



Volume 2



The 5<sup>th</sup>  
ICONICS  
Adab-International Conference  
on Information and Cultural Sciences



# THE 3<sup>rd</sup> INTERNATIONAL SYMPOSIUM ON THE PRACTICE OF COEXISTENCE IN ISLAMIC CULTURE

UIN Sunan Kalijaga, Yogyakarta, Indonesia

May 28-30th, 2024

## AICONICS PROCEEDINGS



# CONFERENCE PROCEEDINGS

The 3<sup>rd</sup> International Symposium on  
The Practice of Coexistence in Islamic Culture

May 28<sup>th</sup> – 30<sup>th</sup> 2024

Sunan Kalijaga State Islamic University ( UIN )  
Yogyakarta, Indonesia

in collaboration with  
The 5<sup>th</sup> Adab-International Conference on Information  
and Cultural Sciences (AICONICS)  
and the 12<sup>th</sup> ELITE International Conference



The 12<sup>th</sup>



International Conference



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# **PROCEEDINGS**

**Adab-International Conference on Information and Cultural  
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**UIN SUNAN KALIJAGA YOGYAKARTA**

***"The Practice of Coexistence in Islamic Culture"***

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Faculty of Adab and Cultural Sciences  
Sunan Kalijaga State Islamic University ( UIN )  
Yogyakarta, Indonesia



## PREFACE

From The Rector of UIN Sunan Kalijaga

*Assalamu'alaikum wr.wb.*

Dear audience,

On behalf of UIN Sunan Kalijaga, I would like to express my gratitude to all audience coming in this prestigious and very important symposium, 3<sup>rd</sup> International Symposium on “The Practice of Coexistence in Islamic Culture” held by Faculty of Adab and Cultural Science of UIN Sunan Kalijaga Yogyakarta Indonesia in cooperation with Kırıkkale Universitesi Turkiye and Azerbaijan Islamic Institutions and Universities.

I would like to express my warm welcome to all delegations, especially speakers, resource persons, and all participants from Turkiye, Azerbaijan, Egypt, Australia, Pakistan, Thailand, Bangladesh, and of course from Indonesia. I could not mention their names one by one, but it is written in the book of the Symposium.

*Welcome to UIN Sunan Kalijaga, Yogyakarta, Indonesia.*

I am pretty sure that your coming to the symposium will give valuable contribution to the symposium pertaining issues and discourses for the development of knowledge and science to support coexistence or living together with people of divers culture to build world peace and harmony for the better future of humans and the world.

With regards to this issue, the Indonesian government has established its ideology namely Pancasila or five principles of Indonesia ideology as follows:

1. Believe in God
2. Humanity
3. Unity of Indonesia
4. Democracy
5. Social justice for all

Based on those principles, our founding fathers have developed key principles for coexistence or living together, namely “Unity in Diversity” or “Bhineka Tunggal Ika”.

Currently, the government of Indonesia, through the Ministry of Religious Affairs launched a priority program on Promoting Moderate Islam to the public. This is an effort to make the Indonesian Moslems understand well that Islam is actually a religion that promote harmony and peace. Moslems should behave moderately and full of tolerant in living together with people of different faiths and religions. It also emphasized that Moslems



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should work and struggle together with people of different cultural background to promote better education and social justice for all communities.

Finally, I hope that this third international symposium or conference will be of benefit for all, academically, culturally, and religiously. Highly appreciated for your attendant and active participation.

Wish you all the best.

*Wassalamu'alaikum wr.wb.*

**Prof. Dr.Phil. Al-Makin, S.Ag., MA.**

Rector of UIN Sunan Kalijaga,  
Yogyakarta, Indonesia.

## PREFACE

From The Dean of The Faculty of Adab and Cultural Sciences, UIN Sunan Kalijaga

*Assalamu'alaikum wr.wb.*

Alhamdulillah, all praise and gratitude only goes to Allah Almighty, for all the graces and blessings that give us health and wisdom so that this 3<sup>rd</sup> International Symposium on “The Practice of Coexistence in Islamic Culture” could be held successfully. This International Symposium is organized by UIN Sunan Kalijaga Yogyakarta in cooperation with Kırıkkale Üniversitesi Türkiye and Azerbaijan Institute of Theology.

This international symposium coincides with Adab-International Conference on Information and Cultural Sciences (AICONICS) which is also held annually by the Faculty Adab and Cultural Sciences. Therefore, you may see that the symposium also appears in some forms as AICONICS Conference. Thanks to the great role of the team from Kırıkkale University and also from Azerbaijan Institute of Theology that this very symposium is attended many international speakers and participants.

Similar to the previous conference, this 3-day symposium is divided according to the four scientific disciplines of Adab Faculty, i.e., Islamic History and Civilization, Arabic Language and Literature, Library Science, and English Literature. Sequentially, the symposium will be held from 28 to 30 May 2024. Each discipline has panels not only for invited speakers but also for faculty members or any scholars submitted their papers to the committee.

This booklet consists of schedule and abstracts of all the panels of the the symposium, the plenary and parallel sessions. As an international symposium, there are about 4 keynote speakers, 4 invited speakers and about 450s (offline and online) presenters from about 9 countries, i.e., Australia, Azerbaijan, Bangladesh, Egypt, Indonesia, Pakistan, Thailand, and Türkiye. Hopefully all speakers would share their papers and thought satisfactorily. This booklet aims to guide all the speakers and participants to join the panels accordingly. As this booklet is also published in PDF format, you can also easily distribute it among your colleagues so that the conference would be more fruitful for all the academics, both offline and online speakers.

Finally, I would convey my deepest appreciation to all the committee, the speakers and the participants who have greatly contributed to the success of the 3<sup>rd</sup> International Symposium on “The Practice of Coexistence in Islamic Culture. Hopefully, we meet again soon in the next symposium in the future to come. Regards and best wishes.

*Wassalamu'alaikum wr.wb.*

**Prof. Dr. Muhammad Wildan, MA.**

Dean of Faculty of Adab and Cultural Sciences

UIN Sunan Kalijaga

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## **“It is so difficult to understand the vocabulary” Overcoming Listening Barriers in Educational Settings: Effective Techniques and Interventions**

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Comprehending vocabulary presents a significant challenge for learners in educational environments. This paper explores strategies to overcome listening barriers encountered in educational settings, focusing on effective techniques and interventions at Progam Persiapan Beasiswa (PPB) Dana Abadi Pesantren 2024 in UIN Sunan Gunung Djati Bandung. Through a review of existing literature and empirical studies, this qualitative case study research identifies various factors contributing to vocabulary comprehension difficulties and proposes practical solutions gained from eleven participants of PPB and two listening lecturers. The finding indicates strategies such as contextual learning, vocabulary scaffolding, and interactive engagement are discussed in detail, highlighting their effectiveness in enhancing listening skills and facilitating vocabulary acquisition. Additionally, this paper emphasizes the importance of tailored interventions and differentiated instruction to address individual learner needs. By implementing these techniques, educators can create inclusive learning environments conducive to overcoming listening barriers and promoting academic success.

**Keywords:** listening; barrier; effective; technique

### **INTRODUCTION**

Listening to English as a Foreign Language (EFL) poses several challenges for learners. Safitri et al., (2024) have asserted that the diverse range of English accents and varying pronunciation encountered in authentic spoken English can present difficulties in comprehension, particularly for learners who have not been exposed to these variations. The rapid pace at which native speakers often communicate can overwhelm EFL learners, making it challenging to discern individual words and grasp the overall message. Additionally, limited vocabulary knowledge can impede understanding, as unfamiliar words and phrases may disrupt comprehension (Khosravani, M., Khoosf, 2014; Seetha Jayaraman, 2017).

Furthermore, idiomatic expressions, slang, and cultural references prevalent in spoken English may pose significant obstacles to EFL learners, who may not have encountered these linguistic nuances previously (Baroroh & Rizal, 2023; Manjola Likaj, 2015). Moreover, the absence of context clues or exposure to authentic spoken English outside the classroom further compounds the challenges faced by learners. Anxiety and lack of confidence in their listening abilities can further exacerbate these difficulties, hindering effective comprehension (Eka Agustina et al., 2023; Nor & Hair, 2023). Addressing these challenges necessitates a multifaceted approach, including ample listening practice opportunities, exposure to varied accents and speeds, explicit teaching of listening strategies, and fostering a supportive learning environment conducive to building confidence and resilience in EFL learners (Suwarni et al., 2023).

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Saha, (2009) has stated several background factors can significantly contribute to the barriers experienced by English as a Foreign Language (EFL) learners when it comes to listening comprehension. Korea et al., (2008) also stated that the learners' prior language experience plays a crucial role. Variations in phonological systems, syntax, and vocabulary between their native language(s) and English can directly impact their ability to understand spoken English. For instance, languages with different sentence structures may pose challenges in interpreting English sentences accurately (Azimov Saidov Kamoliddin, 2022; Bona, 2018).

Hossain et al., (2015) also asserted that cultural background also shapes listening comprehension. Differences in cultural norms, values, and social conventions influence how learners interpret and contextualize spoken language. Idioms, metaphors, and cultural references prevalent in English may be unfamiliar or ambiguous to learners from different cultural backgrounds, leading to confusion and misunderstanding (Heimbürger et al., 2024; Patwary, 2019). Furthermore, learners' educational backgrounds vary widely, impacting their exposure to English instruction and resources. Limited access to quality English education, particularly in regions with fewer resources or less emphasis on English language learning, can hinder listening skill development (Kulkarni & Notario, 2024; Safitri et al., 2024).

Alzubi, (2024) proposed that socioeconomic status also plays a role, as learners with limited access to technology, educational materials, or English-speaking environments may have fewer opportunities for language immersion and practice. Motivation and attitude towards learning English significantly influence engagement with listening activities (Le, 2024; Staley et al., 2024). Learners with low motivation or confidence in their abilities may be less inclined to actively participate in listening tasks, hindering their progress. Individual learning styles and preferences also affect listening comprehension (Zhou & Rose, 2024).

Some learners may benefit from visual aids or hands-on activities to support auditory input, while others may prefer more traditional listening exercises. Psychological factors such as anxiety, self-esteem, and self-efficacy can impact learners' ability to concentrate and focus during listening tasks (Datta & Roy, 2024; Meisa, 2024). High levels of anxiety or low confidence may interfere with effective listening comprehension. Additionally, learners' linguistic backgrounds, including exposure to and proficiency in other languages besides English, can influence their listening skills. Multilingual learners may experience interference or transfer effects from their other languages when listening to English (Muljanto, 2012; Rokhaniyah, 2020).

Understanding these diverse background factors is crucial for educators to tailor instruction and support to address the specific needs and challenges faced by EFL learners, ultimately facilitating their listening skill development in a more effective and inclusive manner. Based on the previous explanation, this present research will discuss and overview the barriers that have been faced by the learner and lectures in PPB Class of MoRA 2024 to reveal the effective method and interventions.

Meanwhile, discussing the listening sections, it seems necessary to define it. The "listening section" constitutes a pivotal component within language proficiency evaluations, serving as a means to assess an individual's capacity to comprehend spoken language (Tietz et al., 2021). Typically integrated into language tests or assessments, this section aims to gauge a test-taker's proficiency in understanding audio recordings encompassing various genres such as conversations, lectures, discussions, or monologues. Through the presentation of these recordings, individuals are tasked with answering questions or completing tasks that evaluate different facets of listening comprehension (Arief et al., 2023; Wiwoho, 2022).

Within the listening section, test-takers are required to exhibit attentive listening skills, honing in on auditory cues to decipher the intended message (Nodira et al., 2020). This entails discerning the overarching theme or purpose of the audio (understanding main ideas) and extracting specific details, facts, or information embedded within the discourse (understanding details). Moreover, individuals are expected to grasp the relationships between ideas, speakers, or events presented in the audio (understanding relationships) and to draw inferences or conclusions based on the information provided (understanding inferences) (Jin, 2002; Ma'fiyah et al., 2021).

Furthermore, Assiddiqhi & Rosa, (2021) have stated that the listening section assesses the test-takers' ability to interpret the attitudes, opinions, or emotions conveyed by speakers (understanding attitudes and opinions) and to decipher contextual meaning, including inferring the meaning of unfamiliar words or expressions based on surrounding information (understanding contextual meaning). Additionally, individuals must demonstrate proficiency in following instructions given in the audio, showcasing their capacity to comprehend and execute tasks accurately (following instructions) (Milliner & Chaikul, 2018; Stephen Hattingh, 2014).

Given its multifaceted nature, the listening section may adopt various formats and levels of difficulty, depending on the specific test or assessment (Urlica, 2019). These formats may include multiple-choice questions, matching tasks, short-answer questions, or completion tasks where test-takers fill in missing information based on what they hear. Ultimately, the listening section serves as a critical tool in assessing an individual's ability to comprehend spoken language—a fundamental skill essential for effective communication and language proficiency across diverse contexts (Shrestha, 2022).

Shrestha, (2022) stated that listening skills are crucial in the journey of learning English as a Foreign Language (EFL) due to their multifaceted significance across various aspects of language acquisition and communication. Firstly, effective listening is essential for facilitating clear communication. When learners possess strong listening abilities, they can understand and interpret spoken English accurately, enabling them to engage in meaningful interactions with teachers, peers, and other English speakers (Abdullah Alharbi & Mohammed Hassan Al-Ahdal, 2024; Erdonova & Abduvahobova, 2023). For example, in a classroom setting, a student with proficient listening skills can follow along with the teacher's instructions, comprehend explanations, and actively participate in discussions, contributing to a more dynamic and productive learning environment.

Listening Skills Tip, (2018) overviewed that listening comprehension plays a pivotal role in language acquisition. Through exposure to authentic spoken English in listening activities, learners expand their vocabulary, reinforce grammar structures, and internalize language patterns. For instance, listening to podcasts, audiobooks, or online lectures exposes learners to a wide range of vocabulary and language usage, helping them develop a deeper understanding of English language and usage in context.

Moreover, listening activities contribute to cultural understanding by exposing learners to diverse voices and perspectives prevalent in English-speaking societies. Through listening to various forms of English-language content, such as music, movies, or podcasts, learners gain insights into cultural norms, values, and practices (Rao & Kameswari, 2020; Vasilieva, 2021). For example, listening to interviews or discussions with people from different cultural backgrounds provides learners with exposure to different accents, speech patterns, and cultural references, fostering intercultural competence and awareness.

Raju, (2018) mentioned in an academic context, proficient listening skills are indispensable for achieving success. Many academic tasks, including understanding lectures, following presentations, and participating in class discussions, require strong



listening comprehension. For instance, a student who can effectively listen to a lecture and extract key information can take thorough notes, understand complex concepts, and perform well on exams, ultimately contributing to their academic achievement and progress in English language learning.

Furthermore, in professional settings, effective listening is essential for successful communication and collaboration (Valikoski et al., 2023). Whether participating in meetings, negotiating contracts, or providing customer service, individuals with strong listening skills can understand colleagues, clients, and stakeholders, leading to more efficient problem-solving and decision-making. For example, a manager who actively listens to employee concerns can address issues effectively, boost morale, and foster a positive work environment, highlighting the importance of listening in professional contexts (Lestari et al., 2019; Yu, 2018).

Hardiyanto et al., (2021) stated that beyond academic and professional realms, strong listening skills facilitate social integration and communication in English-speaking communities. Whether interacting with peers, making friends, or engaging in social activities, individuals with proficient listening abilities can understand and respond appropriately to spoken English, building connections and relationships. For instance, a newcomer to an English-speaking country who can effectively listen to and understand conversations at social gatherings can feel more confident and included in the community, enhancing their overall social experience and integration (Ghoneim, 2013; Rara Saraswaty, 2018).

Based on the explanation above, this present research stated that listening skills are integral to EFL proficiency, encompassing communication, language acquisition, cultural understanding, academic success, professional development, and social integration. By fostering and honing listening abilities through various listening activities and experiences, learners can enhance their overall English language proficiency and effectively navigate diverse linguistic and cultural contexts.

Meanwhile, several methods and strategies can help overcome listening barriers for English as a Foreign Language (EFL) learners, enhancing their comprehension skills and facilitating language acquisition (Cao & Lin, 2020; Saraswaty, 2018). Anisah et al., (2021) stated that contextual learning proves effective by providing learners with opportunities to encounter English in authentic contexts. This approach exposes them to language use in real-life situations, such as watching movies, listening to podcasts, or engaging in conversational activities, enabling them to grasp vocabulary, idiomatic expressions, and cultural nuances within relevant contexts (Calub et al., 2018; Rini, 2017).

Additionally, Wahyuningsih & Salsabila, (2023) stated that vocabulary scaffolding involves systematically introducing and reinforcing vocabulary through gradual exposure and repetition. By breaking down complex vocabulary into manageable chunks and providing contextual support, learners can more easily understand and retain new words and phrases encountered in listening activities. Furthermore, interactive engagement fosters active participation and collaboration, promoting deeper engagement with listening materials. Activities such as pair or group discussions, role-plays, and interactive exercises encourage learners to interact with spoken English, ask questions, and clarify understanding, thereby enhancing comprehension and retention (Hurley, 2024; Meng et al., 2023a; Opozda et al., 2024).

Moreover, differentiated instruction tailors learning experiences to meet individual learner needs, accommodating diverse learning styles, preferences, and proficiency levels (Villard et al., 2024). By providing varied listening materials, pacing instruction appropriately, and offering additional support or scaffolding as needed, educators can address specific listening challenges and promote meaningful learning experiences for all



learners(Chang & Read, 2006; Hamada, 2016; Purwanto et al., 2021). Overall, implementing these techniques—contextual learning, vocabulary scaffolding, interactive engagement, and differentiated instruction—can effectively mitigate listening barriers and empower EFL learners to develop stronger listening skills essential for language proficiency and communication success(Chen, 2005; Cheng, 2005; Habibpour et al., 2022; Thi Ngoc Yen & Thao, 2021).

## **METHOD**

The research adopts a qualitative case study design(Lochmiller, 2021), situated within the context of Progam Persiapan Beasiswa (PPB) Dana Abadi Pesantren 2024 at UIN Sunan Gunung Djati Bandung. Participants include eleven learners from the PPB program and two listening lecturers. Data collection involves semi-structured interviews with participants to delve into their experiences and perceptions regarding listening barriers in educational environments. Additionally, observations of listening activities within the PPB program are conducted to gain insights into current practices and challenges. Thematic analysis is employed to identify recurring themes and patterns related to listening barriers and strategies for overcoming them(Kiger & Varpio, 2020).

Meanwhile, for ethical considerations, including obtaining informed consent, ensuring confidentiality, and adhering to ethical guidelines, are carefully addressed throughout the research process(Sundler et al., 2019). Through this qualitative case study approach, the research aims to shed light on the listening barriers encountered by EFL learners and explore effective strategies such as contextual learning, vocabulary scaffolding, interactive engagement, and differentiated instruction, as perceived by participants and observed in practice within the PPB setting.

For data analysis, thematic analysis will be utilized to systematically identify patterns and themes emerging from the collected data. This approach involves coding and categorizing qualitative data to identify recurring concepts and insights related to listening barriers and effective strategies(Vaismoradi et al., 2016). By organizing the data into meaningful themes, the analysis aims to provide a comprehensive understanding of the complexities surrounding listening comprehension in the educational context of PPB Dana Abadi Pesantren 2024. Additionally, the analysis will be iterative, involving multiple rounds of coding and interpretation to ensure thorough exploration of the data and to refine emerging themes.

Moreover, to ensure the validity and reliability of the findings, several strategies will be employed(Rackley, 2020). Firstly, triangulation of data sources will be utilized, combining insights from semi-structured interviews with participants and observations of listening activities. This multi-method approach enhances the credibility and robustness of the findings by corroborating information from different perspectives(Cassol et al., 2018). Secondly, member checking will be conducted, whereby participants will have the opportunity to review and validate the interpretations of their responses, ensuring the accuracy and authenticity of the findings. Moreover, researcher reflexivity will be practiced throughout the study, with the researchers acknowledging and reflecting on their own biases, assumptions, and perspectives that may influence data collection and analysis. By transparently documenting the research process and decision-making, the study aims to enhance the trustworthiness and validity of the findings, ultimately contributing to a nuanced understanding of listening barriers and effective strategies in EFL education(Vaismoradi et al., 2013).

**Table 0.1 Participant**



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| No  | Name        | Participant | Address     |
|-----|-------------|-------------|-------------|
| 1.  | Mr Bilhaq   | Lecturer    | Jakarta     |
| 2.  | Mrs. Fathin | Lecturer    | Bandung     |
| 3.  | Mr. Ulil    | Student     | Blitar      |
| 4.  | Mr. Iqbal   | Student     | Aceh        |
| 5.  | Mr. Ridho   | Student     | Madura      |
| 6.  | Mr. Edy     | Student     | Makassar    |
| 7.  | Mr. Nabil   | Student     | Rembang     |
| 8.  | Mr. Hilmy   | Student     | Yogyakarta  |
| 9.  | Mrs. Suci   | Student     | Lombok      |
| 10. | Mrs. Fina   | Student     | Banyuwangi  |
| 11. | Mrs. Liska  | Student     | Tasikmalaya |
| 12. | Ms. Naila   | Student     | Magetan     |
| 13. | Mrs. Ida    | Student     | Malang      |
|     |             |             |             |

## **RESULT AND DISCUSSION**

In this phase, the researcher will provide the data inline with discussion related to listening barriers and alternatives by the students and the lecturers that will be stated as follows:

### **1. Listening barriers and alternatives proposed by the students**

In the research conducted at Progam Persiapan Beasiswa (PPB) Dana Abadi Pesantren 2024 in UIN Sunan Gunung Djati Bandung, students highlighted various listening barriers they encountered and proposed alternative strategies to overcome them. Through semi-structured interviews and observations, students identified common challenges such as difficulty understanding different accents, fast speech pace, and unfamiliar vocabulary. To address these barriers, students suggested alternative approaches that proved effective in improving their listening comprehension skills.

One prominent alternative proposed by students was the implementation of contextual learning. They emphasized the importance of exposure to authentic English language materials in real-life contexts, such as movies, TV shows, and podcasts. By engaging with English language content embedded within meaningful contexts, students found it easier to grasp vocabulary, idiomatic expressions, and cultural nuances. For example, watching English movies with subtitles enabled students to associate words with visual context, facilitating comprehension and retention.



**Figure 0.1** Listening Class with Mrs. Fathin

Another alternative strategy advocated by students was vocabulary scaffolding (Luu et al., 2020). Recognizing the significance of vocabulary knowledge in listening comprehension, students suggested breaking down complex vocabulary into manageable chunks and providing contextual support. This approach involved pre-teaching key vocabulary before listening activities and providing glossaries or context clues to aid understanding. By scaffolding vocabulary in this manner, students felt more confident and capable of deciphering unfamiliar words encountered in listening materials.

Moreover, students emphasized the importance of interactive engagement as an effective alternative strategy. They highlighted the value of interactive listening activities, such as group discussions, role-plays, and collaborative projects, in promoting active engagement and enhancing comprehension. Through these interactive exercises, students were able to practice listening in authentic communicative contexts, ask questions, and clarify uncertainties. For instance, participating in group discussions enabled students to exchange ideas, seek clarification from peers, and collectively construct meaning from listening materials (Marzban et al., 2017).

Additionally, students underscored the importance of differentiated instruction tailored to individual learner needs. They suggested providing varied listening materials and pacing instruction according to learners' proficiency levels. By accommodating diverse learning styles, preferences, and abilities, students believed that educators could better address listening barriers and promote meaningful learning experiences. For example, providing audio recordings with adjustable playback speeds allowed students to listen at a pace that suited their comprehension abilities.



**Figure 0.2** Mr. Bilhaq Class “Fill in the Blank” by listen to music and song

Overall, students' insights into listening barriers and proposed alternatives provide valuable perspectives for educators and curriculum designers seeking to enhance listening comprehension in EFL settings. By incorporating contextual learning, vocabulary scaffolding, interactive engagement, and differentiated instruction, educators can create inclusive learning environments conducive to overcoming listening barriers and promoting academic success (Meng et al., 2023b; Yousefi, 2011).

In examining the listening barriers and proposed alternatives articulated by students participating in the Program Persiapan Beasiswa (PPB) Dana Abadi Pesantren 2024 at UIN Sunan Gunung Djati Bandung, several salient insights emerge. Firstly, students identified a range of obstacles impeding their listening comprehension, notably including challenges associated with deciphering different accents, coping with fast speech rates, and grappling with unfamiliar vocabulary. These barriers resonate with established literature on EFL listening difficulties, underscoring their pervasive nature and significance in hindering effective language acquisition (Al-bazeli et al., 2014). Consequently, these findings highlight the pressing need to address these impediments to foster students' overall language proficiency and communicative competence.

Moreover, to respond to these challenges, students proffered a repertoire of alternative strategies aimed at ameliorating their listening comprehension skills. Chief among these is the advocacy for contextual learning, wherein students emphasized the utility of engaging with authentic English language materials embedded within real-life contexts, such as movies, TV shows, and podcasts. This approach aligns with socio-cultural theories of language acquisition, positing that meaningful exposure to language in context facilitates deeper understanding and internalization of linguistic structures (Zailaini et al., 2015). By immersing themselves in authentic language use scenarios, students are afforded the opportunity to decipher vocabulary, idiomatic expressions, and cultural nuances within relevant contextual frameworks.

Furthermore, students underscored the efficacy of vocabulary scaffolding as a means of overcoming lexical barriers encountered during listening tasks (Anggarini, 2022). This entails the systematic breakdown of complex



vocabulary into more manageable units, complemented by contextual support mechanisms such as pre-teaching key terms and providing glossaries or context clues. Such an approach resonates with research advocating for explicit vocabulary instruction as integral to enhancing listening comprehension (Ismail et al., 2020; Yusri et al., 2012). By scaffolding vocabulary acquisition in this manner, students reported heightened confidence and proficiency in navigating unfamiliar lexical items encountered in listening materials (Octaberlina & Anggarini, 2020).

Meanwhile, students advocated for interactive engagement as a pivotal strategy in bolstering listening skills. This involves the incorporation of communicative activities such as group discussions, role-plays, and collaborative projects to promote active engagement and comprehension. Interactive engagement aligns with socio-constructivist principles of learning, emphasizing the importance of social interaction and collaboration in knowledge construction (Anggarini, Nugraha, et al., 2023). Through participatory activities, students not only enhance their listening skills but also develop their communicative competence by negotiating meaning, seeking clarification, and expressing their ideas in English (Anggarini, 2024).

Lastly, students underscored the imperative for differentiated instruction tailored to individual learner needs. Recognizing the heterogeneity of learners' linguistic backgrounds, proficiency levels, and learning preferences, students emphasized the importance of providing varied listening materials and pacing instruction accordingly (Khosravani, M., Khoosf, 2014; Seetha Jayaraman, 2017). Differentiated instruction is grounded in principles of learner-centered pedagogy, emphasizing the importance of catering to diverse learner needs to optimize learning outcomes. By accommodating individual differences through flexible instructional approaches, educators can effectively address listening barriers and promote inclusive learning environments conducive to student success (Baroroh & Rizal, 2023; Manjola Likaj, 2015).

Based on the findings above, this present research asserted that the insights gleaned from students' perspectives on listening barriers and proposed alternatives offer valuable implications for EFL pedagogy. By integrating contextual learning, vocabulary scaffolding, interactive engagement, and differentiated instruction into instructional practices, educators can effectively mitigate listening barriers and foster students' listening comprehension skills. Furthermore, these findings underscore the significance of incorporating student input into curriculum development and instructional design processes, thereby empowering students as active agents in their own learning journey. Moving forward, further research is warranted to validate the efficacy of these strategies and explore additional avenues for enhancing listening instruction in EFL contexts.

## **2. Listening barriers and alternatives proposed by the lecturers**

Exploring the perspectives of lecturers regarding listening barriers and proposed alternatives within the context of the Program Persiapan Beasiswa (PPB) Dana Abadi Pesantren 2024 at UIN Sunan Gunung Djati Bandung provides valuable insights into pedagogical approaches and instructional strategies. Through semi-structured interviews and observations, lecturers identified key listening barriers encountered by EFL learners and proposed alternative methods to address these challenges.



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One prominent listening barrier identified by lecturers is the difficulty learners face in comprehending different accents and variations of English. This barrier is particularly salient in contexts where English is taught as a second or foreign language, as learners may have limited exposure to diverse English accents. To mitigate this challenge, lecturers suggested incorporating a variety of listening materials featuring different accents, dialects, and speech rates. Exposure to diverse accents not only enhances learners' ability to understand variations in spoken English but also promotes cultural awareness and sensitivity to linguistic diversity (Eka Agustina et al., 2023; Nor & Hair, 2023).

Additionally, lecturers highlighted the challenge of fast speech pace as a common barrier to listening comprehension. Native speakers often speak at a rapid pace, which can pose difficulties for EFL learners, especially those at lower proficiency levels (Korea et al., 2008; Saha, 2009; Suwarni et al., 2023). In response, lecturers proposed employing strategies to help learners cope with fast speech, such as providing pre-listening activities to preview content, pausing recordings at key intervals for reflection, and utilizing transcripts or captions to support comprehension. These strategies allow learners to engage with spoken English at their own pace, facilitating comprehension and reducing anxiety associated with fast speech.

Furthermore, lecturers emphasized the importance of addressing vocabulary challenges encountered during listening tasks. Learners may struggle to understand unfamiliar words or expressions, hindering their overall comprehension of spoken English. To support vocabulary development, lecturers recommended integrating vocabulary-building activities into listening instruction, such as word mapping, semantic webs, and word association games. Additionally, providing explicit instruction on word roots, prefixes, and suffixes can help learners decipher meaning from context and expand their lexical repertoire (Azimov Saidov Kamoliddin, 2022; Bona, 2018).

Moreover, lecturers underscored the value of interactive listening activities in promoting engagement and comprehension. Collaborative tasks, such as pair or group discussions, role-plays, and problem-solving activities, encourage active participation and foster meaningful interaction with listening materials. By incorporating interactive elements into listening instruction, lecturers create opportunities for learners to practice listening in authentic communicative contexts, develop critical thinking skills, and build confidence in their ability to comprehend spoken English (Anggarini et al., 2022).

In summary, the perspectives of lecturers on listening barriers and proposed alternatives offer valuable insights into effective pedagogical practices for enhancing listening comprehension in EFL contexts. By addressing challenges related to accents, speech pace, vocabulary, and engagement through diverse instructional strategies, lecturers play a critical role in supporting learners' development of listening skills essential for academic success and communicative competence in English. Moving forward, continued exploration and implementation of innovative approaches to listening instruction are essential for meeting the diverse needs of EFL learners and fostering inclusive learning environments conducive to language acquisition and proficiency.

Meanwhile, the insights gleaned from the perspectives of lecturers on listening barriers and proposed alternatives within the Progam Persiapan Beasiswa (PPB) Dana Abadi Pesantren 2024 at UIN Sunan Gunung Djati Bandung shed light on effective pedagogical approaches and instructional

strategies for enhancing listening comprehension in EFL contexts. Firstly, the identification of common listening barriers, such as difficulties with accents, speech pace, and vocabulary, underscores the multifaceted nature of challenges faced by EFL learners in developing listening skills. These barriers align with existing literature on EFL listening difficulties, reaffirming their significance in hindering effective language acquisition and communication (Eka Agustina et al., 2023; Nor & Hair, 2023). Thus, addressing these barriers is paramount to supporting learners' overall language proficiency and facilitating successful language learning outcomes.

In response to these challenges, lecturers proposed a range of alternative strategies aimed at mitigating listening barriers and enhancing students' listening comprehension skills. The suggestion to incorporate diverse listening materials featuring various accents and speech rates reflects a pedagogical approach grounded in exposure to authentic language use contexts. This approach aligns with sociocultural theories of language acquisition, emphasizing the importance of meaningful exposure to language in context for effective learning (Anggarini, Falah, et al., 2023; Suwarni et al., 2023). By exposing learners to a variety of accents and speech patterns, educators can help foster linguistic flexibility and adaptability, enabling learners to comprehend spoken English in diverse communicative settings.

Furthermore, the recommendation to employ pre-listening activities and provide transcripts or captions to support comprehension addresses the challenge of fast speech pace. By scaffolding listening tasks and offering learners opportunities to preview and reflect on listening materials, educators can help learners cope with the rapid pace of spoken English and develop strategies for effective listening (Heimbürger et al., 2024; Safitri et al., 2024). Additionally, the provision of transcripts or captions serves as a valuable resource for learners to reinforce understanding and clarify uncertainties encountered during listening activities.

Moreover, the emphasis on vocabulary-building activities and interactive engagement underscores the importance of integrating language skills in listening instruction. Vocabulary development is integral to listening comprehension, as learners must be able to recognize and interpret unfamiliar words and expressions encountered in spoken English (Alzubi, 2024; Le, 2024). By incorporating vocabulary-building activities, such as word mapping and semantic webs, educators can help learners expand their lexical repertoire and enhance their ability to infer meaning from context. Similarly, interactive listening activities, such as pair or group discussions, provide opportunities for learners to engage actively with listening materials, practice communication skills, and develop critical thinking abilities (Datta & Roy, 2024; Meisa, 2024).

Therefore, the insights gleaned from lecturers' perspectives on listening barriers and proposed alternatives offer valuable implications for EFL pedagogy. By incorporating diverse instructional strategies tailored to address specific listening challenges, educators can create inclusive learning environments conducive to enhancing listening comprehension skills. Moving forward, continued exploration and implementation of innovative approaches to listening instruction are essential for meeting the diverse needs of EFL learners and fostering their communicative competence in English.

## CONCLUSION

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The research conducted at Progam Persiapan Beasiswa (PPB) Dana Abadi Pesantren 2024 in UIN Sunan Gunung Djati Bandung provided valuable insights into listening barriers and proposed alternatives from both students' and lecturers' perspectives. The findings underscored the multifaceted nature of listening challenges faced by English as a Foreign Language (EFL) learners, including difficulties with accents, speech pace, and vocabulary comprehension. Through collaborative efforts, students and lecturers identified alternative strategies such as contextual learning, vocabulary scaffolding, interactive engagement, and differentiated instruction to address these barriers effectively. These proposed alternatives offer promising avenues for enhancing listening comprehension skills and promoting inclusive learning environments in EFL education. By incorporating diverse instructional strategies tailored to meet the needs of learners, educators can foster students' overall language proficiency and communicative competence in English. Moving forward, continued exploration and implementation of innovative approaches to listening instruction are essential for supporting the diverse needs of EFL learners and facilitating their success in academic and real-life contexts.

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## **The Role of 4D Animal Cards for Cognitive Optimization of Learning English in Early Childhood**

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Good communication can be judged from the effectiveness of the message conveyed by the communicator. This requires adequate language skills so that they can support social activities. In early childhood, language skills cannot develop well by themselves. They need stimulation through the latest learning media that can attract their attention. Introduction to English from an early age is very important to prepare oneself to enter the current era of globalization and digital. This research aims to improve children's cognitive abilities in recognizing English through 4D animal cards. Modern learning media can attract children's interest. The Animal 4D card is integrated with the Animal 4D application on the gadget so its use requires adult assistance. This research uses a quantitative method in the form of a one-group pretest-posttest design to measure the influence of 4D animal cards on children's cognitive abilities in learning English. Data collection techniques in this research are observation, interviews, documentation and tests. The N-Gain result test of the 4D Animal Card test improved children's cognitive abilities is 83%, which is in the effective category. Based on the T-test statistical results the R Square value is 0.909, meaning that the independent variable (4D animal card) has an influence of 90% on the dependent variable (cognitive skills). By introducing English from an early childhood it will improve children's cognitive abilities because language is the main tool in the learning process. After all, it is able to understand new concepts and interact with the environment.

**Keywords:** cognitive, early childhood, learning English, 4D animal card

### **INTRODUCTION**

Early childhood is a period when children experience rapid growth and development physically and psychologically (Purnamasari, 2020; Ulfa, 2020). Physical growth is can visible through significant increases in height and weight every month. Meanwhile, their psychological development can be observed through increasing their cognitive and language abilities. In this golden age, children must be given the right stimulation to optimize all aspects of their development.

Parents and the environment have a very important role in supporting children's growth and development. Support that can be provided is by assisting according to needs at each stage (Muallifah et al., 2023; Hinonaung et al., 2023). This support can be in the form of stimulation which plays an important role in developing the skills they have. Proper, continuous, comprehensive stimulation will help children optimize all their potential.

Cognitive intelligence is part of the intelligence that every child has. This intelligence relates to intellectual abilities which include the process of thinking, learning, understanding information, solving problems (Ratnasari et al., 2020; Permata et al., 2024). Everyone has this intelligence, including children. This intelligence has a very important role in various aspects of their lives.

Fauzia (2023) said that cognitive is very important in children's learning process which serves to understand new concepts they receive in the school environment and



outside of school. Good cognitive intelligence will help children store and remember information more effectively. Good memory will make it easier for them to study and complete various learning tasks (Novianti et al., 2022). Apart from that, the quality of cognitive intelligence also influences children's ability to solve problems in a logical, effective and efficient way.

Every intelligence that each child has will support other intelligence. Children's cognitive development is in line with increasing their thinking abilities (Kurniawati & Mulyati, 2021). This opinion is in line with (Rozana et al., 2020) which states that children with good cognitive intelligence can use logic in thinking and solve problems quickly and precisely. More than that, children's creativity will continue to develop along with children's cognitive development because it encourages them to generate new ideas and find innovative solutions.

Istiqomah & Maemonah (2022) explains the ability to make decisions also develops along with the child's cognitive development. Children who have good cognitive intelligence tend to be able to make rational and measured decisions. They can analyze problems from various sides and minimize the negative impact of the decisions made. They are also able to evaluate decisions quickly by considering various possibilities.

A child's cognitive intelligence also greatly influences the social interactions he or she undergoes (Saputra & Suryandi, 2020; Batinah et al., 2022) Rosyani et al., 2022). Good communication skills are supported by cognitive intelligence. Children will be able to communicate easily and fluently by conveying ideas in a structured and clear manner so that others can easily understand them. This can support positive social relationships for their future.

In early childhood, intelligence cannot develop on its own. They must receive appropriate, mutually integrated, continuous stimulation (Oktamarina, 2021; Nurainiah, 2022). Including language introduction that has been carried out since the child was in the womb through dialogue, music, and touch. Cognitive intelligence plays a very important role in supporting children's introduction to language. This introductory stage starts from understanding language concepts, communication skills, vocabulary development, understanding narratives to literacy skills.

Understanding language concepts for early childhood includes the ability to understand and master language structures including grammar, vocabulary, and grammar (Westhisi, 2019; Rosalianisa et al., 2023). Children are also taught to recognize and relate language concepts better to make the language-learning process easier. This understanding is carried out in stages according to the child's abilities. The time needed to strengthen understanding of this concept is different for each child but it must be done because it is the basis of the next stage of language development.

The next stage is the child's communication skills, which begins with Febiola 2020's speaking skills. Pronouncing words correctly is a sign of a child's good speaking ability. Another indicator of communication skills is language understanding. Children are not only able to speak well but understand the meaning of the words and sentences used in communication.

In introducing language to early childhood, vocabulary development is carried out by helping children store and remember new vocabulary effectively to enrich language mastery (Khomsin & Rahimmatussalisa, 2021). Children will be able to use the right words and sentences to communicate their thoughts. This vocabulary development is supported by a good understanding of narrative which can be done by listening and telling stories following the narrative flow.

As the nation's next generation, introducing English to children is very important. This is one of the developments in the introduction of languages after the national language,



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namely Indonesian. English is an international language that will be needed by them in the future. Children are likened to sponges who more easily receive stimulation and understand whatever material is presented because their brains continue to grow and develop (Nurani & Hartati, 2020).

4D animal cards are one of the modern learning media that uses AR (Augmented Reality) technology which has a good impact on children to support learning motivation, understanding of concepts, and developing vocabulary to convey ideas. Children's good cognitive abilities are supported by a correct and in-depth understanding of concepts. This media is proven to provide an interesting and interactive learning experience for children. To use the 4D Animal card, you must receive assistance from an adult so that children understand the information contained in each application menu.

The use of simple AR technology brings children closer to increasingly sophisticated technological developments so that they can adapt quickly (Wenthe et al., 2021). These 4D Animal cards introduce various types of animals in general in English so they need a companion to explain to children. With repeated activities, children can become more interested and develop a wider interest in learning English. This card is designed to appear alive/moving with real-like movements when scanned using a gadget so that children will be happy.

The natural nature of children who want to know many things can be explored through learning using these 4D Animal cards (Ningrum et al., 2019). The companion can ask stimulating questions in English or Indonesian so that the child is more active and expressive. Introducing English to young children through AR with an animal theme is fun and good for them. Children learn to analyze information and explore concepts about animals in a balanced and simultaneous manner through activities using these cards, thereby improving their cognitive abilities.

Introduction to English for early childhood is still limited to word recognition (Sari & Putrie, 2022). Knowledge about sentences in English as a whole is not widely provided due to limited resources and media. However, with the 4D animal cards, teachers and parents can accompany children in learning English by recognizing words, sentences, and pronunciation more easily. Through the sounds provided by the application, children can practice English pronunciation correctly through native speakers. Exploring the animal world through applications and cards will feel more real and fun to do.

## **METHOD**

This research was carried out at Pertiwi Pedawang Kindergarten in Kudus district for the 2023/ 2024 academic year. The population in this study was all students at Pertiwi Pedawang Kindergarten, totaling 45 children. The research subjects were a sample of 23 children from group B consisting of 15 boys and 8 girls. Activities will be carried out from March to April 2024.

**Table 1. Research Sample**

| <b>Class</b> | <b>Total of student</b> | <b>The name class</b> |
|--------------|-------------------------|-----------------------|
| Group B      | 23                      | Experiment class      |

The research method is a quantitative experiment in the form of a one-group pretest-posttest design to measure the effect of 4D animal cards on children's cognitive abilities in learning English. Data was obtained from pretest and posttest assessments. However, because the subject is early childhood, the test is not a written test but a questionnaire test.

Questions are asked by the class teacher individually after practical activities using animal cards and the animal 4D application.

This research design shows the achievement of children's cognitive development based on observations and questions and answers based on children's learning experiences. The activities that have been implemented provide an impact that can be measured using an instrument for assessing achievement development, namely children's knowledge regarding the themes being explored. The instruments are arranged comprehensively so that children get to know the world of animals in more depth through AR technology.

The following is the quantitative research design stage in the form of a one-group pretest-posttest design.

$O_1 \times O_2$

Figure 1. Research design one-group pretest-posttest design

Note:  $O_1$  = pretest score (child's cognitive ability in introducing English before using the animal 4D application)

$O_2$  = posttest score (child's cognitive ability in introducing English after using the animal 4D application)

The effect of using the animal 4D application on children's cognitive abilities in introducing English =  $O_2 - O_1$

Research instruments or test questions given by class teachers to children contain indicators to determine the child's understanding of concepts. Children's knowledge of the names of animals, where the animals live, their means of movement, and the characteristics of these animals are the basic things that children need to know. It is also necessary to know the child's level of understanding regarding the videos in the application so that the teacher can explain more deeply if the child does not understand. Children are expected to be able to answer the test well according to their abilities.

Indicators of cognitive skills and introduction to English for the children who were the target of the research are in Table 1 below.

**Table 2. Indicators of Cognitive Skills for Learning English in Early Childhood**

| Assessment Indicators Cognitive Skills                        | Question   |
|---|------------|
| 1. Knowledge of animal names                                  | 1          |
| 2. Knowledge states the characteristics of animals            | 2, 3, 4    |
| 3. Ability to group types of animals based on where they live | 5, 6       |
| 4. Ability to answer short questions related to AR videos     | 7, 8, 9    |
| 5. Watching AR videos   | 10         |
| 6. Ability to imitate vocabulary in English                   | 11, 12, 13 |
| 7. Critical thinking skills                                   | 14, 15, 16 |

The instrument is first tested on groups outside the sample before the instrument is given to the research sample. The aim is to determine the feasibility and quality of the

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instruments being prepared. Class A group of Pertiwi Pedawang Kindergarten with 19 students was selected to be used as a trial class as in Table 3 below.

**Table 3. Research Instrument Trial Class**

| Class   | Total of student | Name class    |
|---------|------------------|---------------|
| Group A | 19               | Control class |

The process of determining instrument quality through analytical techniques is carried out to develop research instruments using Empirical Validity Tests. This test measures the level of validity of the test instrument in the form of a description for a simple explanation and conclusion. The validity test was carried out through the SPSS 22 application, namely Product Moment Correlation which was coined by Pearson. The correlation involves the correlation coefficient, sample size, item value, and total value. Interpretation of the correlation coefficient uses the instrument validity reference criteria in Table 4.

**Table 4. Validity Criteria of Instrument**

| Correlation coefficient | Validity Criteria |
|-------------------------|-------------------|
| 0,81 – 1,00             | Very high         |
| 0,61 – 0,80             | high              |
| 0,41 – 0,60             | Enough            |
| 0,21 – 0,40             | Low               |
| 0,00 – 0,21             | Very low          |

Furthermore, the instrument was tested for reliability to see the level of consistency when tested again at different times. The reliability test uses the Cronbach's Alpha technique in the form of a description. The criteria for research to be reliable are if the reliability coefficient has a degree of confidence of 95%. Interpretation of the instrument reliability coefficient value obtained through the Cronbach's Alpha reliability value according to Table 5

**Table 5. Reliability Criteria of Instrument**

| Skor Cronbach's Alpha | Criteria  |
|-----------------------|-----------|
| 0,0 – 0,20            | Very less |
| >0,20 – 0,40          | Less      |
| >0,40 – 0,60          | Enough    |
| >0,60 – 0,80          | Good      |

The research instrument used was feasibility testing. See the level of validity and reliability of each item tested. So that when the pretest and posttest were carried out, the research respondents obtained the results of the influence of 4D animal cards on children's cognitive abilities in learning English.

## RESULTS AND DISCUSSION

Learning activities in class are designed to be interesting so that children are always happy and enthusiastic about participating. Various innovations are carried out from the regular use of different learning methods, place settings, or the media used. In this research, researchers bring something new to learning, namely by presenting/introducing technology to children. Animal cards and the animal 4D application are simple AR technology that is easy and safe for young children to use.

The theme in English learning is the animal theme according to the media used. The assessment of children's cognitive abilities in this theme that is explored is understanding concepts related to 1) children's knowledge regarding animal names; 2) animal characteristics; 3) group types of animals based on where they live, 4) answer short questions related to AR videos; 5) ability to listen to AR videos, 6) ability to imitate vocabulary in English; 7) critical thinking skills. Questions to determine children's cognitive abilities are asked in Indonesian so that children understand and can answer in Indonesian too. Early childhood children answer in simple language according to their knowledge.



Figure 2. Explanation of 4D animal card and application

Children are encouraged to be able to concentrate when listening. The next indicator is imitating vocabulary in English that has been created by the teacher regarding the AR video that has been watched. Next step, children are invited to think critically through questions presented in the form of stories or problems related to animals.

**Table 6. Distribution of questions**

| Assessment Indicators of Cognitive Skills                     | Question   | Maximum Score |
|---|------------|---------------|
| 1. Knowledge of animal names                                  | 1          | 115           |
| 2. Knowledge states the characteristics of animals            | 2, 3, 4    | 345           |
| 3. Ability to group types of animals based on where they live | 5, 6       | 230           |
| 4. Ability to answer short questions related to AR videos     | 7, 8, 9    | 345           |
| 5. Watch AR videos  | 10         | 115           |
| 6. Ability to imitate vocabulary in English                   | 11, 12, 13 | 345           |
| 7. Critical thinking skills                                   | 14, 15, 16 | 345           |

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The pretest is carried out to determine the child's initial abilities regarding their knowledge of the animal world. The pretest results are then analyzed and presented in the form of Table 7 below.

**Table 7. Pretest scores**

| Assessment Indicators of Cognitive Skills                     | Total Score | Percentage |
|---|-------------|------------|
| 1. Knowledge of animal names                                  | 42          | 27%        |
| 2. Knowledge states the characteristics of animals            | 130         | 37%        |
| 3. Ability to group types of animals based on where they live | 103         | 45%        |
| 4. Ability to answer short questions related to AR videos     | 138         | 40%        |
| 5. Watch AR videos  | 52          | 45%        |
| 6. Ability to imitate vocabulary in English                   | 140         | 41%        |
| 7. Critical thinking skills                                   | 134         | 39%        |

Information:

The maximum score for each indicator is 5.

According to the table above, it can be seen that the student's cognitive skills for each indicator have not achieved maximum results. This shows that the score obtained is still under the low category. Next, statistical calculations need to be carried out using the IBM SPSS Statistics 22 program on the student's pretest scores listed in Table 8.

**Table 8. Student Pretest Score**

| Information        | Score |
|--------------------|-------|
| Total of student   | 23    |
| Total of score     | 739   |
| The average score  | 32,27 |
| The highest score  | 38    |
| The lowest score   | 29    |
| Standard Deviation | 3,33  |

The next stage is to provide treatment to the experimental class. Regarding children's knowledge of the animal world using 4D animal cards. This card is an example of a simple AR. When scanned using a mobile phone via the animal 4D application a video will appear containing information about the animal in English. This activity strengthens children's cognitive abilities. Every child gets the same opportunity to watch the video accompanied by the class teacher.

Interactive learning occurs during the video observation and discussion process. Children are trained to retain information through listening activities. Every important vocabulary word will be marked by the teacher and will be reviewed together. Children are



allowed to tell what they see and understand from the video. The teacher also asks questions so that children can be more careful and concentrate.



Figure 3. Practice 4D animal card and application

The results of this analysis show that students' cognitive skills are at a low level. The statistical analysis was calculated using the IBM SPSS Statistics 22 program. The table above shows that the lowest score is 29; the highest score was 38 while the average score was 32.27. The standard deviation score is 3.33. This score was obtained based on pretest scores showing students' cognitive skills before using the 4D animal cards. Then the results of the posttest analysis are displayed in Table 8 below.

**Table 9. Posttest scores**

| Assessment Indicators of Cognitive                            | Total Score | Percentage |
|---|-------------|------------|
| 1. Knowledge of animal names                                  | 104         | 90%        |
| 2. Knowledge states the characteristics of animals            | 310         | 89%        |
| 3. Ability to group types of animals based on where they live | 210         | 91%        |
| 4. Ability to answer short questions related to AR videos     | 313         | 90%        |
| 5. Watch AR videos  | 100         | 86%        |
| 6. Ability to imitate vocabulary in English                   | 312         | 90%        |
| 7. Critical thinking skills                                   | 311         | 90%        |

Table 9 shows that the indicator regarding knowledge of animal names reaches 104 from a maximum score of 115, the knowledge indicator mentioning animal characteristics is 310 from a maximum score of 345, the indicator of the ability to group types of animals based on where they live is 210 from the maximum score of 230, the indicator of the ability to answer short questions related to the video AR reached 313 from a maximum score of 345, the indicator for listening to AR videos reached 100 from a maximum score of 115, the indicator of ability to imitate vocabulary in English reached 312 from a maximum score of 345, and the indicator of critical thinking ability reached 311 from a maximum score of 345.

Based on the results of the posttest, it can be seen that student scores have increased. Students already have good cognitive skills. The average score obtained shows positive changes by Table 10 below.

**Tabel 10. Data Statistik Skor Posttest Siswa**

| Information | Score |
|-------------|-------|
|-------------|-------|

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|                      |       |
|----------------------|-------|
| Total of student     | 23    |
| Total of score       | 1660  |
| The average of score | 72,17 |
| The highest score    | 74    |
| The lowest score     | 70    |
| Standard Deviation   | 1,58  |

After carrying out the pretest and posttest, the results can be compared to determine the students' cognitive skills, and abilities before treatment and after treatment from learning through 4D animal cards. The following is a comparison of pretest and posttest scores in Table 11.

**Table 11. Comparison of Pretest and Posttest scores**

| Assessment Indicators of Cognitive skills                     | Pretest | Posttest |
|---|---------|----------|
| 1. Knowledge of animal names                                  | 27%     | 90%      |
| 2. Knowledge states the characteristics of animals            | 37%     | 89%      |
| 3. Ability to group types of animals based on where they live | 45%     | 91%      |
| 4. Ability to answer short questions related to AR videos     | 40%     | 90%      |
| 5. Watch AR videos  | 45%     | 86%      |
| 6. Ability to imitate vocabulary in English                   | 41%     | 90%      |
| 7. Accuracy in pronouncing vocabulary in English              | 39%     | 90%      |

The comparison of pretest and posttest scores is then analyzed according to the cognitive skills indicators to determine the level of each indicator using the N-Gian test. The N-Gain test results are shown in the table below.

**Table 12. N-Gain Test Results for Each Indicator**

| Assessment Indicators   | Pretest | Posttest | N-Gain | Percentage | Information |
|---|---------|----------|--------|------------|-------------|
| 1. Knowledge of animal names                                  | 42      | 104      | 0.85   | 85         | EFFECTIVE   |
| 2. Knowledge states the characteristics of animals            | 130     | 310      | 0.84   | 84         | EFFECTIVE   |
| 3. Ability to group types of animals based on where they live | 103     | 210      | 0.84   | 84         | EFFECTIVE   |
| 4. Ability to answer short questions related to AR videos     | 138     | 313      | 0.85   | 85         | EFFECTIVE   |
| 5. Watch AR videos  | 52      | 100      | 0.76   | 76         | EFFECTIVE   |
| 6. Ability to imitate vocabulary in English                   | 140     | 312      | 0.84   | 84         | EFFECTIVE   |
| 7. Accuracy in pronouncing vocabulary in English              | 134     | 311      | 0.84   | 84         | EFFECTIVE   |

The table above shows the results of the N-Gain test for each indicator to determine the increase in cognitive skills. First, the indicator of knowledge of animal names is 0.85 or 85% with an effective increase in category. Second, the knowledge indicator mentions animal characteristics at 0.84 or 84% with an effective category. Third, the indicator of the ability to group animal types based on where they live is 0.84 or 84%, which is in the high improvement category. Fourth, the indicator of the ability to answer short questions regarding AR videos of 0.85 or 85% is in the effective category. Fifth, listening to AR videos was 0.76 or 76% in the effective category. Sixth, the indicator of ability to imitate vocabulary in English is 0.84 or 84%, which is in the effective category. Seventh, the critical thinking ability indicator of 0.84 or 84% is in the effective category. The average of N-Gain result test is 83%.

Learning English using 4D animal card media can influence students' cognitive skills. Researchers conducted a T-test to determine the influence that 4D animal card media had on students' cognitive skill levels. The analysis uses the IBM SPSS Statistics 22 application. The following are the statistical results of the T-test listed in Table 13.

**Table 13. Result of T-Test**

| Model | R     | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------|----------|-------------------|----------------------------|
| 1     | .953a | .909     | .900              | .263                       |
|       |       |          |                   |                            |

Based on the T-test statistical results table above, it is known that the R Square value is 0.909, meaning that the independent variable (4D animal card) has an influence of 90% on the dependent variable (cognitive skills). This shows that learning through 4D animal cards can be used to improve cognitive skills in the introduction of English for young children.

## CONCLUSION

Based on the findings of research on cognitive skills using 4D animal cards, it can be said that this method influences children's ability to understand new vocabulary in English. Children's cognitive skills show positive improvements. This can be proven by looking at the cognitive skills test results of group B students at Pertiwi Pedawang Kindergarten which increased significantly between before and after the implementation of the 4D animal card model.

Another conclusion in this research shows that students' cognitive skills in each indicator have experienced a high increase. The following are the results of the pretest and posttest scores: 1) The indicator of knowledge of animal names is 0.85 or 85% with a high improvement category; 2) The knowledge indicator mentions animal characteristics at 0.84 or 84% with a high improvement category; 3) The indicator of the ability to group animal types based on where they live is 0.84 or 84%, which is in the high increase category; 4) The indicator of ability to answer short questions regarding AR videos of 0.85 or 85% is in the high improvement category; 5) The AR video listening indicator of 0.76 or 76% is in the high improvement category; 6) The indicator of ability to imitate vocabulary in English is 0.84 or 84%, which is in the high improvement category; 7) The critical thinking ability indicator of 0.84 or 84% is in the high improvement category.

The average of N-Gain result test is 83%, which is in the effective category. Effect of 4D animal cards on improving cognitive skills in learning English for early childhood is calculated using statistical results from the t test. It is known that the R Square value is 0.909, meaning that the independent variable (4D animal cards) has an influence of 90%

on the dependent variable (cognitive skills). The learning through 4D animal cards can be used to improve cognitive skills in the introduction of English for young children.

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## **Language Power Used by Najwa Shihab in Political Talk Show of Mata Najwa**

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Effective communication is essential in the process of exchanging ideas and transmitting information to show how language has a power with its politeness to employ conversation. This study aims at examining language power with its politeness strategies played in conversation conducted in political talk show of Mata Najwa by its expression to convey thoughts, to influence perceptions, and to connect relationship. As a celebrate journalist, Najwa Shihab reveals the latest issues in Mata Najwa YouTube channel, mostly about comments and political issues in Indonesia, especially ahead of the 2024 presidential election. By her ability to produce language, as a host, she controlled her language to influence the behaviors of other people. The interplay of her language and action danced explicitly and implicitly in social interaction. This study applies qualitative method with language power approach both power as control and power as threat using theory of pragma-semantic to interpret. The consequence of this study found that power behind language plays a big role in perceiving the world and the persuasive strategy becomes the factor to maintain ideology and to build relationship.

**Keywords:** Language power; power as control; power as threat; effective communication; Mata Najwa

### **INTRODUCTION**

As a vital language in human connection, language has a power to share humans' ideas, thoughts and feelings with others. Language has a power to build society even to tear it down. In order to point the language power, politeness strategies are engaged to portray two linguistic components used in communication both intra-lingual and extra-lingual components (Herujiyanto, 2015). It is believed that both intra-lingual and extra-lingual components bring the power of language and the values of language (Pranowo, 2015). Polite language expressed has a high significance in communication to make interlocutors feel respectful. The positive relationship indirectly is expressed to address honorific by greeting "sir" or "madam" in English. In Bahasa, referent honorifics are common employed such as "pak" and "bu." Likewise, the formal honorific of "mbak" and "mas" becomes common address when the host of Najwa Shihab in Mata Najwa addresses *mas* Ganjar and *pak* Mahfud (Okamoto, 1999). It means that to build relationship, diction is a strategic word choice to employ in addressee to show honorific regardless of content since there is something beyond addresser and addressee metapragmatic talk about issues concerning language use and contextual meaning interpreted (Verschueren, 2000). Russian-linguistics uses etiquette instead researchers of English-speaking language uses politeness (Duskaeva, 2021). Therefore, politeness is an important part in the rule of speech act communication to speech regardless of its content (Ryabova, 2015). Politeness strategies are manners for human beings to boost self-esteem, to build respect, and to enhance confidence in maintaining relationship and improving communication skill (Borris

& Zecho, 2018). This study is aimed at examining language power with its politeness strategies played in conversation conducted by Najwa Shihab in Mata Najwa by her expression to convey thoughts, to influence perceptions, and to connect relationship. The program of Mata Najwa talk show has an extremely impact of drawing attention on political interest as well as education and culture (Aulia, Hidayat, & Alek, 2021) especially among Indonesian.

By power, politicians exert language to assert authority and control their utterances. It has strength to influence people's behaviors with the use of language as a form of social action (Chiang, 2015). By language, every text is an intertext (Zima, 2023) which exercises power. In other words, it is not only text elements confirming arguments stated but also contradicting it. Argumentation occurred in talk show interview ideally interviewee is confronted with spectrum of public opinion questioned by interviewer politely and softly (Lauerbach, 2007). Strategy of politeness in communication is required to illustrate quality of communication from what people saying through their feeling and thought, named pragmatics. As Mey elucidates (Mey, 2015) that pragmatics examines people's language use in particular situation, such as the language used by teacher in classroom (Aini & Rosdiana, 2024), by participants in talk show (Silitonga, 2022) (Jannah, 2023), by judge and defendant in a court (Mawaddah & Cahyono, 2022), etc.

The concept of politeness strategy, according to Brown-Levinson, is the way of how people polite to others by saving their image and being friendly (Cutting, 2002). The four strategies of politeness uses theory of Brown and Levinson (1987), namely bald-on record politeness strategy, positive politeness strategy, negative politeness strategy, and off-record politeness strategy (Brown & Levinson, 1987). However, being rude is sometimes occurred for reasons conducted to others (Wardhaugh, 2006). Therefore, Wodak and Meyer state that the use of power has connection with the social world to gain the effect of dominance (Wodak & Meyer, 2001). Thence, the method applied to analyze this research uses qualitative-descriptive method of language power to control and to threat using theory of pragma-semantic to interpret.

Previous researchers as discourse analysts addressed language power from different perspectives to show meaning involves examining language power as the strategy to communicate in various field (Altuns, 2023) (Adnyani & Suwastini, 2022), examining language power as the strategy to violate maxim quality in business (Yusuf & Qani'ah, 2020), examining language power used in academic context (Jones, Gallois, Callan, & Barker, 1995) (Yamin, Kurnia, & Mustofa, 2020) (Nasution, Sukmawati, Lubis, Hastomo, & Sesriyani, 2020) (Rachmawati, 2022), etc. Several researchers are specifically attracted to examine language power used in political issue (Abdulmir, 2023) (David, 2014) (Petrovic, 2001), such as conducted in speech (Edward, Hutahaeen, Kurniawan, & Hamuddin, 2008) (Li & Zhang, 2019) (Wibhisana, Ayomi, & Maharani, 2023) (Helmie, Nurviyani, & Ardhika, 2023) and in conversation (Alqahtani, 2023) of talk show (Darta, 2012) (Haris, 2010). Mata Najwa has been attracted by several researchers to analyze various points (Fauziah, Rohayati, & Hendaryan, 2023) (Hafidz, et al., 2023) (Sari & Damaianti, 2021) (Aisya & Fitrawati, 2019) (Sitorus, Mono, & Setia, 2022). The novelty of this study from the previous studies is language power used by a host in the talk show of Mata Najwa focuses on the politeness strategies used to illustrate power behind language.

As a part of critical discourse analysis of political discourse, the combination of pragmatics and semantics into pragma-semantic is supported each other to analyze using indirect and inferred linguistic technique (Khalil, 2020). The influence of language as an instrument to power refers to strategies and the use of lexicon at shaping people or culture.

Theoretically, there are few researchers discuss language power (Karman, 2017). It is an opt-interpretation between language and power namely power behind language or power of language (Rudvin, 2005). It says power behind language if language reveals power or language reflects power. Power of language illustrates how language maintained existing dominance, how language unites and divides a nation, and how language creates influence through words, oratories, conversations, and speech. Finally, it is found that there is a power behind language which employs a big role in perceiving the world and the persuasive strategy becomes the factor to maintain ideology and to build relationship.

## **METHOD**

This study used qualitative descriptive approach as a key instrument to figure out the use of politeness strategies proposed by Brown and Levinson (1987) that indicate language power and interpret it conducted by the host named Najwa Shihab in Mata Najwa (Creswell & Creswell, 2018). The three stages are established in this study to illustrate critical discourse analysis (CDA) procedure, namely description, interpretation, and explanation (Fairclough, 1996). After identifying language power through speakers' utterances in description stage, they were interpreted contextually as a cognitive process of pragma-semantic theory. After conducting interpretation, the meaning of utterances was explained.

Exclusively, Najwa Shihab interviewed Ganjar Pranowo and Mohammad Mahfud MD as the presidential candidate and the vice presidency of Indonesia for the 2024 presidential election on 14 February 2024. The talk show entitled *Strategi Ganjar-Mahfud* was conducted on 18 October 2023. The data of interview transcription is taken from Najwa Shihab YouTube channel posted on 19 October 2023. This study applies qualitative method with language power approach conducted by Najwa Shihab toward both power as control and power as threat using theory of pragma-semantic to interpret (Khalil, 2020). The manifestation of interpreting language is conducted by employing Critical Discourse Analysis (CDA) to analyze inferred utterances pragmatically to figure out power behind language with involving politeness strategies. The power manifested inherently is used to control and to threat by face as indicator of political elements in the theory of Goffman in politeness aspects of verbal formulation. Since utterances are interpreted pragmatically, semantic concept is further supported by the matter talked on the spot (Swarniti, 2021). Collecting data technique were conducted by watching and listening to the conversation spoken by Najwa Shihab as the host, and Ganjar Pranowo and Mohammad Mahfud as the guests in Mata Najwa, transcribing the conversation employed in talk show, reviewing the transcription of the conversation, and selecting the speakers' utterances conducted in conversation. The data analysis were identifying utterances using Brown and Levinson's theory of politeness strategies, classifying utterances based on politeness strategies, analyzing frequency, interpreting data, and drawing conclusion.

## **RESULT AND DISCUSSION**

### **RESULT**

Collecting and analyzing data were conducted to figure out politeness strategies employed by Najwa Shihab as a host to maintain their power when she interviewed her guests, Ganjar Pranowo and Mohammad Mahfud MD with the topic of political issue ahead of the 2024 presidential election entitled "Strategy Ganjar-Mahfud" (Ganjar-Mahfud Strategy) in October 18<sup>th</sup> 2023 in Mata Najwa. There are four factors influence the power of language conducted by Najwa Shihab in Mata Najwa talk show:

- 1) The participants. The political participants between Najwa Shihab as the host of Najwa Shihab talk show and two interlocutors Ganjar Pranowo and Mohammad Mahfud MD

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are from the same professional background, except age, sex, and personal qualities. The social distance that the participants established is certainly influenced by formal context to produce politeness strategy.

- 2) The setting. The conversation is conducted before presidential election held on February 14<sup>th</sup> 2024. The talk show was posted in October 18<sup>th</sup> 2023 in Mata Najwa talk show YouTube channel. The situation of formal situation is established in this talk show respectfully without intention of conducting threatening act. The situation has a respect each other without intention of conducting threatening act contextually (Trudgill, 2000). The language employed in Mata Najwa talk show conducted by participants was Indonesian formal language with English political register.
- 3) The topic. This talk show raises “Strategy Ganjar-Mahfud” (Ganjar-Mahfud strategy) as the title to illustrate formal political language without language offence instead in order to bond interpersonal relationship by employing feeling and thought. They employed honorific language to greet each other like *pak*, *mbak*, *mas*, and even they are followed by name such as *pak Mahfud*, *mbak Nana*, and *mas Ganjar*. It appears that social power was established to intend rank which imposition illustrated in the talk show was mitigated since their close relationship when they explained the truth of political situation. It is the way how they respect each by minimizing threat to the positive face, in order word to maintain self-image with the strategy used directly and with an effort to develop good communication from one major topic.
- 4) The function. The signified essential expressions occurs when participants treated in interaction involves how they made request, how they ask, how they tell others to make action to create positive politeness strategy. In addition, negative politeness strategy is created in communication by using indirect request to hearer’s face without offending the hearer’s positive face through utterances as it was heard when Najwa Shihab asked Mohammad Mahfud MD in her utterance *apa, pak, yang keliru?* (what is wrong, Sir?). She asked politely for explanation toward Mahfud’s statement of *pokoknya kalau ada yang keliru ya kita besok perbaiki* (basically, if there is something wrong, we fix it). The *it* refers to regulation.

The data of utterances uttered by Najwa Shihab as the host of Mata Najwa talk show was collected, and then politeness strategies are identified to figure out the language power which includes power as control and power of threat to be classified and tabulated (Sudijono, 2006). There are 132 politeness strategies integrated into language power. The frequency and percentage of politeness strategies and language power are integrated into the table below (see table 1).

Table 1. Frequency and Percentage of integration between Politeness Strategies uttered by Najwa Shihab

| Types of Politeness Strategies | Language Power | Frequency of utterances | Percentage of utterances |
|--------------------------------|----------------|-------------------------|--------------------------|
| Positive politeness strategies | As control     | 105                     | 79%                      |
|                                | As threat      | -                       | 0                        |
| Negative politeness strategies | As control     | 7                       | 5%                       |
|                                | As threat      | 5                       | 4%                       |



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|                                  |            |     |      |
|----------------------------------|------------|-----|------|
| Bald-on politeness strategies    | As control | 12  | 9%   |
|                                  | As threat  | -   | 0    |
| Off-record politeness strategies | As control | 2   | 2%   |
|                                  | As threat  | 1   | 1%   |
| Total                            |            | 132 | 100% |

The table 1 illustrates that 105 out of 132 data (79%) is positive politeness strategy integrated into language power as control, 34 out of 193 data is bald-on politeness strategy (17,6%), 0 out of 132 data is positive politeness strategy integrated into language power as threat (0%), 7 out of 132 data is negative politeness strategy integrated into language power as control (5%), 5 out of 132 data is negative politeness strategy integrated into language power as threat (4%), 12 out of 132 data is bald-on politeness strategy integrated into language power as control (9%), 0 out of 132 data is bald-on politeness strategy integrated into language power as threat (0%), 2 out of 132 data is off-record politeness strategy integrated into language power as control (2%), and 1 out of 132 data is off-record politeness strategy integrated into language power as threat (1%). It indicates that positive politeness strategy integrated into language power as control is the prominent strategy found in Najwa Shihab's utterances in order to maintain social relationship, to empathy, to joke, to seek agreement, etc.

## DISCUSSION

The politeness strategies integrated language power conducted by Najwa Shihab to maintain her authority during conversation broadcasted in October 18<sup>th</sup> 2023. Her utterances during episode of *Strategi Ganjar-Mahfud* (Ganjar-Mahfud Strategy) posted in October 18<sup>th</sup> 2023 in Mata Najwa account to YouTube.

### Positive Politeness Strategies Integrated into Language Power as Control

There are 105 utterances which indicate positive politeness strategies used by Najwa Shihab Mata Najwa talk show in the episode of *Strategi Ganjar-Mahfud* (Ganjar-Mahfud Strategy) integrated into power as control. The illustration of utterances is represented as follows:

1. **Positive politeness strategy** is conveyed by Najwa Shihab in her utterance of *Terimakasih sudah hadir* (Thank you for coming in) to show her gratitude to her guests Ganjar and Mahfud for coming in Mata Najwa. **Power to control** contents of language is used to give information and knowledge to the audience of Mata Najwa that political contestant 2024 was held and the three candidates of presidential and vice-presidential conducted registration.
2. **Positive politeness** is conveyed to congratulate Ganjar and Mahfud in her utterance *selamat sudah mendaftar di KPU* (Congratulations on registering with the General Election Commission). **Controlling power** is conducted to maintain social relationship
3. **Positive politeness** is conveyed in her utterance *apakah dari awal berusaha mencari nama-nama yang pas berupa singkatan?* (Did you try to find suitable names in the form of abbreviations from the start?) to cooperate about information which emerge in society

about couple name of Ganjar and Mahfud. **Controlling power** occurs when Najwa asked for abbreviation of couple name

4. Asking is one way conducted to show her **positive politeness strategy** to seek agreement through her utterances apakah mereka relawan yang mendukung Anda? (are they your volunteers who support you?). The language which shows **power as control** is *semua inisiatif langsung* (all direct initiatives) which shows that Najwa ensure about supported volunteers.
5. Asking is one way conducted to seek information in **positive politeness strategy in her utterance** *Tapi mulai serius penjajakan itu hitungan harinya kapan mulai serius? (But starting to get serious about exploration is a matter of days. When do you start getting serious?)* **Controlling language power** is signed in the word of *tapi* (but) to seek information.
6. **Positive politeness strategy** is conducted to seek agreement as in her utterance *sudah berbulan-bulan?* (has it been months?). Najwa Shihab uses her **power to control** her language to ensure her listening by repeating Ganjar's utterance.
7. **Positive politeness** strategy is conducted through question as in Najwa Shihab's utterance *itu nembak pertama di situ mas?* (Is that the first shot?). Najwa Shihab **control her language** by ensuring the previous utterance delivered by Ganjar.
8. Response of okay is the strategy of **positive politeness strategy** to respect interlocutor. Najwa Shihab respectfully understood Mahfud's utterances previously.
9. **Positive politeness strategy** is used to seek agreement about dealing Mahfud and Ganjar in Najwa Shihab's utterance *tapi itu faktor yang bikin OKE. ini dia. karena sesuatu yang ada sesuatu yang utama begitu yang bikin jadi. Oke deal dengan Mahfud MD?* (However, that's the factor that makes it OK. here he is. because something that exists is the main thing that makes it happen. OK, deal with Mahfud MD?). Najwa Shihab used the language **power as control** by saying the word *tapi* (however) as indication to seek greement.
10. **Positive politeness strategy** is used to seek agreement whether Mahfud ever dealt with Prabowo Subianto as the candidate of vice president in Najwa's utterance *Tapi sempat masuk radar cawapresnya pak Prabowo Subianto* (However this is on the radar of the vice presidential candidate, Mr Prabowo Subianto). Najwa Shihab used the **language power as control** by saying the word *tapi* (however) as indication to seek greement.
11. **Positive politeness strategy** is conducted to seek agreement in Najwa's utterance *Apakah Anda sudah pernah menjadi kandidat wakil presiden?* (Have you ever been on Mas Anis' radar as a vice presidential candidate?). **Power to control contents** of language used to give information and knowledge to the audience of Mata Najwa that political contestant 2024 was held and the three canditates of presidential and vice-presidential conducted registration.
12. **Positive politeness strategy** was used to seek agreement about offer in her utterance Oke. Itu berarti Anda menjawab dengan tegas tidak terhadap tawaran tersebut (Okay. That means you answered firmly no to the offer). Najwa Shihab used *berarti* as a **power to control** her language emphasis of offer to Mahfud.
13. Najwa Shihab used **positive politeness strategy** to seek agreement by asking whether Mahfud refused Prabowo's offer in her utterance *Kalau dengan pak Prabowo atau minimal dari kubu pak Prabowo yang menawarkan ke Anda apakah juga tegas dijawab tidak?* (If it was Pak Prabowo or at least from Pak Prabowo's camp who made the offer to you, would the answer be a firm no?). The power as **controlling language** was conducted

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when Najwa Shihab said *karena tanpa bermaksud mengadu domba*, she avoided offence to Mahfud's face.

14. Najwa Shihab used **positive politeness strategy** in her utterance *Jadi pertanyaan saya, pak Mahfud. Kalau misalnya diajak pak Prabowo pun sebetulnya Anda mau? Jadi apa bedanya Ganjar dengan Prabowo?* (So my question is, Mr Mahfud. For example, do you really want to be invited by Mr Prabowo? So what's the difference between Ganjar and Prabowo?). It is to ask for reasons whether Mahfud agreed Mahfud have been invited by Prabowo Subianto to be a vice-president candidate and the difference between Prabowo and Ganjar. The **power as controlling** language was conducted when Najwa Shihab used hedge *jadi pertanyaan saya kalau misalnya diajak pak Prabowo* to avoid offence to Mahfud's face.
15. Najwa Shihab used **strategy of positive politeness** in asking for reasons by saying *memang anda seperti apa, pak?* (What are you like, sir?). The **power as control** is used by Najwa Shihab to emphasize by repeating Mahfud's word in question.
16. **Positive politeness strategy** is used by Najwa Shihab to show her understanding toward Mahfud's explanation as occurs in Najwa Shihab's utterances *Pak Mahfud adalah pembela wong cilik* (Mr. Mahfud is a defender of the little people) and *tapi yang jelas dulu juga pak Mahfud mau diajak pak Jokowi jadi wapresnya?* ( But what is clear is that Mr. Mahfud was also willing to invite Mr. Jokowi to become vice president?). The **power as control** is used respectfully by responding Mahfud's words and to clarify the truth.
17. Najwa Shihab asked for reason about the difference between Ganjar and Jokowi to Mahfud in **positive politeness strategy** in her utterance *begitu pertanyaan saya, apa beda pak Ganjar dengan pak Jokowi?* (So my question is, what is the difference between Mr. Ganjar and Mr. Jokowi?). The **power as control** is used when Najwa Shihab said *begitu pertanyaan saya* to Mahfud to seek reasons the difference between Ganjar and Jokowi.
18. Dealing with shirt given, Mahfud was asked for agreement to show the shirt in Najwa Shihab's **positive politeness strategy** by saying *Dan kenapa kemudian memakai hari ini?* (And why then wear it today?). **Controlling language** is a power used by Najwa Shihab in her words of *dan saya juga tadi dapat video dari mas Rizal dan akan ditunjukkan* is to avoid refusal from Mahfud's.
19. Najwa Shihab's question is aimed at seeking information about certain message for Jokowi about the symbol of shirt given. She used **strategy of positive politeness in her utterance** *Anda memakai baju itu, itu pesan tertentu untuk presiden Jokowi?* (When you wear that shirt, is that a specific message for President Jokowi?). **Power as control** is used in Najwa Shihab's words *ini apakah juga sebetulnya* to emphasize her further question.
20. In her utterance, Najwa Shihab ensured about political contract to Ganjar by her **positive politeness strategy** to seek agreement by saying *jadi tidak sampai harus ada kontrak politik berjanji setia sehidup semati* (so there doesn't have to be a political contract promising to be loyal for life and death). **Power as control** is conducted by Najwa Shihab to ensure Ganjar the truth of political contract by her word of *jadi* (so)
21. Najwa Shihab is curious to know by asking Mahfud to seek agreement toward her statement in her **positive politeness strategy** by saying *apa menurut pak Mahfud kekurangan yang bisa dilengkapi dengan kehadiran Anda pada pasangan ini dan juga*

- sebaliknya mas Ganjar?* (Mr Mahfud, about weaknesses of individuals, what can be complemented by your presence in this pair and vice versa, Mr Ganjar?). **Power as control** in the word of *apa menurut pak Mahfud* indicates the deference to Mahfud's point of view by mitigating language to figure out response of information.
22. Najwa Shihab respectfully accepted Mahfud's explanation and let Mahfud continued his words. In this case, Najwa Shihab used **positive politeness strategy**. **Power as control** is indicated through acceptance and letting Mahfud to continue his words.
23. Najwa Shihab asked for permission in her **positive politeness strategy** to play speech excerpt of Megawati by saying *saya mau memutarakan cuplikan pidato ibu Mega ketika mengumumkan pak Mahfud di kantor DPP PD perjuangan, kita lihat cuplikannya* (I want to play Mrs. Mega's speech when she announced Mr. Mahfud at the DPP PD Struggle office, let's see the clip). **Power as control** is used in the way of asking permission. Najwa Shihab clarified Mahfud's excerpt of speech about reformation with her **positive politeness strategy** to seek information by saying *Reformasi masih harus terus dilakukan?* (Is reform still necessary?). Najwa Shihab used **power as control** when she tried to seek information to Mahfud.
24. Najwa Shihab honorificly gave Mahfud information about public's opinions about Mahfud in her positive **positive politeness strategy by saying** *Ada yang bilang "wah pak Mahfud bicaranya kayak NGO ni yang ga punya kekuasaan"* (Some people said, "Wow, Mr. Mahfud talks like an NGO that has no power"). **Power as control** is conducted by giving public's opinion about Mahfud in order to maintain relationship.
25. Najwa Shihab asked about authority and responsibility of becoming vice-president. In this utterance, Najwa Shihab used positive **positive politeness strategy** to gain Mahfud's response by saying *Bukankah kewenangan wakil presiden juga sama-sama limitasinya sama banyaknya?* (Isn't the vice president's authority just as limited as the president's?). Najwa Shihab used her **power as control** in the word of *kalau misalnya nanti*.
26. Najwa Shihab used her **positive politeness strategy** to gain response of Mahfud toward her opinion about obligation given if Mahfud became vice-president 2024 by saying *dan anda mengharapkan anda membayangkan kalau menjadi posisi orang nomor dua dengan kewenangan yang nanti diberikan oleh presiden begitu ya?* (You hope, you imagine if you are in the position of number two with the authority that will be given by the president, right?). Najwa Shihab used **power as controlling** her questions in her words *dan anda mengharapkan anda membayangkan*.
27. Najwa Shihab used her **positive politeness strategy** to ask for permission for playing Ganjar's speech by saying *karena yang jelas saya mau putarkan statement mas Ganjar pidato mas Ganjar kemarin di pengumuman juga yang juga bicara soal hukum* (Obviously, I want to play Mas Ganjar's speech statement which also talks about law). Najwa Shihab used **power as control** when she asked for permission.
28. Najwa Shihab used her schemata to seek information to Mahfud by using her **positive politeness strategy by saying** *PDIP kan partai penguasa. Menempatkan kadernya bukan hanya di level pemerintahan tertinggi RI 1 tetapi juga kader kepala daerah, anggota DPRnya paling banyak. Tetapi ketika bicara itu seolah-olah wah apakah artinya selama 10 tahun berkuasa tidak ada yang dihasilkan?* (PDIP is the ruling party. Placing its cadres not only at the highest level of government in Republic of Indonesia



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- 1 but also the cadres of regional heads, the majority of DPR members. But when we talk about it, it's as if wow, does that mean that nothing has been produced in 10 years in power?). Najwa Shihab used **power as control** in her word *tapi* to illustrate denial.
29. Najwa Shihab used her **positive politeness strategy** to seek reasons that public should believe good reformation offered by presidential candidates by saying *Dan kalau kemudian seprti itu, kenapa harus diberi kepercayaan lagi?* (And if it's like that, why should you give it any more trust?). Najwa Shihab used **power as control** of supposition.
30. Najwa used positive politeness strategy to seek agreement of Ganjar's promise as agent of change if he became president 2024 by saying *Anda mau katakan bahwa selama ini aktornya yaitu presiden Jokowi tidak cukup bisa melakukan itu dan akan berbeda kalau aktornya anda?* (Are you saying that so far the actor, namely President Jokowi, is not capable enough to do that and that it would be different if the actor were you?). Najwa Shihab has a power as control in her words of *Anda mau katakan* before she addressed to main question.
31. Najwa Shihab asked for permission for playing Mahfud's speech video in her **positive politeness strategy by saying** *saya akan memutarakan cuplikan pidato anda, pak Mahfud* (I will play a snippet of your speech, Mr Mahfud.). Najwa shows her **power as control** of her intention to play video of speech.
32. Najwa Shihab responded Ganjar using **positive politeness strategy** to clarify developed statements by saying *haha enggak lah pak. Dan ini memfollow up dari statement. Untuk mengclearkan..* (haha no sir. And this follows up on the statement. To clear...). Najwa Shihab **control her language as her power** to decline by saying *enggaklah* to clarify developed statements.
33. Najwa Shihab asked for permission to play video using her **positive politeness strategy by saying** *Bisa kita dengarkan?* (Can we listen?). Najwa Shihab used her **power as control** in asking for permission.
34. Najwa Shihab asked for reasons using her **positive politeness strategy by saying** *apa pak yang keliru?* (what's wrong sir?). Najwa Shihab used **power as control** when she honorifically addressed *pak*.
35. Najwa Shihab asked for seeking information to Ganjar using **positive politeness strategy by saying** *dan selama ini memang Anda lihat kalau pinjam istilah mas Ganjar, aktor-aktor yang ada tidak berani?* (And so far you have seen, borrowing Mas Ganjar's term, that the existing actors don't have the courage?). Najwa used **power as control** in her words *dan selama ini memang Anda lihat kalau pinjam istilah mas Ganjar* to show her schemata.
36. Najwa Shihab clarified repeatedly toward Mahfud's words *tidak berani* (no dare) using **positive politeness strategy**. Najwa used **power as control** by repeating Mahfud's words *tidak berani*.
37. Najwa Shihab clarified to seek agreement of Mahfud's statement using **positive politeness strategy by saying** *kurang nyali?* (lacking guts?). Najwa used **power as control** when she sought agreement.
38. Najwa shihab seeked information using her **positive politeness strategy** to Ganjar by saying *kalau ditarik ke atas, mas Ganjar? Kekeliruan ini bagaimana Anda melihatnya? Apa jadi secara fundamental kekeliruan yang anda perbaiki?* (If you pull it up, Mr

- Ganjar, how do you see this mistake? What is the fundamental error that you correct?). Najwa Shihab used her **power as control** in her words *kalau ditarik ke atas* which indicates that she has schemata.
39. Najwa Shihab jokingly opposite Mahfud's words using her **positive politeness strategy by saying *tapi tukeran gitu?* (but what's the exchange?)**. Najwa Shihab used her power as control using *tapi*.
  40. Najwa Shihab sought for information after she with her opinion tried to cooperate with Ganjar in her **positive politeness strategy** by saying resmi sebagai pasangan. Jadi memang tampaknya agenda reformasi hukum itu akan jadi salah satu agenda utama yang diusung oleh Anda berdua (*officially as a couple, the legal reform agenda will be one of the main agendas managed by the two of you*). Najwa Shihab used her **power as control** to seek agreement and to cooperate after she illustrates her schemata.
  41. Najwa Shihab sought for agreement to Mahfud whether he will always say straightforward. She used strategy of positive politeness strategy by saying *pak Mahfud, Anda masih akan berani bicara lugas?* (Mr. Mahfud, will you still dare to speak frankly?). Najwa Shihab used her **power as control** to seek agreement honorifically when she addressed *pak*.
  42. Najwa intended to give question before it was interrupted by Mahfud. Najwa Shihab politely used strategy of **positive politeness** at her beginning saying *kalau begitu saya tanya, pak* (Then I'll ask, sir). Najwa Shihab used power as control indicated in her words *kalau begitu saya tanya, pak* to show social relationship.
  43. In her statement, Najwa Shihab commented to Mahfud's statement repeatedly toward constitutional court decision. Najwa Shihab in her behind language to seek agreement toward her saying using **positive politeness strategy by saying *suka tidak suka* (like it or not)**. Najwa Shihab used **power as control** by not asking but repeating the words of Mahfud's.
  44. Najwa Shihab confirmed Mahfud's statement whether court constitution decision fundamentally made mistake. Najwa sought for reason by her **positive politeness strategy**. Najwa Shihab used power as control to refer Mahfud's statement.
  45. Najwa Shihab sought for truth by using **strategy of positive politeness by saying *salah siapa?* (whose fault is this?)**. Najwa Shihab used **power as control** to refer to Mahfud's statement.
  46. Najwa Shihab asked for further action to ethics board. She used **the strategy of positive politeness** to seek information by saying yang sekarang sedang dilakukan adalah melaporkan ke dewan etik? (Is he currently being reported to the ethics board?). Najwa Shihab used **power as control** in seeking information.
  47. Najwa Shihab asked for confirmation if Constitutional court violated ethic code. In this case, Najwa Shihab used **positive politeness strategy** to seek information. **Najwa Shihab used power as control** in seeking information.
  48. Najwa Shihab followed Mahfud's statement and declined that someone violated ethic code. Najwa Shihab used **positive politeness strategy** to presume her knowledge. Najwa Shihab used **power as control** in agreeing Mahfud's statement about violation made by Constitutional Court when she said *tetapi*.
  49. Najwa Shihab disagreed to constitutional court decision. In this case, she used **positive politeness strategy** to seek agreement by saying *mencederai putusan* (breaking the law).

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- Najwa Shihab used **power as control** in agreeing Mahfud's statement about violation made by Constitutional Court when she said *berarti tapi*.
50. Najwa expected Mahfud to be straightforward facing problems occurred in Indonesia especially etchic code. In this case, Najwa used **positive politeness strategy**. The **power as control** in the word *tapi* indicates expectation of Najwa Shihab to Mahfud about justice.
51. Najwa Shihab asked for political consequence for everyone who breaks the law. In this case, Najwa Shihab used **positive politeness strategy** to seek information. Najwa Shihab used power as control with the words *saya mau tanya ke mas Ganjar* honorifically to seek information.
52. Najwa Shihab repeated Ganjar's words if Ganjar would not be affected anything. He used **positive politeness strategy** to ask for reason. Najwa Shihab used **power as control** honorifically when she used *mas* in her word to show social relationship.
53. Najwa Shihab asked for certainty that the presidential candidate election competition would run well. In this case, Najwa used **positive politeness strategy** to seek agreement. Najwa Shihab used **power as control** by pointing Ganjar *Anda* and *Mas*.
54. After illustrating the time when constitutional court decision announced the result that Mahfud became vice-presidential candidate, Najwa Shihab ensured whether it was breaking democracy. In this case, Najwa Shihab seeked for information using **positive politeness strategy**. **Power as control** was used by Najwa Shihab by illustrating her schemata about democracation before she asked for the truth.
55. It was about decision that Mahfud became vice-president candidate of Ganjar. Najwa Shihab's utterance showed grateful in her **positive politeness strategy**. **Power as control** was used in her word *jadi* (so) by saying *jadi tidak secara sengaja tapi itu menguatkan...* (so this is not on purpose but it strengthens...)
56. Najwa asked for information about the time Ganjar met Jokowi in her **strategy of positive politeness**. **Power as control** was used in her honorific personal deixis of *mas*.
57. Najwa seeked agreement whether Ganjar met Jokowi two weeks ago in her **positive politeness strategy**. **Power as control** was used in her honorific personal deixis of *mas*
58. Najwa Shihab used **positive politeness strategy** to seek agreement toward political decision from constitutional court. She used **power as control** to illustrate her schemata of political decision from constitutional court by saying *Anda sependapat tidak dengan analisa itu?* (Do you agree with that analysis?)
59. Najwa was curious to know whether Ganjar would remind Jokowi about the justice of constitutional court decision. In this case, Najwa Shihab used **positive politeness strategy** to seek agreement. **Power as control** was used in her honorific personal deixis of *mas* and *Anda*.
60. Najwa seeked reason whether there was message addressed to Jokowi in **her strategy of positive politeness**. **Power as control** was used in her honorific personal deixis of *mas* and *Anda* (you).
61. Najwa seeked agreement about the best thing if one candidate would not be contestant of presidential election 2024. In this case, Nahwa Shihab used **positive politeness strategy**. **Power as control** was used in her honorific personal deixis of *mas* and *Anda*.
62. Najwa seeked information about political family in Indonesia. In this case, Najwa Shihab used **positive politeness strategy**. **Power as control** used hedge *kalaupun* (if) the followed by *kemudian Gibran maju jadi wakil presiden*.

63. Najwa sought information about breaking a law in Indonesia. In this case, Najwa Shihab used **positive politeness strategy**. **Power as control** was used through schemata.
64. Najwa ensured whether ethics and moral values are important in her **strategy of positive politeness**. **Power as control** was used in her question of seeking agreement.
65. Najwa sought information about constitution court decision in Indonesia. In this case, Najwa Shihab used **positive politeness strategy**. **Power as control** was used through schemata.
66. Najwa sought agreement about karma. In this case, Najwa Shihab used **positive politeness strategy**. **Power as control** was used in her question of seeking agreement.
67. Najwa sought information seen from social media about shirt when Ganjar with Jokowi connected in particular situation. In this case, Najwa Shihab used **positive politeness strategy**. **Power as control** was used in her question of seeking agreement in her words after saying her schemata.
68. Najwa sought information of how far Jokowi supported Ganjar. In this case Najwa used **positive politeness strategy** to seek information. **Power as control** was used in her question of seeking information.
69. Najwa Shihab used **positive politeness strategy to seek information using statement**. **Power as control** was used in her question of seeking information about speech.

### **Negative Politeness Strategies Integrated into Language Power as Control**

There are 7 utterances which indicate negative politeness strategies used by Najwa Shihab Mata Najwa talk show in the episode of *Strategi Ganjar-Mahfud* (Ganjar-Mahfud Strategy) integrated into power as control. The illustration of utterances is represented as follows:

1. **Negative politeness strategy** is used when Najwa Shihab apologize for reason about leaking sound. Najwa Shihab **control her language** by saying sorry without threaten technician's mistake of leaking sound.
2. **Negative politeness strategy** is conducted by Najwa Shihab without offending Mahfud's utterance toward his involvement to the process of being candidate in the presidential election. **Controlling language power** is used when Najwa used hedge *karena kan memang sebetulnya nama pak Mahfud kan sudah disebut beberapa kali* as emphasizing Mahfud's utterances.
3. Najwa Shihab in her **strategy of negative politeness** warned Mahfud that his name was not only printed as Ganjar's vice president candidate, but also another person was attracted with Mahfud to involve him as candidate of vice president. Najwa Shihab used the **power as controlling language** to avoid offence to addressee's face.

### **Negative Politeness Strategies Integrated into Language Power as Threat**

There are 5 utterances which indicate negative politeness strategies used by Najwa Shihab Mata Najwa talk show in the episode of *Strategi Ganjar-Mahfud* (Ganjar-Mahfud Strategy) integrated into power as threat. The illustration of utterances is represented as follows:

1. The word of *tapi* in the beginning uttered by Najwa *tapi apakah analogi yang sama ketika dulu takut kalau jadi wakil presiden nanti bisa jadi capres* to Ganjar indicates opposition to something which will be happen as threatening due to competition. In this case Najwa Shihab used **negative politeness strategy**. **Power as threat** is possible occurred when Najwa said the opposite of recent time and future time that



on the next five year from now on, Mahfud will become Ganjar's competitor in presidential election.

2. Najwa Shihab is trying to minimize imposition by asking opposite of previous statement in her **negative politeness strategy**. **Power as threat** in Najwa Shihab's utterance *tapi* indicates opposite of previous question she made.
3. Najwa Shihab asked to clarify Megawati's statement to Mahfud using **negative politeness strategy** without trying to impose Mahfud. **Power of treat** through video's excerpt is occurred.

### **Bald-On Politeness Strategies Integrated into Language Power as Control**

There are 12 utterances which indicate bald-on politeness strategies used by Najwa Shihab Mata Najwa talk show in the episode of *Strategi Ganjar-Mahfud* (Ganjar-Mahfud Strategy) integrated into power as control. The illustration of utterances is represented as follows:

1. **Bald-on strategy** is used by Najwa Shihab to emphasize Mahfud's elucidation about not going anywhere during campaigning time. Najwa Shihab **control her language jadi** by ensuring the previous utterance delivered by Mahfud
2. Najwa emphasized her previous question about the difference between Ganjar and Prabowo in the strategy of **bald-on politeness strategy**. **The power of controlling language** is indicated in repeating Mahfud's utterance of saying *beda* (different).
3. Najwa Shihab used **strategy of bald-on politeness** by reiterating Ganjar's answer. **Power as control** is conducting in the way of emphasizing Ganjar's response repeatedly.
4. Najwa Shihab used her **bald-on politeness strategy** to ask directly. Najwa Shihab used **power as controlling** her curiosity through question.
5. Najwa confirmed by her words repeatedly using **bald-on politeness strategy**. Najwa Shihab **used power as control** in asking for the truth by saying *lebih lugas?* (more directly?).
6. Najwa Shihab confirmed that constitutional court decision should be followed. She used strategy of **bald-on politeness** directly to respond Mahfud's statement. Najwa used **power as control** in asking politely by addressing to previous statement.
7. Najwa seeked information to Ganjar whether there was meaningful conversation in her **strategy of bald-on politeness**. **Power as control** was used in her cooperative principle.

### **Off-Record Politeness Strategies Integrated into Language Power as Control**

There are two utterances which indicate off-record politeness strategies used by Najwa Shihab Mata Najwa talk show in the episode of *Strategi Ganjar-Mahfud* (Ganjar-Mahfud Strategy) integrated into power as control. The illustration of utterances is represented as follows:

1. Najwa Shihab used **off-record politeness strategy** by using euphemism of her words in her saying *ketika mendengarkan bahwa tadi kalimatnya saya kutip supaya tidak salah, tegas hitam putih benar salah atau tidak abu-abu* (when I heard that sentence, I quoted it so that I wouldn't be mistaken, strictly speaking, black and white, right, wrong or not gray). Najwa Shihab used **power as controlling** questions behind her statement.

2. Najwa Shihab used **off-record politeness strategy** to quote Ganjar's statement about *kekuasaan itu menggoda* (power is seductive). Najwa Shihab used **power as control** to illustrate her schemata of Ganjar's statement.

### **Off-Record Politeness Strategies Integrated into Language Power as Threat**

There is one utterance which indicate off-record politeness strategies used by Najwa Shihab Mata Najwa talk show in the episode of *Strategi Ganjar-Mahfud* (Ganjar-Mahfud Strategy) integrated into power as threat. The illustration of utterances is represented when Najwa Shihab used **off-record politeness strategy** to describe euphemism words *memelihara anak harimau*. By reminding information occurred five years ago, it indicates that Najwa Shihab knew and believed as the content which illustrates **power as threat** to Ganjar about inviting Mahfud as Ganjar's vice-president candidate symbolized *Anak Harimau*.

### **CONCLUSION**

After finding and analyzing politeness strategy integrated into power language, it was found that there are 105 out of 132 data (79%) is positive politeness strategy integrated into language power as control, 34 out of 193 data is bald-on politeness strategy (17,6%), 0 out of 132 data is positive politeness strategy integrated into language power as threat (0%), 7 out of 132 data is negative politeness strategy integrated into language power as control (5%), 5 out of 132 data is negative politeness strategy integrated into language power as threat (4%), 12 out of 132 data is bald-on politeness strategy integrated into language power as control (9%), 0 out of 132 data is bald-on politeness strategy integrated into language power as threat (0%), 2 out of 132 data is off-record politeness strategy integrated into language power as control (2%), and 1 out of 132 data is off-record politeness strategy integrated into language power as threat (1%). Furthermore, the prominent politeness strategy integrates as language power is positive politeness strategy integrated into power as control with 105 data (79%) uttered by Najwa Shihab as the host in Mata Najwa in October 18<sup>th</sup> 2023 with strategies found are to include both speaker and hearer in the activity of communication to seek agreement, to assert of presume speakers' knowledge and concern of hearers' wants, to avoid agreement, to be optimistic, to promise, to satisfy listeners to show understanding, to presuppose common ground, and to assume or assert reciprocity with factors of the participants, the settings, the topic, and the function. The positive politeness strategy integrated into language power as control is frequently applied due to the tendency of familiarity between speakers and hearers of relationships among them to show persons' personality by reducing FTA in every utterances produced without reducing authority as a host.

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## **An Analysis of Contextual Meaning in the Poem “Muhammad was a Punk Rocker”**

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This paper presents the contextual meaning of the poem entitled “Muhammad was a Punk Rocker”. The poem “Muhammad was a Punk Rocker” has interesting lyrics due to the uncommon lyrics from the ordinary language in real life. To reach the author's message, it is necessary to look at the contextual meaning of the poem and look for the context of the poem in order to get a better understanding of the reasons or background of a poem. This study used descriptive qualitative and was supported by literary studies such as books and journals to analyze the existing data. The study avails Pateda's theory as the framework of this project. The study showed that there are twenty-six lyrics that have contextual meaning. Then, for the context of the person, there are nine lines of the poem; from the context situation, there are nine lines of the poem; from the context of the place, there are two lines of the poem; and from the context of an object, there are six lines of the poem. Based on the realization of the contextual meaning of each lyric, the poem “Muhammad was a Punk Rocker” tries to portray the life of Prophet Muhammad as seen in the lens of a Punk Rocker.

**Keywords:** *Poem, contextual meaning, Pateda's theory, and Punk Rocker.*

### **INTRODUCTION**

People communicate and express their ideas through language. The way of expressing the language can be done in various ways, both verbal and non-verbal communication, including many creative works in the form of poetry, songs, comics, and novels that involve the linguistic field. As part of creative work, poetry is a work of language that always uses different language styles. Suroto (2001, p. 40) mentions that poetry is a short, concise, and brief form of literary work expressed from the poet's heart, thoughts, and feelings with all the language skills that are dense, creative, and imaginative. In relation to that context, it is necessary to look at the meaning of the poem and look for the context of the poem in order to get a better understanding of the reasons or backgrounds of a poem.

There are many ways to understand the author's message in the poem, and one of them is through the contextual meaning of each lyric in the poem. Semantics is one of the linguistics studies that focuses on the meaning of the text. Based on Larson (1995) and Kreidler (1998), semantics is defined as a discipline of linguistics that focuses on the study of meaning. Its goal is to give a comprehensive theoretical description of all linguistic events related to sentences and word meanings. In addition, there are sub-chapters that study meaning contextually. For this issue, Chaer (2012) mentioned a lexeme or word's context determines its meaning. The scenario, or the place, time, and setting in which the language is employed, can also be related to context's meaning.

The different meanings of context in the poem cause the readers to misunderstand the writer's meaning, or misunderstandings occur in reading. Understanding the poem may occur effectively with a clear situational context, including where the language takes place, who the readers is, the purpose of the conversation, norms, messages, and the instruments utilized (oral or written). So, in understanding poems, there is a context of language

meaning that must be understood in order to achieve the intended message of the writer. Things like this need to be known as contextual meaning so the reader understands the writer's meaning. In simply, contextual meaning is a meaning in language that is appropriate to the context of the existing situation. Chaer (2012) describes contextual meaning as the meaning of lexemes or words that are in one context, such as the circumstance, setting, time, and environment in which language is used. Meanwhile, Lyons (1984) explained, "contextual meaning refers to a word's meaning based on the context in which it is used; for example, a sentence may have a varied meaning depending on the context." Hence, contextual meaning is a meaning based on context.

In relation to this study, the poem entitled "Muhammad was a Punk Rocker", which was published in 2003 in America, has uncommon lyrics and it becomes a fascinating topic for the analysis in this paper. To some extent, the writers used uncommon lyrics for a specific purpose, such as conveying the writer's feelings with a theme. Supporting this reason, Ardalinda (2022) stated that the lyrics may symbolize the writer's feelings; some writers want to conceal the meaning of their work to encourage others to think more deeply about it. Given the context, the poem of "Muhammad Was a Punk Rocker" has a deviation from the use of language with reality. For instance, portraying the Prophet Muhammad as a Punk Rocker is a contradiction with the real Life of Muhammad, which is the name of the last prophet in Islam. Muhammad is a role model in Islam as narrated both in the holy Qur'an and the history of Islam. He is the ultimate and perfect man who spread the religion of Islam on earth. Referring to this example, in order to understand the poem, the reader cannot refer to the text textually only but also needs to analyse it further through the contextual meaning.

Based on the description above, this paper aims to investigate the meaning of the poem "Muhammad Was a Punk Rocker". Then, the analysis of this paper is based on the contextual meaning of Pateda's theory. By analysing contextual meaning, this paper is expected to give another insight in understanding the poem more comprehensively.

## **LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

As the ground for further study, the researcher has some previous papers, such as journals, to support this study. Therefore, this section provides a description related to topic discussions from previous researchers.

The first research is a journal entitled "Analysis of Lexical and Contextual Meaning In Raef's Song Lyric of The Path Album As The Holy Qur'an Values" by Hasanah R. and Habibullah (2020). This research used a qualitative descriptive method by observing the song and focusing on analyzing the lexical and contextual meaning of a song by looking at the values contained in the Koran. This study found that a word's meaning can vary in lexical analysis. For example, the keyword "words" in Peace and Blessings can indicate language, speech, promises, signs, or teachings. And because the context of the meaning in question is Sunnah, it will be connected to the Qur'an principles that underpin the song's lyrics, namely an-Nur (24): 54, which contains Sunnah principles and responsibilities. Despite discussing the same topic, it is tied to the song lyrics and follows the Prophet's sunnah.

The second is a journal entitled "An Analysis of Lexical and Contextual Meaning on Sport News in Jawa Pos Newspaper" by Sucihati (2021). Her research focused on examining the lexical and contextual significance of news articles in newspapers. Because the researcher was going to examine and interpret a sports article as the research object, this study used a descriptive qualitative methodology. The first step in gathering the data was reading sports articles in the Jawa Pos daily. The researcher then investigated and examined the data, came to a decision, and chose the sports article after thoroughly

understanding its content. The study's findings were that (1) each word's lexical meaning in sports articles is intended to draw readers to the newspaper or other media, and (2) each word's lexical meaning may be examined using contextual meaning to help the reader understand the news's context.

The third is a journal, "An Analysis of Contextual Meaning in Olivia Rodrigo's Songs", by Wijaya and Rosita (2023). This research was conducted to find the types of contextual meaning and changes in meaning in Olivia Rodrigo's songs entitled "drivers license", "deja vu", "good 4 u", "happier" and "traitor". This research used contextual meaning theory by Pateda (2010) and semantic change theory by Chaer (2013). This paper used a descriptive qualitative method to describe the data. The results showed that there were five of 10 types of contextual meaning in the five songs; they are a context of a person, the context of a situation, the context of whether or not a formal conversation, the context of speaker's mood or listener's mood and context of object with a total of 27 results, which contain nine words and 18 phrases.

This paper avails Pateda's theory (2010) of contextual meaning to investigate the types of meaning of the poem "Muhammad Was a Punk Rocker". Meaning in this context arises from the relationship between speech and its surrounding context, becoming evident only when considered within that context. The same word may carry different meanings when used in different sentences or situations. Contextual meaning, therefore, can be understood as the interpretation of a word or lexeme within a description or sentence, which is influenced by various factors such as circumstances, location, time, and conditions surrounding its usage. The types of context based on Pateda's theory in between context of person, context of situation, context of purpose, context of formal or informal, context of mood's speaker or listener, the context of time, the context of place, the context of the object, the context of speech fitting, the context of tools of linguistic, and context of language.

## RESEARCH METHOD

This paper presents the descriptive qualitative approach to describe the contextual meaning of the poem "Muhammad was a Punk Rocker" in the novel "Taqwacores". The qualitative method is important for describing the language phenomena within the novel. Creswell (2014) and Merriam (2016) state that the other feature of the qualitative method is its production of the interpretative study. In the same angle, Hariyanto (2023), in his thesis, mentioned that the feature of the qualitative method is the descriptive evaluation of the phenomenon of the data descriptively.

The data of this research are gathered from the novel entitled Taqwacores where the opening of the novel contains a poem entitled "Muhammad was a Punk Rocker". This novel is the work of Michael Muhammad Knight which was released in 2003 in America. This study also used additional data sources such as journals, and the internet, historical books. Then, all of the data findings are described and explained based on Pateda's theory of contextual meaning.

## FINDING AND DISCUSSION

Based on the data finding, there are lists of data 01-26 and realization of four context above. The contextual meaning is realized in the poem "Muhammad was a Punk Rocker" by Michael Muhammad Knight. The context of person is realized within nine lyrics. For the context of situations, there are nine lyrics of the poem that have the context of situations in it related to situation or condition in the current occasion. Context of person and context of situation dominate in this poem. Meanwhile, the context of place happens in two lyrics



of the poem and they are shown explicitly or implicitly. Then, the context of object is realized into six lyrics. The following explains the data findings:

### **1. Context of Person**

The context of a person deals with the person's perspective or point of view referred to as the context of person. Therefore, understanding the writer's position and identity, as well as how it affects how the lines are interpreted, is necessary for analyzing a poem. Here is displayed the lyrics:

Data 01:

[Muhammad was a Punk Rocker]

The use of the word *Muhammad* in the lyrics refers to the context of the person who describes Muhammad as a punk rocker. In this poem, the writer describes Muhammad as a punk rocker. The writer describes the figure of Muhammad as a punk rocker because the writer himself or Michael Muhammad Knight is a punk rocker. He equates Muhammad as a prophet with his situation as a punk rocker.

Data 02:

[I see Muhammad]

The use of the personal pronoun *I* in the context of person describes the first person for the narration. It is used to play the story tales about Muhammad.

Data 03:

[the kids think he's a bore]

The use of *he's a bore* in data 03 above describes the implied meaning of how the people did not care about what Muhammad said about his preaching teachings. People would feel it was boring to listen to, and it was just bullshit (Ridha, 2010, p. 732 – 734).

Data 04:

[knew Muhammad's name]

The use of *Muhammad's name* is used to describe that everyone knows the name Muhammad. At that time, Muhammad was a famous figure, and people called him *Al Amin* or the trustworthy. Muhammad, a man, became a role model in educating his followers so that everyone knew him. (Ridha, 2010, p. 100)

Data 05:

[they knew him by his fucked-up hair]

The use of *they knew him by his fucked-up hair* in the context of a person describing Muhammad has messy hair because he is a punk rocker. Punk rockers have messy and unkempt hair because they live on the streets. Meanwhile, descriptions of Muhammad's hair in several sources say: according to Abu Bakar, Muhammad had dark, dazzling black hair, while Ali bin Abi Talib described his hair as thick black and not stiff, not curly but thick.

Data 06:

[They knew him by his spikes]

The use *They knew him by his spikes* in the context of person describes those who recognized Muhammad because of his spiked hair. The spike hairstyle has

become a characteristic of punk hairstyle for decades. Punk hairstyles attract attention from those around them because of their prominent appearance. The same case with Muhammad, who is known to many people based on his characteristics, namely having prophetic qualities, so the writer uses punk characteristics to describe Muhammad in this poem.

Data 07:

[and said he was insane]

The use *and said he was insane* in the context of person describes the Quraysh infidels who said that Muhammad was a crazy figure. This is stated in Surah Al Hijr Verse 6 explains the words and ridicule of the Quraysh infidels towards Muhammad when verses from the Qur'an were conveyed to them. They said Muhammad, who claimed to be a prophet and apostle of Allah, and the Qur'an had been revealed to him. Quraysh said Muhammad's words and his preaching show that he is actually a crazy person or has signs of being crazy in yourself because the Qur'an does not have the slightest meaning contrary to their opinion and violates the beliefs that have been passed down by their ancestors.

Data 08:

[but Ali knew better]

The use of *Ali knew better* in the context of person describes Ali knew best the figure of the prophet Muhammad. Ali was a friend and cousin and son-in-law of the Prophet Muhammad, where he was a confidant of Muhammad. That is why Ali knew everything about Muhammad.

Data 09:

[Uncle wouldn't play their game]

The use *Uncle* in the lyrics *Uncle wouldn't play their game* in the context of person describes Muhammad's Uncle. Muhammad had an uncle named Abu Talib. After the death of his grandfather, Muhammad was raised by his uncle Abu Talib since he was eight years old.

## 2. Context of Situation

Context of the situation is used to describe the contextual meaning of the poem. The situational context refers to particular situations or events that are described in the lines. It is important to comprehend the poem's meaning and message more fully; one must comprehend the scene, people, and events that are depicted in it. The following is displayed:

Data 10:

[When he delivers sermons]

The use of *When he delivers sermons* in data 10 describes how Muhammad delivers a sermon or it could also be called Muhammad is delivering a sermon about his teachings. As it has been mentioned in QS As Syu'ara verses 214 – 215, he started to deliver Islam openly. To implement this instruction, Muhammad gathered his family members and relatives for his first da'wah. After that, Muhammad received the next *ayah* that is *surah* Al Hijr verse 94. This *surah* signs to start his *da'wah* openly in the public space.

Data 11:

[but when he smashes idols]

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The use of *but when he smashes idols* in the context of situation describes that during the time of the prophet Muhammad, he destroyed the idols of the Quraysh in Mecca. On January 15, 630 AD, there was an incident involving the destruction of statues around the Kaaba. Muhammad was carrying a wooden stick, which Muhammad hit each statue, then the idols collapsed. Muhammad ordered his friends to destroy and bury the biggest idol, namely Hubal. After that, Muhammad announced his victory, and his people cheered (Ridha, 2010, p. 732 – 734).

Data 12:

[he tore everything down]

The use of *he tore everything down* in context of situation describes that Muhammad destroyed everything. The thing referred to in this situation is the idol. When Muhammad entered the Kaaba, he saw the idols around the Kaaba which the Quraysh had always revered. With a stick in his hand, he pointed at the idol. Muhammad instructed to destroy all the idols, so the statues were torn down, and all of them fell down (Ridha, 2010, p. 734 – 735).

Data 13:

[and he rocked that town]

The use of *and he rocked that town* in context of situation describes Muhammad shook or caused a stir in the town. The city referred to in this situation is the City of Mecca. In the holy month of Ramadan in the 8th year of the Hijriah, Muhammad began leading the Muslims from Medina to Mecca. This is what is meant by shaking the city of Mecca to liberate the city. After the idols were cleaned from the Kaaba, Muhammad then ordered Bilal bin Rabah to call to prayer from the Kaaba. This is a sign of Muhammad conquering the city of Mecca.

Data 14:

[Uncle wouldn't play their game]

The use of *Uncle wouldn't play their game* in the context of situation describes Muhammad's uncle, Abu Talib, never declared his conversion to Islam. During his 42 years of living side by side with Muhammad, Abu Talib's support for his nephew never diminished. Muhammad really wanted his uncle to believe and say the two sentences of the creed before his death but not fulfilled. Moreover, Abu Talib had a very big role in the propagation of Islam so that he deserved divine favors in the afterlife.

Data 15:

[you know he tore shit up]

The use of *you know he tore shit up* in the context of situation description Muhammad is a Punk Rocker who tore his trousers. The typical punk rocker has a fashion outfit with the trousers are torn, this is a symbol of resistance or rebellion. This illustrates the story of Muhammad who often fought against the Quraish infidels to capture Mecca because the Quraysh infidels betrayed the Hudaibiyah agreement.

Data 16:

[When he was in a dumpster by himself]

The use of *When he was in a dumpster by himself* in the context of situation describes when Muhammad was alone by himself in a Hira cave. When the days

before the revelation came down, Muhammad liked to be alone in the Hira Cave. There, Muhammad worshiped for several nights. Muhammad worshiped following the inspiration from Allah. This place is where Muhammad received the first revelation from Allah through the angel Gabriel (Ridha, 2010, p. 140).

Data 17:

[Allah told him crazy things]

The use of *crazy things* in the lyrics *Allah told him crazy things* in the context of situation describes Muhammad received the first revelation surah Al Alaq verses 1 – 5 from Allah through the Angel Gabriel. After successive revelations, this marked the beginning of Muhammad's apostleship.

Data 18:

[for Muhammad to share with all of us]

The use of *for Muhammad to share with all of us* in the context of situation describes Allah ordered Muhammad to spread His revelations to other humans or his people. Muhammad said that Allah had told him to warn his close family that there would be no worldly benefits or share in the afterlife for you unless you say '*Laa Ilaaha illallah*'. Then Muhammad continued to preach openly.

### 3. Context of Place

The context of location or setting is discussed, explored, and symbolically represented within the lines of the poem. It refers to the context of place in the contextual meaning of poem. It requires comprehension of the role played by the actual or figurative sense of location in influencing the sentiments, stories, or ideas expressed in the poem. The data were shown in the following:

Data 19:

[down at the corner store]

The use of *at the corner store* in context of place describes a corner shop which is a retail store usually located on a street corner at the busiest entrance to the neighborhood. The writer uses this place because the corner store usually visited by punk rocker. This small shop provides drinks, food, and sundries that most local residents, local workers and tourists need.

Data 20:

[All the people in Mecca]

The use of *in Mecca* in the lyrics *All the people in Mecca* in the context of place describes a city in the Arabian peninsula, Mecca. Mecca is the hometown of Muhammad. The city of Mecca was the place where Muhammad grew up from birth to adulthood. The city of Mecca is also the place where Muhammad received his first revelation from Hira Cave. Therefore, Mecca was Muhammad's place where everyone knew him (Ridha, 2010, p. 59).

### 4. Context of Object

The contextual meaning of an object in a poem relates to how the presence of symbolism of particular things influences the feelings, stories, or themes that are expressed in the line. It helps comprehending how things are employed to enrich the narrator, or express more complex ideas in the poem. The following data are presented:

Data 21:



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[down at the corner store]

The use of *the corner store* in context of object describes a retail store on a street corner in a neighborhood. The corner store in the lines written by the writer describes the Kaaba in the context of this poem. This comes from the story of Muhammad who arrived at the Kaaba after traveling from Medina. The writer uses the corner store as symbol to describe Kaaba.

Data 22:

[rocking on Galaga getting the high score]

The use of *Galaga* in the context of object describes Galaga as an arcade game in 1981. These lines have the meaning of the context of the situation when the prophet Muhammad was fighting and won a war, but the writer wrote it by conveying the language of a game and getting a high score. As for the total number of wars led directly by Muhammad, as mentioned by Ibnu Ishaq, there were 27 wars (Ridha, 2010, p. 803). The writer uses the Galaga store as symbol to describe war.

Data 23:

[and dangling wallet chain]

The use of *dangling wallet chain* in context of object describes Muhammad wearing a wallet that had a dangling chain. The chain on the wallet has meaning for the Punk Rock subculture, namely a satire on capitalists and the bourgeoisie who like to steal other people's rights (Ramadan, 2017). This is in accordance with Muhammad who did not like the Quraysh who always enslaved other people to the point of violating human rights. The writer uses the wallet chain as symbol to describe Muhammad's characteristic.

Data 24:

[Rancid sticker on his pickup truck]

The use of *Rancid sticker on his pickup truck* in the context of object describes Rancid as a punk band originating from the United States from 1991. This sticker is affixed to punk children's transportation to show their identity and pride in being a punk, so that people who see him can immediately know his identity. As happened in Muhammad's life, with Muhammad's appearance and characteristics, he could be recognized just by looking at him. Everyone already knew that he was Muhammad, a prophet. The writer uses Rancid stiker as symbol to describe Muhammad's characteristic.

Data 25:

[When he was in dumpster by himself]

The use of word *dumpster* in data 25 describes how the writer uses the object dumpster as an explanation of the Hira Cave. Hira Cave is a very narrow cave, which can only be occupied by three to four people. The dumpster itself is a trash shaped like a tub that has a lid. It can also be entered by up to three people.

Data 26:

[on his six holy strings]

The use of *six holy strings* in the context of object describes guitars. The guitar has six strings but the contextual meaning that the writer wants to explain from six holy strings are describing pillars of faith in Islam. There are six pillars of faith in Islam. These pillars of faith are the pillars that support a Muslim's faith. The

writer uses the six holy strings called guitar as symbol to describe pillars of faith since the guitar is an important component in the punk rock music genre. The guitar also has 6 strings to play. If one of the strings is broken, the guitar cannot function properly same with how the importance of six pillars of faith in Islam.

Related to the data displayed above, this paper can underline that the poem "Muhammad was a Punk Rocker" portrays the life of Prophet Muhammad through the lens of a Punk Rocker. The first, second, and third stanzas depict Muhammad as a punk rocker who likes going to corner stores to play arcade games. The stanzas illustrate how kids think he is boring when he is lecturing it. When he does something, everyone shouts his name excitedly. In reality, the stanza describes Muhammad's journey during the *Fathu Mecca* war: his arrival in Mecca, the smashing of idols at *Kaaba*, and the aftermath of idol destruction he preached and prayed together.

The fourth stanza illustrates the characteristics of Muhammad, known in Mecca for his physique and appearance that always carried a wallet chain. This is a characteristic of punk rockers. The physical characteristics of punk rockers always wear chain wallets on their trousers. The chain on the wallet has meaning for the Punk Rock subculture, namely a satire on capitalists and the bourgeoisie who like to steal other people's rights (Ramadan, 2017). This is in accordance with Muhammad, who did not like the Quraish, who always enslaved other people to the point of violating human rights. Muhammad always saves slaves to obtain their human rights.

The fifth stanza narrates stories about individuals surrounding Muhammad namely Ali, his nephew and his uncle Abu Thalib. Both of them are people who were close to Muhammad and always supported what Muhammad did. The sixth stanza explains how Muhammad known in Mecca depicted by rancid stickers. This sticker is affixed to punk children's transportation to show their identity and pride in being a punk, so that people who see him can immediately know his identity. As happened in Muhammad's life, with Muhammad's appearance and characteristics, he could be recognized just by looking at him. Everyone already knew that he was Muhammad, a prophet. The final stanza highlights the beginning of Muhammad's apostleship upon receiving revelations from Allah. Throughout the poem, terms commonly associated with the life of a Punk Rocker are utilized.

## CONCLUSION

Throughout the analysis above, the study identifies twenty-six words or phrases containing contextual meaning in the lyrics of the poem. Additionally, the analysis reveals five types of contextual meaning present in the poem: nine lyrics containing context of person, nine lyrics containing context of situation, two lyrics containing context of place, and five context of object. Related to the aforementioned analysis, it can be underlined that the predominant types of contextual meaning used in the "Muhammad was a Punk Rocker" poem are context of person and context of situation. This study also identify that the poem aims to elucidate the life of Muhammad as a prophet of Islam and the situational context of his story. Furthermore, the contextual meaning of the poem portrays the life story of Muhammad with the imagery of a punk rocker, reflecting the author's identity as a member of the punk rock subculture.

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## **Cultivating the Prophet's Ethics to English Education Students of UIN Alauddin Makassar Through Sirah Nabawiyah**

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The dynamics of the digital era have a significant impact on changes in moral and behavior. The decline of religious, social and even morality values in the environment of the University is reflected through changes in the attitudes and behavior of the younger generation, such as the phenomenon that occurs in the English Education study program at UIN Alauddin Makassar. Students explore their search for identity by making artists or certain figures such as public figures as mere entertainment. The phenomenon of morality problems that often occurs in the student environment is caused by the impact and influence of the rapid technology development without using it wisely. This research uses a qualitative study approach or uses a descriptive approach where the basis of the discussion is from the results of literature studies through several book sources, scientific articles from relevant journal sources from previous research results that are in accordance with the topic of discussion. The research data produces a description of the problems discussed on a topic by providing a picture that occurs in real life. Furthermore, the researchers conducted a descriptive analysis of the university environment. The reality of the decline in moral values among students occurs because students still have minimal knowledge of the person and morals of the Prophet Muhammad, idolize something fanatically, lack of understanding and lack of interest in studying *Sirah Nabawiyah* and making it a role model in life, or even for people who have read *Sirah Nabawiyah*, they did not apply the values that they have learned in their lives as such. The result of this research is that students can emulate the Prophet as *Uswatun Hasanah* by generating a sense of love and curiosity about the personality of the Prophet by emphasizing the application of the values of the *Sirah Nabawiyah* in their daily lives.

**Keywords:** Students, *Sirah Nabawiyah*, Moral Value, Technology

### **1. INTRODUCTION**

Virtuous is a principle that refers to high morals, ethics, attitudes and behaviors. Being virtuous also means having a good character, taking actions sincerely and wholeheartedly, and upholding the values of honesty, justice, humility, and empathy for fellow living beings. A cultured human being tends to act with compassion and mutual respect towards others. This is also very relevant to respecting diversity, contributing to the common good, and taking responsibility for their actions and words. It can be concluded that virtuous nature is a perfection of morals and behavior that is upheld in social life.

The rapid development of technology has a negative impact in today's social life where virtuous values have degenerated so rapidly as diverse life factors, such as parental education factors, the school environment and even the entry of foreign cultures into Indonesia itself. where the majority of the community, especially among adolescents, have not been able to apply what teaching and education they have learned in each of their



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institutions and have not been able to filter or distinguish which foreign cultures can be applied or cannot be applied to everyday social life.

There are many phenomena of character degeneration in the younger generation, especially precious morals in today's teenagers, resulting in negative sides such as delinquency in adolescents. Many children today, prefer to imitate the style of western people where the culture is contrary to the culture of the ancestors, and far from the teachings of Rasullullah. There have been acts of violence and brawls between students, sexual harassment of women and young children, misuse of drugs and dangerous drugs, many students who drink alcohol, and even many underaged children who have smoked (Frianda,2023)

These things reflect morals that should not be owned by students. Therefore, the existence of Rasulullah (peace be upon him) as a role model was sent to the surface of the earth, one of which was to perfect the morals and ethics of every human being. There are so many lessons that can be emulated from the story of the Prophet Muhammad, one of which is through *sirah nabawiyah*. *Sirah nabawiyah* is a collection of lessons for human life guidelines to achieve this noble character through the life story of the Prophet Muhammad (Hidayah,2020).

This research uses a qualitative method by using interviews and literature research. A qualitative method is descriptive research and tends to use analysis. Qualitative research is discovery in nature (Djollong,2014)

Thus, the researchers can produce a comprehensive study of the urgency of cultivating the value of Rasulullah's character in life. Interviews are social interaction activities that aim to obtain the necessary information through interaction between the researchers under study. So that the researchers get information related to the Cultivation of Rasulullah's Ethics to English Language Education Students of UIN Alauddin Makassar through *Sirah Nabawiyah*. Literature review is a summary of the efforts and theories of researchers obtained through relevant reading or investigating an event, both in the form of actions and writings that are studied to obtain appropriate conceptual and theoretical facts. In this interview method, the researchers conducted the research by empowering human resources of students of the English Education Department of Tarbiyah and Teacher Training Faculty, UIN Alauddin Makassar, especially the English Education Department study program as participants in the interview method, where the researchers asked several questions regarding, who the idolized figure is, why the figure is idolized, what they know about the personality of the Rasulullah, and whether they have read *sirah nabawiyah* and implemented it in their daily lives. Therefore, a result of the problem can be obtained, namely the lack of knowledge about the personality of the apostle of Allah, and not knowing and the lack of interest in reading the *nabawiyah* stories in the English Language Education Department at UIN Alauddin Makassar. Then in conducting a literature review, the researchers utilized all the data and information as well as relevant thoughts that are found. This research was conducted by reviewing journal articles that use the keywords Students, Sirah Nabawiyah, Moral Value, Technology, and Technology.

Based on the literature study that the researchers have obtained, the data were then analyzed and verified on the matters relating to the urgency of cultivating the noble personal values of the Rasulullah that is accompanied by the development of science and technology, to integrate innovating the study of *sirah nabawiyah* in the English Language Education Department of UIN Alauddin Makassar using the lantern application. Learning Center Area (Lentera) is a website-based platform that is a space for online student learning or called e-learning with a virtual class model that can facilitate students in the learning process to log in Lentera Students can use the Academic Portal account while lecturers can use the Lecturer Account. The educators may inform the to do list that must be completed,

and in the *lantera* program, educators are expected to provide content related to *Sirah Nabawiyah*, which is aimed at encouraging students to emulate the Prophet Muhammad as *Uswatun Hasanah* by encouraging a deep love and curiousness about the Prophet's personality by emphasizing the application of *Sirah Nabawiyah* values in everyday life.

## **2. THE URGENCY OF THE SIRAH NABAWIYAH**

The Prophet Muhammad SAW is the last Messenger of Allah SAW, he has a tremendously glorious personality, as *saiyyidah Aisyah Ra.* When asked about the character of the Prophet SAW, she replied that the Holy Quran was the morals of the prophet, besides that the Rasulullah loved his ummah very much even when he was about to die, he still thought of his ummah, in the afterlife he would not enter heaven if there were still his ummah in hell. Therefore, it is appropriate for us to study *Sirah Nabawiyah*, because behind it there are wisdom that can be felt in life such as human character guidance which can make a person more mature and wiser.

*Sirah Nabawiyah* is crucial to be used as the highest role model in various aspects of life as should be the law in the life guidelines of students, one of the highest examples is found in the personal life of the Prophet Muhammad. the majority of people in the current digitalization era have been Hypnotized by the massive media onslaught to make their world artists as role models / public figures who are even competing to immediately follow information about their idols even to the point of imitating and accepting rawly both in terms of aspects of their speech, lifestyle, clothing models to ethics to their behavior without carefully considering which one is good and bad.

There have been various efforts from previous studies regarding the implementation of *Sirah Nabawiyah* to the development of people's ethics, especially students, such as conducting studies by telling the life journey of the prophet Muhammad SAW as a trustworthy young man, implementing special learning subjects, and so on. Therefore, the researchers innovate on the problem of applying additional special assessments to study and to be modeled on his personality and ethics in a way that students can emulate the Prophet as *Uswatun Hasanah* by arousing a sense of love and curiosity about the Prophet's personality by emphasizing the application of *Sirah Nabawiyah* values in daily life.

Based on the results of the research conducted by the authors, most of the students of English Education department stated that they idolize certain people with various backgrounds, including religious figures, artists, influencers, music groups, public figures, and families. The students who idolize him are also not new, some have idolized him since more than five years ago, which means that more or less he has known the character he idolizes. based on interview with English Education Department There are several factors why students idolize someone, such as:

### **1. Physical appearance factor**

Some students stated that the physical appearance factor is an added value and even the main factor in idolizing someone, either their beauty for women, or their good looking for men. This is very possible in idolizing someone because appearance is the most basic picture for someone in assessing or seeing the person they idolize.

### **2. Achievement Factor**

Several students idolize someone because of the achievements that have been achieved by the idolized person which is considered to be a motivation for students. The achievements in question can be in the form of works that have been produced during a career or achievements, or successes that have been achieved.

### **3. Intelligence Factor**

Being smarter is the desire of every student, so not a few students make someone who is also smart as a source of motivation to achieve the intelligence they expect as well. Intelligent intended quite diverse, both intelligent in terms of religion, mindset, and intelligent in academic life. Most of the figures that students idolize because of their intelligence come from intellectuals, educators, religious leaders, and academic figures.

**4. Religious Factors**

Often students idolize famous religious figures for a variety of reasons, such as motivation, helping in the learning process, or simply like the religious values they convey..

**5. Sincerity and Affection Factor**

At this point, students tend to mean that a figure who can be idolized is someone whose role can be felt directly in life, such as parents. The form of sincerity and affection that radiates in parents to their children is one of the factors why it is uncommon for students to idolize their parents and make them a motivation in living life.

Based on several reasons that have been described, it can be interpreted that students who have idols assess the value in their idols which can be a motivation and reason in itself, not just idolizing alone. Although it is not uncommon to realize that idolizing someone can certainly have its own negative impacts, such as the opening of opportunities to be disappointed with expectations that are too high for someone who is idolized, so that if something unexpected happens to the idol, not a few actually reproach and feel devastated, even though everything that is idolized is only a normal human being.

It can be analyzed that idolizing someone can actually have a positive impact on oneself, if that person is able to see and take the good values that exist in those idolized without the need to exaggerate or be fanatical towards them, because basically every idolized one is the same as the idolizer, which is an ordinary human being. From this, a statement can also be drawn that to minimize disappointment in the idolized figure, we should be able to take value from a figure whose value and self-image are no doubt, both in matters of the world and the hereafter, such as the Prophet Muhammad (peace be upon him). From him, students often realize that idolizing the Prophet is a suitable thing.

### **3. INTEGRATION OF SIRAH NABAWIYAH VALUES AT THE UNIVERSITY LEVEL**

The Implementation of Character Building is adjusted to the ability of the Educational Institution's institution so that it can be implemented effectively where one of the ways is to integrated the learning of sirah nabawiyah, where building a glorious generation is strongly influenced by the surrounding social environment in order to support the development of the implementation of those values, especially within the university level.

Based on the results of interviews with English Education Department of UIN Alauddin Makassar students, the Prophet is known as a figure who brings peace to students despite the fact that he is thousands of years ahead of his time, but the atmosphere of his glory always spreads from era to era. This gives its own sense that in terms of idolizing someone beauty, good looks, or physical appearance is not entirely the main value in making someone as one of the barometers in life. The morality depicted in the story that has been preserved from era to era is in fact one of the reasons for idolizing someone.

However, considering the reality that the implementation of the reading of the stories of the Prophet Muhammad peace be upon him has not really been going as it intended. One

of them is because the basis for idolizing someone is considered physical and what can be witnessed today while the story of the Prophet who can actually be an example has not been fully heard. This is evidenced by some students who apparently have never read Sirah Nabawiyah, who have never participated in the study of Sirah, especially watching the series of the story of the Prophet Muhammad (peace be upon him) which means that in a medium that is public and allows access to be reached more widely and evenly, it has not really been felt by most students. Even though the Prophet Muhammad saw is a representation of the factors of someone idolizing another person, even more than that, if we trace how the figure of the Prophet Muhammad saw in the historical facts, it is found that more than ordinary people, the Prophet Muhammad saw is a noble human being, Uswatun Hasanah, an inspiring example that can certainly be a motivation for every student.

However, the thing to be grateful for is that the students do not necessarily neglect the knowledge of the prophet, from questions about their knowledge about the proposed, it is found that they already know the exemplary figure in the Prophet SAW. such as the story of isra' mi'raj, the nature and brush of the Prophet, his miracles, his glory, to his story with his family that gives color in inspiring the students. The character of the prophet that shines from his noble story is the reason why the example of the Prophet can be used as a reference in living life and making the Prophet Muhammad SAW as a figure worthy of idolization. The students certainly hope to idolize the Prophet SAW. and very hopeful if they can meet the Prophet SAW in person.

One of the students of PBI UIN Alauddin Makassar Year 2022 named Cemin evealed the reason why idolizing the Prophet Muhammad SAW is one thing that is required of every student is

“He displayed noble character and was a model for Muslims. One of the aspects that I like is his pureness in worship. In addition, I also really liked the honesty and sincerity of the Prophet Muhammad in interacting with others. He never said filthy words, swore, even to his enemies the polytheists who were hostile to the da'wah of Islam though. Instead, the Prophet Muhammad PBUH prayed for them to be good. This shows that he has extremely high morals and should be used as an example for Muslims.”

The role of the Prophet Muhammad SAW as an idol, especially for Muslim students, is considered to be an important thing in carrying out their role as humans on earth, because every value inherent in the Prophet Muhammad SAW, both in worldly and afterlife affairs, can always be felt to this day. This proves that the influence of the Prophet Muhammad SAW, as an influencer is in the appropriateness that is highly expected to be implemented in every student.

#### **4. SIRAH NABAWIYAH EDUCATION IN UNIVERSITY**

##### **4.1 Definition of Sirah Nabawiyah**

According to the language, the word sirah means path, way (Al-Munawwir, 1997). In Al-Ma'any Dictionary, the word Sirah is also generally defined as a journey. The word sirah is popularly associated with the word Nabawiyah or known as Sirah Nabawiyah, which generally examines the life journey or life history of the Prophet Muhammad SAW from his birth to his passing away.

The purpose of the study of the Prophetic Sirah not only serves to find out historical events and interesting stories about the Prophet Muhammad SAW, but also can be a reference for role models (uswatun hasanah). Not only limited to the study of



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characterization, history, fiqh, and so on, but a picture that can be an example in the life of being a Muslim as a whole as Islam has been described from the real life of the Prophet Muhammad SAW (Thohir, 2019).

In the study of the Prophetic Sirah there are several targets of study, which are:

1. Understand the prophetic personality of the Prophet Muhammad through the life and conditions he has faced to emphasize that he is a Messenger who received revelation and guidance from Allah swt.
2. In order for humans to get an overview of al-Matsal al-A'la related to all aspects of life to serve as a guide to life. Darinyam to see the ideal type of human, it can be seen from how the description of the personality of a Prophet Muhammad PBUH. This is also stated in QS. Al-Ahzab: 21.

اللَّهُ وَذَكَرَ الْآخِرَ وَالْأَوَّلَ اللَّهُ يَرْجُوا كَانِ لِمَنْ حَسَنَةً أَسْوَةَ اللَّهِ رَسُولُ فِي لَكُمْ كَانِ لَقَدْ

كثيراً

“Indeed, there is a good example for you in the Messenger of Allah (i.e.) for those who hope for the mercy of Allah and the Last Day, and who remember Allah much” (Kemenag RI, 2016)

3. In order to be easier for humans to understand the book of Allah swt., because many of the Al- Qur'an can be interpreted and explained through events that have occurred in the life of the Prophet Muhammad SAW. and how his attitude in dealing with these events. This can be the spirit of humanity itself.
4. Through the sirah, people can gather a lot of Islamic knowledge related to creed, law and morals because the Prophet Muhammad (peace be upon him) is a concrete illustration of a number of Islamic principles.
5. So that every coach can have a living example related to the way of guidance or religious proselytizing. Because the Prophet Muhammad SAW. is an example of an advisor, and a good coach. (Al-Buthy, 1977).

Sheikh Muhammad Ali al-Harakan in the Remarks of the Secretary General of Rabithah Al-Alam Al-Islami in the Book Sirah Nabawiyah by Sheikh Shafiyyurrahman al-Mubarakfuri explained that Sirah is a reflection of the noble deeds, words, and morals of the Prophet Muhammad SAW, as Sayyidah Aisyah, his wife revealed that, “His morals are the Qur'an” while the Qur'an is the book of Allah and His perfect sentence. It is the implementation of these traits that can make humans the best of humans (Al-Mubarakfuri, 2001).

In general, the Prophetic Sirah comes from the Qur'an (such as the stories of the War of Badr, Uhud, Khandaq, Hunain, etc. contained in the Qur'an), the Sahih Prophetic Sunnah (such as in the Muwathatha' of Imam Malik and the Musnad of Imam Ahmad which are more extensive and detailed, except that the hadith are arranged in order and systematically related to the Prophet Muhammad SAW. ), as well as from the Books of Sirah that were transmitted by the Companions for generations until it finally came to the attention of the tabi'in to begin compiling them in a Prophetic Sirah in the form of sheets of paper (Al-Buthy, 1997).

From this explanation, it can be seen that the existence of the Sirah Nabawiyah is an urgency in living life, especially as a Muslim. Because in the Prophetic Sirah, every human being can see how the picture of human morality is directly like what is described in the figure of the Prophet Muhammad SAW. as the best example. This makes learning

Sirah Nabawiyah an important thing to apply in all phases of age and life so that humans can take applicable life lessons to carry out their roles properly.

#### **4.2 The Purpose of Prophetic Sirah Education**

The purpose of education based on sirah nabawiyah is to make humans who have good character based on sirah nabawiyah and create intelligence that is in harmony with knowledge, feelings, and actions / deeds. According to Al-Buthy (2010: 2-3) argues that there are several objectives of sirah nabawiyah education, namely:

- a. In order for mankind to get a picture of Al-Matsal Al-A'la (ideal type) concerning all major aspects of life to be used as laws and guidelines for life
- b. In order for people to gain a better understanding in studying the sirah nabawiyah, something that can lead them to understand the book of Allah and the spirit of its purpose.
- c. Through the study of the sirah nabawiyah, a Muslim can gather a lot of tsaqofah and correct Islamic knowledge, whether it concerns aqidah, worship or morals.
- d. For every Islamic coach and da'i to have a living example of the ways of coaching and da'wah.

#### **4.3 Manners towards Rasullullah Salallahu 'alaihi wa sallam**

All the people of the Prophet Muhammad SAW have recognized that Rasullah is a messenger from Allah SWT. And all people must have a contribution in respect / morals to the Prophet Muhammad SAW, namely:

1. Believe in his apostleship.

As the people of the Prophet Muhammad SAW are required to believe that the Messenger of Allah SAW because it is from the 3rd pillar of faith, namely faith in the Messenger. Rasulullah SAW is a messenger from Allah SWT as well as the last prophet chosen by Allah SWT as the bearer of the message of Islam for all mankind and the bearer of Grace for all nature.

2. Loving the Prophet Muhammad.

Our obligation that we must prove in good manners to the Messenger is to love him and his ahl al-bayt after our love for Allah SWT.

3. Obeying and following the Prophet Muhammad SAW.

Obeying and following the Prophet Muhammad is something that is absolute for people who believe in him. Allah Subhanahu wata'ala will place those who obey Allah and His Messenger into a high and noble degree. In addition, it is also loved by Allah Subhanahu wata'ala, so that Allah easily forgives the sins of those who obey Allah and His Messenger.

4. Glory and greetings to the Prophet Muhammad.

Saying *shalawat* and *salam* to the Prophet is a sign of gratitude and success in his struggle has been embedded in a deep sense of love, so we will always prioritize our love for rosullullah. And there is no reward other than heaven for people - people love their rosul. As one of the narrations from Anas bin Malik, actually Rosullullah shalallahu alaihi wasssalam said, "Whoever loves me, will be with me in heaven". The most entitled person to be with me on the Day of Resurrection is the one who recites the most salawat to me" (HR Tirmidhi).

"Whoever blesses me once, Allah will bless him ten times." (HR Muslim, Abu Dawud, Tirmidhi, and Nasa'i).

## CONCLUSION

The present of Rasulullah SAW as a role model was sent to the surface of the earth one of which was to perfect the morals and ethics of every human being. There are so many lessons that we can emulate from the story of the Prophet Muhammad, one of which is through sirah nabawiyah, sirah nabawiyah is a collection of learning guidelines for human life to achieve this noble character through the life story of the Prophet Muhammad. The development of Science and Technology (IPTEK), to be able to integrate innovate the study of sirah nabawiyah in the Department of English Education UIN Alauddin Makassar by using the LENTERA application,

Learning Center Area (Lentera) is a website-based platform that is a space or place for online student learning or called e-learning with a virtual class model that can facilitate students in the learning process To enter Lentera, students can use the Academic Portal account while lecturers can use the Lecturer Account, educators are expected to inform the to do list that must be completed, and in the Lentera application it is also expected that educators inspire content related to Sirah Nabawiyah which is expected to emulate the Prophet as Uswatun Hasanah by stimulating love and enthusiasm for the personality of the Prophet by emphasizing the application of Sirah Nabawiyah values in everyday life.

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**Dara and Natalie's Search for the Meaning of Life in *Dua Garis Biru* (2019) and *Look Both Ways* (2022)**

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This study aims to compare and contrast how teenagers from two different cultures deal with extramarital pregnancies. The societal pressures caused by the violation of societal norms from extramarital pregnancies put the subjects in a spot where they potentially lose the meaning of life. By comparing the two socio-ethical cases, we see how popular cultures construct teenagers' tragedies and struggles and how society responds to them. Whether society participates in the stigmatization and criminalization of pregnant single women or mandates the provision of private, nonjudgmental care and promotes forgiveness and compassion over correction and punishment is a crucial construct to probe in comparative studies. Victor Frankle's logotherapy concept provides a useful analytical lens in this study. Finally, this investigation found that Dara committed one irresponsible conduct during the Freedom of Will stage, resulting in Dara's inability to find meaning in her life by the story's conclusion. At the same time, Natalie completed the three variables - freedom of will, will of purpose, and meaning of existence - to determine whether she had found a sense of purpose in life.

**Keywords:** Logotherapy, Extramarital, Meaning of Life, Film, Comparative Study

## 1. INTRODUCTION

*Dua Garis Biru* [*Two Blue Lines*], directed by Gina S. Noer (Noer 2019), and *Look Both Ways*, directed by Wanuri Kahiu (Kahiu 2022), are films with the same background story. Both of these films tell the story of the tragedy of life in the form of an extramarital pregnancy that occurs to the main character in each film. Teenagers' mental health can severely suffer from unintended extramarital pregnancy. The previous research indicates that there is a relationship between the rise of the risk of maternal depression and parenting stress and unintended pregnancy (Bahk et al. 2015). Unplanned pregnancy plays a significant role in maternal mental health. It may cause poor mental health outcomes, including perinatal depression, stress, and lower levels of well-being (Bahk et al. 2015; Corcoran 2016). In general, teenage pregnancy is associated with higher levels of poor mental health than motherhood at a later age, such as 25-30 years (O'flaherty et al. 2023).

The societal pressures caused by the violation of societal norms from extramarital pregnancies put the subjects in a spot where they potentially lose the meaning of life. The stigma linked with teen pregnancy and the challenges dealt with by teen mothers, including financial hardship, lack of support from family and friends, and social exclusion, can further worsen mental health problems (O'flaherty et al. 2023). Both films present characters unfamiliar with pregnancy and without knowledge or experience in becoming parents. At the beginning of the problem, the main characters both feel confused about what steps they should take first. In addition, the male main characters in each film tend to be

looked down upon by the female main character's family because they are considered unable to take responsibility and support the female main character and her future baby based on unstable financial conditions. However, these two films bring up differences in the steps taken for each character's future. In the film *Dua Garis Biru [Two Blue Lines]* (2019), Dara and Bima decide to get married. In addition, Dara also decided to continue her education abroad and left her child with Bima. Meanwhile, in *Look Both Ways* (2022), Natalie and Gabe decide not to get married, but both agree to remain the full parents of their child. In *Look Both Ways* (2022), Natalie decides to postpone her dream, become a stay-at-home mom, and focus on growing her child.

*Dua Garis Biru [Two Blue Lines]* (2019) tells the story of a couple named Dara and Bima. One day Bima was visiting Dara's house. The two joked together until suddenly, they were in an intimate situation. This situation leads them to have sexual intercourse. Without sufficient sex education background, it results in them having sexual relations carelessly and not thinking about the consequences of their actions. A few days later, Dara noticed that her menstrual cycle was delayed. She also took a pregnancy test accompanied by Bima. The results from a pregnancy test showed that Dara was pregnant. Both were shocked and felt confused. They are caught up in fear. Afraid of how their parents would respond if they knew the truth, afraid of how the environment would respond to them and their future. In some societies, sex and pregnancy outside of marriage may be stigmatized, leading to social isolation, shame, and exclusion for the individuals involved (Rokach et al. 2023). These two are just students who have not even graduated from high school. Ultimately, Dara and Bima's family agreed to marry them off. After their baby was born, Dara continued her education in Korea while Bima worked while looking after their child.

*Look Both Ways* (2022) tells the story of best friends Natalie and Gabe, who have been friends for a long time. Both are close friends who are always there for each other. Their closeness leads them to get caught up in a one-night love that leads them to have sexual intercourse a few days before their graduation night. Both believe they have no feelings for each other and promise the incident will not be a problem. Natalie was not feeling well on graduation night and took a pregnancy test. Furthermore, the plot of the story in this film is divided into two points of view: the first is the story that occurs when the pregnancy tester shows that Natalie is pregnant, and the second is the story that occurs when the pregnancy tester shows that Natalie is not pregnant. This film's two points of view lead to Natalie accepting herself for what has happened.

*Dua Garis Biru [Two Blue Lines]* (2019) is an Indonesian drama film produced by Starvision Plus. This film has won several awards, including the film with the Best Original Screenplay at the 2019 Indonesian Film Festival, the Praiseworthy Cinema Film at the 2019 Bandung Film Festival, and the Favorite Film at the 2020 Indonesian Movie Actors Awards. The film first premiered on July 11, 2019, and has 2,538,473 viewers (Zhafira 2019). This film occupies the third position as the highest-grossing Indonesian film in 2019 (Karja 2020). In fact, after its success in Indonesian cinemas, the film also entered Malaysian cinemas on October 3, 2019 (Wardhani 2019).

*Look Both Ways* (2022) is a romantic comedy film from the United States. The film is directed by Wanuri Kahiu and produced by Catchlight Studios in conjunction with Screen Arcade. The film was first released on August 17, 2022, and aired on Netflix. The film stars Lili Reinhart as Natalie Bennett and Danny Ramirez as Gabe. This film was trending on the Netflix streaming platform during August 2022 and has captured the attention of many viewers. Some viewers expressed their feelings after watching *Look Both Ways* (2022) on

one of Lili Reinhart's Instagram posts. The audience stated that this film is unique because it shows two parallel realities lived by Natalie. However, although this film shows two parallel realities that Natalie lived, researchers will focus more on the life that Natalie would live if she were declared pregnant. It is related to the purpose of this study, which is to compare literary works with the background of the problem of "pregnancy before marriage". In addition, this research was conducted to determine how logotherapy works in both movies. This research needs to be done to compare and contrast how Dara and Natalie's characters respond when they come from two different cultural backgrounds and are hit by the problem of extramarital pregnancy and which culture character gets a better way out.

Comparative literature provides a unique perspective on human experience by studying the ways in which diverse cultures and societies express their thoughts, ideas, and values through literature. Because cultural variations influence how meaning is formed and understood in various situations, they can have a considerable impact on attempts to analyze literary works in comparative literature. Bakhtin's ideas emphasize that literature is an integral part of culture and cannot be studied in isolation from the cultural context as a whole (Skulj 2000). This paradigm highlights how socioeconomic considerations and other cultural variables have an impact on literature, demonstrating how the reader's cultural background can have a significant impact on how literary works are interpreted. This perspective emphasizes the challenges of interpreting literary works across cultures, as the cultural context in which a work is produced and received can significantly influence its interpretation.

This study uses the theory of logotherapy proposed by Viktor Frankl. Viktor Frankl proposed logotherapy after he experienced a bitter event in his life. His mother, father, brother, and wife died in a Nazi camp in the 1940s (Mayer et al. 2021). Logotherapy is a therapeutic method to help a person find the meaning of his life (Mehrizi et al. 2022). Logotherapy is a part of psychotherapy that focuses on a person's future and ability to survive and struggle in adversity to find life goals or meaning in life (García-Alandete 2024). According to Viktor Frankl, Logotherapy is one method that is very suitable for overcoming the difficult phase that is being experienced by a human being. Logotherapy demonstrates that a person's life is even more meaningful after experiencing difficulties such as emptiness, depression, anxiety, and apathy (Fereydouni et al. 2022). It is significantly related to the main character in the films *Dua Garis Biru* [Two Blue Lines] (2019) and *Look Both Ways* (2022), who experience life problems and the process of solving and managing the main character's emotions toward existing problems. This research will later focus on three basic concepts proposed by Viktor Frankl in the Logotherapy theory: Freedom of Will, Will to Meaning, and Meaning of Life (García-Alandete 2024).

This research also used a psychological approach to literature. According to Wellek and Warren, literary psychology has four meanings (1956: 81). The first understanding of the author's psychology studies is that of a type or person. Secondly, the study of the creative process. Third, the study of types and psychological laws applied in literary works. Fourth, study the impact of literary works on readers. Wellek and Warren also state that the first and second notions are part of the psychology of art that focuses on the author and his creative process. The second understanding focuses on literary works that are studied with the laws that exist in psychology. Meanwhile, the fourth understanding focuses on the

reader of the literary work when reading and interpreting the literary work through various psychological situations.

For researchers, the qualitative descriptive method is an adaptable and user-friendly methodology (Colorafi et al. 2016) Its efficacy and diversity in acquiring rich data are its defining characteristics; nonetheless, more thorough methodological reporting is required (Kim et al. 2017). This approach is particularly helpful for mixed-method studies, developing questionnaires, and studying first-hand accounts (Neergaard et al. 2009). It is appropriate for thoroughly examining human behavior since it is noncontrolling, holistic, and case-oriented (Fidel 1993). Qualitative descriptive methods are valuable in health science research, providing a detailed, factual description of a phenomenon or experience. They are particularly useful when issues of interest are complex, have variables or concepts that are not easily measured, or involve listening to populations who have traditionally been silenced. This research data are taken from scenes in the films *Dua Garis Biru [Two Blue Lines]* (2019) and *Look Both Ways* (2022). From the scene, the data will be broken down into Discourse, Practice, and Symbol and then analyzed using three variables in the Logotherapy theory: Freedom of Will, Will to Meaning, and Meaning of Life.

## **2. DISCUSSION**

### **2.1 Both Movies fit in the Category of Logotherapy**

The films *Dua Garis Biru [Two Blue Lines]* (2019) and *Look Both Ways* (2022) tell the story of teenagers who experience pregnancies before marriage. Each of the main characters in the two films experienced significant mental stress from what had happened. It is undoubtedly related to finding the meaning of life after an extramarital pregnancy for each of the main characters in both films. To discuss how logotherapy works in the lives of each main character in the two films will be divided into two, namely, the existential vacuum in the life of the main character in each film and how the main character in each film finds the meaning of their life through the three concepts of Viktor E. Frankl: Freedom of Will, Will to Meaning, and Meaning in life.

### **2.2 Existential Vacuum Experienced by the Main Characters**

Franklian existential vacuum is “a psychic emptiness brought on by a lack of a sense of meaning” (Heavilin 2005). Viktor E. Frankl mentions that an existential vacuum is a feeling of meaninglessness in the life of someone who feels it. They have no awareness of the meaning of decent life. Dara and Natalie are haunted by feelings of inner emptiness and trapped in it. Then what are the factors that give rise to the existential vacuum in Dara and Natalie’s lives, and what is the form of existential vacuum experienced by Dara and Natalie as the main characters in the films *Dua Garis Biru [Two Blue Lines]* (2019) and *Look Both Ways* (2022)?

Dara and Natalie’s problems lead them to their existential vacuum. In the film *Dua Garis Biru [Two Blue Lines]* (2019), Dara’s existential vacuum period starts from the scene where Dara realizes that her menstrual cycle is late. In this scene, Dara is joking with her sister, who then reminds her of her menstrual cycle. After that, Dara was seen pensive in her bathtub and seemed to be thinking about something. This scene is in *Dua Garis Biru [Two Blue Lines]* (2019)

After taking a pregnancy test, the test results stated that Dara was pregnant. It made Dara unable to pass her days properly. In one scene, Dara leaves the



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classroom and goes to UKS [school medical room] to reflect. This scene is in *Dua Garis Biru* [Two Blue Lines] (2019) at 15:03. Then another factor resurfaced when Dara and Bima's parents finally discovered that Dara was pregnant. At that time, Dara and Bima's parents were furious, but their parents were still parents after all. Both of Dara's parents are disappointed with Dara. Mama Dara had said "*Mama pikir kamu bisa mama andelin, bisa mikir buat diri kamu sendiri. Sekarang kalo udah kaya gini, Kamu mau jadi apa, Dara?*" ["I think I can trust you. I think you could think for yourself, then what would you do, Dara?"]. This sentence encourages Dara to increasingly lose the values of meaning that exist in Dara's life. After saying these words to her daughter, Mama Dara also asks Dara not to go home that day, "*Mulai hari ini kamu ngga usah pulang ke rumah*" ["After this, you don't need to come back home."] This scene is contained in *Dua Garis Biru* [Two Blue Lines] (2019)

The last factor that causes the emergence of an existential vacuum in Dara's character in *Dua Garis Biru* [Two Blue Lines] (2019) is the moment when Dara and her parents quarrel related to Dara's child who when born will be given to Dara's uncle. There is a scene where Dara contemplates again in her bathtub. She reflected again on all the things that have happened lately. Meanwhile, in *Look Both Ways* (2022), Natalie's existential vacuum begins when she finds out she is pregnant. This pregnancy can potentially affect the future she has arranged after graduation. There is a scene where Natalie has taken a pregnancy test, and the results reveal that she is pregnant. Natalie was in shock and did not know what to do. Her conversation contained it: "I don't know what to do." Then Cara tried to appease Natalie.

After telling her parents about her pregnancy, Natalie decided to stay with her parents for a while. However, Natalie's parents' response did not seem reasonable on the first day she returned to her parents' house. There is a scene where Natalie's mother suddenly does sports in Natalie's room to wake her up. Then Natalie's mother also gave some insinuations to Natalie, "Is it difficult to have someone suddenly invade your space?" the sentence from Natalie's mother meant to satirize Natalie, who suddenly had to live with her. Natalie's new routine also turned out to be one of the factors in the emergence of an existential vacuum in her life. Natalie now has no fixed activities, and her days are only spent without doing a meaningful activity. In addition, hormonal changes that often occur in early pregnancy affect her mood daily. One scene that explains this is when Natalie talks to Cara over the phone.

After giving birth, it was unexpected that Natalie's life was even more shocking. Having a newborn baby was not easy for Natalie. What's more, she was seeing her best friend, Cara, with some of her achievements according to her plan before graduation. It is depicted when Natalie is pumping breast milk for her baby, and then she sees her best friend Cara's life update through social media platforms. Leaving the things she loves overwhelms Natalie in an existential vacuum. Since her daughter was born, Natalie no longer draws, meets her friends, or does nothing. Natalie felt that she did not mean anything. Natalie revealed it. In the scene, Gabe asks Natalie about what happened.

Another factor that triggers Natalie's existential vacuum phase is that Gabe already has a girlfriend. Gabe wants to bring his girlfriend into his life. This incident

put Natalie in the existential vacuum phase. The last factor that triggered Natalie's existential vacuum phase was Gabe's proposal to Miranda, his lover. There is a scene where Natalie stays in the car in the rain with Rosie after picking Rosie up from Gabe's house.

The existential vacuum experienced by Dara and Natalie caused both of them to have negative feelings. In Dara's case, the existential vacuum she experienced caused feeling lonely. It starts with Dara's fight with her Mama, which is caused by Mama Dara's disappointment with Dara. The argument caused Mama Dara to ask Dara not to go home that day. It makes Dara feel abandoned and alone. Dara and Bima talk before bed. In the scene, there is Dara's dialogue saying "*Kamu jangan tinggalkan aku ya Bim,*" ["Don't leave me, Bima"]. In another scene, Dara fights with her mother again. In this scene, there is Dara's dialogue with sentences, "*Oh ya? Kenapa Mama ninggalin Dara kemarin?*" ["Really? Then why do you leave me alone?"] This scene happens after Dara's parents pick her up from Bima's house when Mama Dara previously asked Dara not to go home. It shows that Dara feels left behind and feels alone. Dara felt that she had no one but Bima.

Meanwhile, in *Look Both Ways* (2022), Natalie's existential vacuum causes Natalie to feel useless. After the graduation ceremony, Natalie decided to live with her parents and intended to focus on her pregnancy. In the scene, Natalie sighs after her mother forcibly wakes her up. The existential vacuum also causes Natalie to feel bored with the life she is experiencing. As explained above, In Natalie's early pregnancy, she began giving up various activities she liked, such as drawing and meeting friends. It has caused Natalie to lose the meaningful things in her life. Natalie explains the activities in her daily life to Cara.

The existential vacuum also causes Natalie to feel dissatisfied with her life. She felt she had not accomplished anything when compared to her peers. In one scene, one of Natalie's lines says, "I don't do anything, I feel like.... I'm just this." In addition, Natalie's existential vacuum also causes Natalie to feel alone. This happens because Gabe, the only person who has accompanied Natalie all this time, has also had a new girlfriend and has proposed. In the scene, Natalie can be seen pensively in the car when it is raining.

### **2.3 Both Main Character's Meaning of Life**

The meaning of life is the phase where a person can finally find meaning. According to the theory put forward by Viktor E. Frankl, to achieve or find meaning in one's life, one must find three main aspects: freedom of will, the will to meaning, and the meaning of life (Frankl 1962). Freedom of will is a condition where a person has the freedom to determine attitudes and behaviors to achieve a more meaningful life. In the film *Dua Garis Biru [Two Blue Lines]* (2019), Dara had planned to abort her pregnancy in the early days of her pregnancy.

However, in the end, with all of Dara's limitations, she decided not to abort her pregnancy. It is in the scene where Dara and Bima have come to Ma Naim's house to abort Dara, but when she arrives at Ma Naim's house, Dara runs away. In the scene, it can be seen that with all of Dara's limited knowledge about giving birth, she always chooses to learn to be better prepared for the day of her baby's birth. In addition, Dara has aspirations to continue her education in Korea. In several scenes in *Dua Garis Biru [Two Blue Lines]* (2019), Dara still prepares to achieve

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these goals despite all the existing limitations. Both scenes show Dara learning Korean and Dara planning to take the Package C exam. In the last scene, Dara still decides to go to Korea to continue her education. Dara left Bima and her newborn son in Indonesia. It can be seen in the last scene of *Dua Garis Biru [Two Blue Lines]* (2019)

Meanwhile, Natalie keeps her pregnancy in the film *Look Both Ways* (2022). It can be seen in the scene where Natalie wants to keep her pregnancy. In addition, Natalie also decided to abandon the five-year plan she had compiled before. After learning of her pregnancy, Natalie decided not to migrate to LA like the plan she had previously devised. It can be seen in the scene where the plan prepared by Natalie begins to change. To welcome the birth of her baby, Natalie, with all her limitations, still prepares a room that her baby will later use. There is a scene where Natalie and Gabe prepare a room for their baby. Natalie draws a mural on the bedroom wall, and Gabe assembles a baby box for their baby. A few years after Rosie was born, Natalie returned to pursue her dreams as an animation illustrator. This can be seen in the scene where Natalie seems to be starting to draw.

Based on the description from some of the scenes above, it can be seen that in all the limitations possessed by each of the main characters of the two films, it is seen that Dara uses her freedom but commits one irresponsible act, which is leaving her newborn baby to Korea to continue her education. Meanwhile, Natalie still uses her freedom to get a better life full of responsibility. Will to meaning is the fundamental motivation that directs a person to engage in meaningful activities in life. In the film *Dua Garis Biru [Two Blue Lines]* (2019), several things motivate Dara to desire still to find life's meaning. Dara's desire and aspiration to continue her education in Korea is one of her primary motivations for finding meaning in her life, but it is an irresponsible act. In addition, the presence of Dara's younger sister, Puput, is also one of Dara's primary motivations. There is a scene where Dara has just returned home after several days of not being allowed to go home by her Mama. Puput welcomed Dara's return with great warmth. Puput accompanies Dara into her room and hugs Dara.

The support provided by Dara's friends is also one of the primary motivations for Dara. There is a scene where Dara has just returned from morning exercise. Dara enters her room and gets a surprise from her friends. It brings incredible enthusiasm to Dara because Dara has never met her friends since leaving school. In addition to support from Dara's friends, Mama Dara also began to accept Dara's situation and provide support to Dara. This can be seen in the scene where Mama Dara calms Dara when she meets Dara's new experiences with pregnancy.

Apart from her family, Dara's biggest primary motivation is Bima. Bima always assures Dara that everything will be fine. There is one scene where Adam has just been born, and then the question arises from Dara: will Adam be able to accept Dara's decision? Meanwhile, in *Look Both Ways* (2022), Cara is Natalie's closest friend, who always supports Natalie. That means Cara is one of Natalie's essential motivational aspects. It can be seen when Cara always gives Natalie positive affirmations. There is a scene where Natalie feels overwhelmed when facing the early phases of her pregnancy. In this scene, Cara can be seen trying to calm Natalie down. Besides Cara, Gabe also provides excellent support for Natalie. Gabe became one of Natalie's primary motivations. It can be seen in Gabe, who

always calms down and asks about Natalie's situation. There is a scene where Gabe asks about Natalie's condition and worries about Natalie's condition. Natalie's mother is also a primary motivation for Natalie. Although Natalie's mother initially tended to be angry about what happened to Natalie, in the end, Natalie's mother gave full support to her child. It can be seen when Natalie is shocked by everything new she is experiencing. Based on the description of some of the scenes above, it can be seen that the attention Dara and Natalie get from the people around them motivates them to have a better life in the future.

Meaning in life is a very, very important thing in aspects of one's life. Meaning in life gives value to one's life. Meaning in life makes a person feel happy. Meaning in life consists of three aspects, namely creative values, experiential values, and attitudinal values (Esping 2018: 167).

- **Creative Values**

It is one aspect of meaning in life in the form of doing an action or activity that is as full of a sense of responsibility as possible. In the film *Dua Garis Biru [Two Blue Lines]* (2019), Dara did various births well. On the other hand, Dara is also preparing to go to college in Korea. However, Dara went to Korea to continue her education after her son was born. Meanwhile, in the film *Look Both Ways* (2022), Natalie postponed her career and dreams to raise and accompany her child's growth well. Natalie was always by Rosie's side. A few years later, after Rosie grew up to be a beautiful child, Natalie returned to pursue her career and dreams that had been delayed.

- **Experiential Values**

It is one aspect of meaning in life in the form of feeling loved and loving. This feeling will make people feel that their lives are meaningful. In the film *Dua Garis Biru [Two Blue Lines]* (2019), Dara is greatly loved by her family. Although Dara's family did not accept it initially, in the end, Dara's family became a support system for Dara. Meanwhile, in *Look Both Ways* (2022), Natalie feels the same way as Dara. Her family and friends loved Natalie. Initially, Natalie's family also had difficulty accepting the reality. However, in the end, Natalie's family gave great support to Natalie.

- **Attitudinal Values**

It is one aspect of meaning in life to accept one's condition with patience. Dara lives her life patiently despite feeling alone and abandoned by her family, like Natalie, who has to live a new life as a mother. Dara and Natalie live patiently and try to make peace with the situation.

## **2.4 Why Logotherapy Only Works in *Look Both Ways* (2022)**

Logotherapy's purpose is to find meaning in life. When the meaning of life has been found, then humans will feel content. In *Look Both Ways* (2022), the last scene shows how Natalie finally achieved her dream after being delayed for years. Natalie's love story is finally in a better stage. Gabe finally ended his relationship with Miranda and started a new relationship with Natalie. Meanwhile, in the film *Dua Garis Biru [Two Blue Lines]* (2019), the last scene shows Dara and her family



leaving Indonesia feeling sad and empty. So, it can be said that Natalie's character has found the meaning of her life, but not Dara's character.

One of the concepts of logotherapy, namely freedom of will, frees a person to choose an attitude or response to an event, and freedom of will must also be done responsibly. In *Dua Garis Biru [Two Blue Lines]* (2019), Dara decided to continue her education in Korea shortly after her son was born. There was not even time for Dara to care for Adam, who had just been born. Dara's actions seem irresponsible because she left her son, who still needed her very much. From there came a feeling of guilt and emptiness when Dara left Indonesia to continue her education in Korea.

### 3. CONCLUSION

Through the analysis process carried out using the logotherapy theory by Viktor E. Frankl, it can be concluded that Dara in the film *Dua Garis Biru [Two Blue Lines]* (2019) does not pass one aspect of the theory of logotherapy well. Regarding the freedom of will, Dara committed one irresponsible act: immediately leaving her newborn child to continue her education in Korea. At the end of the story, Dara is seen leaving her son feeling empty and sad. It is shown that Dara has not found meaning in her life. Meanwhile, in *Look Both Ways* (2022), Natalie managed to find the meaning of her life through three aspects of logotherapy, namely freedom of will, will to meaning, and the meaning of life. At the end of the story, Natalie seems happy with her life. In addition to her relationship with Gabe improving, Natalie achieved her dream of becoming an illustrator, which was delayed by several years. It is shown that Natalie has managed to find meaning in her life.

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## **Upgrading English Vocabulary Utilizing Macromedia Flash for Islamic Boarding School in Palopo**

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This research focused on Designing English Vocabulary using macromedia Flash for Islamic Boarding School. The research question is how to the design of English vocabulary that suitable for students in Islamic Boarding School. Research and Development methods by implemented the ADDIE model (analysis, design, development, implementation, and evaluation). Used to develop the English vocabularies. The subjects of this research consist of 34 students. The data were obtained through questionnaires and interviews, expert assessment of the instrument, product validity, and students and teacher perceptions. The topic of English vocabulary application consists of; (1) the alphabet with vocabulary in each letter, (2) things in school, (3) activities in school, (4) personal pronouns, and (5) student's daily expressions. The English vocabulary application was designed by using Macromedia Flash. The English vocabulary was designed in interactive multimedia which consists of vocabulary and daily expressions, completed with audio pronunciation, phonetic symbols, vocabulary list, exercise and colorful image. The product design was tested on students of SMP Datok Sulaiman Palopo. The results of students' perceptions are 4.45 mean score with 91% percentages with categories "Very Good" which indicated that English vocabulary application is feasible to use.

**Keywords:** Research and Development, Designing, English Vocabulary Application

### **INTRODUCTION**

Vocabulary is an essential component of language learning. Language is made up of various vocabularies that combine to form a single language. According to Norbert Schmitt and Diane Schmitt (2020), mastery of L2 (second language) one of the important aspects of learning a foreign language is vocabulary. Vocabulary is a list or collection of words that have meaning. In this case, Sudianto and Tuti (2020) also argue that vocabulary is a collection of words or vocabulary or terms that are owned by a language in a certain environment.

The importance of learning vocabulary according to Mahniza (2018) argues that vocabulary is one aspect of language that must be learned to be able to use a language in communication. Without mastering vocabulary it is impossible to communicate well. In addition, in learning vocabulary, students must know the meaning and function of words and also understand how to use them in context. In addition, based on Dakhi (2019) talks about the importance of vocabulary, there is vocabulary as a basis for communication, vocabulary as a reflection of social reality, vocabulary as a driver of emotion, and vocabulary as a predictor of academic ability.

According to Dakhi et al (2019), there are two known categories of vocabulary, namely receptive vocabulary and productive vocabulary. Receptive vocabulary is defined as the type of vocabulary that learners encounter while reading and listening. They are the words that readers and listeners use to understand a given message. Meanwhile, productive

vocabulary refers to a collection of words used to produce productive messages such as speaking, writing, and pronouncing. This vocabulary type is used to express ideas and feelings.

In addition, there are two kinds of vocabulary namely active vocabulary and passive vocabulary. Active vocabulary is made up of words that come to mind and are used to create spoken or written sentences. Passive vocabulary refers to words that people understand when they hear or read them.

The English vocabulary has eight-word classes or commonly known as parts of speech that have functions in sentences. The eight-word classes are divided into two parts, namely content words and function words. Content words or also known as lexical words are nouns, verbs, adjectives, and adverbs. Meanwhile, function words are determinants, modals, visits, and prepositions. In English grammar, there are eight categories of parts of speech; noun, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection. Recognizing word classes will make it easier to understand how English functions and how to use it properly and appropriately.

SMP Datok Sulaiman Palopo is a pesantren-based school that teaches English and Arabic as compulsory language use, it is necessary for students to be able to use English as foreign language. The implementation of foreign languages at SMP Datok Sulaiman Palopo, based on the observation the students experienced several obstacles in using English. The students need learning media that can help students in mastering English vocabulary, especially for the seventh grade students. It causes of the seventh grade students of SMP Datok Sulaiman have background that have not learning English in elementary school before, so they difficult in learning English especially in communicate in English cause lack of English vocabulary also many of them were insecure, embarrassed and even chose remain silent during English day, it cause of they were lacking of English vocabulary, difficult in pronouncing so they embarrassed cause did not know how to speak in English.

There is previous research by Imam Fadli (2022) at SMP Datok Sulaiman entitled "Designing a Colorful Pictorial English Vocabulary Book for the First Grade Students of SMP Datok Sulaiman Putri Palopo." The researcher chose to continue the previous research because the problems that the researcher and previous researchers found had in common, namely the lack of English vocabulary mastery of students at SMP Datok Sulaiman, especially in grade 7 and the material in the previous researcher's book was related to students' vocabulary needs, so the researcher decided to continue the previous research by developing the previous research book into an application that could cover the vocabulary material students needed with audio pronunciation so that students could more easily learn new vocabulary.

Based on Kurnianti, W. (2020) *Developing Macromedia flash Learning Media on Vocabulary for Seventh Grade of SMPN 1 Ngambur Pesisir Barat Regency*". The design learning media by using Macromedia Flash to an application can improve students' attractive, interesting, and easy to learning.

Based on the description, the researcher is interested in conducting a Research and Development (RnD) entitled "Designing English Vocabulary Application for the Seventh Grade Students of SMP Datok Sulaiman Palopo".



## **METHODS**

### ***Research Design***

In this research, the researcher applied ADDIE model in designing product. The steps of ADDIE model are; Analysis, Designing, Development, Implementation, and Evaluation. The researcher use research model because the steps in this research model are more structured, easier to understand at each stage, and easier to use in research.

### ***Research Procedure***

Procedures in design or development are steps that must be followed in making a product. In this research, the researcher applied ADDIE model, the procedures of this research namely:

1. **Analysis**

At this stage conducted observation and need analysis to find out the problems. The observation did to English teacher at SMP Datok Sulaiman Palopo. The purpose of the need analysis was carried out to ensure that the data is relevant and follows the needs of students. This research is continuation research of previous research by develop the book by previous research into an application. The researcher also do analysis to the previous research and the product of previous research.

2. **Designing**

In this stage, the researcher designed the product. The product was made based on the results of the book of the previous research at SMP Datok Sulaiman Palopo by Imam Fadli. In designing the English vocabulary application, the researcher used Macromedia Flash as software to build the application.

3. **Developing**

This stage, the initial product has been made. The product was given to the expert to be assessed to ensure the product was appropriate and ready to be implemented or try out. After receiving the assessment, the researcher carried out the product development stage based on the validation results from the experts.

4. **Implementation**

At this stage, after developing the product, it would be try out to the students. The aimed of this stage was to determine the suitable of product according to the opinion of the students' needs as the research target. This implementation was carried out to the seven B grade students of SMP Datok Sulaiman Palopo.

5. **Evaluate**

The researcher evaluated the product of English vocabulary application. This evaluation was based on a student perception questionnaire and the results of expert assessments. This stage aimed to determine whether the product that has been made was accurate according to the needs of students in learning English vocabulary.

### ***Location and Time of the Research***

This research was conducted at SMP Datok Sulaiman Palopo. The observation did on June, 16<sup>th</sup> 2022. The try-out/implementation of the product held on January, 13<sup>th</sup> 2022.

### ***Subject of the Research***

The subject of this research was the VII B grade students of SMP Datok Sulaiman Palopo there are 34 students.

### ***Technique of Data Collection***

1. Observation

Observation conducted on June, 16<sup>th</sup> 2022. Researcher observed about the obstacles that faced by the students in vocabulary and its pronunciation and potential in using application at SMP Datok Sulaiman.

2. Questionnaire

The questionnaire was divided into two forms. The questionnaire was for assessment or validation and responses by experts and students' perceptions. These questionnaires were as the primary data.

3. Interview

Researcher conducted interviews with English teacher and students at SMP Datok Sulaiman Palopo to collect data or information to support data from the questionnaire in obtaining more specific information or in other words as secondary data.

**Technique of Data Analysis**

1. Analyze the result of observation and interview

The steps used in the observation and interview used Miles and Huberman's model (1984). This model divided into 3 stages, namely data reduction or summarizing, selecting the main things, focusing on important things, and removing unnecessary, data display of brief description, flowcharts, and others, and conclusion or verification.

2. Analyze the result of questionnaire analyze

The result of the questionnaire was validated by expert. The results of the need analysis questionnaire were calculated by using the following formula below.

$$X = \frac{\sum x}{N}$$

Where:

X = Mean

$\sum x$  = total of an aspect

N = total of instruments' questions

3. Analyze the validation of the product and students' perception

The result of the data calculated into average of the answer by respondents. The researcher calculated the data of expert validation and students' perception by applied the *Likert Scale*. The formula proposed by Arifin, Z (2013) as cited in Batari AS (2021) can be seen as follow:

|                                |      |     |       |
|--------------------------------|------|-----|-------|
| The number of answer Very Good | : VG | x 5 | = ... |
| The number of answer Good      | : G  | x 4 | = ... |
| The number of answer Fairly    | : F  | x 3 | = ... |
| The number of answer Poor      | : P  | x 2 | = ... |
| The number of answer Very Poor | : VP | x 1 | = ... |
| Total score                    |      |     | = ... |

Then, calculated the total score, the researcher averaged the total score by using the formula below:

$$M = \frac{B}{N}$$

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Where:

M= Mean Score

B= Total Score

N= The Number Topic of Materials

After collecting the mean score, the researcher calculated the data to find out the value by using the formula below:

$$X = \frac{M}{N} \times 100\%$$

Where:

X = Value (%)

M = Mean Score

N = Highest rate of value

After calculated the mean score, the researcher defined them as an appropriate English vocabulary application for the seventh grade of SMP Datok Sulaiman Palopo.

Table 1 Material Topics Qualification of Product Evaluation

| Score     | Percentage | Qualification | Categories                                |
|-----------|------------|---------------|---|
| 4,2 – 5,0 | 84% - 100% | Very Good     | Can be utilized without revision.         |
| 3,4 – 4,1 | 68% - 82%  | Good          | Can be utilized with a little revision    |
| 2,6 – 3,3 | 52% - 66%  | Fairly        | Can be utilized with much revision        |
| 1,8 – 2,5 | 36% - 50%  | Poor          | Cannot be utilized                        |
| 1,0 – 1,7 | 20% - 34%  | Very Poor     | Cannot be utilized and need much revision |

## RESULTS

1. Result of Need Analysis from Previous Research
  - a) Target needs

Table 2 Target Need

| No. | Category             | Option  | Percentage (%) |
|-----|----------------------|---|----------------|
| A.  | Need Analysis Result | 1. English vocabulary about activities carried out at the pesantren.                  | 38%            |
|     |                      | 2. English vocabulary about object in Pesantren.                                      | 36%            |
|     |                      | 3. English vocabulary about places in pesantren (such as mosques, lassrooms, toilets) | 26%            |

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|           |                                 |   |     |
|-----------|---------------------------------|---|-----|
| <b>B.</b> | <b>Lack of Analysis' result</b> | 1. Know a little English vocabulary.  | 74% |
|           |                                 | 2. Able to communicate sufficiently on several topics with the short conversations. | 18% |
|           |                                 | 3. Able to communicate sufficiently on several topics with long conversations.      | 6%  |
|           |                                 | 4. Able to communicate fluently on most topics.                                     | 3%  |
|           |                                 | 5. Other.   | 0%  |
| <b>C.</b> | <b>Wants Analysis' Result</b>   | 1. Verb in daily conversation   | 40% |
|           |                                 | 2. Verb in classroom conversation   | 19% |
|           |                                 | 3. Verb in short story  | 14% |
|           |                                 | 4. Other  | 7%  |

The table target need shows the percentage of the need, lack, and wants by students in learning English vocabulary.

b) Learning needs

Table 3 Learning Needs

| No .                     | Category  | Option                         | Percentage (%) |
|--------------------------|---|--------------------------------|----------------|
| <b>Learning Material</b> |   |                                |                |
| <b>A.</b>                | <b>The Percentage of Activities that Students Do the Outside of Class</b> | 1. Eat and drink               | 18%            |
|                          |   | 2. Reading Al-Qur'an           | 16%            |
|                          |   | 3. Fardhu Prayer               | 16%            |
|                          |   | 4. Study                       | 16%            |
|                          |   | 5. Exercising                  | 13%            |
|                          |   | 6. Other                       | 13%            |
|                          |   | 7. Scout                       | 8%             |
| <b>B.</b>                | <b>The Percentage of Activities that Students Do in the Dormitory</b>     | 1. Study                       | 24%            |
|                          |   | 2. Take a Rest                 | 22%            |
|                          |   | 3. Chat with fellow dorm mates | 21%            |
|                          |   | 4. Eat                         | 20%            |
|                          |   | 5. Other                       | 14%            |



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|                |  |    |   |     |
|----------------|--|----|---|-----|
| C.             | The Percentage of Students Do in the Classroom                 | 1. | Paying attention to teacher's explanation   | 35% |
|                |  | 2. | Reading book                                | 22% |
|                |  | 3. | Discussing                                  | 18% |
|                |  | 4. | Doing the exercises                         | 18% |
|                |  | 5. | Others                                      | 8%  |
| D.             | The Percentage of English Noun Vocabulary that Students Wanted | 1. | The objects around the school               | 39% |
|                |  | 2. | The objects in the classroom                | 23% |
|                |  | 3. | The objects in the mosque                   | 18% |
|                |  | 4. | The objects in the library                  | 18% |
|                |  | 5. | Others                                      | 3%  |
| E.             | The percentage of Worship Activities that Students Wanted      | 1. | Reading Al-Qur'an                           | 16% |
|                |  | 2. | Sunnah Prayers                              | 14% |
|                |  | 3. | Give a charity                              | 14% |
|                |  | 4. | Pilgrimage                                  | 14% |
|                |  | 5. | Ablution (wudhu)                            | 13% |
|                |  | 6. | Fard prayers                                | 13% |
|                |  | 7. | Zakat                                       | 12% |
|                |  | 8. | Others                                      | 4%  |
| Learning Media |  |    |   |     |
| F.             | The Percentage about kinds of picture that students like       | 1. | Caricature (illustration)                   | 61% |
|                |  | 2. | A Picture with real object (photo)          | 39% |
| G.             | The Percentage of Color Palettes that Students Like.           | 1. | Cool color (blue, turquoise, and purple)    | 38% |
|                |  | 2. | Achromatic color (white, grey, and black)   | 35% |
|                |  | 3. | Warm color (yellow, orange, brown, and red) | 15% |
|                |  | 4. | Other                                       | 12% |

The table learning need shows the percentage of the activities students do the outside of class, activities that students do in dormitory, students do in the classroom, noun vocabulary that students wanted, worship activities that students wanted, kinds of picture that students like, and color palettes that students like.

2. Result of additional observation

The researcher did an additional observation to find out whether the development of Imam Fadli's book products into applications had the potential for the location and subject of research and whether the learning media in the form of applications answered the needs of students at Datok Sulaiman Putri Palopo Junior High School. In this observation the researcher did an interview to the curriculum teacher at SMP Datok Sulaiman, the result of the interview showed that there there were computer lab units that could be used by students of 20 computer units to learn ICT (Information and Communication Technology). So, the designing English vocabulary application at SMP Datok Sulaiman has potential to develop.

3. Result of Students' Perception

Table 4 The Result of Students' Perception

| No | Items  | Mean Score | Description | Follow Up                           |
|----|--|------------|-------------|-------------------------------------|
| 1. | The material presented in the English Vocabulary Application is suitable for beginners.  | 4.5        | Very Good   | It can be utilized without revision |
| 2. | The material in the English Vocabulary Application is suitable for the needs of seventh-grade students at SMP Datok Sulaiman Palopo.                         | 4.66       | Very Good   | It can be utilized without revision |
| 3. | The material in the English Vocabulary Application as a whole is diverse.  | 4.23       | Very Good   | It can be utilized without revision |
| 4. | The material presented in the English Vocabulary Application was able to increase the vocabulary of the seventh-grade students of SMP Datok Sulaiman Palopo. | 4.73       | Very Good   | It can be utilized without revision |
| 5. | The material in the English Vocabulary Application as a whole is interesting and easy to understand.   | 4.76       | Very Good   | It can be utilized without revision |
| 6. | The material topics in the English Vocabulary Application correspond to the needs of seventh grade students at SMP Datok Sulaiman Palopo.                    | 4.5        | Very Good   | It can be utilized without revision |

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|             |   |       |           |                                     |
|-------------|---|-------|-----------|-------------------------------------|
| 7.          | The material topics in the English Vocabulary Application are easy to learn and apply in everyday life.       | 4.5   | Very Good | It can be utilized without revision |
| 8.          | The choice of font type and size in the English Vocabulary Application is attractive and comfortable to read. | 4.4   | Very Good | It can be utilized without revision |
| 9.          | The choice of colors in the English Vocabulary Application is precise and attractive.                         | 4.75  | Very Good | It can be utilized without revision |
| 10.         | The appearance of the English Vocabulary Application on each page is interesting.                             | 4.4   | Very Good | It can be utilized without revision |
| 11.         | The size of the interface (overall screen display) of the English Vocabulary Application is correct.          | 4.23  | Very Good | It can be utilized without revision |
| 12.         | The cover of the English Vocabulary Application is attractive.  | 4.63  | Very Good | It can be utilized without revision |
| 13.         | The design of the English Vocabulary Application is attractive.   | 4.63  | Very Good | It can be utilized without revision |
| 14.         | Every button on the English Vocabulary Application functions properly.  | 4.68  | Very Good | It can be utilized without revision |
| 15.         | The language used in the English vocabulary application is easy to understand.                                | 4.6   | Very Good | It can be utilized without revision |
| Total Score |   | 68.25 |           |                                     |

The mean score of students' perceptions were calculated below:

$$M = \frac{B}{N} = \frac{68,25}{15} = 4,55$$

The percentages of students' perception were calculated below:

$$X = \frac{M}{N} 100\%$$

$$X = \frac{4,55}{5} 100\% = 91\%$$

The result of the students' perception got the mean score 4.55 with 91% percentage with qualified "Very Good". The result of the students' perception indicates that the English vocabulary application can be utilized without revision.

## DISCUSSION

Learning English vocabulary application at SMP Datok sulaiman is most important, it cause of SMP Datok Sulaiman is a pesantren-based school that teaches English and Arabic as compulsory language use, it is necessary for students to be able to use English as foreign language. So the students should able to use English in their daily. Learning English vocabulary at SMP Datok Sulaman Palopo has several obstacles. The obstacles are the lack of vocabulary mastery by the students, the lack of interest in learning English, and the difficulty in pronouncing English vocabulary. The other factors are students not to desire to speak English and have several incorrect pronunciations so, the students need learning media that combine vocabulary and vocabulary pronunciation.

Based on the previous research by Imam Fadli entitled "*Designing A Colorful Pictorial English Vocabulary Book For The First-Grade Students Of Smp Datok Sulaiman Putri Palopo*", the researcher continue the previous research to develop it into application. So, the vocabulary in that book can have sound how to pronounce the vocabulary. So the students can learn English vocabulary with sound how to pronounce it.

In designing the English vocabulary application, the researcher use ADDIE model that consist of five steps; analyze, design, develop, implement and evaluate. This research is a research development that continues previous research in the form of the book into the application.

The researcher design of English vocabulary application started it from make the prototype of the application, then collected all the items is needed in designing English vocabulary application. After collecting all the items, the researcher designing English vocabulary application by using Macromedia flash with several steps. The first step was design the background and main menu of the product in Macromedia Flash. The second, made the buttons to operate the slide into the other display. The third, made the slide of material by input the picture and audio. The fourth, added the additional button such as previous button, next button, back button, and exit button. The fifth, made the button for home menu button, profile button, reference button, and clock into the main menu slide. The sixth, made the intro slide and put the start button to start the operation of the product. After all make it clear all the button was function properly and running the product into an application.

After that, the experts validated the product to improve the feasibility and quality of the English Vocabulary application. The validation of the English Vocabulary application was carried out by three validators; design and layout expert, language expert, and material expert. The validation results of the English vocabulary application by design and layout expert got the mean score of 4.45 with a percentage of 89% with the qualified "Very Good". In addition, the validation results from the language expert got the mean score of 4.2 with a percentage of 84% with the qualified "Very Good". Then the results of the material expert validation got the mean score of 4.8 with a percentage of 96.6% with the qualified "Very Good".



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After that, the English vocabulary application was evaluated based on the questionnaire of students and teacher perceptions. The results of the evaluation based on the perceptions of students and teacher aim to get results whether the product is in accordance with the needs of students. The result of students' perception got a mean score of 4.55 with a percentage of 91% with the qualified "Very Good". The results of teacher perceptions got a mean score of 4.8 with a percentage of 97.3% with the qualified "Very Good". The results show that the English Vocabulary application can be used without revision. In addition, the results of teacher interviews and student opinions revealed that English Vocabulary application is quite good, interesting, can improve students' vocabulary mastery. The design of the application is attractive, the color selection is correct, and all the buttons work properly, easy to understand for the seventh-grade students, especially for beginners who are just learning English, very helpful and very fun and also makes students learn English with pleasure.

The last stage in this research is evaluation. After collecting the data of students' perception, teacher perception, and expert suggestion, the researcher evaluated the product to become a final product.

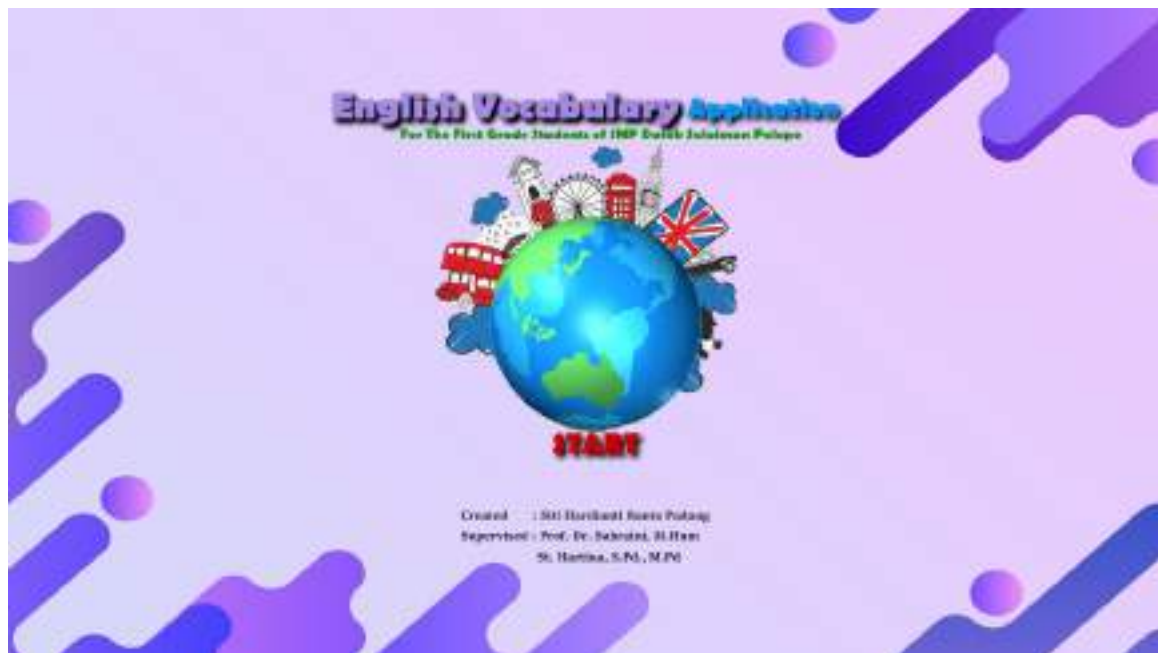


Figure: 1 Start Display



Figure: 2 Home Display



Figure: 3 Main Menu Display

## CONCLUSION

This research aimed to design English vocabulary application for the first grade students of SMP Datok Sulaiman Palopo. The design of English vocabulary application for the first grade students of SMP Datok Sulaiman Palopo is design in learning media based on interactive multimedia which consists of vocabulary and daily expressions list completed with audio pronunciation, phonetics symbols, exercise and colorful image. The

result of this research based on students' perception and teacher perception. The students' perception got mean score 4,55 with 91% percentage which qualified "Very Good", and teacher perception got mean score 4,8 with 97,3% percentage which qualified "Very Good". That can identify that the English vocabulary application ready to use without revision. Then, based on the interview and comments written down by students; The design of the English vocabulary application is easy to understood, design and layout were attractive, very helpful, very fun and also makes students learn English with pleasure. So, the designed English vocabulary application is appropriate to the seventh grade students of SMP Datok Sulaiman Palopo needs.

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## **Desiring Children and Living in Coexistence: Ideological Fantasy in Popular Children Fables *My Treasury of Aesop Fables* (2016)**

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Despite being the genre of literature for children, children literature is a space dominated by adults. In this space, adult writer constructs their ideal version of children, while at the same time, envisioning an ideal world. One of popular children literature that propagates such ideality is Aesop fables. Through the fables, children, as *tabula rasa*, are taught moral values in order for them to be fit in the society. This teaching is important for adults since children are new members of society and thus outside of social symbolic order. In order for them to coexist with adults in social world, teaching them moral values is in order. The research approaches the topic through the lens of Slavoj Žižek's theory of ideological fantasy. The adult is identified as lacking subject that desires for ideal children and ideal world. In the process, ideological fantasy plays its role to give (illusory) answer to the subject's desires while at the same time trapping subject in an unending circle of signifying chain. Children themselves are positioned as object of desire for the subject. Meanwhile, symbolic order dictates the characteristics of ideal children that adult should desire. Consequently, teaching children moral value is always ideological and in accordance with what subject wants to see in children. Ultimately, the idea of coexisting children in adult world is patronizing and putting children as the other / object of adult desire.

**Keywords:** Ideological fantasy, children literature, desire, Aesop fables

### **INTRODUCTION**

Children literature is a genre of literature that is dedicated for young learners (Hunt, 2005). However, the one that dominates in the circulation of children literature is not children, instead children literature is a space dominated by adults (Reynolds, 2007). It is adult that writes and illustrates children literature. They are also the one that buys the books for their children or students. The selection and filtration of suitable books for children are also carried out by adults. In short, adults dominate the production, consumption and distribution aspects of children literature.

The general convention regarding children literature is that children literature should function as a medium to teach moral values to children in order to create ideal children that can be accepted by society. Sarumpaet (2017), for instance, underlines that children literature needs to have educative values for children. In line with Sarumpaet, Nurgiyantoro (2021) also highlights that children literature needs to contain character education, while at the same time it also needs to entertain children and take into account about their condition and characteristics.

Consecutively, as children literature is seen pragmatically for its educative purpose, research on children literature is dominated on its function to teach moral values to children (for instance, Soelistyarini, 2011; Juanda, 2019; Septiningsih, 2015). In a nutshell, such research aims to see how children literature can be used to teach children on how to be fit in the society by associating them with certain values accepted by the society. In other word, it showcases the ideal children that can be accepted by society. This research reinforces the wide-spread belief that children literature should be educative for children.

On the other hand, while adults dominate the discourse about children, children themselves is situated as the object to be constructed. The very idea of children literature is that this genre of literature is to be read by children, hence some children literatures are written under the assumption that children would be able to identify themselves with good moral values in the story. Therefore, children literature is often believed to contain the power to educate children.

Regarding this general convention on children literature, some critics on children literature criticize on the adult domination on children and children literature. Rose (1984: 139) believes that children literature cannot become modern literature because there is a set of barriers which “*assign the limits to how far children’s literature is allowed to go in upsetting a specific register of representation – one which ... is historically delimited and formally constrained.*” The barrier is what the adults want to see in children literature, such as no sex, no ‘bad’ language, and in accordance to their ideal image of children. This barrier is argued by Rose to be agreed upon and insisting on protecting the status quo of traditional perspective to children literature.

Taking the same spirit as Rose, Nodelman (1992) parallelizes children literature with the discourse of orientalism. He argues that how adults treat children is similar with how the West treats the East in their study of orientalism. Adults / the West are the superior and dominant that are capable to observe and define children / the East. On the other hand, children / the East is incapable to speak for themselves as they are deemed as the inferior to the superiority of the adults / the West.

While this research does not take the spirit of such critics by heart, it still aims to scrutinize the role and domination of adult over children in children literature. Teaching children moral value is a form of exercising adult’s power over children in a way where adult writers dominate the narration of good and bad. Moral teaching in children literature is not possible if adults do not exercise their power over children. In this sense, pragmatically, adult’s domination over children can be seen as something positive for the community. It teaches children on how to be fit in with the accepted social norms or social behaviors and not to identify themselves with unaccepted social norms or conduct unaccepted social behaviors.

The idea of coexistence explored in this paper is the idea in which adults use children literature to construct children that is able to coexist with the adult in the society. In order for children to live in the society, they need to understand about social norm. Hence, moral teaching is prerequisite for children to be able to coexist in the social world. It is important since they are *tabula rasa* / blank slate / blank paper that needs to be taught on how to think and how to act appropriately (Androne, 2014).

One of popular children literature that is used to teach children moral values is Aesop fables. The legendary fable, which originated from Ancient Greek, is continuously retold for centuries that it is able to stand the test of time. This feat is due to the content of the fables contain positive values for children to teach them about moral values and social behavior, such as the value of moderation, industrious, perseverance, prudence and gratitude (Flynn, 2004). One of retelling of Aesop fables is Jan Payne’s *My Treasury of Aesop Fables* (2016) (MTAF) which contain 23 fables that teach children about moral values in order for them to be able to coexist or ‘fit in’ in the society.

As the idea of coexistence comes from adult that views children as the object to be constructed, it is focused on the adult as the subject: what they desire and what they think as the good moral values that are able to make children fit in in the adult world. This problem is going to be scrutinized further in this paper. The theory to answer this problem comes from the ‘Elvis Presley’ of cultural theory, Slavoj Zizek.

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Zizek whole idea is formulated around his holy trinity of Hegel – Marx – Lacan. In investigating ideology, he reread Marx's work using Lacan's psychoanalysis which later imbued his formulation of Hegelian subject and subjectivity. One of his core ideas is written in *The Sublime Object of Ideology* (1989) including his idea of ideological fantasy which will become the theory to scrutinize the problem in this paper.

Zizek's subject is a Lacanian subject, a lacking subject. Subject becomes a lacking subject (\$) which is identified by their unsated desire after the Oedipal process. As subject is separated from the idea of mother and castrated by the figure of father, they are trapped in externality and subjugated by language. Meanwhile, they are in the state of desiring the Real or the Other. As the Other is only a void, their desire is directed by language and externality to the other or object of desire. While it may save the subject, it also traps them in the endless signifying chain (Setiawan, 2018).

Ideological fantasy is the (illusive) answer to the question *che vuoi?* (what do you want from me?) (Žižek, 1989). Through fantasy, subjects can know where they should direct their desire. For instance, capitalism provides a fantasy that satisfying desire is through collecting materials. This ideological fantasy is believed and maintained by subjects despite they know its falseness because by still believing in it, subject can hope that ideology can bring them to prosperity, affluence, etc. Ideological fantasy does not sate the subject desire for The Other. Instead, it uses the power of language and symbolic order to trap subject even further within it.

Therefore, this paper aims to scrutinize further regarding the desire of adults to children and their idea of living in coexistence. In order for children to coexist with adult in society, they need to be taught about moral norms that are accepted by the society. Thus, it creates image of ideal children that is able to coexist in the society. The analysis is focused on adult as the subject using Zizek theory of ideological fantasy. There are two research questions to be answered: (1) how ideological fantasy plays role in constructing ideal children? (2) what influences adult's perspective of ideal children?

## **METHOD**

This research is qualitative research. Data collection is carried out using literature review method with relevant discussion or research article is used as secondary data. Data are in form of words, phrases or sentences that imply ideal children characteristics in the material object. It uses descriptive-interpretative method in analyzing the data. Data analysis is divided into two stages: (1) explaining how subject idea of children is influenced by fantasy and (2) determining symbolic order behind the fable.

## **DISCUSSION**

### **Moral Teaching as Requirement for Coexistence**

In MTAF, children are positioned as *tabula rasa* (a blank slate). This assumption can be traced back to the referred expert of education, John Locke in his book *Some Thoughts Concerning Education* (1962). Locke believes that children that are born to this world are in empty state without any built-in mental content / knowledge. It is then up to adult to write on that blank paper.

As a *tabula rasa*, children do not have any knowledges regarding the society. As such, they do not know about moral values, what is right and wrong, that is accepted by society. In other word, children are outside of society symbolic order. As children are still not on the same symbolic order as adult, children are often permitted to break social norm. For instance, it is still permissible for children to cry in the public and disturbing other by

its cry. This leniency is only possible under the assumption that children are a *tabula rasa*, those outside symbolic order, in the process of entering social symbolic order.

In order for children to coexist with adult, they need to be under the same symbolic order as adult. Even though social norm is lenient towards children, it is the obligation of the adult to control their children so that they can have similar understanding of what behavior is accepted and rejected by the society. The child who cries in public may be tolerated but it is the obligation of the adult to discipline their child in order for them to coexist with adult. The crying children is only an example on the big picture of bringing children under the same symbolic order as adult in order for them to coexist.

In MTAF, children are positioned as *tabula rasa* that needs to be taught moral values by the adults. They need to know what is considered as good and bad behaviour by the society. Therefore, in the end of every fables, there is a concluding word by the author regarding the moral value that can be exemplified by the children. For example, in “The Ant and the Grasshopper” children are expected to, “never put off until tomorrow what you can do today” (p. 141). This fable showcases that people who do not put off their work and be diligent in their effort are ideal person.

Every fables have its own ideality. Nevertheless, they all have the same position in positioning children viz. as a *tabula rasa* that needs to be educated, taught and informed regarding what is good and bad behavior. Therefore, in the end of the day, through MTAF can be constructed ideal children: children who share similar values with adult or, in other word, children under the same symbolic order with adult. It is important for society since coexistence can only be achieved when children and adult share the same values.

In Žižek’s perspective, moral teaching sews children into the *point de capiton*. Teaching them on how to fit in with the society sews children into the symbolic order which they were not part of. Children’s literature, as an ideological apparatus, carries out this function by becoming an interpellation tool to invite children to identify themselves with the moral values upheld by society. The aim of MTAF is to stitch children into a symbolic order in society with a set of ideal values that it promotes. On the one hand, they become ‘ideal’ members of society, but on the other hand, this also traps them in a chain of language signification in a symbolic order regarding reality created by fantasy which is concretized into children’s literature. Adults would see it as important considering that children are the next generation who must be taught about social values. In other words, it is important for adults to include children in the ideology/symbolic order in society in order for them to be able to coexist in the society.

### **Lacking Subject: Desiring Children**

The positioning of children as a *tabula rasa* that must be taught moral values implies their position in the MTAF as objects of desire (*objet petit a*) for the adults. Children are there as an object for the subject (adults) to observe, interpret and construct. The ideal children built by MTAF are the images of children desired by adults. The set of characteristics considered ideal in the fables are characteristics that adults want in children. When looking at the object, the subject seems to be looking at himself in a mirror. The image of ideal children is the image that the subject wants to have within himself, including his children. This is in line with the principle of desire in Lacan’s theoretical school that there is something lacking in the subject, so the subject wants to fill this lack. Adults see something lacking in children (or in themselves) so they want to fulfill this lack (Lacan, 1995). Children who are not ideal are one of the lack that adults do not want to see on themselves. Therefore, through MTAF, they cover these lack by constructing ideal children.



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In the process of constructing children, image plays a big role. After castrated by the father in oedipal process, subject is trapped in a non-stop signifying process in the mirror stage. In this stage, subject identifies themselves with the Other (language / symbolic) that subjugates them. When looking at children as object of desire ( $\alpha$ ), signification from the Other plays important role in determining the image of ideal children. Subject does not necessarily know what ideal children are like but rather through a set of significations of the Other. This signification is shown its way by ideological fantasy so that ideal children can never be separated from the ideology/symbolic order that surrounds the subject. For instance, in “The Ant and the Grasshopper”, capitalism plays important role in showing to subject that being a hardworker is a good thing. Henceforth, they should desire for hardworking children. Consequently, it traps children under the same symbolic order as adult.

However, the one that is lack is not children, instead it is adult that desires for ideal children. As a lacking subject (\$), they will always desire the Other and trapped in a paradox of object-desire ( $\$ \diamond \alpha$ ). In Lacan’s formula, Žizek (1989) explains that the paradox traps subject forever since it is impossible to sate one desire, thus it create a lacking subject. Fantasy rises from the disproportional relationship between the primary cause of the lacking subject desire (the traumatic loss in the oedipal phase that condemns subject to desire the Other) and the particular object on which they fix their desire on. In this context, the object of desire of the adult as a lacking subject is children. This object of desire exists to fulfill a lack within the self that persists as a consequence of a traumatic loss.

Lacking subject is created by the process of castration in the oedipal phase when the relationship between an infant and mother is castrated by the presence of the father. The mother’s absence from the infant forces them to identify themselves with those around them / the externality. At the same time, it traps subject under the externality / the symbolic / language that the presence of the infant is determined by the externality around them, thus, subject (those who are subjugated by the externality) is created. At that moment, subject is stitched to the *point the capiton*. Subject no longer sees themselves based on the self-image from the process of identification with his mother, but rather through symbolic language/language meaning. Consequently, they prioritize the symbolic over reality as the symbolic subjugates them and their meaning making process.

Ideological fantasy offers a way for subject to fulfill their lack. Children who are outside of ideology is a lack that want to be fulfilled. As adults, teachers or parents, they definitely do not want their children to behave inappropriately. The characteristics of children in MTAF are the (illusive) answer on the question *che vuoi* (in this context, what ideal children do you want?). It offers them *jouissance*—a pleasure when one sates their desire for their object of desire. MTAF offers a pleasure in form of ideal image of children. It excites adult with fantasy that their children will identify themselves with the moral values in the fables, thus becoming ideal children that they are hoping.

However, *jouissance* turns out to be just a trap to make the subject continue to desire the Other. Theoretically, it can be assumed that the ideal children constructed in MTAF are only pseudo-images in form of *semblance*- as if someone has achieved the Other because of the pleasure behind it, but it turns out he is even more trapped in the paradox of desire. Subject is played around in what Žizek calls an as-if scenario. For example, in “The Ant and the Grasshopper” the fable implies that working hard will end up in wealth. This is how fantasy constructs an as-if scenario. Subject pretends to believe that working hard really is the only way to live a wealthy life.

Therefore, children and ideal children are desire object for the adult as lacking subject that is trapped in the paradox  $\$ \diamond \alpha$ . The concept of ideal children is the Other whose signification is determined by the adult through the power of language and directed to

children as the other / object petit a. It means the Other is always under the symbolic order. The signification cannot be separated from the ideological fantasy that gives way for the subject to fulfill their desire to the-Other through the signifying chain of the other / *object petit a* in order for the desire to find its way without trapped in the traumatic loss. Thus, MTAF is not just children story that teaches them moral values, more than that, MTAF demonstrates how adults desiring children by trying to construct them.

As subject that gazes and observes children, the conception and characteristic of ideal children come from the adult as they are looking at the mirror (Lacanian mirror stage). The castration in oedipal stage condemns subject to always identify themselves with what is on the other side of the mirror as the imaginary (Setiawan, 2021). Ideal children is the imaginary what an adult expects to be in the mirror when he identifies himself in the mirror. In this process, the mirror reflects the image and the image is what stimulates the subject to always follow it. The image of children in the mirror serves to identify the subject through the differentiation between self and others in the mirror. Therefore, when adults want to see an ideal image in the mirror, the narrative structure moves to create an ideal that is pleasing to the eye. Although, behind it, there is a dualistic as if. Adult pretends *as if*, for instance, ideal human being is one that does not tell lie (the message of “The Boy who Cried Wolf”), they pretend *as if* adults never tell lie, so children should not too.

When characterizing children, adults also characterize themselves. The images of children imagined in MTAF are images of the subject's desires regarding the ideal human figure. The ideal children constructed in MTAF are images of adults' desires when they see themselves and want to see images that are ideal and pleasant to look at. So, children are completely under the domination of adults. Moral teaching in MTAF is no longer about the function of education for children but about adults who have the desire to construct ideal children. This desire is shown the way by ideological fantasy, so that ideal children are the result of the fantasy construction of adults as subjects who are divided and trapped in the paradox of desire. Consequently, the idea of coexistence—making children fit in in the society by teaching them moral values—is heavily adult centered and ideological.

### **Living in Coexistence = Living under the Same Symbolic Order**

The consequences of moral teaching is children are brought under the same symbolic order with adults—either for good or for bad. While symbolic order is able to tell subject how to desire, how to think and how to live, it is constraining subject and trapping them under its endless chain of signification. There are two main symbolic order identified from MTAF: capitalism and humanism.

Capitalism has long rooted in the society that “it is easier to imagine an end to the world than an end to capitalism” (Fisher, 2009). Consequently, subject's idea of ideality is structured around what is seen as ideal by capitalism. For instance, in “The Boy who Cried Wolf”, a story where a boy is tasked to guard flock of sheep from wolf but he ends up lying to the villagers for some fun, the boy is not punished because he tells lie but because he does not follow the order from the shepherd. The order is clear, “you must shout loudly if you see a wolf near the sheep.” (Payne, 2016: 6). The boy breaks the order and shout loudly even though there is not wolf near the sheep. Hence, it is not only about the importance of honesty but also the importance of following order.

Capitalism is in line with industrialization. In an industry, it is important for the employee to follow the order of its employer and to not disobeying the order. The fable “The Boy who Cried Wolf” creates an ideal image of capitalist subject. Besides this fable, other fable such as “The Donkey and the Lapdog” and “The Ant and the Grasshopper” also create ideal image of capitalist subject. In the former, ideal children are those that

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obedience, submissive and does not fight against the existing order. Meanwhile, in the latter, ideal children are the ones that working hard and diligently.

In his function as an apparatus to create new capitalism subject, Althusser would brand MTAF as an Ideological State Apparatuses (ISA) that has function to maintain the dominant ideology. Althusser had previously shown that ideology is maintained through a process of interpellation by RSAs (Repressive State Apparatuses) and ISAs (Ideological State Apparatuses) (Althusser, 1971). One of the ISAs is education and literary works. MTAF is children's literature which functions to educate children. On the other hand, this literary work can also be a suitable interpellation tool where new subjects are formed through interpellating new subject (Nafis, 2023).

Aside of bringing children under the capitalism symbolic order, MTAF also brings them under the humanism order. Humanism is an innate sense in every individuals, ever since its formulation, humanism gains many definitions to it. One of the definition of it is defined by Lammont. He defined humanism conditions for good human life that are created because there is a balance between individual freedom and the objective limitations that regulate their freedom (Lammont, 1997). These limitations are created because individuals are closely intertwined with other individuals in a social community, so humanism requires a moderation between individual rights and freedoms and their obligations as part of the community. Thus, humanism idealizes a condition of subjects who are free and responsible for their society.

In “The Tortoise and the Hare”, the arrogant and fast-running Hare is disturbing the community in the forest since he is always boasting how fast he can run. In order for Hare to fit in with the community, he needs to be humbled. The Tortoise, the slowest animal in the forest, challenges him in a race. As the event of the story evolves, the Hare is beaten by the Tortoise because he falls asleep during the race. The story ends with the Hare promising to the community that he will be humble and to never boast again.

The unfolding of the story in “The Tortoise and the Hare” shows how children are brought to be one that can act according to what is accepted by the society in order for them to fit in with the community. Arrogant is a characteristic that is not accepted by the people, thus, one should be humble in order for them to be accepted by the society. Other fable also demonstrates the same spirit in creating individual that can be responsible to society. “The Fox and the Stork” demonstrates the importance of respecting other people, “The Peacock and the Crane” shows the beauty of being humble, “The Rat and the Elephant” reminds the reader to not disturb or bully other people, “The Lion and the Mouse” displays the importance of recognizing other people’s value, and “The Ant and the Dove” conveys the need for returning the favor to our savior.

## **CONCLUSION**

Children literature is not a space for children, instead it is a space dominated by adult. The position of children as *tabula rasa* urges the adult to construct the ideal version of them through moral teaching using children literature. MTAF plays a role to construct ideal version of children / ideal children. The ideality is directed by ideological fantasy, meaning that ideal children is always ideological. There are two main ideologies behind MTAF viz. capitalism and humanism. As the idea of moral teaching is for children to coexist with adult, the adult-centered narrative makes it patronizing and putting children as the other / object of desire to adult. Finally, it needs to be stressed that ideal children constructed in MTAF is only the image comes from the subject’s fantasy, not the reality about children.

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## **The Educational Philosophies on English Language Education in Indonesia**

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Indonesia has an educational philosophy on certain subjects. The education philosophy is a framework that teachers can use as a guide to instruct their students in a communicative, educational, and insightful manner. This study is related in educational curriculum which attempts to educate the students with high moral characters, skills, and knowledges. Thus, the curriculum is a reflection of the philosophy and education that is held by the community. From this article, the main research studies the educational philosophies of Perennialism, Essentialism, Progressivism, Critical theory, and Existentialism that are currently used in English language education in the 21<sup>st</sup> century. The paper was researched by using descriptive qualitative. As a qualitative study, the data taken in the observation to review some current papers such as textbooks, journals, articles, virtual resources, and internet access which focuses on reviewing the educational philosophies in English language education, especially in Indonesia. Based on the result, there are various types of philosophy of education and language. Each of these philosophies has different views on aspects of reality, knowledge, values, the role of teacher and students, and the learning process. Even, there is also compatibility between the philosophical foundation of the curriculum 2013 and the English subject, especially in the English textbooks.

**Keywords:** Educational philosophies; Curriculum 2013; English language education; the 21<sup>st</sup> century skills.

### **1. INTRODUCTION**

English education is an important thing that can be used for teaching English subject in Indonesia's schools. As we know, Indonesia has an educational philosophy on certain subjects. The education philosophy is a framework that teachers can use as a guide to instruct their students in a communicative, educational, and insightful manner. In fact, the educational philosophy serves as an indicator, keeping track of how well instruction is being carried out within a framework that works to achieve a particular objective that can enable students to perform at the expected level within a given time frame.

Based on the formulation of 2013, the objectives of education outlined in UU No. 20/2003 about education national philosophy which states that "Education functions as developing individuals' dignified skills, characters, and civilization to make intellectual generations and to develop students' potentials to be healthy, intellectual, skillful, creative, independent, democratic, and responsible individuals who believe in God and who possess noble characters. It indicates the goal of education is to help students become fully functioning individuals with high moral characters, skills, and knowledges who can adapt their knowledge and abilities for both the welfare of society and their advantage.

Therefore, the educational philosophy emerges from the interaction of philosophy and education. It is a theory that underlies the mind that is related to an educational activity, as stated by Alwasilah, (2014) that educational curriculum aims to educate the students to

become individuals who behave respectfully, so the curriculum is a reflection of the philosophy that is held by the community. Based on this article, the main research studies the educational philosophies of Perennialism, Essentialism, Progressivism, Critical theory, and Existentialism that are currently used in English language education, especially in Indonesia's classrooms.

## **2. LITERATURE REVIEW**

### **2.1 English Language Education**

Indonesia applied the curriculum 2013 that emphasizes the growth of problem-solving, critical thinking, and soft skills. Additionally, the students must be able to interact, innovate, and be creative (Madya, 2013). The curriculum 2013 is designed and developed to use philosophical foundations to get students ready for the challenges of the twenty-first century. To achieve the objectives of the learning process, it is essential to employ English resources that are in line with the philosophical framework.

There are many different types of philosophies in education. These philosophies can help in the teaching and learning process. The philosophical frameworks are implemented in educational settings that focus primarily on what should be taught and how it should be taught, namely in the curriculum. In developing English education, six concepts of 21st-century skills are used by Fullan & Scott, (2014) in material analysis which can be seen in table 1 as follow.

**Table 1. Six concepts of 21<sup>st</sup> century skills (Fullan & Scott, 2014)**

| Skills            | Explanation  |
|-------------------|--|
| Character         | Character refers to human attributes such as grit, tenacity, persistence, resilience, dependability, and honesty that are necessary for an individual to be personally effective in a complicated society.   |
| Citizenship       | Thinking like global citizens, taking into global issues on a global scale with a sincere motivation in collaborating with others to find solutions to challenging situations that have an influence on environmental and human sustainability.                  |
| Collaboration     | Collaboration is the ability to work together and harmoniously in groups with strong interpersonal and teamwork abilities, such as managing team dynamics well, coming to meaningful choices as a group, and both receiving and imparting knowledge from others. |
| Communication     | Three fluencies must be mastered for effective communication: writing, speaking, and digital for a variety of audiences.   |
| Creativity        | Seeing economic and social opportunities with “entrepreneurial eye”, being a leader by taking initiative to put ideas into action, and asking the correct questions to produce original ideas.   |
| Critical Thinking | Analyzing data and arguments critically, seeing connections and patterns, creating relevant knowledge, and using it in practical situations.   |

The teaching concept of 21st-century skills is also supported by Anugerahwati, (2019). She stated the teaching of English as a foreign language in the modern period consisted of six important skills. They are critical thinking, collaboration, communication, creativity, citizenship/culture, and character education/connectivity.

The first skill is critical thinking. It becomes a crucial component of learning because it encourages students to pay closer attention, develop their analytical skills, and improve their thought processes, (National Education Association, n.d.). Critical thinking includes evaluating information and arguments critically, being able to spot trends, and applying knowledge to real-world situations (Fullan & Scott, 2014).

Furthermore, collaboration enables students to work in groups and approach challenges from a variety of perspectives. According to Surowiecki in Bialik & Fadel (2015), collaboration among individuals with varied backgrounds and talents is necessary to develop the best strategy for problem-solving in this complicated period. Additionally, collaboration can be fostered by agreement in task and group assignments.

Then in our digital age, communication takes many different forms and plays an ever-more-important function. Bialik & Fadel, (2015) state teaching communication skills in the context of teaching and learning should include cooperative activities and authentic communication to prevent misunderstandings. Anugerahwati, (2019) also adds that having good communication skills is being able to express ideas in a meaningful and concise manner.

Another skill in teaching the 21st century is creativity. According to Anugerahwati (2019), creativity is "the ability of students to use their knowledge and/or talents to create something new, or to produce something in a new way." Meanwhile, Lamb, Doecke, and Maire (2017), state that creativity is the capacity for problem-spotting, idea generation, and problem-solving. As long as it is pedagogically and didactically supported, creative skills can be developed.

Hence, citizenship or culture as one of teaching skills refers to the capacity to think globally and to take into account global challenges by realizing that there are various values in cooperating to address global issues (Fullan & Scott, 2014). Making students conscious of their environment is a key component of teaching citizenship. They are also urged to acknowledge and value their cultural heritage and society's ideals (Anugerahwati, 2019).

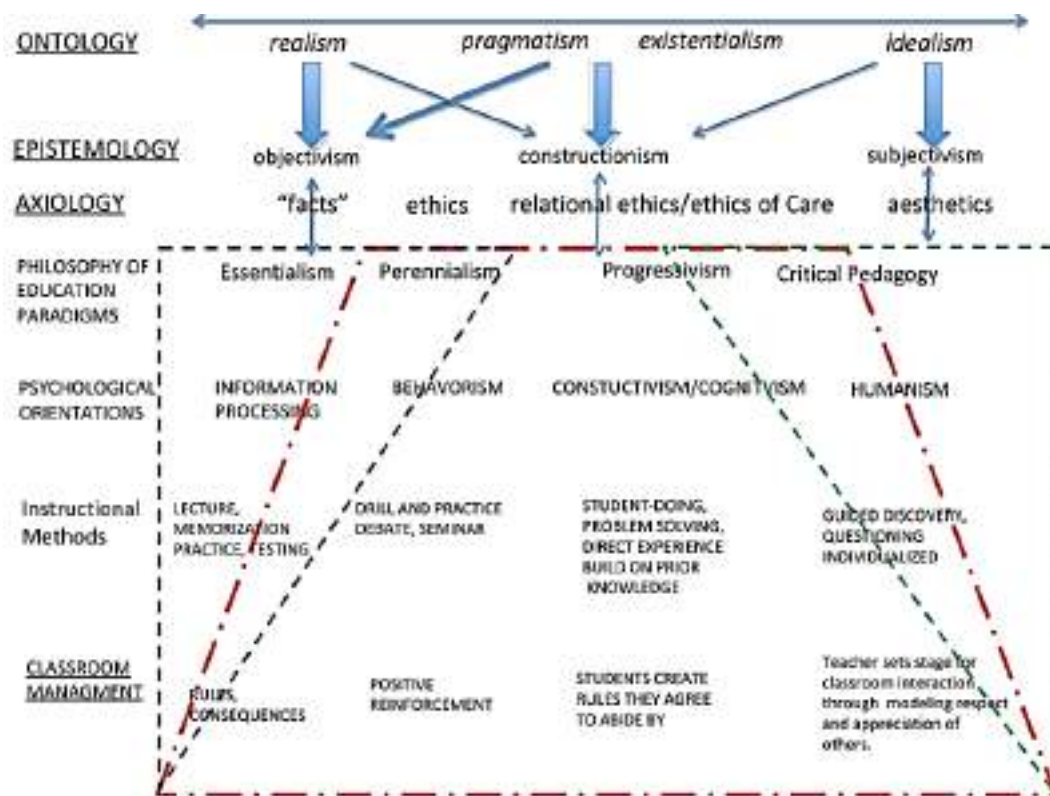
The last skill is character education or connectivity. This is known as connectedness, which helps students improve their ability to interact with others and make the world a better place. Anugerahwati, (2019, p.167) reveals students can become the "responsible, caring, and contributing" global citizen.

## **2.2 Educational Philosophies**

The study of existence and knowledge serves as foundation or direction of philosophy, which also develops an ontology (the study of being) on what it is for something or someone to be—or exist. Thus, educational philosophy serves as a foundation for structuring and directing how knowledge is created and disseminated. A clear educational philosophy can guide and develop cohesive reasons for how each teacher designs the classroom environment and interactions between teachers and students. The curriculum is framed by a defined concept that spans a continuum from a curriculum that is teacher-centered to student-centered which is considered as the curriculum of society-centered.

Based on history, there have been various paradigm developments in philosophy that have had an impact on teaching and learning. Each paradigm revolution changes ontology, epistemology, axiology and philosophical schools, which also influences the

meaning of being a teacher in each particular historical period. In table 2 below indicates philosophies of education in paradigm revolution.



**Figure 1. Philosophies of Education Matrix**

## 2.3 Perennialism, Essentialism, Progressivism, Critical theory, and Existentialism

### 2.3.1 Perennialism

It is a subject-centered philosophy to promotes the seeking, teaching, and learning of timeless universal truths. The perennialism focuses on the individual development of the students rather than emphasizing skills. Teaching students to think logically and fostering critical thinking skills are the objectives of a perennialist educator. A perennialist classroom seeks to be a highly structured and disciplined setting that fosters in students a never-ending pursuit of the truth. Perennialism thinks that education should prepare students for the effort to make these ideas available to them and to direct their thought processes toward an understanding and appreciation of the great works of literature written by history's greatest thinkers that endure time and never go out of style.

Perennialism encourages liberal arts education, which creates well-rounded people with a basic understanding of the humanities and sciences, English language arts, foreign languages, mathematics, natural sciences, and philosophy should all be required courses for all students. However, perennialism tends to emphasize teacher-centered training. It also makes use of student-centered learning strategies like the Socratic Seminar, which supports and promotes students' ability to reason through issues and form their own opinions. Robert Hutchins and Mortimer Adler were the most influential advocates of perennialism.

### 2.3.2 Essentialism

Essentialism is a realism- and idealism-based philosophy that seeks to enlighten and educate people, (Ornstein & Hunkins, 2018). According to essentialism, knowledge should



be taught to students methodically. The educational ideology of essentialism emphasizes teaching fundamental abilities. This school of thought encourages mental exercise. The transmission of a sequence of themes that get harder as they go along and the advancement of students to the next level are the main goals of essentialist educators. To provide a thorough grasp of the modern world, topics are gradually presented with a focus on the historical background of the material world and culture.

The essentialist school of thought maintains that all students need to learn a set of fundamental skills. Essentialists frequently tend to traditional academic disciplines because they help students to achieve predetermined goals and abilities in a variety of subject areas and also foster a sense of community. Typically, essentialism promotes a return to fundamentals in the instruction of moral principles and intellectual norms. All students should be prepared in schools to contribute to society in positive ways. The essentialist curriculum places a strong emphasis on reading, writing, and computing as objective facts about the outside real world logically and straightforwardly.

During learning, the delivery of instruction in essentialist classrooms is frequently teacher-centered, with a focus on lecturing and instructor demonstrations. Hence, students are expected to take notes, while teachers primarily are teaching and imparting the knowledge. Practice worksheets or practical assignments are given to the students to be evaluated from their learning from teachers. Over a semester or year, the students stick to the same daily plan. They progress to the next level to obtain more difficult subjects at the next level after their exams demonstrate appropriate competency. One of the most well-known essentialists was William C. Bagley.

### **2.3.3 Progressivism**

According to progressivists, the educational ideology must emphasize individuality, progress, and change. Students learn by doing rather than being lectured to by teachers. Progressivists base their curriculum on the needs, experiences, interests, and skills of their students because they think that this is how individuals learn best. The whole student should be the center of education, according to progressivists, not the subject matter or the teacher. They place a strong emphasis on group work, service-learning activities, and problem-solving in groups through real experiences so that the students can learn through collaborative methods.

Progressivism is viewed as imaginative, experimental, and anti-authoritarian which attempts to improve problem-solving skills. Due to, the students can follow their interests and share the authority in planning and decision-making with teachers. The principle of active experimentation is emphasized in this educational philosophy. Progressivism was developed by John Dewey and Maria Montessori's pedagogy theory. The central idea of their philosophy is experience and is used in some American educational institutions.

### **2.3.4 Critical Theory**

Critical theory appears from the movement of early social reconstructionist. It is the application of critical theory toward education. Critical pedagogies contain knowledge and language which focus on teaching and learning in political activities essentially. However, it is impossible to remove topics involving social, environmental, or economic justice from the curriculum. According to Paulo Freire, the purpose of critical pedagogy is to emancipate marginalized or oppressed groups by helping students develop critical consciousness. The typical classroom which puts the teacher in the center, is decentralized by critical pedagogy. With a critical pedagogy attitude, the curriculum and classroom place a strong emphasis on social critique and political activity.

### **2.3.5 Existentialism**

Existentialists place a strong emphasis on empowering students in educational settings where they must engage with opposing viewpoints to clarify and develop authentic behaviors in terms of the students' evolving identities. Existentialists struggle to view students as things that can be tracked, quantified, or standardized. Teachers who follow an existentialist philosophy design activities to help students choose their courses and achieve their full potential. Sren Kierkegaard, Jean Paul Sartre, and Simone de Beauvoir are important philosophers in existentialism philosophy.

## **3. PROBLEMS AND AIMS**

There have been many studies that investigate the philosophical foundations of curriculum and teaching. Investigating the philosophical foundation of English education is essential. Typically, the teaching materials for a curriculum reflect the philosophical underpinning that serves as its foundation.

Studies on ELT textbook evaluation seek to examine the hidden ideologies, curriculum, and values spread in either commercial or government-endorsed textbooks through explicit and implicit analysis. To reveal hidden ideologies in the English textbooks used in China, Xiong & Qian (2012) conducted a study. According to the study, using the pronoun "we" rather than "you" conveys values of kinship, solidarity, and powerlessness. Similarly, a study by Baleghizadeh and Motahed (2010) demonstrates that many British and American ELT textbooks used in Iranian schools support equal relations in social contexts.

These studies show that even though the philosophical basis is not stated explicitly, knowledge of the philosophical basis of teaching materials can be a basis for deciding whether to use the book or not. By perspectives of educational philosophy, this leads to find out the answers from the research questions, (1) What are the perspectives of perennialism, essentialism, progressivism, critical theory, and existentialism in education?, and (2) To what extent are the educational philosophies applied in English language education especially in Indonesia?

In connection with the question above, the aims of this study are (1) to find out the perspectives of perennialism, essentialism, progressivism, critical theory, and existentialism in education, and (2) to know the application of educational philosophies in the English language education especially in Indonesia.

## **4. METHODOLOGY**

The paper employs the descriptive qualitative method to describe and interpret the selected data. According to Creswell (2009), interpretive inquiry is a type of qualitative study in which researchers describe and interpret what they observe and comprehend. As a qualitative study, the data taken in the observation to review some current papers such as textbooks (student books and workbooks), journals, articles, virtual resources, and internet access which focuses on reviewing the philosophies in Education, like as Perennialism, Essentialism, Progressivism, Critical theory, and Existentialism. It also observed to find the application of educational philosophies in English language education especially in Indonesia.

## **5. RESULTS AND DISCUSSION**

Education and language philosophies come in many forms. Each of these philosophies has a different perspective on certain aspects of reality (ontology), knowledge (epistemology), values (axiology), teacher-student relationships, and the educational process. Perennialism is based on the philosophy of realism, which aspires to develop intelligence, educate reasonable people, and better people within the framework of eternal truths that transcend place and time. Meanwhile, essentialism is a philosophy based on the philosophy of idealism and realism which aims to encourage intellectual growth, educate society, and infuse moral values and traditional knowledge.

Next is the philosophy of progressivism, which aims to advance democratic social life. Then, the goal of pragmatism, which is based on the philosophy of critical theory, is to improve and reconstruct society. The ontological view of existentialism philosophy holds that reality is a matter of perspective. Epistemologically, the philosophy of existentialism maintains that knowing is a matter of personal choice.

### **5.1 The perspectives of perennialism, essentialism, progressivism, critical theory and existentialism in education**

Since the middle of the 20th century, philosophy in education has become increasingly popular. What sets it apart is that it seeks to understand what is unknown, uncertain, and undecided (Simpson & Duemer, 2011). Another opinion by Alwasilah (2014), perennialism, essentialism, progressivism, critical theory, and existentialism are among the philosophical theories that are referenced in education.

In the teaching and learning process, perennialism philosophy presents the teachers play a more dominant role as they are authoritarian. Since perennialism holds that people are naturally rational, encouraging them to pursue vocational training is strongly opposed. According to this philosophy, students should be taught general subjects rather than specialized or technical ones. The philosophy of perennialism holds that by assisting students in identifying and establishing these universal values in their lives, education is a means of enhancing human beings within the context of truth values that are not bound by time and space (Knellr in Siregar, 2016). The principles of universal truth being discussed are the principles that hold every person on the entire planet. According to Siregar (2016), perennialism views the world as full of chaos and uncertainty, particularly about moral, intellectual, and sociocultural life, hence it is essential to restore fundamental moral principles through education.

Meanwhile, in essentialism philosophy, education should return to embracing and reinforcing traditional values to be successful in developing students' character and teaching them the fundamentals of science. This philosophy describes how people should be a part of society and that passing on cultural heritage to future generations is important. According to Alwasilah (2014) and Komalasari (2019), the philosophy of essentialism evaluates the knowledge that should be imparted through education to provide students with a roadmap for living in the present and the future. In addition, schools need to create an environment where students can practice communicating logically and effectively in light of the essentialist concept. When looking at textbooks, the materials provide information in the form of spoken and written text that conveys moral values in daily life. Students must be able to analyze the literature and respond to moral principles in addition to reading it. With the help of these activities, students' moral beliefs will be deeply ingrained in their thoughts. Additionally, students must be able to communicate their thoughts toward these principles to teachers or other students. Due to, both essentialism and perennialism, according to Gezer (2018), believe that the importance of materials in the teaching and learning process cannot be overstated.

Furthermore, the philosophy of progressivism emphasizes problem-solving (Ahmad Ma'ruf in Fadillah, 2017) as well as promoting integration with problematics in society with models while doing problem-solving methods (Kilpatrik in Jalaludin & Idi, 2012) so education provides opportunities for participants students to learn independently and learn through experience (Jalaludin & Idi, 2012). According to Alwasilah (2014), this philosophy views the educational curriculum should include topics that are pertinent to students' needs and interests and allow for experiential learning. In particular, passive learning through memorization of facts should be discouraged and student interaction is encouraged as a means of gaining social understanding. One daring aspect of this educational philosophy is learning by doing. Since education is seen as a democratic endeavor, students' needs should be at the center of the educational process (Suprihatin, 2007).

Next, the philosophy of critical theory holds that education is a joint activity, interaction, and collaboration between students and teachers, students and other students, as well as the environment and other learning resources are able to solve social and personal problems to create a new, more stable society (Warnandi, nd). Even, critical theory supports cultural change in education as a response to injustice and fundamental flaws in educational procedures. Critical theory plays a significant role in changing culture, and education aims to do more than just impart knowledge or credit. The ultimate objective can be accomplished by the use of knowledge, training, and abilities.

In addition, students are viewed as the most significant component of the educational process in both progressivism and critical theory (Gezer, 2018). Hence, their involvement is significant as they are expected to actively participate in the teacher's tasks. Additionally, according to Gezer (2018), teachers who support progressivism and critical theory frequently have the following indicators: (1) they tolerate heterogeneous cultural practices; (2) they support democratic environments; (3) they take students' needs and interests into account when planning the teaching and learning process; and (4) they emphasize the value of critically analyzing social, political, and economic issues.

Meanwhile, in the philosophy of existentialism, this education should place a strong emphasis on one's reflection on their commitments and decisions to become a fully formed human being through logic and taste (Alwasilah, 2014). In English education, existentialism philosophy looks at several activities that provide students the flexibility to select the subjects they want to discuss. The topic calls for both communication and critical thinking abilities. As a result of their prior learning, students must be able to articulate their views. Students will be given a forum for speaking their opinions and hearing those of others during the discussion process. They have the opportunity to grow through these activities, particularly in their capacity for thinking and feeling. Even, existentialism as a teaching philosophy values each person's individuality and emphasizes self-reflection. Thereby, a teacher's job is to facilitate learning by exposing students to the materials but also empowering them to guide their learning at their own pace. Therefore, according to Mardiana & Suyata (2017), the existentialist paradigm regards students as the main source of learning.

## **5.2 The application of educational philosophies in English language education especially in Indonesia.**

The philosophies in English subject especially in English books are arranged based on several eclectic philosophical foundations including perennialism, essentialism, progressivism, critical theory, and existentialism. In the philosophy of perennialism, the chance is offered to the students to express their thoughts on intercultural knowledge. The



students are given the chance to expand their knowledge and comprehension of the global community, particularly the English-speaking community. The purpose of the reading, listening and culture in mind sections is to educate intelligent individuals by perennialism (Ornstein & Hunkins, 2004).

Another philosophy is essentialism which views knowledge as a fundamental academic subject, requiring mastery of various concepts and guiding principles (Ornstein & Hunkins, 2004). The assignments, which are found in the sections on pronunciation, vocabulary, and everyday English, foster students' intellectual growth and prepare them to be capable people.

Furthermore, grammar, listening, and checking your progress on assignments all contain elements of progressivism. Students' goal is to find solutions to situations they often encounter in everyday life. Students are urged to make decisions regarding matters related to the statements presented.

Meanwhile, the assignments in the speaking and listening area give students the chance to communicate with one another by having conversations. Therefore, the tasks are consistent with the perspective of critical theory. Next in the philosophy of existentialism, it can be found in improvisation and check your progress exercises, which provide students the chance to express themselves on a daily expression based on the experience they have gained.

Based on the findings of the analysis indicate that the curriculum 2013 and the English textbooks have philosophical foundations that are compatible. As stated in the introduction, the philosophies adopted in the arrangement of the curriculum 2013 include perennialism (Hanif, 20014 & Hasan, 2013), essentialism (Hanif, 20014 & Hasan, 2013), progressivism (Hasan, 2013 & Faris 2015), existentialism (Alwasilah, 2014) and critical theory (Hasan, 2013). This study's findings reveal that the philosophical underpinnings of textbooks and the curriculum for 2013 have similarities. The development of students' character is another area that places strong emphasis on, along with the development of students' critical thinking skills, problem-solving, communication and collaboration, creativity and innovation, and character development for students.

## **6. CONCLUSION**

Based on the above study, it can be concluded that there are various types of philosophy of education and language. They are the philosophy of perennialism, essentialism, progressivism, existentialism, and critical theory. Each of these philosophies has different views on aspects of reality, knowledge, values, role of teacher and students, and learning process.

Meanwhile, there is a compatibility between the philosophical foundations of the curriculum 2013 and English language subjects, especially English textbooks. Even though English language books are published by foreign publishers, they are very important to achieve educational goals in Indonesia. The English textbooks and curriculum 2013 which contain elements of philosophy help in English subjects and the academic process.

To ensure the success of education in Indonesia, textbooks must be created with an appropriate curriculum. As is known, the 2013 curriculum places great emphasis on developing students' character and critical thinking abilities (Madya, 2013). This ability is also developed with the help of English textbooks. This textbook will really support the English teaching and learning process in the classroom. In addition, this research shows

how English textbooks are structured according to the application of philosophical foundations to the curriculum to achieve learning objectives successfully.

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[5.3 Philosophical Perspective of Education | Foundations of Education \(lumenlearning.com\)](#)

## **Fostering Independent Learning and Critical Thinking Skills in Writing Scientific Article through LMS-based Task Design**

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In the current educational landscape, the development of self-directed learning and critical thinking skills is of paramount importance. This research explores a dynamic pedagogical intervention utilizing Learning Management Systems (LMS) to enhance these crucial competencies in understanding scientific articles. Qualitative research with a mixed-method approach is employed in this study. Rooted in constructivist principles, the research elucidates the development and implementation of LMS-based task designs aimed at fostering students' autonomy in learning and analytical abilities. This paper synthesizes findings to highlight the efficacy of the proposed approach. The results of the study demonstrate the transformative potential of LMS-based tasks in shaping students' capacity for independent inquiry and critical evaluation of scientific discourse. Implications for educational practice and future research directions are discussed, providing insights into optimizing pedagogical strategies to guide adept critical thinkers in the digital era.

**Keywords:** Critical Thinking, Pedagogical Intervention, Task Based Learning, Learning Management Systems (LMS)

### **INTRODUCTION**

In the contemporary landscape of education, characterized by rapid technological advancements, the integration of digital tools has become instrumental in shaping pedagogical approaches. Among these tools, Learning Management Systems (LMS) have emerged as pivotal platforms, revolutionizing the dynamics of teaching and learning (Johnson, 2019). Within the domain of scientific education, the cultivation of independent learning and critical thinking skills holds profound significance, serving as cornerstones for academic and professional success (Smith, 2020).

This article undertakes an exploration of how the design of tasks within LMS frameworks can serve to enhance independent learning and critical thinking skills specifically in the context of scientific article writing. Central to our investigation is the development of instructional strategies aimed at empowering students to actively engage in their learning journeys while maintaining rigorous academic standards (Brown, 2018).

The importance of fostering independent learning skills cannot be overstated within the realm of higher education. Students equipped with the ability to learn autonomously possess a distinct advantage in navigating the complexities of academic and professional pursuits (Garrison, 2017). Likewise, the cultivation of critical thinking skills is essential for fostering deep comprehension and meticulous analysis of multifaceted issues inherent to scientific inquiry (Jones, 2019).

Through the utilization of a LMS-based approach, our objective is to create a dynamic learning environment conducive to stimulating intellectual inquiry, providing constructive feedback, and nurturing reflective practice (Williams, 2021). We contend that the integration of technology in scientific education not only enhances accessibility and



flexibility but also enriches the learning experience by reinforcing foundational skills such as autonomy and critical thinking (Roberts, 2018).

Drawing from Garrison's seminal work (2017), "The importance of independent learning skills cannot be overstated within the context of higher education. Students equipped with the ability to learn autonomously are better positioned to navigate academic and professional challenges successfully." Thus, it becomes imperative to continually refine pedagogical strategies to align with the evolving educational landscape.

This article endeavors to elucidate the theoretical underpinnings of our LMS-based task design, delineate the methodological approach employed in our research, and analyze the outcomes derived thereof. Furthermore, we aim to discuss the implications of our findings for pedagogical practice within higher education and offer recommendations for future endeavors aimed at bolstering independent learning and critical thinking skills within the realm of scientific education.

## **METHOD**

This study employed a mixed-methods approach to investigate the effectiveness of LMS-based task design in fostering independent learning and critical thinking skills among undergraduate students in scientific article writing. Participants were purposively sampled from a scientific writing course at English Education Department UIN Sultan Maulana Hasanuddin Banten. The study comprised two phases: intervention and evaluation. During the intervention phase, participants engaged with interactive modules, writing prompts, and peer review activities on the LMS platform over a specified period. Post-intervention, data were collected through pre- and post-surveys to assess changes in participants' perceptions, along with semi-structured interviews for qualitative insights. Quantitative data were analysed using descriptive

and inferential statistics, while qualitative data underwent thematic analysis (Braun & Clarke, 2006). This methodological approach facilitated a comprehensive examination of the impact of LMS-based task design on students' independent learning and critical thinking skills in scientific article writing.

## **RESULT AND FINDINGS**

1. How does the implementation of LMS-based task design influence students' independent learning skills in scientific article writing?

The quantitative analysis conducted on pre- and post-intervention surveys yielded compelling insights into the impact of LMS-based task design on students' independent learning skills. Participants demonstrated a remarkable enhancement in their confidence levels across various dimensions of independent learning. Prior to the intervention, participants exhibited moderate confidence levels, with mean scores ranging from 3.2 to 3.4 on a Likert scale. However, post-intervention analyses revealed a significant surge in confidence, with mean scores soaring to impressive heights ranging from 4.6 to 4.8 (all  $p < 0.001$ ).

Qualitative findings from semi-structured interviews further elucidated the nuances of participants' experiences with the LMS-based tasks. Participants highlighted the interactive nature of the tasks, which encouraged active exploration of scientific concepts beyond traditional classroom boundaries. Additionally, the autonomy afforded by the platform empowered participants to delve into topics of personal interest, fostering a sense of

ownership over their learning journey. These qualitative insights underscored the effectiveness of the LMS-based approach in cultivating a conducive environment for independent learning.

2. To what extent does LMS-based task design contribute to the development of critical thinking skills in scientific article

Quantitative analyses revealed noteworthy advancements in participants' critical thinking abilities subsequent to the intervention. Participants reported heightened levels of critical thinking across various domains, with mean scores surging from baseline levels to remarkable highs (all  $p < 0.001$ ). Prior to the intervention, participants demonstrated moderate critical thinking skills, with mean scores ranging from 3.1 to 3.3. However, post-intervention assessments unveiled substantial improvements, with mean scores skyrocketing to impressive levels ranging from 4.5 to 4.7.

Qualitative insights gleaned from interviews provided nuanced perspectives on the development of critical thinking skills within the context of LMS-based task design. Participants underscored the value of peer collaboration facilitated by the platform, emphasizing how engaging in peer review activities stimulated critical evaluation of both their own work and that of their peers. Furthermore, participants highlighted the significance of instructor feedback in fostering deeper analytical thinking, as it encouraged them to critically reflect on their writing process and consider alternative viewpoints. These qualitative findings complemented the quantitative analyses, reaffirming the pivotal role of LMS-based task design in nurturing critical thinking skills among participants.

## CONCLUSION

The integration of quantitative and qualitative findings paints a comprehensive picture of the transformative influence of LMS-based task design on students' independent learning and critical thinking skills in scientific article writing. The results underscore the efficacy of this pedagogical approach in creating an engaging and intellectually stimulating learning environment conducive to academic growth and development. These findings have significant implications for educational practitioners and curriculum designers, highlighting the potential of LMS platforms to revolutionize pedagogical practices and enhance student learning outcomes in scientific education.

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## ***It Takes Two to Tango: Orchestrating Classroom Management in Teaching Speaking Class***

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The ability to speak properly and correctly in English is one of the goals of learning English speaking for students of a second language. In doing so in a classroom, it is important that the teachers provide all means, methods, and as well as motivation to encourage students to study diligently to achieve the intended proficiency at the right time. These activities require the lecturers' abilities to manage the speaking classroom well. This research aimed to explore the classroom management skills in two speaking classes conducted by the lecturers at one English department of one of the universities in Banda Aceh. Especially, this study looked at how classroom management skills provided by the lecturers towards the students' learning process experiences for speaking classes enhanced students' improvement in their speaking ability. A qualitative research through a semi-structured interview was administered to collect data. The participants of the interview were two speaking class lecturers and ten students from two English-speaking classes. The research findings showed that the two lecturers applied seven strategies to manage English-speaking classes: sharing sessions, circle model, focus group discussions, debates, short video watching, topic presentation, and games. The finding further showed that students found those activities helpful to improve their speaking ability and they appreciated their lecturers' classroom management for speaking class.

**Keywords:** classroom management; speaking skill; ESL teaching learning.

### **1. INTRODUCTION**

The ability to speak English properly and correctly is one of the goals of learning English for students of a second language. Speaking is mostly used in daily life for communication to change information about each other, and express ideas, feelings, and emotions (Richard & Renandya, (2002). The aim of speaking teaching and learning is to enable students to express their understanding and thoughts well. The teacher has provided all means and methods and encouraged students to make it easier for them so that students can achieve the intended proficiency at the right time (quote). At the same time, students have also studied diligently and trained well in learning to speak English (quote here). However, the teaching and learning of speaking skills has been considered a skill that is not easily taught either by English teachers or learned by students (quote here). This is because to teach speaking in English, a teacher must first ensure that students have the competencies to speak English. Likewise for students where they are expected to have these speaking competencies. There are four speaking competencies which include: grammatical competence, sociolinguistic competence, discourse competence, and strategic competence (Canale & Swain, 1980). These four competencies are not easy to master. Teachers have found many ways to make it easier for students to master speaking skills, but students still



experience problems. In regard to this issue, there have been a number of researchers who have linked classroom management to the teaching and learning process at schools. A study conducted by Hoon, Nasaruddin, and Singh (2017) examined communication skills with different classroom management styles used by teachers in Malaysian schools. Özen and Yıldırım (2020) investigated teachers' opinions on classroom management, which showed that classroom management has a strong impact on an effective learning environment. Other studies examined a correlation between classroom management and technology (Moltudal et al., 2019; McGarr, 2021; Kavrayici, 2021). Curran (2003) focused on how classroom management can help English language learners, while Muluk et al. (2021) emphasized what strategies and challenges of classroom management to help students speak. Pedota (2007) provided effective classroom management strategies for teachers' daily routines.

A study conducted by Noerina (2015) used quantitative research and the purpose of this study was to pay attention to the teachers and the students in the class, especially in the process of managing classes to teach speaking. By using interviews and observation in collecting data, the research found that the English teachers taught speaking to the inclusive class using four different kinds of classroom activities, which are games, role plays, impromptu speaking, and picture-based exercises. They served as the manager, resource, facilitator, controller, and teacher. Safitri (2014) examined how watching videos could help students increase their English speaking ability. The data in this study was collected by using interviews, field notes, and mean grades of students. The result stated that watching videos as part of managing the English speaking process enhanced students' ability to speak English. Another study was conducted by Rokhaniyah et al. (2024). The purpose of this study was to examine useful management techniques for classes that speak English as a foreign language (EFL). The data was gathered using semi-structured interviews and active classroom observation. The results demonstrated that the lecturers used a range of tactics, such as enforcing discipline, creating a positive physical environment, promoting greater use of English, providing interesting subjects, providing spoken correction methods, and generating enthusiasm for the material.

Regarding the prior research that has been conducted, there has not been research conducted at the university level taking into account students' opinions. In this research, the researchers want to figure out lecturers' strategy in classroom management in teaching speaking classes as well as the students' response regarding that matter. In particular, this article seeks to fill this gap by describing how various strategies used as part of classroom management in English-speaking teaching and learning help improve students' speaking ability.

## **LITERATURE REVIEW**

### **2.1 Speaking**

The term "speaking" comes from the word "speak." "Speak" is defined as "say things; talk, be able to use a language, make a speech, express ideas, feelings, etc." in the Oxford Dictionary (1995). Speaking, according to Fulcher (2003), is the vocal use of language for interpersonal communication. Furthermore, Hughes clarifies that conversing in an engaged manner with other language speakers might help achieve pragmatic objectives. Speaking is an effective oral/aural ability. It entails making methodical spoken words to communicate meaning. Others believe that teaching speaking is an easy task. People with no formal training are employed by commercial language schools all over the world to teach conversation. Speaking in a language other than our own is anything from easy, notwithstanding Nunan's (2003) assertion that speaking is completely natural. In

language instruction, speaking has frequently been approached similarly. Sometimes people assume that, because it is so deeply entwined with the teaching of everything else, it is fully covered. Ironically, even though a lot of students believe that speaking is their top priority, there are situations where speaking is the lesson's primary goal and this might leave them feeling unsatisfied. As we can see, there are a variety of motivations behind interpersonal communication. The establishment and maintenance of social relationships is one of language's main functions. When we greet new people, we say "hello" and strike up a conversation about the weather, our jobs, sports, and our families. We also attempt to amuse one another as part of this social language use by cracking jokes and sharing anecdotes and stories. We might also have similar ideas and viewpoints on a range of topics. There is no set agenda for what to talk about when we chat with friends. Participants in the discussion can bring up a range of topics.

Speaking ability, according to Harmer (2001), is the capacity to comprehend language and information "on the spot", in addition to having a working understanding of linguistic features. It calls for collaboration in the control of speech pauses and nonverbal cues. It takes place in real life with little time for thorough planning. As a result, fluency is necessary to accomplish the conversation's objective. According to Cameron (2001), structuring the discourse is also crucial to ensuring that the other person can grasp what is being said. Since speaking is the primary means of communication, speaking is crucial for language learners. In daily situations, they must be able to speak English, effectively, and appropriately. According to Tarigan (1981), the primary purpose of speaking is to communicate. As such, to effectively communicate our thoughts and feelings, we must grasp the meaning we are trying to express, and we must also understand the meaning of what we are saying for others to understand us. Speaking is a habit we all have to interact with others and build positive relationships in society. Thus, it follows that everyone on the planet can speak. The researchers conclude that speaking is the act of verbally conveying thoughts and emotions. Speaking requires several abilities, including accuracy, fluency, pronunciation, and vocabulary. All of those components must be mastered by the students. Speaking—especially in a foreign language—is essential learning practice for students of all ages because it allows them to understand others who speak the language as well.

### Types of Spoken Language

Nunan (1991) clarified that the hearer must comprehend lengthy segments of speech uninterrupted when a single speaker employs spoken language for any duration of time, such as in speeches, lectures, readings, news broadcasts, and the like. Planned monologs, which include speeches and other written content, typically show less repetition and are thus more challenging to understand. Unplanned monologs: lengthy tales told during discussions and spontaneous lectures. Dialogues can be classified as either transactional, which involves the transfer of propositional or factual information, or interpersonal, which involves the promotion of social relationships between two or more speakers. To ensure successful comprehension in interactions between or among participants who are not familiar with one another, references and meanings must be made clearer.

### Problems in Speaking

There have been several problems with speaking as mentioned in the following:  
Speaking is harder than it looks.

It is a sophisticated skill with both internal and external components. Speaking demonstrates how the speaker fearlessly and appropriately employs the word. Thus, speaking difficulties vary depending on the type of person. According to Brown (2001), the following factors may contribute to speaking difficulties:

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1. Grouping
2. Communicating clearly and concisely without using words to explain
3. Inheritance
4. The speaker has the chance to clarify the meaning by using redundant words.
5. Diminished Forms. The terms are commonly used by native English speakers but are not written in the language. It's critical to be able to identify them to comprehend spoken English and sound more fluent when speaking.
6. Evaluative Factors. It is possible to teach students how to hesitate and pause. For instance, when we think in English, we don't always think silently; instead, we often use fillers like 'uh', 'um', 'well', 'you know', 'I mean', 'like', etc. The hesitation phenomenon is one of the most obvious ways that native and non-native speakers of a language differ from one another.
7. Informal  
Pupils should practice creating these forms and have a fair understanding of the terms, idioms, and phrases used in colloquial English.

## **The component of speaking**

Speaking ability consists of at least five components. These elements are:

### **a. Understanding**

Understanding is a crucial component of oral communication, such as speaking. It is necessary for one subject to both start and finish the speech.

### **b. Syntax**

One of the most crucial aspects of speaking is grammar. When someone employs poor language, their speech can convey something entirely different. If grammatical rules are to be heedlessly broken. Interactions could deteriorate.

### **c. Word Power**

Without a sufficient vocabulary, a person cannot express himself orally or in writing, nor can they communicate successfully. There is little that can be said without grammar. You cannot communicate anything without vocabulary.

### **d. Pronunciation**

Pronunciation is an essential aspect of learning to speak a foreign language. If a student does not pronounce a word correctly, it is difficult to understand. We get the true word from its pronunciation. If the pronunciation of one word is false, it means that we get the other form of a word that is of course having or not having the other meaning. It can be seen that good pronunciation is vital in speaking skills.

### **e. Fluency**

Fluency in speaking skills is the aim of many language learners. Successful speaking in a foreign language is mostly shown by the better fluency he/she has. Vocabulary means the appropriate diction that is used in communication.

### **f. Pronunciation**

Speaking in a foreign language requires mastery of pronunciation. It can be challenging to understand a learner if they mispronounce a word. Its pronunciation gives us the current word. If a word is mispronounced, it indicates that we are given a different word that may or may not have the same meaning. Speaking ability depends heavily on accurate pronunciation.

### **g. The fluency**

Speaking with fluency is the goal for many language learners. The main indicator of someone speaking a foreign language successfully is their increased fluency in the language. A person's vocabulary is their ability to use proper language when speaking.

Standards for effective speaking performance speaking is more than just vocally expressing ideas. To have good speaking skills, students must, nevertheless, learn a few speaking facets. Speaking becomes crucial because it's a talent that can help others comprehend explanations of complex concepts. Speaking evaluates the speaker's ability to communicate his ideas orally. The following are the elements of public speaking: 1. fluency speaking with automaticity and speed is known as fluency. This implies that a fluent speaker ought to have automatic and rapid speech. 2. Enunciation to complete the task criteria, students must be able to make understandable utterances, which is referred to as pronunciation. Because pronunciation lends meaning to what is spoken, it becomes significant. Pronunciation errors can lead to miscommunication or persons involved in a conversation are offended.

1. Grammar

Grammar is used to order words into proper sentences by taking into account the tenses and context of each word. A well-organized collection of words that are conveyed and understood is known as grammar.

2. Vocabulary

To be able to speak fluently and accurately, a speaker of a foreign language should master enough vocabulary and use it accurately. Without having a sufficient vocabulary, people cannot communicate effectively or express their ideas in both oral and written form. Having a limited vocabulary is also a barrier that precludes learners from learning a language. Without grammar, very little can be conveyed. Without vocabulary, nothing can be conveyed. For example, when they make the presentation in front of the class, their vocabulary, or they will have difficulties in their speaking performance. So, based on this explanation, the researchers concluded that without mastering vocabulary sufficiently, English learners will not be able to speak English properly.

## 2.2 Classroom Management

According to Ardy (2013), classroom management is the ability of the teacher as the leader and also the manager who creates a conducive atmosphere to success in the teaching-learning process. It means that as the leader in the class, teachers should motivate the students and also teach good morals that should be applied by the students. As the manager, the teacher should manage the tools of the class. That is managing the students' potential, using the media and technology in the class that can create efficient, on-time work productivity, and the quality of the teaching-learning process. So the teachers can exploit all the potential. In the teaching-learning process, the teachers need to make their class fun, so the students can enjoy accepting the material that has been taught by the teacher. The teachers also have a task to make the teaching-learning process active. It needs to create healthy competition in every student.

According to Ardy (2013), there are three main activities in classroom management, including;

1. The teacher creates the appropriate teaching-learning atmosphere.
2. Manage the study room.
3. Manage the teaching-learning interaction.

Rushdie in Ardy (2013), states that there are two indicators showing the success of classroom management;

1. Classroom management is mentioned as a success if, after that every student can work and study.



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2. Every student can continuously do their work without wasting time. Based on the statement above, it means that students cannot easily give up and always try to learn and be active in the classroom. The students will work as soon as possible after the teacher gives them the task without wasting time.

There are six principles should be understood by the teacher in teaching the learning process effectively, which also applies for the teaching of English speaking (Ardy, 2013), including;

1. Warm and enthusiastic, warm in context, classroom management, and a joyful attitude towards the students. Then, to create the teacher's enthusiastic attitude to the students, a teacher should have the ability to give motivation to the students.
2. Challenge the teachers' activities by giving challenges like doing simple

Evaluation every week and catch the subject of material with some facts in the field.

1. Variation, variation style like the variation of voice intonation, variation of body movement, and the position of the teacher in teaching and also the variation of using method and media in the classroom.
2. Graciousness, which is the attitude of the teacher in the context of classroom management, depends on the student's needs and the class condition to prevent the turning up of students disturbing students to create teaching-learning that is conducive and effective.
3. The positive thing is that positive comments can be given by the teacher to the students with a positive attitude. Some students will have confidence related to their performance and ability with positive comments.
4. Investing in the student's discipline. Teachers should be models for students by giving positive samples, and good attitudes in class, in school, or in the social environment.

From the statements above, it can be concluded that the teacher needs to create an enjoyable atmosphere by giving varied styles of teaching that can make the students interested in the lesson. Ericksen (1978) in Leo (2013) state that effective learning in the classroom depends on the teacher's ability to maintain the interest or motivation that brought students to the course in the first place. It means that teachers have to have interest and motivation to make the students enjoy learning the lesson. According to Leo (2013) many factors affect students' motivation to work and to learn. These factors include: Building student confidence, as a motivator, a teacher can encourage students who are lazy, silent, inconfident, and hopeless to become more confident and hopeful gradually.

1. Independent Learners, Lowman (1984), Lucas (1990) Weinert and Kluwe (1987). Leo (2008) suggested teachers do the following things: give frequent, early, positive feedback that supports students' beliefs that they can do well; ensure opportunities for students' success by assigning tasks that are neither too easy nor too difficult; create an atmosphere that is relaxed, open and positive; to give them opportunities and challenges to demonstrate their abilities to do something.
2. Making Students Active, Mayers and Jones (1993) defined active learning as allowing students to talk and listen, read, write, and reflect as they approach course content through problem-solving exercises, informal groups, simulations, and other activities- all of which require students to apply what they are learning.
3. Giving Constructive Feedback, Cashin (1979) suggested that rewards can be as simple as saying a student's response was good, with an indication of why it was good, or mentioning the names of contributors.

Based on the statements above, teachers need to build the students' confidence, so they will be motivated to be active in the teaching-learning process. Besides that, it is

needed for the teacher to give punishment when the students make a mistake and give a reward to the students that do something good. In giving a punishment, the teacher should give an enjoyable punishment, so the students will be aware of their mistake. Ardy (2013) stated some notes can be used by the teacher in giving a punishment including;

1. The punishment that is given by the teacher can make the students have a responsibility.
2. The punishment should be related to the student's mistake. For example, if the students make the class dirty, the punishment is they should clean it up.
3. The teacher should be fair in giving punishment to the students without looking at the background of the students.

#### Managing the Teaching and Learning Process in the Classroom Management

1. Creating Self-motivated Independence
2. The Teacher Roles

Brown (2001) suggests the following teacher's roles, which are more conducive to creating an interactive classroom. First, a teacher is a controller. The teachers determine what the students do when they should speak, and what language forms they should use. To create interaction, the teacher must create a climate in which spontaneity can thrive, in which unrehearsed language can be made, and in which freedom of experience is given over to students. The second is the director. This role will enable students eventually to engage in the real-life drama of improvisation as each communicative event brings its uniqueness. The third is as a manager. In this, the teacher plans lessons, modules, and courses, and structures the larger segments of classroom time, which allows each player to be creative within those parameters. Fourth is as a facilitator. The teacher makes learning easier for students: helps them to clear away roadblocks, the find shortcuts, to negative tough terrain. The last is as a resource. The teacher is available for advice and counsel when the students seek it.

#### Grouping Students

Spratt, Pulverness, and Williams (2005) state the key concept of grouping students and the language teaching classroom. Teachers need to consider several different factors:

- a. The teaching aim  
It is much easier to choose how to group students when we have decided on the aims of the lesson and the aim of each activity.
- b. The learning styles of the students. For example, some students prefer to work as individuals, others in groups.
- c. The ability and level of the students. In most classes are 'mixed ability' i.e. they include students of different abilities. Teachers can group students for some activities so that students of the same ability work together, and for some activities, so that students of different abilities work together.
- d. The personalities of our students. Most of the time, students work together, but sometimes some students do not work together positively
- e. The class size. With a class of between 20 and 30 students, teachers can manage pair and group work quite easily. With classes of more than 30 students, pairs and group work are possible, but need more careful planning.
- f. Giving Feedback. According to Spratt, Pulverness, and Williams (2005), giving feedback is giving information to learners about their learning. Feedback can focus on learners' language or skills, the ideas in their work, their behavior, and their attitude to learning, or their progress. Furthermore, they state key concepts of giving feedback in language teaching in the classroom: 1). Students can organize small group feedback

sessions, where the teacher and the learners can give and receive feedback on the classes and their learning; 2). Learners will need training is how to give feedback to each other; and 3). Feedback that is particularly personal or sensitive should be given to learners in individual meetings and not in front of the whole class.

#### Speaking-Classroom Management

Besides the aspects for the improvement of speaking skills, the way a teacher teaches is also very important for students. Because it determines to increase the student's attractiveness to talk especially for the students with special needs. According to Richards and Lockhart (2007:29), teaching means the terms of what teachers do: that is, in terms of the actions and behaviors that teachers carry out in the classroom and the effects of these on learners. So, teaching speaking is teaching conducted by a teacher giving instruction and information to a person to communicate. For this reason, in teaching and speaking, it is necessary to have a clear understanding of the students. For teaching speaking in general classes, which is in that class full of students to get a study together. It needs a strategy and good management of the classroom in the teaching-learning process. Generally, for speaking skills, students can express their language in a good way without a limited idea of their mind. The teachers can organize that condition and the class environment well.

#### METHODS

The researchers employed qualitative research methods in this study. Descriptive research is used to explain every feature of the object to the researchers clearly and understandably, because the researchers also want to know about the thing, including its nature, condition, and quantity. Because the researchers wish to explain how classroom management is used when teaching English and to explain the responses of the students when classroom management is applied in the classroom, the descriptive approach is used in this study. The data analysis is provided descriptively in the interim. The researchers used data interpretation and conversation analysis methods for this investigation. The researchers used the conversation analysis method to make it easier to analyze the data from the subject's everyday class conversations. The researchers can quickly identify the subject's shortcomings in terms of learning to speak English. By directly interviewing subjects who struggle with speaking, the researchers can obtain information about lecture management strategies in speaking classes more quickly. This technique is known as data interpretation. As a reference for this investigation, the researchers also used the six general procedures for data analysis in qualitative research as described by Creswell (2003). These general procedures would explain data analysis.

Creswell (2014) defines research participants as individuals who possess the capacity to provide knowledge that will enable the researchers to address research issues. In this instance, both English language instructors and students participated in the study. Lanza (2008) defines the sample as a person or group that took part in the research. Data is gathered by the researchers from English language instructors and the speaking classes they instruct. The researchers specifically selected these English language teachers and their speaking classes for the sample of the study. The researchers aimed to watch how teachers and students interacted. The researchers conducted interviews with the instructors and students in each class to get more data. The two speaking lecturers and the speaking classes they instructed, who were enrolled in semester two, were the respondents in this study. Ten students from two classes and two lecturers were questioned. Only two classes were used by the researchers for research. Because the respondents were chosen based on their

familiarity with the topics under investigation, the researchers used purposive sampling to pick the participants.

The author used interviews and observation to gather the information. The primary source of data for addressing the research topics was observation, with additional support coming from interviews. The researchers used participant observation in conjunction with observation to collect the data. It occurred when researchers made an effort to participate in the events being recorded and examined as well as to watch in some capacity within the group under study (Neville, 2007). Neville (2007) states that one way to gather data as a specific observer is to a. Primary observation: in this case, the investigator documents what was stated or did occur at the relevant period. When the researcher walks into the classroom, she watches both actively and passively, taking no part in the teaching and learning process. The purpose of the observation is to gather information regarding the classroom management of lectures in speaking classes. The researchers note and record the teaching-learning process to collect data. A video recorder has been used as recorder equipment to run the recording. Before the lesson begins, the researchers get the recorder ready and place it close to the teacher to capture the teacher's clear voice. The researchers took the note while she was being observed. Lastly, the researchers analyzed the field notes and the recording to confirm the data that was collected. The transcript of the recording serves as extra evidence to support the notes that were taken. The researchers watch lectures and what transpires during the teaching and learning process, particularly while learning to speak classroom management in teaching speaking class.

1. Talk with an interviewee. The data was also gathered by the writer through an interview. The purpose of the interview was to confirm the observational data and gather extra information. Ryan, Coughlan, and Cronin (2009), referenced in Lambert & Loiselle (2007), state that interviews are a common method of gathering data in qualitative research. An interview is a face-to-face setting when a researcher asks a subject for information or their perspective. The informant was the primary source of data in qualitative research. English teachers were interviewed for this study to gather data.

Unstructured, semi-structured, and structured interviews are the three types of interviews. In an unstructured interview, the respondent will not be asked any particular, methodical questions. On the other hand, when conducting a structured interview, the questions on the prepared list indicate the direction of the interview. The final interview type is semi-structured; it combines structured and unstructured elements. Before moving on to the next unforeseen arranged question, the researchers first arrange the group of questions to be proposed. When conducting this kind of interview, the researchers should have prepared the questions in advance. As the interview goes on and the circumstances change, more questions might come up.

If the writer discovered fresh information from the prepared question list, it was possible to add new questions from the list. According to Keller (2019), a semi-structured interview occurs when the interviewer asks open-ended, general questions, and the interviewee responds by having a conversation with the interviewer about a particular issue.

The researchers employed semi-structured interviews in this instance. The researchers developed a list of questions to pose to the respondents, teachers, and students before the interview. The interview's focal focus considered the observation and research problem. Hopefully, it will be able to connect the interviewee's statements to the actual circumstances. To support the completion of the data, the researchers acting in the role of interviewer would question an English instructor about his "classroom management in teaching a speaking class" as well as a few pupils who are under his instruction in the classroom. An interview guide is a necessary tool for researchers to use when conducting



interviews to provide more vivid data. The list of questions prepared before conducting an interview is known as the interview guide.

The researchers made notes and recorded the interview to create an interview transcript, which would be used as data. In this segment of the interview, interview times ranged from 15 to 20 minutes, depending on the subject and circumstances. Data was captured on a mobile device. The investigator conversed in English. Pseudonyms rather than the participants' true names were used throughout the study by the researchers as a participant ethical code.

The researchers collect the data, examine the information gleaned from the data collection procedures listed above, and consult certain literature that is relevant to the study's topic. According to Bogdan in Sugiono (2017), data analysis is the methodical process of looking through and organizing field notes, interview transcripts, and other materials that are collected to gain a better understanding and be able to share what is found with others. The author used Creswell et al.'s (2003) phase of data analysis in this study. For the analysis of qualitative data, the general procedures are:

- a. Arrange and read all the data in preparation for analysis. Getting a general understanding of the material and considering its overall meaning is a good place to start. What broad concepts are the participants expressing? What kind of tone do the thoughts have? What is the common opinion of the information's use, reliability, and overall depth? At this point, qualitative researchers occasionally jot down notes in the margins or begin capturing broad observations about the data.
- b. Start the thorough analysis step by coding. The process of structuring the content into "chunks" and then giving those chunks meaning is called coding. It entails obtaining information or images, dividing text (or paragraphs) or photos into groups, and then assigning labels—often terms—to each group, depending on the participant's real language.
- c. Create categories of themes for analysis and a description of the scene or characters using the coding method.
- d. Explain in detail how the ideas and description will be portrayed in the qualitative story. Making sense of the data through interpretation is the last stage of data analysis. The question "What were the lessons learned" sums up this concept (Lincoln and Guba, 1985). These teachings may represent the investigator's subjective interpretation, framed from the unique perspective that the participant brings to the investigation from their background, experiences, and culture.

Data analysis and data collecting are usually conducted concurrently in qualitative research (Creswell & Garret, 2008; Creswell, 2009; Lodico, Spaulding, & Voegtle, 2010; Moustakas, 1994). Upon transcribing every interview, the researchers came across numerous noteworthy statements in the responses of the participants. To get accurate information from the participant statements, the researchers must listen to the tape multiple times. After writing down the primary issues that participants faced, the researchers went back and reviewed the statements to look for recurring themes. The researchers reviewed the interviews again to draw attention to concepts and meanings that were expressed similarly.

The researchers then collected the marked passages together by cutting them out. According to Creswell et al. (2003), these units were deconstructed and categorized into "clusters of meanings." The researchers then went back over each highlighted cluster with their notes, starting to identify themes and sub-themes that had evolved from their area of

interest. The primary theme and its auxiliary sub-themes were arranged by the researchers in a textual framework. The themes were revealed by the researchers through a written integration of the participant's perceptions and experiences, following a review of each student's report.

## **FINDINGS**

Semi-structured interviews were conducted to gain an understanding of the real experiences of lecturers' classroom management in teaching speaking. The goal of this qualitative study is to describe the lecturers' classroom management in teaching speaking classes at the university. Specifically, the study was designed to answer the two research questions, "How do the lecturers use classroom management strategy in teaching English speaking?" and "How do students respond to the strategy that used by the lecturer in teaching English speaking?"

The participants were ten students from each class as the sample and two lecturers who taught speaking classes. The findings were taken from these respondents that is: (1) the results of the interviews with teachers, and (2) the results of the interviews with students.

The interview list for the lecturers were as the following:

1. How do you feel about the way the classroom speaking class is conducted?
2. How should an effective classroom management course be taught in a speaking class, in your opinion?
3. Do you think that the classroom management techniques employed in speaking lessons help students learn English?
4. Do you employ classroom management strategies in your speaking class?
5. What duties do educators have in terms of assisting students in speaking classes to develop classroom management skills?
6. How well do your strategies for enforcing classroom management function when you're imparting speaking lessons?
7. Could you elaborate on some of the methods you use to teach speaking classes?
8. When you teach speaking classes, could you briefly outline some of the exercises you usually use to help you better manage the classroom?
9. How do you usually deal with a student's behavior in the classroom if they show passivity and have trouble speaking in English?
10. Do you encounter any difficulties when teaching speaking classes utilizing your classroom management strategies?
11. What are your thoughts on how that particular incident was resolved?

### **1. Teacher interview results**

a) First interview question: How do you feel about the way speaking classes are run in the classroom?

Within this theme, the lecturers noted that effective classroom management is unquestionably necessary and crucial to the functioning of the speaking class. In this instance, additional resources are necessary to facilitate effective class management, such as a projector, sound system, and curriculum.

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b) Interview Question No. 2: How should a speaking class be taught using effective classroom management, in your opinion?

The researcher concluded that, based on the interview results, the participants thought the lecturer could use their approach to achieve effective classroom management to make speaking classes more engaging. c) Interview Question Number 3: Do you think classroom management in teaching the speaking class has benefits for the English learning process?

The participants all agreed that speaking classes with effective classroom management aid in the process of learning English.

d) Fourth interview question: Do you use classroom management techniques in your speech class? Based on this assertion, the researcher concluded that while some teachers implement classroom management in speaking classes based on their own needs, others do so because it is a necessary part of the teaching process.

e) Interview Question Number 5: What roles do teachers play in helping students learn classroom management skills when they are taking speaking classes? According to the participants' responses, they gave the same opinion about it. They explained that the role of the teacher in developing classroom management in teaching speaking class is how the way the teacher manages and arranges the class itself. From these explanations, the researcher can conclude that the participants agreed that the role of the teacher in developing classroom management in teaching speaking class is very important and plays a big role in the class to enhance the student's motivation in speaking English.

f) Question 6 of the interview: How effective are your methods for implementing classroom management in the instruction of speaking classes?

The individuals gave differing answers. It can be split in two. Each of the two participants applied classroom management techniques differently when teaching speaking classes. Both of the ways they used were effective, and the lecturers each had their unique approach to using classroom management techniques to teach speaking classes and meet learning objectives.

g) Interview Question No. 7: Could you describe some of the methods you employ to keep the classroom under control while instructing speaking classes? From the answers of the respondents, the researcher concluded that the participants had different techniques for managing the classroom in teaching speaking class. They are; aware of what type of instruction best benefits their students, prepare the material about speaking, and are cooperative to make the class enjoyable, and motivated to study.

h) Question 8 of the interview: When you teach speaking classes, could you briefly outline some of the exercises you usually use to help you better manage the classroom?

The participants gave essentially the same answers. It was split into two sections. Each of the two participants has their go-to actions for helping them simplify classroom management when teaching speaking classes. The researcher concluded that the activities in their speaking class were essentially the same, involving the use of visual aids like photos and short films. However, in addition to the activities that RF described, she occasionally employed class discussion and debate.

i) Interview Question No. 10: Do you have any issues when using your classroom management techniques to instruct speaking classes?

The speaker explained how to deal with kids who are passive and have trouble speaking English. The study concluded that the best method to deal with pupils who are inactive and struggle with speaking English was to assign them an extra task.

j) Interview Question No. 11: Do you have any issues when using your classroom management techniques to instruct speaking classes?

The researcher concluded that they dealt with the rude kid using a different approach. At that point, the lecturer asks the students to repeat instructions back to her or him and has a private conversation with the students outside.

## **2. The Students' Interview Results**

a) Interview Question No. 1: How do you feel about the way speaking classes are run in the classroom?

The majority of the replies stated that classroom management in speaking classes consists of guidelines and instructions that teachers employ to keep their students engaged and structured during class and to meet learning objectives. Regarding the management of the speaking class in the classroom, all of the participants shared a similar viewpoint. They gave a concise explanation of their position on speaking class management.

b) Interview Question No. 2: How should a speaking class be taught using effective classroom management, in your opinion? The replies from the participants indicated that they had differing opinions about what makes a successful classroom manager when teaching a speaking class. It can be divided into several categories, including effective classroom management through the use of activities, positive student-teacher collaboration, and the use of proper guidelines in the speaking process. The majority of participants clarified that providing exercises to the class is a key component of effective classroom management when conducting speaking classes. The study's findings from the interview process showed that the majority of students felt that following the right guidelines when learning to speak is crucial to the process.

c) Question 3 of the interview: Do you believe that the lecturer's approach to classroom management in the speaking class is suitable for the students?

Every participant agreed that the lecturer's approach to classroom management in the speaking class is suitable for the students.

d) Interview Question #4: What are the teacher's responsibilities in creating classroom management in a speaking class, in your opinion?

c) Question 3 of the interview: Do you think the speaking class lecturer's method of classroom management is appropriate for the students?



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All of the participants concurred that the lecturer's method of managing the speaking class is appropriate for the pupils.

d) Interview Question #4: In your perspective, what roles do teachers play in establishing classroom management in a speaking class?

f) Interview Question Number 6: What are the roles that students can play in assisting lecturers with classroom management when teaching speaking?

The replies from the participants indicated that they assigned different roles to students in the speaking class to assist lecturers in running the classroom. It can be divided into a few categories, including obeying the rules that the instructor has established, showing respect and appreciation for the teacher, and, finally, completing all of the assignments that the teacher assigns. The researcher concluded that one of the things that students had to do was follow the regulations that the teacher had put in place.

g) Interview Question No. 7: Could you describe a few of the methods the teacher uses to keep the speaking class under control?

Based on the responses of all participants from the two speaking courses, five students from class A described the same classroom management strategies that their teacher utilized, whereas the remaining students from class B mentioned different strategies from class A. This is a result of their disparate social classes.

The researcher discovered that every participant had stated a few classroom management strategies utilized by the teacher when instructing speaking classes. Based on the participants' explanations, the following strategies are used by the teacher in speaking classes: seating arrangements; circle models; focus group discussions (FGD); debate classes; sharing experiences; games; short videos; and, finally, topic-based presentations.

h) Question 8 of the interview: Do you have any issues with the way the professors implement classroom management in the speaking class?

Even though some participants disclosed that they experience some difficulties with speaking class management, the majority of participants believed that teachers do not face difficulties when implementing classroom management techniques when instructing speaking classes. The majority of participants in the study indicated that they had no issues with teachers using classroom control techniques when instructing speaking classes. In the absence of this, a few participants also disclosed that they had difficulty managing their speaking classes.

Based on the participants' explanations, it can be inferred that the teachers face challenges when implementing classroom management techniques in speaking classes because the students lack motivation to adhere to rules or participate in activities, and they lack the time allotted by the teacher to prepare before speaking.

## **DISCUSSION**

This study aims to investigate the classroom management strategies used by lecturers in one English Department in Banda Aceh. Based on the research question that was broken down into several elements, the key topics of this study's findings are explained.

Based on the first research question which asked what management was used in an English-speaking class and how it was used by two lecturers, the researchers discovered that both lecturers employed different management in an English-speaking class. These managements are seen in the following ways: The study's findings indicated that both lecturers used seven different teaching tactics in their English-speaking classes: the circle model, focus group discussion (FGD), debate class, sharing experiences, games, short videos, and topic-based presentation. Depending on the level or style of their lesson, each lecturer applied the seven tactics in a different way. The students were then asked about their opinions about classroom management as a result of the second problem statement (research question) about how they responded to the lecturer's strategy for teaching speaking. All of the students responded positively to the seven strategies for enhancing their speaking competence. It might be as can be seen from the interview, they both felt that good classroom management is essential to the speaking class teaching process.

Subsequently, the attendees were inquired about effective classroom management strategies for teaching speaking classes. Initially, directing the class by assigning various tasks, it could be one of the effective classroom management strategies for teaching speaking classes, according to three participants. Second, on the effective teacher-student cooperation, the participants hoped that the lecturer would use this quality to improve speech instruction and learning. Thirdly, they stated that one of the qualities of effective classroom management in speaking instruction was the use of the proper rules during the speaking process. This outcome was consistent with Singer's (2002) claim that students will find it simpler to learn from resources that are thematically arranged and suited for their level of study. The participants were also asked what they thought about effective classroom management in the context of teaching speaking classes. Regarding the qualities of an effective classroom management system for teaching speaking classes, they each had a different opinion. It could be divided into several categories, including effective classroom management through the use of activities, positive student-teacher collaboration, and the application of the proper guidelines during the speaking learning process. They also concurred that the lecturer's approach to classroom management in the speaking session was suitable for the pupils.

They differed in their opinions about the roles that teachers should play in helping to build classroom management in speaking classes. It could be divided into two categories, such teaching pupils and providing them with feedback and motivation. They found the lecture to be very helpful because learning English in a speaking class benefits from effective classroom management. The students had high expectations that they would be able to assist the teacher in running the speaking session. In order to assist lecturers in running the classroom, they discussed various student roles in the speaking class. These included following the rules that the instructor had established, showing respect and appreciation for the teacher, and, finally, completing all of the assignments that the teacher assigns on the assigned time.

Every participant shared some of the classroom management strategies used by the teacher when instructing speaking classes. It was clear from the participants' explanations that the teacher used the following strategies in speaking classes: seating arrangements; circle models; focus group discussions (FGD); debate classes; sharing experiences; games; short videos; and, finally, topic-based presentations. The majority of participants stated that they had no issues with teachers using classroom management techniques when instructing

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speaking classes. If not, a few participants additionally mentioned that they occasionally struggled with speaking class management. Based on the participants' explanations, it could be deduced that the following pupils caused them difficulty when teachers used classroom management techniques to teach speaking classes: those who were lazy to complete the exercises or the regulations, and those who did not use the time the teacher had provided to get ready before speaking.

In this instance, the lecturer used an alternative strategy to deal with the discourteous student. At that point, the lecturer asked the students to repeat instructions back to her or him and had a private conversation with the students outside of the classroom. It was clear that the students responded well to the lecturer's excellent usage of strategy when teaching speaking. Despite some suggestions, they truly valued the lecturers on bringing management theory to the teaching of speaking. They anticipated that the lecturers would advance and sustain the daily improvement of their management course.

## **CONCLUSION**

This study's primary goal was to investigate how lecturers at the university managed their classrooms when conducting speaking classes. The requirement that the participants be teachers of English speaking classes (for the lecture) and speaking class students led to their purposive selection as study participants. Semi-structured interviews were used to gather the data needed for this study. Participants in this study included two lecturers and speaking class students from the university. The study's findings indicated that two lecturers used seven different teaching tactics in their English-speaking classes. These strategies included the Circle Model, Focus Group Discussions (FGD), Debate Classes, Sharing Experiences, Games, Short Videos, and Topic-Based Presentations. Depending on the level or style of their lesson, each lecturer applied the seven tactics in a different way. The majority of participants stated that they had no issues with teachers using classroom management techniques when instructing speaking classes.

In any case, a few participants also mentioned that they occasionally struggle with speaking class management. From the participants' explanations, it can be inferred that the following are the issues that teachers face while implementing classroom management in speaking classes: students who were too sluggish to adhere to rules or activities, and students who were not given enough time by the teacher to prepare before speaking. The way in which the lecturer taught speaking was well received by the pupils. Despite some suggestions, they truly valued the lecturers on bringing management theory to the teaching of speaking. They anticipated that the lecturers would advance and sustain the daily improvement of their management course classes.

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## **Unveiling the Dynamics of Collaborative Learning: EFL Teachers' Reflection in Online and Blended Environments**

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This study delves into the complex realm of collaborative learning by revealing educators' perspectives on coping with the difficulties in promoting collaborative learning in blended and online learning environments. Utilizing a qualitative case design incorporating in-depth interviews and observation, the researchers explore the challenges English as a Foreign Language (EFL) teachers face at a senior high school in Central Java. A thematic Analysis framework was employed to analyze the data. The results reveal the technological, cognitive, and affective obstacles that hinder collaborative learning. Nevertheless, despite these challenges, rays of understanding arise, allowing educators to recognize opportunities for improvement in collaborative learning methodologies. Demonstrating an unwavering dedication to promoting high-quality education, specifically focusing on primary schools, this study catalyzes educators to navigate the evolving landscape of collaborative learning with resilience and innovation.

**Keywords:** collaborative learning, Online learning, Blended Learning, Teachers' Reflection

### **INTRODUCTION**

Collaborative learning has emerged as a catalyst for innovation in the dynamic realm of education, facilitating dynamic interactions and enhancing learners' comprehension. In the English as a Foreign Language (EFL) pedagogy, collaborative learning presents a potentially fruitful pathway to augment language acquisition and foster substantial participation. Considering the ongoing transition towards online and blended learning formats, it is crucial to comprehensively comprehend the intricacies that govern collaborative learning in these settings.

Online learning is a novel educational methodology that utilizes the internet as a medium through which instruction is transmitted, and students are actively involved (Weerasinghe, 2018). Although online learning provides advantages such as increased accessibility, reduced expenses, and greater flexibility, the transition from in-person interactions presents specific difficulties. Considering these obstacles, blended learning arises as a prospective resolution, wherein online and in-person instruction are integrated to generate a hybrid learning environment (Gil et al., 2022). Blended learning necessitates novel instructional design and content delivery strategies in addition to offering prospects for increased accessibility, engagement, and flexibility (Boelens et al., 2017)

Collaborative learning is essential to the integrated learning framework, as it facilitates substantive exchanges and encourages active student participation (Allagui, 2023). Notwithstanding the difficulties presented by the lack of in-person engagements, digital technologies provide advantageous channels for cooperation and communication (Johler, 2022). The transformative capacity of effective collaboration in integrated learning environments, specifically in promoting autonomous learning experiences and foreign language acquisition has been highlighted in research (Marden & Herrington, 2020). Additional investigation is required to enhance the effectiveness of

integrated learning regarding content selection and instructional design. However, it fosters autonomy and collaboration (Herlina et al., 2019).

Educators undeniably significantly impact the development of collaborative learning experiences in integrated and online settings. Their counsel and assistance are critical in assisting students to overcome obstacles and seize advantageous circumstances that can improve their academic achievements. Educators employ reflective practices to engage in an ongoing self-evaluation and professional growth cycle. It allows them to critically assess their teaching methodologies and make necessary adjustments in response to the changing requirements of their pupils (Hahl, 2021). In addition to bolstering teachers' self-assurance and expertise, reflective practices enable them to proactively confront obstacles and render well-informed judgments to enhance instructional methodologies (La Sunra et al., 2020)

The notion of reflection is complex and fulfills various objectives within the education domain. Educators employ reflective practices to improve instructional effectiveness, problem-solving, and decision-making (Ahmed, 2019). In addition, teachers can gain a greater understanding of their perspectives and attitudes toward teaching through reflection, particularly in difficult or problematic situations (Barr & Askill-Williams, 2020). By implementing reflective practices, educators cultivate an elevated level of consciousness regarding their pedagogical strategies. Its heightened awareness empowers them to deliberate and implement modifications that more effectively cater to the varied requirements of their pupils.

Nevertheless, despite the numerous advantages of reflective practices, educators encounter many obstacles when promoting collaborative learning experiences in blended and online settings. One of the primary obstacles faced is the establishment of technological environments that promote student collaboration and interaction while ensuring that students' psychological requirements are acknowledged and attended to (Bakeer, 2018). These obstacles highlight the significance of continuous support and development for teachers as they proficiently navigate the intricacies of integrated and online learning environments.

In summary, collaborative learning within integrated and online environments presents an innovative strategy for English as a Foreign Language (EFL) instruction, empowering students and improving academic achievement. By acquiring knowledge about the intricacies and difficulties associated with collaborative learning, instructors can adeptly maneuver through the intricacies of blended learning, enabling pupils to take charge of their academic pursuits and cultivating a vibrant and captivating atmosphere for learning. By continuously reflecting and innovating, educators could fully harness the capabilities of collaborative learning in blended and online settings, thereby influencing the trajectory of English as a Foreign Language instruction and students' academic achievements.

## **METHOD**

The researchers employed a case study design to provide a systematic and accurate description of the phenomena under investigation, utilizing interviews, field notes, and data analysis to paint a comprehensive picture (Ary et al., 2010). Two experienced EFL teachers, referred to as Pak Budi and Bu Nurul for anonymity, participated in the study, having prior experience with both online and blended learning environments. Reflective questions were posed to the teachers immediately following their class sessions, with observations of virtual and face-to-face classroom activities conducted to corroborate their reflections with actual classroom interactions.

Thematic analysis was employed to convert spoken and written materials into digital data to elucidate the underlying themes and concepts aligned with the research

objectives (Creswell, 2023). This process involved several procedural steps: familiarizing with the data through interviews, focus groups, and observations; generating initial codes based on participants' phrases; searching for themes by examining code connections; reviewing themes at two levels of analysis; defining and naming themes to capture their core ideas and relationships; and producing the final report (Braun & Clarke, 2006).

## **FINDINGS AND DISCUSSION**

Teachers' reflections and difficulties in facilitating collaborative learning comprised the interview's subject matter, which covered several themes. The presentation is as follows.

### **1. Technological Challenges**

As the modes of instruction swiftly transition from in-person to blended learning and online, there is tension surrounding the application of technology to support teaching and learning. Teachers encounter difficulty utilizing technological tools, resulting in extended study periods. Selecting appropriate platforms for delivering materials or instructions can be a formidable task.

*"Such as face by face learning, both online learning and blended learning the preparation is same. Start from prepare my lesson plan, learning media and also assessment. But, I have to work harder than before, because before I start the learning process I have to make sure the laptop battery is full and connected to wi-fi"*

The interview sheds light on educators' complex adaptations and obstacles as they shift from conventional in-person instruction to online or blended learning approaches. The instructor recognizes that although the core elements of lesson planning, media preparation, and assessment remain constant regardless of the instructional medium, incorporating online or blended learning requires further preparation. The instructor emphasizes technical factors, including the charge status of the laptop's battery and establishing a dependable wi-fi connection. It underscores the pivotal function that technology plays in enabling the facilitation of efficient online instruction.

The reliance on technology highlights the substantial transformation in pedagogical approaches, in which instructors heavily utilize digital resources and tools to impart knowledge and foster student interaction. However, in conjunction with the advantages of technology, an escalation in the demands and obligations placed upon educators ensues. The statement that educators must apply more significant effort than in the past indicates an awareness of the additional intricacies and requirements unique to integrated or online learning environments. Mrs. Nurul makes the following further statement:

*"I had a very difficult time when I first applied blended learning. Due to lack of updates on technological developments, which are used in the learning process. In addition, several parents complained because their phone were not adequate to use, and also related to the cost of data quota or credit."*

The interview with Mrs. Nurul offers significant perspectives on the initial difficulties faced during the shift to blended learning, consistent with wider research outcomes emphasizing the intricate and formidable nature of incorporating this



pedagogical method. The difficulties she encounters in regulating classroom dynamics and inspiring students parallel the well-documented obstacles faced by students in integrated learning environments regarding technological competence and proficiency (Rasheed et al., 2020). Furthermore, the apprehensions expressed by Mrs. Nurul concerning the arduousness of regulating student conduct and attitudes in virtual courses illustrate the more extensive difficulty in furnishing instructors with sufficient technological assistance and direction to facilitate blended learning (Kapur, 2020).

In addition, the concerns expressed by Mrs. Nurul regarding the insufficient dissemination of technological advancements and the consequences of restricted internet and digital technology access on student engagement reflect more extensive concerns underscored in scholarly investigations (Ngoasong, 2022). The inconsistencies in student conduct and attitudes that Mrs. Nurul identified highlight the criticality of dependable technology, technical assistance, and sufficient teacher and student training in guaranteeing the efficacy of integrated learning endeavors (Mintii, 2023).

To overcome these obstacles, a holistic strategy is necessary, including equitable access to student digital resources, continuous professional development for educators, and robust technical support systems to improve the efficacy and sustainability of blended learning initiatives. By recognizing and proactively confronting these obstacles, policymakers and educators can strive to establish learning environments that are more effective, accessible, and inclusive in the era of digitalization.

## **2. Cognitive Challenges**

Educators articulate apprehensions concerning their capacity to evaluate student engagement and learning in blended and online environments. The transition from conventional classroom environments presents an obstacle for educators in distinguishing between students who have grasped the subject matter and those who have not.

*"In Online learning: First, I have to inform the information about the materials last week in Whatsapp Group. Then, in the process of learning I send the materials in PPT file. So the learning process can start, and the last, I will give some tests in the google form. If Blended learning: First, all students join the class with Zoom App. Doing presence as always, after that I share the materials and also the test in Google Classroom" (Mr Budi)*

The way Mr. Budi approaches integrated and online learning is characterized by a methodical incorporation of numerous digital platforms and tools. In online learning, she employs a multi-stage procedure wherein she first disseminates information regarding the weekly materials to students via a WhatsApp group. Subsequently, she distributes the physical learning resources in the format of PowerPoint (PPT) files. This method can deliver content asynchronously, permitting students to access and examine the materials independently. She then likely facilitates the learning process by providing supplementary materials or engaging in additional activities. In conclusion, she utilizes Google Forms to administer assessments and appraise students' comprehension.

Blended learning is implemented when Mr. Budi utilizes the Zoom application to establish a synchronous virtual classroom environment for all students. This methodology promotes instantaneous engagement, as demonstrated by her implementing an attendance system that emulates a conventional classroom environment. Throughout these live sessions, she imparts instructional resources to the

students, thereby fostering the possibility of inquiries or clarifications. Furthermore, she employs Google Classroom as a medium for distributing evaluations and assessments, thereby granting students a centralized location to retrieve and submit their assignments.

Mrs. Budi's methodology emphasizes the incorporation of assessment tools (Google Forms, Google Classroom), content delivery platforms (PowerPoint, Google Classroom), and communication tools (WhatsApp, Zoom). Although the excerpt lacks specific information regarding instructional strategies or discussion facilitation, it is apparent that the author utilizes a hybrid of synchronous and asynchronous approaches to address the distinct demands of blended learning environments and online settings.

After explaining, they show that they have difficulty differentiating students who understand and do not understand. Here the statement between Mr Budi and Mrs. Nurul have likely the same idea

*"If in traditional learning as a teacher I automatically know, a student who understand and do not. However, if in online learning or blended learning, it is so difficult to analysis it. Because I can't make interaction directly with them. Beside that there are some difficulty that I faced: Online learning: How to make one student to another student an ideal discussions, because we are in online class, its so crowded when we make a discussion. Time allotment, I am so hard to manage the class while they are not on time when I give them some activities. Students' presence, when in online class, so many student are not on time some of them are not joining the class. Blended learning : In blended learning I have difficulty managing class, students seem like lack of spirit when joining learning process. (Mrs. Nurul)*

Mrs. Nurul's reflections offer a comprehensive comprehension of the complexities accompanying the shift from conventional to integrated or online learning settings, with a specific focus on evaluating student comprehension and participation. The author underscores the transition in pedagogical approaches from face-to-face engagement in conventional classrooms to the intricacies of time management and facilitating fruitful discussions in virtual environments. Mrs. Nurul elucidates the challenges presented by asynchronous participation, excessively populated virtual classrooms, and irregular student attendance, all of which impede the exchange of ideas and undermine the overall educational experience.

Mrs. Nurul highlights an additional level of intricacy in integrated learning environments when overseeing classroom dynamics and student motivation, in addition to the difficulties inherent in online learning. The individual discerns that a portion of the students' apparent lack of interest is due to the blended learning model's composite characteristics, which can obscure the parameters of the educational setting and foster feelings of detachment or apathy. Mrs. Nurul emphasizes the significance of fostering an environment conducive to learning, where students are motivated to participate actively in the educational process. She further underscores the pivotal role that student engagement plays in determining the efficacy of blended learning initiatives.

Mrs. Nurul's experiences are consistent with research results indicating that blended learning environments elicit differing cognitive and emotional engagement. Although certain research studies suggest favorable results, such as increased student engagement and improved academic performance in high school (Lin et al., 2022), alternative viewpoints emphasize difficulties, including restricted knowledge expansion and inadequate cooperative learning (Sun & Guan, 2021). Furthermore, it is crucial to

emphasize the significance of teacher awareness and active participation in fostering cognitive engagement and establishing unambiguous learning objectives (Lee et al., 2022).

### 3. Affective Challenges

Educators also express concerns regarding students' conduct, involvement, and mindset in collaborative learning environments. The challenges associated with managing student conduct, including academic dishonesty, are underscored, alongside an observation of diminished social interactions and etiquette resulting from extended technology usage.

*"After I facilitate collaborative learning, I realize that there is something odd in the student. It is about their attitude. Honestly, I have difficulty controlling the attitudes and behavior of students in the online class. For the example: if they do homework I don't know who don't cheat during do the task." (Mrs. Nurul)*

Mrs. Nurul's contemplations regarding the difficulties associated with online education illuminate the significance of adopting proactive strategies to manage student conduct and attitudes effectively. Educators can alleviate the difficulties linked to regulating student conduct in the online learning climate by adopting approaches that advocate academic integrity, establish unambiguous guidelines and expectations, and cultivate a climate of candor and accountability. The prioritization of proactive intervention highlights the necessity for cooperation, flexibility, and attentiveness in safeguarding the credibility and effectiveness of online education.

Furthermore, the observations made by Mrs. Nurul align with more extensive research outcomes that underscore the influence of technology on the social interactions and conduct of students. Prolonged engagement with technological devices may unintentionally undermine interpersonal exchanges, thereby diminishing the intrinsic social merit of direct, in-person communication. Consequently, this could lead to diminished student engagement and etiquette, presenting difficulties for instructors in preserving an environment conducive to learning.

Changes in students' attitudes towards collaborative activities, such as collaborative writing, can significantly impact group dynamics and interactions within virtual learning environments. The interconnectedness between student attitudes and engagement levels highlights the importance of fostering positive attitudes towards collaborative learning to enhance overall engagement and learning outcomes (Marden & Herrington, 2020). Similarly, Parija & Bobhate (2021) stress the multifaceted nature of student engagement in virtual learning environments, encompassing cognitive, emotional, behavioral, social, and collaborative dimensions (Parija & Bobhate, 2021). They suggest that higher levels of engagement across these domains are associated with more tremendous success and achievement in online education.

Furthermore, it is crucial to consider social media's impact on student engagement in e-learning environments. The engagement of tertiary students in e-learning is primarily influenced by social media usage. In contrast, interaction with peers and instructors is positively impacted by collaborative learning (Chein et al., 2021). The results of this study highlight the intricate relationship between technological tools, student behaviors, and levels of engagement in online education. It underscores the need for comprehensive approaches that can effectively address these dynamics.

The results generally emphasize the diverse obstacles that educators encounter when attempting to foster collaborative learning in blended and online settings. These challenges necessitate the implementation of inventive support mechanisms and

technological, cognitive, and affective solutions to guarantee successful teaching and learning experiences. The teachers' reflections provide significant insights into the intricacies of collaborative learning and underscore the necessity for continuous professional development and assistance for educators to navigate the ever-changing educational environment effectively.

## CONCLUSION

Educators face many intricate and varied obstacles when attempting to foster collaborative learning in integrated and online settings. These challenges encompass technological, cognitive, and affective aspects. Although this study offers significant contributions to understanding these obstacles, its constraints, including the restricted geographical scope and small sample size, indicate the necessity for additional research to comprehensively grasp the intricacies of teachers' experiences in various settings. In the future, English instructors are advised to approach every challenge that emerges during the collaborative learning process with conscientiousness and ingenuity to improve student engagement and instructional efficacy. Furthermore, it is strongly encouraged that forthcoming researchers delve into unexplored areas of inquiry or pertinent concerns about collaborative learning to unveil novel insights and inventive resolutions. Educators and researchers can make valuable contributions to the continuous progression of collaborative learning practices and the dissemination of inclusive and efficacious teaching methodologies across various educational environments by adhering to these recommendations.

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## **Traces of Islamic Cultural Coexistence in the Tulkiyamat Manuscript: From a Philological and Eschatological Perspective**

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The ancient Tulkiyamat manuscript stands as a silent witness to the coexistence of Islamic culture with local beliefs in the Indonesian archipelago. This paper explores the traces of this coexistence through philological and eschatological approaches. Using the philological method, the Tulkiyamat manuscript is studied in depth, including text editing, transliteration, and translation. Philological analysis of the text is carried out to uncover the elements of Islamic culture and local beliefs contained within it. Furthermore, this paper employs an eschatological perspective to interpret the concepts of the afterlife and life after death depicted in the manuscript. The results of the study show traces of coexisting Islamic culture reflected in the Tulkiyamat Manuscript, such as giving, mutual respect, and preparation for the afterlife, which is an acculturation between Islamic teachings about the death and local traditions of togetherness, giving, and belief in life after death. The Tulkiyamat Manuscript is tangible evidence of the coexistence of Islamic culture with local beliefs in the Indonesian archipelago in the past, which deserves to be preserved as a cultural heritage of the nation

**Keywords:** Tulkiyamat manuscript, philology, eschatology, cultural coexistence, Islam, local beliefs.

### **1. INTRODUCTION**

#### **1.1 Introduction to the importance of understanding the coexistence of Islamic culture in ancient Islamic texts.**

Understanding the coexistence of Islamic culture in ancient Islamic texts is an important aspect in the study of religion and history, because it helps us understand the social, cultural and historical background in which Islam developed. The coexistence of Islamic culture in ancient Islamic texts refers to the relationship between the Islamic religion and the cultural and civilizational context in which the religion developed in early times. This involves understanding the influence of pre-Islamic Arab culture, Persian culture, and other cultures on the teachings, practices, and development of Islam. The study of the coexistence of Islamic culture in ancient texts also involves analysis of the interactions between Islam and previous cultural traditions, including other religions in the region.

Thus, understanding the coexistence of Islamic culture in ancient Islamic texts helps us see how Islam did not develop in a vacuum, but in a context rich with cultural heritage and local traditions. Ancient Islamic texts, such as the Qur'an and hadith, often reflect the influence of the culture and social context in which they were revealed, whether in language, writing style, or topics discussed. Understanding the coexistence of Islamic culture in ancient texts also helps us interpret Islamic teachings better, because we can see how these teachings were interpreted and applied in various cultural contexts.

Therefore, understanding the coexistence of Islamic culture in ancient Islamic texts is very important. According to Sugito (Sugito, 2018), the coexistence of Islamic culture in ancient texts is very important because it is related to cultural heritage, universality, strengthening culture, strengthening identity and as an authentic historical source. Sugito further explained that in terms of heritage, ancient manuscripts are ancestral heritage which store various information from various aspects of life in the past<sup>1</sup>. These aspects of life can include philosophy, religion, belief and even technical problems in life. In terms of the concept of universality, ancient manuscripts have universal benefits and roles. This means that the contents of the manuscript can be enjoyed or utilized by anyone, from various circles or various scientific disciplines.

Likewise, in the concept of cultural heritage, Indonesia is known as a country rich in cultural treasures from the past. One of them is relics in the form of old handwritten manuscripts which then act as authentic historical sources. As written sources from the past, manuscripts should be and are authentic historical sources that are worthy of attention (Jamalie, 2022). In the end, this will also strengthen identity, namely the inevitability of making ancient manuscripts part of the main source in strengthening Islam in the archipelago (Said, 2016). So this was also emphasized by Carl W. Ernst, a professor of religious studies at the University of North Carolina, that understanding the coexistence of Islamic culture in ancient texts is very important in the context of Islamic religious studies (Ernst, 2003).

Furthermore, related to the context of the development of Islamic thought and civilization, Khaled Abou El Fadl, Professor of Islamic Law at UCLA, also emphasized that ancient Islamic texts record the evolution of Islamic thought and civilization from time to time. By understanding cultural coexistence, we can see how Islam adapts and influences local culture, and how local culture also gives color to Islamic practice (Fadl, 2014). Likewise, Omid Safi emphasized that by understanding cultural coexistence, we can appreciate that Islam is not monolithic, but that there are many rich cultural expressions in Islamic practice (Safi, 2017). This includes helping to build dialogue between different cultures and civilizations so that they can eliminate misunderstandings and foster mutual understanding (Sardar, 2019).

## **1.2 Statement of writing purpose and research approach**

In general, this paper aims to explore traces of the coexistence of Islamic culture in the Tulkiyamat text, with a focus on two main points of view, namely philology and eschatology. Then, specifically, this paper will identify and analyze the influence of Islamic culture as reflected in the Tulkiyamat text. This includes exploring concepts that have roots in Islamic traditions, as well as understanding how Islamic values, norms and beliefs are reflected in texts.

Apart from that, this paper aims to apply a philological approach in understanding the Tulkiyamat text. The goal is to study the language structure, syntax, and semantics in the text, or other languages that may be a source of influence. In relation to the eschatological aspect, this paper also aims to explore the eschatological aspect in the Tulkiyamat text. The aim is to understand the beliefs, hopes and views about the afterlife reflected in the text, as well as how Islamic eschatological concepts are interpreted and expressed in the context of the text.

The aim of this article is to contribute to the study of Islamic culture. Therefore, through a philological and eschatological approach, this paper aims to contribute to the study of Islamic culture by providing deeper insight into how Islamic culture coexists with

local or previous culture in the Tulkiyamat text. This can help enrich understanding of cultural plurality in Islamic history.

The philological approach is a systematic, academic method of examining ancient writings and manuscripts from multiple vantage points, with a focus on linguistic, historical, and cultural perspectives. Employing this approach will enable us to comprehend and interpret the Tulkiyamat text thoroughly. By scrutinizing the language, literary style, and historical backdrop of the Tulkiyamat manuscript, the philological approach illuminates how Islamic culture was implemented and molded to local contexts. Through transcribing and editing the text, we can unveil original sources that offer insights into the coexistence of cultures.

While, the eschatological approach entails the study of concepts pertaining to the end times, apocalypse, and the afterlife as portrayed in a text. With regard to the Tulkiyamat text, this approach will facilitate our understanding of the eschatological beliefs and viewpoints expressed therein. Examining the eschatological concepts present in the texts sheds light on the religious beliefs and practices embraced by the society of that era. Moreover, this approach elucidates how eschatological elements of Islam may have been influenced by or adapted to local culture, thereby illustrating the processes of syncretism and cultural coexistence.

## **2. CONTEXT AND BACKGROUND OF THE TULKIYAMAT MANUSCRIPT**

### **2.1 A brief history of the Tulkiyamat Manuscript and the socio-political context at the time it was written**

The background, history and traces of the presence of the Tulkiyamat manuscript which is quite popular in South Sulawesi cannot be separated from the figure of Nuruddin Ar-Raniri who was the initial author of this manuscript. Nuruddin Ar-Raniri himself cannot be separated from the biblical literature that developed in Aceh in the 17th century. Nuruddin Ar-Raniri is one of the important figures in the intellectual and religious history of Islam in the archipelago, especially in the Aceh region in the 17th century. According to Roolvink in (Fang, 2011), book literature is a very broad field of science. The study of the Qur'an, tafsir, tajwid arkam, ushuluddin, fiqh, Sufi science, Sufism, Tarikat, dhikr, testaments, can all be classified into Biblical Literature. However, the most important part of Biblical Literature is Sufism Literature. *Tasawwuf* literature is literature that explores the mystical and spiritual dimensions of Islam. It involves practices such as meditation, dhikr, and an emphasis on a personal relationship with God.

Liaw Yock Fang explained that Sufism literature had played a role in the development of Islam in the archipelago, because Sufism and Sufi experts were able to adapt Islamic teachings to the level of understanding of the local community. It was revealed that when someone has accepted the teachings of Sufism and entered its sect, it means that he has entered a large family that helps each other. Many members of the order were merchants who studied throughout the Islamic world. Nuruddin ar-Raniri was one of the great scholars in Aceh who played a role in the development of Islam in the archipelago.

Liaw Yock Fang further said that of the several books written by Nuruddin ar-Raniri, there was one very famous book, which was written in Malay and Arabic. This book is entitled *Akhbar al- Akhirah fi Ahwal al-Qiyamah* (*News of the Afterlife in the Case of the Apocalypse*), it is explained that this book provides an overview of the process when humans experience death. Traces of the presence of the Tulkiyamat manuscript in Indonesia have begun to appear since the transliteration effort of the *Akhbar al- Akhirah fi Alwal al-Qiyamah* manuscript which can now be found in the Jakarta National Museum. According to Tajimah, this manuscript was composed by Nuruddin ar-Raniri in 1052 AH (1642 AD), on the orders of Sultan Safiatuddin (Ar-Raniri, 1983). The results of this transliteration



were then given the title *News of the Afterlife in the Case of the Apocalypse*, which includes the author's name as Nuruddin Ar-Raniri. Efforts to transliterate this manuscript were carried out by the Indonesian Literature Book Publishing Project and the Ministry of Education and Culture in 1983.

Further searches carried out in South Sulawesi found a book entitled *Tulkiyamat*, it was explained that the word *Tulkiyamat* was taken from an ancient Makassar language manuscript with Arabic script (*Serang letters*). It was explained that the manuscript material which was then transliterated into Latin letters in Indonesian and Makassar was taken from several manuscripts in the Gowa sub-district area which were previously still in the form of copies which at that time were estimated to be fifty years old. The name of the author is not found in the manuscript, but according to the author, this manuscript was edited from several works written by Al-Ghazali. The size of the manuscript is 20 x 15 cm with each page containing 17 lines. It is said that the model for arranging the pages is the same as how we wash the Al-Quran. This manuscript is bound by sewing. This manuscript document was then made into a book entitled *Tulkiyamat*. This book was compiled by three authors led by H. Ambo Gani (Gani, G, B, & Yunus, 1990).

Based on data and explanations from the *Tulkiyamat* Book Writing Team (Ambo Gani et. al) that the writing of this manuscript was ordered by Karaeng Tumalompoa (Sombaya or King of Gowa Kingdom) in 1052 AH, or around 1651). Furthermore, there is no explanation in the text as to why the King of Gowa ordered this text to be made, but it is thought that it was because the king deemed it necessary and needed. So it can be said that initially the possibility of this manuscript being used was limited to the Palace environment, but later it spread widely to the community. Thus, the tradition of writing and reading the *Tulkiyamat* manuscript started from the Gowa Royal Palace.

In connection with the reading tradition, according to Ambo Gani (Gani, G, B, & Yunus, 1990) as with the reading tradition of other ancient manuscripts, the reading of the *Tulkiyamat* manuscript in South Sulawesi has its own provisions or reading traditions. It cannot be read carelessly without any predetermined procedures. It is read when a Muslim dies. The reading of this manuscript is held on the first night after the body of the deceased is buried. On the evening after, all the neighbors, relatives and friends came to the bereaved person's house. After they arrived, they immediately sat on the mats that had been spread out. When everything was deemed ready, people started reading it. However, not everyone present will get their turn to read, but only those who are deemed capable and skilled at reading will get their turn to read. The local community pays quite a lot of attention to traditions like this because it is considered that they will always add religious rewards to the listeners because they can provide provisions and deepen understanding in dealing with death and the dying process (Massoweang, 2010).

## **2.2 Description of the main themes raised in this manuscript.**

As explained in the previous explanation, in the 1983 Indonesian and regional literary book publishing project, the Ministry of Education and Culture succeeded in transliterating an old Indonesian literary work entitled "*Akhbaru 'I- Akhirati fi Ahwali 'I- Qiyamah*" by Nuruddin ar- Raniri. There are three manuscripts stored at the Jakarta National Museum. However, of the three manuscripts, only one is the best and has the most complete contents, namely the manuscript number ML.804 (Br.275) (Ar-Raniri, 1983). From this manuscript, a summary of the *Tulkiyamat* manuscript will be described as well as reference sources from the *Kitta Kana-Kananna Allo Ribokowa* manuscript in South Sulawesi.

The Tulkiyamat manuscript consists of 7 chapters and several other chapters each consist of several articles. Chapter I tells about the incident of Nur Muhammad, chapter II tells about the incident of Prophet Adam, chapter III tells about Death and Sakaratul Maut which is divided into 12 chapters, chapter IV tells about the signs of the end of the world, which is divided into 7 chapters, chapter V is the longest chapter which tells about the apocalypse, chapter VI is about hell and its contents and chapter VII discusses heaven and its contents.

The main focus that will be discussed in this article is in chapters III and V. In chapter III specifically discusses several manuscript texts contained in chapter 1 which tell about the answer of life to the angel of death when his life is about to be taken away. Meanwhile, chapter V tells the story of the apocalypse, specifically chapter 3 which tells about the creatures who gathered in the Mahsyar field. Overall, the essence of the story contained in these two articles describes the benefits, rewards and happiness that each person will obtain when they always give alms, share and help each other and will find it easier when dying or when they are in the *mahsyar* field.

In connection with the focus of the eschatological theme in the Tulkiyamat text in relation to the values of coexistence in Islamic and local culture, several key words will be discussed in this article; (1) Death as the door to the afterlife, namely death is considered a transition from worldly life to the afterlife. In this context, death is seen as the beginning of an eschatological process that brings humans to responsibility for their actions in the world; (2) Doomsday and judgment day, in this case the Tulkiyamat Text describes the belief in the existence of a doomsday which is the end point of time and will be followed by a day of judgment. On that day, humans will be brought before God to be held accountable for all the actions they have committed during their lives; and (3) Sharing behavior with others as preparation for the afterlife, in this case the Tulkiyamat text emphasizes the importance of sharing behavior with others as part of preparation for the afterlife. Sharing, whether in the form of wealth or good deeds, is seen as charity that will help people gain blessings in this world and rewards in the afterlife.

### **3. PHILOLOGICAL APPROACH IN ANALYSIS OF THE TULKIYAMAT MANUSCRIPT**

#### **3.1 Use of a philological approach in analyzing classical Islamic texts**

Philology is a science that studies old texts, including studying, criticizing and interpreting these texts. Textual studies are the first step in philological studies. It involves systematically collecting, coding, and describing texts. In the context of Tulkiyamat manuscripts, textual studies include collecting and inventorying Tulkiyamat manuscripts scattered in various places, then codicological (physical manuscript) and paleographic (handwriting) descriptions, as well as transliteration and editing of the text to obtain a clean and well-read text (Fathurahman, 2015).

In analyzing the content and context After the textual study, the next step is to analyze the content and context of the Tulkiyamat Manuscript. This includes thematic analysis to identify key messages, including those of coexistence. Contextual analysis to understand the social, cultural and historical background surrounding the writing of the script. Next, intertextual analysis, namely comparing the Tulkiyamat manuscript with other relevant texts to find similarities or differences (Robson, 2015).

To carry out interpretation, interpretive hermeneutics can be used, which is an important part of philological studies. This involves efforts to understand the meaning contained in the text, including the message of coexistence in the Tulkiyamat Manuscript. In relation to this right, several techniques that can be used are (a) Semiotic analysis to see the signs and symbols used in the text, (b) Hermeneutics to understand the meaning of the

text in a wider social, cultural and historical context, and (c) Interdisciplinary approaches, such as using theories from social sciences, culture or religion to enrich interpretations (Ratna, 2015). By using the right combination of philological techniques and methods, we can understand the important messages, including the message of coexistence, contained in the Tulkiyamat Manuscript. Philological studies can also provide new insights into the culture and thoughts of society in the past.

### **3.2 Review of the philological techniques and methods used to understand the message of coexistence in the Tulkiyamat Manuscript**

The Tulkiyamat manuscript is a text that has its own depth of meaning and complexity. To understand the message of coexistence in it, a careful and thorough philological approach is needed. Philology is a study that studies ancient or traditional texts with a focus on linguistic, literary, historical and cultural aspects. The following is a description, analysis and explanation of philological techniques and methods that can be used to understand the message of coexistence in the Tulkiyamat Manuscript Gani (Gani, G, B, & Yunus, 1990).

**Textual Criticism:** Text criticism is the initial stage in philological research which aims to provide texts that are reliable and can be scientifically justified. In the context of the Tulkiyamat Manuscript, text criticism can be carried out by comparing various available texts or manuscripts, both those that are still in manuscript form and those that have been printed or published. This is done to identify reading variants, determine the reading that is closest to the original text, and edit the text according to philological principles (Fathurahman, 2015)

**Text Comparison:** Philology also involves comparison of texts. By comparing the Tulkiyamat Manuscript with other texts in the same or related traditions, philologists can discover similar patterns, themes, or ideas that may be related to the message of coexistence (Baroroh-Baried, 1994).

**Historical and Cultural Context Analysis:** Historical and cultural context is very important in understanding the message of coexistence in the Tulkiyamat Manuscript. Philologists will investigate the time period and cultural context in which the text was written, as well as how this influenced the messages it contains.

**Content Analysis:** After carrying out text criticism, codicology and paleographic analysis, the next step is to analyze the contents of the Tulkiyamat Manuscript. In this context, content analysis can focus on the messages of coexistence contained in the text, such as the values of tolerance, harmony and harmony between different groups or communities (Baidlowi, 2015)

**Intertextuality:** Intertextuality is a concept that examines the relationship between one text and other relevant texts. In studying the Tulkiyamat manuscript, an intertextuality approach can be used to compare and contrast the messages of coexistence contained in the manuscript with other manuscripts or other written sources that discuss similar topics (Fathurahman, 2015)

**Interdisciplinary Studies:** Philological approaches can also involve collaboration with other disciplines, such as anthropology, sociology, and religion. By integrating insights

from these various fields, philologists can gain a deeper understanding of the concept of coexistence in a broader context. By using these philological techniques and methods holistically, researchers can deconstruct the Tulkiyamat Manuscript in depth and reveal the messages it contains about coexistence between various entities or groups in society.

#### **4. ESCHATOLOGICAL APPROACH IN INTERPRETING THE TULKIYAMAT TEXT**

##### **4.1 Exploration of the concept of Islamic eschatology and how it is reflected in the Tulkiyamat Manuscript**

As in the previous explanation, scatology in Islam is a branch of theology that studies the end times, apocalypse and life after death. This concept refers to the belief in the existence of a doomsday where all humans will be judged by Allah SWT for their actions in the world. Islamic eschatology includes various aspects, such as the day of judgment (Qiyamah), resurrection, heaven and hell (Setiawati, Sabri, & Ikhsan, 2018). This is then widely illustrated both narratively and in the form of metaphorical images.

In many depictions of the signs of the times in Persian and Turkish book art, the Islamic eschaton is rendered in every imaginable way—as a series of otherworldly realities that transcend language. While some drawings engage in a figural mode, others use metaphorical expression or explore the symbolic potential of diagrammatic form. From pictorial images to graphic signs, eschatological imagery has had a rich and varied trajectory in the tradition of Islamic book art. Ultimately, such images offer a preparatory and poignant glimpse into an unseen world (Gruber, 2014).

The Tulkiyamat manuscript is a written work that discusses Islamic eschatology. This work describes various aspects related to the end times according to Islamic views. Several explanations and studies regarding the exploration of the concept of Islamic eschatology which are reflected in those related to the apocalypse and the day of resurrection as well as the existence of heaven and hell.

In the doomsday (Qiyamah), the Tulkiyamat text describes the doomsday as a major event that marks the end of world life. On this day, all human actions will be tested and judged by Allah SWT. The explanation in this text may include a description of the signs of the apocalypse according to Islamic teachings, such as the appearance of the Dajjal, the descent of the Prophet Isa AS, and other small signs which are signals of the coming of the doomsday.

In terms of the day of resurrection (Al-Ba'th), the Tulkiyamat text also discusses resurrection after death. This includes the belief that after death, humans will be resurrected by God to be judged before Him. Explanations of the resurrection may include the concept of the body being brought back to life and the restoration of all souls to be judged according to their deeds on earth. Likewise with matters related to Hell and Heaven, the Tulkiyamat text explains that hell is a place of torment for people who disbelieve and do evil, while heaven is a place of happiness for people who believe and do good deeds. Explanations of hell and heaven can include descriptions of the suffering and pleasure experienced by its inhabitants, as well as the factors that determine who goes to heaven or hell.

Dealing with the role of humans in the end times, the Tulkiyamat text also discusses the role of humans in facing the end times. It includes teachings about how humans should prepare themselves spiritually and morally to face the Day of Judgment. The study in this text can include recommendations to do good deeds, avoid sin, and increase worship as preparation for life after death. In conducting a study exploring the concept of Islamic eschatology in the Tulkiyamat Manuscript, it is important to consider the historical, cultural



and interpretive context of the text. This helps in a deeper understanding of the Islamic view of the end times and its implications in human life.

#### **4.2 Analysis of how eschatological views shape the understanding of the relationship between worldly life and the afterlife in this text**

In analyzing the eschatological view and how it shapes the understanding of the relationship between worldly life and the afterlife in the Tulkiyamat text, we need to look at several important aspects. First, we need to understand the concept of eschatology in Islam and how it is represented in the Tulkiyamat text. Second, we need to understand the historical and socio-cultural context in which the text was written. Third, we need to analyze the representation of the relationship between the worldly life and the afterlife in the text and how this is influenced by the eschatological view.

##### ***The concept of eschatology in Islam and its representation in Tulkiyamat***

Eschatology in Islam refers to concepts related to the end of time, the apocalypse, the day of resurrection, and life after death. In the Islamic tradition, these concepts are explored in detail in the Qur'an and the hadiths of the Prophet Muhammad SAW. The Tulkiyamat manuscript, which was discussed by Sheikh Nawawi al-Bantani in the 19th century, is one of the works that specifically discusses these eschatological concepts in the context of the Indonesian Islamic tradition. In the Tulkiyamat text, Sheikh Nawawi al-Bantani describes in detail the processes that occur on the day of judgment, such as resurrection from the grave, calculation of deeds, and judgment on the day of reckoning. He also explains concepts such as heaven, hell, and eternal life after death (Sartika, 2019).

##### ***Historical and Socio-Cultural Context of Tulkiyamat Writing***

The Tulkiyamat manuscript was written in the 19th century, when the archipelago was under the influence of Dutch colonial rule. During this period, there were efforts to preserve and strengthen Islamic identity among the people of the archipelago, as a response to colonial influences (Laffan, 2003). In this context, works such as Tulkiyamat play an important role in strengthening the understanding and belief of the Indonesian Muslim community regarding eschatological concepts in Islam. This manuscript not only functions as a source of knowledge about the end times, but also as a tool to strengthen Islamic identity and maintain Islamic intellectual traditions amidst colonial influences (Wahyudin, 2018).

##### ***Representation of the Relationship between Worldly Life and the Afterlife in Tulkiyamat***

In the Tulkiyamat text, Sheikh Nawawi al-Bantani emphasizes that world life is temporary and is only preparation for eternal life in the afterlife. He describes worldly life as a field for planting good deeds that will be harvested in the afterlife (Sartika, 2019). According to Sheikh Nawawi, people's deeds in the world will determine their fate in the afterlife. Those who do good will get heaven, while those who do evil will be put in hell. Therefore, humans must always prepare themselves for the last day by doing righteous deeds and avoiding sin (Wahyudin, 2018). In this eschatological view, worldly life and the afterlife are closely and inseparably connected. This worldly life is a place for work and charity, while the afterlife is a place to receive rewards for those deeds. In this way, worldly life becomes a means to achieve eternal happiness in the afterlife (Sartika, 2019).

## **5. TRACES OF COEXISTENCE IN THE TULKIYAMAT MANUSCRIPT**

### **5.1 Traces of Islamic cultural coexistence as reflected in the Tulkiyatamat Manuscript**

In the textual analysis of traces of the coexistence of Islamic culture in the Tulkiyatamat manuscript, generally analogous descriptions, metaphors, stories and stories are often used. The Tulkiyatamat text uses analogies and metaphors to illustrate the concepts of kindness and sharing in everyday life, enriching readers' understanding of these values. Likewise, the stories and tales presented in the text can be concrete examples of how kindness and sharing can change a person's life, as well as providing examples of exemplary behavior.

With textual depictions using local language (Makassar language) with analogies, metaphors, stories and stories, this will be very influential and have a broad impact on behavioral motivations that like to give alms and share with others. Charity is one of the main values in Islam which encourages its followers to share their wealth with those in need. The Tulkiyatamat text describes this behavior as a virtue that every Muslim should practice. Apart from giving alms materially, Islam also emphasizes the importance of sharing time, energy and knowledge with others. This is reflected in the Tulkiyatamat Manuscript through the characters who actively help and support each other.

By achieving positive behavior of giving charity and sharing, you will automatically gain benefits, rewards and rewards for charity. Profit, in the Islamic context, profit is not only material, but also spiritual. This is reflected in the Tulkiyatamat Manuscript through the depiction that good actions will bring good benefits in this world and the hereafter. The concept of reward is a reward given by Allah to those who do good deeds. In the Tulkiyatamat Manuscript, reward is emphasized as the main motivation for doing good deeds. Regarding the reward for charity, every action will be rewarded according to its nature, whether in the form of good or evil. In the Tulkiyatamat text, the reward of charity is described as certain and inevitable.

In the Following, we will discuss the text messages of the Tulkiyatamat manuscript which tell narratives and dialogues that describe the benefits, benefits and rewards that humans will receive when throughout their lives they always give alms, share and help others. In this case, excerpts from the manuscript text contained in chapter III will be analyzed which discuss the signs of death and causes of death, especially in chapter 1 which explains the answer of life to the angel of death. Then in chapter V which states the events of the apocalypse, especially in chapter 3 which explains the signs of all creatures in Mahsyar Field.

The first article titled "Soul's Response to the Angel of Death" describes that when God wills for a servant's soul to depart during the dying process, the angel of death approaches the person intending to remove the soul through the mouth. However, the remembrance of God arises within the person, who then declares, "You cannot extract my soul through my mouth, for I have implored the presence of God" (Gani, G, B, & Yunus, 1990). The angel of death then returns to God and conveys the soul's response. Subsequently, God instructs the angel to take the soul through an alternative path. The angel of death then attempts to take the soul through the person's hands. Yet, the soul responds, "You must not take me through my hands, for I have performed numerous charitable acts..." Then, God commands the angel of death to inscribe His name upon the hand of the faithful servant. Immediately thereafter, the soul departs effortlessly.

In this passage, the first message found in Tulkiyatamat will be displayed in two types of text: first, a transcription of the Makassar language in the Latin alphabet as found in the Tulkiyatamat book (Gani, G, B, & Yunus, 1990) and second, a transcription in English using the Latin alphabet, as follows in table 1.:

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**Table 1. Messages of Giving (1)**

Transcription of Makassar language with  
Latin letters

Transcription of English with Latin letters

*Sekre pole pau nikakana kanai rihadeseka, punna nakaerokamo Allahu Taala mate tassitau tau atanna Allahahu Taala, nabattumo Malakamaoti ritau mambiniya mata erok angngallei nyawana ribawana, "assulumi sikkirika manynyoro kana ri Allahu Taala ri bawana angkana: tamakkuleya nuwalle nyawaku kamanynyokanai ri Allah Taala."* (Gani, G, B, & Yunus, 1990).

A notion that is mentioned in the Hadith, If it is desired Allah dead man his servant, came the angel of death in people with near-death about to take soul in the mouth, "out of remembrance invoke the presence of Allah, from the mouth to say you can not take my soul because I has pleaded the presence of Allah."

*Mammaliyammi Malakamaoti manynyomba ri Allah Taala angkanakanai pakkanana nyawaya. Nakanamo Allahu Taala "Allei nyawana pasuluk rimaraenganga". Maklampami mange Malakalamaoti erok angngallaei rilimanna. Nakanamo limanna "Tamakkulleyai nuwalle nyawaku rilimangku, kamajai passarena passidakkang, ..... (Gani, G, B, & Yunus, 1990).*

Return angel of death worship to Allah report the answer of soul. God said, "Take his soul, come out through the other path, journeyed there angel of death was about to take the soul from his hand. Then the hand said, "You must not take my life through my hands, because many of giving alms ....."

It is related that when Allah intends for a person's life to end, the angel of death approaches the dying individual to retrieve their soul through the mouth. However, the remembrance of Allah arises, and the person declares, "You cannot extract my soul through my mouth because I have invoked the presence of Allah." The angel of death returns to Allah and conveys the soul's response. Allah then instructs the angel, "Take the soul, but do so through another pathway." The angel of death then attempts to take the soul through the person's hands. But the hands protest, saying, "You must not take my life through my hands, for I have given generously to charity..." Essentially, the person's soul and body parts refuse to surrender the soul, citing their devotion and good deeds as reasons why the angel of death should not take the soul through those means.

In the article titled "Signs of Creatures in the Mahsyar Field," it is narrated that the Prophet Muhammad once said there will be seven kinds of people who will find shelter in the shade of the Divine Throne (Arasy) on the Day of Judgment, and there will be no other shade except the Arasy's shade. The seventh category consists of the following: First, an honest and obedient king; second, a youth steadfast in worshipping God; third, a person compassionate towards relatives and fellow Muslims; fourth, a handsome man who refuses the advances of women, saying he fears God; fifth, a person who frequently remembers Allah's name in isolated places out of fear of God; sixth, those who give charity genuinely and sincerely; seventh, people who are always happy to receive preaching and advice from scholars. (Gani, G, B, & Yunus, 1990).

While the second message found in Tulkiyamat will be displayed in two types of text: first, a transcription of the Makassar language in the Latin alphabet, and second, a transcription in English using the Latin alphabet, as follows in table 2.:

**Table 2. Messages of Giving (2)**

| Transcription of Makassar language with<br>Latin letters  | Transcription of English with Latin letters   |
|---|---|
| <p><i>Antu suruga sanagantuju lonjokna, sangantuju todong timunganna. Naiya timungganna antu bulaeng tiknok tata manikkang, mutiara, taksekre-sekre timunganna niyukiriki Lailaha Illallaah Muhammadan Rasulullah. ....</i></p> <p>.....</p> <p><i>Timungang makatalluwa, iyamintu napantamai sikuntu tau appasulu sakka taena wasek-wasekna pakmaikna. (Gani, G, B, &amp; Yunus, 1990).</i></p> <p>.....</p> | <p>Heaven is eight levels, eight anyway door. The door is arranged manikan pure gold and pearls. Each door written "Lailaha Illallah Muhammadan Rasulullah." .....</p> <p>.....</p> <p>The third door, which is entered by the person who giving alms willingly.</p> <p>.....</p> |

### ***Description and Meaning of "Giving" in Islam and Everyday Life***

Giving in Islam is known as zakat, infaq and alms. These three concepts have different meanings but are interrelated in realizing virtue and social care. Zakat literally means growing, developing and increasing. Meanwhile, in terms of terms, zakat is a certain amount of property that must be spent by Muslim people and given to groups who are entitled to receive it (*mustahik*) in accordance with the provisions of Islamic law (Hafidhuddin, 2007). Zakat is one of the pillars of Islam that must be fulfilled by every Muslim who meets the requirements (nisab). Assets for which zakat has been paid will become holy, blessed, grow and develop (Qardhawy, 1973).

There are two types of zakat, namely zakat fitrah and zakat mal. Zakat fitrah is soul zakat paid in the month of Ramadan, while zakat mal is zakat paid from assets such as agricultural products, livestock, trade, gold, etc. (Ash-Shiddieqy, 2009). Infaq comes from the word anfaqa which means to spend or spend something. In the Islamic context, infaq is spending part of one's assets for a purpose ordered by religion, both for the purposes of worship and for the benefit of the general public (Hafidhuddin, 2007). Infaq does not have a nisab limit like zakat, so every Muslim can make infaq according to his ability. Infaq can be given to anyone, such as relatives, orphans, the poor, and others.

Alms are gifts given voluntarily by a Muslim as a form of obedience to Allah SWT and to obtain rewards (Ash-Shiddieqy, 2009). Alms can be in the form of property, energy, knowledge, or any other form of kindness given to other people. Alms can be done at any time, whether in a wide or narrow situation (Qardhawy, 1973). In everyday life, giving in Islam has a deep and broad meaning. Apart from being a form of worship and obedience to Allah SWT, giving is also a form of social concern, helping each other, and strengthening ties of brotherhood between Muslims and non-Muslims. Giving is not only limited to material possessions, but can also take the form of energy, knowledge, advice, and so on.

Dealing with the level of giving, according to Arvan Pradiansyah (Pradiansyah, 2008), there are four levels of giving: The first level is giving material/financial assistance, the second level is providing attention and care, the third level is offering opportunities, the fourth and highest level is empowerment - enabling others to become self-sufficient and



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improve their circumstances. So in summary, the four progressive levels outlined start with direct material support, then move to more intangible forms of giving like emotional support, creating chances for others, and ultimately empowering or enabling their long-term upliftment and independence.

As a whole, the most difficult part of empowerment is to beat our own ego. In fact, knowing how valuable you are with the others, we will feel very happy. We not only have to give to others, we have to transfer, duplicate and clone ourselves in the other person. You have changed the fate of others. And if done sincerely, we will provide inspiration for the person to do the next-duplication on another person. It can make a big change in society and will provide tremendous happiness to ourselves (Mappaselleng & Sabri, 2018).

### ***Traces of Coexistence in the Message of Togetherness and Sharing on the Tulkiyamat Manuscript in Bugineese and Makassar Culture Context***

Among the various meanings of the surface structure of the text contained in the dialogical narrative between the Angel of Death and the spirit (life) described previously, there are several texts whose meaning is closely related to actions or behavior that are considered sufficient in society, such as doing good, defending people who weak, maintaining brotherhood, maintaining good relationships with other people, giving alms or sharing, helping orphans. However, behind it all, there is a fairly basic and deep meaning (underlying meaning) which gives the message of the need to always maintain togetherness and diversity in everyday life. In the cultural context, this meaning is closely related to local wisdom which can be defined as a local cultural wealth that contains life wisdom; a view of life that accommodates life policies and wisdom. In this regard, the relevance of the message of togetherness and sharing from the texts of the Tulkiyamat manuscript can be considered as an inspiration in strengthening the concept of a source of motivation for Bugineeses-Makassar culture called *Siri' na Pacce*.

According to Mattulada (Mattulada, 1991), *panngadakang* (Makassar language) or *pangadereng* (Bugineese language) is a Bugis way of life that creates patterns of individual behavior and social life that build a social system. If the contents are explained, that is the true meaning of culture for the Bugis-Makassar people. Mattulada explained that *panngadakang*, which is the essence of the culture of the Bugis-Makassar people, consists of five completely integrated elements, namely: (1) *Ade'*, (2) *Bicara*, (3) *Warik*, (4) *Rappang*, and (5) *Sarak*. These five elements of *pangadakang* are the source and guideline for behavior in developing all aspects of spiritual culture and physical culture.

In order to be integrated into one complete system between the personality system, social system and cultural system so that there is harmony and balance in providing the dynamics of life, there is a core or ethos which becomes an integration tool that allows culture to live and be developed by its supporters. In this case, *Siri'* is a very deep motif in all movements, life and initiatives of the Bugis-Makassar people. Thus, *Siri'* is the core, ethos, or means of integration of *panngadakang* or *pangadereng*, so that *Siri'* is the core of Bugis and Makassar culture.

As a source of motivation, *siri'* will encourage the Bugis-Makassar people to carry out actions that are considered very reckless and willing to sacrifice the most valuable thing, namely their own lives, in order to uphold this concept of *siri'*. With the concept of *Siri'*, they can willingly sacrifice anything to maintain their dignity. As explained by Mattulada, this is an awareness of the value of "dignity" which is supported by everyone in the traditions of Bugis-Makassar community life. This is considered a very sensitive collective consciousness and is imposed on every member of society to develop, maintain and enforce it.

In the Bugis and Makassar lontara literature, it is shown that sirik is not merely an attitude that stems from emotional outbursts. In an association of community life, there is always a leader. Each leader, according to their respective levels, will be the first person who must maintain, develop and defend sirik. Likewise, every member of a community association feels united with its leader because they share a common siri'. Leaders and those led are bound by an awareness of self-dignity which gives rise to an attitude of *pacce* (Makassar) or *pesse* (Bugis) which can be called strong solidarity (Mappaselleng, Samsuduha, & Karim, *Advances in Social Science, Education and Humanities Research*, 2022).

In the development and dynamics of society in South Sulawesi, the term *pacce* is often used and functions as a tool to promote unity, solidarity, togetherness, loyalty, a sense of humanity, and motivation to try, even in very complicated and dangerous situations. The expression *pacce* is a form of friendship and pain. which is imprinted in the heart when seeing other people's suffering, giving rise to deep compassion and encouraging someone to help people who are suffering. *Pacce* is also a call to conscience to express an attitude of social solidarity towards upholding collective dignity.

The concept of *pacce* is realized as a sense of solidarity to defend and help others, expressed in the Makassar language with the expression *abbulo sibatang*. The spirit of *abbulo sibatang* implies a high sense of solidarity to help each other in facing every challenge and difficulty. Collaboration as a form of *abbulo sibatang* does not only work together, but they work together to help each other, feel suffering, and feel happiness together (Suryani, Sumarni, Patan, & Astina, 2016).

## **5.2 Discussion of the values of coexistence such as tolerance, mutual respect, and preparation for the afterlife revealed in this text**

The Tulkiyamat text is a classic text that examines in depth how a person must prepare themselves for life after death. This text emphasizes the importance of applying the values of coexistence, such as sharing and helping each other, in everyday life. In the context of preparing oneself for the afterlife, these values have a significant role in building harmonious relationships between individuals and the community around them. Sharing is a fundamental value that teaches that true blessings and happiness can be obtained through the act of giving to others. In the context of preparation for the afterlife, sharing has a deep meaning. This includes sharing wealth, knowledge, time and experience to improve the quality of life of others, as well as gaining reward in the eyes of God.

Sharing practices can take many forms. First, share wealth by donating some of your wealth sincerely to those in need, without expecting worldly rewards but simply hoping for Allah's pleasure. Second, share knowledge by disseminating useful knowledge to increase others' understanding of religion, ethics and worship so that they can better prepare themselves for life after death. Third, share time by taking the time to help others, either in the form of guidance, moral support, or physical presence that lightens their burden. Lastly, share life experiences and lessons learned from personal experiences so that you can inspire and motivate others in facing life's tests and trials. Mutual aid is an attitude of mutual assistance and support between individuals in a community. This value reflects cooperation and concern for the common welfare, which is an integral part of preparation for the afterlife. In the Tulkiyamat text, helping is considered a form of devotion to Allah, because by helping fellow humans, a person is also serving the Creator.

Realizing our dependence on Allah means that helping others is a form of obedience to Him, because Allah loves people who help and love each other. This will foster strong social solidarity in society, where every individual feels responsible for each other and is

willing to provide assistance in any situation. Furthermore, an attitude of empathy and caring will foster the ability to feel and understand the suffering of others and encourage them to take concrete action to alleviate this suffering. Including the spirit of collaboration between individuals or groups to work together in beneficial efforts to realize the greater good for all humanity.

By applying the values of coexistence such as sharing and helping each other in everyday life, a person can prepare themselves well for the afterlife. This not only includes good luck in the world, but also provides valuable provisions before God, who will look favorably on the good deeds that have been done. Therefore, the Tulkiyamat Text emphasizes the importance of practicing these values as part of the spiritual journey to life after death.

## **6. CONTEMPORARY IMPLICATIONS AND RELEVANCE**

### **6.1 The relevance of the study findings to the understanding of the coexistence of Islamic culture in the context of modern society**

Philological studies of ancient manuscripts such as the Tulkiyamat Manuscript, which contains the message of Islamic cultural coexistence, have significant relevance in understanding the concept of cultural coexistence in the context of modern society. This is closely related to understanding the values of cultural coexistence from the past, because the study of philology allows us to study and understand the values of cultural coexistence contained in ancient texts, such as tolerance, respect for diversity, and peaceful coexistence.

These findings provide historical insight into how societies in the past were able to live in cultural and religious diversity (Braginsky, 2015). In connection with the contextualization of coexistence values in modern society. The findings of philological studies can help us to contextualize the values of cultural coexistence from the past into the increasingly diverse context of modern society. This understanding can be the basis for building dialogue and interaction between various cultural and religious groups in modern society.

One thing that is quite important is strengthening local identity and wisdom. Therefore, philological studies can reveal local wisdom and original cultural values contained in ancient texts, including the concept of cultural coexistence. These findings can help in strengthening local cultural identity and promoting respect for diversity in modern society (Suryani & Mulyadi, 2022). Likewise, understanding the message of cultural coexistence from ancient texts can provide a new perspective in efforts to resolve conflicts and achieve peace in modern societies which are often hit by cultural and religious conflicts. These findings can be a source of inspiration and reference in building dialogue between groups with different cultural and religious backgrounds.

The findings from the study regarding the understanding of the coexistence of Islamic culture in the context of modern society have very important relevance. Several things related to this include the interaction between religion and culture, understanding of Islam and local culture, and their relevance in contemporary Islamic thought. Regarding the interaction of religion and culture, both are different entities but are equally important and sensitive in the social environment. Religion and culture are primordial aspects that are inherent in communities and individuals and influence each other. In the Islamic context, culture can influence religious views, and vice versa, religion can also influence culture (Ilyas, 2023).

In terms of understanding Islam and local culture, at the local level, Islam intersects with local traditions (teachings) thereby forming a new formulation of Islam, namely local Islamic culture. This shows that understanding of Islam is diverse and can be understood in various cultural context (Jailani, 2012). Regarding the relevance of contemporary Islamic

thought, in the era of globalization and modernization, contemporary Islamic thought is the key to balancing tradition and transformation. This thinking marks the essential meeting point between tradition and transformation, and is relevant in responding to today's challenges. Thus, the findings of studies on the coexistence of Islamic culture have significant relevance in enriching our understanding of how Islamic values can be applied and integrated in the context of a heterogeneous and multicultural modern society. By utilizing these findings, society can build a strong foundation for harmony, tolerance and diversity in today's increasingly complex society.

## **6.2 The implications of this discussion in promoting harmony and tolerance between religious communities in everyday life**

Discussions about coexistence, especially those found in philological studies of ancient manuscripts such as the Tulkiyamat Manuscript, have important implications in promoting harmony and tolerance between religious communities in everyday life.

Building an understanding of the values of coexistence, as findings from philological studies can reveal the values of coexistence contained in ancient texts, such as tolerance, respect for diversity, and peaceful coexistence. This understanding can help in promoting mutual respect and acceptance of differences between religious communities in everyday life (Fathurrahman, 2023). Besides that, it can also strengthen local identity and wisdom, namely by revealing local wisdom and values indigenous culture contained in ancient texts, including the concept of coexistence. Strengthening local identity and wisdom can help foster a sense of pride and appreciation for cultural and religious diversity in society (Suryani & Mulyadi, 2023).

In terms of interreligious dialogue and interaction, a deep understanding of the message of coexistence from ancient texts can be the basis for efforts to facilitate dialogue and interaction between different religious groups. This dialogue and interaction can help build mutual understanding, reduce prejudice, and promote harmony between religious believers in everyday life (Pudjiastuti & Fathurrahman, 2023). This will also support conflict resolution and peace efforts because it can provide a new perspective in conflict resolution efforts and achieving peace in communities hit by inter-religious conflict. These findings can be a source of inspiration and reference in building dialogue, reconciliation and peace between groups with different religious backgrounds.

In summary, the discussion regarding the values of coexistence in the Tulkiyamat text has important implications in efforts to promote harmony and tolerance between followers of different religions in everyday life. The following is a description and explanation regarding these implications; First, this discussion can raise awareness of religious and cultural diversity in society. This encourages individuals to value differences as riches, not sources of conflict. This awareness will in turn encourage respect and celebration of diversity in the local environment. Second, this discussion helps develop an attitude of mutual respect and respect between followers of different religions. By understanding that everyone has the right to believe in their own beliefs, individuals tend to be more respectful of other people's beliefs even though they are different.

Third, this kind of discussion can reduce prejudice and negative stereotypes towards other religious groups. Through a better understanding of other religious beliefs and practices, individuals are more likely to see others as unique and complex, rather than simply part of a narrow stereotype. Fourth, this discussion stimulates increased communication between followers of different religions. People become more open to interacting with each other, sharing experiences, and understanding each other's



perspectives. This helps build strong and supportive relationships between religious communities.

Fifth, this discussion helps develop effective skills in resolving conflicts between religious communities. Individuals learn to seek peaceful solutions and respect differences of opinion, even when tensions or differences arise. This is important to maintain the peace and stability of society. Finally, the discussion of the value of coexistence encourages active participation and cooperation between religious followers in various social, cultural and religious activities. This creates opportunities to build bridges and work together to achieve common goals such as overcoming poverty, education, or environmental conservation.

## 7. CONCLUSION

Understanding the coexistence of Islamic culture in ancient Islamic texts is an important aspect in the study of religion and history, because it helps us understand the social, cultural and historical context in which Islam developed. This also helps us see how Islam did not develop in an empty space, but in a context rich in cultural heritage and local traditions.

Through philological studies, we can gain new insight into the culture and thoughts of people in the past. Coupled with the eschatological approach which refers to the belief that there will be a judgment day where every human being will be judged for their actions in the world. By examining the exploration of the concept of Islamic eschatology in the Tulkiyamat Manuscript by considering the historical, cultural context and interpretation of the text, we can understand more deeply the Islamic view of the end times and its implications in human life.

From the results of a study of traces of coexistence in the Tulkiyamat text, one very important main message was found, namely related to the noble nature and behavior of every human being, namely "giving." Apart from being a form of worship and obedience to Allah SWT, giving is also a form of social concern, helping each other, and strengthening ties of brotherhood between Muslims and non-Muslims. In the cultural context of people in South Sulawesi, the term "pacce" is also often used. *Pacce* is often used and functions as a tool of unification, solidarity, togetherness, loyalty, a sense of humanity, and motivation to try. The expression *pacce* is a form of friendship and the feeling of pain that is imprinted in the heart when seeing other people's suffering, giving rise to a very deep feeling of pity and encouraging someone to help someone who is suffering. *Pacce* is also a call to conscience to express an attitude of social solidarity towards upholding collective dignity.

By applying the values of coexistence such as sharing and helping each other in everyday life, a person can prepare themselves well for the afterlife. This not only includes good luck in the world, but also provides valuable provisions before God, who will look favorably on the good deeds that have been done. Therefore, the Tulkiyamat Text emphasizes the importance of practicing these values as part of the spiritual journey to life after death.

Thus, the findings of studies on the coexistence of Islamic culture have significant relevance in enriching our understanding of how Islamic values can be applied and integrated in the context of a heterogeneous and multicultural modern society. By utilizing these findings, society can build a strong foundation for harmony, tolerance and diversity in today's increasingly complex society. This helps form an inclusive, respectful and peaceful society where all individuals can live together in harmony, regardless of differences in religion and belief.

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## **The Language of Advertising in the Qur'an: Persuasive Strategies as Guidelines for Human Life**

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The Qur'an, as the holy book of Muslims, is not only a source of religious teachings but also contains effective persuasive strategies to lead humans to happiness and success both in this world and the hereafter. This study aims to identify and analyze the persuasive strategies used in the Qur'anic language to offer humans concepts such as mercy, forgiveness, reward, and paradise. The research method used is Qur'ānic text analysis with a focus on language strategies used in contexts similar to modern advertising strategies. The findings show that the Qur'ān uses several persuasive strategies, including repetition, emphasis by using catchy phrases, imagery language, and openness. First, the strategy of repetition is used extensively in the Qur'ān to emphasize important concepts such as mercy and forgiveness. By repeating certain words or phrases, the Qur'ān creates a strong emotional effect on its readers. Secondly, the Qur'ān emphasizes important messages by using catchy and memorable phrases. Third, the Qur'ān uses imaginative language to describe rewards and paradise as the reward for those who believe and fear. These images encourage readers to aspire to the attainment of the hereafter. Fourth, the Qur'ān demonstrates an openness and willingness to dialogue with readers through verses that invite humans to ponder and think, reflecting a persuasive approach that respects individual freedom of thought and reasoning. The results of this study show that the Qur'ān is not only a religious book but also a guide to life that contains effective persuasive strategies. The application of these strategies can serve as evidence of the Qur'ān as a guide that leads humans to eternal happiness.

**Keywords:** Persuasive strategy, al-Qur'an, life guidance.

### **INTRODUCTION**

The Qur'an is the holy book of Muslims which is believed to be a direct revelation from Allah SWT to the Prophet Muhammad SAW. Its main function is as a guide to life and a source of religious teachings that cover all aspects of human life, both spiritual and moral. In addition to its main function as a holy book, the Qur'an also contains effective persuasive strategies to guide humans towards happiness and success, both in this world and in the hereafter (As-Suyuti, 2004).

Studies of language in the Qur'ān have shown that the text uses a variety of rhetorical techniques similar to modern advertising strategies. This shows that the Qur'ān not only aims to convey moral and spiritual messages, but also seeks to influence and mobilise its readers through the use of effective and persuasive language. The use of these techniques indicates a conscious effort to ensure that the messages in the Qur'ān are not



only understood but also internalised and applied in everyday life by Muslims (Rahman, 1980).

Advertising language is a form of communication designed to influence the attitudes and behaviour of the audience. In modern life, advertising is widely used to promote products, services or ideas through the use of attractive and persuasive words. The concept of using language for persuasive purposes is not only found in the commercial world, but also in sacred texts, such as the Qur'an. The Quran, as the holy book of Muslims, uses various effective language strategies to convey divine messages that serve as a guide to life for mankind.

In the Quran, there is the use of language styles that are full of rhetorical beauty and power of persuasion. The language used in the Quran not only aims to convey information, but also to influence the hearts and minds of its readers. This is reflected in the various linguistic techniques used, such as the use of metaphors, analogies, repetitions, and rhetorical questions. These techniques are designed to reinforce the message and ensure that it is well received by the reader or listener (Haleem, 2005). For example, repetition is used to emphasise the importance of a message, while metaphors help convey abstract concepts in a more concrete and understandable way (Boullata, 2000).

In addition, the language in the Quran also reflects the function of advertising in terms of attracting attention and arousing interest. Quranic verses often begin with a strong call or statement to attract the attention of its readers. For example, the use of phrases such as "O people" or "O believers" aims to direct attention directly to the intended audience. Next, the Quran arouses interest by presenting interesting stories, parables, and analogies that are relevant to the daily lives of mankind (Sells, 1999).

The study of persuasive strategies in the Quran provides a deep insight into how these sacred texts remain relevant and influential in modern life. This research also shows that the principles of effective communication, such as those used in advertising, can be found in religious texts that have existed for centuries. By understanding these strategies, we can appreciate the power of language in the Quran and how it is used to inspire, guide and direct human behaviour (Robinson, 2003). For example, in moral and ethical contexts, the Quran often uses rhetorical questions to encourage reflection and introspection. Questions such as "Do they not think?" or "Do you not see?" encourage readers to reflect on their actions and beliefs, thus raising spiritual and moral awareness (Ali, 2000). This technique is highly effective in creating a deep emotional and intellectual impact, similar to the way modern advertising seeks to influence consumers. Furthermore, research on the language of advertisements in the Quran also opens up opportunities to develop more effective communication methods in conveying important messages in various fields of life. For example, the principles found in the language of the Quran can be applied in social, educational and public communication campaigns to achieve better results in influencing and directing audiences (Neuwirth, 2010).

Thus, this article aims to explore and analyse the language strategies of advertisements found in the Quran, as well as understand how these strategies serve as guidelines for human life. This approach is expected to make a significant contribution to the study of linguistics and rhetoric, as well as enrich our understanding of the role of language in shaping behaviour and worldview. The research is also expected to provide new insights into how sacred texts can serve as effective communication tools in the modern context. This study aims to identify and analyse the persuasive strategies used in

the language of the Qur'ān, specifically how these strategies help in offering concepts such as mercy, forgiveness, reward and paradise to human beings. These concepts are central elements in Islamic teachings that encourage individuals to lead a life of faith and piety (Izutsu, 2002). The method used in this study is text analysis with a focus on language strategies applied in contexts similar to modern advertising strategies. These include repetition, the use of catchy and memorable phrases, imaginative language, and openness in communication. These strategies aim to create an emotional effect, reinforce the message, and encourage the reader to think and reflect on the teachings conveyed (Esack, 2005).

Repetition, as one of the frequently used strategies, aims to emphasise important concepts such as grace and forgiveness. Repetition of certain words or phrases not only strengthens the reader's memory but also creates a deep emotional resonance. For example, the phrase "Allah is Forgiving, Merciful" is often repeated to emphasise Allah's loving and forgiving nature (Haleem, 2004). The use of catchy and memorable phrases is also an important strategy in the Qur'ān. Phrases such as "Fortunate are those who believe" provide positive encouragement to readers, inspiring them to do good and believe. Imaginative language is used to vividly describe rewards and paradise, providing a vivid and inspiring picture of the rewards of the afterlife for those who obey (Rahman, 1980). In addition, the Qur'ān also shows openness in communicating with the reader through verses that invite people to ponder and think. This approach reflects a respect for individual freedom of thought and reasoning, which is an important aspect of an effective persuasive approach (Esack, 2005). This study seeks to show that the Qur'ān, through its persuasive strategies, not only conveys religious teachings but also serves as a guide to life that helps humans achieve happiness and success. The application of these strategies inspires readers to seek mercy, forgiveness, reward, and the promised paradise, and directs them on the right path in their lives (Izutsu, 2002).

## **FINDINGS AND DISCUSSION**

This part of the discussion will highlight some key aspects related to persuasive strategies in the Qur'an in terms of language use.

### **1. Repetition (*at-Tikrar*)**

Repetition is one of the unique language styles in the Qur'an. Many classical and modern scholars of tafsir have paid special attention to this pattern. Among them is Imam al-Tabari. He gave an interpretation of surah al-Mufassalah (short surahs) related to the style of repetition in his work *Tafsir Jami' al-Bayan fi Ta'wil al-Qur'an* (Ath-Thabari, 2009). There is a repetition style in 35 out of 37 letters in juz 30 with the form of repetition lafaz| and meaning. Each of these repetition styles has a different function according to the purpose of the verse, including as determination (*Taqrir*), affirmation (*ta'kid*) and honour (*ta'zim*) (Laelani & Komarudin, 2023). Contemporary scholars, Said Nursi also provides a different perspective regarding the *uslub tikrar* in the Qur'an. In one of his major works, *Rasail Nur*, he opposes the views of orientalis who doubt the i'jaz of the Qur'an, where they call the language of the Qur'an confusing because of the many repetitions (Maula, 2020). These two 'alim scholars agree that repetition in the Qur'an is not merely a variation of language, but contains *maqasid qur'ani*, psychological and aesthetic effects as a sign of the miracle of the Qur'an (Dimyathi et al., 2022). In relation to advertising language,

repetition style is one of the important techniques to give persuasive and affirmative effects on readers and anyone who interacts with the Qur'an.

### 1. Grammatical Repetition

#### a. Use of *Hurf nida* (يَا أَيُّهَا)

*The letter nida* is one of the linguistic elements used to call or call someone in Arabic. In the Qur'an, the repetition of the *letter nida* is often found in the form of يَا أَيُّهَا (O believers), يَا أَيُّهَا النَّاسُ (O people), and يَا أَيُّهَا النَّبِيُّ (O Prophet) etc. Of the total number of verses in the Qur'an, 527 verses contain the call. (*Ayat-Ayat Nida > Dalam Al-Qur'an*, 2023). The following is a sample verse with the institution of *the letter nida* and its function as advertising language.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (QS. Al-Baqara 2: Verse 153)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise." (QS. An-Nisaa 4: Verse 170)

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"O Prophet, sufficient for you is Allah and for whoever follows you of the believers." (QS. Al-Anfaal 8: Verse 64)

The persuasive strategy of the Qur'an with the use of *huruf nida* serves to attract attention and establish a direct connection with the reader. In Wahbah Zuhaili's interpretation, the call also shows God's closeness and caring attitude towards His servants, which is as if God is talking directly to the object being communicated with (which in this case can refer to humans in general, certain human groups, individual humans and creatures other than humans). In the context of advertising, in order for a product to attract consumers, the language used must have a psychological effect on its audience. For example, the use of the word "Hey", or "attention" and "don't miss". This is similar to the Letter *nida* which also functions to give the impression that humans heed God's command. Secondly, the use of *Hurf nida* also serves to establish an emotional connection. The direct mention of humans, believers or prophets makes the called party feel recognised and understood. The use of *nida* repetition in many verses also indicates the importance of a message. This is intended as an emphasis on the value of the product or message, so that the message of the Qur'an will be more remembered and carried out properly. On the other hand, the use of *huruf Nida* in the Qur'an often inspires readers to act and reflect on the verse conveyed. Example:

﴿ اَلَّذِي خَلَقَكَ فَسَوَّلَكَ فَعَدَّكَ ﴾ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

"O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you?" (QS. Al-Infitaar 82: Verse 6-7)

In these two verses, Allah throws rhetorical questions with the *harf nida* device addressed to disbelievers and believers as a warning (*at-tahzir*) to stay away from actions that make disobedience to God who has created humans in perfect form..

## 2. *Thematic Repetition*

Another type of repetition that has a persuasive effect is the repetition of verses with the same theme but presented with different or similar narratives. The term used in the Qur'an for verses that have similarities or similarities in structure, words or themes is referred to as *mutasyabihat* (متشابهات). This term refers to verses that have similarities in form and meaning, but sometimes these variations also lead to differences in interpretation. *Mutasyabihat* verses are mostly found in the revelation of the story of the prophet and his people, the last day, heaven and hell. (Wulandari et al., 2023). For example, the story of Prophet Ibrahim is spread across several suras, including: suras al-An'am: 75-79, 83-87, 161-163, al-Hijr 51-59, Ibrahim: 35-41. Similar verses are found in surah al-Baqarah: 126 and surah Ibrahim: 35.

(75) وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

"And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]" (QS. Al-An'aam 6: Verse 75)

(76) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

"So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear." (QS. Al-An'aam 6: Verse 76)

(77) فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

"And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray." (QS. Al-An'aam 6: Verse 77)

(78) فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

"And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah." (QS. Al-An'aam 6: Verse 78)

(79) إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah." (QS. Al-An'aam 6: Verse 79)

In tafsir mafatih al-Gharib, Ar-Razi explains that the five verses above are closely related to the process of seeking belief in monotheism. The phrase *فَلَمَّا رَأَى* is repeated three times in a row followed by the confession of *هَذَا رَبِّي* and ends with the realisation that



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what prophet Ibrahim saw with his five senses was not the God he was looking for. Ibrahim realised that the stars, moon and sun always disappear with the passage of time. Then, this verse is considered as the beginning of the emergence of the concept of *monotheism* (Tawheed) which means God. Where this concept was born from the contemplation of the prophet Ibrahim (Fakhruddin, 2012).

**Another verse that deals with the repetition of redactions is also found in surah al-Baqarah verses: 144, 149 and 150 about the command for Muslims to face the ka'bah when praying.**

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا  
وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

*"We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do."* (QS. Al-Baqara 2: Verse 144)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

*"So from wherever you go out [for prayer, O Muhammad] turn your face toward al-Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do."* (QS. Al-Baqara 2: Verse 149)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ  
حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

*"And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so don't fear them fear Me . And [it is] so I may complete My favor upon you and that you may be guided."* (QS. Al-Baqara 2: Verse 150)

In the three verses above, the imperative phrase *فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ* is repeated three times. All three contain commands for the prophet Muhammad, which also applies to all Muslims, to face the Kaaba when praying. Previously, the Qibla of Muslims had been at al-Aqs}a mosque in Palestine for seventeen months (Al Qurtubi, 1993). With almost the same wording, this repetition emphasises the command to face the Qibla when praying even if the prophet or Muslims are not near the Kaaba. In the book *Durrat al-Tanzil wa Ghurra al-Ta'wil fi al-Qur'an*, al-Iskafi explains the difference in each of these repetitions..

The first verse (al-Baqarah:144) is addressed to the prophet Muhammad and Muslims who are inside the al-Haram mosque so that when praying the Qibla remains fixed on the ka'bah. The second verse (al-Baqarah:149) instructs anyone who is outside the al-Haram mosque, but still in the Haram area or the city of Mecca al-Mukarramah to face the al-Haram mosque when praying. And, the third verse (al-Baqarah: 150) is a form of *rukhsah* (convenience) given by Allah to His servants who are outside the city of Mecca in

all parts of the world to pray towards the Haram Area or the city of Mecca. It can be concluded from this interpretation that if a person prays in the Masjid al-Haram area, he must face exactly to the position of the ka'bah. Then, if someone prays in the Haram area or Mecca, such as in Muzdalifah then facing the al-Haram mosque is sufficient. Likewise, Muslims who are far from Mecca such as Southeast Asia, Europe or Africa, then by facing the direction of the city of Mecca, their prayers are said to be valid even though they do not always point exactly to the ka'bah (al-Askafi, 1995).

The repetition of the Qur'anic verse as the language of advertising can have a significant impact on Muslims who want to reflect on it. Repeated verses of the Qur'an have a persuasive effect to strengthen the soul and pay special attention to the message conveyed by the Qur'an. The stories of the prophets presented with various variations are expected to motivate readers to take positive actions in accordance with God's demands by following the good examples set by the prophets. The repetition of verses with similar wording emphasises that the command should be carried out.

## **2. Emphasis by using catchy phrases**

The Quran as a guide for Muslims does not only describe the problems experienced by humans. More than that, the Quran comes to offer solutions to humans for the problems experienced, so that humans are able to find their true selves to get closer to their God (Hakim & Syaputra, 2020). In offering its solutions, the Quran often uses beautiful phrases that are easy to understand and effective in attracting its readers. The use of catchy phrases in the Quran serves an important purpose. Firstly, these phrases are designed to attract the attention and stir the emotions of the reader. The beauty of the language and the depth of meaning in the Quran can help the reader become more involved in understanding the messages contained therein, thereby enhancing memory and strengthening the sense of obedience and faith. Secondly, these catchy phrases also aim to encourage and inspire the reader. The promises of paradise and mercy for those who obey carry a strong motivational message, encouraging Muslims to continue to do good, obey Allah, and live a life in accordance with religious teachings. Thus, the Quran is not only a holy book, but also a source of inspiration and guidance that guides Muslims towards a better life. Among the use of interesting phrases is found in Surah al Shaff verse 10.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَتُكُمْ عَلَىٰ تِجَرَةٍ تُنَجِّكُمْ مِّنْ عَذَابٍ أَلِيمٍ

*O you who believe, shall I show you a trade that will save you from a painful punishment?*

In this verse Allah uses the language of targhib (motivation) and tasywiq (surprise) in the form of the phrase هَلْ أَتُكُمْ. The use of uslub targhib in the Quran has various purposes. One of them is to encourage and move the human heart to want to do good things, especially what is offered by the Qur'an. Because human behaviour is strongly influenced by motivation and desire in doing a particular activity (W.A. et al., 2017). The motivation is described by Allah SWT as if he is offering people a trade that can avoid the torment of hellfire. Ratib al Nabulsi explains in his book that trade is a representation of profit and happiness (al Nabulsi, 2019). Meanwhile, the trade referred to as contained in the next verse is Faith in Allah and His Messenger, and jihad in the way of Allah with wealth and body and soul.

Not only that, sometimes the Qur'an also shows its beautiful language through a language style that motivates its servants to repent. We can find this in Surah Az Zumar 53.

﴿قُلْ لِّعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾  
Say (Prophet Muhammad), "O My servants who transgress (by wronging) themselves, do not despair of the mercy of Allah. Verily, Allah forgives the sins of all.663) Verily, He is the Forgiving, the Merciful.

There is a *uslub al iltifat al mu'jami* where Allah does not mention the *munada* أَيُّهَا الَّذِينَ عِبَادِيَ or يَا أَيُّهَا النَّاسُ as commonly used in other verses. But Allah replaced it with the title عِبَادِيَ (my servant) which was also used in the previous verse in the same surah. According to Wahbah Zuhaili, the change in the use of the word is an honour to man for the great opportunity to repent (Zuhaili, 2003). This strategy of inviting people to repentance is reinforced by the next sentence لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا which gives so much hope for repentance. This positive reaction can provide relief for a servant who has already sinned and motivate and encourage them to always strive for the mercy that Allah has promised (Mamlu'ah, 2019). Even Ash-Shukani explained in his interpretation that this verse is a verse that contains the greatest hope for humans, because of the guarantee that Allah SWT will forgive all forms of sin. This gives confidence to humans, especially those who commit sins and sins that the opportunity to repent and get mercy will always be open to anyone. In addition, interesting language like this is also used in other verses. For example, إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ is used to emphasise that Allah's mercy is very close to His servants who do good. This is contained in surah al A`raf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ  
Do not corrupt the earth after it has been well-ordered. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good.

After commanding people to always pray with fear and hope, Allah asserts that His mercy will be near to those who do good. This gives the idea that if a servant wants mercy from his Lord, then he should do a lot of good. The use of this interesting language is similar to the context of advertisements in the modern era which uses a lot of language that is closer to customers such as "bro" "kak" and so on. This is intended to provide comfort to customers in choosing the product. Also, advertising language styles such as "don't worry", "there we are", and "we have a solution" are widely used on various media platforms. This attractive language plays an important role as the main trigger in attracting consumer attention and influencing potential customer decisions. Moreover, the Qur'an, which came before the era of modern advertising, has used persuasive language to inspire people to do good, and get mercy and forgiveness from God. The Qur'an implicitly suggests to humans with indirect sentences (Astuti, 2017) or directly Allah offers His reward and forgiveness to mankind as a guide to life for the entire universe (Safliana, 2020).

### 3. Language Imagery

The general definition of imagery is language that can create imagination in the mind of the reader or listener. *Imagery is visual symbolism or figurative language that evokes a mental image or other kinds of sense impressions* (Bouchrika, 2022). In Arabic

literature, figurative language is known as majaz, one of which is parable or tasybih. Figurative language plays an important role in an advertisement, namely creating and giving a unique impression of the product with images that can be reached by consumers. In the Qur'an, Allah often visualises heaven, hell, mercy, reward and so on by comparing what is on earth to create appeals and clarity so that the message contained can be reached by the limited human mind. In addition, the orientation of life after the world can be given more attention. Here are some verses of the Qur'an that contain persuasive strategies with the use of figurative language.

1. The image of heaven

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

*"And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally." (QS. Al-Baqara 2: Verse 25)*

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

*"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous" (QS. Aal-i-Imraan 3: Verse 133)*

وَمِنْ دُونِهِمَا جَنَّتَانِ ۖ مُدْهَأَ مَتْنٍ ۖ فِيهِمَا عَيْنَانِ نَضَّا خُرْنٍ ۖ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۖ فِيهِنَّ خَيْرَاتٌ ۖ حِسَانٌ ۖ خَوَّرَ مَقْصُورَاتٍ فِي الْخِيَامِ ۖ لَمْ يَطْمِئِنَّهُنَّ أَنْسَ قَبْلَهُمْ وَلَا جَانٌ ۖ مُتَكِنِينَ عَلَى رَفْرَفٍ خُضِرٍ ۖ وَعَبْقَرِيٍّ حِسَانٍ

*"And below them both [in excellence] are two [other] gardens. Dark green [in color]. In both of them are two springs, spouting. In both of them are fruit and palm trees and pomegranates. In them are good and beautiful women. Fair ones reserved in pavilions. Untouched before them by man or jinni. Reclining on green cushions and beautiful fine carpets". (Ar-Rahman 62, 64, 68, 70, 72, 74, 76)*

Allah says in the three verses above, that Paradise is a house of eternal pleasure reserved for believers and righteous deeds. To obtain it, one must have faith coupled with obedience. The Qur'an describes the pleasures of heaven as unlimited and the sustenance in it as uninterrupted. Through these verses, Allah intends to approach the human mind about the paradise that has been prepared for anyone who obeys Him. The description of the character of heaven is juxtaposed with the vastness of heaven and earth, flowing rivers, filled with angels, green and soothing gardens. All of these are comparable representations of the comfort of life in the world. This analogy is due to the human mind that is always related and dependent on material things. In fact, it could be that the pleasures of heaven are more than what humans can imagine. With these images, the teachings of the Qur'an that call to goodness are expected to be more attractive in human views.



2. Description of hell

كَأَلَّا لِيُؤْتَدْنَ فِي الْحُطَمَةِ ٥ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ٦ نَارُ اللَّهِ الْمُوقَدَةُ ٧ الَّتِي تَطَّلُعُ عَلَى الْأَقْفِدَةِ ٨ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ

*"No! He will surely be thrown into the Crusher. It is the fire of Allah, [eternally] fueled,*

*Which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them.*

QS. Al-Humazah (104:4-9)

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

*"Indeed, those who disbelieve in Our verses- We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is a ever exalted in Might and Wise." (QS An-Nisa 4: 56)*

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ  
*"And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers." (QS. Al-A'raaf 7: Verse 50)*

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَعْفُورَةٌ مِنْ رَبِّهِمْ طَعْمُهَا هُوَ خُلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

*"Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?" QS. Muhammad 47: Verse 15)*

وَأَصْحَابُ الشِّمَالِ ۖ مَا أَصْحَابُ الشِّمَالِ ﴿٥٦﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٥٧﴾ وَظِلٍّ مِنْ يَحُمُومٍ ﴿٥٨﴾ لَا بَارِدٌ وَلَا كَرِيمٌ ﴿٥٩﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٦٠﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحَنْثِ الْعَظِيمِ ﴿٦١﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِنَّا لَمَبْعُوثُونَ ﴿٦٢﴾ أَوْ أَبَاؤُنَا الْأَوَّلُونَ ﴿٦٣﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٦٤﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتٍ يَوْمٍ مَعْلُومٍ ﴿٦٥﴾ ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ لَمَكِيدُونَ ﴿٦٦﴾ لَا تَكُلُونِ مِنَ الشَّجَرِ مِنْ رَبِّكُمْ ﴿٦٧﴾ فَتَكُونُوا مِنَ الْمَكِيدِينَ ﴿٦٨﴾ قَالُوا لَنْ نَبُوتَ ﴿٦٩﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٧٠﴾

*"And the companions of the left - what are the companions of the left?, [They will be] in scorching fire and scalding water. And a shade of black smoke, Neither cool nor beneficial. Indeed they were, before that, indulging in affluence "And they used to persist in the great violation And our forefathers [as well]. And they used to say, "When we die and become dust and bones, are we indeed to be resurrected? Say, [O Muhammad], "Indeed, the former and the later peoples. Are to be gathered together for the appointment of a known Day. And filling with it your bellies. And drinking on top of it from scalding water. And will drink as the drinking of thirsty camels. That is their accommodation on the Day of Recompense." (Al-Waqiah: 42-54)*

So powerful is Allah's description of hell in the Qur'an. In the context of advertising, hell is indeed a contradiction if categorised in the product offered. However, the existence of a clear description of hell serves as a warning and lesson, that humans as servants must avoid actions that can lead them to eternal suffering. The arrival of the image of hell is to teach the consequences of disobedience and ungodliness. It is also a persuasive strategy to motivate good deeds and emphasise God's justice that all humans will be rewarded according to what they do in this world. Hell is the place of return for anyone who rejects the truth and commits evil. As a guide to life, the Qur'an emphasises and constantly reminds that the life of the world is temporary and the real eternity is the hereafter.

### 3. Overview of rewards

The existence of verses about reward in the Qur'an uses language that is suggestive and alluring. That the good that humans do will be rewarded many times over as long as it is intended only to expect His pleasure. The abstract reward is then visualised one of them with a fertile garden containing abundant plants. This makes the value of reward as a panorama of events presented with a more real and concrete concept. The reward is used as an incentive to motivate Muslims to always do good. Rewards are also not always material but also spiritual in the form of happiness and peace in the world. This strategy is effective in giving hope and a clear goal for a better life. Some of the verses that describe rewards as a reward for goodness in the Qur'an include:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْهُ أَكْثَافًا مِّنْهُ فَمِثْلُ شَذِيرٍ فَاقْتَرَعَتْهُ أَكْثَافًا مِّنْهُ فَمِثْلُ شَذِيرٍ فَاقْتَرَعَتْهُ أَكْثَافًا مِّنْهُ فَمِثْلُ شَذِيرٍ فَاقْتَرَعَتْهُ أَكْثَافًا مِّنْهُ

*"And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing." (QS. Al-Baqara 2: Verse 265)*

قُلْ تُبْسَلُ لِي كَيْفَ لَا ابْنُ سَخِيبٍ سَخِيبٌ تَنْتَبِأُ قَبَاحٌ لَّتَمَكَّ اللَّهُ يَلْبَسِي سَفْهُمٌ وَلَوْمٌ وَنُقُوفِي يَنْدَالُ لَتَمَّ

*"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing." (QS. Al-Baqara 2: Verse 261)*

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

*"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion." (QS. Aal-i-Imraan 3: Verse 185)*

All the verses about rewards above are an illustration that all good and bad things will be rewarded. The ultimate reward for goodness is being allowed to meet the creator in a state that is blessed and placed in the best resting place, namely heaven.

#### 4. Openness

Two key principles in advertising are that it is relevant and able to achieve the company's objectives (Behravan et al., 2012). That the offer must be free from all elements of fraud and able to benefit both parties (producers and consumers). To realise this, it must be in a wise way. Ali Shafiq suggests specific guidelines for Islamic advertising, including: truth in advertising, fulfilment of promises, disclosure of defects, prising the product, and promulgating good practices (Shafiq, 2018). These rules are a reflection of the Qur'anic verses associated with Islamic business communication. Contrary to the above rules, there is the concept of 'coercive-marketing', which is influencing consumer purchasing decisions by force or coercion. This method is of course strictly prohibited, as it contradicts social agreements and harms consumers. Therefore, the principle of moderation must be applied. Moderation is the attitude of avoiding extreme behaviour and tending to choose the middle way (KBBI, 2022). The main characteristics of a moderate attitude are not coercive and open to dialogue. In the Qur'an the recommendation to be moderate is contained in many verses, one of which is surah al-Baqarah (2:143)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ

*"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. (QS. Al-Baqara 2: Verse 143)*

The word wasatan in the above verse according to Imam Al-Tabari means the middle. This means that this verse was revealed as Allah's command to Muslims to be a just and balanced community in living life (Ath-Thabari, 2022). This balance includes balance in worship, namely by fulfilling religious obligations such as prayer, zakat and fasting. Second, balance in social interaction, namely by respecting the rights of others, being fair and tolerant and not hurting both fellow Muslims and non-Muslims. Third, balanced thinking includes avoiding all forms of extremism in religious, political and social perspectives. Avoiding unfounded extreme thinking can be a shield to avoid harm to oneself and the benefit of many people.

The Qur'an, as the subject by which God governs mankind, offers freedom of choice towards good and bad. These choices each have consequences. This is part of Allah's persuasive strategy to invite humans to live in faith and obedience without coercion. The language in the Qur'an that represents this openness strategy is found in the following verses.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا  
وَاللَّهُ سَمِيعٌ عَلِيمٌ

*"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."* (QS. Al-Baqara 2: Verse 256)

This verse confirms that every individual has the freedom to embrace a religion other than Islam. This choice will certainly affect the course of human life. The Qur'an has done its best to provide guidance and evidence of the truth, so even if one chooses not to follow Islam, there are consequences for every choice.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۖ أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَعِينُوا يَغَاثُوا بِمَاءٍ كَأَلْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ ۚ وَسَاءَتْ مُرْتَقَقًا

*"And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.' Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place." (QS. Al-Kahf 18: Verse 29)*

Similar to the previous verse, the choice to believe or not is an individual right. Such choices are always accompanied by responsibilities and consequences.

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

*"Say, 'Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ.'" (QS. Al-An'aam 6: Verse 164)*

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

*"Say, 'O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager.'" (QS. Yunus 10: Verse 108)*

As a guide to life, the Qur'an invites humans to live a meaningful life based on religious, moral and ethical values. In addition to a moderate attitude by giving freedom of choice, the Qur'an is also very open to dialogue and encourages humans to think, contemplate reasoning through His verses. Allah swt revealed the Quran to the prophet Muhammad PBUH as a saviour, so it is appropriate for us as humans to try to uncover these messages. Openness as a persuasive strategy of the Qur'an is contained in many verses characterised by the command *"that you think"* as mentioned in the following verses.

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

*"Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought." (QS. Al-Baqara 2: Verse 266)*

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

*"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting*



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*or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." (QS. Aal-i-Imraan 3: Verse 190-191)*

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

*"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason." (QS. Al-Baqara 2: Verse 164)*

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

*"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought." (QS. Al-Hashr 59: Verse 21)*

The estuary of the verses of the command to think has a deep purpose, including: to increase faith. Based on Surah Al Imran verses 190-191, humans are invited to contemplate the signs of Allah's power that exist in humans and the universe. How natural phenomena occur, about the creation of the earth, the circulation of the moon and the sun. By thinking, humans can then recognise the greatness of Allah. The command to think also encourages humans to always develop intelligence and knowledge. The wisdom of life and good knowledge can bring benefits to the life of the world and the hereafter, as is also stated in Surah al-Mulk verses 3-4. Furthermore, the human mind that is utilised to think can lead him to distinguish between right and wrong, good and bad, guidance and misguidance. Thus, based on knowledge and reasoning humans will be far from ignorance and misguidance. As well as the command to think which is implied in the story of the prophets as in Surah Yusuf verse 11

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

That is, humans are invited and asked to understand and take lessons from the stories of previous people. The lessons learnt can help people to face the trials and challenges of life more wisely and patiently. These verses are expected to strengthen the heart and personality of every Muslim.

## CONCLUSION

Based on the results of the exploration and analysis of advertising language strategies used in the Qur'an, this study shows that there are variations in the use of language as a persuasive strategy to influence people. The main goal is that the Quran is truly realised

as a guide to life through closer language terms. Firstly, repetition (*at tikkar*) by repeating certain words or phrases such as using *uslub nida* and repetition of similar verses (*mutasyabihat an nuzum*). Secondly, it emphasises important messages by using interesting phrases and sentences. Third, the Qur'an visualises abstract things with more concrete language and compares them with materials on earth. Fourth, the Qur'an shows an attitude of openness and willingness to dialogue with humans through moderate attitudes and the use of verses containing commands to think. The results of this study show that there is a connection between the language of the Qur'an and modern advertising in influencing readers and or audiences. Both utilise language variations and emphasise positive values to achieve their goals. With this research, it is hoped that there will be further research that expands the discussion in more detail on each strategy.

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## **A Feminist Stylistic Analysis in Rupi Kaur's Milk and Honey**

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This research entitled A Feminist Stylistic Analysis in Rupi Kaur's Milk and Honey. The objective of this research is to review the linguistic stylistics for the way in which gender concerns are linguistically encoded in texts, and which attempts to do. This research specify the analysis that discuss linguistic structure, how it affects the society, and also focuses on how the position of women as actors are presented in the text, and the position of ideas or events depicted in the text. This research is a qualitative research. The object of this research is a book I entitled Milk and Honey written by Rupi Kaur. This book is a collection of poetry and prose about survival. About the experience of violence, abuse, love, loss, and femininity. The words, phrases or sentences, and discourses indicate gender-specific in the novel become the data of the research. The theory of feminist stylistics by Mills is used to analyze the data. Working through these analyses in a systematic manner may assist readers in tracking down the ways that text encodes and presents gender-specific information in the text. It also assists readers in investigating how gender is dealt with in society as a whole.

**Keywords:** *Feminist Stylistics, Gender-specific, Poem*

### **1. INTRODUCTION**

The goal of this study was to examine linguistic stylistics that describe how women and men appear in texts using a feminist approach, i.e. feminist stylistics in Milk and Honey book written by Rupi Kaur. This study focuses on linguistic structure and how the position of women as actors, as well as the position of ideas or events provided in the text, are analyzed. This study used a qualitative approach. The gender-specific words, phrases or sentences in the novel become the research's data. Mills' feminist stylistics theory is used to assess the data by the researchers. There are various female or male tendencies related with the text in this study.

In a collection of poems, it is often found several italics at the bottom, and it is to emphasize the topic of the poem concerned. This research shows that Rupi Kaur, as the author, seems to want readers to understand his poetry as much as what he wrote and wanted. In addition, this study found that gender-specific terms are mostly used to refer primarily to female gender.

Feminist stylistics is a relatively new trend in the field of stylistics. Mills described stylistics as "the investigation of the language of literary writings, frequently using linguistics as a theoretical model in order to carry out this analysis" (Mills, 2005:3). "Women as a group are treated oppressively and differently than men, and they are susceptible to personal and institutional discrimination," according to feminist ideology (Mills, 2005:2). Most feminists also believe that society is structured in such a way that it benefits men over women in general; in other words, that it is patriarchal.. By incorporating



feminist theory into stylistics, Mills came up with her theory on Feminist Stylistics (Mills, 2005).

Milk and Honey is a collection of poetry and prose by Rupi Kaur. The collection is about survival. It is divided into sections, with each section serving a different purpose and relevance to Kaur's experience. The sections explore the themes of the experience of violence, abuse, love, loss, and femininity. It is split into four chapters, and each chapter serves a different purpose. Deals with a different pain. Heals a different heartache. 'milk and honey' takes readers through a journey of the most bitter moments in life and finds sweetness in them because there is sweetness everywhere if you are just willing to look

## 2. LITERARY REVIEW

According to Vetterling-Braggin (1981: 3) as quoted in Mills (2005: 62) a widely accepted definition of sexist language is the statements use constitute, promote or exploit an unfair or irrelevant or impolite differences between genders. Need to be extended world perception, and to understand the true role of sexes 'natural' influenced by the language we use. We need to consider whether language is fair 'contemplate' the world, or whether a case is made for the language that influences the way we see the world.

Feminist linguists from the West such as Deborah Cameron, Dale Spender, and Jennifer Coates, have devoted research to the way women are presented in language. Cameron (1992:6) stated, language is "a medium of representation". This is what feminists had in mind when they began examining sexism or gender bias in literature and the media in the last decade as mentioned above. This led them to "look for some kind of linguistic theory" (Cameron, 1992:7). There are many studies now which even discuss the differences in the way men and women are represented in texts, as well as differences in their speech and writings.

Mills (2005: 3) states feminism has three waves:

**First Wave** : the early-century activism that led to women being liberated. It describes a woman's struggle for politics rights. It began in the nineteenth and early twentieth centuries when women were granted these rights.

**Second Wave** : As state by Green and LeBihan (2001: 6), The period of extraordinary change in feminist influence that happened in the late 1960s that extended feminism's goals to equality elsewhere, its factors such as in education, the workplace and at home.

**Third Wave** : Third and present of feminism wave goes further in terms of criticizing previous waves and celebrating that internal differences even among women are caused by factors such as race, class, nationality, and religion, and should not be overlooked.

The relationship between gender and language is crucial yet it becomes the great topic for several decades. Green and LeBihan (2001: 32) states that language is seen as something that people have learn the basic system, or language as what Saussure called it is definitely respect to gender-neutral. But this in itself masks a fundamental of androcentrism: the belief that man is at the center of things. Gender is a complex term that can be observed in many ways. Coates (2013: 4) defines gender as a term used to describe social categories based on it sex.

Herman (1995) shows that sexism and hatred of women are too divisive in society, but nonetheless the wording is highest. He presents several aspects of linguistic sexism used against women, listed below:

- The use of pronouns in educational material tends to be preferred by men, apart from the generic use of 'he' which is most evident outside of linguistics.

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- The publishing house editorial habit eliminates women's identity when they refer to women, more to their husbands.
- The use of address forms and naming practices, such as '-ette' for a woman's personal name.
- Women's titles such as 'Miss' and 'Mrs' distinguish women based on their sexual availability because there is no appropriate contrast for men.
- The practice of referring to women as belonging to men is more prevalent in society than vice versa - thus, women are more often referred to as 'John's girlfriend', 'Bill's wife', etc.
- Terms intended for Men or Boys with the connotation of women also experience the same ranking downgrade, as in 'sissy', 'effeminate', etc., while the masculine connotation attached to the term girl like 'tomboy' seems to be more beneficial. (Interestingly enough, the same phenomenon applies to other languages, including Arabic, where attaching feminine qualities to men is used to show contempt, while placing masculine attributes on women increases it.)

Mills (2005: 165) stated Feminist Stylistics as a form of politically motivated language style the aim is to develop awareness about the way gender is handled in texts. The objective of this study is to find out how female's sentences are presented in the analysis at individual word levels, phrases/ sentences level.

## 3. METHODOLOGY

The data analysis was conducted through four steps: (1) data collection, (2) data condensation, (3) data display, and (4) drawing and verifying conclusions. In this research, there are several tendencies for women or men to be associated with the text, in which several lexical items indicate gender-specific used only to refer to men in general. Women characters differ from men in that women are described in terms of their parts of body, while men are more likely to be described in terms of their overall appearance.

## 4. RESULT AND DISCUSSION

### Analysis at the Word Level

Analysis at this level focuses on gender bias that can be seen in use of individual words or lexical items. This part of the analysis focuses on the presentation of a few words indicates the specific gender that the researcher found in the selected poem as follows on the table below :

Table 1 : Words indicate the specific genders

| Specific Gender | Male             | Chapter     | Female          | Chapter     |
|-----------------|------------------|-------------|-----------------|-------------|
| 1               | he (page 7)      | the hurting | mother (page 8) | the hurting |
| 2               | boy (page 8)     | the hurting | doll (page 11)  | the hurting |
| 3               | he (page 8)      | the hurting | girls (page 11) | the hurting |
| 4               | father (page 8)  | the hurting | she (page 15)   | the hurting |
| 5               | his (page 8)     | the hurting | rose (page 15)  | the hurting |
| 6               | uncles (page 11) | the hurting | her (page 15)   | the hurting |

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|    |                   |             |                     |             |
|----|-------------------|-------------|---------------------|-------------|
| 7  | he (page 11)      | the hurting | daughter (page 16)  | the hurting |
| 8  | he (page 13)      | the hurting | her (page 16)       | the hurting |
| 9  | male (page 13)    | the hurting | she (page 16)       | the hurting |
| 10 | father (page 13)  | the hurting | daughters (page 16) | the hurting |
| 11 | him (page 13)     | the hurting | sex (page 17)       | the hurting |
| 12 | men (page 16)     | the hurting | rape (page 19)      | the hurting |
| 13 | fathers (page 16) | the hurting | woman (page 21)     | the hurting |
| 14 | father (page 25)  | the hurting | she (page 21)       | the hurting |
| 15 | he (page 28)      | the hurting | her (page 21)       | the hurting |
| 16 | his (page 28)     | the hurting | rape (page 23)      | the hurting |
| 17 | father (page 29)  | the hurting | daughter (page 25)  | the hurting |
| 18 | father (page 31)  | the hurting | her (page 25)       | the hurting |
| 19 | father (page 32)  | the hurting | beautiful (page 27) | the hurting |
| 20 | cousins (page 33) | the hurting | silk (page 27)      | the hurting |
| 21 | uncles (page 33)  | the hurting | mother (page 29)    | the hurting |
| 22 | men (page 33)     | the hurting | mother's (page 30)  | the hurting |
| 23 | father (page 34)  | the hurting | daughters (page 30) | the hurting |
| 24 | father (page 34)  | the hurting | mother (page 31)    | the hurting |
| 25 | him (page 38)     | the hurting | her (page 31)       | the hurting |
| 26 | father (page 40)  | the loving  | mother (page 32)    | the hurting |
| 27 | man (page 40)     | the loving  | lips (page 32)      | the hurting |
| 28 | man (page 42)     | the loving  | women (page 32)     | the hurting |
| 29 | son (page 42)     | the loving  | her (page 32)       | the hurting |
| 30 | boy (page 46)     | the loving  | soft (page 34)      | the hurting |
| 31 | he (page 49)      | the loving  | daughter (page 34)  | the hurting |
| 32 | his (page 49)     | the loving  | mother (page 37)    | the hurting |
| 33 | him (page 50)     | the loving  | mother (page 40)    | the loving  |
| 34 | he (page 51)      | the loving  | pregnant (page 40)  | the loving  |
| 35 | him (page 51)     | the loving  | her (page 40)       | the loving  |

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|    |                   |              |                     |              |
|----|-------------------|--------------|---------------------|--------------|
| 36 | he (page 57)      | the loving   | mother (page 41)    | the loving   |
| 37 | him (page 57)     | the loving   | mother (page 42)    | the loving   |
| 38 | him (page 75)     | the breaking | marry (page 42)     | the loving   |
| 39 | he (page 75)      | the breaking | she (page 42)       | the loving   |
| 40 | he (page 76)      | the breaking | lips (page 43)      | the loving   |
| 41 | he (page 79)      | the breaking | lover (page 47)     | the loving   |
| 42 | he (page 80)      | the breaking | lips (page 49)      | the loving   |
| 43 | boy (page 80)     | the breaking | beautiful (page 49) | the loving   |
| 44 | man (page 82)     | the breaking | lips (page 68)      | the loving   |
| 45 | his (page 82)     | the breaking | lover (page 70)     | the loving   |
| 46 | he (page 83)      | the breaking | sweet (page 73)     | the loving   |
| 47 | him (page 83)     | the breaking | baby (page 73)      | the loving   |
| 48 | manhood (page 85) | the breaking | beautiful (page 75) | the breaking |
| 49 | he (page 92)      | the breaking | lover (page 75)     | the breaking |
| 50 | he (page 93)      | the breaking | mother (page 76)    | the breaking |
| 51 | his (page 93)     | the breaking | she (page 76)       | the breaking |
| 52 | man (page 93)     | the breaking | beautiful (page 81) | the breaking |
| 53 | him (page 93)     | the breaking | woman (page 82)     | the breaking |
| 54 | he (page 97)      | the breaking | she (page 82)       | the breaking |
| 55 | him (page 115)    | the breaking | her (page 82)       | the breaking |
| 56 | he (page 127)     | the breaking | lips (page 82)      | the breaking |
| 57 | he (page 172)     | the healing  | lips (page 87)      | the breaking |
| 58 |                   |              | beautiful (page 88) | the breaking |
| 59 |                   |              | sweetest (page 91)  | the breaking |
| 60 |                   |              | lips (page 91)      | the breaking |
| 61 |                   |              | beautiful (page 91) | the breaking |
| 62 |                   |              | blush (page 91)     | the breaking |
| 63 |                   |              | love (page 91)      | the loving   |



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|    |  |  |                        |             |
|----|--|--|------------------------|-------------|
| 64 |  |  | soft (page 91)         | the loving  |
| 65 |  |  | women (page 93)        | the loving  |
| 66 |  |  | soft (page 93)         | the loving  |
| 67 |  |  | honey (page 93)        | the loving  |
| 68 |  |  | rose (page 93)         | the loving  |
| 69 |  |  | sweet (page 93)        | the loving  |
| 70 |  |  | honey (page 95)        | the loving  |
| 71 |  |  | love (page 98)         | the loving  |
| 72 |  |  | soft (page 100)        | the loving  |
| 73 |  |  | beautiful (page 102)   | the loving  |
| 74 |  |  | sweeter (page 102)     | the loving  |
| 75 |  |  | honey (page 102)       | the loving  |
| 76 |  |  | love (page 121)        | the loving  |
| 77 |  |  | love (page 122)        | the loving  |
| 78 |  |  | love (page 126)        | the loving  |
| 79 |  |  | love (page 132)        | the loving  |
| 80 |  |  | romantic (page 134)    | the loving  |
| 81 |  |  | sweet (page 134)       | the loving  |
| 82 |  |  | love (page 144)        | the healing |
| 83 |  |  | flower (page 150)      | the healing |
| 84 |  |  | softly (page 150)      | the healing |
| 85 |  |  | beautifully (page 150) | the healing |
| 86 |  |  | love (page 154)        | the healing |
| 87 |  |  | love (page 155)        | the healing |
| 88 |  |  | loving (page 155)      | the healing |
| 89 |  |  | soft (page 159)        | the healing |
| 90 |  |  | love (page 162)        | the healing |
| 91 |  |  | woman (page 162)       | the healing |
| 92 |  |  | beautiful (page 163)   | the healing |

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|     |  |                       |             |
|-----|--|-----------------------|-------------|
| 93  |  | woman (page 163)      | the healing |
| 94  |  | beauty (page 163)     | the healing |
| 95  |  | woman (page 169)      | the healing |
| 96  |  | period (page 171)     | the healing |
| 97  |  | woman (page 171)      | the healing |
| 98  |  | beautiful (page 171)  | the healing |
| 99  |  | women (page 173)      | the healing |
| 100 |  | pretty (page 172)     | the healing |
| 101 |  | beautiful (page 177)  | the healing |
| 102 |  | woman (page 178)      | the healing |
| 103 |  | sisterhood (page 178) | the healing |
| 104 |  | women (page 181)      | the healing |
| 105 |  | sister (page 181)     | the healing |
| 106 |  | flower (page 181)     | the healing |
| 107 |  | women (page 185)      | the healing |
| 108 |  | beauty (page 183)     | the healing |

After presenting the words used specifically for gender above, we can see that gender specific terms are mostly used to refer primarily to female gender. Moreover, this study will investigate the generic pronouns. Gender-specific pronouns are often used as a sexist way to refer to people who work stereotypically in a male and female role. The generic pronunciation 'he' is used to describe details male characters in books which are the writer's father and uncles. Rupi Kaur wrote the generic pronoun and also stating clearly in some part whether it is her father or uncle, but the rest of it, she did not mention it.

“your **uncles** like touching” (Kaur, 2014 : 11)

“**he** was supposed to be the first **male** love of your life” (Kaur, 2014 : 16)

“you still search for **him** everywhere” (Kaur, 2014 : 16)

“my **father** scooped me in his tree trunk arms” (Kaur, 2014 : 40)

More than that, generic pronouns focus on language sexist in which presents experiences oriented to men as generic or as the norm.

Table 2 pronouns which present experiences oriented to men as generic or as the norm.

| No. | Generic Nouns    | Male or Female                           |
|-----|------------------|--|
| 1.  | Uncles (page 11) | Refers to the author's father and uncles |
| 2.  | He (page 13)     |  |
| 3.  | Male (page 13)   |  |

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|     |                     |   |
|-----|---------------------|---|
| 4.  | Him (page 13)       |   |
| 5.  | Men (page 16)       |   |
| 6.  | Father (page 40)    |   |
| 7.  | Girls (page 11)     | Refers to her therapist, herself and every girl |
| 8.  | Therapist (page 11) |   |
| 9.  | She (page 16)       |   |
| 10. | Her (page 16)       |   |
| 11. | Daughter (page 16)  |   |
| 12. | Woman (page 21)     |   |
| 13. | Beautiful (page 26) |   |
| 14. | Pregnant (page 40)  | Refers to the author's Mother                   |
| 15. | Mother (page 40)    |   |

Analysis at the Phrase and sentence level

It is a common contemporary linguistic belief that words must be analyzed “in relation to their context” (Mills, 2005: 98) because the meaning is not contained only in the words themselves. This explanation shows that the text-based analysis must be done at the phrase or sentence level. Mills declares certain criteria for check the text at the phrase level based on previous research.

*the **therapist** places  
the **doll** in front of you  
it is the size of **girls**  
your **uncles** like touching  
point to where his hands were (page 11)*

This part showed how the author's experience while visiting the therapist to help her from the trauma of raping, she saw a doll that looks like her as a little girl. It reminds her of her uncle who likes to abuse her.

*every time you  
tell your **daughter**  
you yell at **her**  
out of love  
you teach her to confuse  
anger with kindness  
which seems like a good idea  
till **she** grows up to  
trust **men** who hurt **her**  
cause they look so much  
like you (page 16)*

This part showed how a father treat her daughter badly that she herself got confusion to decide what is bad or good thing.

*i've had sex **she** said  
but i don't know  
what making love  
feels like (page 18)*

This part how a girl get rape. She already had sex but still dont understand the feel of making love. As rape is different with making love. Raping contains force, its one sided desire.

*there is no bigger illusion in the world  
than the idea that a **woman** will  
bring dishonor into a home  
if **she** tries to keep **her** heart  
and **her** body safe (page 21)*

This part showed how a woman treated unfairly. A woman seems to be disrespectful if she tried to safe her body. Peole tend to normalize when a man likes to touch a woman.

*you tell me to quiet down cause  
my opinions make me less **beautiful**. (page 26)*

*This part showed how abusive treatment make the woman unconfident and feel less worthy  
you look just like your **mother** (page 31)*

This part showed how a woman get sexual abuse due to her face similarity with her mom, that cause the father to treat them unfairly.

## 5. CONCLUSION

The following are the primary points of gender-specific presentation at the level of words, phrases, sentences, and discourse, based on the data analysis and findings described above. At the word level, there are several terms that refer to male and female; father (for male), uncles (for males), beautiful (for female), girl (for female), pregnant (for females). Gender specific terms are mostly used to refer primarily to female gender. At the phrase and sentence level, several sentences indicate that the text in the book has a specific gender.

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## **The Effectivity of Color-Coded Graded Readers in Implementing Reading Log Program**

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Color-coded grading is a method used to categorize books according to difficulty levels, facilitating English as a Foreign Language (EFL) learners' progress through designed reading materials according to their proficiency and interests. This study investigates the efficacy of employing color-coded graded readers in a Reading Log program at Al Azhar 55 International Primary School in Yogyakarta. Moreover, this research uses Gordon Wells' Four-Level Taxonomy in Literacy (1987) theory, such as performative level, functional level, informational and epistemic level. The research aims to assess the impact of color-coded graded readers on students' reading comprehension and engagement within the specified educational context. The result of the analysis that: there are (1) positive correlation between the use of color-coded graded readers and enhanced reading comprehension and engagement among EFL learners, (2) presenting the correlation between the content of books at each color level and the students' engagement and enthusiasm for reading.

**Keywords:** reading log, reading effectivity,

### **1. INTRODUCTION**

Reading habituation for earlier level of education shows that a community is concerning in the next generation. Some believes, that reading can bring a community to advance civilization. Reading also broaden people's knowledge, since book is called as sources of knowledge. It offers many solutions to human's problem and will be able for human to create ideas or innovations.

There are many strategies in implementing reading and literacy culture for earlier level of education, for instance in primary school's students. It is very important to create a reading culture for this level education environment to stimulate students' critical thinking skill. The activity can be various, for instance discussing the contents of the book, the habit of summarizing the contents of the book, the habit of reviewing the content of the book, etc (Pranowo, 2018).

Reading log is one of the programs to promote student's English literacy by creating a reading circumstance and stimulation for developing student's competency. In line with Artini's statement on her research (2017), building the Rich Language Learning Environment (RLLE) can be on of the reading program where students expose with various lesson for school best literacy. The activity includes comprehension reading that also performs such as understanding the meaning of words, terms, idioms, and the expressions that used in the text, capturing the explicit meaning that contained in the text, conveying the implicit meaning that contained in the text, making the conclusions on the content of the reading text, predicting what is going to happen after the text is read by the community, and being able to evaluate the content and the language that being used in the reading text (Medar & Kenchakkanavar, 2015).

In Yogyakarta, one of the school that implementing this activity is Al Azhar 55 Primary School. The reading log program was initiated to encourage students to love reading books. The Reading Log itself was actually a book-borrowing log including 4

(four) columns and 20 - 25 rows. The four columns indicated the book borrowing date, the title of the book, the level of the book and the homeroom teacher's signature. The activities in this program was a book review worksheet that the students did as a post-reading activity. Those worksheets were put in a folder and distributed to the students. The Reading Log program idea was brought into this school at by the Cambridge specialist teacher from Australia in responding to a variety of students' English ability at the beginning of the school establishment. There were several efforts to support the activity that provided by school, such as purchasing reading book from trusted publisher such as Cambridge and Oxford. Then, they grouping the books by level based on the book levelling guideline. Book levelling activity is conducted by "English Team", there are 10 levels from lowest to highest. They are Red, Purple, White, Orange, Brown, Yellow, Blue, Green, Silver, and Gold. They also provide graded-worksheet to support this activity. According to Shin & Crandall (2013) The essential of reading log is record keeping of reading options that eager the learner to practice extensive reading.

Thus, the challenges that occur during the implementation of this program commonly are: lack of teachers skill, Students with low English literacy and also the concept of reading log program itself. Based on the data from Education First's (EF) (2019) Indonesia has the lowest rank 61<sup>st</sup> out of 100 countries related to low English proficiency. Meanwhile in the Al Azhar 55 Primary School the challenges are: there are some students that easily bored with their current reading level, the inconsistency of reading log practice. It shows from some students that is not completing all the steps in reading log program, for instance doing the book review. It usually occurs on fifth or six graders because they have been doing the program since the first grade. Third, there are some conditions when sometimes the homeroom teacher and the librarian have different point of view toward the level of students reading level. It causes the subjectiveness in the reading log process. Thus, they have to re-assess the level of students reading and it takes time.

Based on the previous points in above, the researchers proposed the problem related to the implementation of reading log. The question is: how the effectiveness in implementing reading log program for upper graders in Al Azhar 55 Primary School using the color coded in categorizing reading. Moreover, the researchers also investigate the experiences of students while doing the program by taking the sample from chosen level to assess the impact of the program.

In conducting this research, we employ the theory of A Four Level Taxonomy of Literacy by Gordon Wells (1987). The concept of literacy that is highlighting in this theory is the process of acquiring language through reading can be assessed through how the readers using their acquired knowledge to decode and encode in such written or spoken language. The key concept in A Four Taxonomy of Literacy theory as stated in Apprenticeship Literacy (1987) are: first, **performative level** ability to decode written message into oral and encode oral into written message, second **the functional level** an ability to deal with daily literacy event in community. Third, **informational level** an ability to use reading and written skill in the acquisition of the knowledge. Last. **Epistemic level** an ability to act upon and transform knowledge and experiences gain from reading and writing that stimulate students to be innovative and being critical thinking.

The researchers expected to explore the implementation of reading log through the color coded and how the effectiveness of using the program. The researchers also eager to examine the experiences from the students while doing the reading log program. Thus, we hope that this research will answer the challenges in conducting the research and give significance answer toward the development of literacy program.

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## **2. METHOD**

In conducting this research, there are some steps that we are conducting. First, the type of research. Second, the data sources. Third, the data collection technique. Fourth, is data analysis technique. Thus, all the data are taken with consensus and permission towards those people who involved in this research. The type of this study is qualitative descriptive. According to Creswell (2000:175-176) there are some inquiries that exist in the qualitative research, they are: first, the researcher as key instrument. It means that the researcher collects the data through examining documents and observing the object. Thus, all the data is collected by the researcher. The second one is interpretive. It means that the researcher makes an implication or conclusion from the context of the object. Moreover, the interpretation is not separated from the context of the research object. Therefore, this research uses the the qualitative method and support by the interview from students.

There are some aspects that become the data sources in this research. First, we use the color coded guided in book leveling to identify the level of the color in each level. Furthermore, we analyze the sample of the book from each level and examine the content analysis using the guideline indicator per leveling. We intend to see whether the content of the books match toward the book leveling and also this will lead to the correlation between students motivation on reading with their current reading level. Next, to strengthen the two previous sources, we conduct the interview session with some students. There are some criteria that we take as stated below:

| No | Code Name | Grade | Level  |
|----|-----------|-------|--------|
| 1  | ALD01     | 2     | White  |
| 2  | KEN02     | 4     | Orange |
| 3  | NAL03     | 2     | Yellow |
| 4  | FC04      | 4     | Brown  |
| 5  | ALE05     | 5     | Blue   |

The purpose on conducting the interview session are: 1.) the researcher are interested to examine the correlation tooward students experience on reading log to the concept of literacy by the Wells (1990). 2.) the researcher wants to see is there any challenges that the students experiencing, while doing the reading log session.

The data collection technique in this study are: first, identifying the book leveling based on the color. We take the book sample from each color and analyze the content in it. Thus, we also utilize the content analysis using the key instrument from the school. Thus, we will discover whether the book in each color are match toward the needs of literacy program. Second, the researchers assessing students experience in reading log program through the interview session. Moreover, there are some essential questions that should be answer by the students:

1. How's your reading experience so far?
2. What is the interesting part when your reading progress moving to next level? Are you satisfied with the current level?
3. How many books you can finish in each level?
4. In your opinion, which one is more important:
  - a. Reading many books in one level and move to the next level quickly
  - b. Reading only few books but you get the essential or messages of the book?  
(understand the contain of the book)

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5. How's your experience in reading log session, give 1-10 rating?

6. What is your consideration when choosing a book?

Therefore, the data analysis technique in this research are first. The researchers examine the concept of book leveling using color. The very first step are choosing some books from chosen color. In this case we selected blue, white, brown and yellow level. Next, we analyze those books using the key instrument from the school. The key instrument is the indicator of leveling concept that has been using to create the book leveling. Thus, the book analysis including, the lengths of words in book, the colors, the usage of language in the books, etc. second, we examine the interview session with students using the literacy concept by Wells (1990).

## 3. FINDINGS

The result below is the transformation of the literacy concept by Wells (1990). There will be some categorization, they are: performative level, functional level, informational level and epistemic level. Thus, the concept will be explain in the discussion below in 3.2.1, 3.2.2 and 3.2.3. Moreover in 3.1 there is table that depict the content analysis of each book

### 3.1 The Content Analysis of Each Book Level.

| No                   | Indicator of Content Analysis   | Book Title and Evidence  |
|----------------------|---|--|
| <b>LEVEL: WHITE</b>  |   | <b>TITLE: Go, Jade, Go!</b>  |
| 1                    | Text and content highly supported by pictures                                 | All the pages in the books consist with pictures and colors.                                       |
| 2                    | Introduces dialogue / Use of "..." and <b>said</b>                            | <i>"You can do it" said Dad. (p.4)</i>   |
| 3                    | Some simple contractions and possessives (words with apostrophes)             | <i>Wasn't (p.5), didn't (p.8), We're (p.18), You're (p.19)</i>                                     |
| 4                    | Many sentences with prepositional phrases and adjectives                      | <i>"And everyone was happy for me when I won a ribbon <b>in the science fair</b>" (p.20)</i>       |
| 5                    | Some ellipses, commas, quotation marks, question marks, and exclamation marks | <i>"Run, Jade, run!" yelled Jordan (p.4)</i>   |
| 6                    | 2-5lines of text per page   | The average line in the books are 3-4 lines per page.  |
| <b>LEVEL: ORANGE</b> |   | <b>TITLE: The Red Knight</b>   |
| 1                    | Familiar, easy content  | <i>"Once, there was a boy called Tom" (p.1)</i>  |
| 2                    | Text and content highly supported by picture                                  | All the pages in the books consist with pictures and colors.                                       |
| 3                    | Simple dialogue (some split dialogue)   | <i>X: "Who are you?" asked the people<br/>Y: "I am the Red Knight." Said the Noble Knight.</i>     |
| 4                    | Many sentences with prepositional phrases and adjectives                      | <i>"He missed being a squire, but he helped look after the horses <b>at the castle</b>" (p.12)</i> |



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|                      |  |   |
|----------------------|--|---|
|                      |  | <i>Happy (adjective) (p.34)</i>   |
| 5                    | Some longer sentences (some with more than six words)  | One day a noble knight in red armour came to the castle<br>(p. 16)  |
| 6                    | Some simple contractions and possessives (words with apostrophes)  | <i>"My squire here will help me" (p. 20)</i><br><i>"My brother gave me a golden coin" (p. 40)</i><br><i>"Suddenly, the Red Knight's lance broke!" (p. 30)</i> |
| <b>LEVEL: BROWN</b>  |  | <b>TITLE: Snow White and Seven Dwarfs</b>   |
| 1                    | Simple informational texts, simple animal fantasy, realistic fiction, very simple retelling of traditional tales, simple plays | The book retell the simple narrative about fantasy story.   |
| 2                    | Some texts with sequential information   | <i>"Once upon a time, a beautiful queen had a baby girl. The baby's skin was as white as snow" (p.6)</i>  |
| 3                    | Familiar content that expands beyond home, neighborhood, and school  | The setting in the book are in the palace and in the forest.  |
| 4                    | Most concepts supported by pictures  | All the text supported with pictures.   |
| 5                    | Some longer sentences – more than ten words  | <i>"The dwarfs told snow white that she must never talk to anyone who come to the door" (p.22)</i>  |
| 6                    | Some three-syllable words  | <i>Another (p. 24), beautiful (p.26), anyone (p.28), poison (P.32)</i>  |
| 7                    | Some sentences with verb preceding subject   | <i>She went out to find snow white (p.34)</i>   |
| 8                    | Variation of words to assign dialogue in some texts (said, cried, shouted)   | <i>"A beautiful apple for beautiful girl" said the woman (p. 36)</i>  |
| 9                    | Easy contractions  | <i>Baby's skin (p. 6), didn't (p. 12), Snow White's neck (p. 26)</i>  |
| <b>LEVEL: YELLOW</b> |  | <b>TITLE: Little Red Riding Hood</b>  |
| 1                    | Simple informational texts, simple animal fantasy, realistic fiction, very simple retelling of traditional tales, simple plays | The book tells about a simple narrative story.  |
| 2                    | Some texts with sequential information   | Little riding hood promises never to leave the road but as soon as she enters the forest she forgets her promise!   |

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|                    |   |  |
|--------------------|---|--|
|                    |   | Soon she is in the middle of the forest where a very scary animal lives, the Big Bad Wolf. (p.5)   |
| 3                  | Familiar content that expands beyond home, neighborhood, and school                                 | Home (p.4)<br>Forest (p.5)<br>Grandmother house (p.10)   |
| 4                  | Both simple and split dialogue, speaker usually assigned  | <i>Big Bad Wolf: "Hello my dear, what is your name?" Why are you in the forest?"</i><br><br><i>Little Red Riding Hood:</i><br><br><i>"I'm little red riding hood. I'm going to visit my sick grandmother."</i> |
| 5                  | Some longer sentences some more than ten words with prepositional phrases, adjectives, and dialogue | "There are some <b>beautiful flowers over there</b> " lies the wolf, and points the little girl towards some flowers that are <b>very far away</b> . (p. 12)   |
| 6                  | Some compound sentences conjoined by "and"  | The girl enters the house <b>and</b> takes the bag full of nice food <b>and</b> the flowers into the kitchen (p. 19)   |
| 7                  | More details in the illustrations   | The book supported with the detail illustration.   |
| <b>LEVEL: BLUE</b> |   | <b>TITLE:</b><br><br><b>Donn Quixote: Adventures of a Spanish Knight</b>   |
| 1                  | Informational texts, simple animal fantasy, realistic fiction, traditional literature (folktales)   | The book is categorized as traditional literature (folktales)  |
| 2                  | Some unusual formats, such as letters or questions followed by answers                              | <i>"And my name" he said "Will be Don Quixote" (p. 5)</i>  |
| 3                  | Many two-to-three-syllable words from all parts of speech   | Adventure (p.7), remembered (p. 8), shepherds (p.13), windmills (p. 9)   |
| 4                  | Some complex spelling patterns  | <i>"It is the army of the great emperor Alifanfaron, and the army of the king of the Garamantas"</i><br><br>(p.12)   |

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## 3.2.1 Reading as an Act of “Knowing”

Reading as an act of knowing means the students that doing the reading log program is achieve a certain level in literacy of concept. In line with Well's (1990) theory, which conclude that the first stage of literacy is performative. It means that students are able to encode or decode any information into letters, spelling, and punctuations. Thus, students that categorized in this level can search or look for written words in the books. Therefore, according to student **KN02**, He implied that he chooses book based on the cover. Student **ALD01** has the same idea about his consideration when choosing a book during the Reading Log program. Their statements indicate that both of students are able to perform such model of literacy in performative level.

In the other hand, based on the key instrument of books leveling (re: based color graded) books in the White level have characteristics, for instance text and content highly supported by pictures, it shows from the example book below entitled “*Go, Jade, Go!*” (2013). It's go with the students preferences while choosing the characteristic of the book, like the students like **KN02** and **ALD01** did.



Figure 01

Another characteristic in the white level that may suitable with their level is the usage of some simple contractions and possessives. It shows from the book “*Go, Jade, Go!*” (2013) in the page 5 which is we found the simple contraction *wasn't*, in the page 8 *didn't*, in the page 18 *we're* and the page 19 *you're*. Thus, According to Winarni (2012) children's literature must contain easy language, show the aesthetic value and, has moral educational values that can enhance the students experience in reading. Moreover, the level white are in line with the performative level in literacy concept by Wells (1990). Thus, **KN02** gives the 8/10 for the reading log program in the school. Meanwhile, **ALD01** give 7/10 for the literacy program. It means that the students actually get the benefit from the reading log session and feel quite satisfied with the color-coded graded system for book leveling.

## 3.2.2 Reading as an Act of “Doing”

Reading as an act of doing means the students reach the functional level in literacy concept of Well (1990). It means that students able to understand the text types that depend on the context of use. Students also able to write down and finding out things from text. In line with interviewee action Nal04 that the consideration she choosing a book based on the contents of the book. According to Huck (1987) children's literature are usually have meaningful values for children. This shows that there is an influence between the content of the book with reader preferences. Thus, **NAL04** prefer to read content of the book first before choosing the book she wants to read.

In the yellow level, the indicator of the book characteristics for instance are first, contain some sequential information. One of the books in yellow level entitled *Little Red Riding Hood* (2019) shows evidence example as stated below:

Little riding hood promises never to leave the road but as soon as she enters the forest she forgets her promise! Soon she is in the middle of

the forest where a very scary animal lives, the Big Bad Wolf. (p.5)

The sequential information can be seen from the transition between the sentences “*Little riding hood promises never to leave the road*” to “*Soon she is in the middle of the forest where...*” Thus, in the yellow level the book also has consist with some longer sentences some more than ten words with prepositional phrases, adjectives, and dialogue. It shows from the evidence below:

“There are some **beautiful flowers over there**” lies the wolf, and points the little girl towards some flowers that are **very far away**. (p. 12)

The words beautiful flowers over there indicates the usage prepositional phrases and the adjectives. It goes the same with the words very far away that indicates prepositional phrases. Another characteristic of yellow level as stated in the key instrument is the book has more detail in the illustration. It shows from the figure 02 below where the depiction of the Big Bad Wolf is made with the intense facial expression as it pipping the girl.



Figure 02

Moreover, according to Morrow (2003) language development in children literature have relation with the natural and holistic learning context as the characteristics of children's learning. Therefore, students in the functional level can develop the understanding towards the text that they read. It supports by the **NAL04** statement that she gave 8.8/10 toward reading log program in school.

### 3.2.3 Reading as an Act of “Learning”

Reading as an act of learning can be interpret as an informative level according to Wells (1990). It means that students can reach the third stage in the literacy level. Thus, in the informative level the traits that students can perform is, they get the message from the book they read and can learn from the messages they get. In line with the interview from the students **ALE05** and **FC04** they said that:

**ALE05:** *I prefer to read book carefully, because I really want to get something like benefit from reading it.*

Also the **FC04** state the similar thing about the question what are the consideration while choosing the book.

**FC04:** *I choose to move slowly from one level to another level because I want to get the message from the book.*

From the evidence above it's clear that are able to develop their literacy competency the reading log program that the school provide.

Thus, both **ALE05** and **FC04** in the blue level. Moreover, one of the characteristic in blue level it has Informational texts, simple animal fantasy, realistic fiction, traditional literature (folktales). It can be seen from one of the book below entitled *Don Quixote: Adventures of Spanish Knight*.



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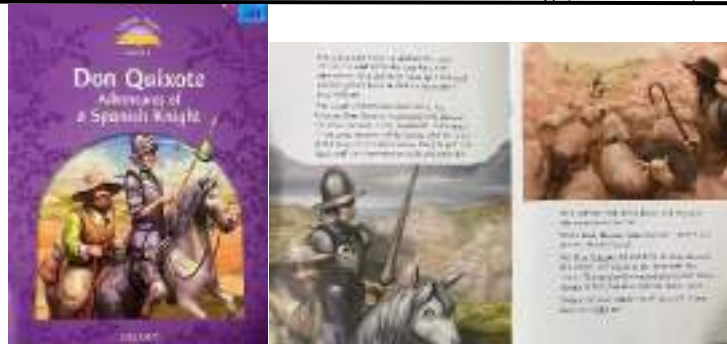


Figure 03

From the evidence above it's obvious that in the level blue, there's a complexity in language features. So that, only students in the higher level of literacy can understand this level. Another characteristic from blue level is consist of many two-to-three-syllable words from all parts of speech like *Adventure* (p.7), *remembered* (p. 8), *shepherds* (p.13), *windmills* (p. 9).

Therefore, students in this level stated that they give score 8/10 to the reading log program in the school.

## 4. CONCLUSION

The development of students literacy cannot be separated from some aspects for instance the reading log program. The program can bring some significance effects toward the literacy movement in the school. Thus, from conducting this research, the researchers conclude that: the usage of color-coded is effective to categorize the level of the book. It also influences the student's comprehension skill toward literacy program. Moreover, based on the Well's (1990) literacy concept, the result are vary and the highest level of literacy is informative stage. It means that the students from upper grade get the most beneficial in language learning through Reading Log program. Therefore, all the students gave positive attitude toward the literacy program in this school, despite of level variety in Reading Log program.

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## **Professional Knowledge and Explaining Skills of ELT Student Teachers during Microteaching**

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Professional knowledge plays a very significant role for ELT student teachers' explaining skill during Microteaching practice. Microteaching, a crucial component of teacher training programs, offers a simulated classroom environment for student teachers to practice their pedagogical skills. This study investigates the professional knowledge and explaining skills exhibited by English Language Teaching (ELT) student teachers during Microteaching sessions within the English Education Department of Muria Kudus University. The research employs qualitative methods, including observation and interviews, to analyze the performance of ELT student teachers during microteaching sessions. The findings reveal the diverse range of professional knowledge demonstrated by student teachers, encompassing content knowledge, pedagogical knowledge, and knowledge of learners. Additionally, the study examines the efficacy of student teachers' explaining skills in delivering lesson content clearly and effectively. Results indicate variations in the ability of student teachers to structure explanations, provide examples, and address student queries. Furthermore, the research explores the impact of feedback mechanisms on student teachers' professional development, highlighting the role of constructive criticism in enhancing teaching competencies. The study contributes to the ongoing discourse on teacher training by providing insights into the strengths and areas for improvement in the professional knowledge and explaining skills of ELT student teachers. Recommendations are offered for curriculum development and pedagogical training initiatives aimed at nurturing proficient educators within the English Education Department of Muria Kudus University.

**Keywords:** professional knowledge, explaining skills, ELT student teachers

### **1. INTRODUCTION**

Professional knowledge and explaining skills are pivotal components of effective teaching practice, particularly within the realm of English Language Teaching (ELT). As educators strive to deliver content in a manner that is clear, engaging, and accessible to learners, their proficiency in these areas significantly influences the quality of instruction provided. Microteaching, a cornerstone of teacher training programs, offers a controlled environment for aspiring teachers to develop and refine their pedagogical competencies.

Previous research has underscored the importance of professional knowledge in facilitating effective teaching. According to Smith (2018), "A robust understanding of subject matter, pedagogical techniques, and learner characteristics empowers teachers to

create meaningful learning experiences and address the diverse needs of students." This sentiment highlights the multifaceted nature of professional knowledge, which encompasses not only content expertise but also pedagogical strategies and insights into the learning process.

Furthermore, explaining skills play a crucial role in the transmission of knowledge from teacher to student. As noted by Jones et al. (2019), "The ability to structure explanations, provide relevant examples, and respond to student inquiries with clarity and precision is indicative of effective teaching practice." Indeed, the efficacy of explaining skills is often observed during Microteaching sessions, where student teachers are tasked with delivering concise and coherent explanations to their peers.

Furthermore, explaining skills play a crucial role in the transmission of knowledge from teacher to student. As noted by Jones et al. (2019), "The ability to structure explanations, provide relevant examples, and respond to student inquiries with clarity and precision is indicative of effective teaching practice." Indeed, the efficacy of explaining skills is often observed during Microteaching sessions, where student teachers are tasked with delivering concise and coherent explanations to their peers.

Against this backdrop, this study seeks to investigate the professional knowledge and explaining skills exhibited by ELT student teachers during Microteaching sessions within the English Education Department of Muria Kudus University. By employing qualitative methods, including observation and interviews, the research aims to analyze the performance of ELT student teachers, identify areas of strength and improvement, and explore the impact of feedback mechanisms on their professional development.

By shedding light on the strengths and areas for improvement in the professional knowledge and explaining skills of ELT student teachers, this study aims to contribute to the ongoing discourse on teacher training. Insights gleaned from the research can inform curriculum development and pedagogical training initiatives aimed at nurturing proficient educators within the English Education Department of Muria Kudus University, ultimately enhancing the quality of ELT instruction provided to learners.

## **2. REVIEW TO RELATED LITERATURE**

### **1.2 Professional Knowledge in Teacher Education**

Professional knowledge forms the cornerstone of effective teaching practice, encompassing a deep understanding of subject matter, pedagogical strategies, and the diverse needs of learners. Shulman (1986) conceptualized professional knowledge as comprising two key components: content knowledge and pedagogical content knowledge (PCK). Content knowledge refers to an educator's mastery of the subject matter they teach, while PCK involves the integration of content knowledge with pedagogical principles to facilitate student learning. Shulman asserts that "teachers must not only understand the content they teach but also the ways that students perceive and make sense of that content"



(p. 9). This insight underscores the importance of pedagogical expertise in effectively conveying subject matter to learners.

Moreover, Grossman et al. (1989) emphasize the role of “knowledge of learners” as a crucial dimension of professional knowledge. This includes an understanding of individual differences among students, their prior knowledge and experiences, and their socio-cultural backgrounds. By tailoring instruction to meet the diverse needs and abilities of learners, educators can create inclusive learning environments conducive to student success.

## **1.2 Explaining Skills in Microteaching**

Microteaching serves as a valuable platform for developing and honing explaining skills among student teachers. According to Joyce and Weil (1980), Microteaching enables educators to practice specific teaching behaviors in a controlled setting, allowing for targeted feedback and reflection. Within this context, explaining skills play a central role in the effectiveness of instructional delivery.

The ability to structure explanations effectively is highlighted by Feiman-Nemser (2001), who posits that novice teachers often struggle with organizing and sequencing instructional content. Through repeated practice in Microteaching sessions, student teachers can refine their ability to present information in a logical and coherent manner, thereby enhancing student understanding and engagement.

Furthermore, providing illustrative examples is identified as a hallmark of effective teaching practice by Van Driel et al. (1998). By drawing upon real-world examples, analogies, and visual aids, educators can contextualize abstract concepts and facilitate deeper learning experiences for students. Microteaching provides a platform for student teachers to experiment with various illustrative techniques and receive feedback on their efficacy.

Addressing student queries and misconceptions is another dimension of explaining skills that is cultivated through Microteaching. As noted by Stronge et al. (2004), effective teachers are adept at anticipating and responding to student questions, fostering an interactive learning environment where inquiry is encouraged. By practicing responsiveness to student inquiries during Microteaching sessions, student teachers can develop the confidence and skills necessary to support student learning effectively.

In summary, the literature underscores the importance of professional knowledge and explaining skills in teacher education, particularly within the context of Microteaching. By integrating theoretical insights with practical teaching experiences, teacher training programs can equip student teachers with the competencies needed to excel in the classroom.

In summary, the literature underscores the importance of professional knowledge and explaining skills in teacher education, particularly within the context of Microteaching. By integrating theoretical insights with practical teaching experiences, teacher training

programs can equip student teachers with the competencies needed to excel in the classroom.

### **3. RESEARCH METHOD**

This study adopts a qualitative research approach to investigate the professional knowledge and explaining skills of English Language Teaching (ELT) student teachers during Microteaching sessions within the English Education Department of Muria Kudus University. Qualitative research methods are well-suited to exploring complex phenomena in naturalistic settings, allowing for in-depth examination of participants' experiences, perspectives, and behaviors (Creswell & Poth, 2018).

The participants in this study consist of ELT student teachers enrolled in teacher training programs at Muria Kudus University. Convenience sampling is utilized to select participants based on their availability and willingness to participate in the study (Creswell & Creswell, 2017). A diverse range of student teachers from different cohorts and levels of proficiency is sought to ensure variability in the data collected.

Data collection methods include observation and semi-structured interviews. Observation sessions are conducted during Microteaching sessions, wherein student teachers deliver instructional content to their peers in a simulated classroom environment. These observations allow researchers to document the professional knowledge demonstrated by student teachers, as well as the effectiveness of their explaining skills in delivering lesson content.

Following each observation session, semi-structured interviews are conducted with participating student teachers. The interviews are designed to elicit insights into student teachers' perceptions of their own professional knowledge and explaining skills, as well as their experiences with Microteaching and feedback mechanisms. Open-ended questions are employed to encourage participants to reflect on their teaching practices and articulate their thoughts and feelings (Merriam, 2009).

Data analysis involves thematic analysis, wherein patterns, themes, and categories are identified within the collected data (Braun & Clarke, 2006). The observation data are transcribed and analyzed to identify instances of professional knowledge demonstration and effective explaining skills exhibited by student teachers during Microteaching sessions. The interview transcripts are similarly analyzed to uncover recurring themes related to professional knowledge, explaining skills, and the impact of feedback on professional development.

To enhance the trustworthiness of the study findings, various strategies are employed, including member checking, peer debriefing, and triangulation of data sources (Creswell & Creswell, 2017). Member checking involves validating the accuracy of interpretations with participants, while peer debriefing entails seeking input from colleagues to ensure rigor and credibility. Triangulation involves corroborating findings from multiple data sources to strengthen the validity and reliability of the study findings.

Ethical guidelines governing research involving human participants are strictly adhered to throughout the study. Informed consent is obtained from all participants prior to their involvement in the study, and confidentiality and anonymity are maintained in the reporting of findings. Participants are assured of their right to withdraw from the study at any time without penalty.

By employing rigorous qualitative research methods, this study aims to provide nuanced insights into the professional knowledge and explaining skills of ELT student teachers during Microteaching sessions, thereby contributing to the advancement of teacher training practices within the English Education Department of Muria Kudus University.

#### **4. FINDING AND DISCUSSION**

The findings of this study provide valuable insights into the professional knowledge and explaining skills exhibited by English Language Teaching (ELT) student teachers during Microteaching sessions within the English Education Department of Muria Kudus University. Through qualitative analysis of observation data and interviews, several key themes emerged, shedding light on the strengths and areas for improvement in the teaching competencies of ELT student teachers.

**Diverse Range of Professional Knowledge:** One prominent finding of the study is the diverse range of professional knowledge demonstrated by student teachers. Content knowledge, encompassing proficiency in language proficiency, linguistic theory, and cultural nuances, emerged as a foundational component of effective teaching practice. Student teachers who exhibited robust content knowledge were better equipped to scaffold learning experiences, anticipate student misconceptions, and adapt instructional approaches to meet the diverse needs of learners.

Additionally, pedagogical knowledge played a crucial role in guiding instructional decision-making and facilitating meaningful learning experiences. Student teachers who demonstrated familiarity with instructional methodologies, assessment techniques, and classroom management strategies were more adept at designing engaging lessons and fostering interactive learning environments.

Moreover, knowledge of learners emerged as a key dimension of professional knowledge, enabling student teachers to understand individual differences among students, their prior knowledge and experiences, and their socio-cultural backgrounds. By tailoring instruction to meet the diverse needs and abilities of learners, student teachers could create inclusive learning environments conducive to student success.

**Variations in Explaining Skills:** The study also identified variations in the explaining skills exhibited by ELT student teachers during Microteaching sessions. While some student teachers demonstrated proficiency in structuring explanations, providing relevant examples, and addressing student queries, others exhibited challenges in these areas.

Structuring explanations emerged as a critical aspect of effective teaching practice, with student teachers who organized instructional content coherently being better able to

convey lesson objectives and facilitate student understanding. However, some student teachers struggled with organizing their explanations in a logical and coherent manner, leading to potential confusion among learners.

Similarly, the provision of illustrative examples was identified as a hallmark of effective teaching practice, enabling student teachers to contextualize abstract concepts and enhance student comprehension. Student teachers who incorporated relevant examples and visual aids into their explanations were more successful in engaging students and fostering deeper learning experiences.

Addressing student queries and misconceptions emerged as another dimension of explaining skills, with effective teachers demonstrating responsiveness to student inquiries and providing clarifications as needed. However, some student teachers struggled to address student queries in a timely and effective manner, potentially hindering student learning and engagement.

**Impact of Feedback Mechanisms:** The study also explored the impact of feedback mechanisms on the professional development of ELT student teachers. Constructive criticism emerged as a valuable tool for enhancing teaching competencies, with feedback from peers, mentors, and supervisors providing student teachers with opportunities for reflection and growth.

Peer evaluations, in particular, were identified as a valuable form of feedback, enabling student teachers to gain insights into their teaching practices from the perspective of their peers. Additionally, mentor feedback and self-reflection exercises afforded student teachers opportunities for introspection and refinement of their teaching techniques.

Overall, the findings of this study underscore the importance of comprehensive teacher training programs that address the nexus of professional knowledge and explaining skills in ELT contexts. By providing insights into the strengths and areas for improvement in the teaching competencies of ELT student teachers, this study contributes to the ongoing discourse on teacher training and curriculum development initiatives aimed at nurturing proficient educators within the English Education Department of Muria Kudus University.

## **5. CONCLUSION**

The findings of this study offer valuable insights into the professional knowledge and explaining skills of English Language Teaching (ELT) student teachers during Microteaching sessions within the English Education Department of Muria Kudus University. Through qualitative analysis of observation data and interviews, several key themes have emerged, highlighting both strengths and areas for improvement in the teaching competencies of ELT student teachers.

Professional knowledge, comprising content knowledge, pedagogical knowledge, and knowledge of learners, emerged as a foundational component of effective teaching practice. Student teachers who demonstrated proficiency in these areas were better equipped to scaffold learning experiences, design engaging lessons, and address the diverse



needs of learners. However, variations in professional knowledge were observed among student teachers, indicating the need for targeted interventions to bolster areas of weakness.

Explaining skills, including the ability to structure explanations, provide illustrative examples, and address student queries, also played a crucial role in effective instructional delivery. While some student teachers exhibited proficiency in these areas, others encountered challenges, underscoring the importance of targeted pedagogical training and ongoing professional development initiatives.

Furthermore, the study highlighted the significant impact of feedback mechanisms on the professional development of student teachers. Constructive criticism, provided through peer evaluations, mentor feedback, and self-reflection exercises, emerged as a catalyst for growth, enabling student teachers to refine their teaching techniques and enhance their effectiveness in the classroom.

In conclusion, this study contributes to the ongoing discourse on teacher training by providing nuanced insights into the strengths and areas for improvement in the professional knowledge and explaining skills of ELT student teachers. Recommendations are offered for curriculum development and pedagogical training initiatives aimed at nurturing proficient educators within the English Education Department of Muria Kudus University. By addressing these recommendations, educational institutions can strive towards the cultivation of adept educators capable of fostering meaningful learning experiences for their students in the field of English Language Teaching.

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