prevailing theme for writers and readers in many novels (Julius & Satria, 2022; Nurdiana & Evyanto, 2019). The pursuit of heroism has given birth to diverse stories of valor. As a result, the concept of a hero embarking on a journey has become a common narrative pattern in literature. The depiction of heroism in American novels has evolved over time, mirroring shifts in societal values and dynamics (Dubois, 2019). While conventional hero figures, typically portrayed as white, strong, and self-reliant individuals, continue to feature in certain narratives, there is an emerging trend towards more varied and inclusive representations of heroism (Ase & Wendt, 2018). Authors now challenge the archaic form of heroism, breaking away from narrow criteria to explore relationships and interconnectedness, emphasizing the significance of allies, community, and support systems in shaping heroic actions.

Contemporary American novels introduce characters from diverse racial, ethnic, cultural, gender, and sexual orientation backgrounds, celebrating the uniqueness of hero figures and enriching readers' experiences with empowering narratives (Morgan, 2019). As the literary landscape evolves, the dynamic definition of heroism encourages exploration of new perspectives, challenging the status quo, and fostering a more inclusive and inspiring future. Hero and heroism refer to individuals or figures who display courage, determination, and extraordinary sacrifice (Quinn, 2023). A hero is someone who performs noble or courageous deeds, both in fiction and real life, that inspire others and become a symbol of hope and virtue. Heroism is a quality possessed by heroes, which indicates a willingness to

sacrifice oneself or face risks for the common good without thinking about personal rewards (Palfy, 2016). Acts of heroism can be physical, moral, or emotional sacrifices, and play an important role in creating positive change in society as well as facing difficult challenges.

The evolving portrayal of heroism in contemporary American novels exemplifies the power of literature to challenge conventional norms, opening doors to diverse identities and experiences (Gilman, 1967). These empowering narratives inspire readers to look beyond traditional hero archetypes and recognize heroism in all its forms, promoting empathy, understanding, and unity among individuals from different walks of life. As stories continue to unfold, the ever-changing definition of heroism will undoubtedly inspire generations to come, shaping a more compassionate and accepting world. One of novels explores the role of hero to promote empathy oh human may be seen in Andy Weir's *The Martian* novel.

*The Martian* by Andy Weir is a riveting science fiction novel that follows the story of astronaut Mark Watney, who is stranded alone on Mars after a dust storm forces his crew to evacuate, presuming him dead. Using his engineering and botany skills, Mark fights for survival by growing potatoes and establishing communication with Earth. On Earth, NASA discovers he's alive, and a daring rescue mission is planned. Facing multiple life-threatening challenges, Mark overcomes each obstacle, and the Ares 4 crew successfully brings him back home, showcasing the triumph of human resilience and ingenuity in the face of adversity. The bravery of the character in this novel delineates the idea of hero within the story.

Heroism in stories that become dreams and loved by readers often makes the presence of a hero feel forced. Debate arises in several novels about the incorrect definition of heroism in the story. The presence of the hero and his heroism are deliberately raised and made the core of the story. This is actually often the case in popular literature or what is often referred to as mass literature because of its focus aimed at a wide audience. To that end, the study will explore heroism in Andy Weir's novel *The Martian* and question the presence of the hero and the heroism contained in it. The main character in the novel will be considered whether it is appropriate to display heroism which according to Campbell's theory (2004) is present in three stages of the hero's journey.

## Theory

### Positioning Hero

Heroes in fiction, be they individuals or groups, fearlessly confront danger, conquer obstacles, and achieve triumphant feats that make a lasting impact (Cawelti, 2014). Often united, they combat formidable foes, embarking on missions with world-shaping potential. Throughout their captivating journey, heroes face challenges and perils, showing unwavering determination, leading to a hard-earned triumph and bringing peace and salvation. Joseph Campbell's renowned theory of the hero's journey structures this profound odyssey into three transformative stages, each with derived steps (Campbell, 2004). The departure begins with the call to adventure, resistance, supernatural aid, and crossing the first threshold. The initiation includes trials, meeting the Goddess for guidance. The return presents new challenges, reluctance, rescue, and newfound freedom. This enduring framework offers profound insights, resonating with readers and storytellers. It guides audiences on an emotional odyssey, witnessing heroes' spirit, courage, and triumph. As literature evolves, the hero's journey remains a captivating template, exploring the human spirit and the boundless potential for heroism within us all.

### Argument on Heroism

Numerous studies have explored the development of hero concepts, both in general and within literary works. Beardow (2018) argued that The First World War, linked to empires, challenged the traditional imperial hero and the notions of nationalism, patriotism,

and upper-class responsibility. While the war's horrors led to a decline in the traditional hero associated with the ruling class, certain attributes like virtuous behavior, self-reliance, and heroic isolation were still admired in society. Samwise Gamgee's portrayal in Tolkien's The Lord of the Rings sparked debates (Shahan, 2021), revealing him as a selfless and restorative hero who inspired hope and beauty. Despite not receiving as much recognition as the main hero, Frodo, Sam challenges conventional hero concepts, emphasizing selflessness and compassion as true heroic traits, proving that love and service can make someone a genuine hero. Ase and Wendt (2018) proposed an alternative concept of hero. Contemporary media often portrays military heroes as strong, masculine symbols of the nation, intertwining family and national themes. Bowman (2007) clarifies heroism as someone who has to risk his life to put an end to the threat of violence and disorder to the whole community.

## Method

This study employs a qualitative descriptive method with the objective of exploring the concept of heroism in Andy Weir's *The Martian*. The qualitative approach facilitates a deeper understanding and description of the phenomenon (Kasih, 2020). By utilizing the descriptive qualitative method, the researcher can present data in the form of narrations and dialogues, allowing for a comprehensive portrayal of the topic. This research method involves describing and qualifying scientific data that are interconnected, leading to a scientific and objective conclusion. Its primary goal is to accurately depict and explain the investigated facts. The main data source for this study is *The Martian* novel, providing narrations and dialogues as the primary data. Additionally, the writer incorporates various sources, journals, and papers to support the ideas and gather information to achieve the research objective.

## Findings and Discussion

In popular stories, the hero embarks on a heroic journey comprising three significant stages: departure, initiation, and return (Hermes, 2005). The hero experiences adventures, learns valuable lessons, achieves victories, and undergoes personal growth through newfound knowledge (Kasih, 2018). In Andy Weir's novel *The Martian*, heroism is exemplified through the characters of scientists, particularly Mark Watney. The hero, Mark Watney, is the central focus of heroism in the story. As the departure stage unfolds, Watney leaves his familiar world and faces the challenges of an unknown environment on Mars. During the initiation stage, he adapts and learns to survive in this new world, displaying heroism in the face of adversity. Finally, in the stage of the hero's return, Watney seeks to return to the familiar world with the transformed circumstances he has experienced and achieved. The depiction of heroism in *The Martian* centers on the character of Mark Watney, showcasing his resilience, courage, and determination throughout his journey on Mars.

The first stage of the hero's journey is the departure of Mark Watney to the Mars planet. However, the beginning of this novel is firstly started with a flashback of Mark Watney's death announcement because Mark is being left on Mars for such a long period of time. But later there is a signal from Mars and they find out that Mark is actually still alive and trying to communicate with Earth. The narration then leads to the beginning of the journey where all the astronauts started their study on Mars. Mark Watney is a botanist & mechanical engineer and is one of the researchers that would begin the mission on the planet.

> *Everyone on the mission had two specialties. I'm a botanist and mechanical engineer; basically, the mission's fix-it man who played with plants. Mechanical engineering might save my life if something breaks." (Weir, 2011, p. 10)*

In this quotation, Mark Watney introduces himself as a botanist and mechanical engineer, showcasing his unique set of skills and knowledge, which undoubtedly make him a valuable asset on the mission. His self-proclaimed title as the "*fix-it man who played with plants*" speaks to his resourcefulness and ability to tackle a wide range of challenges that may arise during the mission. Moreover, his recognition that mechanical engineering could be crucial for his survival in critical situations demonstrates a practical and cautious approach to the mission's risks. This quote effectively establishes Watney as a competent and adaptable character, laying the foundation for his potential role as a hero who must rely on his expertise to overcome obstacles and thrive in challenging circumstances. However, as the hero's journey begins, challenges to Watney's heroism emerge, prompting questions about the ideal qualities of a true hero beyond his specialized skills as a botanist and mechanical engineer.

This novel presents the hero or the main character as a scientist. This hero journey is the key to the story development in the novel. Without the presence of this hero, the story in the novel cannot proceed. The story in *The Martian* continues with the hero conducting research on Mars with the struggle and challenge given. A hero in science fiction is a character that uses science, technology, and/or super-science to save the Earth (Shippey, 2016). The main point of science fiction is that science will save humans rather than destroy humans.

> *"Why bring a botanist to Mars? After all, it's famous for not having anything growing in Martian gravity, and see what, if anything we can do with Martian soil." (Weir, 2011, p. 12)*

The second stage of the hero's journey is stated as initiation. It happens when there is an accident. Mark Watney and the crew members are told to abort the mission because a sandstorm is about to blast onto them. The mission is actually not in danger because of the sturdy design of the Hab that can handle the blast. The problem is on the MAV that has a lot of delicate parts when the sandstorm hits 175 kph. The MAV cannot stand long enough. If MAV is wrecked, all the crew members would be stranded on Mars until the next mission which will be conducted four years later.

> *"The mission is designed to handle sandstorm gusts up to 150 kph. So, Houston got understandably nervous when we got whacked with 175 kph winds. The MAV is a spaceship. It has a lot of delicate parts. It can put up with storms to a certain extent, but it can't just get sandblasted forever. After an hour and a half-sustained wind, NASA gave the order to abort. If the MAV took any more punishment, we'd all have gotten stranded down there." (Weir, 2011, p. 3-4)*

Everyone on the mission makes it to get out in the storm to get from the Hab to the MAV except Watney. All of the crew's main communication system dished which relayed signals from the Hab to Hermes got torn from its foundation and carried with the torrent and crashed through the antenna array. That long thin antenna slammed into Watney and ripped open his space suit. Watney passed out because he was constantly losing the pressure in his suit, the rest of the crew members hopelessly trying to help him but in the end they abort the mission and leave with the MAV.

The contra of heroism in this scenario lies in the difficult choice the crew must make to prioritize the safety of the majority over the life of one individual. While the crew displays heroism in their determination to complete the mission and save themselves, they are confronted with the tragic reality of leaving Watney behind due to the severity of his injuries. The hero's journey often glorifies acts of bravery and sacrifice for the greater good, but this situation presents a moral dilemma that challenges the conventional notions of heroism. The crew's decision to abandon a crew member is a stark reminder that heroism doesn't always

involve a straightforward and virtuous path, but rather complex decisions with potential devastating consequences. The contra here highlights the difficult choices and moral gray areas heroes may face, questioning the notion of "ideal" heroism and offering a more nuanced perspective on the challenges heroes encounter in their journeys.

The story continues with the main character miraculously surviving due to the fortuitous sealing of the gaps in his suit by the antenna and gunky blood residue. However, as the hero finds himself alone on Mars, he begins to question the conventional notion of heroism. Mark Watney, the protagonist, embraces his intellect and resourcefulness to figure out a way to survive on the desolate planet. Being a botanist and mechanical engineer, he sees an opportunity to leverage his skills and knowledge to extend his lifespan. *"I'm starting to come up with an idea for food. My botanist background may come in useful after all,"* Mark ponders with a glimmer of hope (p. 12).

Despite the dire circumstances, Mark doesn't succumb to despair. Through the use of the Hab advanced facility, he manages to cultivate a small crop that becomes his lifeline for sustenance. Additionally, he ingeniously creates a communication system to establish a link between Mars and Earth, a chance to reach out for help and let others know he is still alive. The narration reveals Mark's tenacity, *"I've been thinking about how to survive this. It's not completely hopeless,"* portraying his determination and refusal to be defeated (Weir, 2011, p. 10).

However, as we delve deeper into the story, the concept of heroism itself starts to face scrutiny. Mark's survival is not driven by some grand heroic quest but rather his clever problem-solving and adaptability. This novel challenged the traditional image of a hero as a larger-than-life figure with extraordinary abilities and explores the heroism found in ordinary individuals faced with extraordinary challenges. Moreover, the story presents a stark contrast between the physical and psychological struggles of the hero. While Mark battles the harsh Martian environment, his mind also undergoes a transformation. He grapples with loneliness, fear, and the weight of his isolation. This sheds light on the often-over-looked psychological toll that heroism can take, as heroes confront not just external foes but also their own internal demons.

Furthermore, the story explores the ethical complexities that arise from Mark's survival. As he continues to push the boundaries of his ingenuity, the question of whether he is justified in using available resources solely for his own survival emerges. The novel prompts readers to contemplate the ethical implications of heroism, blurring the lines between self-preservation and altruism. The story of Mark Watney on Mars introduces a compelling counter-narrative to heroism. It challenges the conventional notions of heroics and showcases the strength of the human intellect and adaptability in the face of overwhelming odds. Moreover, it delves into the psychological and ethical dimensions of heroism, making readers question the true meaning of being a hero in the vastness of space.

In *the Martian,* the hero, Mark Watney faces some difficulties to solve the problem. Before the hero starts his mission to gather the tools for communication, Mark with his botanist background figured out that his new mission will take months or even years so he needs extra supplies as much as he can. The intelligence from the hero in the novel using the advantage from the Hab and his major in botanism leads him into a rational way of thinking to keep him alive before he proceeds to the next objective. "*So that's my mission now. Find a way to communicate with Earth. If I can't manage that, find a way to communicate with Hermes when it returns in four years with the Ares 4 crew." (Weir, 2011, p. 11).* Because of this event, Mark can be said as the first farmer on Mars because he has successfully figured out how to grow a plant on another planet and it could make a big contribution for science especially for the next Ares 4 mission in the future. Campbell states that *"through experiencing death a hero can be reborn experiencing even greater powers to see the journey*

*to the end"* (Campbell, 2004, p. 231). Mark Watney experiences 'death' after leaving alone on Mars. He struggles to live by planting crops and the crops save him until the end of journey on Mars.

The third stage journey of the hero is return and in this study is the return of Mark Watney to the earth. The narration below is when Mark finally back together with his team. During his ascent mission back to Hermes, Mark had struggled to docking the MAV to Hermes and his body drifted around inside the MAV. After Mark and team successfully dock the MAV, Mark's body is full of bruises and he is also dirty. Mark celebrates the reunion after being stranded on Mars for 18 months.

> *"Then came the painful high-fives, followed by people staying as far away from my stench as possible. We had a few minutes of reunion before Beck shuttled everyone out. He gave mepainkillers and told me to shower as soon as I could freely move my arms. So now I'm waiting for the drugs to kick in. My ribs hurt like hell, my vision is still blurry from acceleration sickness, I'm really hungry, it'll be another 211 days before I'm back on Earth, and apparently I smell like a skunk took a shit on some sweat socks. This is the happiest day of my life." (Weir, 2011, p. 368-369)*

Despite Mark Watney's triumphant return to Earth and the celebration of his reunion with the team, the quotation also highlights some contrasting aspects that challenge the traditional portrayal of heroism. Mark's return is marked by the physical and emotional toll his journey has taken on him. He is in excruciating pain, with bruises, a dirty body, and blurry vision from acceleration sickness, revealing that heroism can come at a great cost. The reception upon his return is far from the usual hero's welcome, as his team members keep their distance due to his stench, emphasizing the harsh realities and sacrifices of his journey. The aftermath of heroism is portrayed as mundane, with Mark's immediate concerns being physical relief in the form of painkillers and a shower. This highlights that heroism often entails focusing on basic human needs rather than grand ceremonies or rewards. His return does not mark the end of his hardships, as he still faces hunger and another 211 days before fully returning to Earth, showing that heroism does not guarantee immediate resolution to all problems. Finally, Mark's unflattering self-description subverts the typical image of a heroic figure, reminding us that heroism is not always associated with perfection or pleasantness. The quotation presents a contra of heroism, challenging idealized notions and underlining the gritty realities that heroes may face, requiring perseverance and resilience in the face of adversity.

In the return stage of his hero's journey, Mark Watney faces a new set of activities as he transitions back to the ordinary world. Despite defeating major obstacles on Mars and being hailed as a hero, Mark's journey is far from over. He takes on the responsibility of sharing his experiences and knowledge with others, becoming a mentor and guide for those who seek to follow in his footsteps.

> *"Next week would be busy. He would be meeting the Ares-6 Engineer. He had read her file, but had never met her in person. He wouldn't get much time to relax after that. The following six weeks would be filled with constant training as he tried to impart as much knowledge as he could" (Weir, 2011, p. 369).*

In this phase, Mark is called upon to impart the wisdom he gained during his time on Mars to others. This aligns with Campbell's assertion that in the return, a hero should gain more wisdom (Campbell, 2004). Mark's journey has not only transformed him into a hero but also provided him with valuable insights that can benefit humanity's future endeavors in space exploration. As Mark shares his stories of transformation and survival with many

people around him, he fulfills the role of a true hero in both the scientific and human sense. Campbell emphasizes that these acts of sharing and passing on knowledge are fundamental aspects of the human experience (p. 240). Mark's growth as a person and his willingness to contribute to the betterment of others demonstrate his heroic qualities.

The narration questions if heroism is real. Mark Watney is considered a hero for his achievements on Mars and his mentoring after returning. However, heroism can be viewed differently by people. During his return, Mark takes on new responsibilities, sharing his experiences with others. But does this alone make him a hero? While his journey has transformed him and given him wisdom, heroism isn't just about achievements or sharing knowledge.

Campbell's idea that a hero gains wisdom in the return stage doesn't prove heroism's existence but shows personal growth from experiences. The narration highlights Mark's willingness to help others, making him seem like a true hero. However, heroism is complex and subjective, depending on cultural and social beliefs. While sharing knowledge is admirable, it may not be the only measure of heroism. Heroism can also mean bravery, sacrifice, and doing what's right in difficult situations. Mark's journey aligns with heroic tales, but heroism can take many forms and isn't universally agreed upon. Mark's story may be heroic to some, but others may wonder if heroism is inherent or a label society gives.

## Conclusion

The narration explores the concept of heroism and questions its reality. Mark Watney, regarded as a hero for his accomplishments on Mars and his mentoring upon returning, demonstrates heroic qualities through his dedication to the betterment of others. However, the perception of heroism varies among individuals, and while Mark's willingness to share his experiences and help others is commendable, it alone may not fully define heroism. Campbell's idea of a hero gaining wisdom through experiences indicates personal growth but doesn't conclusively prove heroism's existence. Heroism is multifaceted and subjective, influenced by cultural and social beliefs, encompassing bravery, sacrifice, and doing what's right in challenging circumstances. Mark's journey aligns with the heroic archetype, but heroism takes diverse forms and lacks universal consensus, leaving some to ponder its inherent nature or societal attribution.

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