

IN SEARCH OF CONTEXTUAL AND HUMANISTIC SOUTHEAST ASIAN LITERATURE IN ENGLISH¹

Novita Dewi

novitadewi9@gmail.com

The Graduate Programme in English Language Studies,
Sanata Dharma University, Yogyakarta, Indonesia

Abstract: English literature studies in Indonesia has to undergo a paradigm shift, given the demographic change of users and providers of English, to say nothing of the growing interests in Asian literature written in and/or translated into English. Mindful of our postcolonial experiences in today's cultural and political context, the use of more literary pieces from Southeast Asian countries in English Literature studies is all the more important. This paper locates Southeast Asian literature within the development of English as a Lingua Franca. Characteristic of our postmodern age is the recognition of people as human; and, in this case, Asian people as individuals, multilingual and multicultural subjects. As such, reading and evaluating works from the region may help develop a deeper understanding when defining our own place in relation to other people. It is through engaging in contextual and humanistic literary experiences that we measure and value the connection between literature and life.

Key words: Southeast Asian Literature, Ignatian Pedagogy, contextual and humanistic values

***Abstrak:** Kajian Sastra Inggris di Indonesia harus mengikuti perubahan paradigma mengingat berubahnya peta pengguna Bahasa Inggris, lebih-lebih dengan makin banyaknya karya sastra Asia yang ditulis dan/atau diterjemahkan kedalam Bahasa Inggris. Pengalaman*

¹ An earlier version of this paper appeared as "Contextual and Humanistic Literature: Southeast Asian Turn" *Proceeding of the First Literary Studies Conference*, Sanata Dharma University, Yogyakarta, October 2013, pp.53-60. This study is part of a larger research on Southeast Asian Literature in English, the seed of which is my paper disseminated at HISKI International Conference XXII at UNY, Yogyakarta, 7-9 November 2012.

pasca-kolonial bangsa-bangsa di Asia Tenggara serta konteks budaya dan politiknya menjadikan karya sastra yang lahir di negara kawasan ini menjadi berperan penting dan patut diperhitungkan dalam kajian Sastra Inggris. Artikel ini memetakan Sastra Asia Tenggara dalam perkembangan Bahasa Inggris sebagai Lingua Franca, yang dalam terang budaya posmoderen memandang setiap individu, dalam hal ini bangsa Asia, sebagai komunitas yang tidak berbahasa dan berbudaya tunggal. Mengkaji sastra yang dihasilkan oleh bangsa yang memiliki pluralitas bahasa dan budaya semacam ini akan menambah pemahaman kita akan diri sendiri dan orang lain. Dengan cara melibatkan diri dalam pengalaman sastra yang humanis dan kontekstual inilah, kita menakar pentingnya hubungan antara sastra dan kehidupan.

Kata kunci: Sastra Asia Tenggara, Pedagogi Ignasian, kontekstual dan humanis

INTRODUCTION

The role of English as a lingua franca has increased with the broader spread of English users as explored extensively by Crystal (2003), and Graddol (2006), to mention but two. More appropriately called “World Englishes” to follow Graddol (2006), English is now the language used in the expanding circle countries like Indonesia, including other Asian countries never colonised by the British. This recognition of World English has brought about increasing interest in studying English as a lingua franca (ELF) vis-à-vis English as a Foreign Language (EFL) although the former is not yet to replace officially the latter (Sowden, 2012). Most studies on ELF span from theoretical concepts as in ELF users’ attitude and identity (Jenkin, 2007) or ELF development and its variants (Pennycook, 2007) to the praxis of EFL in countries like Thailand (Baker, 2009) and Japan (Suzuki, 2010). In both theory and practice of ELF, most studies highlight the importance of multiculturalism and awareness (linguistic or otherwise) of the culture and society where ELF is used, hence the identity formation seen in localised Englishes like Singaporean English, Malaysian English, Filipino English, Indonesian English, and many more.

However, research on the methodological and pedagogical implications of ELF on the study of English Literature is scarce despite the increasing attention to Asian Literature in English over the past two decades (See, for example, the works of Hashim, 2007; Chin, 2007; D’Angelo, 2007). The

growing body of studies on Asian literature has thus far been done in isolation and tended to be less holistic, mostly on the use of Asian English Literature by teachers of English to speakers of other languages, especially Asian (see, among others, Mahoney, 1991; Chin, 2007; Dewi, 2009). At the turn of the century, conferences on language and literature with “Asian Voices” as the main theme were aplenty, starting with one in Hong Kong in 2001. “Reading Asia, Forging Identities in Literature (RAFIL) Conference” was held in the Philippines in 2007, and subsequently every two years (RAFIL 2 in Indonesia 2009, RAFIL 3 in Singapore 2011, and forthcoming RAFIL 4 in Japan 2015); each was validated with the presence of worldwide Asian writers. In addition to the conference, the appearance of international journals such as *Asian Englishes* (Aoyama Gaukin University, Japan), the publication of *Asean Short Stories Serials* by Heinemann, and the mushrooming of translation of Asian novels into English have all strengthened and secured the place and space of Asian literature in the constellation of World Literature.

It is shown from the above examples that the existing studies on Asian Literature in English have been mostly done in relation to English teaching, while others usually look only at one or two literary masterpieces in one or two particular countries. A more detailed study is done by Grace Chin (2006), to mention one, on the authorship of Singapore and Malaysian writers in postcolonial context which she later develops into another study by adding discussion on Brunei Darussalam authors (Chin, 2007).

It is therefore important to map out specifically Southeast Asian Literature, for example, along with the development of English as a global lingua franca. In the Multilingual Subject, Kramsch (2009) argues that our world is increasingly multilingual and multicultural with which traditional method of (English) language teaching (i.e. native-speaker oriented, dominant British/American culture) is now out dated. Following Kramsch, this paper would argue that English Literature Studies has to be context-specific, involving global-local dialogue, and in recognition of cultural differences and of people as human persons, in this case, Asian people as multilingual and multicultural subjects. It is through this postmodernist vision, which is contextual and humanistic, that we feel empowered by values and traditions from our own heritage and those of others when grappling with literary texts. By postmodern, it means that neither person nor group is to claim absolute truth, as each of us shapes or own reality (Derrida, 1991; Foucault, 1984). This paper therefore is to discuss the need of studying Southeast Asian Literature in English along with its multiple voices to help

fill in the lacuna in the discussion of literature and/or culture in EFL context in particular, and literary studies, in general. The section that follows is a brief discussion on how (Southeast) Asia has entered the literary scene to show that some works, although set in the region, shall not be included in Southeast Asian Literature in English as defined later in this article.

SOUTHEAST ASIA IN LITERARY IMAGINATION

Asia has become the setting of (Australian) English novels since colonial times. Adrian Vickers (no date) presents a list of about 30 (thirty) fiction works by colonial writers set in the East Indies and/or Indonesia. Like Vickers, Leinbach (2014) shows the world authors' familiarity with Asia in their works. The list includes one novel from Burma (Myanmar), Cambodia (2), Indonesia (9), Malaysia (10), the Philippines (3), Thailand (1), and Vietnam (1). Both Vicker's and Leinbach's lists have no analysis of the works, unlike Ronald D. Renard's, for example, which adds some commentary on his list "Fiction in Southeast Asia: A Novel Top Ten" (Renard, 2001).

With regard to Australian colonial fiction, these works hardly talk about Asian people but Australian adventures abroad. As observed much earlier (see Bennet, 1982; Vickers, 1988; Koh, 1993), the colonial fabrication of native characters is to enhance the dominance of Western civilization – a seemingly die-hard habit to continue in postcolonial writing as well. The general storyline very often concerns an Australian adventurer, usually male, whose journey is interfered with by the cruel or deceptive natives; after several complications, the final solution is that the former, having defeated the latter, returns to his own country (Dewi, 1998). To name a few, *Five-Skull Island and Other Tales of the Malay Archipelago* by Montgomery (1897) set in Borneo, *Castro's Last Sacrament* by Albert Dorrington (1900) about corrupted Castro after meeting a Dyak tribal chief, or the clichéd, romantic fiction *Flight into Paradise* (1953) about a Western couple's doomed relationship because of a Balinese dancer (See Dewi, 1998). This present article, however, makes no attempt to discuss 'Australians-in-Asia' novel, but to show that lack of understanding about Asia is an issue raised by Harry Aveling which has important bearing on our attempt to define what Southeast Asian Literature in English is. According to Aveling (2008), Asia has arrived, but too late in the world of literature (2008). This belated arrival results from the assumption that for a novel to be successful is for it to be published in English by the native speaker of the language. Such culturally

biased judgment has, by default, pushed aside Asian writers from the literary map and put them back later when their works appear in English translation.

Scholars of Asian literature have shared Aveling's concerns as shown in their research, albeit rarely. A number of studies on Asian literature are published as special journal articles, for example, *Asian Englishes* 10 (2), winter issue of 2007. Text and context of Asian writers and their significance in teaching varieties of English becomes the main topic of this issue of the journal. Another evidence of the presence of Asian writers is in the form of conference papers. This can be seen when RAFIL was held in 2011 in Singapore featuring three major novelists from three countries – Pramoedya Ananta Toer (Indonesia), Shannon Ahmad (Malaysia), and Jose Rizal (the Philippines). Asian writers, as found out in the conference, have played important roles as world thinkers/theoreticians whose ideas are postulated invariably in their works/masterpieces. Benedict Anderson (1983) mentions Pramoedya Ananta Toer in his seminal work about nationalism and imagination. Postcolonial theory owes much to the style of Singaporean and Malaysian writers, according to Ashcroft and others (1986) in *The Empire Writes Back*.

Having said that, it is hard to ignore the breadth and variety of Southeast Asian Literature in English as defined above. Thus, it is important to further limit the criteria of using it in ELF class, to which discussion we now turn.

WORKING DEFINITION AND READING METHOD

The term “Southeast Asian Literature in English” is admittedly multi-interpretable, if not to say riddled with gaps and complications. To mention first, not all countries in the region have produced nor published literature in English. Second, writers from the Southeast Asian diaspora have often published their works in the settled English-speaking countries, yet many of them do not tell of their Asian experiences in their works. What can we make of non-Asian writers whose enchanting Asian stories make us believe they are Asians? To complicate further, scholastic projects on Asian writers have assiduously translated the works of Asian writers with fluid grace and accuracy too hard to ignore. No example is given within the scope of this paper to illustrate the complexity above, but mindful of the limitation of any attempted definition, it is important to mention some criteria at the outset.

This present study considers the literary quality and specific criteria characteristic of or unique to Southeast Asian Literature in English as being:

- (a) To portray Southeast Asian people, places and experiences
- (b) To depict values, traditions, principles associated with (Southeast) Asian society in the past to the present
- (c) Intended to meet Southeast Asian readership
- (d) Written by writers of Southeast Asian origin or with Southeast Asian background.

Moreover, the works under consideration are written in or translated into English. It should be noted however that the set criteria may change along the way in view of the nature of this study as being a “work in progress”. At this stage, the discussion will limit itself to examining the contextual and humanistic aspects of the literary pieces and how to use them in the classroom, as discussed below.

DISCUSSION

A. Literature for Human Dignity: Contextual and Humanistic

To begin with, how important is such a thing as “Asian Voice” when talking about literature that is Asian and humanistic? Does this imply that non-Asian literature has no capacity to humanise? Speaking of voice is speaking of identity or personal meaning; and people can read literary texts with conviction, commitment and motivation when they find personal meaning therein. Evocation of personal meaning, in this case as people from the Southeast Asian region, is important in the reader’s transaction with the texts. As stated elsewhere, according to Bismoko, English studies in non-English-speaking countries today should be no other than comparative and expressive of local culture (see Dewi, 2012, p. 59). Bismoko develops his perspective in ELF studies as follows, “[The English of postmodern English education] is not only the English as a communication tool which needs localizing, but also its education contents. The grand theory may remain similar, but the local interest (regional, national, personal) also needs focusing” (Bismoko, 2011, p. 8). As such, English literature studies in ELF context should be comparative, contextualized, and reader-oriented instead of Eurocentric or modelling on American or British Literature only.

With this Asian Voice in mind, the field of English studies (i.e. teaching and researching) is to promote humanistic values in order that people become independent and capable of self-actualization, or what Alvesson and Skoldberg (2000, p. 3) called “autonomous, self-fulfilled and emancipated”. Literary works written in nativised local Englishes (e.g. Southeast Asian variants) should be taught together with British and American Literature to sharpen the students comparative sense. Evoking the Asian experience (or that of any other nations for that matter) through studying English literature helps us (1) to make a meaningful connection of author-world-text and what this connection means to us and (2) to show empathic understanding that each literary work is built on different aspects of human condition, at different times and at different places. Here, one measure of the literary benefit for EFL learners is that the acts of knowing ourselves and knowing others happen concurrently with the inclusion of Asian voice.

Comparatively, as shown earlier in the studies of American culture in Indonesian context, it can be said that contextualisation and humanistic values are two of the important aspects (Dewi, 2012). Given the persuasive power of American culture, to say nothing of forces of globalization, technologization and US political economy, American Studies in Indonesia should be essentially contextualized. Any research in, for instance, American passion for consumption and commodification should be situated against the glaring economic diversity and local problem-ridden life of the Indonesians who are, likewise, astonishingly consumeristic as in the mindless use of gadgets or any other symbols of modernity among young people, for example. Next, promotion of ethical responsibility and bonds of larger human communities should be central to American Studies in Indonesia. Any teaching or researching in this field of study should bring together American culture and its implications in Indonesia, hence the two-way-traffic of knowledge productions and its dissemination.

Here we see that English literature studies in Indonesia where global English is used, should consider various cultural contexts. Inclusion of Southeast Asian Literature in English will enrich English literature studies thus far dominated by American and British literatures. Likewise, the teaching of American or British literature and culture need to be contextualised with the local culture to be fruitful and emancipating. In other words, literature studies should open up space to understand both the “self” and “others” and thus become a safe playing field to nurture multicultural understandings. The final part of this paper isto give a sample

of how Southeast Asian Literature in English can be taught using, among other methods, the Ignatian Pedagogical Paradigm.

B. Critical and Reflective Learning of Southeast Asian Literature

Embodying the five key teaching elements, i.e. Context, Experience, Reflection, Action, and Evaluation, Ignatian Pedagogy is applied in Sanata Dharma University, focusing as it does on the 3C aspects, namely competence, conscience and compassion as bases of evaluation as proven in the university's strategic plan (See Renstra Universitas Sanata Dharma Tahun 2013–2017 [Sanata Dharma University Strategic Plan 2013-2017]. Yogyakarta: Universitas Sanata Dharma). This reflective pedagogy is one educational model based on critical thinking and discipline studies as taught by Saint Ignatius de Loyola, founder of the Society of Jesus. At the heart of the Jesuit education is a communal care for students in pursuit of wisdom, psychological maturity and spiritual depth, social solidarity and global awareness (See Ignatian Pedagogy: A Practical Approach, no date).

Each student receives a syllabus for Prose detailing the course description, learning goals, standard competence, course outline, etc. The syllabus specifically mentions the three Cs assessment. On the first C, COMPETENCE, studying literature is to help students develop a deeper understanding and a fuller appreciation of the literary works assigned to them (a total of five short stories/ novels from Southeast Asia and five short stories/novels from British/American literature). They are expected to read and write about different literary works with added pleasure and understanding. They are to analyse, interpret and evaluate these works in order that they grasp what the texts mean, how they shape meaning and why such meaning-making takes place. Competence is thus an entry point into which they later develop their skills and habit of critical and reflective reading as outlined in the university's guide book on Ignatian Pedagogy-based learning model (See Pedoman Model Pembelajaran Berbasis Pedagogi Ignasian [Guide to Ignatian Pedagogy-Based Learning Model]. Yogyakarta: P3MP - USD, 2013).

Next is CONSCIENCE. By reading and subsequently writing about the literary works, their authors, and the culture and society that produce them, the students are to develop their habits of reading as well as to increase their creativity and innovation, not only for their own joy of learning, but also to cultivate personal reflexivity and societal sensitivity. Here, reading about Southeast Asian people allow students to draw parallel with their own humane life owing to the similar or shared experiences.

The last C, COMPASSION is admittedly easier said than done. Having learned about different literature from Southeast Asia and different parts of the world, in the end the students may manifest in their life greater concerns for others and respect for human dignity, with which they strive for the greater glory of God.

Critical and Reflective Learning in Ignatian Pedagogy operates through a five-cycle process comprising of Context - Experience - Reflection - Action - Evaluation - (returning to new Context), and the cycle continues.

Each learning session begins with finding a variety of students' CONTEXT, i.e. their lecturers, classmates, family, environment, school climate, learning style, curriculum, and other pertinent issues. This can be time consuming but rewarding in the end. Context is important in this process with which students can grasp more easily the meaning of what, how and why they learn. As stated in the Ignatian Annotation 18, "Learning should always be adapted to the condition of the student engaged in it" (Ignatian Pedagogy: A Practical Approach, no date, p. 58). Context of learning is thus useful in growing students' personal and societal awareness because from the very beginning students are put into genuine and trustworthy relationships with the teacher. The term used herein is *alumnorum cura personalis* that is central to the Ignatian Pedagogy paradigm.

The next step is EXPERIENCE. Here, while reading the assigned text, the students are to compare and contrast, analyse and evaluate their mental as well as psychomotoric activities. Experience is a stage that the students undergo to comprehend better the reality (read: what are real, true, or imaginative in the story) and to draw a conclusion out of it. Students are engaged into cognitive as well as affective activities when asking such questions as "Is what happened in the story like what I already know?" or "I'll never do such a mean thing", etc. Being exposed to new facts, perspectives, concepts, etc, students can take up challenges that are different from their prior understanding. That the activity is conducted in English is even more beneficial in spite of the difficulties they sometimes encounter in expressing themselves.

REFLECTION is the third cycle and most important one in Ignatian Pedagogy. Central to this spiritual exercise is discretion, i.e. learners are to decide what is good/bad, useful/wasteful, right/wrong, and so on and to act accordingly. After making thoughtful consideration, students can grasp

better the significance of what they learn and its implication and how to respond to it. Thus, in addition to meaning-making of experience, reflection is also metacognitive in that students are able to understand what they understand more clearly. Debates and role playing are useful exercises that help sharpen students' conscience. Students can firstly discern that the translated version of a short story, for example, sounds gender-biased when compared to the source text. Next, they can explain why before making suggestions on the improvement.

The fourth cycle is the most difficult part in this reflective learning paradigm: ACTION. Action integrates "interiorised choices" and "choices externally manifested". The first choice is the result of reflected experience, and the second is implementation in real action which is consistent to the first. To illustrate, having made an analysis of a Laotian novel, students can identify the unjust treatment toward women and children. The students then increase their respect to others and show empathy to the weak and the marginalised by doing real action. When encountering injustice in everyday life, they are ready to voice out their opinions by, for instance, writing "Letter to the Editor", creative writing, news reports, etc.

The last cycle in Ignatian Pedagogy is EVALUATION. The students' growth as human persons is valued in addition to academic mastery. As such, the model is learner-oriented that seeks for educational values with moral and intellectual framework rather than "objective, scientific truth. Indeed, it is no small challenge. "Curricula today justifiably reflect local cultures and local needs that vary considerably" (Ignatian Pedagogy, no date: 50), although government's stricture sometimes impedes. Student's Self-Evaluation, Portfolio, Journals are often used to record students' attitude and personal growth. What follows is an example of a critical and reflective learning through one short story from the Philippines: "Wedding Dance" by Amador Daguio.

C. Reading Asian Short Stories to Acquire Competence, Conscience and Compassion

Written during the Japanese military occupation, "Wedding Dance" is set in a traditional Philippine society where a husband is entitled to divorce his wife and to take another woman if the marriage bears no child. Awiyao leaves the wedding dance to visit his just-divorced wife Lumnay to make sure if she is all right. She is surely not, for Awiyao and Lumnay still love each other. Lumnay refuses to join the dance and to meet any man whom she

possibly likes to be her next husband. She decides to seek justice to the village head for taking away Awiyao from her, but in the end the woman hesitates for fear that people may laugh at her instead. The five-cycle-learning is sampled below.

CONTEXT. Prior to the class students are assigned to find and to credit its source some information on the different marriage customs and values. The teacher can help by adding and giving correct information. The teacher's introduction to the writer and setting of the story is also helpful. The objectives of this activity is first, to look closely at students' environment, background, and community, in order that teacher becomes familiar with the context or life experience of the students. Second, it is important for the learners to know another country and its culture and customs to see how they relate to ours.

EXPERIENCE. After receiving conducive environment for learning and growing, the students are ready to experience the next cycle in Ignatian Pedagogy. This phase is to engage students as whole persons in the learning process. It is also the time to find out the students' process of learning; how they come to learn about, for example, another culture and habits, discretion of good and bad, responsibilities and consequences, etc. Here, to illustrate, the students read the short story "Wedding Dance". They are asked to write down questions on what is going on and what the story means, for example: (a) Why does Awiyao say sorry to Lumnay?, (b) What make them separate while they still love one another?, (c) Is the separation fair for Lumnay? For Awiyao? Why/Why not?, etc. Later, the students use the questions for class discussion.

REFLECTION. We now come to the key to the Ignatian Pedagogy paradigm. Reflection phase is to help students obtain lessons learned and to become more reflective learners so that they may appreciate the story's implications in their search for truth? (E.g. What's the purpose of our life? We are created in the image of God in order to glorify God, to love the Creator of Life and all creation). For this, the students have to discuss the appropriateness of the story to use in class as teaching materials. The teacher can give some questions as guidelines, for example: (a) Is the story relevant to today's context? Is it controversial? (b) Is marriage and separation an issue worth discussing by young people at present? (c) What can you say about divorcing a wife who can't give children to the family? About a husband who wants to take another wife? About a family who really wants a child? (c) Do

you know a couple with the same situation? What advice can you give to the wife? To the husband?

If time run shorts, however, the students may write on their journals individual thoughts on some of these questions. Reflection is important for the students to grasp the essential meaning and value of what is being studied and to apply it to real-life cases.

ACTION. The term “action” here does not only refer to activity, but also the state of students’ attitude, habits, commitments, and so forth. Here, student sare to move beyond knowledge in order to make action. The objective is to lead students to new experiences, further reflections, and consequent actions through, in this case, reading (Southeast) Asian literatures. It can be manifested by thestudents when they are willing to read a longer piece of work on similar issues. In relation to the short story discussed, some titles worth trying include the Malaysian novels by Shahnnon Ahmad’s Tok Guru (1988) and Ummi & Abang Syekhul (1992). Some students may write their personal notes or diary on their affirmation. Alternatively, the teacher can inquire some students to which extend they are willing to love and sacrifice for others.

EVALUATION. At the heart of Ignatian Pedagogy is ongoing formation, hence evaluation that goes beyond academic mastery. The evaluation here includes not onlyassessment of knowledge, but also their full growth as “man and woman for and with others.” Thus, the evaluation can be in the form of peer discussion about the short stories or novels read. Students can also report their thoughts on the character, theme, setting of time and place, and ways the story concludes to the class. Essay to be written individually on some questions appear is yet an alternative. This last phase is therefore to assess students’s development in mind, heart, and spirit seen from their portfolios, journals, diaries, etc. As it is, standards, assessment rubric, grading policies, expectations, and other pertinent issues have to be discussed beforehand.

CONCLUSION

Shifting the ground to use Southeast Asian Literature in teaching English literature means to contextualise it with learners and their needs in ELF-speaking countries. Bearing in mind that foreign language teachers are also ambassadors of culture, teachers may assume the role of peace-makers

through what, how and why they teach their students (Dewi, 2009). Completion of the five-cycle-learning paradigm called Ignatian Pedagogy that comprises of three main elements –experience-reflection-action– preceded first by the search for context and finalized by the progressive, well-rounded type of evaluation can provide contextual and humanistic values in teaching English literature. Indeed, today's education is to give more space and active roles to the students through experience and reflection. Such reflective learning can be better achieved when the students learn literature close to their heart.

REFERENCES

- Alvesson, M. & Skoldberg. K. (2000). *Reflexive Methodology: New Vistas for Qualitative Research*. London: Sage Publications.
- Anderson, B. (1983). *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. New York: Verso.
- Ashcroft, B, Griffiths G. & Tiffin H. (1989). *The Empire Writes Back: Theory and Practice in Post-colonial Literatures*. London: Routledge.
- Aveling, H. (2008, December). 'Belatedly Asia's literary scene comes of age': Celebratory English discourse and the translation of Asian literature. *Asiatic*, 2 (2), 14 - 23.
- Azirah, H. (2007, Winter). The use of Malaysian English in creative writing. *Asian Englishes*, 10 (2), 30 - 45.
- Baker, W. (2008). *Intercultural Awareness and Intercultural Communication through English: An Investigation of Thai English Language Users in Higher Education*. Unpublished PhD dissertation.
- Bennet, B. (1982). The journalist as explorer: Australian literary assignments in Southeast Asia. In B. Bennet et al. (Eds.), *The Writer's Sense of the Contemporary*. 9 - 14. Perth: CSAL, University of Western Australia.
- Bismoko, J. (2009). *Doing Research in EFL Literature*. Yogyakarta: Graduate Program in English Studies Sanata Dharma University.

- Bismoko, J. (2011). Postmodern English education system: Making it work. Keynote Speech at the 16th ESEA Conference, Yogyakarta, 8 - 10 December.
- Chin, G.V.S. (2006). The anxieties of authorship in Malaysian and Singaporean writings in English: Locating the English language writer and the question of freedom in postcolonial era. *Postcolonial Text*, 2 (4), 1 - 24.
- Chin, G.V.S. (2007, Winter). Malaysia, Singapore and Brunei Darussalam: A comparative study of literary developments in English. *Asian Englishes*, 10 (2), 8 - 27.
- Crystal, D. (2003). *English as a Global Language*. 2nd Edition. Cambridge: CUP.
- D'Angelo, J. (2007, Winter). WEs & ELF: There's room for both in a new model. *Asian Englishes*, 10 (2), 102 - 105.
- Derrida, J. (1991). *A Derrida Reader: Between the Blinds*. Peggy Kamus (Ed.) New York: Columbia University Press.
- Dewi N. (1997). *Representation of Indonesia in Four Recent Australian Novels*, Unpublished UNSW Masters Honours Thesis.
- Dewi, N. Every book has a voice: A postcolonial reading of gadis pantai and Larasati". *Asian Englishes: An International Journal of the Sociolinguistics of English in Asia/Pacific* 10 (2), 82 - 91.
- Dewi, N. (2009). Teaching postcolonial literature: The 'know-what', the 'know-how' and the 'know-why'. In *Englishes and Literatures-in-English in a Globalised World* (205 - 212). Singapore: Nanyang Institute of Education.
- Dewi, N. (2013, October). Contextual and humanistic literature: Southeast Asian turn. *Proceeding of the First Literary Studies Conference*, Sanata Dharma University, Yogyakarta, 53 - 60.
- Foucault, M. (1984). *The Foucault Reader*. Paul Rabinov (Ed.) Ithaca, N Y: Cornell University Press.
- Graddol, D. (2006). *English Next: Why global English may mean the end of English as a Foreign Language*. British Council.

- Ignatian Pedagogy: A Practical Approach*, (n.d.), Rome: The International Center for Jesuit Education.
- Jenkins, J. (2007). *English as a Lingua Franca: Attitude and Identity*. Oxford: Oxford University Press.
- Koh Tai An. (1993). 'Crossing that little bridge into Asia...' Australian fiction set in Southeast Asia. *Westerly*, 38 (4), 20 - 45.
- Kramsch, C. (2009). *The Multilingual Subject*. Oxford: Oxford University Press.
- Leinbach. (2014). Professor Leinbach's list of Southeast Asian novels. Retrieved from www.uky.edu/.../Southeast_Asian_Novels.doc.
- Mahoney, D. (1991). Asian - English literature in the ESL curriculum. In Mahoney et al. (Eds.) *Asian Voices in English* (79 - 88). Hong Kong: Hong Kong University Press.
- Pedoman Model Pembelajaran Berbasis Pedagogi Ignasian* [Guide to Ignatian Pedagogy-Based Learning Model]. (2013). Yogyakarta: P3MP - USD.
- Pennycook, A. (2007). *Global Englishes and Transcultural Flows*. London: Routledge.
- Renard, R. D. (2001). Fiction in Southeast Asia: A novel top ten. In CPAMedia: The Asia Experts. Retrieved from http://www.cpamedia.com/articles/20010608_01/25 July 2014.
- Renstra Universitas Sanata Dharma Tahun 2013 - 2017* [Sanata Dharma University Strategic Plan 2013 - 2017]. (2012). Yogyakarta: Universitas Sanata Dharma.
- Sowden, C. (2012). ELF on a mushroom: the overnight growth in English as a Lingua Franca. *ELT Journal*, 66 (1), 89 - 96.
- Suzuki, A. (2010). Introducing diversity of English into ELT: Student teachers' responses" *ELT Journal*, 65 (2), 145 - 53.
- Vickers, A. (no date). "Australian novels set in Indonesia", Unpublished UNSW paper.

DEATH AND DESPAIR IN THE POETRY OF TORU DUTT

Suman Sigroha

suman.sigroha@ittmandi.ac.in

English Literature, School of Humanities and Social Sciences, Indian Institute of Technology, Mandi, Himachal Pradesh, India

Abstract: Compared to the short time that she lived Toru Dutt's literary output as a poet was prodigious. Her yearning for the past and her deep sense of many faceted losses are apparent in her poetry. The evocative acceptance of approaching death in one so young presents a picture of a girl mature beyond her years. A study of her poetry reveals her close affinity with the Romantic poets. Referring to various poems of Toru Dutt, the paper studies the role that religion, and her interpretation of religion/s she was exposed to, has to play in this embracing of the inevitability of fate. This paper analyses the reasons for the presence of the elements of death, despair, nostalgia and a yearning for the past and the role that religion plays in her acceptance of the inevitability of death in the poetry of Toru Dutt. Through a critical examination of various poems, the paper tries to uncover the beautiful interplay of memories of past experiences, stories heard long ago and the moments in the present in Dutt's poetry. It traces the journey of the poet from her exposure to death, to a questioning of death, its nature and the forms it might take, to the final acceptance of death as something as inevitable and precious as love.

Key words: Toru Dutt, *Ancient Ballads and Legends of Hindustan*, Religion, Death, Nostalgia

Abstrak: Meskipun masa hidupnya singkat, hasil karya sastra Toru Dutt sebagai penyair terbilang luar biasa. Kerinduan akan masa yang sudah terlewati dan perasaannya yang dalam mengenai kehilangan-kehilangan dalam hidup nampak dalam karya puisinya. Kepasrahannya menerima kematian yang mendekat menyiratkan tingkat kematangan seseorang yang jauh melampaui usia mudanya.

Penelitian tentang karya puisinya membuktikan kemiripannya dengan para penyair periode Romantik. Tulisan ini membahas beberapa karya Tora Dutt dalam kaitannya dengan peran agama dan penafsirannya terhadap agama yang dikenalnya dalam persiapan dirinya menerima keniscayaan nasib. Tulisan ini menganalisa alasan hadirnya unsur-unsur kematian, rasa putus asa, nostalgia dan kerinduan akan masa lampau, dan peran agama dalam mempersiapkannya menerima kepastian kematian dalam puisi-puisi Tora Dutt. Melalui kajian kritis terhadap beberapa puisinya, tulisan ini berusaha mengungkap kelindan yang indah dari kenangan-kenangan masa lalu, kisah-kisah yang pernah terdengar dan peristiwa-peristiwa dalam kekinian sang penyair. Tulisan ini mencermati perjalanan sang penyair mulai dari awal pengetahuannya tentang kematiannya sendiri yang mendekat, pergolakannya tentang kematian, arti hakiki dan bentuk kematian, sampai pada kepasrahannya untuk menerima kematian sebagai sesuatu yang niscaya dan berharga layaknya cinta itu

Kata kunci: Toru Dutt, Balade Kuno, Legenda Hindustan, Agama, Kematian, Nostalgia

INTRODUCTION

The year 1857 proved to be the one of turmoil and turbulence in the history of colonial India and Britain alike. It was the year when Indian soldiers revolted against their colonial British masters in north India in an effort to regain their freedom. Though unsuccessful, this revolt remained seared in the memory of both the colonizer and the colonized because of its unexpectedness for the former and its ruthless suppression for the latter. One of the earliest Indian (women) poets writing in English was born during such a time of ferment and tumult. However, despite having been born during such turbulent times, Toru Dutt's poetry makes no mention of these tumultuous happenings. This exclusion is quite important because Toru Dutt was the representative woman voice from the India of the times. Instead she turns inwards. She gives voice to her personal grief and like the Romantics, turns to religion, ancient tales and nature to deal with personal losses. She is quite apolitical in her poetic expressions. Toru Dutt, though born a Hindu, died a Christian. It is this short journey of hers (for she died very young at the age of twenty-one and a half) that traverses and negotiates not only two religions (Hinduism to Christianity) but also two languages (Sanskrit to English) that this paper studies. This paper critically examines

this inward turn in the poetry of Toru Dutt and studies the elements of death and despair in her poetry within the context of her religious journey. By closely analyzing some of the poems like *Sita*, *Savitri*, *Jogadhya Uma*, *My Vocation*, etc. the paper traces the strain of nostalgia and melancholy for times gone, and people departed.

INFLUENCES

The youngest in a family of intellectuals, Toru Dutt had early introduction to the tragedies of life. She was born to Hindu parents who converted to Christianity when she was very young, and the acquired religion is supposed to have helped her bear the deaths of her brother and sister better. This paper sets out to refute this argument by showing that though acquainted with personal grief, it was her immersion in the ancient tales from *Mahabharata* and *Ramayana*, for which she learnt Sanskrit language to translate them into English that helped her bear the grief of lost siblings and consequent loneliness. Though she converted to Christianity at a young age and later visited France, Italy and England to experience the life and cultures she had come to know and cherish through books, she had recourse only to Hindu scriptures or the stories therein, at the time when she was loneliest in her short life. Edmund Gosse writes in his introduction to her *Ancient Ballads and Legends of Hindustan*, "Toru no longer attempting vainly, though heroically, to compete with European literature on its own ground, but turning to the legends of her own race and country for inspiration. No modern Oriental has given us so strange an insight into the conscience of the Asiatic..." (Dutt, 1885, p. 24). Despite assertions about her mellifluous and graceful poems, Gosse's introduction to the original publication of this volume highlights her lack of mastery over the English language, distance from British thinking or way of life, and her affinity to her Indian roots and her immersion in the religion of her mother.

Toru Dutt's posthumously published *Ancient Ballads and Legends of Hindustanis* a collection of poems that are her interpretative translations of various stories from mythologies that her mother used to tell her and her siblings. This paper looks at the theme of death and despair that forms an undercurrent in Toru's poetry from this collection, and a couple of other poems. These were written at a time when she was alone, her siblings were dead and she herself was in the clutches of tuberculosis, to which she was about to succumb. This absorption in writing poetry dealing with the stories from the religious epics and scriptures helped her emotionally deal with their

deaths as well as her own illness. Upon reading her poems it appears as if she also had some intuition about her own impending death. There is a lament in some of her poems, which is hard to miss.

DISCORDANT NOTES: HOPE AND DESPAIR

The small volume *Ancient Ballads and Legends of Hindustan*, published after Toru Dutt's death contains Toru's rendering of tales from scriptures that she had heard from her mother. It comprises of the poems based on legends about *Savitri*, *Lakshman*, *Buttoo*, *Sindhur*, *Prehlad*, *Jogadhya Uma*, *The Royal Ascetic and the Hind*, *The Legend of Dhruv* and *Sita*. Though gleaned from Sanskrit sources, and based on her mother's recital, Toru has given them a modern touch with her poetic gift and critical questioning.

Fate, and its unalterable working, destiny and karma along with the inevitability of death are alluded to in these poems. In the various poems where death has been written about in this collection, it is shown to be unlike its popular perception of something that evokes fear and terror. Death is portrayed as gentle, noble and royal. It is supposed to in still truth and is likened to love. It appears as if Toru has accepted the inevitability of fate and looks forward to death not as a fearful event but as something that provides release to the soul. An analysis of these poems reveals that she has been able to think of her own impending death calmly because of her exposure to and understanding of the idea of death from her mother's rendition of tales from the Hindu epics. Various modern psychological studies² have focused on the role of religion and spirituality for well being, and they can be applied to Toru's religious understanding and acceptance of death as inevitable, and the reflection of the same in her poetry, to the extent that the angel of death appears to bring peace and calm rather than fear (*Tree of Life*). "R(eligion/) S(pirituality) factors appear to be associated with physical and overall health" contend Thoresen and Harris (Thoresen and Harris, 2003, p. 11) in a study where they have concluded that there are links between religion and overall improvement in health and well being though complete cure might be difficult.

²Powell, L. H., Shahabi, L. and Thoresen, C. E. (2003, January). *Religion and spirituality: linkages to physical health*. *American Psychologist*, 58 (1), 36-52

Seeman, T. E., Dubin, L. F., and Seeman, M. (2003, January). *Religiosity/spirituality and health: a critical review of the evidence for biological pathways*. *American Psychologist* 58, (1) 53-63.

Toru had an early firm belief in the goodness of Christianity and the backwardness of Hinduism. She identified with the French and the British way of life and culture because of her exposure to them through books. However, her mother used to tell Toru and her siblings stories from Hindu scriptures when they were kids. These were tales of fortitude in the face of overwhelming odds, like a woman's victory over death for her husband's life (*Savitri*), an abandoned woman's fight against heavy odds to bring up her children alone (*Sita*), etc. Unable to find acceptance in either the British society of Calcutta of the times or the Indian society, as an adult she turned to these stories for companionship. This appears to have helped Toru accept the death of her siblings as well as deal with her own increasing sickness and fast approaching death as the analysis that follows shows. She wrote poems (published posthumously) based on her critical understanding of these stories. She has beautifully portrayed those happy childhood days of hers in *Our Casuarina Tree*.

HIGH VOCATION

Written in 1869 the poem *My Vocation* is one such poem. Written in first person, the poem is a mournful song about the limitations the poetess faces. Loneliness surrounds her and rejection abounds because of her sickness and the resultant ugliness. In reply to the poet's lamentations and questions, God repeatedly tells her to "Sing...Chant poor little thing" (*My Vocation*). The vivid image drawn is of a little, helpless and anguished creature that has no youth or beauty and has nothing to look forward to as well. She repeatedly questions God about what to do and how to bear her lot, and is answered in a refrain by Him that she must sing and chant. She must finish the heavy task of writing poetry, her only duty, which is both a consolation and the reward for the unhappy fate that has been dealt to her. Repeatedly she is "(A) waif on this earth/ Sick, ugly and small/ Contemned from my birth/And rejected by all," (*My Vocation*) a bird with clipped wings who instead of living is headed towards death. Love does provide a glimmer of hope for the poor little thing, but it has also fled, leaving her alone and condemned, to fulfill her task of writing poetry before death lays claim to her.

Toru has chosen words like "waif", "sick", "ugly", etc. that reflect the poignant state of her mind. In succeeding stanzas she builds up this image of loneliness, anguish, despair and lament at her pathetic condition. Wealth has besmeared the persona in the poem with dirt, servants of power have

insulted and jeered at her, life frightens her by its “chances and pain,” and even though love did come as a ray in the morning, it has now run away, and she is left sighing since she has neither youth nor beauty. She seeks hard for love and comfort but is unable to find either. In order to drive home this anguish, Toru builds up the image of a caged bird whose wings have been clipped and who has nowhere to fly to. The only solace for her is her poetry, which is undoubtedly a high vocation, and her only request is that it be given a “kindly thought.”

Of much interest is the depiction of death in *Savitri*. A poem about a woman who follows and reasons with Death to save her husband, and ultimately succeeds in doing so, *Savitri* portrays Death as the king of Gods, who wears a crown on his head and holds royal court. In the poem, Savitri knows about her husband’s approaching death but cannot do anything to avert it. Again Toru brings the idea of karma into the poem while talking about death, “his sins are facts.../and he must bear their consequence” (Dutt, 1885, p. 68). The poet here contends that everybody has been ordained to die at a certain time and none escapes that time. Death has also been bound by Fate to do his duty of claiming souls. Death does claim his soul till forced to give up by Savitri. Toru seems to have understood the true nature of life in this world where no one can have everything that one desires, and everyone must bear his burden alone to the last. Contrary to the popular notion of Death being uncouth and terrible, here his face is “irradiate, and yet severe,” his eyes show love as well as dignity, and “glowed so bright, they filled with fear” (Dutt, 1885, p. 63). Death has a noble face, is shown to be “the man with glory on his kingly brow,” is fair, is the only God who conquers men “by patience, kindness, mercy, love,” (Dutt, 1885, pp. 72, 78) and would have been hailed as “light” only if the people knew about his true nature. Death is *Yama* the conqueror who men follow against their will. He is the one who knows the nature of truth. When Savitri has won over death, Toru, in one of the most striking images in the poem writes “Death was Love” and love is either life or “silent slow despair” (Dutt, 1885, pp. 76, 35) i.e. death. This is what she says of death and fate in *Savitri*, “Can man balk Fate, or break its chain?.../If Fate so rules.../Unequal seems to be a strife,/Between Humanity and Fate;/Death comes to all or soon or late;/With unseen hands Fate draws us on/Unto the place appointed us;/We feel no outward force.” (*Savitri*) (Dutt, 1885, p. 55)

Death is gentle and kind in another poem of Toru’s called *Sindhu*, a tale from *Ramayana*, “Death gently came and placed a crown/Upon each reverend head” (Dutt, 1885, p. 169). Though a subtle sadness can be felt

throughout the poetry of Toru Dutt, perhaps a lament for the beloved sister now lost, a longing for the shared times, nostalgia and hankering for the past, a cry of despair at the unkind fate, there is never a sense of resignation or surrender. Death is accepted as inevitable, someone “who spareth none.” It is benevolent and considerate. Toru appears to have no grudges against either fate or death and has acknowledged their definiteness. And this increasing acceptance is the result of exposure to these various stories of determination and resilience from Hindu scriptures. Having understood the nature of death, she keeps working at her given vocation, doing her duty, “Virtue should be the aim and end/Of every life, all else is vain./Duty should be its dearest friend/If higher life it would attain” (*Savitri*) (Dutt, 1885, p. 69).

Similar images of yearning sadness and lament are seen in another poem, *Our Casuarina Tree*. Toru remembers the tree under whose shade she and her siblings used to play. Her beautiful descriptions of the garden and the tree have all the nostalgia that she felt upon remembering it when she was away in France and England. On the surface, the tree is a picture of song, play and activity all day, birds, animals and children all come to sit and play on it. It is dear to Toru because it reminds her of her happy days of childhood which are now gone forever. Even the tree misses those days of laughter and song, it “murmurs” and “wails” in a plaintive “eerie speech” that with luck reaches Toru across the seven seas, “What is that dirge-like murmur that I hear/Like the sea breaking on a shingle-beach?” (Dutt, 1885, p. 214). Toru dwells upon the fond yet painful memories of her departed siblings who were her companions in their jaunts around the Casuarina tree. In wishing the tree a long life in her verse, she appears to have an uncanny inkling of her own approaching death. She writes, “Therefore I fain would consecrate a lay/Unto thy honour, Tree, beloved of those/Who now in blessed sleep for aye repose, -/Dearer than life to me, alas, were they!/Mayst thou be numbered when my days are done.../May Love defend thee from Oblivion’s curse” (*Our Casuarina Tree*) (Dutt, 1885, p. 216). Death is but “skeleton” and time is just “shadow” according to Toru in this poem. She is influenced by romantics like Wordsworth, whom she recalls in this poem by mentioning the immortal yew trees of Borrowdale. However joyful the song may be, by invoking these immortal trees of Wordsworth that also grow near cemeteries, as if mocking the short life of the humans, and are sometimes supposed to be the heralds of death, Toru seems to be thinking about the death of her loved ones as well as her own illness.

Sita is another beautiful lyric where the sense of nostalgia, sadness and longing for the past is an unmistakable presence. The poem again harks back to those days when Toru's mother used to tell three wide-eyes children (her and her brother and sister) stories from the Hindu myths. She was a powerful storyteller who could so vividly and evocatively portray the images that they could be *seen* and *felt* by the three of them and they would cry and laugh with the falling or rising fortunes of the people inhabiting those stories. Toru is no less in conjuring up the scenes from those story-telling days of her mother, for the lyric appears to give an experience of watching a motion picture. The images of flowers in bloom, placid lake, peacocks and deer, and the grief-stricken figure of Sita, that in turn give joy and bring tears to the eyes of three young children, are beautifully drawn by Toru. There is an aura of haunting sadness at passing by of those happy times, as well as a hankering for those moments with her siblings. "But who is this fair lady? Not in vain/ She weeps, - for lo! at every tear she sheds/ Tears from three pairs of young eyes fall amain./And bowed in sorrow are the three young heads.../ When shall those children by their mother's side..."(*Sita*) (Dutt, 1885, p. 194). Same nostalgia and love for the mother is heard in another poem *Jogadhya Uma*, another poem rooted in the Indian tradition and lore. "Absurd may be the tale I tell,.../ I loved the lips from which it fell,/ So let it stand among my rhymes" (*Jogadhya Uma*) (Dutt, 1885, pp. 112-113).

The Tree of Life perhaps deals with her own advanced illness, and her inkling of the rapidly approaching death. According to her father, this poem was inspired by an incident in Toru's life. The poem conjures up the image of a beatific angel, who touches the extremely sick Toru, and relieves her of her pain. Apparently it is the angel of death, for her time of death is drawing near. The angel's presence is a soothing one since Toru has come to accept the inevitability of death; a sentiment expressed in her other poems as well. It is a merciful angel and will bring her the much-needed relief from pain. Though the tree from which the angel plucks the leaves to touch Toru's brow is *the tree of life*, yet for her perhaps it is the promise of the painless and peaceful *death* and *after-life* that is more important. When asked to touch and bind the father with the self same calming leaves, the angel declines to do so, for the father has yet to live some more.

According to Toru's belief, death in time claims everyone, it "spareth none" a sentiment that is echoed in *The Royal Ascetic and the Hind*. It is her belief that comes across in poem after poem that peace or God can be attained only by doing the duty "...in the heat and bustle of the world,/Mid sorrow, sickness, suffering and sin,/Must he still labour with a loving soul,"

(*The Royal Ascetic and the Hind*) (Dutt, 1885, p. 122) which is an iteration of her sentiments in *My Vocation*. Death is personified in most of Toru's poems. From the analysis it is clear that according to Toru the only other thing that survives in front of it or in spite of it is love. *Prehlad* has a beautiful paean to the ever changing and patient Time. Again personified, time is something that remains constant and yet changes everything else, "Time changes deserts bare to meads,/ And fertile meads to deserts bare,/ Cities to pools, and pools with reeds/ To towns and cities large and fair./ Time changes purple into rags,/ And rags to purple. Chime by chime,/ Whether it flies, or runs, or drags—/ The wise wait patiently on Time" (*Prehlad*) (Dutt, 1885, p. 174). Despite limitations of her poetic technique, Toru shows maturity of thought beyond her twenty-one years in her thought and writing.

CONCLUSION

Toru mourns not only the passing away of the people and the times but also love. Death, time, and love have been repeatedly personified in her poems. In the later poems, Toru writes about the workings of fate, and the helplessness of humans and gods alike. Even death cannot change the workings of the fate. Similar is the case with love. Though love can be the only survivor in the face of death, it is ephemeral in nature, and depends on the workings of fate and chance. The persistent elegiac note in her poetry does not jar only because she infuses most of these stories with beautiful nature descriptions and her modern critical thinking.

Since Toru died too early, and since these poems were published posthumously, what is missed most by a discerning reader is what has been lost by her premature death. It would have been very interesting to trace the development of her thought from exposure to the death and accompanying grief in life, to the acknowledgment of tragedies of life and finally overcoming fate (which have been analyzed in this paper) to what could have been the further development of her thought had she lived longer, and written more. These elements of her poetry – beautiful descriptions of nature, palpable imagery, nostalgia for things, times and people long gone, and the acceptance of the inevitability of fate and ever-marching time that infuse her poetry with heartache and the note of heart-rending despair and forlornness – help in overcoming the shortcomings of her still developing poetic technique. There is a critical note in her poetry when she writes about the condition of women (e.g. the mention of oppression and *zenana* (women quarters in a house) in *Savitri*) in general, which is modern in its sensibilities

and much ahead of its times. She could also hardly relate to anybody around her because of her exposure to French and British education, but she was very rooted in her Indian traditions. There is hardly any mention of the faith she had converted to, instead it is her mother's faith that helps her deal with the misfortunes of life. What is most interesting is that hardly any of her posthumously printed poems have a hint of her adopted religion while most of them deal with her birth religion, and the understanding about life and lessons she has drawn from it. It was her immersion in these stories that helped her overcome loneliness, pain, sorrow and suffering. They provided her the companionship that she sorely missed in her life otherwise. To end with words of Gosse (who is otherwise racist and patronizing), "(S)he was pure Hindu, full of the typical qualities of her race and blood, and, as the present volume shows us for the first time, preserving to the last her appreciation of the poetic side of her ancient religion..." (Dutt, 1885, p. 12)

REFERENCES

- Dutt, T. (1885). *Ancient Ballads and Legends of Hindustan*. London: Chiswick Press.
- Dutt, T. (1869). *My Vocation*. Retrieved from <http://www.poemhunter.com/best-poems/toru-dutt/my-vocation/>
- Iyenger, K. R. Srinivasa. (1996). *Indian Writing In English*. New Delhi: Sterling Publishers Private Limited.
- Mehrotra, A. K. (2003). *An Illustrated History of Indian Literature in English*. Delhi: Permanent Black.
- Nair, K. R. (1987). *Three Indo-Anglian Poets (Henry Derozio, Toru Dutt and Sarojini Naidu)*. New Delhi: Sterling Publishers Private Limited.
- Powell, L. H., Shahabi, L. & Thoresen, C. E. (2003, January). Religion and spirituality: linkages to physical health. *American Psychologist*, 58 (1), 36 - 52.
- Seeman, T. E., Dubin, L. F., & Seeman, M. (2003, January). Religiosity/spirituality and health: a critical review of the evidence for biological pathways. *American Psychologist*, 58 (1), 53 - 63.

Thoresen, Carl E. & Harris, A.H.S. (2002). Spirituality and health: What's the evidence and what's needed? *Annals of behavioral medicine*, 24 (1), 3 - 13.

The logo for the journal 'Celt' is displayed in a light blue, stylized font. The letters are bold and rounded, with a white outline and a slight drop shadow effect, giving it a three-dimensional appearance. The word 'Celt' is centered on the page.

MORAL VALUES OF MASSACHUSETTS SOCIETY IN THE PURITAN ERA: A STUDY ON NATHANIEL HAWTHORNE'S *THE SCARLET LETTER*

Didik Rinan Sumekto

didikrinan@unwidha.ac.id

English Education Department, Widya Dharma University,
Klaten

Abstract: This study aimed at revealing and discussing the life of Arthur Dimmesdale and Hester Prynne as depicted in Nathaniel Hawthorne's *The Scarlet Letter*, which adopted the moral values set in the past nineteenth century Massachusetts society. The research used the historical qualitative method by focusing on empirical facts found in the research site in accordance with the structural society existence in a particular period. Data collection and interpretation technique was applied systematically by explaining and describing the actions and events of the story with facts about the Puritan dogma. The findings showed that the moral values had described the life of Arthur and Hester, as the major character via (1) the satirical outline on the actual world of morality within Massachusetts society; (2) the degree of Puritan morality, hypocrisy, guilt and final painful expiation to Arthur and Hester, to which they had condemned, violated, and led to a consequence of punishment upon their moral hazard, since the law of God and the man-made law treachery were seductively done on behalf of love; and (3) the empirical understanding of the consequence and positive implication of life in struggling for honesty, honor, dignity, strength and endurance.

Key words: Puritanism, moral values, treachery.

Abstrak: Kajian studi ini bertujuan mengungkap dan membahas kehidupan Arthur Dimmesdale dan Hester Prynne seperti yang digambarkan dalam novel Nathaniel Hawthorne, *The Scarlet Letter* dengan mengadopsi nilai-nilai moral yang hidup pada abad kesembilan belas di kalangan masyarakat Massachusetts. Studi ini menggunakan

metode penelitian historis kualitatif dengan berfokus pada fakta empiris yang ditemukan di lokasi penelitian sesuai dengan eksistensi masyarakat pada periode tertentu. Teknik pengumpulan data menggunakan teknik evaluatif yang diterapkan secara sistematis melalui pengungkapan dan pendeskripsian atas temuan fakta-fakta tersebut. Hasil studi ini menunjukkan bahwa nilai-nilai moral yang menggambarkan kehidupan Arthur dan Hester, sebagai karakter utama dalam novel tersebut terkait (1) ungkapan secara satir pada dunia menyangkut moralitas di kalangan masyarakat Massachusetts; (2) perlakuan yang tidak mengenakan kepada Arthur dan Hester di kalangan masyarakat Puritan terkait dengan moralitas, kemunafikan, rasa bersalah dan penghianatan yang begitu menyakitkan atas pelanggaran hukum Tuhan dan manusia, serta konsekuensi hukuman yang mereka terima atas pelanggaran nilai-nilai moral yang berlatarbelakang cinta; dan (3) pemahaman empiris terkait implikasi positif dari kehidupan yang mengedepankan bagaimana kejujuran, kehormatan, martabat, kekuatan dan daya tahan hidup dibangun.

Kata kunci: Puritanisme, nilai-nilai moral, penghianatan.

INTRODUCTION

It was noted that people of England became the first American pioneers that came into the virgin new world and opened the first permanent white settlement in the continent of the 1607s (Lemay, 1988, p. 4), so that they have become the first American frontier settlers in the colonial period. History recorded that America had undergone a long era of frontier experience from 1607 to 1890, when newcomers from all over the world established the continent into civilization (Buchel & Gray, 1994, p.131), within so brief a span of time that the growing nation started to lose their innocence image and freedom in nature as it had in its earlier periods (Rubin, 1979, p. 199).

Winthrop (1639) as cited by (Winthrop, 1985) Heimert and Debanco (1985, p. 87) preached a lay sermon to the men, women and children who were gathered in Southampton to accompany him on a voyage to America to actualize an order to go into the wilderness where they planned to erect a New England in March 1630. These emigrants were Puritans, departing England because of their belief that the assault on Godliness was being mounted by the king's bishops and would only increase in vigour. Thus, according to Coffey and Lim (2008, p. 127) they had decided to uproot themselves and their families in order to find a colony where they could not

only preserve the religious reforms they had managed to achieve in their native land, but also to further advance the purification of worship and belief.

The relationship between self-abasement and divine power in Puritan theology, according to Porterfield (1992, p. 39) had important implications for many aspects of Puritan life. Gatta (2004, p. 76) pointed out that in some respects, first Puritans generation tried to armour themselves against the wilderness, to wall out the untamed and seemingly ungodly forces that surrounded them with the Puritan theology that would have fared differently if the New England founders had landed first in other regions rather than on Plymouth Rock. What became important matters were about the interrelation among the historical, religious, socio-cultural, and civil perspectives about American Puritanism that initially begun in 1607 to the early nineteenth century, like depicted in *The Scarlet Letter*.

LITERATURE REVIEW

A. Historical and Socio-Cultural Background

In their long journey beginning from old England to New England, considered as the land of hope, many Puritans were called by the English pilgrims to reach the new world and dwell the colony of Plymouth in 1620 and Massachusetts in 1630. They sought for freedom of religious conscience and economic security and/ or opportunity. During those years starting from 1620 to 1640 the Puritan had spread along the coast from Maine to what was suburban New York. By 1640, when Virginia had 8,000 white people, the area of New England had 14,000, chiefly in Massachusetts. For the next half century, the hardly and prolific Puritans were free to develop their town government, economy, and way of life virtually undisturbed by the authorities in England (Baugh, 1967).

In the Puritans' first settlement period, they were far from democratic in politic and philosophy disturbance and the governmental system aligned was mainly intended to Calvinism in Geneva, henceforth, Puritanism began to tower in the New World. But by this time, according to Foerster (1962, p. 3) they had given to New England a special character which in some respects was evident to the present day. According to Miller and Johnson (1963, p. 380) Puritans resulted from a way of life, and determined certain qualities of behavior peculiarly. Clearly, the Puritans believed that in the Bible lay all true and proper laws for governing human conduct, if they voluntarily

discontinued to magistrate and minister the power of interpreting the code, before conceiving the doctrine of laissez faire. In other words, his, Puritanism was reached from a social and economic point of view, to having been a philosophy of social stratification, which placed command in the hands of a properly qualified and demanding implicit obedience from the uneducated. From the religious point of view it was the persistent assertion of the unity of intellect and spirit faced from a rising tide of democratic sentiment suspicious of the intellect and influence of the spirit. Puritanism held that the intellectual realm of holy subpoena was to be expounded by the right reason, within the social realm of the mentors of farmers and merchants.

Miller and Johnson also emphasized that it was in the realm of logic that the revolt against scholasticism left the most important mark upon Puritan culture. The Protestant, reinforced by the humanist, or rather by his own humanism, found that scholasticism had become a stagnant and unproductive way of thinking. It had become smoother, irresponsible, and formal with the new learning demanding that rational men were about thinking straight forward and commonsense terms. They thought directly to the point and kept out of the tangled network of scholastic involutions. The scholastic way of settling this inquiry would have been through the syllogism; a schoolman might argue, for example, with all temporal things that were made, accordingly for the existence of the world.

B. Civilization and Religiousness

The earliest English Puritans were religious members of the Church of England and had no desire to produce a disagreement among nations. They wished to simplify of “purify” faiths and rituals, in order to diminish the authority of the bishops. Unfortunately, no official break was intended because in early New England during the Puritan period, there was no available leading, powerful and well-trained clergymen (Bradley, Beatty, and Needleman, 1962, p. 132). At this moment, the meanings of Puritanism could be distinguished, as follows: (1) Puritanism signified an idea and practice of moral, religious, and other spiritual as well as material purity or purification, such as thoroughness, retreat, rigor, perfection, skilfulness, holiness, sanctity and sainthood, absolutism, or totality, including total, and methodical control or absolute self-control. In the sense of methodically seeking and attaining purity or perfection in respect to human sins, misconduct, or evils, most ethical and religious systems were to some extent puritan values (Bell, 1977, p. 431); and (2) Puritanism in the sense of puritanical simplicity and self-control, and Puritans as moral saints and master count also assume various non- or quasi-religious forms, elements,

and faces, as in antireligious ideologies or secular "religions" (Zafirovski, 2007, pp. 1-2). Yet, the Puritans in general were lovers of life, their clergy were well-educated scholars; they developed a pleasing domestic architecture and good arts and crafts on American soil; they liked the drink even if they hated the drunkard, since they feared both ignorance and emotional evangelism, made of their religious intellectual discipline (Bradley, Beatty, and Long, 1962, p. 6-7).

Puritan theology often reflected a preoccupation with sexual feeling and behaviour, the self-regulation it promoted was not comfortable to sexuality. Sexual impulse was only the primary arena of self regulation in Puritan culture, and Puritans controlled and gratified their impulses in other arenas as well. Puritan thirst for adversity was part of a larger strategy of self-regulation that persisted and spread beyond the theocracies of seventeenth-century New England at least partly because of its effectiveness as a means of economic and political success (Porterfield, 1992, p. 89).

Another point of view, Bremer (2009, pp. 35-36), said that the challenge for all men and women of faith had a particular revelation of the essence of God as the difficulty of explaining to others something totally beyond their experience. Puritans often spoke of God by drawing analogies to man's experiences, employing terms that might be used of human agents, using masculine pronouns, and speaking as if divine decisions were made in the same way as human ones. One reason for their opposition to painted, carved, or sculpted images of the deity was that such objects fixed in people's minds a specific and therefore limiting view of God. Puritans had a lot to say about the nature of man and the relationship between God and his creation. In the beginning, they asserted, God made humans, male and female, after his own image. They believed that God entered into a conditional promise—referred to by many as the "covenant of works", which referred to Adam and Eve, offering them eternal life and happiness in paradise in return for their perfect obedience to God's commands. Man was created as a moral agent with free will. Born with their understanding corrupted by original sin, which was embedded in their nature, men and women would commit their own violations of God's law. On given occasions the individual chose to do that which was forbidden by the law, choosing what promised self-gratification rather than obeying the law of God.

Baugh (1967, pp. 25-34) exclaimed that Puritans believed that nothing they did could influence whether they would spend eternity with God in heaven or damned in hell, it was extraordinary that they devoted the attention they did to behaving in a godly fashion. The simple explanation

was that they believed that God gave his law to be obeyed, and it was their duty to do so irrespective of any rewards they might receive. Puritans who believed that they were numbered among the elect further explained their ability to adhere to God's wishes by claiming that grace had made them more capable of perceiving God's will and more successful in carrying it out.

He continued to give a brief picture about Puritanism that were five points of Calvinist theology from which Puritanism took its clues, namely: (1) *total depravity*—this asserts the sinfulness of man through the fall of Adam, and the utter inability of man to work out his own salvation. God was all; man was nothing, and was the source of evil. God meant all things to be in his confusion, and deserve nothing but to be cast away; (2) *unconditional election*—God, under no obligation to save everyone saved or elected whom he would, with no reference to faith or good works. Since all things were presented in the mind of God at once, he knew before-hand who would be saved and thus election or prohibition was predestined; (3) *limited atonement*—Christ did not die for all, but only for those who were to be saved. If he did not die on the cross, none could be saved; and thus we had another evidence of God's love toward mankind; (4) *irresistible grace*—God's grace was freely given, and could neither be earned nor refused. Grace was defined as the saving and transfiguring power of God, offering newness of life, forgiveness of sins, the power of resist temptations, and a wonderful peace of mind and heart; and (5) *perseverance of the saints*—those whom God had chosen have thenceforth full power to do the will of God, and necessary conclusion of the absolute sovereignty of God. Puritans heartily believed that God so all-powerful. His true nature was incomprehensible to man, and yet He left many clues and hinted in His own holy word, the Bible, and it was the duty of man to search the Old and New Testaments for a more exact knowledge of the will of God toward man. Daily life was to be lived in strict conformity to the rules and regulations to be found in the Bible, and all that man does, was to be done with the utmost intensity and zeal to the greater glory of God.

In the social life, Foerster (1962, p. 5) verified that Puritans were married young, though by no means so young as often supposed. The average age for first marriages in early New England strikingly parallels that of today. Girls were almost never given in marriage under eighteen, and more often not until they had passed their twentieth or twenty-first birthday. Men were usually somewhat older. The average held true for the colonies as a whole; certain classes, ministers' children, for instance, or those whose education was longer pursued, sometimes were well along in their twenties before they assumed the responsibilities of matrimony. Some had concluded that Puritan

families were not very large, and it was true that no very great number reached maturity. The marriage ceremony was simple and regarded as a civil, not a religious-rite; banns or weddings announcement were published and after a brief but appropriate interval the intending couple appeared before the magistrate. Definitely, Hawthorne (1987, pp. 389-393) pointed out that Elopements were uncommon, and divorces were less so among Puritans. People who raised large families did not have time to humor their expectation; besides, a man was the master and a woman would be his helpmate; death so often separated partners that, in this particular case, men and women often married twice, thrice, and sometimes even oftener. The choice of mate was by no means exclusively as a parental matter, besides they found excuse as well for private merrymaking in baptisms, weddings, funerals, barns-raising, corn-husking, quilting-parties, church-raising, house-raising, ship launchings, and, in truth, ministers' ordinations as well.

METHODOLOGY

A. Type of Research

This research was intended to be a historical research upon Arthur Dimmesdale's and Hester Prynne's life as part of a Puritan society dwelling in Massachusetts Bay Colony. According to Anderson and Arsenault (1998, p. 101), this research might be defined as a past-oriented research which seeks to illuminate a question of current interest by an intensive study of material that already exists. It used the systematic collection and evaluation of data to describe, explain, and thereby understand actions or events that occurred sometime in the past (Fraenkel and Wallen, 2009, p. 534) and its alignment had been defined as well as the systematic and objective location, evaluation and synthesis of evidence in order to establish facts and draw conclusions about past events (Borg; 1963; Cohen, Manion, and Marrison, 2007, p. 191). This research agenda had attempted to discover primary and secondary data and to describe what happened through the existing data sources provided (Anderson and Arsenault, 1998, p. 101).

B. Data Collection and Analysis

According to Hockett (1955; Cohen, Manion, and Marrison, 2007, p. 193) historical research must deal with the data that already existed. This data collection relied on primary data source and ensured that sufficient sources were in order to address the problem. The primary source, reviewed as bibliography on *The Scarlet Letter* were examined merely to see what

general descriptive information existed about the people, places or events being researched. Meanwhile, the secondary data source were books, theses, articles, and encyclopaedia as the research's relevant sources (Anderson and Arsenault, 1998, p. 104). Data analysis were done by focusing on the stories by means of a narrative analysis approach. Herein, this analysis attempted to identify the content, structure, and form of life stories based on the available data from *The Scarlet Letter* novel, as an exploration of the meaning of life events within a broader sociocultural context (Ary, Jacobs, and Sorensen, 2010, p. 466).

RESULTS

A. Arthur Dimmesdale's Background Profession

These documentary-based results had mainly confirmed with the great work of Hawthorne's *The Scarlet Letter* which referred to his undoubtedly prompted critical satire in the rigors of Puritanism. As revealed in the novel, Arthur Dimmesdale who was the Puritan minister has committed adultery with Hester Prynne, a wife of Roger Chillingworth. Arthur was a conscience-stricken-minister when the tension was tightly drawn between the Puritan respect for law and conscience and the romantic insistence upon the supremacy of the private impulse. Hawthorne also determined that Arthur was the protagonist and the resolution of the tension which was brought about by the confession of guilt before his assembled parishioners.

The sense of Arthur's protagonist character shown in *The Scarlet Letter* was his long physical and mental pain or conflict within himself to surrender his own will to the divide will. Arthur's actions were consistent with the Puritan society's moral standard which should be strictly obeyed by all society members in order to create and maintain a harmony life-stability. In the case of reverend Arthur, it was shown that he was obviously feeling a conscience-stricken for doing wrong due to his capacity as a human being and a Puritan minister. He also heartily realized for his whole life a deep sorrow for which have haunted him for years. In his illness with no clear symptom, Arthur attempted to reveal his sinfulness by standing on the scaffold and regretting to God, whenever no one could see him. As described by Hawthorne (1959, p. 167) in the useless show of his expiation, Arthur was seen with a great horror of mind, since the universe gazed at his scarlet token of his naked breast, whilst shrieking aloud with an outcry that turned pealing through the night, in which he also had made a plaything of the sound and was disseminating it to and fro. Arthur finally exclaimed, "It is done! By covering

his face with his hands. The whole town will awake, and hurry forth, and find me here!" (Hawthorne, 1959, p. 223).

In the case of Arthur Dimmesdale, Hawthorne provided clues throughout the whole contents of *The Scarlet Letter* before revealing explicitly at the conclusion that the scholarly young reverend Arthur was the biological father of Pearl, Hester's daughter. Even some Puritan community still could not believe that their beloved and esteemed minister was guilty of doing committed adultery after this revelation. In every part of his sermon, Arthur repeatedly emphasized his sinfulness and unworthiness during the span of his religion services to the Puritan community. Nevertheless, in his real life, Arthur remained to put his unlawful relationship with Hester aside from the public concern. It meant that Arthur never openly took responsibility for the illicit affair with Hester and never admitted Pearl as his biological daughter. He had hidden from his adultery sin behind a rhetorical dogma of intrinsic sinfulness that the Puritans believed to all mankind. So far, Arthur's hypocrisy flew to the very deepest heart of the inner tension within the Puritan theocracy between beliefs in original sin that it has impacted on the individual's faults and sins, which could only be saved by God's grace.

Another point of view, could be focused on the condition of the illness that Arthur had suffered from, to which he eventually tried to tell the truth to what he had done with Hester within seven years ago. Only by the public acknowledgment and confession, Arthur could find the peace that his silence denied the truth, and it was not until the end that he declared the truth in the same market place where Hester's punishment began. However, he had such a possibility to declare it in front of public. Arthur's confession began with a deep sorrow when he thoroughly thought that the silence over years would not solve his problem and the committed adultery was considered as a serious guilt. Here was the testimony of him directly cited from Hawthorne (1959, p. 103):

People of New England !" cried he, with a voice that rose over them, high, solemn, and majestic, yet had always a tremor through it, and sometimes a shriek, struggling up out of a fathomless depth of remorse and woe, "ye, that have loved me ! that have deemed me holy ! Behold me here, the one sinner of the world! At last! At last! I stand upon the spot where, seven years since, I should have stood, here, with this woman, whose arm, ore than the little strength wherewith I have crept hitherward, sustains me, at this dread full moment from groveling down upon my face ! Lo, the scarlet letter which Hester wears! Ye

have all shuddered at it! Wherever her walk hath been, wherever, so miserably burdened, she may have hoped to find repose, it hath cast a lurid gleam of awe and horrible repugnance roundabout her. But there stood one in the midst of you, at whose brand of sin and infamy ye have not shuddered!

On the other hand, Arthur's confession might be beneath us to offer another perspective upon Hester's position, in which within seven years he brought about her life into public mockery in the Puritan society. However, as known from the above testimony, there was a personal interest involved between Arthur and Hester. In one case, they had broken the law of God and the man-made law was the result of their committed adultery, whilst in another side, Arthur depended upon the fact that Hester was not guilty. He claimed to the people of New England in Massachusetts that Hester did not deserved to be shuddered and blamed, which was why she wore the scarlet letter of "A" alphabet on her breast as her immortal stigma.

B. Hester Prynne's Background Profession

The Scarlet Letter depicted a clue about the stigma that was a brand, a punishment, an ugly thing that had been attached to the dress of the malefactors of Hester Prynne. wherewith the stigma on Hester, as part of the Puritan society, she was forced to take all risks on her activities during the rest of her life, such as being ignored by others and having her individual and social access in the public affairs limited, as this was the consequence of breaking God's rules and since there was no precise decision from the city's authority when she should put her letter "A" off from her dress as well. Hester was described as a tall young woman with a perfect elegant figure, when seen on a general measurement. She had dark and abundant hair, so glossy that it threw off the sunshine with a gleam, and a face which, besides being beautiful from regularity of feature and richness of complexion, had the impressiveness belonging to a marked brow and deep black eyes. She was lady-like, too, after the manner of the feminine gentility of those days, characterized by a certain state and dignity.

Hester was also foretold as a self supporting woman, of which she had the feeling of self-confidence without any dependence on the other people, although people of Puritan in Massachusetts walked away from her and nobody helped her when she needed it. Fortunately, she was given the gift to overcome the kind of problems she was faced with. On this perspective, most people of New England in Massachusetts had badly claimed Hester as a fallen woman, that Hester was regarded as a being not deserved to live

amongst the people. The talk of Hester as the fallen woman had spread over the public area like on the Market Place, as cited by Hawthorne (1959, p. 79-81):

... this woman has brought shame upon us all, and ought to die. Is there not law for it? Truly there is, both in the Scripture and the statute-book. Then let the magistrates, who have made it of no effect, thank themselves if their win wives and daughters go astray!

But out of this stigmatization as a fallen woman, her ability to be autonomous was greatly supported with perseverance, hard work, and initiative. These could be reflected from a piece of the story in *The Scarlet Letter* (Hawthorne, 1959, p. 122) which stated:

Lonely as was Hester's situation, and without a friend on earth who dared to show himself, she, however, incurred no risk of want. She possessed an art that sufficed, even in a land that afforded comparatively little scope for its exercise, to supply feed for her thriving infant and herself. It was the art-then, as now, almost the only one within a moment's grasp-of needle-work. She bore on her breast, in the curiously embroidered letter, a specimen of her delicate and imaginative skill, of which the dames of a court might gladly have availed themselves, to add the richer and more spiritual adornment of human ingenuity to their fabrics of silk and gold.

But as the consequence of having committed adultery with Arthur, the law of the Puritan society remained to furnish her a sentence. The sentence which she should receive as her guilt was that she should stand up for a certain time every time on the Platform of the pillory, situated in the entrance way of the market place for three hours. As not infrequently in other cases, her sentence of standing at a certain time upon the plat from seem to not scare her as she continued to show her perseverance by trying to be gentle and held her head high. Unfortunately, she did not find any peacefulness in doing so. Her unhappy culprit sustained herself as best a woman might, under the heavy heaviness of many unrelenting eyes, all fastened upon her, to focus upon her bosom of which the letter "A" was written.

Hester had stood up alone in the Puritan world, without any dependence on society, and only with her little Pearl to be loved, guided, and

protected; nobody helped her in the hope of retrieving her better position. Hester imbibed this spirit, as she assumed a freedom of speculation that would have been held to be a deadlier crime than that was stigmatized by *The Scarlet Letter* (Hawthorne, 1987, p. 182). From the main story of Hester Prynne that had been exposed above, Hawthorne (1959, pp. 211-213) expected to maintain his readers with Hester's condition through the dialogue revelation between both of them as follows:

O Arthur, cried she, forgive me! In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast through all extremity; save when thy good, _thy life, _thy fame, _were put in question! Then I consented to a deception. But a lie is never good, even though death threaten on the other side! Dost thou not see what I would say? That old man! _the physician! _he whom they call Roger Chillingworth! _he was my husband! (p. 211)

I might have known it murmured he. I did know it! Was not the secret told me in the natural recoil of my heart, at first sight of him, and as often as I have seen him since? Why did I not understand? O Hester Prynne, thou little knowest all the horror of this thing! And the same! _the indelicacy! _the horrible ugliness of this exposure of a sick and guilty heart to the very eye that would gloat over it! Woman, woman, thou art accountable for this! I cannot forgive thee! (p. 212)

Thou shalt forgive me! cried Hester, flinging herself on the fallen leaves beside him. Let God punish! Thou shalt forgive! (ibid)

Wilt thou yet forgive me? she repeated, over and over again. Wilt thou not frown? Wilt thou forgive? (p. 213)

I do forgive you, Hester, replied the minister, at length, with a deep utterance out of an abyss of sadness, but no anger. I freely forgive you now. May God forgive us both! We are not, Hester, the worst sinners in the world. There is one worse than even the polluted priest! (ibid)

What would be the ultimate concern relating to this dialogue was about Hester confession, too. It was truly undeniable that, in fact, Arthur might have ignored Hester's marital status or at the first time, he did not have sufficient experience before meeting and falling in love with Hester. This

unpredictable condition should have made Arthur know and realize about it, since he was one of the young brilliant scholars and great clergymen of the time. Yet, on the other hand, Hester did not tell the truth to Arthur about her marital status. Herein, the moral values of being honest and loyal to obey have revealed for both Arthur and Hester that they failed to honor the Puritan tradition and show their dignity in the law of God. In reflecting to Arthur's background profession as the Puritan Reverend, he should have not continued the forbidden relationship (e.g.: illicit love) in order that he would not have committed adultery with Hester, who was the wife of Roger Chillingworth. When realizing about Hester's status, Hester should have been also strict in her self-control and should have maintained honor when deciding with whom she should have personal relationship, particularly in the name of love.

Referring to the dialogue above, Hester began to regret with her deep sorrow to Arthur due to her absence not to tell the truth and really felt sorry about Arthur's physical condition implicitly. She attempted over and over again in gaining forgiveness from Arthur as she thought she had put him into deep liability and broken his life and career in terms of another individual and professional point of view. At the end of their dialogue, as a human being, it was noted that Arthur finally conveyed his forgiveness to Hester, but Arthur also realized and expected that God would merely forgive their sinfulness. Unfortunately, nothing can amend about Hester's condition, which had broken her own lovely life and brought along with it its obligations for a whole seven years of outlaw and facing public embarrassment or ignominy. One clear thing her, was that Hester did not keep her loyalty as a wife of Roger Chillingworth. This condition was an important notice for everyone, particularly for women who should deeply realize about disdainful relationships with other men. Moreover, as depicted in her life's journey, Hester had secretly kept silent for the illicit love affairs she had with Arthur, by covering it up from everybody who was willing to know, that he was the father of Pearl. However, when she was sentenced on the platform, she was no longer reluctant to keep it secretly from the public domain

In the chapter of "Another View of Hester," Hester was exposed with the effects of her seven long years of discrimination on her life experience. Implicitly Hester seemed to have accepted her punishment dutifully and with humility. She remained nearly invisible within the community, never figuring out from drawing attention to her and devoting herself to the care of the sick and poor people who were living in the Puritan circumstance. She

appeared to have heartily accepted and regretted with such grace, about how most people in the community have changed their view of her. Hester was no longer seemingly holding the epitome of sinfulness and erotic transgression, but she was rather a humble servant of the community. The Puritan society was no longer interpreting the letter “A” written on her breast as the consensus meaning of “Adultery”, but they certainly put a meaning as the symbol of being “Able”. The other view of Hester in which she had decided to return back to Massachusetts was considered inspirational as it showed her ability of being responsibility as the single parent for Pearl thereby she had the freedom to live wherever she chose to go. The reasoning for this was firstly related to the moral and political motives of her return. Hester returned back to Massachusetts to devote herself to the people who disposed her circumstances. She decided to provide her services as a part of her moral obligation and duty as a human being by helping her community with a sheltered housing, comfort, and counsel for those who had suffered under the Puritan community’s unpleasant moral strictures, particularly its strictures on the erotic affairs about her belief that the relation between men and women would ultimately move toward a greater degree of complementarily and equality between the sexes.

Second was about Hester’s understanding on her penitence that was unfinished. The Puritan community was no longer imposed of this penitence, thus she chose it for herself. Her decision suggested that her self-understanding was deeply connected with the people. Hester’s spiritedness and independence of mind, which contributed to her erotic rebellion, were displaced, and in many respects irrelevant, away from this specific moral community of faith, till she grew older and seemed less ambitious about radical reforms of the Puritan community. Therefore, Hester’s return to Massachusetts was viewed as the signals her recognition of the deep interdependence between her self-understanding and the Puritan community.

Third, she still kept her romantic moments with Arthur as it was on her sense of penitence. This interpretation emphasized that she wanted to return and be closely united with Arthur, even though he had passed away. When Hester died, she was buried near his grave, which strongly indicated of the loyal love she still had for him. In one condition this interpretation could show that Hester’s motive in returning back to Massachusetts was also to find the communion with her lover-in-death, Arthur, since in her real life she could not be engaged with him normally.

CONCLUSION

From the data analysis and discussion revealed, there would be three points available to emphasize for the conclusion. First, Arthur's behaviour as an individual and Reverend was consistent with the ideology of Puritan theocracy. The premise that human beings were born with original sin conflicts with the pursuit of moral perfection in this life, would be creating the tension. His struggle was afflicted with all the weaknesses of an ordinary mortal, who attempted the impossible task of living up to his community's extreme moral demands of broking it with a seven-years immoral action.

Second, this conclusion also told us about Hester's character that highlighted a much more unsettling aspect of theocracy. Unlike Arthur's personal position faced to the norms of his community, Hester's understanding of herself on the Puritan theocracy was not dogmatic by her faith as revealed in Christian religion through Hester's inability as a woman to hide her maternity forces to engage the conflict between moral perfectionism and individual fallibility in the public domain. However, by facing this reality, Hester regarded a far greater independence of mind and moral autonomy than Arthur. In spite of her independence, she had finally chosen to return back to her cottage in Massachusetts and served her criticism of living around with the Puritan community of their faith and moral duty seriousness, even though at the end of her life she was shown to not being able to hide her passion of uniting with Arthur near his tombstone

Last but not least, this novel has educated readers about the motives that might be more clearly understood within the constraints of a morally rigorous community. The Puritan theocracy considered seriously as an object of reflection and inquiry in the human life is required a serious subject matter to ponder on, in spite of its manifest shortcomings, that was worthy of inquiry as it influenced a dogmatic belief as well. To conclude, therefore, the moral values found in *The Scarlet Letter* would have accounted the deep relation and struggling-like dogmatic belief in Puritanism, as contrasted with the man-made law and the law of God where a community existed in the past and present.

REFERENCES

Anderson, G. & Arsenault, N. (1998). *Fundamentals of Educational Research* (2nd ed). London: The Falmer Press, Taylor & Francis Inc.

- Ary, D., Jacobs, L. C. & Sorensen, C. K. (2010). *Introduction to Research Education* (8th ed.). California: Wadsworth Cengage Learning.
- Bell, D. (1977). The Return of the Sacred? The Argument on the Future of Religion. *British Journal of Sociology*, (28), 419-449.
- Baugh, C. A. (1967). Puritanism. *Background of American Literary Thought*. New York: Meredith Publishing Company.
- Borg, W. R. (1963). *Educational Research: An Introduction*. London: Longman.
- Bradley, S., Beatty, R. C., & Needleman, M. H. (1962). *The American Tradition in Literature*. Vol. I. New York: W. W. Norton & Company, Inc.
- Bremer, F. J. (2009). *Puritanism: A Very Short Introduction*. Oxford: Oxford University Press, Inc.
- Buchel, R. A. & Gray, R. J. (1994). The Frontier Best. *Introduction to American Studies*. Malcolm Bradbury and Howard Temperly. Ed. New York: Longman.
- Coffey, J. & Lim, P. C. H. (2008). The Cambridge Companion to Puritanism. In Bremer, F. J, *The Puritan Experiment in New England*. Cambridge: Cambridge University Press, pp. 127-142.
- Cohen, L., Manion, L. & Morrison, K. (2007). *Research Methods in Education* (6th ed.). New York: Routledge-Taylor & Francis Group.
- Crawford, B., Kern, A. C. & Needleman, M. H. (1946). *An Outline History of American Literature*. New York: Barnes and Noble Books.
- Foerster, N. (1962). *Image of America: Our literature from Puritanism to the Space Age*. Notre Dame: University of Notre Dame Press.
- Fraenkel, J. R. & Wallen, N. E. (2009). *How to Design and Evaluate Research in Education* (7th ed.). New York: The McGraw-Hill Companies, Inc.
- Gatta, J. (2004). *Making Nature Sacred: Literature, Religion, and Environment in America from the Puritans to the Present*. New York: Oxford University Press, Inc.
- Hawthorne, N. (1987). *The Scarlet Letter and Selected Tales*. New York: The Ohio State University Press.

Hawthorne, N. (1959). *The Scarlet Letter*. Boston: The New American Library, Inc.

Hockett, H. C. (1955). *The Critical Method in Historical Research and Writing*. London: Macmillan.

Lemay, J. A. L. (1988). *An Early American Reader*. Manila: United States Information Agency.

Miller, P. & Johnson, H. T. (1963). *The Puritans (ed)*. Vol. I & II. New York: Harper & Row Publishers.

Porterfield, A. (1992). *Female Piety in Puritan New England: The Emergence of Religious Humanism*. New York: Oxford University Press.

Rubin, D. L, Jr. (1979). *The American South: Portrait of a Culture*. Washington, DC: Voice of America Forum Series.

Winthrop, J. (1630). A Model of Christian Charity. In A. Heimart & A. Delbanco, *The Puritans in America: A Narrative Anthology*. (pp.82-92). New York: Evergreen Review, Inc.

Zafirovski, M. (2007). *The Protestant Ethic and the Spirit of Authoritarianism: Puritanism, democracy, and society*. New York: Springer Science Business Media, LLC.

THE EFFECT OF LEARNING APPROACH AND READING INTEREST TOWARD STUDENTS' NARRATIVE WRITING ACHIEVEMENT

Noldy Pelenkahu

noldypelenkahu@ymail.com

English Department, State University of Manado

Abstract: The aim of this research is to know the different kinds of instructional approaches (process skill and goals oriented) found in the process of learning narrative writing. The use of different instructional approaches gave different results on students' achievement in narrative writing. Students who have different reading interests also showed different achievement in narrative writing. These two variables have a relationship in implementing instructional approach and reading interest. It showed that the testing result of interaction between the variables of process skill and goals oriented instructional approaches to narrative writing achievement is possible. It can be concluded that the use of different instructional approach (process skill and goals oriented) give different final results. The same result is also done to students who have different reading interests as they will give different narrative writing achievements.

Key words: instructional approach, reading interest, narrative writing

***Abstrak:** Tujuan penelitian ini adalah untuk mengetahui perbedaan pendekatan instruksional (keterampilan proses dan orientasi tujuan) dalam proses pembelajaran menulis narasi. Penggunaan perbedaan pendekatan instruksional memberikan hasil yang berbeda pada prestasi siswa dalam menulis narasi. Siswa yang memiliki minat baca yang berbeda juga menunjukkan prestasi perbedaan dalam menulis narasi. Dua variabel ini memiliki hubungan dalam melaksanakan pendekatan pembelajaran dan minat baca. Hal ini menunjukkan bahwa hasil pengujian interaksi antara variabel keterampilan proses dan tujuan pendekatan instruksional yang berorientasi pada naratif menulis prestasi dapat berhasil dengan baik. Dengan demikian dapat disimpulkan*

bahwa penggunaan perbedaan pendekatan pembelajaran (keterampilan proses dan orientasi tujuan) memberikan hasil akhir yang berbeda. Hasil yang sama juga dilakukan kepada siswa yang memiliki minat membaca yang berbeda dan akan memberikan prestasi menulis narasi yang berbeda.

Kata kunci: pendekatan instruksional, minat baca, menulis narasi

INTRODUCTION

The ability of someone to use English does not come by itself, but it comes from the process of studying the language. Learning to get the ability of using English in oneself can be done by formal and non formal educational setting. Cook (2007) argue that there are two kinds of goals students are expected to have in communicating English well. He uses the terms internal goals and external goals. The external goals relate to the students' use of language outside the classroom, while the internal goals relate to the students' mental development as individuals. Students should be able to use the language not only in the classroom but also outside the class room that is in real life.

There are four language skills that must be mastered by students who learn English, namely listening, speaking, reading and writing. Among the four language skills that are taught in school, writing is the hardest skill to learn. Brown (2007) has found that the writers of the L2 do planning less accurately, fluently and less effectively in stating the objectives than those of L1. They also differ in the use of appropriate conventions of grammar and rhetoric and lexical variety. Hyland (2003) has defined that the process approach puts major focus on the process of writing, such as how writers develop their ideas. He has explained that the students are given enough time to go through the writing process along with appropriate feedback from both their teachers and peers. Onazawa (2010) defines that process approach is an approach to writing in which students focus the process. Dealing with this, students are allowed to manage their own writing by giving them the opportunity to think like the way they wrote.

Guiding English language students formally and informally are needed because English is a strategic subject matter for studying other subjects. It is true because without having ability to use English language, one may not do thinking activities. It means that one cannot be able to think systematically, but he/she can communicate everything of what he/she is thinking to others.

With language one can express attitude and feelings. That is why, by the ability of having English, students can get knowledge to appreciate literature and art, and they can develop themselves continuously. Besides that, by having English language ability, one can form him/herself physically to become social and cultural mankind in order to participate in the nation development as a good citizen.

According to the English instructional field in schools such as Junior high school today, it can be known that teachers teach language knowledge and not to teach how language is used. These can be seen by observing teachers who, for instance in teaching speaking skills, only explain the conversation meaning in reading text and then invite students to read the text which contains the conversation. In this case, they do not drill students how to speak English perfectly, but only to drill students to sound what is written and not to develop their ability of thinking. It means that teachers did not give opportunity to them to think by him/her self of his/her ideas, what vocabulary and what sentences which becomes suitable to say with the topic discussion. From this case, it can be known also that English instructional in schools has problems which must be considered by English teachers. They must consider that students have the tendency to understand the concrete things and to look at something as the one unity, integrated and manipulative.

The one who can give his/her thinking or ideas of the variation of the words and correct usage of sentences would be considered students who are good in their writing skills. By writing, students will often get more varieties in using their vocabulary for various sentence types. It is true because effective writing skills can also upgrade students' grammar skills that are needed in writing. It means that students who have a high interest in writing can directly or indirectly improve his/her ability to give their ideas across either in verbally and in written form. It can be assumed, therefore that students having a high interest in writing, will have a higher achievement in their writing skill. That is why, it can be predicted also that the higher is the student's writing interest, the higher is the learning achievement, such is that in the writing skill achievement.

In fact, it is needed by educational practitioners, especially teachers who must make conducive environments in order for their students to become involved physically and mentally in effective learning activities. An appropriate instructional approach is needed to support some learning objectives, because suitable instructional approaches will determine the students' learning achievements. That is why, in this study, it tries to implement the instructional approaches, which are oriented to the needs of updating the educational

development system in schools. The implemented instructional approach is the orientation of students' difficulty learning level, which in this study is called the "process skill instructional approach". This instructional approach is implemented by giving full attention to students' levels of mental activity. The instructional approach oriented to students' learning difficulty levels will make teachers have to implement their instructions through observation, comparison, clarification, and interpretation; in order to conclude, analyze, synthesize, communicate, and predict the students' achievements.

LITERATURE REVIEW

A. Narrative Writing Concept

Writing is a communication act which is done individually without any support of voice stress, rhythm, mimic, and verbal communication. The writer plays with words, sentences, and use of punctuation for stating, figuring, and recommending something to other people. The writer must choose the exact words and construct right and logic sentences systematically in order that the objective and meaning can be understood by the reader (Hafferman, and Lincoln, 1990, p. 37).

Nunan (1998, p. 36) states that the product approach to writing is an approach which focuses on the end result of writing activities. Soonpaa (2007, p. 3) states that process approach emphasizes on the process of the students producing a piece of writing by using techniques such as brainstorming, exploring ideas, peer editing, and rewriting. In addition, Onozawa (2010, p. 154) shares the idea that the process of writing is an approach to writing, where language learners focus on the process by which they produce their written products rather than on the product themselves. In the end, learners usually need to and are required to complete their products, i.e. the writing process itself.

On the other hand, a student's creativity is another factor to the result of a successful writing. Writing itself is a process of thinking. Cowley (2004, p. 141) says that thinking creatively is all about expressing ourselves in a unique and imaginative way. Creativity, describes the process of bringing something new and that applying our creativity means being able to take unusual or innovative approaches to the common place or the ordinary.

Based on the above, it can be said that writing is an act that needs process which has a long enough process for guiding, and practicing by

teachers and students. Writing is a systemic act for giving ideas, thinking, and experience to use the right words and construct clear sentences with the purpose of making cohesive paragraphs to be understood by readers. In the context of writing ability, writing is a skill of process development. To write needs experience, time, opportunity, practice, and special ability. Besides that, to write needs ideas which are constructed logically, and expressed with a clear and systematic kind of thinking idea. Writing skill does not come by itself. It needs intense practice individual learning because it needs some kind of systematic planning. The ability to write is not a talent, by means it is not brought by a bird, but that ability is only achieved by going through a process development of learning, practicing, and developing writing skills continuously.

There have been many studies trying to find ways to help students in minimizing their difficulties to improve their writing achievement. However, most of the studies were carried out in the classroom in which writing was taught. It has been a quite common activity to teach the four skills of English as separate subjects. However, recent research shows the trend of integrating the four English skills (Brown, 2007). The popularity of communicative language learning has promoted the importance of making integrative tasks (Delaney, 2008).

As teachers try to find ways to improve the efficacy and efficiency of their instructional programs and practice in teaching writing, they may capitalize the integration of reading and writing instruction. Many studies have revealed that reading and writing are connected and these two skills have positive correlation, (Palmer, 2010). The research into reading writing connection has taken three basic approaches, i.e. rhetorical relations, shared knowledge, and procedural connections (Shanahan, 2000). The rhetorical approach is based on the idea that reading and writing are communication activities and that readers and writers gain insights about how communication works by being both sender and receiver.

The shared knowledge approach is one that has attracted the most research attention, i.e. of making an analysis of the shared knowledge and cognitive process between reading and writing. This approach is used by the majority of research in the reading writing connections (Koons, 2008). According to Fitzgerald (2000), both readers and writers rely on four common knowledge bases i.e. the domain or content knowledge, procedural knowledge, knowledge of specific features or components of written language, and meta knowledge.

Writing is one of the most important English skills to learn. Byne (1997, p. 1) states that writing is the act of forming symbols, letters or combinations of letters, which relate to the sound when we speak, the making of marks on a flat surface of some kind, which are arranged accordingly to certain conventions to form words and words arranged in order to later on form sentences. Furthermore, (Richard, 1997, p. 100) states that good writing skills are essential to academic success and requirements for many occupations and professions. According to (Harmer 1998, p. 73) there are four reasons for teaching writing to students of English as a foreign language, they are (1) the reinforcement of some students who acquire languages in a purely oral way, but also to those who benefit greatly from seeing the written down language, (2) the language development of the actual process of writing, which help learners to learn as they go long, (3) the learning style of writing appropriately for learners who take a longer time at picking up language just by looking and listening, (4) the writing as a skill, thus teaching writing is as important as speaking, listening and reading.

The ability to write is very difficult than the other three language skills. Listening and reading skills are categorized receptive skills because they receive messages, while they also actively interpret and analyze messages which are listened to or read by. Speaking and writing skills are categorized under productive skills because they must actively produce the thinking of ideas and have them said either in verbal or writing language. Students in writing class are expected to produce written text by demonstrating a command of standard written English such as using appropriate structure, accurate grammar, spelling and punctuation, appropriate use of vocabulary and good organization of ideas manifested in coherent paragraphs (Hinkel, 2004, p. 19).

Speaking is an activity of saying whatever becomes the thinking of someone in verbal form while directly making a face to face interaction with a listener. To speak needs phonology. To write is to say the thinking and ideas in the form of writing, so that needs orthography. To say words and sentences used in the form of writing needs a skill, which is higher than the ability of speaking. This is true because a writer must have good ability in language use in order the communication be effective (Valette, 1999).

To write is a process, so that, before one can do the acts of good writing, it needed the prior ability for doing the acts of writing. The prior ability to do the acts of writing in formal education starts from the elementary level. That is why learning to write in elementary level is differentiated in two stages: (1) early writing, and (2) continued writing. Early writing is transferred to the first

and second class which is started with the practice of writing minimum words to practice to write grammatically correct word combinations, and to also make use of appropriate punctuation in various writing stages. This writing instruction is given integratively with reading instruction. This is found true, because to write is a symbol system (phoneme symbols) and these symbols pronounced as alphabets have been long used until this modern century. The continued writing is given after the early writing had been mastered fluently. This prior knowledge of writing such as the alphabet, writing system, and grammatical mastery must be given to students in systematic steps.

Narrative writing is a form of development process or writer's ability to state ideas which will be stated to a reader, so the reader can understand the writer's messages. The form of composition development undergoes four kinds, they are (1) narration, (2) description, (3) exposition, and (4) argumentation. These forms of development or stating composition have the objectives and characteristics of what becomes the main ideas of the writer. For instance, if the writer wants to tell about an accident or experience, it will of course, be different from a writer who wants to inform about a product. In this study, narrative writing is chosen with a study sample of their development, which are interesting to factual story, especially the story written in English.

Narrative writing is a story that tells about accidents constructed chronologically. It is a story based on the chronological order of an accident. There are two kinds of narrative writing they are (1) factual narration and (2) fictive narration. Factual narration is a story which is told chronologically with factual incidents. Fictive narration is a story told by the writer, which consists of mankind experience which is considered carefully. Narrative writing is also a composition development or writing which has chronological incidents and problems. The implementation of the narrative writing strategy has helped students to improve their narratives since the strategy especially helped them to use their imagination to create longer sentences for their composition. It was easy for them to write occurrences of their story in writing as the story dealt with their factual life experiences. This is in accordance with (Campbell, 2009) who reveals that story-retelling is a powerful tool to get students to write because it provides opportunities to identify important details and dialogues needed as story elements. Butcher (2006) states that stories can change a student's perspective. There are often implicit moral teachings in stories.

B. The Reading Interest

Interest will also exist to those who are doing some kind of learning. If a student has an interest to the subject matter which he/she learned (e.g. the

writing lesson), this student will have a strong tendency to be more attentive in their lessons. So, it can be said that interest can affect the writing achievement of students. Interest can also help develop students' better concentration. This means that everyone who has interest would not be easily disturbed in implementing an activity such as reading or writing. If one has an interest to read, he/she will not be inclined to speak in a reading or writing classroom.

Reading, according to some experts, is defined as the ability of an individual to recognize a visual form, and associating the form with the sound and/or meaning, and understanding and interpreting its meaning. Urquhart says that reading is a process of decoding written symbols, working from smaller units (individual letters) to larger ones (word, clauses, and sentences) (1998, p. 22). There is an interactive process between a reader and text which leads to a certain reading fluency (Alyousef, 2005, p. 144) and the making of meanings from print and visual information (Moreillon, 2007, p.10). Grellet states that reading involves a variety of skills, such as follows: (1) recognizing the script of language; (2) understanding explicitly stated information; (3) understanding information when not explicitly stated; (4) understanding the communicative value of sentences and utterances; and (5) understanding relations within the sentences (1998, p. 43).

Based on the readings above, it can be understood that the interest or motive of one's psyche's aspect which makes someone has the tendency for preference, happiness, high attention, positive respond to an object or act has a close relationship with what becomes the point of reading interest. Reading is one act which is not interested by just anyone. The factors affecting one's interest or motive in reading can be determined by the kinds of material choosen in reading. Nevertheless, if a partiular reading material is interesting for a student, he/she will continuously have a good attitude in his/ her reading (Gillet, and Temple, 1994).

C. Instructional Approach

Instructional approach is an alternative method, strategy, and technique in teaching and learning in order the instructional objective can be maximally achieved. Instructional approach in language instruction is a set of axiomatic assumptions of the nature of language. Meanwhile, method is the whole planning of language instructional material that is presented systematically and based on an an alternate approach (Richards and Rodgers, 1986). In this case, an approach is axiomatic and method is procedural, whereas, technique is implementary. This means that what is happening in a classroom for achieving specific objectives and techniques must be relevant with method, and cannot

be in contradiction with approach. In other words, technique becomes the description from method, and method is the description from an approach.

D. Instructional Skill Process Approach

Instructional skill process approach is student skill for manage achievement get from teaching and learning process which giving wide opportunities to students for observing, categorizing, predicting, interpreting, implementing, planning a study, and communicating their achievement. The objective of process skill approach is to develop student creativities in learning. So, they are active to develop and implement abilities.

Process skill approach consists of several skills such as observing, making clarifying, measuring, communicating, making conclusions, predicting, and connecting space with time (Abruscato, 1995). Process skill approach is very important in helping students in learning in order that he/she can get the success of facing all of life aspects, because of this skill practice is in stages with the focus starting from observing, clarifying, predicting, measuring, communicating, concluding, controlling, interpreting data, and finding a model (the last is an important act in process skill).

The process of writing consists of (1) pre-writing where students must concentrate well to find and share ideas, and read literature from experience; (2) writing an early draft, i.e. the start of writing by choosing topics, and writing in persuasive form with interesting models to work with; (3) making revisions such as correcting, reading again, adding and lessening information, reading and writing again); and (4) editing, which includes revision for punctuation, grammar correcting, publishing, reading in front of colleagues, writing books, making cover designs, and so on (Eisele, 1991).

E. Goal Oriented Instructional Approach

Goal oriented instructional approach is based on the thinking that in every teaching and learning activity, things must be thought or determined first by its objectives in order to be achieved. By paying attention to the objectives which have been stated, it is hoped that whatever method will be applied, or whatever instructional technique will be applied will answer the objectives of the instruction.

The implementation of this approach is always correlated to learning mastery. It means that teaching and learning process is assumed successful if at least 85% of students can master 75% of the instructional material given by a teacher. Determination of this achievement is based on the formative tests

given. So, in this case, whatever approach, method, or technique applied is not to be a problem, with the condition that the instructional objectives stated can be achieved.

Based on these facts, it can be said that the learning model oriented to a student ability which is measured based on the time needed by students meet the needs of the mastery of the lessons. This means that smart students would need less time than not smart students (Slavin, 1991). So, to achieve the objective stated, a teacher must prepare enough time for students until they achieve 85% of students' mastery and 75% can achieve the instructional objective stated. These ways can also be affected by students who use their time well, which are in accordance with the level of instructional material difficulty, in addition to the students' ability to catch the instructional material in the form of verbal communication.

In instructional constructivism, where a teacher implements the teaching and learning process by using the right instruction and technique of questioning ability is based on three conditions: (1) receiving the given condition, (2) the readiness to learn, and (3) do the activities prepared. Receiving a condition and readiness to learn are implemented when a teacher can make students focus their attention to a topic or problem to be discussed in class. Activity is implemented by way of giving opportunity to students in order that they can find by themselves kinds of problem solving activities, in order to predict and do tasks responsibly (Borich, 1996).

Based on the above concepts, in this study, the approach to be implemented is the goal oriented approach which is modified between the goal, mastery learning, and constructivism approach which is constructed with the following steps: (1) writing instruction is implemented or oriented on the instructional objective which had been formulated, and is followed by the instructional material that is suitable with that instructional objective; (2) students do tasks, which are suitable with the instruction and time allotment given by the teacher with the condition that guidance is given to students who till does not understand about the instruction material given; (3) the result of students' tasks will be evaluate by two evaluators by using an evaluation standard which is stated and will be the guide for the writing achievement; and (4) whatever the number of result recived will be accounted for. In this case, students must achieve 85% of the targeted objectives of the learning mastery. In other word, whether individually or in groups, the students must show their work at their best with the responsibility of obtaining the targeted objectives of the learning materials given by their teachers.

METHODOLOGY

A. Research Participant, Method and Design

This study's participant is one Junior High School in Minahasa regency, which agreed to be researched on for the periods of April - June 2014. This study uses an experiment method with two independent variables and one dependent variable. The variables experimented in this study is instructional approach. That is why, experimental method is chosen because it may show the effect of the implementation by controlling several things which maybe controlled. This is because, there are things which cannot be controlled such as some factors like the school environment, teacher experience of teaching and learning process, student background, parent education, the environment of students' living, and so on. The research design of this study is 2 x 2 factorial design, where the design is alternated in order to see the effect of the core factors as dependent variables. Rodgers (2009), in his definition about methodology, reminds teachers that teaching strategies and activities may only be appropriate for a particular teaching/learning situation. This means that different teaching/learning situations may require different teaching strategies, activities and approaches although it is possible that certain methods may be appropriate for learners of different types.

B. Research Instrument

This study uses an instrument in order to get data about how far the instructional approach and reading interest toward student narrative writing achievement are. Based on the variables on this study, there are three data which must be collected they are (1) narrative writing achievement, (2) the high and low interest of of reading, and (3) instructional approach experiment. As instruments of this study are (1) narrative writing test, (2) reading interest test, and (3) questionnaire for the teaching and learning process.

C. Research Hypothesis

The result of this study is analyzed with a two-way analysis of variance. The significant differences of the two way analysis of variance will interpret and determine the conclusion of what variable is more effective than the other independent variables. The four hypothesis to be evaluated in this study are:

1. Student narrative writing's achievement of those who are learning with the process skill of instructional approach is better than the narrative writing achievement of students who are learning with a goal oriented instructional approach. In this situation the statistical hypothesis is:

$$H_0 : \mu_{A_1} = \mu_{A_2}$$

$$H_1 : \mu_{A_1B_1} + \mu_{A_1B_2} \geq \mu_{A_2B_1} + \mu_{A_2B_2}$$

2. Student narrative writing's achievement of those students who have a high reading interest of learning have a high goal oriented instructional approach when compared with students' narrative writing achievement who have a high reading interest of learning with a process skill of instructional approach. In this situation the statistical hypothesis is:

$$H_0 : \mu_{A_1B_1} \geq \mu_{A_2B_2}$$

$$H_1 : \mu_{A_1B_1} \leq \mu_{A_2B_2}$$

3. Student narrative writing's achievement of those who have less reading interest and of learning with an instructional process skill approach have a higher achievement than those who have less reading interest and of learning with a goal oriented instructional approach. In this situation the statistical hypothesis is:

$$H_0 : \mu_{A_1B_2} \geq \mu_{A_2B_2}$$

$$H_1 : \mu_{A_1B_2} \leq \mu_{A_2B_2}$$

4. There is an interaction between the instructional approach and reading interest towards a student narrative writing achievement. In this situation the statistical hypothesis is:

$$H_0 : A \times B = 0$$

$$H_1 : A \times B \neq 0$$

FINDINGS

Data description of narrative writing achievement consists of the data from students (1) who are learning with a process skill instructional approach (A_1); (2) who are learning with a goal oriented instructional approach (A_2); (3) who have high reading interest (B_1); (4) who have less reading interest (B_2); (5) who are learning with process skill instructional approach and who have a high reading interest (A_1B_1); (6) who are learning with an instructional process skill and have less reading interest (A_1B_2); (7) who are learning with a goal oriented

instructional approach and have a high reading interest (A_2B_1); and (8) who are learning with a goal oriented instructional approach and have less reading interest (A_2B_2). The descriptions of narrative writing achievement of the eight groups are described in table 4.1.

Table 4.1. Narrative Writing Achievement Description

Data Source	n	Variance	Min	Max	Mean	Modus	Median	St.Dev	Sum
			Score	Score	(X)	(Mo)	(Me)	(S)	
A_1	30	37,775	27	50	38,533	38	38	6,146	1156
A_2	30	21,375	16	30	24,733	26	26	4,623	742
B_1	30	38,254	135	153	14,523	143	153	6,184	4357
B_2	30	58,800	101	125	114,40	115	103	7,668	3432
A_1B_1	15	15,495	27	38	34,066	36	38	3,936	511
A_1B_2	15	23,352	16	30	22,066	21	26	4,832	331
A_2B_1	15	15,400	24	37	29,600	28	26	3,924	444
A_2B_2	15	5,686	22	30	27,400	28	28	2,384	411

- A_1 : Group score of student narrative writing's achievement who are learning with an instructional process skill approach.
- A_2 : Group score of student narrative writing's achievement who are learning with a goal oriented instructional approach.
- B_1 : Group score of student narrative writing's achievement who have high reading interest
- B_2 : Group score of student narrative writing's achievement who have less reading interest.
- A_1B_1 : Group score of student narrative writing's achievement who are learning with an instructional process skill approach and have high reading interest.
- A_1B_2 : Group score of student narrative writing's achievement who are learning with an instructional process skill approach and have less reading interest.
- A_2B_1 : Group score of student narrative writing's who are learning with a goal oriented instructional approach and have high reading interest.
- A_2B_2 : Group score of student narrative writing's who are learning with a goal oriented instructional approach and have less reading interest.

Group of Student Narrative Writing's Achievement Who are Learning with an Instructional Skill Process Approach (A₁)

The group of students with narrative writing achievements who are learning with an instructional process skill approach has a test instrument of 40 items, which has a theoretical score scale of 1 to 40. In this group, the score of group of students of narrative writing achievements are those learning with an instructional process skill approach with the highest score of 38 and the lowest score of 27. The mean score is 34.066 with a deviation standard of 3.936, the mode score of 38, and the median score of 36. The frequency distribution score of the group these students are described in table 4.2.

Table 4.2. Frequency Distribution List Data of the Group of Student Narrative Writing's Achievement Who are Learning with an Instructional Process Skill Approach (A₁)

No	Class Interval	Absolute Frequency	Relative Frequency (%)
1	26.5 - 28.5	3	10.71
2	28.5 - 30.5	4	14.28
3	30.5 - 32.5	8	28.57
4	32.5 - 34.5	7	25.00
5	34.5 - 36.5	5	17.86
6	36.5 - 38.5	3	10.71
Sum		30	100.00

Data description of this table shows that there are 7 students or 24.99% whose score is under the interval class of a mean score of 15 students or 53.57%, which is in the class interval of the mean score and 8 students or 28.57% who got the score above the class interval of the mean score. The data description shows that there are three categories, they are: the score above 1 and 2 of the interval class, which is categorized low; the score on the interval class of 3 and 4, which is categorized as being on average; and the score on the interval class of 5 and 6, which is categorized high. So then as a result, there are 7 students or 24.99% of them who are in the low score categorization; 15 students or 53.57% are in the average score categorization; and there are 8 students or 28.57% on the high score categorization.

Group of Student Narrative Writing's Achievement Data Who are Learning with a Goal Oriented Instructional Approach (A₂)

The Group of Student Narrative Writing's Achievement Data Who are Learning with a Goal Oriented Instructional Approach (A₂) got the highest score of 30 and the lowest score of 16. The mean score is 24.733 with a standard deviation score of 4.623, the mode score is 26, and median score is 26. The frequency distribution data of this group is described in table 4.3.

Data description in this table shows that there are 5 students or 17.85% of them who got a score under the class interval which consists of a mean score of 9 students or 38.57% which is in the class interval of the mean score, and 7 students or 25.00% got above the class interval of the mean score. The data description therefore shows three categories, they are: the score on the class interval of 1 and 2 is categorized as low, the score on the class interval of 2 and 3 is categorized as on average, and the score on the class interval of 4, 5 and 6 is categorized high. So then, there are 3 students or 10.71% who are on the category which got a low score, 14 students or 57.30% in the category of average score, and 13 students or 46.43% is in the category of a high score.

Table 4.3. The List of Frequency Distribution of a Group of Student Narrative Writing's Achievement Data Who are Learning with a Goal Oriented Instructional Approach (A₂)

No	Class Interval	Absolute Frequency	Relative Frequency (%)
1	15.5 - 21.5	3	10.71
2	21.5 - 22.5	5	17.86
3	22.5 - 24.5	9	38.57
4	24.5 - 26.5	7	25.00
5	26.5 - 28.5	4	14.29
6	28.5 - 30.5	2	7.14
Sum		30	100.00

Group of Students Who are Learning with an Instructional Process Skill Approach Who have a High Reading Interest (B₁)

In this group of students, the narrative writing achievement of those who are learning with an instructional process skill approach have the highest score of 153 and the lowest score of 135. The mean score is 14.523 with a standard deviation score of 6.184, the mode score of 15.30, and the median score of 14.523. The frequency distribution data of this group of students is described in table 4.4.:

Table 4.4 The List of Frequency Distribution of a Group of Student Narrative Writing's Achievement Who are Learning with an Instructional Process Skill Approach with a High Reading Interest (B₁)

No	Class Interval	Absolute Frequency	Relative Frequency (%)
1	134.5 - 143.5	3	10.71
2	143.5 - 145.5	5	17.89
3	145.5 - 147.5	5	17.89
4	147.5 - 149.5	8	27.43
5	149.5 - 151.5	6	21.43
6	151.5 - 153.5	3	10.71
Sum		30	100.00

Data description in this table shows that there are 8 students or 28.60% whose score is under the class interval of the mean score; 13 students or 46.13% got a score on the class interval of the mean score; and 9 students or 32.14% got a score above the class interval. So that, the data description shows there are three categories, they are: the score in the class interval of 1 and 2 are in the low score categorization, the score in the class interval of 3 and 4 are in the average categorization, and the score in the class interval of 5 and 6 is in the high score categorization. So then, there are 8 students or 28.60% that are categorized under the low score, 13 students or 46.13% are categorized under the average score, and 9 students or 32.14% are categorized under the high score.

Group of Student Narrative Writing's Achievement Who are Learning with a Goal Oriented Instructional Approach with a Less Reading Interest (B₂)

In this group, the result of the Group of Student Narrative Writing's Achievement who are learning with a Goal Oriented Instructional Approach with Less Reading Interest (B₂) have the highest score of 125 and the lowest score of 101. The mean score is 11.440, with a standard deviation score of 7.668, mode score of 10.300, and median score of 11.500. The frequency distribution data of this group is described in table 4.5.

Data description in this table shows that there are 7 students or 25.00% who got a score under a class interval of the mean score; 14 students or 48.86% of them is in the class interval of the mean score; and 9 students or 32.15% got a score above the class interval of the mean score. The data description thus shows that there are three student categories, they are: the score in the class interval of 1 and 2 are categorized s low, the score in the class

interval of 3 and 4 are categorized as on average, and the score in the class interval of 5 and 6 are categorized as high. So then, there are 7 students or 25.00% which are categorized under a low score, 14 students or 48.86% are categorized under an average score, and 9 students or 32.15% is categorized under a high score.

Table 4.5. Data Frequency Distribution List of a Group of Student Narrative Writing's Achievement who are Learning with a Goal Oriented Instructional Approach with Less Reading Interest (B₂)

No	Class interval	Absolute Frequency	Relative Frequency (%)
1	110.5 - 112.5	3	10.71
2	112.5 - 115.5	4	14.29
3	115.5 - 118.5	8	27.43
4	118.5 - 121.5	6	21.43
5	121.5 - 124.5	5	17.86
6	124.5 - 127.5	4	14.29
Sum		30	100.00

Data Group of Student Narrative Writing's Achievement Who are Learning with an Instructional Skill Process Approach and Who have a High Reading Interest (A₁B₁)

In this group, the score of the Narrative Writing Achievement of students who are learning with an Instructional Skill Process Approach and have a High Reading Interest (A₁B₁) got the highest score of 38 and the lowest score of 27. The mean score is 34.006 with a standard deviation score of 3.963, mode score of 38, and median score of 36. The data frequency distribution result of this group of students can be seen in table 4.6. Data description in this table shows that there are 3 students or 20.00% got a score under the class interval of the mean score; 7 students or 46.66% got a score in the class interval of the mean score; and 5 students or 33.33% got a score above the class interval of the mean score. So then it means the data description shows that there are three categories, they are: a score in the class interval of 1 is categorized low, a score in the class interval of 2 and 3 are categorized average, and a score in the class interval of 4 is categorized high. So then, there are 3 students or 20.00%, which is categorized as having low scores, 7 students or 46.66% is categorized average, and there are 5 students or 33.33%, which is categorized high

Table 4.6. Data Frequency Distribution Group of Student Narrative Writing's Achievement Who are Learning with an Instructional Skill Process Approach and have a High Reading Interest (A_1B_1)

No	Class Interval	Absolute Frequency	Relative Frequency (%)
1	26.5 - 29.5	2	13.33
2	29.5 - 32.5	4	26.66
3	32.5 - 35.5	6	40.00
4	35.5 - 38.5	3	20.00
Sum		15	100.00

Group of Student Narrative Writing's Achievement who are Learning with an Instructional Skill Process Approach who have Less Reading Interest (A_1B_2)

In this group, the Narrative Writing Achievement of students who are Learning with an Instructional Skill Process Approach and have a Less Reading Interest (A_1B_2) has the highest score of 30 and the lowest score of 16. The mean score is 22.066 with a standard deviation score of 4.832, mode of 26, and median score of 21. The data frequency distribution group of these students are described in table 4.7.

Table 4.7. Data Frequency Distribution of a Group of Student Narrative Writing's Achievement who are Learning with an Instructional Skill Process Approach and have Less Reading Interest (A_1B_2)

No	Class Interval	Absolute Frequency	Relative Frequency (%)
1	15.5 - 18.5	2	13.33
2	18.5 - 22.5	4	26.66
3	22.5 - 27.5	6	40.00
4	27.5 - 30.5	3	20.00
Sum		15	100.00

Data description in this table shows that there are 2 students or 13.33% who got a score under the class interval of the mean score; 10 students or 46.66% are in the class interval of the mean score; and 3 students or 20.00% who got a score in the class interval of the mean score. Thus, the data description shows that there are three categories, they are: the score of the class interval of 1 and 2 which are categorized as low, the score of the class interval of 3 which is categorized as average, and the score of the class interval of 4 which is categorized as high. There are also 2 students or 13.33% who are

categorized under those who got less score, and 10 students or 46.66% who are categorized having average score, and there 3 students or 20.00% who are categorized under high score.

Group of Student Narrative Writing's Achievement who are Learning with a Goal Oriented Instructional Approach and have a High Reading Interest (A₂B₁)

In this group, the highest score is 37 and the lowest score is 24. The mean score is 29.600 with a standard deviation score of 3.924, mode of 26, and median of 28. The data frequency distribution of this student group is described in table 4.8.

Data description in this table shows that there are 2 students or 13.33% who got a score under the class interval of the mean score; 9 students or 60.00% who got an average class interval of the mean score; and 4 students or 26.66% who got a high class interval of the mean score. The data description thus shows that there are three categories, they are: the score of class interval of 1 which is categorized as less, the score of the class interval of 2 and 3 which are categorized as average, and the score of the class interval of 4 which is categorized as high. There are also 2 students with 13.33% who got less score, 9 students or 60.00% who got average score, and 4 students or 20.00% who got high score.

Table 4.8. Data Frequency Distribution Group of the Student Narrative Writing's Achievement who are Learning with a Goal Oriented Instructional Approach and have a High Reading Interest (A₂B₁)

No	Class Interval	Absolute Frequency	Relative Frequency (%)
1	23.5 - 27.5	2	13.33
2	27.5 - 33.5	3	20.00
3	33.5 - 35.5	6	40.00
4	34.5 - 37.5	4	26.66
Sum		15	100.00

Group of Student Narrative Writing's Achievement who are Learning with a Goal Oriented Instructional Approach and have Less Reading Interest (A₂B₂)

In this group, the highest score is 30 and the lowest score is 22. The mean score is 27.400 with a standard deviation score of 2.384, mode of 28 and median of 28. Data frequency distribution these students are described in table 4.9.

Table 4.9. Data Frequency Distribution of the Group of Student Narrative Writing's Achievement who are Learning with a Goal Oriented Instructional Approach and have a Less Reading Interest (A₂B₂)

No	Class Interval	Absolute Frequency	Relative Frequency (%)
1	21.5 - 22.5	2	13.33
2	22.5 - 24.5	2	13.33
3	24.5 - 26.5	6	40.00
4	26.5 - 28.5	3	20.00
5	28.5 - 30.5	2	13.33
Sum		15	100.00

Data description in this table shows that there are 4 students or 26.66% who are in the class interval class of the mean score; 6 students or 40.00% got in the class interval of the mean score; and there are 5 students or 33.33% who got above the class interval of the mean score. Thus, the data description shows that there are three categories, they are: the core of the class interval of 1 and 2 is categorized as less, those in the score of 2 and 3 are categorized as average, and those of score 4 is categorized as high. So then, there are 4 students or 26.66% who are categorized as having less score, 6 students or 40.00% is categorized as having an average score, and 5 students or 33.33% is categorized as having a high score. Based on the norm score of the Group of Student Narrative Writing's Achievement who are Learning with a Goal Oriented Instructional Approach and have Less Reading Interest (A₂B₂) tends to have a high score from the mean score. This can be seen from the mode score of 28 and median score of 28 which is relatively the same from the mean score. Analysis of the testing criteria that uses the Variance Analysis (ANAVA) of path analysis of data normality testing and data homogeneity testing gives the following results like shown in table 4.10.

Table 4.10. Data Description Result of the Student Narrative Writing's Achievement of Variance Homogeneity Testing Score on Two Experimental Groups (A₁ and A₂)

The Groups	X ² _{count}	X ² _t (α=0,01)	X ² _t (α=0,05)	Conclusion
A ₁	12.933	37.566	31.410	Homogent
A ₂	19.000	27.688	22.362	

From this table it can be known that the variance of the homogeneity testing result got X²_c = 19.00 and 12.933, and X²_t = 37.566 and 31.410. If it is compared, soothe X²_c is less than X²_t, so that H₀ is recieved. This means that

there is no variance differences between the two experimental groups, of those who are learning with an instructional skill process approach with the group of students who are learning with a goal oriented instructional approach. From this it can be concluded that the data of the two experimental groups is homogent. The variance homogeneity testing from the attribute categories of the groups in this study was done through the stages used from part (a) above. The groups are a group of student narrative writing's achievement who are learning with an instructional skill process approach who have a high reading interest and less reading interest. The description of variance homogeneity testing can be seen table 4.11.

Table 4.11. Data Description of Variance Homogeneity Testing Result Score of Student Narrative Writing's Achievement on Two Subject Attribute Categories of Groups B₁ and B₂

Group	X^2_c	$X^2_t(\alpha=0,01)$	$X^2_t(\alpha=0,05)$	Conclusion
B ₁	4.800	27.688	22.362	Homogent
B ₂	15.733	33.409	27.587	

From this table it can be seen that the variance homogeneity testing result of $X^2_c = 4.800$ and 15.733 , in addition $X^2_t = 22.362$ and 27.587 . If it is compared, then X^2_c is less than X^2_t , so H_0 is recieved. This meant that there is no difference variance between the two attribute categories groups of the student group who has a high reading interest (B₁) and the student group who has less reading interest (B₂). It can be concluded then that the two experimental data are homogent.

Based on the ANAVA testing result toward significant interaction between instructional approach and reading interest toward narrative writing achievement, it is shown that there is an interaction between the two variables toward narrative writing achievement. This is proven through the continued testing of Tuckey (t-testing). In order to know the significant interaction between the two variables of this study, it must be understood that the sample/subject size (n) of each group is the same. This analysis is used to investigate an absolute mean score difference from two groups which compares a critical score (table score). This was done in two subject groups: a students group who has a high reading interest and who is learning with an instructional skill process approach and goall oriented instructional approach. The other student group is the one who has less reading interest and who is learning with an instructional skill process approach and goal oriented instructional approach.

The result of the Tuckey testing for the student group who has a high reading interest shows that by using an instructional skill process approach there is a better effect of the narrative writing achievement when compared with using a goal oriented instructional approach. So then, factually the result of $Q_c = 96.45 > Q_t = 3.09$ with a significance of $\alpha = 0,05$. Beside that, it was seen that on the mean score result from A_1B_1 group ($\bar{X} = 2013,57$) is higher than group A_2B_1 ($\bar{X} = 2068,57$). This data means that the hypothesis is received or is significant in its testing. The Tuckey testing analysis result for the students group who has less reading interest showed that the use of the instructional skill process approach gives a better effect to the narrative writing achievement rather than the goal oriented instructional approach. So then, it was factually stated that $Q_t = 16.29 > Q_t = 3,09$ ($\alpha = 0,05$). Beside that, it can be seen from the narrative writing achievement's mean score of groups A_2B_2 ($\bar{X} = 1999.93$) is higher than from the group A_1B_2 ($\bar{X} = 2090.79$). This data means that the hypothesis is received or significantly tested.

This points to the result that the instructional skill process approach is better than the goal oriented instructional approach in increasing student narrative writing's achievement. The instructional approach of the student narrative writing achievement is the activities done by a teacher in making conducive teaching and learning in order to achieve the instructional objectives. The instructional approach becomes the way of sharing messages or information to students through various instructional approaches such as the instructional media of pictures, OHP, Radio, Television, LCD, or media images that are suitable with the messages and objectives to be achieved. The instructional skill process approach has characteristics and specific strengths in improving student narrative writing's achievement, so it can give different effects toward student learning results. The strengths of this instructional approach is making students better in understanding and remembering material substances which is rolling and can be implemented in the whole class instructional materials because they were attended or involved directly by students who want to learn. The students are given possibilities for initiatives and creativities to work together to be active in doing their learning. This means that they are given opportunities to be the centre of their learning activities. Additionally the approach becomes a way for helping students to develop their cognitive process. With this condition, they are able to make and form their learning conception by themselves. That is why, the approach can function as a bridge between students' prior knowledge with the new learnt knowledge. In other words, it can help students' schemata in analyzing and accomodating messages received in preparing or motivating themselves to learn

narrative writing which needed mostly for doing a qualified learning process. The motivation developed by students in learning by using the instructional skill process approach is the ability to learn a high integration of a number of learning instruments. They learn not only to be the expert of narrative writing but also to use it for working professionally. Meanwhile the strength of the goal oriented instructional approach is the students' improvement of remembering instructional materials taught because in the instructional process, the main system is the drilling activity of acquiring the goals of the objective.

CONCLUSION

From the finding of this study, it can be concluded that the use of the different instructional approach of skill process and goal oriented, have given a difference in the final result. The same condition has been done to students who have a different reading interest to result in a different kind of narrative writing achievement. The two variables of this research data have a close relationship in implementing the instructional approach and reading interest such as shown in the testing result of interaction between the research variables of the skill process and goal oriented instructional approaches of student narrative writing's achievement.

In doing the instructional process, teachers need to implement the instructional approach and make different creativities which will affect the student narrative writing's achievement. This research has found that the use of an instructional skill process approach can give better results than the goal oriented instructional approach. To teachers of writing subject matter, this research shows that in order to choose and state an instructional approach, the skill process is firstly needed to state the students' creativity, so that good teachers can help make an increase in the student narrative writing's achievement. By using the instructional skill process approach, a teacher can give the best learning experiences to students in order to make them understand the various concepts and learning process done not only by practicing what was the teacher centered instruction but to a student center instruction. For this reason, there is a need for a high participation of students because the use of the instructional skill process approach can effectively achieve the results of student narrative writing.

REFERENCES

- Abu R, R. (2001). Integrating Reading and Writing for Effective Language Teaching. U.S.A.: *English Teaching Forum*.
- Alyousef, H.S. (2005) *Teaching Reading Comprehension to ESL/EFL Learners*. www.readingmatrix.com/articles/alyousef/article.pdf.
- Butcher, S.E. (2006). Narrative as a Teaching Strategy. *The Journal of Correctional Education* 57 (3).
- Brown, H.D. (2007). *Teaching by Principle: An Interactive Approach to Language Pedagogy*. (2nd ed). New York: Addison Wesley Longman.
- Borich, G. (1996) . *Effective Teaching Methods*. Texas: Merrill and Imprint.
- Campbell, T. A. (2009). *Storytelling and Story Writing*. Nipissing University and Michelle Hlusek, Nipissing-Parry Sound Catholic District School Bord.
- Cowley, S. (2004). *Getting the Buggers to Think*. London: Continuum.
- Cook, V. (2007) Reproducing Native Speakers or Promoting Multicompetence among Second Language Users. In Jim Cummins & Chris Davision. *International Handbook of English Language Teaching*. Hongkong: Springer.
- Delaney, A.Y. (2008). Investigating the Reading - to Write Construct. *Journal of English for Academic Purposes*,
- Eisele, B. (1991). *Managing the Whole Language Classroom*. Cypress: Creative Teaching Press Inc.
- Fitzgerald, J. & Shanahan, T. (2000). *Reading and Writing Relation and Their Development*. Collins College Publisher.
- Graham, S. & Perin, D. (2007). A Meta-Analysis of Writing Instruction for Adolescent Students. *Educational Psychology*.
- Gillet, J. W. & Temple, C. (1994). *Understanding Reading Problems*. New York: Harper English Language Test. London: Longman.
- Grellet, F. (1998). *Developing Reading Skills: A Practical Guide to Reading Comprehension Exercise*. United Kingdom: Cambridge University Press.
- Harmer, J. (1998). *How to Teach English*, Essex: Addison Wesley Longman.

Harmer, J. (2004) *How to Teach Writing*. Essex: Longman.

Harmer, J. (2007). *The Practice of English Language Teaching*. Edinburgh Gate: Pearson Education Ltd.

Hefferman, J. A. W. & Lincoln, J. E. (1990). *Writing: A College Handbook*. New York: Norton and Company.

Hinkel, E. (2004). *Teaching Academic ESL, Writing: Practical Techniques in Vocabulary and Grammar*. New Jersey: Lawrence Earlbaum Associates, Inc.

Hyland, K. (2003). Writing and Teaching Writing. In J. C. Richards (Ed), *Second Language Writing*. Cambridge: Cambridge University Press.

Koons, H.H. (2008). *The Reading - Writing Connection* Unpublished Doctoral Dissertation. Chapel Hill: University of North Carolina.

Marsen, S. (2003). *Professional Writing*. New York, NY: Palgrave Macmillan.

Onazowa, C. (2010) *A Study of Process Writing Approach*. NY: Oxford University Press.

Moreillon, J. (2007). *Collaborative Strategies for Teaching Reading Comprehension*, USA: American Library Association.

Palmer, M.L. (2010) The Relationship Between Reading Fluency, Writing Fluency, and Reading Comprehension in Suburban Third - Grade Students. *Unpublished Doctoral Dissertation*. San Diego: San Diego State University and the University of San Diego.

Richards, J. C. (1997). *The Language Teaching Matrix*. Cambridge: Cambridge University Press.

Rodgers, T.S. (2009). The methodology of foreign language teaching: Methods, approaches, principles. In Karlfried Knapp & Barbara Seidlhofer (Eds). *Handbook of Foreign Language Communication and Learning*. Berlin: Mouton de Gruyter.

Soonpaa, N. (2007). Product vs Process Approach to Teaching Legal Writing. A paper presented at conference on the pedagogy of legal writing for academic in Africa. Texas Tech University School of Law Texas.

Sudjana. (1992). *Metode Statistika*. Bandung, Tarsiton.

Palenkahu, N., The Effect of Learning Approach and Reading Interest Towards 201 Students' Narrative Writing Achievement

Urgurhart, S. & W. Cyril (1998). *Reading in a Second Language Process, Product, and Practice*. London: Longman.

Celt

INDONESIAN MUSLIM VALUES, PRACTICES, TERMINOLOGIES AND SYMBOLS REPRESENTED IN RICHARD LEWIS' *THE FLAME TREE*

Rosyida Ekawati

idasunyigono@gmail.com

English Department, Faculty of Social and Cultural Sciences, University of Trunojoyo Madura

Abstract: Islam is one of the official religions in Indonesia, with its adherents constituting the majority of the population. Muslims in Indonesia have their own values in accord with the teachings of Islam, practiced in their daily life and adapted to the culture. Historically, Islam in Indonesia, particularly in Java, was introduced through acculturation. Today's ceremonies accompanying the implementation of Islamic teachings is an example of the daily practice that characterizes Muslims being influenced by the local culture. Moreover, in their everyday life, Muslims in Indonesia often use Islamic terminologies and Arabic words. They include greetings and expressions for starting as well as ending an activity. As for Islamic symbols, the star and the crescent on the top of the mosque dome or a Qur'anic verse put at home or in the workplace are typical representations, distinguishing the Muslims from adherents of other faiths.

Key words: Indonesian Muslim, Muslim values, symbols and terminologies

Abstrak: Islam adalah salah satu agama resmi di Indonesia dengan mayoritas penganutnya. Muslim di Indonesia memiliki nilai-nilai mereka sendiri sesuai dengan ajaran Islam, dipraktekkan dalam kehidupan sehari-hari dan disesuaikan dengan budaya setempat. Secara historis, Islam di Indonesia, khususnya di Jawa, diperkenalkan melalui akulturasi. Kegiatan upacara keagamaan yang ada dapat dilakukan berdampingan dengan pelaksanaan ajaran Islam. Hal tersebut adalah contoh dari praktek sehari-hari yang mencirikan Muslim yang dipengaruhi oleh budaya lokal Jawa. Selain itu, dalam kehidupan sehari-hari mereka, umat Islam di Indonesia sering menggunakan istilah Islam dan kata-kata dari Bahasa Arab. Diantaranya dalam mengucap

salam dan doa-doa untuk memulai serta mengakhiri suatu kegiatan. Adapun simbol-simbol yang diidentikkan dengan Islam juga banyak digunakan, misalnya bintang dan bulan sabit di atas kubah masjid. Selain itu, ayat Al-Qur'an atau penggalannya dalam huruf hijaiyah (Arab) juga banyak diletakkan di rumah atau di tempat kerja sebagai representasi khas yang membedakan Muslim dari penganut agama lainnya.

Kata kunci: Muslim, Jawa, Indonesia, nilai-nilai, simbol, istilah

INTRODUCTION

The majority of Indonesians are Muslims, which makes Islam the dominant religion in Indonesia. Moreover, Indonesia is the country with the largest Muslim population in the world. Its modern history, however, manifests a pluralistic national identity encompassing multiple faith histories.

According to the Pew Research Center report "Mapping the Global Muslim Population", dated October 8, 2009, Muslims in Indonesia comprise 88.2% of the total population, constituting the dominant majority of the population in Java, Sumatra, Kalimantan, West Nusa Tenggara (NTB), Sulawesi and North Maluku. In contrast, Muslims make up the minority of the population in other parts of Indonesia, such as Papua, Bali, East Nusa Tenggara (NTT), North Sumatra and North Sulawesi. There are other acknowledged and official religions in Indonesia—Hinduism, Buddhism, Protestantism, Catholicism, and Confucianism—which coexist and interact with each other. The country takes pride in showing the rest of the world that the majority of the Muslims in the country are tolerant moderates. Indonesia is not an Islamic state, and the constitution guarantees religious freedom.

Muslims in Indonesia, especially in Java, in practicing their religion are greatly influenced by their culture as the spread of Islam in Java by *Walisongo* (the nine holy men) was well adapted with the native culture. Furthermore, Azra (2006) in his paper "Indonesian Islam, Mainstream Muslims and Politics" points out Indonesian Islam's distinctive characteristics compared to Middle Eastern Islam: Indonesian Islam is a moderate, accommodative kind of Islam, and the least *Arabicized* Islam.

The term "accomodative" here refers to the fact that Islam in Java accomodates the need and the tradition of the people living in this island.

Ceremonies and other forms of religious rituals in Java performed by Javanese Muslims are evidence of how Javanese culture got well adjusted with Islamic values. And term “the least Arabicized” tells us that Islam in Java is not overloaded by Arabic terms nor dominated by values of Arabic culture.

A novel about Indonesian Muslims, more specifically Javanese Muslims, is interesting to study as it represents their social and cultural identity. This novel portrays Indonesian Muslims in their daily practices, so that it suggests that every practice in this novel represents Indonesian Muslims in general, because a novel is not a dream nor is it guesswork, but it is an imaginative literary work based on facts.

From the previous rationale, Indonesian Muslim values, practices, terminologies and symbols found in Richard Lewis' *The Flame Tree* are intended to be discussed here as those features represent the specific identity of Indonesia Muslims.

Briefly, the setting and the synopsis of the novel may well be presented as follows. The novel tells about the story of Isaac Williams, a twelve-year-old son of American missionary doctors in Java, Indonesia. Isaac is a gifted student and has already mastered the local language. His curiosity has led him out into the community to develop a friendship with an Indonesian Muslim boy named Ismail. Despite their religious, cultural, and economic differences, Isaac and Ismail became playmates and best friends.

The story depicts the ordinary Muslims affiliated with the Muslim Organization called Nahdlatul Umat Islam in Wonobo. They are considered to be the Muslim extremists, doing actions purportedly in the name of Islam, even if those deeds are not in accordance with the Islamic teachings. The leader, Tuan Guru Haji Abdullah Abubakar, fortunately always try to guide them to the right path of Muslim. The extremist Muslims started their attacks against the American Christians in Wonobo, expressing their anti-America sentiments through the street mobs, riots, robbery and looting. Practicing a religion that preaches peace and yet has the possibility to lead to fanaticism, Tanto and Imam Ali treated the American boy badly. They forced him to undergo circumcision, although they were not qualified to perform the procedure, because they insisted that the uncircumcised male is an infidel to the Muslim faith. Tanto's wife, Ibu Halimah, reported about the wicked actions to their leader, Tuan Guru Haji Abdullah Abubakar, after the men had detained Isaac. The boy suffered from malaria relapse and Ibu Halimah was the one who took care of him by administering traditional

medicine. She strongly opposed the detention and admonished her husband to treat Isaac humanely.

REVIEW OF RELATED LITERATURE

According to Praja (2007), as the world's fourth largest country and the most populous Muslim nation on earth, Indonesia hosts an array of Muslim groups ranging from traditional Muslims to highly liberal ones. The vast majority of Indonesian Muslims can be considered moderate and tolerant, but several radical groups have emerged.

In an article entitled "Javanese Santri Islam", Dean (1999) characterizes Islam in Java as extremely diverse in its manner of expression, and highly variable in terms of depth of commitment to the religion. Muslims in Java are usually divided vertically, according to their level of identification with Islam. Such is evident in Geertz's *abangan/santri* dichotomy, with the *santri* much more closely identifying themselves as Muslims. In addition, there is also a horizontal traditionalist/modernist dimension within the Javanese Islam. Further, he also explains that a *santri* was originally simply a student or follower within an Islamic school called a *pesantren* (literally, "place of the *santri*") headed by a *kiai* master. The word *santri* used to refer to persons who removed themselves from the secular world in order to concentrate on devotional activities, and *pesantren* becomes the focus of such devotion. It was only later that the word *santri* came to be used to describe that a particular class within Javanese society that identifies strongly with Islam is distinct from the more nominal Islam of the *abangan* and *priyayi*.

Islam in Java eventually developed into two apparent traditions: a Javanese Islam with its syncretic characteristics and a 'puritan', modernist Islam. The first is an Islam infused with a complex mix of animist-Hindu-Buddhist beliefs and concepts, which is inclined to mysticism. The second is relatively freer of these syncretic accretions, much closer to the dogma of the defining Arabian orthodoxy. However, the *santri* should not be considered as a homogenous group, as its members are themselves polarised along traditionalist/modernist lines. It is usually difficult to immediately differentiate 'mystically inclined' traditionalist *santri* from the modernist 'orthodox' *santri*. Both may well observe the five pillars of Islam and strongly identify themselves as Muslims. Essentially, the differences can be reduced to identity. The member of *santri* consciously identify themselves as Muslims and attempt as far as possible to live in accordance with their own

understanding of Islam, whether this be the traditional syncretic Islam, the purist Islam of the modernist, or mixtures of both.

Moreover, those belonging to *santri* will frequently pepper their speech or communication with expressions of a highly Arabic flavour, even (perhaps especially) when communicating with non-Muslims or the *abangan*. *Bismillahir-rahmanir-rahim* ('In the name of God the All Merciful') is an expression used before the commencement of any task, whether large or small. The use of this phrase is not limited to *santri* Muslims, though; *abangan* Muslims also frequently use it. Tasks such as starting a motorbike, driving a nail into a wall, speeches, the slaughtering of meat animals, or even sex will all be preceded with *Bismillah* as a reminder that everything—every action and every word—should be done for God and in the name of God.

Assalaamu 'allaikum, along with its reply *Wa 'alaikumsalam*, is used when meeting, greeting and bidding to farewell to people. It is also frequently used as a formal opening greeting for speeches. *Santri* adherents consider any expression of certainty about the future to be slightly arrogant, and they very often use the term *Insyallah* ("God willing") to prefix any statement of positive intent or prediction, or any agreement to do something. This expression is also sometimes used as a polite way of saying 'no' or for expressing ambiguity in answer to a question pertaining to something to be done in the future. *Insyallah* also expresses what some may see as a rather negative fatalism, allowing Muslims to avoid personal responsibility.

Javanese *santri* Islam, however, is not monochromic; there is great variability in the way that it is expressed and in the depth of commitment and knowledge of its adherents. However, indigenous mystical beliefs persist in the subconscious of all Javanese. Many traditional practices and ceremonies are still performed, albeit only in a formal manner. Javanese society has become increasingly 'santrified' over the past few decades, and the modernist expression of the religion has greatly influenced, outwardly at least, the more mystically-inclined traditionalist Islam. Despite this apparent modernity Indonesian Islam needs to be considered on its own terms, and not just as a branch of Middle Eastern Islam.

In term of value, Ebady (2005) defines Muslim values as those that are created as part of the culture of the Muslim communities. These include the Muslims' day-to-day interaction among themselves along with their outlook on Islam's rules and regulations. The values they formulated may or may not be in accord with Islam. In addition, the symbol emerges from cultural

diffusion and the spread of Islam to the Javanese Muslims who ruled a large area and also put symbols that have become associated with Islam. The symbols are meant to distinguish Islam from other religions. Meanwhile, Islamic terminologies are commonly used by the Indonesian Muslim community. The words are in Arabic. In this study, Muslim terminologies refer to the terminologies used by the Muslim community in Java which are associated with Islamic terminologies, particularly in the Arabic language.

METHODOLOGY

The study uses the method of qualitative research, designed to deal with the complexities of meanings in social contexts. Qualitative research methods are naturalistic (not controlled) and more focused on problems of validating than on those of reliability and generalization. According to Locke et al. (1987) the intent of qualitative research is to understand a particular social situation, event, role, group or interaction. Further, qualitative research is fundamentally interpretative. This means that the researcher makes an interpretation of the data and filters the data through a personal lens situated in a specific sociopolitical and historical moment. The study uses the data taken from Richard Lewis' novel *The Flame Tree*. The analysis proceeds as follows: (1) reading and re-reading the novel, from the first page to the last one, to facilitate recall of the highlight contents; (2) marking the page numbers and paragraphs to ease the reference; and (3) using an operational form list to simplify the analysis. The listed data comprise the following: text, page number, and functions of texts (roles, values and practices, symbols, and terminologies). Aside from reading the novel, the researcher also reads other materials and literature related to it, in order to get additional information that supports the objectives of the study. Like other qualitative methodologies, this study does not use any set of prescribed step-by-step procedure since there is no hard and fast rule in employing qualitative research. Bernard (2000) states that in qualitative research there are several approaches to analyzing the data. This study uses an interpretive analysis. It means that the process is laden with the researcher's attitude and beliefs as well as the assumption that there is no ultimately 'correct' interpretation. Interpretations are open, dynamic and subject to change. The researcher continually interprets the words of the texts to understand their meaning and their directives.

RESULTS AND DISCUSSION

A. Indonesian Muslim Values and Practices

The existing Muslim values in Indonesian society underwent a relaxed enforcement of Islamic laws (Ebady, 2005). When there is relaxation then a distorted concept of freedom is adopted; it gives the Muslims the courage to challenge the Islamic laws and present their own philosophy as to why following the laws is not necessary. They make excuses to oppose the laws and create their own.

Islamic laws contain these inherent values, principles, and priorities: prayer, fasting, charity, hajj, hijab, modesty, kindness as well as practices of observing the obligations to parents, emphasizing the importance of marriage, attending the religious activities at the Islamic centers and mosques, gaining knowledge, and even undergoing circumcision. All of these are designed to build spiritually healthy individuals and society. When the performance of these actions is relaxed, then a void is created and followers become receptive to outside and often un-Islamic ideals.

The Muslim values cited in the novel are the practices that prevail among the Javanese Muslims. One of those practices, implemented in accordance with Islamic teachings, is the required circumcision of young boys, usually done for those in grade school. Toorn (1995) mentions that circumcision is a collective term which denotes various types of operations on human genitalia, male as well as female. Meanwhile, in Indonesia, the practice of circumcision has been an original cultural feature already being practiced before the advent of Islam. It is also practiced by non-Muslims and people who never have any contacts with Islam.

There is a ceremony during which a circumcision is performed on boys, and this is often followed by festivities after the ritual. All practices in connection with circumcision ceremony are of pre-Islamic origin. From this point, it is common that young boys, Muslims or non-Muslims, who do not undergo circumcision during their grade school years are usually mocked by their peers.

Ismail, an Indonesian Muslim boy, underwent circumcision during the age when boys usually go through the ceremony. Isaac, an American Christian boy, has not yet been circumcised although he was of the same age. Ismail calls him an infidel because he has not undergone circumcision at his age.

"...Hey, by the way, I had my circumcision ceremony when you were in America."

"I'm sorry I missed that," Isaac said. "I would have loved hearing you crying and wailing."

Ismail looked offended. "I didn't make a sound." His expression turned sly. "So when are you going to have the blanket taken off your worm?"

Isaac said loftily, "Worms with blankets grow to be bigger snakes."

"Infidel," Ismail said, flashing his grin and punching Isaac's arm (Lewis, 2004, p. 10).

Other pages show how the young American boy has been living in Javanese society, but not yet circumcised. He gets teased by his Javanese peers, and other Javanese Muslims. He is often ridiculed and considered as infidel by others who are disappointed knowing that the young boy has not undergone circumcision yet. They want to perform circumcision by themselves.

Udin said, "A true infidel. Look at that thing. An uncircumcised worm in the blanket."

"Hey, I know, we can circumcise him ourselves," someone said, and tugged hard on his foreskin. (Lewis, 2004, p. 152)

Moreover, circumcision is performed by one who has enough experience in doing so, and not just any ordinary person. Nowadays, in Indonesia, the circumcision may be done, using traditional or non-traditional ways, by doctors or experts.

Ismail added, "Of course, I think you'd had to be circumcised by a cleric, but that's probably the only ritual you'd have to observe." (Lewis, 2004, p. 69)

From these, it can be understood that circumcision is one of the Muslim practices prevailing in the Javanese society of Indonesia, considered to be an obligation for young boys, either Muslims or non-Muslims.

Another value existing in the Muslim society is respect. In their daily interaction, Muslims should respect others, whether fellow Muslims or non-

Muslims. In the novel, the value of how the Muslims interact with the Christians is illustrated in such a way that Muslims can also be teachers or officers in a Christian institution. Page 20 paragraph 1 details how a Muslim, Mr. Suherman, becomes a teacher in a Christian school, while page 22 explains how a Muslim can also attend a Christian church. Both of the descriptions show that Muslims can be part of Christian activities as long as they are not bothering and not being involved in the religious worship.

The one teacher excused from pledging was the new Indonesian language and culture instructor, a Javanese man who spoke perfect BBC English, and from whose amber skin wafted English Leather cologne. The principal, Miss Augusta, asked the teacher to introduce himself. He said that his name was Mr. Suherman, that his father was a banker, that he'd grown up in London, and that he was a Muslim but was honored to be teaching in this Christian school (Lewis, 2004, p. 20).

"...Out of the sanctuary's other side strode Mr. Suherman. He waved a greeting at Isaac, who blurted, "I thought you were a Muslim."

"I am, but that does not mean I cannot attend church," Mr. Suherman said. He bent close, humor rising in his clear black eyes, and said, "Are you praying with the others for my salvation?" (Lewis, 2004, pp. 22-23).

The novel describes how Muslims, who consider others or non-Muslims as infidels for being not in the same faith, are still respecting others because they realize that not everyone can be a Muslim. The novel gives a clear understanding of how Muslims respect Christians implying that in an imperfect world, at least a handful of infidels must be allowed to exist as there are good infidels and bad infidels.

"*Hai*, little Isak, it is true that you are an infidel, but it is also true that not everyone can be a Muslim. In a world that is not paradise, those must be at least a handful of infidels allowed to exist. Hmm?" He patted Isaac on the back, his calloused hands rough against Isaac's neck. A small smile played across his lips and then disappeared. "But let me tell you, little Isak, that there are good infidels and bad infidels. Which are you? (Lewis, 2004, p. 54)"

Respecting others is manifested not only in attending American Christian activities but also in visiting the American Christians who are grieving. Page 88 describes how Muslims sympathize with Americans who are grieving because of the 9/11 attack that killed thousands of people. Although the perpetrators of the 9/11 attack were Muslims, most Indonesian Muslims were against it. It is clearly shown as the *haji* and many other people express their grief and condolences for the American tragedy. They bring dozens of wreaths to be stacked beside the gate, near the signage of the hospital that is run by American Christian missionaries, and also the surroundings of the American compound.

Moreover, although it is actually not in accord with the Islamic value, the Javanese Muslims sometimes still believe in the mystic. For instance, Mas Gatot, an Indonesian Muslim, who lives in Java, is the one whom other Muslims considered as a mystic. Indeed, the worship of the spirit of *keris* blade (a graceful dagger) and the practice of seeking magic charms from *dukun santet* (witches) are also known in the Muslim society in Java. Although they understand that Islamic teachings do not allow Muslims to believe in no one else but the God Almighty, they still believe in such mystical things.

B. Indonesian Muslim Terminologies and Symbols

The symbols associated with the Muslim community include the plaque bearing an Arabic inscription, as if everything that contains an Arabic inscription is to be considered part of Islam. For example, Pak Harianto posts on his barber's wall mirror the plaque bearing the Arabic inscription, a phrase from the Qur'an, "*Bismillah Ar-Rahman Ar-Rahim*", meaning "In the name of Allah the Compassionate, the Merciful". People would assume that Pak Harianto is a Muslim from the symbols he put on in his workplace.

In addition, in their daily interaction, Indonesian Muslims often use terminologies associated with Islam, particularly in the Arabic Language. Common among *santri* or non-*santri*/Muslim *abangan* alike is the use of "*Assalamu 'alaikum*" to greet others along with the reply "*Wa 'alaikumsalam*" instead of the use of the Indonesian language for greeting.

To show their sympathy for sorrow or condolence, Indonesian Muslims often use the Islamic jargon "*Innalillaahi wa innaa ilaihi raaji'un*" meaning "In the name of Allah, to Allah we belong, and to Him is our turn". Such words are not only expressed by *santri*, it has also become common words for Muslims in general during times of suffering or sorrow, while

“*Masya Allah*” is often spoken by Muslims to express astonishment or surprise.

The term *haji* is attached to the Muslim men who have made the obligatory pilgrimage to Mecca. Bahtiar (2009) stated that for the people of Indonesia, the title of *Haji* or *Hajjah* is used as a marker for the completion of a series of religious pilgrimage (hajj rituals), and this usually becomes attached in front of his name. For example, the novel refers to the Muslim leader as Tuan Guru Haji Abdullah Abubakar.

Parallel to the use of *haji* to address Muslim males, Muslim women who have made the obligatory pilgrimage to Mecca are called *hajjah*. The novel also mentions *Hajjah Wida*, *Ibu Hajjah Yanti* as examples of the common terminology used by Indonesian Muslims. The *Haji* and *Hajjah* are not required titles in Islam, but these terms are commonly used as terms of address in Indonesian society.

Meanwhile, Muslim men also have their own dress code. The novel provides the common view of Muslim men wearing *sarong* and *peci*, which traditional Muslims wear as their daily attire. *Sarong* and *peci/kopiah* also often distinguish Muslims from other religious groups in society. Another accessory worn by Muslims is the turban, usually for the *kiai* or *imam* or Muslim leaders. It is a man's headdress consisting of a long piece of cloth that wraps the small cap and head covering hair. The *kiai* is thus commonly seen wearing *sarong* and *peci* cap completed by his turban.

The identified symbols in this novel are the symbol of colors attached to the dress code of Muslims. Page 88 paragraph 2 describes the dress code for an occasion of grieving, when Muslim women are supposed to be wearing black dresses. Black is associated with grief, sorrow, and condolence. The girls from the *pesantren* are described as wearing green dresses and *jilbabs*. The color green has a special place in Islam and is often used to distinguish it from other world religions, so that this can be commonly found in mosques and other important places. Since the Nahdlatul Umat Islam *pesantren* is one example of Islamic schools or institutions, the green color has become associated with it.

Regarding the symbols used by the Muslim community to represent their faith, however, Islam is so strict on the concept of “no other gods” but Allah and no images of any kind. That is why there are no official symbols or images that have a special place in Islam. The crescent moon and star are an internationally-recognized symbols of the faith of Islam, although technically

symbols of the Ottoman dynasty, which have come to be thought of as symbols for Islam even by Muslims.

“...The central dome soared hundreds of feet into the air, thrusting a pure gold star and crescent insignia up to the clouds...” (Lewis, 2004, p. 26).

The star and crescent can be frequently seen in mosques in Indonesia as the places of worship for Muslims. The five points of star are sometimes associated with the five pillars in Islam, while the moon crescent represents the new month of the lunar system. The Islamic calendar follows the phase changes of the moon. In Indonesia, a mosque usually has a central dome where the loudspeakers are placed to broadcast *adzan*, a call for prayer. The star and crescent symbols are used to distinguish Islam from other religions.

Cornell (2007) states that clothing in Islam, is governed by the principle of modesty. Men must cover themselves from the waist to the knee; women are required to protect their modesty in the presence of persons (outside the family). In deference to the man whom she is eligible to marry, a Muslim woman dresses modestly by covering the entire body, except the face and hands. Women's garments are supposed to conceal the figure done, by wearing a form that is loose and does not accentuate the body.

The Indonesian Muslims can be distinguished as well from the dress they wear. Indonesian Muslim women are commonly seen wearing the headscarf called *jilbab* with its varieties along with the long dress with long sleeves. Those who are wearing such clothes with *jilbab* are considered to be the *santri*. They consciously identify themselves as Muslims and attempt, as much as possible, to live in accordance with their understanding of Islam.

CONCLUSION

The novel *The Flame Tree* by Richard Lewis clearly depicts Muslim practices and values that prevail in the Indonesian Muslim community and nicely co-exist with Javanese culture. It also proves that Muslim values and practices, symbols, and terminologies “operate” together showing specific ways of life of Muslims in Indonesia. They reveal that Indonesian Muslims are moderate Muslims with great social tolerance, and yet at the same time distinguish them from adherents of other religions.

REFERENCES

- Azra, A. (2006). *Indonesian Islam, Mainstream Muslims and Politics*. Paper presented at Taiwanese and Indonesian Islamic Leaders Exchange Project. The Asia Foundation in Taiwan, Taipei, October 26-31, 2006. www.la.nccu.edu.tw/20061027document-Prof.%20Azra.pdf Retrieved from October 19, 2012.
- Bahtiar, Asep Purnama. (2009). Haji dan Hajah sebagai Panggilan atau Penanda. Rubrik Bahasa. *Majalah Tempo*. Desember 28, 2009.
- Bernard, H.R. (2000). *Social Research Methods: Qualitative and Quantitative Approaches*. Thousand Oaks, CA: Sage Publications.
- Cornell, Vincent J. (2007). *Voices of Islam*. United States: Praeger Publishers.
- Dean, G. (1999). *Javanese Santri Islam*. Retrieved from <http://okusi.net/garydean/works/santri.html> September 10, 2012.
- Ebady, A. (2005). Islamic Values vs. Muslim Values. *International Committee for the Support of the Final Prophet*.
<http://www.whymuhammad.com/En/contents.aspx?aid=2952>. Retrieved September 10, 2012.
- Lewis, Richard. (2004). *The Flame Tree*. New York: Simon & Schuster.
- Locke, L.F., Spirduso W.W. & Silverman S.J. (1987). *Proposals that Work: A Guide for Planning Dissertations and Grant Proposals* (4thed.). Thousand Oaks, CA: Sage Publications.
- Pew Research Center. (2009). *Mapping the Global Muslim Population*. <http://www.asianwindow.com/tag/mapping-the-global-muslim-population>.
- Praja, Juhaya S. (2007). *Islam Post 9-11: Indonesia's Experience*. 132nd International Senior Seminar Participant's Papers.
- Toorn, Van Der & Jan Platvoet K. (1995). *Pluralism and Identity: Studies in Ritual Behaviour*. E.J. Brill. Leiden: Netherland.

SYNTHESIZING IDEOLOGY: REPRESENTATION OF AFRICAN-AMERICANS' IDENTITY IN THE 1960S

Ida Rochani Adi

idaadi@ugm.ac.id

American Studies Graduate Program, Gadjah Mada University, Yogyakarta

Abstract: Identity is shaped through values and values are maintained through ideology. Ideology is therefore important for every nation in making its vision into realization. The research is intended to find out (1) the values that African-American would like to fight for, through which they try to create their own identity, (2) how African-Americans, as minority, tried to build their identity in 1960s, and (3) the common ground of the effort in sustaining their ideology in that they can build their identity. This is a qualitative and interdisciplinary research in the constructivist paradigm in which qualitative method is used in gathering the data and descriptive qualitative is used in analyzing the data. This research reveals that the ways in establishing the African-American identities are through sports, social practices and music. In relation to the notion of ideology, the spreading and strengthening of African-American ideology, both cultural and pseudo ideology, are done through humanitarian actions to fight the discrimination they endure. This research determines that the synthesis in creating identity among the whites is through individual freedom and responsibility in which freedom is the common ground of human existence marking the primary force of the existence of identity.

Key words: identity, ideology, African-Americans, values,

***Abstrak:** Identitas dibentuk melalui berbagai nilai dan nilai tersebut dipertahankan melalui ideology. Dengan demikian ideology menjadi penting bagi setiap bangsa untuk mewujudkan visi mereka. Penelitian ini ditujukan untuk mengetahui (1) nilai-nilai yang diperjuangkan oleh African-American dalam membangun identitas mereka, (2) bagaimana African-Americans, sebagai kaum minoritas,*

membangun ideology pada tahun 1960an, dan (3) kesamaan pandangan mereka dalam mempertahankan ideology sehingga identitas dibangun sesuai dengan apa yang mereka inginkan. Penelitian ini adalah penelitian kualitatif dengan pendekatan interdisipliner dalam paradigma konstruktivis. Penelitian ini menemukan bahwa cara untuk membentuk identitas African-American dilakukan melalui olah raga, praktik social dan music. Dalam kaitannya dengan ideology, penyebaran dan penguatan ideology African-American dilakukan melalui aksi humanitarian untuk melawan diskriminasi yang mereka alami yang mencerminkan adanya ideology riil dan melalui pseudo ideology melalui penggambaran dan prestasi mereka dalam televisi. Penelitian ini menunjukkan bahwa sintesa dari pembentukan identitas di antara kaum kulit putih dilakukan melalui kebebasan individu dan tanggung jawab di mana kebebasan merupakan landasan umum dari keberadaan manusia. Hal ini menjadi dorongan utama dalam pembentukan identitas.

Kata kunci: identitas, ideology, African-American, nilai

INTRODUCTION

Man's creations cannot be separated from the values of the society no matter how modern the society is because values are subjective. It is the values that create the identity of the society and the identity creates the culture of the society. Values as the rule governing how people think, feel, and behave also experience changes. They also experience global interrelation and integration. In American context, values are believed as having capability in creating the greatness of the United States of America, for example, freedom, individualism, pragmatism, progress, multiculturalism, and mobility which appear in various readings of American Literature.

However, among the development and progress that American people face, American history records that American people experienced drastic changes in 1960s. The years of 1960s is seen as a peak point of a change from the life with old values to the beginning of modern life as what we can see today. Values preserved by the ideology is seen no longer compatible with reality. Various social movements appeared as a reaction to the chaos of the that era. People felt that there were many things which were not in

accordance with what is stated in *The Bill of Rights*. The most noticeable happening is, for example, discrimination toward African-American.

The phase of African-Americans' protests on civil rights rose sharply as a result of several happenings. Martin Luther King, Jr., the influential civil rights leader, for example, led a boycott that ended segregated busing in Montgomery, Alabama. Sit-ins and other protests spread across the South in early 1960. It is recorded that in more than 65 cities in 12 states about 50,000 young people joined the protests that year. Protests from African-American movements in fighting discrimination appeared in great number. The questions raised then: what ideology they were fighting for? or in other words, what ideology do they reject? And how do they build themselves in buiding their power through which they structure their identiy? These are important to be answered in this research.

Identity is shaped through values and values are maintained through ideology. Ideology is therefore important for every community in making its vision into realization. Starting with the question of what kind of identity African-American have and what kind of values they hold in their ideology that makes them to have such identity, the research is intended to find out (1)t values that African-American would like to fight for, through which they try to create their own identity, (2) how African-Americans, as minority, tried to build their identity in the 1960s, and (3) the common ground of their efforts in sustaining ideology so that their identity is build in accordance with what they want.

Watts states, "Community spoke to membership and identity in which interests, property and shared meanings were at issues" (2006, p. 43). This means that the identity of the African-Americans lies on the acceptance of the working identity of the community. According to Rose, "a community is not necessarily geograhic space, but it is a moral field binding persons into durable relations. It is a space of emotional relationships through which individual identities are constructed through bonds to micro-cultures of values and meanings" (1999, as cited in Watts, 2006, p. 43). Identity, therefore, relates to "cultural descriptions of persons with which we emotionally identify and which concern sameness and difference, the personal and the social" (Barker, 2004, p. 96). From those concepts of community and identity, it can be said that the ideology and values of African-Americans in the 1960s can be seen from cultural practice and how they are able to spread and maintain their ideology. This becomes their identity. Identity is therefore a "production, which is never complete, always

in process, and always constituted within, not outside, representation” (Hall, 1990, p. 222).

Bourdieu (2000) in his theory of Cultural Practice in the form of habitus states that, “the importance of negotiation of capitals, which are economic, social, and symbolic in forming cultural practice” (p. 46). This means Bourdieu emphasizes the struggle of power in the society to gain their capital and to strengthen their dominance in the society. Every agent negotiates their capitals to establish power in the creation of meaning in a certain field. In the case of African-Americans, the dominant society in 1960s is the government. It tries to suppress the emergence of sub cultural movements which against their values by various kinds of ways which include violence at times. On the other hand, the minorities, African-Americans, try to gain more capitals of their own to sustain their position in the society and ‘legitimize’ their standing during the chaos of the 1960s.

METHODOLOGY

This is a qualitative and interdisciplinary research in the constructivist paradigm in which qualitative method is used in gathering the data. This method suggests that it is the researcher who interprets data. The interpretation, therefore, depends on the researcher who can interpret it subjectively. Creswell (2003) has pointed out, “qualitative research is a form of interpretive inquiry in which researchers make an interpretation of what they see, hear, and understand” (p. 212).

There are three parts of research process. First, organizing proposal design which includes formulating theme, theories used, method used in the research as well as research location in accordance with already decided indicators. The second steps is accumulating data, processing data, and analysing data. Data are accumulated from phenomena in the US, specially on African-American movements in the 1960s. After the data were collected in the database, the analysis begins. In analyzing the data, the researcher employs descriptive qualitative approach. Descriptive qualitative approach is mainly employed to describe the data in words or in making interpretation on the findings.

In analyzing data, theory of representation is used in making a justification. Theory of representation basically shows that the production of the meaning of the concept in our minds is through language. In part, we

give things meaning by how we represent them – the world we use about them, the stories we tell about them, the image about them, the image of them we produce, the emotions we associate with them, the way we classify and conceptualize them, and the values we place about them (Hall, 1997, p. 15). In analyzing the data this research makes use of the construction of all forms of media in the system of representation: the system by which all sorts of object, people, and events correlated with a set of concepts or mental representation and signs enabling people to translate thoughts or concept into words, sounds or image (Hall, 1997, pp. 17 - 18). Specifically, in spite of three different approaches of representation, proposed by Hall, the analysis is based only on the reflective approach that meaning is thought to lie in the object, person, idea or event in the real world, and the language function like a mirror or reflect the true meaning as it already exists in the world (Hall, 1997, p. 24).

RESULTS

Dealing with African-Americans' identity, one cannot be put far away from what social group they belong to. Like Native-Americans, Asian-Americans, and Hispanic-Americans, African-Americans can be regarded as minority group. The difference on the term of minority in Europe and America are described in several ways. Lois Wirth proposes the ideal types of minority groups in accordance with their purposes. They are pluralistic, assimilationist, sectionist, and militant. They are implied in European minority groups. In the United States, the minority group is defined firstly by migration characteristics. Secondly, it is categorized in accordance with the development of south states because of plantations and slavery. Therefore, American minority is classified because of its historical background and geographical condition (Barron, 1967, pp. 6 - 10).

Furthermore, Schermerhorn (1967) has shown that American minority can be seen through the dominant group in the country, i.e. WASP (White Anglo Saxon Puritan). Based on the categories of race and ethnicities, he states,

First of all, they [the WASP] categorize them [minorities] as either colored or non-colored as compared with their own white status... A second category employed popularly to distinguish the ins from the outs is that of foreigner... Religious label are also used to differentiate the dominant group from others...

[and] Non-Caucasian immigrants, for example the Mexicans, that based on the color distinctions a stranger to America might hypothesize that when color discriminations is added to that against foreigners, colored aliens might be subject to the most severe power pressures of all. (Schermerhom, 1967, pp. 11 - 13)

African-Americans can therefore be categorized as minority as Meyers (1984) stated, “[minority group] was used to identify a cohesive social group within a larger social group cohabited a nation state but that differed from that larger group” (p. 2). The results of the research on how African-Americans as the minority group negotiates their identity are discussed in the following.

A. Conflict and Negotiation of African-American Identity

In order to see the identity of African-American individuals in the 1960s, which are regarded as minorities, the investigation of this research is based on social practices, education, media, sport and state rituals. As the theory of representation suggests, the identity can be seen not only in the existing social practices of African-Americans but also in media, sport, and education. For the purpose of analysis, eight leading individuals, who became popular in the 1960s, are used to build the argument.

The primary noticeable identity of African-Americans is in sport and music. In sport, the US of the 1960s has, for example, Jim Brown. Jim Brown was a football player playing for Cleveland Browns from 1957–1965. He was awarded a Rookie of the Year and two-time MVP (Most Valuable Player) and led the Browns to the NFL (National Football League) championship in 1964. In the music industry, African-Americans have Ray Charles, who had already mixed gospel and blues into an original, energetic heart-stirring sound for Atlantic records. Sam Cooke, the most successful artists of the early 60s; Aretha Franklin, who is regarded as the queen of soul and the most influential singer of all; Marvin Gaye, a Motown greatest singer; Jimi Hendrix, a guitar player who was the one of rock superstars and still regarded as rock’s master genius; and Wilson Pickett, Otis Redding, a singer, who gained international reputation, and The Supreme, the most commercially successful girl group.

The above reputations of African-Americans in the 1960s are actually very little when compared with what the “White” had accomplished. They are still categorized as minority in number. However, Parillo (1985) states that, “the term minority can refer to millions of persons, a size larger than a

secondary group” (p. 16). The question is, then, can African-Americans make themselves belong to the majority? Such question is based on the assumption that when in the process of negotiation, they can gain power over the majority; they then meet the criteria of the majority. African-Americans, however, negotiate their identity only through music, especially through blues, jazz, rap and hip-hop, and sports, especially in basket ball game. They cannot, thus, be in the majority group. Therefore, this research on identity of African-Americans starts with the idea that the identity of African-Americans is that of the minority.

Taking the notion that, “the emerging identities of new social groups and subjectivities as being confronted by a dominant culture whose discourses and language do not allow them to articulate fully their experience” (Rutherford, 1990, p. 22) brings about the idea that American culture in music and sport endorse African-Americans to build their identity. Barker (2004) states that identity is,

a cultural construction because the discursive resources that form the material for identity formation are cultural in character. In particular, we are constituted as individuals in a social process that is commonly understood as acculturation without which we would not be persons. Indeed, the very notion of what it is to be a person is a cultural question. (p. 93)

Such notion, actually demonstrate the power of the majority, the “White”. In reality, however, African-Americans are still classified as minority. For example, we can see in the following quotation:

The various forms of Black music—from gospel and the blues to jazz, soul, and, more recently, hip-hop—have helped define the culture over time Black music, in the forms of blues and rhythm and blues, was the original source for what would eventually become “rock ’n’ roll,” a popular but derivative genre of music that went on to reach mainstream mass appeal—often at the expense of its Black roots. (Gilroy, 1997, p. 103).

The image, or specifically the stereotype, of African-Americans, is only for sports and music. Sport connotes physical activity. It can be argued therefore, the stereotype that African-Americans rely on their physical activities, which also connotes activities that do not need brain, going continues. Fighting the stereotype for building identity becomes important within other activities because mainstream society has long used sport and

music to offer unattractive images of African-Americans, images that would validate the poor treatment of blacks within American society.

This confirms the idea that the locus of African-Americans as minority and majority cannot be interchangeable. The majority shapes their identity although African-Americans possess resources to gain and to maintain their authority in music and sport. Even though Barron (1967) states that the “majority group that does not have enough resources that can maintain their power can be moved to be minority group, the Whites cannot be the one” (p. 4). Barron (1967), further, states, a “minority is those who subordinated in these intergroup relations are typically referred as minorities, whereas their superordinate in status are called both majority and dominant groups” (p. 3). In the case of African-Americans in music as discussed above, they cannot move its status as becoming the majority.

African-Americans are still marginalized people as confirmed in the following statement, “the minority is a subgroup within a larger society and that its members are subject to disabilities in the form of prejudices, discrimination, segregation, or persecution at the hands of another kind of subgroup, usually called a majority” (Marmaryan, 2010). The position of African-Americans, in spite their accomplishment in music, imply the role of marginalized people in the already established dominant group. Pollard and O’Harre (1999) reported that, “African-Americans, Native Americans, Hispanics, and Asians all have experienced institutionalized or state-sanctioned discrimination as well as social prejudice and oppression” (p. 5). The Whites still enjoy their privileges while African-Americans were still treated as peoples set apart or, in Gleason’s term, “look upon themselves in that same light, and consequently develop attitudes and behavioral forms that exaggerate their distinctiveness and isolation” (Gleason, 1991, p. 398).

Other than sport and music, education can also be regarded as tools in the negotiation of identity. The research draws this conclusion from the examination of through the most leading figures of Malcolm X and Martin Luther King Jr. Malcolm X was African-American Moslem nationalist and a founder of the Organization of Afro-American Unity and Martin Luther King Jr. was a leader of activists from the Southern Christian Leadership Conference (SCLC) and its student wing, the Student Non-Violent Coordinating Committee (SNCC).

Martin Luther King, Jr. is the only one American born in the 20th century who has been honored with his own national holiday today. He was

a Baptist church in Montgomery, Alabama at the time America's most racially intolerant state. At the summer 1963 at a rally in Washington D.C. in front of 200,000 people he deliver his speech "I have a dream" that becomes a touchstone of American history, as important in the 20th century as Lincoln's Gettysburg Address in 19th century. Time awarded him as the Person of the Year in the end of 1963. He was the youngest-ever recipient of the Nobel Peace Prize in 1974. The issues he targeted are labor equality, voting rights, the end of Jim Crow Law. These were formalized with the Civil Rights Act of 1964 and the Voting Rights Act of 1965. He was killed in and followed by a national day of mourning. Until today he is celebrated as a hero who, had fought a war, like Gandhi, with nonviolence (Strodder, 2007, pp. 172 - 174)

These two leading figures Malcolm X and Dr. Martin Luther King Jr. represent the educated people. Interestingly enough, there is photograph of Malcolm X posing by holding the Holy Quran. This seems to symbolize the educated people. In other words, it can be said that education or well learned individual has the power over the people. This is also the case with other American spokesperson along American history. Those two figures are religious leaders. By this title, they can be the representation of the leaders. The binary oppositions can be seen in the following:

Majority	:	Minority
Superior	:	inferior
Educated	:	uneducated
Leader	:	follower
Knowledgeable	:	Ignorant
Conversant	:	unfamiliar

Therefore, it can be concluded that education seems to be tools in creating the image of power and strength in negotiation of identity. However, when analyzed through Bourdieu's perspective the habitus plays an important role in determining the individual's success in achieving their dream, the identity of African-Americans analyzed from their attitudes, beliefs, and experiences is shaped through their habitus of the White's authority.

The African-Americans inhabits a social world related with aspiration and connected with effort and reward frame of the Whites. For the purpose of this study and in order to complete the analysis, a life narrative of African-Americans entitled *Ain't No Making It* is the best illustration of the

notion of education as mechanism of power in the negotiation of African-Americans in the 1960s. The story is about two gangs in house project. One of the gang is called the Brothers whose members are African-Americans and the other is called the Hallway Hangers with the Whites as the members. This narrative tells about how these two gangs live after the period of civil rights movement in the 1960s. Though these both gangs enjoy the success of the civil right movements and they share the same poverty and education because they go to the same schools but they have a different perception toward the condition. The White is still optimistic but the African-Americans are pessimistic.

The Brothers once believe that having higher education will guarantee them to have better job and higher position, as McLeod (2009) stated, "They had been told over and over by their parents, teachers, and counselors to stay in school, that they needed a high school diploma to get a decent job" (p. 228). The Brothers' experience, however, tells differently. McLeod (2009) stated,

Craig [an African-American], too, has followed the prescription for occupational success by investing heavily in education. He attended a junior college after graduating from high school and then transferred to a large university. He struggled to pay his bills, and he struggled academically. ... Craig returned home saddled with over \$10,000 in student loans and hoping to land an entry-level job in the business world. He was disappointed. Unemployed for over a year, Craig settled for a clerical job in a large store's credit department where he works the phone trying to recover delinquent bills for an annual salary of \$17,000. (p. 207)

Mike (the White), on the other hand, experiences differently. "The irony is that Mike landed the job at the bank only after he and Craig indulged in a little collective use of credentials. They doctored Craig's diploma to make it appear that Mike had received his associate's degree, a foray into white collar crime about which Mike makes no apologies." (McLeod, 2009, p. 208). Although the book was written many years after 1960s, how the book illustrates the discrimination toward African-Americans, confirms the idea that the ruling power in building their identity is still the White. The norm the African-Americans hold is the norm of the majority.

The other sign that shows the disposition toward education in negotiating identity is the sit-ins technique practiced by AFRICAN-AMERICANS in 1960s. The technique in showing protest in demanding rights, which was later adopted by student movements in several universities, like Free Speech Movement (FSM), can be also considered as representing an educated way of making protest.

It was initiated by Martin Luther King Jr. in Montgomery, Alabama and Ms Rosa Parks' action in riding bus (Newfield, 1966). This is also seen from the famous incident in Greensboro, North Carolina. On February 1st, 1960, four African-American students of Greensboro launched sit-in protest in a white lunch counter in Woolworth to demand a lunch serving. As a result, they got the South police's arrest. Later on, the news was spread heavily throughout the South, and nationwide (Freeman, 2004).

The power of sit-in technique was so strong that influenced students' movement. In September and October 1964, for example, the Berkeley students launched the sit-in to protest, "the rules prohibiting the holding of meetings on campus, soliciting funds, making speeches, distributing leaflets or setting up tables with political material, the students created a united front of all political organizations, and demanded free speech" (Teoderri, 1969, p. 26). "A first picket line attracted 200 demonstrators—out of a total student enrolment of 27,500 at that time." (Horn, 2007, p. 62). This new technique of sit-in is confirmed by The Report of the President's Commission on Campus Unrest (1970),

The activists introduced into campus protest new tactics that disrupted the university and denied others their fundamental civil liberties. These tactics included blocking of university officials carrying out their duties, harassing of university officials, and sit-ins in university buildings. The origin of these tactics, which had not been used by radical groups on campus before, was the civil rights movement, in which several FSM leaders had taken part. (pp. 25 - 26)

The matriarch image of African-American women emerging most prominently during the height of the U.S. Civil Rights Movement can be also used as analogy of this argument. The African-American matriarch was of particular concern to the U.S. Government as they have double problems, being a woman and an African-American who has lack of education. They are regarded as the picture of the problems of African-

American family among other things such as poverty, crime, juvenile delinquency, lack of education, and so on. Many argue that this was the weakness in the structure of the black family. In order to gain power in negotiating their identity, therefore, they should be educated and knowledgeable.

B. Mapping the Ideology

The advanced industrial growth in 1960s that resulted in mass production creating mass consumption has dramatically transformed the American society into the post-industrial age. Advertisements marking the development of mass production and consumption were so strongly developed that these years became popularly called as advertisement era. The drive of consumerism created concerns among social movements, believing that the impact of consumerism could erase traditional values and cultures, as Goose (2005) stated, “from the 1950s through the 1970s, a series of social movements surged across America, radically changing the relationship between white people and people of color, how the U.S. government conducts foreign policy, and the popular consensus regarding gender and sexuality” (p. 2).

Other mostly noted social movements were conducted by the youth, the New Left and the Hippies. The 1960s became a starting point of the advent of the New Left. The leading phenomenon of the New Left in America was the emergence of the Free Speech Movement (FSM) in University of California at Berkeley and the Students for A Democratic Society (SDS) in University of Michigan (Newfield, 1966, p. 16). These movements were out with their opposition toward social practices, especially by the government, which they viewed as moving away from the essence of Declaration of Independence of 1776 that promote the basic human right and individual freedom. It can be seen by their protest toward Nixon, representing the old era, “the old era is ending. The old ways will not do.” (Anderson, 2012, p. 21).

The old era represented by the Fifties was no longer accommodated. It was also the issue used by Kennedy, who were regarded as representing the new era. This is seen by his speech in his Inaugural Address by stating, “we observe today not a victory of party but a celebration of freedom, symbolizing an end as well as a beginning, signifying renewal as well as change” (Quinn & Dolan, 1968, p. 59).

Other social reality that can be said as initiating social unrest is poverty. In the early 1960s, there were a big number of American scholars criticizing the disparity of wealth distribution despite its growing mass production and consumption. For example, Michael Harrington's *The Other America* made comments on poverty by stating,

40 to 50 million Americans lived in poverty, often in isolated rural areas or urban slums "invisible" to the middle class...technological improvements like the mechanization of agriculture and the automation of industry, which produced a higher standard of living overall, eliminated the jobs of farm laborers and unskilled workers, locking them in poverty. (Foner, 2011, p. 1049)

The wide gap of income and wealth suffered by American minority, specifically African-Americans also resulted in the students' movement, like the New Left movements whose mission was to make social transformation (Teoderri, 1969). This can be seen, for example, from SDS's opening statement, which was famously called Port Huron Statement, "We are people of this generation, bred in at least modest comfort, housed now in universities, looking uncomfortably to the world we inherit" (Goose, 2005, p. 69). The statement shows that economic growth does not guarantee contentment. The equality of enjoying economic opportunity should be provided. It is a common sense that the emergence of socialist thought appeared through the New Left movement. Goose (2005) affirmed, "this was a new politics, somewhere between liberalism and radicalism, non-Marxist but open to socialist analysis, and focused on a total democratization of society—the economy, schools, and governmental institutions" (p. 69).

As theory of representation suggests, the existence of "the other" is important in the process of analysis. This is also what is conducted in this research. When concerning American social unrest and social movement, Indonesian experience can also be taken into account for the signification. One noted issue of Indonesian social movement in the 1960s was the phenomena of President Sukarno's *Nasakom*, which was declared during the Cold War. The battle of ideology of Capitalism, America, and Communism, Soviet Union, also influenced Indonesian politics. At this time, President Soekarno established and combined several values of Communism and Indonesian to form a 'political' course of Indonesia by implement the ideology *Nasakom* as Wood (2005) argued,

From early in his career he had been sympathetic towards a Marxist interpretation of Indonesian history... to create a just, egalitarian society. In addition to Marxism, he also saw both religion and Indonesian nationalism as essential for the nation's full development. In the 1920's he had argued that these three streams of thought were not incompatible; later he developed the concept of NASAKOM [nationalism, religion, communism] as the basis of a unified Indonesian political identity. (p. 89)

Out of people's apprehension toward the growing influence of Communism into Indonesian politics, *coup de etat* of the September 30th 1965, and the increasing rate of poverty, Indonesian students, later called Batch of 1960s, threw protest with the support of Indonesian Armed Force (ABRI) to overthrow President Soekarno. This led to the falling of President Sukarno's presidency and the emergence of New Order of President Suharto replacing Old Order. Under the New Order administration student movement of 1960s, they hunted down several members of Indonesian Communist Party (PKI), either in campus and society. Frederick and Worden (2011) argued, "on the surface, and particularly through a Cold War lens, the New Order appeared to be the antithesis of the Old Order: anticommunist as opposed to communist-leaning, pro-Western as opposed to anti-Western, pro-capitalist rather than anti-capitalist, and so on" (p. 72).

The issue of capitalist and socialist ideologies in Indonesia, which can be said as driven by economic problems, appeared again in the 1970s. Students also were the agents voicing the social change. The Indonesian student movements of 1970 fought "establishment", foreign investment that was mainly from Japan, and unequal distribution of economic development. This research, however, is not intended to go to a deeper analysis of both the student movements and capitalist and socialist ideologies. It rather sees the general pattern of the movements and the African-American movements in the 1960s. From the above Indonesian phenomena, it can be inferred that it is universal that inequality and discrimination always results in social unrest. In addition, people intend to make equilibrium between the two extreme polars, capitalist and socialist ideologies.

In the 1960s, television played a vital role in broadcasting the pivotal moments of the Civil Rights movement. These years represented a new moment in terms of television history and public activism. Although public interest had always been a consideration—the basis on which all stations were licensed—it was only in the 1960s that the notion of public interest

extended to the concept of legal “standing”. “In the 1960s, television played a vital role in broadcasting the pivotal moments of the Civil Rights movement, and the 1970s inaugurated a fertile period for Black representation on television. Since that time, some might say that little has changed in these representations, even though the landscape of television has broadened substantially since then” (Bodroghkozy, 2008, p. 339).

Television culture, particularly sports television media, has thus been central to the process of building the identity of African-American, not only in focusing news on African-Americans but also in using ideologies as explanations for why certain happening occurred. The criminalization of young generation of African-Americans has surrounded the people imagination.

The Negro revolution of the 1960s could not have occurred without the television coverage that brought it to almost every home in the land. ”This observation from a producer of CBS News in 1965 might suggest that American television was awash with images of African-Americans during the Civil Rights era. And it was-but it also was not. Television during this period adopted a strangely schizophrenic attitude to African-Americans: their plight and struggles received voluminous attention in news, documentary, and special reports. In prime-time entertainment programming, however, American audiences saw a mostly whitewashed world, with the dramas and sitcoms of the mid-1950s to the mid-1960s rarely featuring non-white characters. What role did network television play during the tumultuous and profoundly transformational years of the Civil Rights revolution in American race relations?. (Bodroghkozy, 2008, p. 144)

The revolutionary time of 1960s is widespread among the society and it resulted in gaining power over the population in creating the image of discrimination and it is thus voicing the African-American ideology. The assassinations of Malcolm X and Martin Luther King Jr., and the urban uprisings of the late 1960s, for example, became public concerns. This means television brought about larger social tensions.

In researching the power of ideology penetrates in many different culture, Pierre Bourdieu’s theory on the practice of social habitus can answer this phenomena. His theory basically stresses on human capability in

negotiating their capita. Further, this theory proposes the idea on human ability in negotiating their capita as the face social issues. In social scope, an individual or group can interact and negotiate. By this process, either individual or group, consciously or unconsciously, compete each other in gaining social power (Bennett & et al, 2009, pp. 22 - 26).

The consistent appeal provided by television resulted in the pervasive information of African-American values. Through Bourdieu's point of view stating, "Being the product of the conditionings associated with a particular class of conditions of existence, ... taste is the basis of all that one has - people and things - and all that one is for others, whereby one classifies oneself and is classified by others" (Bourdieu, 1984, p. 56), television became a legacy formulating African-American identity.

Building identity through preserving ideology is actually what is seen in the movements. The ideology, however, is also preserved through the media. The African-American movement cannot be successful in the absence of mass media, television. The role of mass media in broadcasting and portraying the movement, especially minority group of African - American, is highly significant. Through publication in magazines, newspapers, and television, the African-American's self-identification has emerged intensively nationwide.

Airing and publishing the African-American movement in fighting for human and equal rights in many aspects of life through television can be said as imposing "false consciousness". This is like a snowball meaning that whenever publication of African-Americans can create profit to television, the television stations intend to increase the publication. The increasing publication brings effects in the preservation of African-American ideology through which African-Americans' value is well maintained. In other words, it can be said that the ideology of African-Americans can be the dominating ideas when the African-American can possess the modes of production of the media. The role of mass media is a tool to answer the effectiveness of the movements in formatting African-American's identity.

CONCLUSION

This research reveals that there are three ways in establishing the African-American identities. They are through sports, music, and social practices. The identification of African-Americans in the field of sports are

apparent both in real life and in popular products such as movies. Despite its stereotyping nature, African-Americans identification as sportsmen manage to place them in a special place in American social life. This also means strengthening their identification in giving positive image to the African-Americans to oppose the stereotype given to them.

The second way of establishing the African-American identity is done through the notion of social practices which also includes education. Education becomes one of the tools in creating the image of power and strength in negotiating their identity to counter the image of uneducated and juvenile image of African-Americans.

The third way of establishing as well as strengthening the African-American identity is done through music. Music has been embedded in African-American cultural practices since their first coming to America. The elevation of African-American image in the United States becomes apparent with the rising popularity of Black Music such as Jazz, Blues, Swing, R&B and others. Represented by the famous Ray Charles, Sam Cooke and Aretha Franklin, African-Americans manage to set their place highly in the area of music even until nowadays. In this way, in a sense, the strong position of the African-Americans also putting them in the position of the majority to combat the negative image of uncultured African-Americans.

In relation to the notion of ideology, the spreading and strengthening of African-American ideology are done through two ways. They are from humanitarian actions to combat the discrimination they endure which represent the real ideology and pseudo ideology through their portrayals and achievement in the television. The humanitarian actions are enacted through the various kinds of movements which includes the famous Civil Rights movement, NAACP (*the National Council of Negro Women*), Bus Boycott, various sit-ins and marches in the 1960s. Those movements are done in peaceful way instead of using violence anarchicism which has similar pattern with the New Left movement. By those movements, the awareness of their disposition of being discriminated becomes stronger with the recognition of the mass both in the white community and the black community themselves. It also spreads the freedom ideology of the African-Americans in a sense.

Ideology of the African-American minority also spreads through the pseudo-ideology by the means of television. The recognition of African-Americans in television industry both professionally and story wise in their

portrayal also strengthen the disposition and thus the ideology of African-Americans among the whites as well. By this, this research determines that the synthesis in creating identity among the whites is through individual freedom and responsibility in which freedom is the common ground of human existence marking the primary force of the existence of identity.

The African-Americans voiced their ideology of freedom not through anarchism but through non-anarchical action. The justification over this idea is that the African-American has responsibility to be the United States Citizens. The responsibility is shown in the ways of conducting movements in peace since doing it in violence will not bring them anywhere close to spreading their disposition of being discriminated. There is nothing to gain through the use of violence and it is proven that by this, their ideology and identities can be spread positively. It also needs to be noted that the state of being the minority puts them in the position in which they have no hands in changing the majority's policy regarding their discrimination. As the minority, they cannot change anything. In other words, it can be said that the responsibility is coming out of their awareness of being minority.

In conclusion, the minority, through the mechanism of identity, ideology, hegemony and habitus, cannot move from their disposition as the minority. The identification which are represented through their achievement in sports, social practices and music are related with their ideology of freedom as the best way to fight against the hegemony of the majority through their discriminations and their habitus which includes the notion of education and the recognition of their disposition as the minority. In this way, their state of being the minority and identification as one are represented in their inability to change the status quo and are manifested in their responsibility as the citizen of the United States by keeping the peace through peaceful actions i.e. marches and sit-ins, achievements and television to voice their ideals.

REFERENCES

- Anderson, T. H. (2012). *The Sixties* (4th ed.). New Jersey: Pearson Education, Inc.
- Barker, C. (2004). *The Sage Dictionary of Cultural Studies*. SAGE Publication, Ltd.

- Barron, M. L. (1967). *Minorities: European and American*. New York: Alfred A Knopf.
- Bennett, T., & et al. (2009). *Culture, Class, Distinction*. London: Routledge.
- Bodroghkozy, A. (2008). Television in the Civil Rights Era. In *African - Americans and Popular Culture* (Vols. I: Film, Theater, and Television, 141 - 163). Praeger Publishers, 88 Post Road West, Westport, CT 06881.
- Bourdieu, P. (1984). *Distinction: A Social Critique of the Judgement of Taste*. (R. Niche, Trans.) Cambridge: Cambridge University Press.
- Bourdieu, P. (2000). *Pascalian Medication*. Stanford: Stanford University Press.
- Creswell, J. W. (2003). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, 2nd ed.* California: SAGE Publications, Ltd.
- Foner, E. (2011). *Give Me Liberty!: An America History* (3rd ed.). W. W. Norton & Company, Inc.
- Frederick, W. H., & Worden, R. L. (2011). *Indonesia: A Country Study* (6th ed.). Washington D.C.: Library of Congress: Federal Research Division.
- Freeman, J. (2004). *At Berkeley in the Sixties: the Education of An Activist, 1961 - 1965*. Indiana: Indiana University Press.
- Gilroy, P. (1997). Diaspora and the Detours of Identity. In K. Woodward (ed), *Identity and Difference*. London: Sage/Open University.
- Gleason, P. (1991). Minorities (Almost) All: The Minority Concept in American Social Thought. *American Quarterly*, 43 (3), 392 - 424.
- Goose, V. (2005). *Rethinking the New Left: An Interpretative History*. Palgrave, Macmillian.
- Hall, S. (1990). Cultural Identity and Diaspora. In *IDENTITY: Community, Culture, Difference*. London: 222 - 237.
- Hall, S. (1997). *Representation: Cultural Representations and Signifying Practices*. London: Sage Publications, Ltd.

- Horn, G. R. (2007). *The Spirit of '68: Rebellion in Western Europe and North America*. New York: Oxford University Press.
- Marmaryan, N. (2010). Minority, Concept and Related Issues. *НАУЧНИТРУДОВЕНАРУСЕНСКИЯУНИВЕРСИТЕТ*, 63 - 68.
- McLeod, J. (2009). *Ain't No Makin' It: Aspirations & Attainment in a Low-Income Neighborhood* (3rd ed.). Westview Press.
- Meyers, B. (1984). Minority Group: An Ideological Formulation. In *Social Problems: Thematic Issue on Minorities and Social Movements* , 32(1), 1 - 15.
- Newfield, J. (1966). *A Prophetic Minority*. A Signet Book: The American Library, Inc.
- Parillo, V. M. (1985). *Strangers to These Shores: Race and Ethnic Relations in United States* (2nd ed.). New York: MacMillan Publishing Company.
- Pollard, K. M. & O'Hare (1999). America's Racial and Ethnic Minorities In *Population Bulletin*, 54 (3).
- President's Commission on Campus Unrest. (1970). *The Report of President's Commission on Campus Unrest*. Washington D.C.: Superintendent of Documents, U.S. Government Printing Office.
- Rutherford, J. (1990). A Place Called Home: Identity and the Cultural Politics of Difference. In J. Rutherford (Ed.), *IDENTITY: Community, Culture, Difference*. London: Lawrence & Wishart, 9-27.
- Schermerhom, R. A. (1967). Minorities: European and American. In M. L. Barron, *Minorities in A Changing World* (pp. 5 - 14). New York: Alfred A Knopf.
- Strodder, C. (2007). *The Encyclopedia of Sixties Cool: A Celebration of the Grooviest People, Events, and Artifacts of the 1960s*. California: Santa Monica Press LLC.
- Teoderri, M. (1969). *The New Left: A Documentary History*. Bobbs-Merrill Company.

- Watts, M. (2006). Culture, Development, and Global Neo-liberalism. In S. A. Radcliffe (Ed.), *Culture and Development in A Globalizing World: Geographies, Actors, and Paradigms*. New York: Routledge, 30 - 57.
- Wood, M. (2005). *Official History in Modern Indonesia: New Order Perceptions and Counterviews*. Leiden, The Netherlands: Koninklijke Brill NV.

The word "Celt" is written in a stylized, rounded font. The letters are light blue with a white outline, giving it a 3D or embossed appearance. The 'C' is particularly large and rounded, and the 't' has a thick, blocky base.

UNCOVERING THE WRITERS' PURPOSES: AN ANALYSIS OF THE GOALS OF *THE JAKARTA POST*'S OPINION ARTICLES TOWARDS THE 2014 LEGISLATIVE ELECTION

Fitri Budi Suryani and Ahmad Hilal Madjdi

fitribudisuryani@gmail.com, hilalmadjdi@gmail.com

English Department, F.K.I.P., Muria Kudus University,
Kudus

Abstract: During the open campaign of the 2014 Indonesian legislative election, the way how the writers of opinion articles in newspapers perform their writing in relation with the context of the campaign is an interesting phenomenon as the fact that people writing about social matters are inevitably influenced by the way they perceived them, as well as their choice of topics and the way they approach them, by their own social experiences and values and political commitments (Fairclough, 1992). This study is aimed at revealing the short term goals and long term goals of the opinion articles in *The Jakarta Post* towards 2014 Indonesian legislative election. The data were collected from sixteen opinion articles in *The Jakarta Post* during the open campaign. The result indicates that the number of articles with unparallel purpose is higher than that of articles with parallel purpose.

Key words: short term goals, long term goals, *The Jakarta Post* opinion articles, 2014 Indonesian legislative election.

Abstrak: Selama masa kampanye terbuka pemilihan umum anggota legislatif Indonesia tahun 2014, cara para penulis artikel opini menuliskan komentarnya pada surat kabar dalam konteks periode kampanye terbuka merupakan fenomena yang menarik berdasarkan fakta bahwa orang yang menuliskan permasalahan sosial tidak bisa terhindarkan dipengaruhi oleh persepsi mereka, pilihan topik dan bagaimana mereka memandangnya, oleh pengalaman sosial, nilai-nilai, dan komitmen politik mereka (Fairclough, 1992). Penelitian ini bertujuan untuk mengungkap tujuan jangka pendek dan tujuan jangka panjang komentar-komentar tentang pemilu legislatif tahun 2014 di surat kabar *The Jakarta Post*. Data penelitian berasal dari enam belas

artikel opini di surat kabar The Jakarta Post selama masa kampanye terbuka. Hasil penelitian menunjukkan bahwa jumlah artikel yang memiliki tujuan yang tidak paralel lebih banyak daripada artikel yang memiliki tujuan paralel.

Kata kunci: *tujuan jangka pendek, tujuan jangka panjang, artikel opini surat kabar The Jakarta Post, pemilihan umum anggota legislatif Indonesia tahun 2014.*

INTRODUCTION

During the open campaign of the 2014 Indonesian legislative election, commentaries on the campaign colored printed media like newspapers. This commentaries mostly belong to opinion articles. The writers of opinion articles on newspapers can be political party activists, political observers or political experts. The way how the writers of the opinion articles in newspapers perform their writing in relation with the context of the open campaign period is an interesting phenomenon. This is because of the fact that people writing about social matters are inevitably influenced by the way they perceived them, as well as their choice of topics and the way they approach them, by their own social experiences and values and political commitments (Fairclough, 1992).

Since the open campaign is known as the period of "the last battle" before the election, the writers of opinion articles in newspapers will usually express their thoughts, values, and ideologies within their text related to the 2014 Indonesian legislative election. In other words, they try to realize their purposes through their writings thoroughly so as to achieve those purposes. As Connor (1996) notes, newspaper commentaries, including the editorials, are the best examples of persuasive writings. This means that newspaper commentaries have the purpose to persuade their readers on particular issues or matters.

However, not all newspaper commentaries or opinion articles might intend to persuade their readers since every text has purpose that can be grasped easily and directly as well as purpose that is hidden and needs to be explored further. According to Butt et al. (2001), every text has two kinds of purposes. They are the short term goal and long term goal. Short term goal deals with the immediate purpose of the production of the text, while the

latter refers to the text's place in the larger scheme of things. The long term goal is said to be rather more abstract compared with the short term goal.

This study is aimed at revealing the short term goals and long term goals of the opinion article in *The Jakarta Post* towards the 2014 legislative election. The opinion articles include both editorials and articles. In addition, they are limited only to the topics of the open campaign activities of the 2014 legislative election.

LITERATURE REVIEW

A. Text and Context

Text is influenced by two contexts, one of which is the context of situation or register. The concept of register is actually a theoretical view of language use on the basis of different situation which is known as context of situation (Eggs and Martin, 1997, pp. 237-243). Context of situation has three register variables, namely field, tenor, and mode.

Field concerns with what is happening or kind of action in its social nature. Meanwhile, tenor refers to the interactive roles involved in the text production that constitute who is taking part, what is his/ her status or discourse role. The last register variable, mode, deals with the organization of the text. In other words, it describes the channel in which the communication takes place, whether spoken, written or combination of these two channels. Those three variables of context of situation will always affect us in language choice in order to convey meaning as it is understood that language is essentially a system of meaning potential (Halliday, 1994).

Furthermore, Halliday and Hassan (1989) explain that field is used to reflect ideational meaning. this means that the field is expressed through the ideational function in the semantics. Tenor is used to reflect lexico grammatical features which carry interpersonal meanings or in other words tenor is expressed through interpersonal function in the semantics. The mode register variable is reflected in lexico grammatical features which carry textual meaning. Thus, mode is expressed through textual function in the semantics.

Since language is thought as a resource for making meaning (Halliday and Matthiesen, 2004), thus the three variables of context of situation, that is, field, tenor and mode are linked to the three main functions of language or semantic meta function which includes ideational meanings, interpersonal

meanings, and textual meanings. Semantically then, language is structured to make three kinds of meanings, namely ideational, interpersonal, and textual meanings (Halliday, 1994). The ideational meaning is concerned with the content or the proposition of the message. It can be grouped into experiential and logical subtypes. According to Eggins (2004), experiential meaning is expressed through the system of transitivity or process type, with the choice of process implicating associated participants roles and configurations. The interpersonal meaning is concerned with the interaction between the speaker/ the writer and addressee. This kind of meaning is mainly manifested in the level of clause through mood, modality and evaluation. Textual meaning is related with the organization of text in achieving its cohesion and coherence. This meaning is realized in lexico grammar through theme and rheme.

Butt et al. (2001) assert that the text and context of situation are related dynamically. By this, they mean that when the field, tenor, and mode of the context of situation of a text are acknowledged, the grammatical structure of the text can be predicted with a great deal of certainty. On the other hand, by knowing the grammatical structures of a text, the context of situation can be revealed.

B. Short Term Goals and Long Term Goals

Every text has their own purposes. This purpose can be revealed from the field of the context of situation. Since the field is realized through experiential meanings in the transitivity of the text, thus to find out the purposes of a text, the transitivity needs to be explored which means that the elements of process, participant, and circumstance should be analysed.

Butt et al. (2001) differentiate the purposes of a text into the short term goal and long term goal. Short term goal refers to the immediate purpose of the production of the text. The readers can easily grasp this kind of goal by reading the text at a glance. It is the first impression of purpose that the readers catch from the text they read. People do not need to have special or extensive knowledge or particular professional background to know this short term goal.

On the other hand, the long term goals are not easily identified by readers. To reveal the long term goals, readers need to place the text in the larger scheme of things. The long term goal is said to be rather more abstract compared with the short term goal. Because of the characteristics of the long

term goals, not all people can see this kind of purpose the first time they read the text. Besides needing to place the text in the larger scheme of things or in a broader perspective and context, people usually will be required to have special and extensive knowledge on particular issues and matters if they want to be able to reveal the long term goals.

Even though a text usually has the short term goals and long term goals, it does not mean that those goals will always be the same or parallel. There is a possibility for a text to have the short term goal which is far different from its long term goal. This condition will result in unparalleled short term goals and long term goals.

The causes of the unparalleled short term goals and long term goals may vary. The professional background of the writers may influence this condition. Besides, the intention of the writers towards particular topics might also result in the unparalleled short term goals and long term goals. Furthermore, the values and ideologies of the writers can be another reason for the short term goals to be different from the long term goals.

C. Opinion Articles

Articles in newspapers can be differentiated based on who writes those articles. Articles which are written by regular contributors are called columns. Meanwhile, articles which are written by members of the community variously are called commentary or opinion. Editorials are articles which are written by newspaper editorial staffs ("Editorial", 2014). It means that editorial is not always written by the chief of the editor.

According to Lagonikos (2005), editorial is a type of opinion discourse which is written with the purpose of persuading the readers to accept new opinions. This implies that the content of the editorial is a kind of personal opinion of the writer. However, in writing new opinions, Van Dijk (2009) states that the writer should consider factual knowledge or public knowledge about specific events and the readers need to be familiar with this knowledge in order to understand the text.

Opinion articles have critical role and play an important communicative function because of their contributions to the media's role in formulating certain preferred view points about the world. The function of newspaper commentaries is to offer newspaper readers a distinctive and sometimes authoritative voice that will speak to the public directly about matters of public importance (Lavid et al, 2014).

D. Indonesian Legislative Election

Since the reformation era, Indonesian citizens have had two important elections. They are the election to elect Indonesian Legislative members or the so-called legislative election and the election to elect president and vice president. The main difference of the general election for electing legislative members in this reformation era from that in the previous era is the allowance to use several campaign methods by all participants which include the party and/or each candidate. The participants could hold limited meetings and face to face meetings, open meetings, use printed and electronic mass media, distribute campaign materials, install campaign instruments, and do other campaign activities as long as they do not break laws and regulations of the general election.

Although several campaign methods are allowed to be used, the open campaign is considered as the main method which attracts all general election participants and Indonesian society. This is because this campaign is considered to be critical event as they are given only 21 days for conducting this activity. The open campaigns of the 2014 legislative election were held from January 15th, 2014 until April 5th, 2014. During those 21 days, all participants of the general election try to assure and persuade Indonesian people to elect them. In other words, it can be assumed that during 21 days of open campaign period, all political parties used as many materials, methods, and media as possible in their campaign activities. One of media that is popular and likely to be used is newspaper. The reason is because newspaper has commentary or opinion articles which belong to persuasive writings (Connor, 1996). In this context, the writers of opinion articles in newspaper can be political party activists, political observers or political experts.

METHOD

The method of this study is qualitative using systemic functional analysis. The data were collected from opinion articles that consisted of editorials and articles in *The Jakarta Post* during the open campaign. The time of the open campaign was from January 15th 2014 until April 5th 2014.

To collect the data, there were some steps taken. First the data were grouped into different areas like humanity, law, economics, politics, religion,

education, health, culture, entertainment, and environment. After that, the opinion articles from the political area only were sorted and then they were grouped into different topics. Those topics include presidential election, legislative election, political party, election logistics, campaign activities, election procedures, voters, and election commission. The next step was finally to select only those opinion articles that were related directly or indirectly with the open campaign activities of the 2014 Indonesian legislative election. Those opinion articles then became the data in this research. There were sixteen opinion articles towards the open campaign activities in the 2014 legislative election that derived from editorials and articles of *The Jakarta Post* as the data of this study. The following table presents the titles of those opinion articles.

Table 1. Titles of the Opinion Articles towards the 2014 Legislative Election in *The Jakarta Post*

No	Title
1	Graft Allegations Engineered to Undermine Golkar
2	Political Parties Roll out Campaign
3	PDI-P Eyes Victory in Golkar, PKS Strongholds
4	PAN Aims High despite Declining Influence
5	Golkar Mulls Long-Term Alliance with PDI-P
6	Gerindra Rebuffs Claims It Is a Socialist Party
7	Party-Based Regional Heads Affect North Sumatra Election Vote Gains
8	PKS Face Uphill Battle to Woo Muslim Voters
9	Poor Candidate Relies to Friends Network
10	Hanura Pledge to Boost Business Climate
11	Campaign Period Ends in High
12	Gerindra, PDI-P Tangled in Complicated Relationship
13	PPP Calls for Bold Agricultural Reforms
14	Parties Fight over Support in Central Java
15	PDI-P Targeted as Campaign Heats up
16	PPP Tries New Recipe to Stop the Riot

To analyse the data, the field of the opinion articles were analysed. As the field is realized through experiential meanings in transitivity, thus elements of transitivity need to be analysed. Those elements analysed from the opinion articles were process, participant, and circumstance. From the analysis of the process, participant, and circumstance, the short term goals and long term goals were then revealed.

FINDINGS

The result of the data analysis shows that not all long term goals in the opinion articles towards the open campaign activities of the 2014 legislative election are parallel with their short term goals. The summary of the data analysis can be seen in table 2 below.

Table 2. Short term and Long term Goals of *The Jakarta Post* Opinion Articles Towards the Open Campaign Activities of the 2014 Indonesian Legislative Election

Article	Short term Goal	Long term Goal
1	Explaining	Informing
2	Reporting	Informing
3	Informing	Persuading
4	Explaining	Persuading
5	Informing	Convincing
6	Explaining	Persuading
7	Informing	Influencing
8	Describing	Informing
9	Describing	Informing
10	Describing	Persuading
11	Describing	Informing
12	Describing	Informing
13	Describing	Informing
14	Describing	Persuading
15	Informing	Persuading
16	Informing	Convincing

It can be seen from the table above that the short term goals of the opinion articles in *The Jakarta Post* during the open campaign of the 2014 legislative election comprise of four types. They are explaining, reporting, informing, and describing. Meanwhile, the long term goals identified are informing, persuading, convincing, and influencing.

The data analysis also reveals that not all short term goals are parallel with their long term goals. The number of the opinion articles in which their short term goals are parallel to their long term goals is 43,75%. On the other

hand, the opinion articles whose short term goals are not parallel with their long term goals constitute 56,25%.

The articles that have their short term goals and long term goals parallel are opinion articles 1, 2, 8, 9, 11, 12, and 13. Those articles belong to the short term goals of explaining, reporting, informing, and describing. Their long term goals fall on the same category, i.e informing. This kind of long term goal has similar function as well as features as the short term goals mentioned previously. This means by reading, for example opinion article 1, the readers can grasp the immediate purpose of the article as explaining. However, place in larger perspective and context, the article has the purpose of informing which is quiet similar to explaining. Therefore, it is said that the opinion article 1 has the short term goal which is parallel to its long term goal.

The same thing occurs with the opinion article 2 entitled 'Political Parties Roll out Campaign'. This article indicates the short term goal of reporting the political parties' activities in rolling out the legislative campaign. If the readers of the article try to view the article in bigger perspective and put it in larger context, they will still end up with similar article writer's purpose, that is to inform the ways political parties roll out their campaign during the legislative election. In other words, the short term goal and the long term goal of the opinion article 2 are parallel.

Another opinion article 8 also shows the parallel between the short term goal and its long term goal. Reading this opinion article entitled 'PKS Face Uphill Battle to Woo Moslem Voters', the readers will see that it has the short term goal of describing the large amount of effort done by PKS to attract moslem voters. When they place the opinion article in the larger scheme and context, they will still see that the purpose of the article is just informing them on the same matter. There is not much distinction between the short term goal and the long term goal of the opinion article 8. This applies the same for the other five opinion articles that signal the parallel between their short term goals and long term goals.

The intention of the writers of the opinion articles of the open campaign activities during the 2014 legislative election in *The Jakarta Post* to have parallel short term goals and long term goals seem to be simple and limited only to merely giving information. They just want to inform their readers on particular issues or matters that they think their readers need to know about. Therefore, it can be inferred that those writers might have no

subtle intention in writing their opinion articles other than just giving information to the readers.

The unparallel goals are found in nine opinion articles, that is, opinion articles 3, 4, 5, 6, 7, 10, 14, 15, and 16. The short term goals of those articles consist of informing, explaining, and describing, whereas the long term goals belong to persuading, convincing, and influencing. Comparing the short term goals and the long term goals of those opinion articles, it can be seen that the immediate purpose of the article and the purpose of the article in the larger scheme are far different. Take example article 3 entitled 'PDI-P Eyes Victory in Golkar, PKS Strongholds' that has the short term goal of informing. By this, it means that the readers, at first glance of reading the article, will come up with information on the parties' competition dealing with their chance in winning the legislative election. Surprisingly, when the readers put the article in larger scheme and context, they will find out that the purpose of the article is no longer informing, but persuading them to choose particular parties. This long term goal of persuading is realized through the short term goal of informing how the political parties compete one another during the legislative election. Thus, there is unparallel between the short term goal and the long term goal in the article opinion 3.

The opinion article 10 with its title 'Hanura Pledge to Boost Business Climate' reveals the short term goal of informing, that is, the readers will catch its immediate purpose of the article as giving them information on Hanura's view on nowadays and future economy of Indonesia. But when the readers try to see the opinion article in its larger context, they will see that there is a hidden purpose of the article that intends to influence them on seeing the party as a party that have well economy view and plan for Indonesia.

From the opinion articles that have the unparallel short term goals with their long term goals, it can be seen that most of the short term goals of those opinion articles are informing. Meanwhile, those opinion articles' long term goals include persuading, influencing, and convincing. Even though the kinds of the long term goals in the unparallel opinion articles are more various than those in the parallel opinion articles which only have informing as their long term goal, the opinion articles with unparallel purposes actually refer to similar purpose. That purpose is intended to have influence on the readers on certain matters, either by persuading the readers to do something like choosing and voting for particular party, or convincing the readers on some issues in order to have good image in the readers' eyes. However, at the

end the purpose is still the same, that is to gain voters for particular political party in facing the 2014 Indonesia legislative election.

The readers' ability to uncover these hidden purposes or the long term goals of those articles will then depend on the readers' background knowledge and their wide perspective. The readers' professional background might also contribute in the ability to see the long term goals of the opinion articles. The readers who do not know much about political issues and have no political background at all might have difficulty to see if an article brings with it different long term goal from its short term goal. On the other hand, those who are actively and intensely involved in political arena might find it easy to identify whether an article contains long term goal that is unparallel with its short term goal.

The data also shows that the number of the opinion articles which have parallel short term goals and long term goals is lower than that of the unparallel ones. This indicates that not all opinion articles, when written as opinions, have the long term goals that are quiet similar with the shor term goals. Many writers of opinion articles prefer to have the other purpose other than their immediate purpose of writing. This other purpose surely is far different from the purpose that their readers might have in their first impression when reading the article.

The reasons why those writers have unparallel short term goals and long term goals might vary. This is due to their various background profession as those opinion articles can be written by political-party activists, political observers, or political experts. Another reason for those writers having the unparallel goals may be caused by their having subtle intention on the legislative election. This intention can be personal or group to win particular legislative candidate or particular party. The values and ideologies held by the writers might influence to result in unparallel short term goals and long term goals as well. Apart from various reasons the writers hold for having unparallel goals in their articles, this fact reveals that text might bring with it more than purposes.

CONCLUSION

The present study concludes that the opinion articles in *The Jakarta Post* towards the open campaign activities in the 2014 legislative election reveal two kinds of purposes. The first purpose is parallel purpose, that is,

the short term goals of the opinion articles that have similarity with the long term goals. The second purpose constitutes the unparallel purpose in which the short term goals of the opinion articles are different from the long term goals. This shows that a text might have more than one purpose.

In addition, the number of the parallel purpose of the opinion articles is lower than that of the unparallel ones. The higher number of the unparallel purpose opinion articles indicates that dealing with the 2014 legislative election, the writers of the opinion articles in *The Jakarta Post* might have subtle intention. This can also be caused by the writers' values and ideologies as well as the writers' various background professions which include political-party activists, political observers, and experts. As a result, they approach particular issue or matter in different way from their own background that makes the short term goals and long term goals of their opinion articles distinct.

However, not all the readers of the opinion articles might be able to grasp the long term goals easily. They need to have the ability to place the text in the larger scheme, perspective, or context if they are to reveal the long term goals. Therefore, it requires the readers to have extensive knowledge on the issues or matters written in the opinion articles. Furthermore, knowing the background of the writers is also a necessary information to find out the long term goals as each writer of the opinion articles has their own intention when writing their articles dealing with the 2014 legislative election.

REFERENCES

- Connor, U. (1996). *Contrastive Rhetoric: Cross Cultural Aspects of Second-Language Writing*. Cambridge: Cambridge University Press.
- Editorial. (2014, December 6). Retrieved from journalism.about.com/od/journalismglossary/g/editorial.htm.
- Eggs, S. (2004). *An Introduction to Systemic Functional Linguistics*. London: Pinter Publisher.
- Eggs, S. & Martin, J.R. (1997). Genres and Register in Discourse. In T.A. Van Dijk (ed.). *Discourse as Structure and Process*. London: Sage Publication.

Fairclough, N. (1992). *Language and Power*. New York: Longman.

Halliday, M.A.K. (1994). *An Introduction to Functional Grammar*. London: Edward Arnold.

Halliday, M.A.K. & Ruqaiya, H. (1989). *Language, Context, and Text: Aspect of Language in a Social Semiotic Perspective*. Deakin: Deakin University Press.

Halliday, M.A.K. & Matthiessen, C.M.I.M. (2004). *An Introduction to Functional Grammar*. London: Edward Arnold.

Lagonikos, I.T. (2005). Ideology in Editorials: A Comparison of Selected Editorials in English-Medium Newspapers After September 11. *Unpublished Thesis*. Rhodes University.

Lavid, Julia, Jorge A. & Moraton, L. (2014, August 15). *Genre Realized in Theme: The Case of News Report and Commentaries*. Retrieved from discours.revues.org/8623.

Van Dijk, T. A. (2009), October 26). *Discourse, Knowledge and Ideology*. Retrieved from <http://www.discourse-insociety.org/dis-kno-ideo.htm>.

