PROCEEDINGS

ICIH
International Conference
on Intercultural Humanities

INTERNATIONAL CONFERENCE ON INTERCULTURAL HUMANITIES

"Sharing the Diversity of the Humanities Across Cultures"

Universitas Sanata Dharma
Yogyakarta, Indonesia

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2 February 2023
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COMMITTEE

PREFACE

It is with great pleasure that we present the proceedings of the International Conference on Intercultural Humanities. This esteemed event brought together students, graduate students, and researchers from around the globe to explore the diverse dimensions of intercultural exchange and its profound impact on the humanities.

In an era characterized by globalization, technological advancements, and increased interconnectedness, the need to foster understanding and appreciation of diverse cultures has become more critical than ever. The field of intercultural humanities seeks to bridge the gaps between different societies, languages, traditions, and belief systems, promoting dialogue, empathy, and mutual respect.

This conference served as a platform for the exchange of ideas, theories, methodologies, and practical approaches that contribute to the advancement of intercultural humanities. It aimed to delve into various disciplines within the humanities, including literature, linguistics, and education while examining how they intersect and interact with diverse cultural contexts.

This conference was organized on 2 February 2023 by the collaboration of Sanata Dharma University. This conference was attended by speakers from Universitas Sanata Dharma, Indonesia, Sogang University, Korea, Universidade Católica Timorense (UCT) São João Paulo II, Timor Leste, and Assumption University, Thailand.

We extend our deepest gratitude to all the presenters, panelists, and participants who contributed their valuable insights and engaged in stimulating discussions during the conference. Their scholarly endeavors and commitment to intercultural understanding have enriched these proceedings and expanded the horizons of intercultural humanities.

We would also like to express our gratitude to the conference organizing committee, the reviewers, and the editorial team who worked tirelessly to ensure the quality and comprehensiveness of this compilation.

May these proceedings serve as a source of inspiration and knowledge for scholars, researchers, educators, and practitioners dedicated to promoting intercultural understanding and empathy in our ever-evolving world.

Editorial Team
International Conference on Intercultural Humanities

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ANALYSIS OF CRITICAL THINKING ABILITY OF CLASS VIII STUDENTS IN SOLVING MATHEMATICS PROBLEMS ON THE PYTHAGOREAN THEOREM TOPIC ASSISTED BY DESMOS AT SION TIMIKA MIDDLE SCHOOL

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Abstract

Several talents, such as thinking critically and solving problems, are necessary for success in mathematics. Teachers must assess understanding to ascertain whether or not students are capable of critical thinking. Consequently, this research describes the critical thinking abilities of eighth-grade students at SMP Sion Timika as they use Desmos to address issues involving the Pythagorean theorem. Descriptive research describes this kind of investigation. Eighth graders in B classes at SMP Sion Timika were the topic of this research; nine students took the exam, and five students were interviewed. The results of this research are 1) the percentage of students' critical thinking skills is 48.5% in the medium ability category, 2) Students in the high group achieved a percentage of 86.5% for all indicators, students in the middle group achieved a percentage of 55.83% for all indicators, and students in the low group achieved a percentage of 15% for all indicators. Good indicators of deciding strategy have a percentage of 70.83, corresponding to the percentage of pupils achieving success in each category. This demonstrates that kids have a strong aptitude for deciding tactics.

Keywords: critical thinking, critical thinking level, Pythagorean theorem

Introduction

Even though there has been a considerable rise in people's access to education in Indonesia, the World Bank (World Bank) reports that the quality of education there is still low (Fauzie, 2018). In addition, a poll conducted by a Political and Economic Risk Consultant (Mubiar, 2011) found that Indonesia's educational system was rated the 12th best in Asia out of 12. Hence, to raise the education standard in Indonesia, institutions of higher learning should provide students with a wide range of skills that will allow them to develop into well-rounded, competitive adults. Critical thinking is a skill that all students need to cultivate.

Thinking abilities are classified as either "basic" or "complicated," depending on the degree of challenge they present (Lismaya, 2019; Listiana, 2013).

Students who think critically can analyze problems systematically and specifically, make clear distinctions between them, and use available data to develop viable solutions (Azizah et al. l, 2018; Kurniasih, 2012). Critical thinking, according to Facione (Nuryanti et al., 2018), is "self-regulation in deciding

Evidence, an idea, a methodology, or criteria, as well as contextual considerations, are interpreted, analyzed, evaluated, and inferred, and to which they are exposed. As defined by King et al. (Redhana, 2019), critical thinking entails the ability to analyze, assess, evaluate, reconstruct, and make decisions to lead to a logical and reasonable course of action. As described by Maulana (2017) and Paradesa (2015), critical thinkers can see and implement multiple solutions to a given problem or circumstance.

Mathematics is a subject that requires various abilities, such as critical thinking skills and problem solving skills. Permendiknas No 22 of 2006 states that learning mathematics needs to be given to all students with logical, analytical and systematic, critical and creative abilities as well as the ability to work together. Learning is the addition of knowledge and skills (Nurlatipah et all, 2015; Gasong,

2018). According to Setiawan (2017) learning is a process to change behavior.

Desmos is a web-based mathematical software that can be used to create class activities. According to Kristanto (2018) desmos is a dynamic geometry software that can be used to facilitate discourse and improve students' mathematical reasoning. In addition, desmos can also be used to bridge student learning at school with everyday life (Kristanto, 2019). Apart from being used to create learning activities, Desmos can also be used as a medium to help teachers carry out learning evaluations. Desmos has a graphing calculator as well as a platform that teachers can use to create class activities. Teachers can make class activities briefly or give assignments to students that can be done on Desmos.

The material that will be used by researchers in this research activity is the Pythagorean Theorem. According to Anggraini and Ariyanto (2017) students generally experience difficulties in operating Algebra, determining hypotenuse and expressing an idea. The Pythagorean theorem is one of the materials that requires the ability to think critically in expressing an idea. Therefore, the researcher chose the Pythagorean theorem material in this study. Based on the description above, the researcher intends to conduct research on "Analysis of the Critical Thinking Ability of Class VIII Students in Solving Mathematical Problems on the Topic of the Pythagorean Theorem Assisted by Desmos at Sion Timika Junior High School".

Method

This research was conducted at Zion Timika Junior High School which is located on Health Street, Timika Papua. The research was carried out in the even semester of the 2020/2021 academic year. The subjects of this study were students of class VIII B at Sion Junior High School for the 2020/2021 academic year. The

research subjects were 9 students. The object of this study was students' critical thinking skills in solving math problems on the Pythagorean theorem with the help of desmos.

Data collection technique

The data collection techniques that the researchers used in this study were tests of critical thinking skills and interviews. The test that the researcher gave was a subjective test in the form of a description with the aim of measuring the extent to which students' critical thinking skills were seen from the description of the answers given by students. At the interview stage the researcher conducted the zoom application on selected subjects representing each category from high student groups, medium student groups, and low student groups.

Data analysis techniques
Data on students' critical thinking ability

Make a calculation table of values and categories of diagnostic test results to determine the level of critical thinking skills. The table format used by researchers is like the table below.

Table 1. Value data and test result categories

No	Subject	KBK Achievement/ Indicator (%)					PK	Level
		Idk1	Idk2	Idk3	Idk4	Idk5		KBK
1								
2								
:								

Achievement data for each critical thinking ability indicator

Analysis of achievement data for each indicator of critical thinking skills based on test results and interviews is analyzed based on the table below.

Table 2. Format of students' critical thinking ability test scores and grades

No	Subject	Problem 1	Problem 2	Problem 3	Problem 4	Score
1						
2						
:						
		Average				
		Standard Deviation				

The way to calculate the percentage value of students' critical thinking skills is as follows:

$$Nilai\ Persentase = \frac{Skor\ Perolehan}{Skor\ Maksimal} x100\%$$

The values obtained through the above calculations are then categorized according to Table 3 below.

Table 3. category percentage of critical thinking ability

Achievement Percentage (%)	Category
$81 \leq PK \leq 100$	Very high
$61 \leq PK \leq 80$	Tall
$41 \leq PK \leq 60$	Currently
$21 \leq PK \leq 40$	Low
$0 \leq PK \leq 20$	Very low

Riduwan in (Agnafia, 2019:)

Results and Discussion

Research result

The data used in this study were obtained from the results of critical thinking skills tests and the results of interviews conducted with the subject. The indicators of the subject's critical thinking skills analyzed include: (1) formulating the problem; (2) make observations; (3) make a settlement plan; (4) determine strategy; and (5) make further explanations. After carrying out the critical thinking ability test, the researcher then scored the students' work results and the maximum score for each number was 10. The results of the scoring that had been carried out were presented in table 4. below.

Table 4. Tabulation of critical thinking ability test scores

No.	Subject	Problem 1	Problem 2	Problem 3	Problem 4	Total Score
1	S1	6	6	5	5	22
2	S2	6	4	6	5	21
3	S3	4	8	10	7	29
4	S4	8	10	0	0	18
5	S5	10	10	0	0	20
6	S6	10	10	8	8	36
7	S7	1	2	2	2	7
8	S8	10	10	10	8	38
9	S9	8	4	2	5	19

After scoring, the researcher then selected each subject from the high, medium and low category groups. The researcher chose subjects S6 and S8 from the high category group, subjects S3 and S5 from the medium category group, and subject S7 from the low category group.

Data analysis

Analysis of Students' Critical Thinking Ability

Students' critical thinking ability in solving math word problems is still relatively moderate. This is evidenced by the average score of all students' test results, namely 58.33%.

Table 5. Value data and test result categories

Subject	KBK Achievement per Indicator(%)					PK (%)	CBC group
	idk 1	idk 2	Idk 3	idk 4	idk 5		
S1	0	62.5	62.5	75	25	45	CBC 2
S2	0	37.5	87.5	75	0	40	CBC 1
S3	100	100	62.5	62.5	0	65	CBC 3
S4	50	50	50	50	12.5	42.5	CBC 2
S5	25	50	50	50	50	45	CBC 2
S6	100	100	87.5	87.5	50	85	CBC 4
S7	0	0	37.5	37.5	0	15	CBC 0
S8	100	75	87.5	87.5	87.5	87.5	CBC 4
S9	0	37.5	75	75	0	37.5	CBC 1

Note: KBK (Critical Thinking Ability)

Based on Table 5, one person for KBK 0, two people for KBK 1, three people for KBK 2, one person for KBK 3, and 2 people for KBK 4.

Analysis of Achievement of Each Critical Thinking Ability Indicator
The following is a table of averages and standard deviations used to determine the group boundaries.

Table 6. Average and standard deviation

No	Subject	Problem 1	Problem 2	Problem 3	Problem 4	Score
1	S1	6	6	5	5	55
2	S2	6	4	6	5	52.5
3	S3	4	8	10	7	72.5
4	S4	8	10	0	0	45
5	S5	10	10	0	0	50
6	S6	10	10	8	8	90
7	S7	1	2	2	2	17.5
8	S8	10	10	10	8	95
9	S9	8	4	2	5	47.5
	Average					58.33
	Standard Deviation					22.66

Based on table 6, it can be seen that 3 out of 9 students obtained very good grades and passed the KKM (Minimum Completeness Criteria). After finding the mean and standard deviation, the researcher then calculates the group boundaries. The following is table 7 the level of students' critical thinking skills based on test results.

Table 7. Level of students' critical thinking ability based on test results

No	Intervals	Level of Thinking Ability of Students
1	$S > 81$	Tall
2	$35,66 \leq S \geq 81$	Currently
3	$S < 35,66$	Low

After calculating the average and standard deviation, the researcher then used the results of these calculations as a determinant of students' ability levels. Categories of students' critical thinking ability levels are presented in table 8 below.

Table 8. Category Level of Students' Critical Thinking Ability

Subject	Amount	Category
S6 and S8	2	Tall
S1, S2, S3, S4, S5, S9	6	Currently
S7	1	Low

Based on the category table for students' critical thinking skills, it can be seen that 8 out of 9 students are in the medium and high categories. This shows that there is only 1 student who is in the low category. After determining the category of students' critical thinking ability level, the researcher then conducted an analysis based on the results of the work and the results of interviews with students who were selected as representatives of each category. The analysis was carried out to find out the indicators that need to be fostered and further developed. The table below is the achievement of each indicator obtained by high group students, medium group students, and low group students..

Table 9. Achievement of each indicator

Student Group	Average Percentage (%)				
	idk 1	idk 2	Idk 3	idk 4	idk 5
Tall (S6 and S8)	100	100	70	87	75
Currently (S1, S2, S3, S4, S5, S9)	29,16	58,33	62.5	81.25	48
Low (S7)	0	0	37.5	37.5	0

(Idk = Indicator)

Based on table 9 it can be seen that students in the high group have very good achievements on each indicator of critical thinking skills. In contrast to students in the high group, students in the middle group obtained poor performance on several indicators of critical thinking skills. This also happened to students in the low group who obtained quite low percentages on almost all indicators of critical thinking ability.

Discussion
Students' critical thinking ability
The tabulated results of the interviews with the research participants and the critical thinking analysis show that the Grade VIII students of SMP Sion Timika still have low critical thinking skills when answering arithmetic word problems. The results of a standardized examination of pupils' ability to think critically show this to be the case, with an average score of 58.33 (ranging from a high of 95 to a low of 17.5). Six students (66.6%) had scores below the mean, while three students (or 33.3%) had above-average results. Moreover, Table 4.3 shows that one person (11.1%) was surveyed for KBK 0, three individuals (33.3%) were surveyed for

KBK 1, two people (22.2%) were surveyed for KBK 2, one person (11.1%) was surveyed for KBK 3, and as many as two people (22.2%) were surveyed for KBK 4. There is clear evidence that just 30% of pupils master advanced levels of critical thinking. Also, the investigation revealed that 51.38 per cent of SMP Sion Timika's eighth-graders have above-average critical thinking skills throughout the 2020-21 school year. Overall, this performance falls between 40% and PK, placing the critical thinking abilities of SMP Sion Timika's eighth graders in the middle range for the 2020/21 school year.

Based on the explanation above, it can be said that the critical thinking skills of class VIII students of SMP Sion Timika still need to be trained. This is because the low ability to think critically can have an unfavorable impact on further education (Nuryanti et al, 2018). Critical thinking skills must be continuously trained in students, because in solving problems students will often be asked to analyze the problem, determine various choices, and make appropriate conclusions. There are many ways that teachers can do to improve students' critical thinking skills, one of which is by using appropriate learning methods or appropriate learning media.

Achievement of Each Critical Thinking Ability Indicator

Based on the results of interviews with research subjects and analysis of the achievement of each indicator, it appears that students in the high group have achieved a good percentage of all indicators. In the first indicator and the second indicator, high group students achieve a percentage of 100%. In the third indicator, students in the high group reached 70%, which means that most of the high group students had the ability to make plans to solve the problems given. In the fourth indicator, students in the high group achieved a percentage of 87.5%, which means that most students were able to write well the steps for solving the given problem. In the last indicator, students in the high group reached a percentage of 75%, which means that high group students were able to draw conclusions about the results of their work. Based on the results of the explanation above, it can be concluded that students in the high group have very high critical thinking skills with a percentage of achievement for all indicators of 80.5%.

The second group is students from the medium group. In the first indicator, students in the middle group only achieved a percentage of 29.16%, meaning that they had difficulty formulating problems or identifying problems in the questions given. In the second indicator, students in the middle group reached a percentage of 58.33%, students in the middle group were sufficiently able to find the facts contained in the given problems. In the third indicator, students in the middle group achieved a percentage of 62.5%. In the fourth indicator, students in the middle group achieved a very high percentage of 81.2%. This shows that group students are being able to write down the steps for solving a given problem. In the last indicator, the average group student achievement reached a percentage of 48%, which means that students in the middle group have not been able to make proper conclusions according to the results of their work. This shows that the students'

critical thinking skills in the middle group are in the medium category with the percentage achievement for all indicators being 55.83%.

Low group students in the first and second indicators, low group students get 0% achievement. This shows that students in the low group are not at all able to make problem formulations from the questions given and are also not able to find facts that can be used from the problems given. In the third indicator, the low group student achievement only reached a percentage of 37.5%. In the fourth indicator, the achievement of students in the low group only reached 37.5%. In the last indicator, students in the low group get a percentage of 0%. This shows that the low group students have not been able to make a settlement plan, write down the completion steps accordingly, so they have not been able to draw conclusions based on the results of their work. It can be seen that the level of critical thinking skills of students in the low group is still low with a percentage achievement for all indicators of 22.35%.

Based on the explanations above, it can be seen that the achievement of each group of students on each indicator varies greatly. It can be seen that the indicators that were achieved well in each group of students were indicators of determining the strategy with the percentage of student achievement in the high group of 87.5, the percentage of student achievement in the medium group was 81.25%, and the percentage of achievement in the low group was 37.5%. Thus, the total achievement of all students in fulfilling the indicators determining the strategy reached a percentage of 70.83%. The percentage of indicator achievement in determining the strategy is in the range, so that the ability to determine the strategy of students as a whole is in the high category.

Conclusion

Results from an analysis of students' use of demos to solve math narrative problems indicate that class VIII students at SMP Sion Timika have a critical thinking capacity of 48.5%, based on their performance in the 2019/2020 school year. Students in eighth grade at SMP Sion Timika in the 2020/21 school year achieved an average of PK, putting their critical thinking abilities at the medium level. Pupils in the top tier of the achievement distribution attained a perfect score on the first two indicators, a score of 70% on the third, 87.5% on the fourth, and 75% on the fifth. Pupils in the middle group scored a 29.16% on the first indication, 58.33% on the second, 62.55% on the third, 81.20% on the fourth, and 48.0% on the fifth. Students in the lowest achievement category scored 0% on the first and second indicators, 37.5 % on the third, 37.5 % on the fourth, and 0% on the fifth. Good indicators of deciding strategy have a percentage of 70.83, corresponding to the percentage of pupils achieving success in each category.

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ON EDUCATION: A RECOUNT OF INJUSTICE AND RESISTANCE IN MAYA ANGELOU'S *I KNOW WHY THE CAGED BIRD SINGS*

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Abstract

Maya Angelou is a world-famous female figure. She is not only known as an author but also a scholar, poet, dancer, and activist. Angelou writes autobiographical books about her life's struggle with various forms of injustice. One of the best and most popular is *I Know Why the Caged Bird Sings* (1969). This book chronicles Angelou's early life from three to sixteen years old. It deals with Angelou's experiences with rape, sexism, and racism as an African American woman. By using postcolonial theory, the paper will portray Angelou's resistance against oppression and injustice through education. This paper will discuss Angelou's points of view on education in three sub-chapters: Angelou's account of education; the path to education; and achievement in education.

Keywords: education, I Know Why the Caged Bird Sings, injustice, Maya Angelou, postcolonial

Introduction

Marguerite Annie Johnson known as Maya Angelou was born in 1928. Through her autobiographical book, *I Know Why the Caged Bird Sings* (1969), Angelou recounted her past experiences and journeys that have made her as well-known as Maya Angelou today. Among those autobiographies which focus on her childhood and early adulthood experiences, *I Know Why the Caged Bird Sings* (1969) is the first and best known. This book recorded Angelou's early life from three to sixteen years old. It deals with Angelou's experiences with rape, sexism, and racism as an African American woman. The autobiography shows not just geographical distance, but emotional and psychological spaces as well. Social distance gives rise to neglect, fear, loneliness, hatred, distrust, and feelings of guilt, especially for a child, who has been destitute of parental warmth, and the feeling of "home" is missing (Zaini, 2021). Angelou has inspired many people through her writings, teachings, and activism. Even though she passed away in 2014, her thoughts on education have still been recalled today. Through her teachings, she embodies her belief in the equality of education for all people regardless of their race, gender, or profession. As stated by the Roman playwright Terence: *Homo sum,*

humani nihil a me alienum puto. It means that I am a human being, nothing human can be alien to me. For Angelou, education is not limited to formal education through schools but it is beyond that. Education is the best tool for tackling racism and discrimination and also for building inclusive societies. Almost all societies focus on education because it is essential to people's prosperity and freedom. It is the dynamic force for the actualization of socio-economic national development aims and one of the main pillars in the progress of any society. Maya Angelou was, until the time of her death in 2014, preoccupied with education (Abdelmotagally, 2015). Angelou also shows her passion for education by publishing seven autobiographies, three books of essays, and several books of poetry, and is credited with a list of plays, movies, and television shows spanning over 50 years. Angelou received dozens of awards and more than 50 honorary degrees. *I Know Why the Caged Bird Sings* becomes one of the most widely read and taught books written by an African American woman (Achievement, 2022).

Maya Angelou depicted her life in 1931 as a girl whose parents got divorced. She and her brother, Bailey lived with her grandmother. Later, she described her adorable grandmother as Momma. Her life at an early age was full of adventures. She moved from town to town. Later, her father took Maya and Bailey to her mother's house named Vivian. Vivian lived with her boyfriend. They lived together as one new family. The sorrowful chapter of her life continued. At a young age, she got molested and was raped by Mr. Freeman, Vivian's boyfriend. During hard times, Bailey kept Maya company. After that, they were sent back to Momma's house. Since then, Maya kept silent. She did not enjoy life. No happiness was found in her eyes. Until she met Mrs. Bertha Flowers who empowered her to speak on her own. Mrs. Bertha Flowers also gave Maya books so Maya could enrich her knowledge. Maya raised her confidence level and accepted herself. She tried to get a job. At age 10, she had her job. During those days, she also experienced racism against whites. Maya experienced double discrimination because she was black and she was female. Soon after, Maya went to a school that was dominated by whites. Even though she experienced racism in school, Maya managed to prove that she got an award to study drama and dance at California Labor School. Maya's perseverance to earn an education led her to be a woman who trusted education is the right for all people. It is the best tool to eradicate the various forms of injustice and discrimination. At the young age of 16 years old, when the book finished, she had a baby with a boy because she was afraid she might feel she was lesbian. They had sexual intercourse and Maya was pregnant. Her baby was named Guy Johnson. Through *I Know Why the Caged Bird Sings*, the readers were introduced to the first chapter of her life. The book is the genesis of her very first and utmost reason why she dedicated herself to education and activism.

The Great Depression and Racism

I Know Why the Caged Bird Sings set the background where racism is the highlight of the story. Not only facing racism, but Angelou also described her experience facing gender discrimination. She greatly portrayed how the Great Depression in America was connected to her account. Maya Angelou lived with her

grandmother, Momma, in a town that was described as a racist town called Stamps. For African Americans, the Great Depression and the New Deal (1929–1940) marked a transformative era and laid the groundwork for the postwar black freedom struggle in the United States. The outbreak of the Great Depression in 1929 caused widespread suffering and despair in black communities across the country as women and men faced staggering rates of unemployment and poverty. (Murphy, 2020). The Great Depression made Momma protect her family and her shop as her earnings. Maya was a witness to the struggle of her people. Her family faced discrimination because of their skin color. To understand the context of the beginning of Angelou's stories which were set up in 1931, I tried to bring the context of where The Great Depression in America started. In October 1929, the US stock market crashed, which precipitated the most serious economic crisis in the nation's history. Banks began to fail, businesses closed, and workers across the nation lost their jobs. The Great Depression triggered immediate suffering in black communities (Murphy, 2020). The injustice also happened through the politics of skin color. Racism existed even though it is still widely spread and has been broadly discussed. Since Maya Angelou is African American, her black skin was part of her fight against injustice. The root of racism started with the act of slavery that happened a long time ago for African Americans. As Aljazeera, one of the world's leading media, reported, for 246 years – from 1619, when 20 Africans were forced into indentured servitude in Jamestown, Virginia, until the end of the Civil War in 1865 – most people of African descent in America were enslaved. Those who had purchased or otherwise been granted their freedom lived a precarious, circumscribed existence. Slavery and the slave trade were essential to the American economy and the development of American capitalism (Bundles, 2015). Angelou's experiences have shown people the struggle to fight racism and sexism. Up until now, racism lives in our everyday life. The interpellation happens through the mind into the action of the people. Racism mostly leads to hatred and the act of killings. It never fails to bring trauma and injustice to the oppressed, the women, and the people of color.

Many studies about Maya Angelou mostly focus on her struggles against racism, sexism, rape case, and identity crisis as a black person. Very few of the writers talk about Angelou's strong belief in the power of education. There are few articles mentioning Maya Angelou's point of view on education. Williamson writes about *Autobiography as A Way of Knowing: A Student-Centered Curriculum Model Using Maya Angelou*'s *"I Know Why the Caged Bird Sings"*. The major purpose of this dissertation is the construction of a curriculum model for the teaching of autobiography. The study is based on the contention that learning is rendered more meaningful when instructional practices attend to both the cognitive and affective development of the student. It offers a methodology which utilizes the personal experience of the learner while teaching a traditional discipline (Williamson, 1987). Never have articles been written about Maya Angelou's pursuit of education. Abdelmotagally also writes about *Moving Beyond Limits: The Educational Path in Maya Angelou's Collected Auto(Edu)biographies*. It deals with an analysis of

Angelou's point of view on education through some of her autobiography books. My article will focus more on how education is very much pronounced in this book and how her education path impacts Angelou's achievements in education through *I Know Why the Caged Bird Sings.*

Postcolonial feminism

Postcolonial, in its temporal and spatial understandings celebrates anti-colonial nationalisms as the act of resistance and overlooks the internal orthodoxies, injustices, silences and marginalisations (Parashar, 2016). Postcolonial theory views the oppressor as the ones with power and the oppressed who usually are represented by the non-Western, the poor, and women. The experience of colonialism happened in *I Know Why the Caged Bird Sings* deals with the problem of racism in America. As a person of color who was identified as a black person, Maya Angelou raised her voice and showed her resistance towards racism and sexism as part of injustice. As an African American woman, her encounter with injustice is her forever fight as the representation of the oppressed. Education, as Angelou believes, is the tool to show her resistance to discrimination. As the discourse develops, postcolonial feminism emerged from the gendered history of colonialism. Postcolonial feminists have argued that oppression relating to the colonial experience, particularly racial, class, and ethnic oppression, has marginalized women in postcolonial societies (Ahmed, 2019). As the oppressed and the marginalized, women are more likely to experience injustice in various forms. In this article, I will combine postcolonial and feminism as one theory which is postcolonial feminism to analyze the life of Angelou and her resistance through education. Since feminism itself is different from postcolonial theory therefore I need to explain further why to show resistance in Angelou's early life, postcolonial feminism is one of the theories that I will use. As Mensah and Bonsu state, marrying postcolonial tendencies with feminist assumptions, postcolonial feminism is not a mere intersection between feminism and postcolonialism, but situates in the 'third world feminism'. The postcolonial feminist framework, which is an important strand in this phase of the movement, deals with injustices about race, gender, and imperialism in every aspect of society (Mensah, Mary & Bonsu, 2022). The notion of power relations and its resistance conducted by a woman coming from the third world also shapes Angelou's voice to speak through the importance of education. Men's power of domination and constructed feeling of superiority induce the suppression and oppression of women accompanied by several problems. One of these problems is African women's exposure to colonial and patriarchal repression. During and after the colonization process, the oppression felt by postcolonial African women has doubled (Bolat, 2022). The double discrimination is also examined through women's experiences of colonialism and patriarch. Women are more likely to face alienation more than men who describe themselves as superior to women. The power domination through men calculates women to be more powerless about the concept of power relations. Therefore, postcolonial feminism has its exclusivity compared to feminism because feminism in general does not specifically explain the struggle of non-western or third-world women. Their

struggle is doubled to the fact that colonialism and patriarchy still exist. Hence postcolonial feminism presents different ideas than the Western feminism or classical feminism. The situations of the women of the different parts of the world differ vastly even after the decolonization of non-Western countries (Adhikary, 2020).

Method

The source of data for this article is the autobiography book of Maya Angelou entitled *I Know Why the Caged Bird Sings*. By using postcolonial feminism, I attempt to disclose a recount of injustice and how Maya Angelou's resistance against racism and sexism in her early life. The article is expected to explain some points such as Angelou's points of view on education in three sub-chapters: Angelou's account of education; the path to education; and achievement in education. The first point deals with the description of education. Education is categorized into formal and non-formal education. I will explain various forms of education Maya Angelou experienced in her early life and show how the aspects of discrimination in her life shaped her resistance as an African American woman. The second point about the path to education describes Angelou's struggle dealing with rape and family issues until she decided to open up herself to befriend books. The last point is about Angelou's achievement in education and her activism until she died in 2014.

Findings and Discussion

This part will explain three mentioned aspects such as Angelou's account of education; the path to education; and achievement in education with an analysis of the background of the great depression and racism and the lenses of postcolonial feminism.

Maya Angelou's account of education

Education is a broad concept. Many kinds of education can be defined through *Angelou's I Know Why the Caged Bird Sings*. Philip Hall Coombs and Manzoor Ahmed distinguish between the three types of education: formal, informal, and non-formal. Formal education is related to learning activities in schools and universities. Informal education is also about books, family, and communities. Angelou experienced formal education starting from Toussaint L'Ouverture Grammar School, and Lafayette County Training Schools, until she received a scholarship to the California Labor School. Formal education deals with school activities, and there is a lot of discrimination experienced by black people. Racism and sexism issues are two crucial aspects that picture the whole life cycle of Maya Angelou especially in dealing with racism, segregation and discrimination happening between the white and the black. As stated in the novel, there are a lot of racism issues. For example, when Momma (Angelou's grandmother) visited the white dentist with Maya Angelou.

> Momma said, "Dentist Lincoln. It's my grandbaby here. She got two rotten
> teeth that's giving her a fit."
> "Annie?"
> "Yes, sir, Dentist Lincoln."
> He was choosing words the way people hunt for shells. "*Annie, you know I
> don't treat nigra, colored people*." (Angelou 134)

This is the expression of racism from a white doctor to Momma, Maya
Angelou's grandmother. During the great depression and the rise of racism and
segregation in America, every African American person faced this treatment.
Momma begged Dentist Lincoln to help Maya treat her teeth. Before the racism
happened in their town, Momma once helped Dentist Lincoln lend money. He did
not beg for money. However, Dentist Lincoln just degraded her identity as an
African and black person. He insulted Momma and said that it is better to treat a
dog than black people.

> Momma said, "I wouldn't press on you like this for myself but I can't take
> No. Not for my grandbaby. When you come to borrow my money you didn't
> have to beg. You asked me, and I lent it. Now, it wasn't my policy. I ain't
> no moneylender, but you stood to lose this building and I tried to help you
> out."

> "It's been paid, and raising your voice won't make me change my mind. My
> policy …" He let go of the door and stepped nearer Momma. The three of
> us were crowded on the small landing. "*Annie, my policy is I'd rather stick
> my hand in a dog's mouth than in a nigger's*." (Angelou, 134)

In her informal education, Maya Angelou started reading books as her
companion at an early age. She believes that books reflect the power of education.
She used to read many books on many occasions. Books kept her company. Besides,
Maya's non-formal education began with her very first encounter with a woman.
They were her grandmother, mother, and other acquaintances. Through the
informal education button, self-education is part of Angelou's perseverance in
knowing herself better through reading and writing activities. Her self-education
includes her reading and writing activities. Since she was young, she has been
befriended by literary works, especially poems and drama. As it is stated in the
novel.

> During these years in Stamps, I met and fell in love with William
> Shakespeare. He was my first white love. Although I enjoyed and respected
> Kipling, Poe, Butler, Thackeray, and Henley, I saved my young and loyal
> passion for Paul Lawrence Dunbar, Langston Hughes, James Weldon
> Johnson, and W.E.B. Du Bois' "Litany at Atlanta." (Angelou, 13)

All of these points are explained through only one book, *I Know Why the
Caged Bird Sings*. Even though it only covers Angelou's life starting from 3-16

years old. It shows the seeds of what people see in Maya Angelou, an inspiration to follow her education.

Maya Angelou's path to education

Angelou's path of education depicted in I Know Why the Caged Bird Sings shows her resistance process against racism and sexism. First, self-education through reading literary works helps Maya Angelou break the silence of her traumatic childhood of molestation and rape case done by her mother's boyfriend, Mr. Freeman. He started to molest her and Maya had no clue what happened to her since she was still very young. Mr. Freeman trapped her and threatened her that he would kill Bailey if she ever told anyone about his sexual abuse.

> "We was just playing before." He released me enough to snatch down my bloomers, and then he dragged me closer to him. Turning the radio up loud, too loud, he said, "If you scream, I'm gonna kill you. And if you tell, I'm gonna kill Bailey." I could tell he meant what he said. I couldn't understand why he wanted to kill my brother. Neither of us had done anything to him. And then. Then there was the pain. A breaking when even the senses are torn apart. The act of rape on an eight-year-old body is a matter of the needle giving because the camel can't. The child gives, because the body can, and the mind of the violator cannot. (Angelou, 57-58)

For five years, she kept her mouth silent and focused more on blaming herself. Through reading, she finds herself the strength to break the silence and speak up for herself. Reading empowers her to be stronger and fight for her traumatic experiences. Not only about self-education, but the influences of women figures in Angelou's life also empower her to stand on her feet. The women figures such as Momma (Angelou's grandmother), Vivian (Angelou's mother), and Miss Kirwin (teacher) teach her to map her journey as an independent and proud black woman. Through Momma, she educates Angelou to be a proud black woman. A woman who has her own business and money. A vocal and brave woman. She does not hesitate to fight against racism with a white man although the social context at that time showed that black people had lower status compared to white people. Through Vivian, she gets a lesson on how to feel beautiful and confident at the same time. During Angelou's hard time when she was pregnant and she was about to deliver the baby, Vivian was always by her side and supported her. Angelou learned a lot about how to be a strong woman from her mother. Next is Miss Kirwin. Miss Kirwin inspired Maya Angelou to be a human who considers all as equal. Everyone deserves the same chance to have proper education regardless of their race, gender, religion, etc. Even though the social context Angelou experienced at that time was full of discrimination against black people, Miss Kirwin never made Angelou feel different in front of others. As it is explained in the book:

> There were no favorite students. No teacher's pets. If a student pleased her during a particular period, he could not count on special treatment in the

next day's class, and that was as true the other way around. She was stimulating instead of intimidating…Miss Kirwin never seemed to notice that I was Black and therefore different. (Angelou, 153)

I Know Why the Caged Bird Sings gives a view on how Angelou considered the power of education to be very personal and empowering one persona to impact others. Education is not only seen as attending some schools but also from reading and writing activities as the liberation action to break silence and trauma and also giving the inspiration to be a strong and independent woman. Education is not limited to age and condition but it is a lifetime venture.

Maya Angelou's achievement in education

Angelou's achievement in education makes her remembered and spoken until today. Her inspiring stories in the book help the readers understand how one can still fight against all bad circumstances such as racism, sexism, and traumatic childhood experience. One of her achievements is stated in the novel when Angelou received a scholarship. She was also recognized as a top-notch student in her class. Her passion for drama and dance as it is explained in the book also showed Angelou's future career where she can be in any kind of profession that inspires people to be as good as she is. She never stops learning and always values education as a great weapon to eradicate discrimination and injustice among all.

At that time, black girls could not have access to a job as easily as white people. However, with her resistance and persistence, Maya Angelou succeeded to be the first Negro girl street car conductor. *I Know Why the Caged Bird Sings* concludes with Angelou having regained self-esteem and caring for her newborn son, Guy. It is explained at the end of the page, Angelou is fluent in many languages and she taught dance in Rome and Tel Aviv. In collaboration with Godfrey Cambridge, she produced, directed, and starred in Cabaret for Freedom at New York's Village Gate; she also starred in Genet's The Blacks at the St. Mark's Playhouse. At the request of the late Dr. Martin Luther King, Jr., Maya Angelou became the Northern Coordinator for the Southern Christian Leadership Conference. From there she went to Africa, writing for newspapers in Cairo and Ghana. She has written and produced a ten-part TV series on African traditions in American life. She lived in New York City (Angelou, 1969). She always learns and never stops learning and studying because she values education as a prestigious treasure to be kept and to be wisely used to empower all.

Conclusion

Maya Angelou's angle on the importance of education can give a new perspective to reading *I Know Why the Caged Bird Sings*. The aspect of education can be an open gate to realize the power of education that can change one's life. By changing Angelou's life, education can take place to create a new generation who is independent and who has their own identity either as African American, Asian, or other nationalities. Maya Angelou's view, path, and achievement of education can inspire readers to fight against discrimination, belief in goals, and have a solid

identity as a woman and black. By using the lenses of postcolonial feminism, the forms of resistance shown by Maya Angelou are on the point of education. Education is not limited to formal education such as school or university however to be empowered and to be educated through the surroundings and the support of women can successfully reveal the existence of women as a human who can achieve equality.

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TRANSITIVITY PROCESSES IN THE TRANSLATION
OF INDONESIAN FOLKLORES INTO ENGLISH

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Abstract

The purpose of this study is to analyse the transitivity processes in the translation of Indonesian folklores into English. Indonesian folklores reflect Indonesian culture and history. We can see so much heritage in Indonesia which has its own story in there. The story reflects the reason why the places exist. Based on these phenomena, this analysis has three problems that need to be solved. These problems are about what transitivity processes are used/exercised in the bilingual Indonesian English folklores, how do the choices of the transitivity processes in the English version contribute to the translation equivalence, and what strategies are exercised in the English translation of transitivity processes of the Indonesian folklores. This is a translation study. We need the ST and TT to analyze this study. Finally, this paper shows that the six transitivity processes namely material, mental, behavioral, verbal, relational, and existential can be found in both source text and target text with the material process as the most frequently used and translation equivalence namely dynamic equivalence as the equivalence that dominantly adopts in this translation. It is accompanied by a meaning-based translation which also dominantly applies to the translation strategy here.

Keywords: Indonesian folklores, translation, transitivity process.

Introduction

Folklores are stories that are verbally told throughout society from the old time until now. From adults until children know about folklores. Indonesia has rich various kinds of folktales (Liubana, Metropoly Merlin J., Siahaan & Neno, 2021). Folklores which are part of folktales also have various kinds in genres such as legends, tales, myths, and others. These various kinds of folklores genre reflect the culture of Indonesian. The titles of the folklores represent the culture of Indonesian, such as *Si Molek* 'The Comely', *Roro Jonggrang*, *Sangkuriang Sacred Sangkuriang*, *Legenda Danau Toba* 'The Legend of Toba Lake', and *Danau Lipan* 'The

Centipede Lake'. These folklores reflect the specific name of the place, people, superstition, and some taboos moment in some regions of Indonesia. By representing these specific cultures, Indonesian shares their traditional story with the world.

Indonesian folklores are not only written in Indonesia but have been translated into English. Some translations can be understood by foreigners because the words that are chosen can be adapted to the foreigner, such as the grammar or the form of the word that has been adjusted to the culture of the target language. Sometimes, we can also find some translations that cannot be understood by foreigners because the folklores are not translated well. Fitria, T. N. (2018) states that translation is the process of transferring some information from the source language (SL) into the target language (TL). To make Indonesian folklores recognized all over the world, a good quality translation is required so that readers can understand what is being told in the folklores. A good translation here is like applying natural and clear translation to gain the goals and achieve the real message of the text in the target language (TL) (Kamil, 2014). We can say that in a good translation we cannot translate the text just the way it is, but we need to consider about the context of the SL and then adapt it to TL. The purpose of the text in SL also should be clear in the TL too.

In transferring the meaning from SL to TL, one important point to consider is the transitivity processes. Transitivity processes are the grammar of experiential meaning (Eggins, 2004, p. 206). It means that through the transitivity process, people can explain what the participant experienced such as the action, the relation, participants, and circumstances in the clause. The participant experiences become the content of what they talk about. According to Halliday, M. A. K., and Matthiessen, C. (2004), there are six processes of transitivity processes. The first is a material process. This process is about the process of doing. It shows what the actor is doing such as *Jacky made a strawberry cake*. The actor is *Jacky*. The process is *made*. The goal is *a strawberry cake*. The second is a mental process. This process shows the perception, emotion, cognition, and desire of the participant in the clause. For example, *She believes in him*. The senser in the example above is *she*. The process of cognition in the mental process is *believes*, and the phenomenon *is him*. The third process is a behavioral process which shows the participant's behavior. Sutrisna, Gede (2020) explains that a behavioral process is a process which deals with physical and physiological actions. For example, *I look forward to being a good worker*. The behaver in the clause is *I*. The behavioral process is *look*. The behavior is *forward to being a good worker*. The fourth process is a verbal process. This process shows the transferring of information verbally. For example, *I talk to her*. The sayer is *I*. The verbal process is *talk*. The receiver is *her*. The fifth process is a relational process. Rahayu, Sita H. & Efransyah (2020) state that relational process is the process of being and having. The relational process can be identified by the functions and the relation of the participants such as possessive, intensive, and circumstantial. For example, *the guitar is Kiko's*. This example shows possession. In the clause above, it can be seen that the identified is *the guitar*,

the process is *is*, and the identifier is *Kiko's*. The sixth process is an existential process which is about the process of existing. For example, *there were a total of 1000 temples built*. From the clause, it can be seen that something exists here. The existent is *a total of 1000 temples built*.

The SL text may have similar or different structure of transitivity compare to the TL. Transitivity processes are the analysis to interpret the world of experience into a process type (Thompson, 2014). The world of experience is understood as an action or event, process, or state. The way the characters in the story experience something or do something can be analyzed in transitivity process analysis (Rendadirza & Ardi, 2020). The character experience like "Jacky made a strawberry cake" can be analyzed as the material process because it shows the way the doer of the action "Jacky" creates "a strawberry cake" in the story. The verb also can be analyzed as transitive because it takes an object a strawberry cake. Through the transitive feature of the verb, people can know what determines the kind or the nature of the clause. What participant is involved in the clause and how the participant is involved in the clause? People can know that the participant involved in the clause is "Jacky" and people may also know how the participant involved in the clause is because she is "creating a strawberry cake." Transitivity is realized in the clause of the story. The process of transitivity analysis can be done through the data that are found in the text such as short stories, newspapers, articles, advertisements, and other texts (Syed et al., 2020).

Based on the explanation above, this paper has three problems. The problems are what transitivity processes are used/exercised in the bilingual Indonesian English folklores; how do the choices of the transitivity processes in the English version contribute to the translation equivalence; and what strategies are exercised in the English translation of transitivity processes of the Indonesian folklores. This is a translation study that has three objectives. The objectives of this study are to find the transitivity processes used in the five Indonesian folklores and in the English translation of Indonesian folklores, to check whether the translations are equivalent with the source text or not, and to discover the strategies translators used in translating the transitivity processes in the five Indonesian folklores.

Literature Review
Folklores

Folklore is the combination of folk which reflects a group's culture and lore which means the thing that is being passed around (McNeill, 2013). The things which passed around can be the old story which is transferred from person to person. Folklore reflects the history or culture of one place to which the folklore belongs. The story can circulate verbally or in writing by everyday people. McNeill (2013) states that folklore has some different genres namely things we say, things we do, things we make, and things we belief which affect the way the folklore functions in society.

There has been some research about folklore which is done by some researchers. The first study is done by by Firdausah, Isyqie and Fitriyah, Tika (2020) related with folklore from Middle Eastern. They interested in analyzing the

structure of Arabic folklore titled Aladdin. In this analysis, the researchers analyze the compatibility of Arabie or also known as Middle Eastern folklore being studied by using Russian or European/Western folklore narratology that had been applicated to more than 100 folklores in Russia. The researchers use Vladimir Propp's Narratology theory which shows dissimilarities and similarities in the structure of the two folklores in the cases of narrative function, the sphere of action, and story patterns.

The previous researchers above are different from Fadhli, Muhammad (2020) which study about folklore for English Foreign Language students. His study shows how English Foreign Language students in the classroom can improve their English language by learning Indonesian Folktales in English. The study found that using folktales in English Foreign Language learning can give some benefits such as folktales being the media to integrate local wisdom for students. Students can develop their cultural knowledge and moral values through the integration of local wisdom in folklores. Learning English through Folktales also shows that students have a desire to know the meaning of some words which can improve their English grammar and vocabulary.

The previous studies above have different data from this study. To analyze the folklore in here, only five Indonesian folklores will be analyzed here. The first is titled *Sangkuriang Sacred Sangkuriang* (SK) from west Java. The second is titled *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT) from South Sumatra. The third is *Si Molek* 'The Comely' (SM) from Riau. The fourth is *Danau Lipan* 'The Centipedes Lake' (DL) from East Kalimantan. The last is titled *Roro Jonggrang* (RJ) from Yogyakarta. The relevance of this study can be seen through the data. The previous studies analyse the same topic folklore. This study wants to explain about the characteristic of these folklores through transitivity process.

Transitivity Process

There has been some research about the transitivity process which is done by some researchers. The first researchers are Dewi, O. C., Heriyanto, and Citraresmana, E. (2021). The analysis is about transitivity system on Prabowo's representation in British online article. The study are about how the media present their news articles regarding the appointment of Prabowo as Defense Minister using the transitivity system in the Clause as Representation, and to describe how the representation of Prabowo in his appointment influenced the readers' interpretation. They apply a critical discourse analysis approach in analyzing the data. The result shows that TheGuardian.com as a British online media outlet tends to represent Prabowo in his appointment as Defense Minister rather neutral because the difference in positive and negative representation is very slight in the process of transitivity.

The second researchers are Apendi, T. L. and Mulyani, E. R. (2020). The researchers do the analysis about transitivity process of students' descriptive texts. They find that material process, mental process, relational process, behavioral process, verbal process, and existential process exist in the text and the most dominant process are material process and relational process. This analysis shows

that students are aware of the structure of the descriptive text that should be written. It is like the descriptive text needs a material process and a relational process to show the description of something.

The third researchers are Rendadirza, Y. and Ardi, H. (2020). They analyze the transitivity process in Mary Norton's novel titled The Borrowers (1952). This analysis only focuses on one chapter of the novel. From the analysis, the researchers find that from the six processes such as material, mental, relational, behavioral, verbal, and existential only one transitivity process appears mostly in the chapter. The transitivity process is relational. This is the aim of the analysis to find the dominant process which appeared in the story.

The relevance can be seen through the theory that is applied in this study. To analyse the transitivity process in this research, Halliday, M. A. K., and Matthiessen, C. (2014, p.214) will be used. According to Halliday, M. A. K., and Matthiessen, C. (2014, p. 214), there are six types of transitivity processes namely material, mental, behavioral, verbal, relational, and existential. The material process involves an observable object (person, animal, and thing) as a doer of the action (Maghfiroh et al., 2015) and or the goal to which an action is directed. The mental process involves perception, emotion, cognition, and desire, which have participants like senser and phenomenon (Harbi et al., 2019). The behavioral process is a process that shows an action the participant does subconsciously or generally. A behavioral process is a process that shows an action of the participant does subconsciously or generally. The verbal process is the process of transferring verbal information or message. The relational process can be identified by the functions and the relation of the participants such as possessive, intensive, and circumstantial. The existential process is the process of existence.

Translation equivalence

There has been some research about the translation equivalence which is done by some researchers. The first researchers are Melliana, Fitriani, N., and Pratama, Y. (2021). They analyze about translation strategies in the novel titled Laut Bercerita (The Sea Speaks His Name)" by Leila S. Chudori. The purpose of the research is to describe the translation equivalence and strategies that exist in the novel in Bahasa Indonesia, and the English version "The Sea Speaks His Name" translated by John H. McGlynn. T. The findings show that dynamic equivalence, formal equivalence, and equivalence at word levels can be found in the translation and the translation strategy adopted are adaptation, communicative translation, semantic translation, descriptive equivalence, idiomatic translation, literal translation, through translation, and transference.

The previous study is different from Muamaroh and Hanggraningtyas, D., E. (2021). The difference is in the data. Muamaroh and Hanggraningtyas (2021) do the analysis of translation shift and its equivalence used by Chairil Anwar in translating To Margot Heinemann poem by John Cornford into Huesca. The writers use several theories to solve the problem of translation equivalence. They are (1) Jakobson divided equivalence into three types: intralingual, inter-lingual, and inter-semiotic. (2) Baker, translation equivalence is divided into four types: lexical

equivalence, grammatical equivalence, textual equivalence, and pragmatic equivalence. (4) Nida stated that equivalence are divided into two types: formal equivalence and dynamic equivalence. The writers found two kinds of translation equivalence by Nida. They are formal equivalence (4 data or 25%) and dynamic equivalence (12 data or 75%). The most dominant equivalence found in the translation poem is dynamic equivalence.

The relevance can be seen through the theory that is applied in this study. To analyze translation equivalence here, the theory from Nida (1964) which is the same as the previous study will be used. Nida (1964, p. 159) states that translation equivalence has two different types namely formal and dynamic equivalence. Nida (1964) states that formal equivalence is source-oriented, which is designated to reveal as much as possible the form and content of the original message. To fulfill the equivalence, the translator needs to match as closely as possible the formal elements like grammatical units, consistency in word usage, and meanings in terms of the source context, just to name some. It focuses on the equivalence of the form and content. Dynamic equivalence function is to reproduce the closest natural equivalence of the source-language message in the receptor language. A natural translation must fit the receptor language and culture as a whole, the context of the message, and the receptor-language audience.

Translation strategy

There has been some research about the translation equivalence which is done by some researchers. The first researchers are Angelina, Y., Riadi, A., and Thennoza, M. M. Z. (2020). They study about translation strategies toward cultural terms in "And Then There were None" novel. The purposes of this research are to find out the translator strategies that were applied to translate the cultural terms and to find out the strategies the translator used to translate the cultural terms.

The previous study is different from Junining, E. and Kusuma (2020) even though the study is the same in translation strategy. The difference is in the data which is used in the study. Junining and Kusuma (2020) do the analysis about translation strategies in translating a news article. The purpose of this research is to find out the translation strategies used by the English Education students from Faculty of Cultural Studies (FCS) of Universitas Brawijaya (UB) in translating a news article.

This study is unique because of the difference theory that is applied in this study. Those studies above use different theory from this study. To analyze the translation strategy here, the theory from Larson (1998) will be applied. Larson (1998) states that there are two kinds of translation strategies. The first is form-based. The form-based translation's purpose is to follow the form of the source language. It is also known as a literal translation. The characteristic of literal translation is translating the SL to TL in a literal way. The second is meaning- based translation. This translation tries to use every effort to make the translation seems natural. The meaning of the source language (SL) text transfers into the target language or receptor language in natural forms.

Method

This is a translation study. Translation study deals with the ST and TT. This study analyzes the translation in this paper because the data are bilingual Indonesian folklores. This study can see and check the translation equivalent and strategies through the data. The study analyzes the transitivity process which also can be used to compare the process in ST and TL. The function is to know whether there is any change in transferring the process from SL to TL. The source of data in SL and TL here are Indonesian folklores titled *Sangkuriang Sacred Sangkuriang* (SK), *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), *Si Molek* 'The Comely' (SM), *Danau Lipan* 'The Centipedes Lake' (DL), and *Roro Jonggrang* (RJ).

These data will be analysed from general to specific. This means the study will start to answer the first problems to the last problems step by step. Some steps are applied to analyse this paper. The first step is to collect the data and answer the first, second, and third research problems. The three appropriate theories are applied to answer the research problems in this paper. The first theory is Halliday and Matthiessen's (2014) transitivity process. This theory can be used to answer the first research problem. The problems are to know what transitivity processes adopt in SL and TL. After that to analyse the equivalence of the translation, this study will apply Nida's (1964) theory about translation equivalence. It is to see the types of equivalence which can be found in the translation. To answer the last problem, the study uses Larson's (1998) translation strategy. The strategy which is used in the translation can be seen in form-based or meaning-based in Larson's (1998) translation strategy. After answering the problems using the appropriate theory, an appropriate conclusion will be created.

Findings and Discussion

Transitivity process

Halliday and Matthiessen's (2014) state that transitivity processes have six different processes. The processes are material, mental, behavioral, verbal, relational, and existential process. In the first cycle, the six transitivity processes can be found in those Indonesian folklores namely *Sangkuriang Sacred Sangkuriang* (SK), *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), *Si Molek* 'The Comely' (SM), *Danau Lipan* 'The Centipedes Lake' (DL), and *Roro Jonggrang* (RJ). To answer the first problem, the analysis of transitivity processes in Indonesian folklores and the English translation can be seen in the table and the explanation below.

Indonesian ST

Table 1. Indonesian transitivity processes

Types of TP	SK	LDT	SM	DL	RJ	Total
Material	8	8	14	9	10	49
Mental	5	2	2	2	3	14
Behavioral	0	0	0	1	0	1
Verbal	0	3	0	1	0	4
Relational	1	0	2	4	2	9

Existential	1	1	0	0	1	3
Total	15	14	18	17	16	80

From the table below, we can see the number of material process, mental process, behavioral process, verbal process, relational process, and existential process in every folklore. The total number of material processes is 49. The total number of mental processes is 14. The total number of behavioral processes is 1. The total number of verbal processes is 4. The total number of relational processes is 9. The total number of existential processes is 3. The explanation of Indonesian (ST) transitivity processes can be seen in the below discussion.

Material process

The total number of material processes is 49 which consists of 8 material processes in *Sangkuriang Sacred Sangkuriang* (SK), 8 material processes in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), 14 material processes in *Si Molek* 'The Comely' (SM), 9 material processes in *Danau Lipan* 'The Centipedes Lake' (DL), and 10 material processes in *Roro Jonggrang* (RJ). From all of Indonesian folklores, only two material processes will be explained here.

The material process is the process of happening, creating, doing, and acting (Halliday & Matthiessen, 2014). In *Sangkuriang Sacred Sangkuriasng* (SK), the data of the material process can be seen in the second clause of the first sentence on the fourth page. For example, "setiap kali berburu ke hutan dia selalu temani oleh si Tumang." This is an extended material process. The material process in here can be seen in the actor, process, and the goal. The actor is the doer of the action. The actor in this clause is located in the word "dia" (he). The process is an extending material process that can be seen in the word or the extending verb "temani" (accompany) which shows the accompaniment. The goal or also known as the participant which the action is directed to in here is "si Tumang" (The Tumang). In this clause, we can see the action is "temani" (accompany) and it is directed to "si Tumang" (The Tumang).

In *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), the data of material process can be seen in the first clause of the first sentence in the sixth page. For example, "Pada suatu hari, Toba pergi ke sungai untuk memancing." The clause above is an enhancing material process. The material process in here can be seen in the actor, process, and the goal. The actor is the doer of the action. The actor in this clause is located in the subject "Toba". The process is an enhancing material process that can be seen in the word or the enhancing verb "pergi" (went). It is enhancing because it deals with a motion, a manner, and a place. Toba moves from a bound position to another position such as "ke sungai" (in a river) here. The goal or also known as the participant to which the action is directed to in here is "ke sungai" (in a river).

Mental process

The total number of mental processes is 14 which consists of 5 mental processes in *Sangkuriang Sacred Sangkuriang* (SK), 2 mental processes in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), 2 mental processes in *Si Molek* 'The Comely' (SM), 2 mental processes in *Danau Lipan* 'The Centipedes Lake'

(DL), and 3 mental processes in *Roro Jonggrang* (RJ). From all of Indonesian folklores, only two material processes will be explained here.

The mental process is the process which involves the perception, emotion, cognition, or desire which a participant undergoes or which comes to the participant's consciousness (Halliday & Matthiessen, 2014). In *Sangkuriang Sacred Sangkuriasng* (SK), the data of the mental process can be seen in the first clause of the first sentence on the fourth page. For example, "Sangkuriang suka sekali berburu." This is a desiderative mental process. Desiderative mental process is the process which shows a desire which a participant undergoes or which comes to the participant's consciousness (Halliday & Matthiessen, 2014). In this clause, the mental process can be seen in the senser, process, and the phenomenon. The senser is the participant who undergoes the mental process. The senser in this clause is "Sangkuriang". The process is a desiderative mental process that can be seen in the word or the verb "suka" (like). It is desiderative because it shows the desire which undergone by the senser. It is about like. It comes into the senser's mind and it is the mental process because the participant did not do anything. The participant or the senser just like the activity "berburu" (hunting). The phenomenon which is not affected the mental process is "berburu" (hunting).

In *Si Molek* 'The Comely' (SM), the data of the mental process can be seen in the first clause of the first sentence on the fourth page. The data can be seen in the example, "Suatu hari, ia melihat tujuh bidadari yang sangat cantik." This clause is a perspective mental process. The mental process can be seen in the senser, process, and the phenomenon. This clause has a time circumstance. The time circumstance in this clause is located at the beginning of this clause it is in the words "suatu hari" (one day). The senser is the participant who undergoes the mental process. The senser in this clause is "ia" (he). The process is a perspective mental process that can be seen in the word or the verb "melihat" (saw). It is a perspective mental process because "tujuh bidadari yang sangat cantik" (the seven beautiful angels) comes to "ia" (he) and he saw it. That is a perception. The phenomenon which is not affected the mental process is "tujuh bidadari yang sangat cantik" (the seven beautiful angels). The seven beautiful angels just come to him, and he saw it in his perception.

Behavioral process

The total number of behavioral processes is 1 process in *Danau Lipan* 'The Centipedes Lake' (DL). The behavioral process is the process which shows an action which does by the participant subconsciously (Halliday & Matthiessen, 2014). In *Danau Lipan* 'The Centipedes Lake' (DL), the data of the behavioral process can be seen in the first clause of the first sentence on the sixth page. For example, "Melihat itu, Sang Putri merasa sangat jijik dan murka." This clause is a behavioral process. Semadi, Y. P. (2020) states that behavioral process is a process located between material and mental process and it can be performed with verbs related to physical motions which influence psychological aspects. In this clause, we can see that the physical motion is in the verb "melihat" (seeing). The motion is in "Sang Putri's" (The princess) eyes occurs. After the eyes move into it, the unhappy feeling comes through her psychological aspect. It is can be seen in the verb "merasa jijik dan murka" (felt so disgusting and angry). This is something unexpected which comes to her physiology and it creates an unhappy feeling.

Without having such negative feelings, that activity never exists at that time. This is an expression of what someone has in their mind as a reaction to something or an object. In this process, we can see two participants namely the behaver and the manner. The behaver is the participant who behaves in something and does the action in a subconscious process. The behaver here is "Sang Putri" (The Princess). The manner is the action shown by the behaver. In this behavioral process, we can see the manner is "merasa sangat jijik dan murka" (felt so disgusted and angry).

Verbal process

The total number of verbal processes is 4 which consists of 3 verbal processes in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), and 1 mental process in *Danau Lipan* 'The Centipedes Lake' (DL). From all of Indonesian folklores, only two verbal processes will be explained here.

The verbal process is the process of transferring verbal information or message (Halliday & Matthiessen, 2014). In *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), the data of the verbal process can be seen in the first clause of the first sentence on the tenth page. For example, "Dia pun mengungkapkan isi hatinya." This clause is a verbal process which consists of the sayer, the verbiage, and the receiver. The sayer is the participant or the person who produces something or says something. In this clause, the sayer is "dia" (he). The verbiage is representing what is said by the sayer. In this clause, we can see "mengungkapkan isi hatinya" (told his feeling) as the verbiage. In the full sentence, "Dia pun mengungkapkan isi hatinya, dan dia mengajak gadis cantik itu menikah dengan dirinya", we know that the receiver or also known as the participant who receives the message or the information from the first clause is pointed to "gadis cantik" (beautiful girl).

In *Danau Lipan* 'The Centipedes Lake' (DL), the data of verbal process can be seen in the second clause of the first sentence in the fourth page. For example, "Dia mengajaknya makan malam Bersama." This clause is a verbal process because we can see the process of asking something. The verbal process here consists of the sayer, the verbiage, and the receiver. The sayer is the participant or the person who produces something or says something. In this clause, the sayer is "dia" (he). The verbiage is representing what the sayer asks. In this clause, we can see "mengajaknya makan malam bersama" (asked him to dinner together) as the verbiage. In the full sentence, "Sang putri menguji raja tersebut dengan mengajaknya makan malam bersama", we know that the receiver or also known as the participant who receives the message or the information is pointed to "nya/raja" (him/The King).

Relational process

The total number of relational processes is 9 which consists of 1 relational process in *Sangkuriang Sacred Sangkuriang* (SK), 2 relational processes in *Si Molek* 'The Comely' (SM), 4 relational processes in *Danau Lipan* 'The Centipedes Lake' (DL), and 2 relational processes in *Roro Jonggrang* (RJ). From all of Indonesian folklores, only two relational processes will be explained here.

The relational process is the process to identify the functions and the relation of the participants such as possessive, intensive, and circumstantial (Halliday & Matthiessen, 2014). In *Sangkuriang Sacred Sangkuriasng* (SK), the data of the relational process can be seen in the first clause of the first sentence on the twelfth

page. For example, "Dengan kepandaian ilmu beladiri yang didapatnya." This clause shows a possessive relational process. We can see the relational process in the relation between the attribute (the possessed) and the carrier (the possessor). The attribute or the possessed which is known as the belonging can be seen in the words "kepandaian ilmu beladiri" (all lessons). The carrier or the possessor is meaning belongs to or the owner of the possessed. In this clause, the possessor is "nya" (his). The relation between the possessed and the possessor can be seen in the word "didapat" (got). The possessed "all lessons" in this clause got by the possessor "his" in here which pointed to Sangkuriang.

In *Si Molek* 'The Comely' (SM), the data of the relational process can be seen in the third clause of the first sentence on the fourth page. The data can be seen in the example, "di sampingnya terdapat tumpukkan selendang." This clause is a circumstantial relational process. Circumstantial is one of the relational process types. The circumstantial relational process is a process that shows such as location and it can be in the form of place and time (Khorina, 2018). This one is included as a circumstantial process because it shows the location of the object which is also known as the carrier here. We can see the participants of the relational process such as the attribute and the carrier. The carrier or the object here is "tumpukan selendang" (a pile of scarf). The attribute which shows the location of the carrier is in the adverb "di sampingnya" (next to her). The verb "terdapat" (is/found) here shows the relation between the carrier and the attribute.

Existential process

The total number of existential processes is 3 which consists of 1 existential process in *Sangkuriang Sacred Sangkuriang* (SK), 1 existential process in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), and 1 existential process in *Roro Jonggrang* (RJ). From all of Indonesian folklores, only two existential processes will be explained here.

The existential process is the process that shows the existence of something (Halliday & Matthiessen, 2014). In *Sangkuriang Sacred Sangkuriasng* (SK) folklore, the data of existential process can be seen in the first clause of first sentence in the fourth page. For example, "Pada Zaman dahulu kala, ada seorang perempuan cantik bernama Dayang Sumbi." This clause is an existential process because we can see that someone exists there. The existent here marks with the introductory "ada" (there). The participant or the existent here is "seorang perempuan cantik bernama Dayang Sumbi" (a beautiful lady named Dayang Sumbi). We can also see that the circumstantial time include here are in the words "pada zaman dahulu kala" (once upon a time).

In *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), the data of the existential process can be seen in the first clause of the first sentence on the second page. For example, "Dahulu kala, di pedalaman Sumatra Utara ada seorang petani bernama Toba." This clause is an existential process because we can see that someone exists there. The existent here marks with the introductory "ada" (there). The participant or the existent here is "seorang petani bernama Toba" (a farmer named Toba). We can also see that the circumstantial time and place include here are in the words "dahulu kala, di pedalaman Sumatra Utara" (once upon a time, in a hinterland in North Sumatra).

Table 2. English transitivity processes

Types of TP	SK	LDT	SM	DL	RJ	Total
Material	9	8	13	8	10	48
Mental	5	2	2	2	3	14
Behavioral	0	0	0	1	0	1
Verbal	0	3	0	1	0	4
Relational	4	0	3	4	4	15
Existential	1	1	1	1	1	5
Total	19	14	19	17	18	87

From the table above, we can see the number of material processes, mental processes, behavioral processes, verbal processes, relational processes, and existential processes in every folklore translation. The total number of material processes is 48. The total number of mental processes is 14. The total number of behavioral processes is 1. The total number of verbal processes is 4. The total number of relational processes is 15. The total number of existential processes is 5. The explanation of English (TT) transitivity processes can be seen in the below discussion.

Material process

The total number of material processes is 48 which consists of 9 material processes in *Sangkuriang Sacred Sangkuriang* (SK), 8 material processes in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), 13 material processes in *Si Molek* 'The Comely' (SM), 8 material processes in *Danau Lipan* 'The Centipedes Lake' (DL), and 10 material processes in *Roro Jonggrang* (RJ). From all of Indonesian folklores, only two material processes will be explained here.

In *Sangkuriang Sacred Sangkuriasng* (SK) folklore, the data of material process can be seen in the second clause of first sentence in the fourth page. For example, "everytime he went hunting in a jungle." This is an enhancing material process. The material process in here can be seen in the actor, process, and the goal. The actor is the doer of the action. The actor in this clause is located in the word *he*. The process is an enhancing material process that can be seen in the word or the enhancing verb *went*. It is enhancing because it deals with a motion, a manner, and a place. Sangkuriang moves from a bound position to another position such as to a jungle here. The goal or also known as the participant to which the action is directed to in here is *a jungle*.

In *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), the data of material process can be seen in the first clause of the first sentence of the sixth page. For example, "One day, Toba went fishing in a river." The clause above is an enhancing material process. The material process in here can be seen in the actor, process, and the goal. The actor is the doer of the action. The actor in this clause is located in the subject *Toba*. The process is an enhancing material process that can be seen in the word or the enhancing verb *went*. It is enhancing because it deals with a motion, a manner, and a place. Toba moves from a bound position to another

position such as to a river here. The goal or also known as the participant to which the action is directed to in here is *a river*.

Mental process

The total number of mental processes is 14 which consists of 5 mental processes in *Sangkuriang Sacred Sangkuriang* (SK), 2 mental processes in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), 2 mental processes in *Si Molek* 'The Comely' (SM), 2 mental processes in *Danau Lipan* 'The Centipedes Lake' (DL), and 3 mental processes in *Roro Jonggrang* (RJ). From all of Indonesian folklores, only two material processes will be explained here.

In *Sangkuriang Sacred Sangkuriasng* (SK), the data of the mental process can be seen in the first clause of the first sentence on the fourth page. For example, "Sangkuriang loved hunting a lot." This is a desiderative mental process. The desiderative mental process is the process which shows a desire which a participant undergoes or which comes to the participant's consciousness (Halliday & Matthiessen, 2014). In this clause, the mental process can be seen in the senser, process, and the phenomenon. The senser is the participant who undergoes the mental process. The senser in this clause is *Sangkuriang*. The process is a desiderative mental process that can be seen in the word or the verb *loved*. It is desiderative because it shows the desire which undergone by the senser. It is about the thing that the senser loved. It comes into the senser's mind and it is the mental process because the participant did not do anything. The participant or the senser just loves the activity hunting. The phenomenon which is not affected the mental process is *hunting*.

In *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), the data of mental process can be seen in the first clause of the first sentence in the fourth page. For example, "The local population knew Toba as a kind guy." This clause is a cognitive mental process. The mental process can be seen in the senser, process, and the phenomenon. The senser is the participant who undergoes the mental process. The senser in this clause is *the local population*. The process is a cognitive mental process that can be seen in the word or the verb *knew*. It is a cognitive mental process because it comes to the local population's minds and cognitive process. The phenomenon which is not affected the mental process is *Toba as a kind guy*. The local population just knows Toba, and it comes to their cognitive process.

Behavioral process

The total number of behavioral processes is 1 process in *Danau Lipan* 'The Centipedes Lake' (DL). The behavioral process is the process which shows the participant's an action does subconsciously (Halliday & Matthiessen, 2014). In *Danau Lipan* 'The Centipedes Lake' (DL), the data of the behavioral process can be seen in the first clause of the first sentence on the sixth page. For example, "Seeing that, the Princess felt so disgusted and angry." This clause is a behavioral process. Semadi, Y. P. (2020) states that behavioral process is a process located between material and mental process and it can be performed with verbs related to physical motions which influence psychological aspects. In this clause, we can see that the physical motion is in the verb *seeing*. The motion in the princess's eyes occurs here. After the eyes move into it, the unhappy feeling comes through her psychological aspect. It is can be seen in the verb *felt so disgusting and angry*. This

is something unexpected which comes to her physiology and it creates an unhappy feeling. Without having such negative feelings, that activity never exists at that time. This is an expression of what someone has in their mind as a reaction to the object. In this process, we can see two participants namely the behaver and the manner. The behaver is the participant who behaves in something and does the action in a subconscious process. The behaver in here is *The Princess*. The manner is the action shown by the behaver. In this behavioral process, we can see the manner is *felt so disgusted and angry*.

Verbal process

The total number of verbal processes is 4 which consists of 3 verbal processes in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), and 1 mental process in *Danau Lipan* 'The Centipedes Lake' (DL). From all of Indonesian folklores, only two verbal processes will be explained here.

The verbal process in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT) can be seen in the first clause of the first sentence on the tenth page. For example, "He told her about his feeling." This clause is a verbal process which can be seen in the verb *told*. The verbal process here consists of the sayer, the verbiage, and the receiver. The sayer is the participant or the person who produces something or says something. In this clause, the sayer is *he*. The verbiage is representing what is said by the sayer. In this clause, we can see *about his feeling* as the verbiage. He says and talks about his feeling to the receiver. The receiver or also known as the participant who receives the message or the information is *her*. She just receives the information about the sayer's feelings. The total number of verbal processes is 4 which consists of 3 verbal processes in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), and 1 mental process in *Danau Lipan* 'The Centipedes Lake' (DL). From all of Indonesian folklores, only one verbal processes in the two books will be explained here.

The verbal process in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT) can be seen in the first clause of the first sentence on the tenth page. For example, "He told her about his feeling." This clause is a verbal process which can be seen in the verb *told*. The verbal process here consists of the sayer, the verbiage, and the receiver. The sayer is the participant or the person who produces something or says something. In this clause, the sayer is *he*. The verbiage is representing what is said by the sayer. In this clause, we can see *about his feeling* as the verbiage. He says and talks about his feeling to the receiver. The receiver or also known as the participant who receives the message or the information is *her*. She just receives the information about the sayer's feelings.

Relational process

The total number of relational processes is 9 which consists of 1 relational process in *Sangkuriang Sacred Sangkuriang* (SK), 2 relational processes in *Si Molek* 'The Comely' (SM), 4 relational processes in *Danau Lipan* 'The Centipedes Lake' (DL), and 2 relational processes in *Roro Jonggrang* (RJ). From all of Indonesian folklores, only two relational processes will be explained here.

The relational process is the processed consists of two things as the participants and it uses to identify the functions and the relation of the participants such as possessive, intensive, and circumstantial (Halliday & Matthiessen, 2014). In

Sangkuriang Sacred Sangkuriasng (SK), the data of the relational process can be seen in the third clause of the first sentence on the tenth page. For example, "A sacred old man possessing magic power." This clause is a possessive relational process. We can see the relational process in the relation between the attribute (the possessed) and the carrier (the possessor). The attribute or the possessed which is known as the belonging can be seen in the words *magic power*. The carrier or the possessor is meaning belongs to or the owner of the possessed. In this clause, the possessor is *a sacred old man*. The relation between the possessed and the possessor can be seen in the word *possessing*. The possessed *magic power* in this clause belongs to the possessor *a sacred old man*.

In *Si Molek* 'The Comely' (SM), the data of the relational process can be seen in the second clause of the first sentence on the fourth page. The data can be seen in the example, "who was beautiful in a spring shower." This clause is an attributive Relational Process. The relational process here consists of the relation between the carrier and the attribute. The carrier here is *who* (the princess) which functions as the subject. We can know the carrier *who* here was seven angels from the clause before the second clause in *one day, he saw seven angels who was beautiful in a spring shower*. The attribute which functions as the complement here is *beautiful*.

Existential process

The total number of existential processes is 5 which consists of 1 existential process in *Sangkuriang Sacred Sangkuriang* (SK), 1 existential process in *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), 1 existential process in *Si Molek* 'The Comely' (SM), 1 existential process in *Danau Lipan* 'The Centipedes Lake' (DL), and 1 existential process in *Roro Jonggrang* (RJ). From all of Indonesian folklores, only two the existential processes will be explained here.

The existential process is the process to show the existence of something which marks with the introductory there and the verb (Halliday & Matthiessen, 2014). In *Sangkuriang Sacred Sangkuriasng* (SK) folklore, the data of existential process can be seen in the first clause of first sentence in the second page. For example, "Once upon a time, there was a beautiful lady named Dayang Sumbi." This clause is an existential process because we can see that someone exists there. The existent here marks with the introductory *there* with the verb *was*. The participant or the existent here is *a beautiful lady named Dayang Sumbi*. We can also see that the circumstantial time include here are in the words *once upon a time*.

In *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), the data of the existential process can be seen in the first clause of the first sentence on the second page. For example, "Once upon a time, in a hinterland in North Sumatra, there was a farmer named Toba." This clause is an existential process because we can see that someone exists there. The existent here marks with the introductory *there* with the verb *was*. The participant or the existent here is *a farmer named Toba*. We can also see that the circumstantial time and place include here are in the words *once upon a time, in a hinterland in North Sumatra*.

Translation equivalence

Nida's (1964) states that the equivalence of translation consists of two different types. They are formal and dynamic equivalence. In the first cycle, the two equivalence of translation can be found in those Indonesian folklores namely

Sangkuriang Sacred Sangkuriang (SK), *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), *Si Molek* 'The Comely' (SM), *Danau Lipan* 'The Centipedes Lake' (DL), and *Roro Jonggrang* (RJ). To answer the second problem, the analysis of transitivity processes in Indonesian folklores and the English translation can be seen in the table and the explanation below.

Table 3. Translation equivalence

Types of ET	SK	LDT	SM	DL	RJ	Total
Formal	1	5	6	5	8	25
Dynamic	10	6	5	6	3	30

From the table below, we can see the number of formal equivalence and dynamic equivalence in every folklore. The total number of formal equivalences is 25 from 55 sentences. The total number of dynamic equivalences is 30 from 55 sentences. From this table, we can see that dynamic equivalence is the equivalence that is often used in translating the five Indonesian folklores into English. The explanation of translation equivalence can be seen in the below discussion.

Formal equivalence

According to Nida's (1964), formal equivalence is source-oriented. It is designated to reveal as much as possible the form and content of the original message. From all of Indonesian folklores, only one formal equivalence will be explained here. In *Sangkuriang Sacred Sangkuriang* (SK), the data of formal equivalence can be found in the first sentence of the second page. For example,

(1) ST: Pada Zaman dahulu kala, ada seorang perempuan cantik bernama Dayang Sumbi.

TT: Once upon a time, there was a beautiful lady named Dayang Sumbi.

This translation is adopted formal equivalence because the clause is source-oriented and it is designated to reveal as much as possible the form and content of the original message. It focuses on the equivalence of the form and content. We can see that the ST: *Pada Zaman dahulu kala* is translated into TT: *Once upon a time*. ST: *ada* is translated into TT: *there was*, ST: *seorang perempuan cantik* is translated into TT: *a beautiful lady*, and ST: *bernama* is translated into TT: *named*. All of the ST is translated form by form into TT in this sentence.

Dynamic equivalence

Nida's (1964) states that dynamic equivalence is the closest natural equivalence of the source-language message in the receptor language. From all of Indonesian folklores, only one dynamic equivalence will be explained here. In *Sangkuriang Sacred Sangkuriang* (SK), the data of dynamic equivalence can be seen in the first sentence on the fourth page. For example,

(1) ST: Sangkuriang suka sekali berburu, setiap kali berburu ke hutan dia selalu temani oleh si Tumang.

TT: Sangkuriang loved hunting a lot, everytime he went hunting in a jungle, he used to be accompanied by his friend, Tumang.

In this translation, we can see that dynamic equivalence is adopted. To make the translation sounds natural, the word *he* is added in TT: everytime *he* went hunting in a jungle. The ST do not mention "dia" TT: *he* in *setiap kali berburu ke*

hutan. It is written in TT to adjust to the English grammar which needs a subject before the verb *went*. This translation also translated ST: *dia selalu temani oleh si Tumang* into TT: *he used to be accompanied by his friend, Tumang. Selalu* in ST is not translated into *always* but *used to be*. This TT also adds the words *by his friend* even though it is not explained in ST. The function is to make the target readers understand the source-language message in the receptor language.

Translation strategy

Larson (1998) states that translation strategy consists of two different types. They are form-based and meaning-based translations. In the first cycle, the two types of translation strategy can be found in those Indonesian folklores namely *Sangkuriang Sacred Sangkuriang* (SK), *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), *Si Molek* 'The Comely' (SM), *Danau Lipan* 'The Centipedes Lake' (DL), and *Roro Jonggrang* (RJ). To answer the second problem, the analysis of transitivity processes in Indonesian folklores and the English translation can be seen in the table and the explanation below.

Table 4. Translation strategy

Types of TS	SK	LDT	SM	DL	RJ	Total
Form-Based	1	5	6	5	8	25
Meaning-Based	10	6	5	6	3	30

Form-based translation

Form-based translation is the translation which follows the form of the source language (Larson, 1998). From all of Indonesian folklores, only one form-based translation strategy will be explained here. In *Sangkuriang Sacred Sangkuriasng* (SK), the data of form-based translation strategy can be seen in the first sentence on the second page. For example,

(1) SL: Pada Zaman dahulu kala, ada seorang perempuan cantik bernama Dayang Sumbi.

TL: Once upon a time, there was a beautiful lady named Dayang Sumbi.

In this data, we can see the TT follows the form of the source language. This translation translates ST: *Pada Zaman dahulu kala* into TT: *Once upon a time*. This translation also translates ST: *ada* into TT: *there was*, ST: *seorang perempuan cantik* into TT: *a beautiful lady*, and ST: *bernama* into TT: *named*. The form in ST is adopted into TT in this translation.

Meaning-based translation

The meaning-based translation is the translation that tries to use every effort to make the translation seems natural (Larson, 1998). only one meaning-based translation strategy will be explained here. In *Sangkuriang Sacred Sangkuriasng* (SK), the data of meaning-based translation strategy can be seen in the first sentence on the fourth page. For example,

(1) ST: Sangkuriang suka sekali berburu, setiap kali berburu ke hutan dia selalu temani oleh si Tumang.

TT: Sangkuriang loved hunting a lot, everytime he went hunting in a jungle, he used to be accompanied by his friend, Tumang.

This sentence uses a meaning-based translation strategy because in translating the ST, the TT uses every effort to make the translation seems natural. The TT adds the word *he* in TT: everytime *he* went hunting in a jungle. The ST do not mention "dia" *he* in ST: *setiap kali berburu ke hutan*. It is written in TT to make the translation sounds natural. This translation also translates ST: *dia selalu temani oleh si Tumang* into TT: *he used to be accompanied by his friend, Tumang*. *Selalu* in ST is not translated into *always* but *used to be*. This TT also adds the words *by his friend* even though it is not explained in ST. The function of using the meaning-based strategy in translating this sentence is to make the target readers understand the meaning of ST in TT.

Conclusion

Based on the analysis above, we can see the meaningful research result such as finding all of the six transitivity processes in ST and TT Indonesian folklores with the material process as the most frequently used in ST and TT. The material process frequently uses to show what the characters in the story doing. So based on it, we can say that the characteristic of Indonesian folklores is using the material process to show what happens to the characters in the story. We also can see the differences and similarities in the transitivity between Indonesian (ST) and English (TT) versions of Indonesian folklores. The similarity occurs if the folklores adopt the same transitivity between ST and TT above, it means the consistency adopts in ST and TT of these folklores. The difference occurs if folklores adopt different transitivity processes. It shows folklores try to transfer the meaning in ST and TT by using different transitivity processes but with the same intention. In translation equivalence, we can see that dynamic equivalence is the equivalence that dominantly adopts in this translation. It shows how the SL tries to use natural way to transfer the meaning to TL. It is accompanied by a meaning-based translation which also dominantly applies to the translation strategy here. It uses meaning-based translation to make the translation seems natural in TT.

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AN ANALYSIS OF WRITING ACTIVITIES IN INDONESIAN ENGLISH COURSEBOOK BASED ON THE REVISED BLOOM'S TAXONOMY

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Abstract

This study aims to identify the writing activities in Bahasa Inggris Tingkat Lanjut for Grade XI Student's Book based on the revised Bloom's Taxonomy. The research question in this study is "What is the proportion of the writing activities in Bahasa Inggris Tingkat Lanjut based on the revised Bloom's Taxonomy?" This study employed content analysis as the research method in this study. All the writing activities in the book were identified and categorized into the six hierarchical categories of the revised Bloom's Taxonomy. The findings show that most of the writing activities are evaluating activities (32.1%) and creating activities (25.0%), followed by applying activities (21.4%), analyzing activities (10.7%), understanding activities (7.1%), and remembering activities (3.6%). Since the overall writing activities are dominated by the high-order thinking skills (HOTS) activities, it can be concluded that most of the activities are likely to support the development of higher order thinking skills.

Keywords: coursebook, writing activities, revised Bloom's Taxonomy

Introduction

English coursebooks are commonly used as the main guide for learning and the main source of materials for teachers and learners. They function as complementary materials offering courses within a program in structured ways and explaining them on a regular basis (Aybek & Aslan, 2016). Even though the resources can be accessed from various places, coursebooks remain the main focus in the learning process in schools since the development of technology is not evenly distributed in all areas (Waloyo, 2020). Even in Indonesia, coursebook is the common teaching materials which is used in schools (Sari, Syefei, Fatimah, 2018). Therefore, coursebooks are one of the most important resources in education.

When designing a coursebook, a designer should consider providing instructional materials and activities stimulating the critical thinking skills of the learners (Putri & Komariah, 2018). In the revised Bloom's Taxonomy, critical thinking refers to the final three cognitive levels of the revised Bloom's Taxonomy,

namely analyzing, evaluating, and creating (Maria, Saripudin, and Yulifar, 2018). Moreover, Bloom's Taxonomy is a good concept to measure HOTS and LOTS in instructional material. Bloom's Taxonomy divides the cognitive ability process of the high level of thinking (Higher Order Thinking Skill) into six stages of cognitive process (Prasetyo, Hidayatillah, Supian, Emqi, & Nasihin, 2021).

Bahasa Inggris Tingkat Lanjut for Grade XI Student's Book is a book by Afrilyasanti and is based on Kurikulum Merdeka. This curriculum involves the 21st century educational methodologies of learner-centered instruction, HOTS (Higher Order Thinking Skills, inquiry learning, project-based learning, collaboration, and problem solving (Supriyono, 2022). Therefore, the material in the book is based on the learning outcomes of English Subjects in Kurikulum Merdeka phase F. The learning outcomes are students are able to use verbal, written, and visual English texts to communicate in accordance to the situation, purpose, and the viewers/ readers. The students are also able to use simple English in discussing and conveying desires/ feelings, explore various topics of contextual texts, deeply understand the texts, and produce structured verbal and written texts in English with a more diverse vocabulary.

There are a number of studies related to coursebook analysis and Bloom Taxonomy. Some studies focus on analyzing reading comprehension questions in an English coursebook (Laila and Fitriyah, 2022; Damanik and Zainil, 2019). In the studies, the researchers listed and analyzed the reading comprehension questions based on the six levels of Bloom's Taxonomy. A similar study was also conducted by Ekalia et al. (2022). The researchers analyzed the reading comprehension questions by using the revised Bloom Taxonomy. A study conducted by Putri (2018) employed Bloom's Taxonomy to analyze the activities in an English coursebook entitled "English Rings a Bell". Other studies focus on analyzing activities on specific language skills. A study conducted by Fitri (2022) focuses on analyzing reading activities based on Bloom's Taxonomy. Mizbani and Chalak (2017) also focus on analyzing the speaking and listening activities of an Iranian EFL Textbook based on Bloom's Revised Taxonomy. A study conducted by Rena, Al-Baekani, and Kamil (2022) focuses on analyzing only the speaking activities in an Indonesian Elt Textbook.

This study focuses on analyzing the writing activities in the coursebooks. Writing is one of the most important aspects of language learning. It represents thoughts and feelings in a real form (Simanungkalit, Sipayung, & Silitonga, 2019). It also allows people to influence the understanding of others (Pasaribu, Tamba, & Saragih, 2021). Therefore, it is essential to analyze the writing activities since they encourage learners to produce ideas and thoughts for others.

Based on the background of this study, this current study focuses on analyzing the writing activities in Bahasa Inggris Tingkat Lanjut for Grade XI Student's Book based on the Revised Bloom Taxonomy. In particular, the writing activities are categorized into six hierarchical categories of Bloom's Taxonomy. Based on the background of this study, there is one research question formulated in this study. The research question is "What is the proportion of the writing activities in Bahasa Inggris Tingkat Lanjut based on the revised Bloom's Taxonomy?"

Literature Review
Revised Bloom Taxonomy

The concept of Bloom's Taxonomy Bloom's Taxonomy was designed in 1956 by Bloom. The taxonomy consists of six categories. Bloom's Taxonomy originally consists of six levels including knowledge, understanding, application, analysis, synthesis, and evaluation (Bloom, Engelhart, Furst, Hill, & Krathwohl, 1956). However, in 2001, it was revised into remember, understand, apply, analyze, evaluate, and create (Anderson & Krathwohl, 2001).

The remembering category includes retrieving relevant knowledge from long-term memory, such as recognizing activities, as well as recalling activities. The understanding category is related to constructing meaning from instructional messages, which include oral, written, and graphic communication such as interpreting, exemplifying, classifying, summarizing, inferring, comparing, and explaining. In the applying category, someone can carry out or use a procedure in given situations, such as executing and implementing. Analyzing category includes breaking material into constituent parts and determining how parts relate to one another and to an overall structure or purpose, such as differentiating, organizing, and attributing. In the evaluating category, someone can make judgments based on criteria and standards, such as checking and critiquing. Lastly, in the creating category, someone is able to put elements together in order to form a coherent or functional whole, reorganize elements into new patterns, including generating, planning, and producing (Anderson & Krathwohl, 2001). The first three stages are categorized as lower-order thinking levels and the other three upper stages are classified as higher-order thinking levels (Atiullah, Fitriati, & Rukmini, 2019).

Coursebooks

According to Cunningsworth (1995), coursebooks are the resources to achieve aims and objectives which are already set in terms of learners' needs. Coursebooks function as guides through courses which offer collections of relevant examples and practices for learners (Demir and Ertas, 2014). Hence, they dictate what is taught, in what order, how, and what learners learn (Jafarigohar, 2013). As an important aspect of language learning, coursebooks have several key roles. Coursebooks function as the resource for spoken and written presentations of materials, sources of activities, reference sources for learners about language elements, sources of stimulation and idea, syllabus, and support for less experienced teachers (Cunningsworth 1995).

Method

This study employed content analysis as the research method in this study. Content analysis is a method focusing learning about human's behavior by analyzing and interpreting recorded materials. The material may include audio files, films, tapes, coursebooks, diaries, and any other forms of documents (Ary, Jacobs, Sorensen, and Razavieh, 2010). This method is suitable for this research since this study aims at analyzing a learning document, particularly an English coursebook.

In content analysis, the most common way to interpret the data is by using frequencies and proportions of particular occurrences to total occurrences (Fraenkel, Wallen, and Hyun, 2012). Therefore, the researcher interpreted the data by providing the frequencies and percentages of the findings in a table. The frequencies

and percentages are based on the six hierarchical categories of the revised Bloom's Taxonomy.

Findings and Discussion

Bahasa Inggris Tingkat Lanjut for Grade XI Coursebook has 4 chapters. Each chapter provides a writing section. There are a number of activities listed in each writing section. Since each chapter has one writing section, there are four writing sections in the book. Moreover, the writing section is broken down into several specific activities. In total, there are 28 writing activities in the book. Table 1 below shows the frequencies and percentages of the writing activities based on the revised Bloom's Taxonomy.

Table 1. Frequencies and Percentages of Writing Activities based on the Revised Bloom's Taxonomy

No.	Level of Activities		Number	Percentage
1.	LOTS	Remember	1	3.6%
2.		Understand	2	7.1%
3.		Apply	6	21.4%
4.	HOTS	Analyze	3	10.7%
5.		Evaluate	9	32.1%
6.		Create	7	25.0%
Total			**28**	**100%**

In addition, below is the pie chart of the frequencies and percentages of the writing activities in Bahasa Inggris Tingkat Lanjut for Grade XI Coursebooks based on the revised Bloom's Taxonomy:
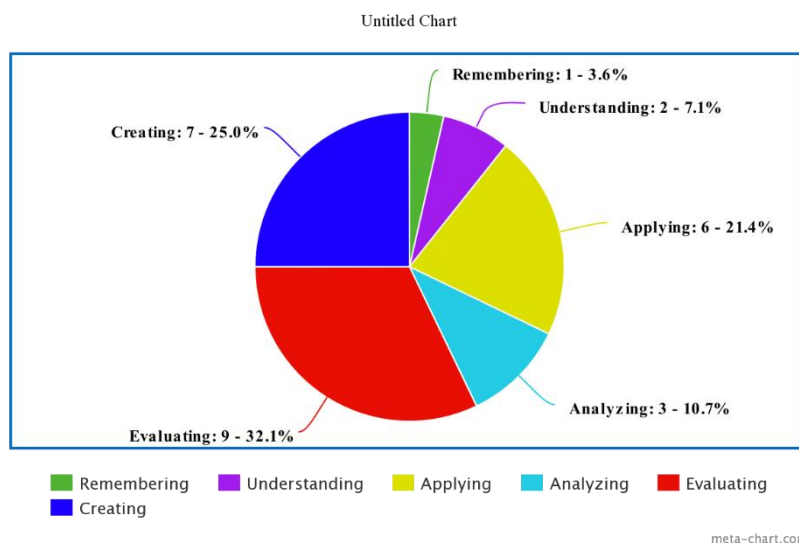
Figure 1. Frequencies and Percentages of Writing Activities based on the Revised Bloom's Taxonomy

Based on the findings, it can be inferred that the majority of writing activities are categorized into evaluating processes (32.1%), followed by creating processes (25.0%), and applying processes (21.4%). Other processes are analyzing processes (10.7%), understanding processes (7.1%), and remembering processes (3.6%). The book is written based on Kurikulum Merdeka. The findings show that the writing activities in the book are dominated by evaluating and creating cognitive levels. In Kurikulum Merdeka, in phase F, the students already have evaluating skills in various English texts. They also can produce structured written, verbal, and visual English texts with more advanced vocabulary. It can be concluded that the writing activities are dominated by the Higher Order Thinking Skills as mentioned in Kurikulum Merdeka.

Low-Order Thinking Skills Activities
The writing activities of the first cognitive process, the remembering level, is related to the recalling activity. The recalling activity is when the students are asked to write a story which they are familiar with. Secondly, the understanding level writing activities in the book are interpreting and comparing. One writing activity requires the students to rewrite the story that they have read by using their own words. Another writing activity requires the students to compare two different topics to write. Lastly, all the applying level writing activities in the book are executing activities because all the activities require the students to produce something by following certain given procedures.
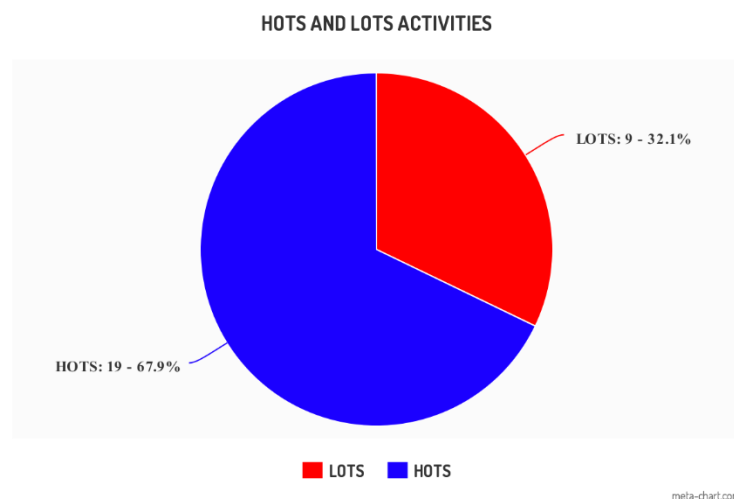
Higher-Order Thinking Skills Activities
Firstly, it was found that the analyzing level of writing activities in the book are all related to organizing activities. The organizing activities are those requiring students to organize ideas into certain structures. Secondly, the evaluating level activities are related to checking and critiquing activities. The students are required to check their writings and their colleagues' writings and give feedback. Lastly, the creating level writing activities are about producing activities. The activities require

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the students to create their own stories and tales after learning the steps of creating stories.

After categorizing the writing activities, the writer also calculated the low-order thinking skill activities (LOTS) and higher-order thinking skill activities (HOTS) in the book. Below is the pie chart of LOTS and HOTS writing activities:

Figure 2. Frequencies and Percentages of LOTS and HOTS Writing Activities in the Coursebooks

Based on the figure above, it can be concluded that the majority of the writing activities are categorized as higher-order thinking skills activities (HOTS) with the number of 19 (67.9%), while the low order thinking skill writing activities (LOTS) are 9 (32.1%).

The findings of this current study are in contrast with several previous studies focusing on analyzing the writing activities in coursebooks based on the revised Bloom's Taxonomy. For instance, the study conducted by Mizbani and Chalak (2017) shows that the coursebooks they analyzed were mostly categorized into lower levels based on the learning objectives of the cognitive domain. Therefore, teachers who use the book should employ supplementary materials to cover the lack of activities related to higher levels of learning objectives.

Conclusion

Based on the findings and discussions, it was found that the coursebook provides all categories of Bloom's Taxonomy in the writing activities. In detail, there are 1 (3.6%) remembering level activities, 2 (7.1%) understanding level activities, 6 (21.4%) applying level activities, 3 (10.7%) analyzing level activities, 9 (32.1%) evaluating level activities, and 7 (25.0%) creating level activities. Therefore, it can be concluded that the book provides higher-order thinking skills activities with a number of 19 (67.9%) more than the low-order thinking skills activities with a number of 9 (32.1%). The book provides all the cognitive levels of Bloom's Taxonomy. This study found that the LOTS writing activities are used as pre-writing activities before the students can do HOTS writing activities. Hence, it can be concluded that the activities are arranged as guidance for the students to develop their higher-order thinking skills.

The writer of this current study suggests that other book designers apply Bloom's Taxonomy in creating writing activities and consider putting more higher-order thinking skills activities in the book. It is done to support the development of the students' higher-order thinking skills. Since this current study is only limited to writing activities, other researchers may conduct an analysis of other types of activities and questions.

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NATHANIEL HAWTHORNE'S SYMBOLISM
AND MORAL AMBIGUITIES OF PURITAN SOCIETY
IN THREE SHORT STORIES

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Abstract

This research aims to examine Nathaniel Hawthorne's usage of symbolism to reveal the moral ambiguities of the Puritan society presented in "Young Goodman Brown", "The Minister's Black Veil" and "The May-Pole of Merry Mount". This research seeks to 1) find out what symbol is present in each of the short stories; 2) how Hawthorne utilizes the symbols through the theory of symbolism, and; 3) how the symbols present the moral ambiguities of Puritans in line with corresponding historical events of the time. The theory of symbolism and related studies are utilized to guide and answer the first and second problem formulations while history criticism and moral ambiguity theories are applied to answer the third. The symbol of the pink ribbon is utilized in "Young Goodman Brown" while the black veil and the maypole are employed in "The Minister's Black Veil" and "The May-Pole of Merry Mount", reflecting the ambiguous moral values of purity/impurity, piety/hypocrisy and denied/desired sexuality in Puritan society.

Keywords: moral ambiguity, Nathaniel Hawthorne, Puritan society, symbolism

Introduction

Literature reflects history. By diving deeper into the historical context of a literary work, readers can better understand the meaning and message that the author is trying to deliver in accordance with major events that took place in a specific timeline. One of the most profound American writers that opens the way for one to understand the beginnings of American history is Nathaniel Hawthorne (1804-1864), a major writer of the Romanticism Era. He was born in Salem, Massachusetts on 4th of July as the great-great grandson of the Salem Witch Trials judge, John Hathorne. When Hawthorne was 4, his father who worked as a sea captain passed away, leaving behind his wife Elizabeth Clarke Manning, his son Nathaniel and his two daughters Elizabeth and Louisa (Basíková, 2014). Hawthorne's education was sponsored by his uncle and he eventually entered

Bowdoin College in 1821; he expressed his desire to be an author when he was writing to his mother: ""I do not want to be a doctor and live by men's diseases, nor a minister to live by their sins, nor a lawyer and live by their quarrels. So I do not see that there is anything left for me but to be an author" (p. 4). Although his journey to become a prolific writer was difficult, finally Hawthorne successfully published his prominent works that criticizes the religious Puritan culture and Puritan morality as he recalled the traces of his Puritan ancestors who participated in the Salem Witch Trials. Due to the rise of literary nationalism along with American Romanticism, Hawthorne was drawn into the history of his country and traced the actions of his 17th century ancestors, Major William Hathorne who persecuted the Quakers (a Protestant Christian movement found in England by George Fox struggling for religious liberty in Puritan Massachusetts). The son of Major William Hathorne, Judge John Hathorne, was the magistrate who executed 21 people in the Salem witchcraft trials in 1692. This led him to question the issue of morality along with Puritan values and faith, inspiring him to compose fictional conflicts of Puritan morality and human nature. His personal story written on ink impacted the history of American literature significantly, functioning as an introspection for the Puritan society and a retrospective lesson for the later development of American progress of history, emphasizing the importance of the reflection of morality in his narratives. Hence, citing Donelson-Sims on Pantic (2013), "Pantic (2006) also recognized the value of art to teach morals, in stating that, 'books and literature can teach us something about ethics and the human condition in its intimate and universal aspects, as well as illustrate the follies and achievements of our own epoch'" (p.102).

The human condition in its intimate and universal aspects taught by moral values found in Hawthorne's famous stories became the hallmark of American Romanticism. It is shown in his well-known novels such as *The Scarlet Letter* (1850), *The House of Seven Gables* (1851) and *The Blithedale Romance* (1852). His famous short stories were "Young Goodman Brown" (1835), "The Minister's Black Veil" (1836), "The May-Pole of Merry Mount" (1836) and many more. In addition, what makes Hawthorne's narrative messages powerful is because of his prolific usage of symbolism which criticizes Puritan society through his narratives, reflecting the good and bad sides of human nature, retold in themes such as sin and hypocrisy. Up until today, Hawthorne's symbolism leaves readers from around the world to ponder upon the meaning of humanity. His works were the icons of the literature of the early New England period and the Puritan influence upon the moral values of the time which still can be felt until now. Thus, by analysing the symbolism applied in his short stories "Young Goodman Brown", "The Minister's Black Veil" and "The May-Pole of Merry Mount", readers can discover the moral ambiguities of the Puritans of the early New England.

Several studies have examined Nathaniel Hawthorne's short stories in terms of symbolism, ambiguity, morality and Puritan history. Xibo (2021) examines Nathaniel Hawthorne's usage of symbolism seen from aspects such as persons, things, scenes and plot stories. Xibo argues that Hawthorne exposes the dark sides

of human beings and society and manifests his sincere love for the world through his symbolisms examined by psychoanalysis. Therefore, Xibo focuses on a different range of symbols that exist in "Young Good Man Brown". They are: name symbolism; the symbolic meaning of objects such as the fellow traveller, the maple stick and the tree; the pink ribbons; the Salem village; 'sunset' and 'sunrise'; nature; symbolic meaning of actions such as laughter, the journey in the forest; the symbolic choosing of the scene and finally the symbolic meaning in the plot of the story. Xibo concludes that through Hawthorne's usage of symbolism, the moral values of the story is strengthened while it also reflects the style of the writer accompanied by his stylistic subtlety.

Meanwhile, Feeney (1975) argues how the levels of structural ambiguity in Nathaniel Hawthorne's short story are interrelated. The levels of structural ambiguity covers the aspects of theme and symbols; it also explores how the aspects of plot and allegory are in favor of the Puritans while imagery and sound sides with the Anglicans of Merry Mount; meanwhile, character, diction, symbolism and theme remain neutral. Hence, he summarizes how the relation of these different levels can create their own ambiguity and achieve the 'equivocality of vision' as described by Daniel Hoffman.

Another research by Basíková (2014) explores the historical basis of Nathaniel Hawthorne's writings such as the Puritan past, what things and sources took part in the making of his works. At the same time, Basíková also found out what events took place and influenced Hawthorne's works along with the characteristics of Puritanism. In addition, Basíková also provided an analysis of Hawthorne's short stories and its relation with Puritanism and his perception of sin. Basíková makes an important link between Puritanism, sin and Hawthorne's impartial judgement of the Puritans and his Puritan ancestors' (probably biggest) mistakes. In addition, the information of Hawthorne's historical background of his short stories is also complemented by other significant research.

There are more publications looking into Hawthorne's works. Baehr (2019) looks into the different images of veils in social theories, mentioning "The Minister's Black Veil" in the analysis. On the other hand, Manchester (2017) also investigated the case of Jane Verin who experienced spouse abuse within the Puritan family structure for going against her husband's will to go to a prayer meeting (although it was forbidden) on the basis of her conscience. To enrich the analysis more on Hawthorne and his moral ambiguities, Keweloh (2018) describes the issue of fundamentalism contained within "The May-Pole of Merry Mount", where Hawthorne bifurcated the issue in accordance with Puritans' gloomy characteristics and iron hands versus the Merry Mounter's mirth and pleasure. The research done by Rosen (2016) also points out the sexual condition of the Puritans, its punishments to those who go against the community guidelines and mentions the cases of sexual misconduct that occurred in early New England.

So far, all of the studies and research above have explored the symbolism, ambiguity, morality and Puritan history yet none of them have discussed how Hawthorne's symbolism represents the moral ambiguity that the Puritan society

experienced. Therefore, this research aims to examine Nathaniel Hawthorne's usage of symbolism to reveal the moral ambiguities of the Puritans presented in the aforementioned short stories by proposing the following research questions: 1) what symbol is present in each short story?; 2) how does Hawthorne utilize the symbols through the theory of symbolism?; 3) how do the symbols present the moral ambiguities of the Puritans in line with corresponding historical events of the time? Thus, there are several related theories that can assist the researcher to examine how Nathaniel Hawthorne's usage of symbols and symbolism in his short stories reflects the moral ambiguities of the Puritans in his time. The first is history criticism, the second is the theory of symbolism and the third is the theory of moral ambiguity.

Symbolism

Awadasid (2015) explains that symbolism are significant and aesthetic elements that function to enhance the message and theme of the author as elaborated in the following. 'Symbolism' comes from the Greek word *simbolon* which means something that stands for something else as initially recorded in 1590. The word 'symbolism' uses concrete objects to represent a concept, idea or situation described in a literary work and can help authors to avoid repetition in the writing process; for example, a thunderstorm can symbolise the negative emotion experienced by the character. Symbolism is accompanied by descriptions and the object used as the symbol (usually) will continue to reappear throughout the story. Symbols can come in various forms as well, either in the form of word, character or place; even words are also symbols themselves that can stand for a sound or a physical object; it can also stand for colors, names, terms, pictures and other things. Langer states that "symbolism is a man-action i.e., a human could make it willingly as thinking or dashing, furthermore, the researcher believes that symbolism is part of the sixth sense" (Langer as cited in Awadasid, 2015, p.16).

Moreover, A. Symon also supports the significance of symbolism by arguing that "without symbolism words may be arbitrary as letters create them" (Symon as cited in Awadasid, 2015, p.18). Symbolism is also considered as "the invisible third side of the world that reflects on an imaginative surface" (p.18); for instance, the figure of Roger Chillingworth in *The Scarlet Letter* exemplifies a character in a literary work that can remind us of actual people through one's emotion and awareness of literature– hence it is important to understand in Hawthorne's works because "our emotion and awareness of literature minimized by symbolism" (p.19); most importantly, "Symbolism is the cornerstone of understanding literature in account of it allows us to read literary work deeply critically and what does the author intend" (p.19) and is categorized into two: namely, the 'conventional' (the widely known symbol) and the 'private' which is the opposite (Awadasid, 2015, pp.19-20). This understanding of symbols departs from the field of semiotics, profoundly related with Saussure's concept of 'signified' and 'signifier'.

Moral Ambiguity

Moral ambiguity is also one of the theories utilised in this research. The understanding of moral ambiguity is derived from the concept of morality and ambiguity. Morality shows an individual what is 'right' and 'wrong' in terms of

behavior, such as one should treat others fairly; it also shows what behaviors are good, just, right and ethical – hence morality contributes to our understanding of the behavior of people living together in groups (Haidt & Kesebir and Gert as cited in Ellemers et al., 2019, p.332). Ellemers et al. (2019) informs that moral rules and sanctions for transgressions operate to prevent individuals living in a community from behaving selfishly such as lying, cheating or stealing; the values of 'right' and 'wrong' are also shared with the people living in the same community and reflect what the community believes. However, when a person denies the behavioral guidelines, one can be affected and emotionally distressed because their different behavior will not likely be tolerated by the society and may experience violence because they are considered to challenge the society's views.

Morality, when combined with the idea of ambiguity, creates a new definition. Ambiguity, according to William Empson's Seven Types of Ambiguity, is "an indecision as to what you mean, an intention to mean several things, a probability that one or other both of two things has been meant, and the fact that a statement has several meanings" (Empson as cited in Hakaraia, 2019, p.4). In terms of reading a literary work, Empson states that ambiguity can function like when two people are reading the same poem but have different interpretations; it is like speaking of the two ends of a stick, though from another point of view one of them must be the beginning (p.5). Thus, a reader must open their mind to see various possibilities of meanings, especially when a writer creates ambiguity on purpose such as in poetry so readers will wonder what the writer may have meant, as explained by Empson; Empron's awareness "that writers can intend more than one meaning devalues those critics who have taken one side over another" (p. 5). Hence, when the concepts of morality and ambiguity are combined, it means that the moral value of what is 'right' and 'wrong' can have duality or more than one meaning. For example, the Puritan moral value of purity initially underlied their cause of voyage to the New World, yet along the way, purity experienced a moral decline and was used as the reason to persecute others who did not comply with the Puritan's society moral standards.

Historical Criticism

Jackson (2016) points out that "historical criticism is criticism that tries to read past works of literature in the way in which they were read when they were new" (Jackson, 2016, p.3). He also points out that Taline believes that what the historical critic does is to "recover from the monuments of literature a knowledge of the way in which people thought and felt several centuries ago" (Taline as cited in Jackson, 2016, p.1). Furthermore, D. W. Robertson, Jr, also notes that history criticism seeks to reconstruct the intellectual attitudes and the cultural ideals of a period in order to reach a fuller understanding of its literature (Jackson, 2016). Overall, Jackson emphasizes that the understanding of social context in which the literary works were written should not be eliminated, or else the understanding of them is likely to be impaired or transformed; readers should not be naive by "reading past works of literature in the way in which they were read when they were new" (p.3).

Method

Since the nature of this study is qualitative descriptive, a process of analysis and observation of the storylines, point of views, perspective and multiple variables

are central to the discussion (Mulia & Pardi, 2020; Usman et al., 2021); in this case, symbolism is one of the variables present in the object of study. Therefore, based on the theories and aforementioned related studies above, this research aims to examine Nathaniel Hawthorne's usage of symbolism in his short stories that reflect the moral ambiguities of the Puritans in his time. The short stories analyzed are "Young Goodman Brown", "The Minister's Black Veil" and "The May-Pole of Merry Mount". First, the researcher identifies what symbol is present in each short story through the guide of related studies; the symbols analyzed are: the pink ribbons, the black veil and the maypole. Second, the usage of symbolism and its ambiguous meanings are analyzed through application of symbolism theory. Third, the researcher utilizes moral ambiguity theory and history criticism, drawing significant relations between historical events corresponding to moral ambiguities found in New England Puritan society. Finally, the researcher concludes the analysis.

Findings and Discussion

This section will elaborate on the analysis result of the selected short stories. There are three symbols which reflect the aspect of moral ambiguities in the Puritan society in that particular time. They are: the pink ribbon which stands for purity/impurity, the black veil for piety/hypocrisy and the maypole for denied/desired sexuality.

The Pink Ribbon

The first symbol that reflects the Puritan's moral ambiguity is the ambiguous pink ribbon, representing purity/impurity. In "Young Good Man Brown", the symbol of pink ribbon which belongs to Faith, the wife of Good Man, appeared three times throughout the whole story. As speculated by Xibo, the color pink symbolizes an ambiguous psychological state, where Faith is neither depraved nor innocent since pink is made up of scarlet, a combination of scarlet – which stands for sex – and white – which stands for purity (Xibo, 2021, p.399). Able confirmed that the pink ribbons seen in the forest illustrate Good Man's wicked and depraved heart (Able as cited in Xibo, 2021). Thus, formulating the succeeding thought based on Xibo's initial proposition, the ambiguity of the pink ribbon symbol is also strengthened with the name 'Faith', a great contrast with the meaning of the color pink. Moreover, Faith, who initially stands for religious abeyance and devotion also participated in the witch's Sabbath in the evil forest, causing the Good Man to literally lose faith in her as well, shown in his words
"my Faith is gone" the moment he saw the pink ribbons fall from the sky.

Speaking in the context of history, the pink ribbon reflects the ambiguity of purity – the moral value held dearly by the Puritans. The moral value of purity brought educational reform, yet it was also a justification for the Puritans to persecute those who strayed away from their moral standard, as represented in Hawthorne's *The Scarlet Letter*. Thus, it is significant to note that Faith's pink accessory is a reference to Hawthorne's memories regarding the lives of his predecessors, which were not pleasant for him. In the end, Faith's pink ribbon also represents impurity.

The moral value of purity is inseparable from the original cause of the Puritans' voyage of the New World. To recall, the Puritans are extreme Protestants within the church of England who wanted to purify the church due to their dissatisfaction with the reformation. To support this thought, Basíková explained that the Puritans' voyage and settlement in the new world was to establish 'a city upon a hill' (according to Winthrop) and was driven by the motivation of creating a new, pure land where they "believed they are the chosen people and they understood their pilgrimage as an analogy with the exodus from Egypt" (Basíková, 2014, p.24). The Puritan mission to purify worship brought about good things such as discipline and literacy for everyone, including children, since everyone was expected to know their roles based on the Scripture since they were 3 years old as initially explained by Marliana & Rismawati (2020). Although the Puritan moral value of society contributed to work ethic of discipline and education, there was no longer a 'permanent' spiritual purity; the society experienced a moral decline as voiced by the founders of Plymouth and Boston: the moral value of purity was distorted into impurity and associated with a series of dark episodes with the Salem Witch trials, the persecutions of Quakers and Shakers and the unjust treatments of heretics sent to Rhode Island (Basíková, 2014).

The Black Veil

The second symbol representing the moral ambiguity of the Puritans is the veil in "The Minister's Black Veil", reflecting piety/hypocrisy.. Sárdi states that the short story is a representative example of Hawthorne's use of ambiguous allegory, encouraging multiple readings (Sárdi, 2022); "Hawthorne leaves the reader hesitate whether there was any secret guilt or whether the minister's veil points out only at the Original sin" (Basíková, 2014, p.54). The story began on Sunday, the day where Reverend Hooper surprised his congregation by wearing the crape in the church service and after that to everywhere he went. The veil was seen in various ways by the society that distanced themselves away from Reverend Hooper. Some perceived the event with surprise, some with fear and some fascination – questions are raised whether Hooper's veil stood for a secret immorality, an obsession over sin or guilt. All the mysteries hidden beneath the veil elevated the minister to a higher position of power and influence. The veil is a symbol of Hooper's figurative imprisonment and isolation from the rest of the world, including worldly love and cheer, until his hour of death arrived, burying him in the grave and leaving the cold body unveiled; the veil remained untouched, a hushed secret made up of irony concealing darkness yet at the same time exposing the potential of sin that everyone actually has, not limited only to the minister's (Basíková, 2014; Sárdi, 2022). At this point, the veil is considered as an ambiguous symbol because it contains more than one meaning; curiosity has prompted various theories to surround the minister's black crape to investigate its concealed meaning.

The Puritans' moral ambiguity of piety/hypocrisy is mirrored through the black veil. The veil stands for obedience towards religion (or piety) yet at the same time it stands for hypocrisy. Baehr asserts that the veil, in terms of social theory, represents a wide range of human experience and is closely tied with religion; it is a medium to connect one towards a world of social adversity experienced by humans (Baehr, 2019, p.1). Generally, veils are also used by women for worship in

chapels during the mass; it expresses devotion and a submission to God. Universally as well, "veils are fundamental to the material culture of monotheism. They appear in women's hair, head and body coverings: the tichel of Orthodox Jews, the hijab, niqab, and burqa of Muslims, and the coif of women who "take the veil" (become nuns), following St. Paul's injunction to conceal their hair" (p.9). However, veils also symbolise the human conduct of exposing others' faults while concealing oneself's – hence the image of veil has been used widely by writers, poets, historians and novelists (Baehr, 2019). Since symbols are not only limited to objects but also colors as explained by Awadasid earlier; the color black commonly stands for death, secret, power and sin; and when combined, a black veil can represent the concepts of hypocrisy, concealed sin, power and death in relation to obedience of religion. It depends on the writer's usage of the symbol as exemplified by Hawthorne. It can be concluded that the veil functioning as a symbol can be used to express positive and negative ideas; there is ambiguity in the symbol of veil.

When the symbol of Hooper's veil is connected to the history of the Puritans, one discovers the Puritan moral ambiguity related to piety and hypocrisy. The Puritans' piety is shown through the society's respect for morality, evangelism, and especially the principles of Christianity carried out in one's personal or public existence (Basíková, 2014). Their strong belief in the piety of religion is deeply reflected in the household, believing that women are the subordinates of their husbands and should comply with his authority; women are also considered educators of her children. Although piety brought literacy to every Puritan member, women's role was still restrained. Woman was considered the keeper of the house and should not preach in public assemblies because it represented 'open violence' to God's way, a 'business sober and modest Humanity abhor to think of' as stated by Roger Williams (Manchester, 2017).

This Puritan belief of gender relations in family structure is exemplified in a case of violence in the household as experienced by Jane Verin, a Puritan woman who emigrated to Massachusetts Bay in 1636 and a member of Providence town founded by Roger Williams. Her husband, Joshua Verin, who happened to be William's neighbor, refused to attend William's prayer meeting for at least a year and also forbade his wife to join. However, when Jane disobeyed her husband and chose to attend the prayer meeting on the basis of her conscience, her husband beat her severely. Manchester informed, citing Winthrop Papers, Jane Verin's husband "trodden her under foot tyrannically" and that Verin's neighbors worried for her life, due to the ghastly blows she received from the husband (p.213). As a result, a decision was issued by the Providence court to banish Joshua Verin because he violated his wife's freedom of expressing the voice of her conscience; although Roger Williams sided with Jane Verin's rights of liberty for the conscience, he still held his 'Biblical' principle that women are still considered as subordinates (Manchester, 2017). Going back to analyzing the meaning of the veil, it is arguable that Reverend Hooper's black veil symbolizes the ambiguity of morality, which is piety distorted into hypocrisy, as exemplified in the injustice experienced by Jane Verin from Providence town.

The Maypole

The third and final symbol representing the moral ambiguity of the Puritans is the maypole in "The May-Pole of Merry Mount", reflecting denied/desired sexuality. The story was taken from a real historical account of Puritans cutting down maypoles in the settlement of Merry Mount. However, Nathaniel Hawthorne modified the story and altered several facts that would suit his purpose of writing to stress the opposing ideas of mirth belonging to the 'gay sinners' of Merry Mount and gloom belonging to the 'grizzly saints' of the Puritans. The event took place on Midsummer Eve where the people of Merry Mount were celebrating the wedding of Edgar and Edith. The Merry Mounters dressed up in various costumes. Some dressed up as Indians, animals and fools while dancing, circling the maypole. However, when they were celebrating their festivities, a troop of Puritans along with John Endicott, came to disrupt their celebration. The maypole was cut down and the Merry Mounters were taken as prisoners and ordered to be lashed, to be punished for their worldly behaviors. The newlyweds, Edgar and Edith, insisted on bearing each other's punishment due to their love for one another. Endicott, moved by their selfless devotion and bravery, decided to treat them with gentleness because he saw valuable qualities in both of the couple. In history, the Merry Mount was actually a fur-trading plantation that attracted new inhabitants and people who were looking for jobs because the economic success was accelerating rapidly there. In Hawthorne's short story, they were portrayed as hedonistic and unconcerned because they displayed opposite characteristics of the Puritans. The people who came together at Merry Mount were 'mirth-makers' whose sole purpose in life was to bring happiness; they forced others to be happy, and did not allow any other feelings such as gloom nor sadness to appear (Keweloh, 2018). Meanwhile, the Puritans were epitome of gloom, uniformity, hard work and lack of diverse individuality – as shown from their iron armors and determination to win in battles (Keweloh, 2018). Hence, the maypole is a symbol which stood between the opposing parties: first, it functions as the round whipping-post, resembling much of a Puritan-version maypole; and second, for the Merry Mounters, the maypole was a venerated emblem of a pine-tree, decorated with rainbow-like silken banners flowing downwards from the peak of the pole, and for the inhabitants to dance around in mirth.

Here, it is essential to notice that the same symbol can contain two different meanings: one represents the punishment of those who sin because of sexual misconduct and one represents the phallic symbol of pleasure and gratification. In other words, sexuality is denied yet desired at the same time in the early New England Puritan community. This is reflected in the Puritan laws related to sexual behaviors and sexual misconducts. Godbeer in *Sexual Revolution in Early America* (2002) informs that the Puritans developed "a culture of sexual surveillance and regulation" where the relationship among its members was closely monitored, eliminating the boundaries of privacy (Rosen, 2016, p.8). Those who were caught with sexual misconduct could bear severe punishments ranging from threat of excommunication, disenfranchisement and banishment, public shaming (one instance displayed in *The Scarlet Letter*), whippings, brandings, cutting off body parts (such as the ear), body mutilation (such disfiguring the nose), hanging, pressed under the rock until death and even selling a convicted person's children into bondage. All of these threats and punishments were to push down the number of

sexual misconduct which is against the law code of the Puritan piety and faith. However, the effort did not produce its desired result. The number of fornication cases and premarital pregnancy still displayed a high rate of statistics. Rosen points out this phenomenon as the early New England sex panic, as reported by Rosen (2016). *Wayward Puritans: A Study in the Sociology of Deviance* written by Kai Erikson (1966) explains that many couples delivered their child too soon after weddings:

> "during the period of 1651–1655, the fornication conviction rate was 0.78 per 100 people and, a decade later, 1661–1665, the rate had fallen to 0.44 per 100; yet, over the following decade fornication convictions more than doubled, reaching, by 1676–1680, 1.02 per 100. Fornication conviction rates suggest the general pattern of sex offenses during the Puritan era" (Erikson as cited in Rosen, 2016, p.8).

Hence, this finding strengthens the Puritan moral ambiguity as symbolized by the maypole, where the Puritan view on sexuality was denied by its society but desired at the same time. The maypole is indeed, symbolically, a place of mirth and a Puritan whipping post at the same time.

Conclusion

Nathaniel Hawthorne's usage of symbolism has revealed the moral ambiguities of the Puritans presented in his short stories. The symbol of the pink ribbon is utilized in "Young Goodman Brown" while the black veil and the maypole are employed in "The Minister's Black Veil" and "The May-Pole of Merry Mount". First, through symbolism, Hawthorne used the pink ribbon to symbolize purity and its degradation through the innocence of Faith and wickedness that exists in her, reflecting purity/impurity. Second, Hawthorne employed the symbol of the black veil, representing the Puritan's moral value of piety/hypocrisy, in relation to the case of abuse experienced by Jane Verin. Third, Hawthorne applied the symbol of the maypole to represent the contesting sides of Puritans versus the Merry Mounters, which corresponds to the society's denied/desired sexuality; the Puritan moral values of purity, piety and proper sexual conduct influenced the Puritan society in early New England deeply – although it brought good changes in the community such as the rise of literacy, discipline and devotion to their belief, it also presents a negative side. Hence, the discovery from this study opens one's eyes to reflect on how Hawthorne's usage of symbolism reveals that morality in every society can be adhered to and compromised at the same time, resulting in a series of consequences to the timeline of history. Most importantly, he inspires his readers to reimagine the contextualization of his literary works with ethical and moral concerns in this present age. Above all, Hawthorne successfully persuades his readers in rethinking the multiple sides of every existing individual – their human nature. To expand the research horizon of this topic, further studies could be conducted by reflecting upon Hawthorne's symbolism with the present society's moral ambiguities in this digital age, or to carry out a comparative literary analysis of symbolism utilized by Hawthorne and a selected contemporary writer.

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IMPLEMENTATION SUSTAINABILITY DEVELOPMENT GOAL BASED ON ETHNOGRAPHY: A PERSPECTIVE FROM SCIENCE TEACHERS IN PHILIPPINES

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Abstract

The Wide World is facing a big challenge so the United Nation in 2015 created the Sustainable Development Goals for Sustainable Development. This program runs from 2015 to 2030 with 17 goals and 169 specific targets for those goals. There are 195 countries that agreed with the SDG. Philippines national curriculum (K-12), has subjects that relate with SDG and in this research focus on quality education and climate action that is implemented in science subjects in high school. The phenomenology method was used to gain the teacher's perspective. Deep interviews conducted to three science teachers in three provinces in the Philippines. The research questions were how they developed the K-12 curriculum for SDG in their daily teaching and how they implemented it.

The result of this research, the three-science teacher from Negros Oriental, Zamboanga del Norte, and Ilo-ilo developed K-12 curriculum for science implemented based on the students' characteristic and local wisdom. In CPHS, Negros Oriental, the teachers empowered students to did recycle and developed delicacy product based on local farming. Then in SIS, Zamboanga, the teacher empowered students to campaign for safety in a disaster named SIRE project. In BIS, Ilo-ilo, the teacher also implemented the SGD in science lessons with experimental and related local wisdom. They mentored the students to share their experience through paper and presented it in international events. In depth interviews and verification, the real goal was in line with the global goal, to help the nearest community as a hidden curriculum for students.

Keywords: Philippines culture, disaster, climate change, sustainable development goal, sustainability education, K-12 curriculum, phenomenology

Introduction

World facing a big challenge so the United Nation in 2015 created the Sustainable Development Goals for Sustainable Development. This program runs from 2015 to 2030 with 17 goals and 169 specific targets for those goals. There are

195 countries that agreed with the SDG. The 17 goals are no poverty; zero hunger; good health and wellbeing; quality education; gender equality; clean water and sanitation; affordable and clean energy; decent work and economic growth; industry, innovation, and infrastructure; reduce inequality; sustainable cities and communities; responsible consumption and production; climate action; life below water; life on land; peace and justice in strong institutions; and partnerships for the goals (https://sdgs.un.org/goals).

Philippines ethnography and geography

The Philippines is known as an archipelagic country (the fifth biggest island country in the world). It consists of more than 7600 islands that are divided into three island groups: Luzon, the Visayas, and Mindanao. Luzon islands include Luzon, Palawan, Mindoro, Marinduque, Masbate, Romblon, Catanduanes, Batanes, and Polillo. The Visayas is in the heart of Philippines, it consist of Panay, Negros, Cebu, Bohol, Leyte, Samar, Siquijor, Biliran, and Guamaras. The Mindanao include Mindanao, Dinagat, Siargao, Camiguin, Samal, Sulu Archipelago (Basilan, Sulu, and Tawi-tawi).

They have a tropical maritime climate that is usually hot and humid. There are three seasons in the Philippines: *tag-init* or *tag-araw* (hot dry season from March to May), *tag-ulan* (rainy season from June to November); and *tag lamig* (cool dry from December to February). They also have monsoon also from May to October known as the Habagat (southwest monsoon), and Amihan from November to April (northeast monsoon).

The geography makes the Philippines have been hit severely by natural disasters. Typhoons are very common and usually hit the Philippines during July through October. Besides typhoons, the common disasters in the Philippines are drought, earthquake, and volcano. Regarding that concern, the government included disaster in the K-12 curriculum.

Ethnography is methodology to dive into a society phenomenon. It often described as a "sensibility" (McGranahan, 2014 in Guillen-Galve 2022). Filipino developed culture to coping the disaster. Often, too, the way people deal with the emotional and psychogolical requirements of living with uncertainty may influence in their beliefs and character (Bankoff). It represents in the house architecture, jokes, languages and also cuisine. In a cloudy day with lots of rain and typhoon, people will cook camporado in their household. Also almost basic soup using ginger as a natural ingredient to avoid flu, cold, and stomachace that caused by the weather.

K-12 Curriculum

The Philippines first used the k-12 curriculum in 2012. K-12 means kindergarten to grade 12 which comprises the basic education. This is the reform made by the Department of Education that can aid the country in catching up with the global standards, thus, helping Filipinos to combat poverty. Elimination of poverty is one of the Global Goals or SDG. This curriculum uses a spiral approach that revisit the materials or topics over months and across grades which includes the SDG. This curriculum introduces health and well-being, among students

specifically on the subjects MAPEH (Music, Arts, Physical Education, & Health) and EsP (Edukasyon sa Pagpapakatao) which aims to provide well-rounded education and teach peace and justice (https://www.officialgazette.gov.ph/k12/#:~:text=The%20K%20to%2012%20Program,prepare%20graduates%20for%20tertiary%20education%2C). Gender equality, and climate action are being discussed in the Aralaing Panlipunan subject which is a social study subject. Science subjects discuss life below water, and life on land. The materials on the senior high school (Grade 11 & 12) were designed to introduce decent works and economic growth among learners who are now ready to go out of the four walls of their classrooms bringing with them the knowledge and skills they have received from the k to 12 programs.

Sustainability in education

Education is an essential tool for achieving sustainability. People around the world recognize that current economic development trends are not sustainable and that public awareness, education, and training are key to moving society toward sustainability. Beyond that, there is little agreement. People argue about the meaning of sustainable development and whether or not it is attainable. They have different visions of what sustainable societies will look like and how they will function (McKwon, R. 2002).

More, McKwon explained that these same people wonder why educators have not moved more quickly to develop education for sustainability (Efs) programs. Promoting sustainability is essential to resolving the world's environmental and social challenges, including climate change, environmental degradation, conflict and injustice, and poverty and inequality (United Nation, 2019).

McKwon said that the lack of agreement and definition have stymied efforts to move education for sustainable development (ESD) forward. These question leads the researcher to breakdown some research objective to conduct the research.

Research objective

The research questions were how they developed k-12 curriculum for SDG in their daily teaching and how did the implementation.

Method

This is a phenomenon research that seeks to understand and describe the universal essence of a phenomenon. The approach investigates the everyday experiences of human beings while suspending the researchers' preconceived assumptions about the phenomenon. In this research, the deep interview was used to gain deeper insights from three science high school teachers in different provinces in the Philippines. FLE, high school science and math teacher from Campanun-an Provincial High School, Negros Oriental, Philippine. Second subject, JCT is a science high school teacher that already has 15 years' experience in science teaching in Siay Integrate School, Siocon, Zambonga, Philippines. And the last source is NM, a science high school teacher from Bonifacio Integrated School, Iloilo, Philippines.

This research is designed with some following steps. First, the researcher collected school documents and curriculum. Second, approached the participant and conducted observation. Third, developed a deep interview and conversation. Four, analysis of personal text, and conducting some meetings to make sure of the data.

The coding data was done for the first analysis step. Data were demarcated, eliminated irrelevancies, grouping and naming data into constituents, and arranging the data into themes that accurately and fully describe the participants' daily lived experiences. After that, a detailed description of the phenomenon was developed. Participants' feelings, perceptions and beliefs were coded and interpreted. In this research focusing on their perspective of sustainable education that they implement in their daily teaching.

The researcher used themselves to be a research main equipment, so for the disclaimer, this research focused on the issue and avoided influencing the participants even sometimes the empathy was shown and established in a good level of rapport to gain deep insight of their experiences.

Findings and Discussion

Teachers Background

The first participant was FLE, a male math and science teacher from Negros Oriental. He is pursuing his PhD in Education. He is teaching math for grade 7 and 11, araling panlipunan for grade 10, and MAPEH for grade 7. The second participant (NM) is a science teacher from one of the integrated schools in Iloilo. He is a graduate of MAEd and handles science 7. He is a very passionate and innovative teacher. The last participant, JCT, is a science teacher from one of the integrated schools in Siocon, Zamboanga del Norte. He has 14 years' experience teaching science and right now pursuing his PhD in education.

Curriculum development for implementing the SDG

Sustainability Development Global (SDG goals) as wold agenda to make a better future, has 17 goals (Cottafava, D. et al. (2022)). There are (1) no poverty, (2) zero hunger, (3) good health and well-being, (4) quality education, (5) gender equality, (6) clean water and sanitation, (7) affordable and clean energy, (8) decent work and economic growth, (9) industry, innovation and infrastructure, (10) reduced inequality, (11) sustainable cities and communities, (12) responsible consumption and production, (13) climate action, (14) life below water, (15) life on land, (16) peace and justice strong institutions, and (17) partnerships to achieve the goal (*un.org*). Some of the goals are shown in K-12 curriculum in Philippines, and they have disaster lesson also for high school. The teachers develop the curriculum by preparing the lesson plan and some teachers using their creativity and innovation using project-based learning approach. In this research, teachers implement the SDG through the curriculum that used in the school unconsciously.

FLE is a teacher from Negros Oriental. His school is located in mountainous area, in the sugar cane fields. Most of his student's background live near the school and come from middle class economy (farmers, domestic helper, etc.). Some of the students should help the parents to meet their daily life. "*this school is relatively*

young. This was founded 12 years ago through the combined efforts of the local government unit of BC and the Supervisor of M district 1 of DepEd. This school has developed a lot starting from its buildings and facilities although it is still lacking some of needed facilities to help the teachers and students on the teaching and learning process. Perhaps, the biggest problem in this school is the competition of the neighbouring schools. The school struggles to increase its enrolees" (FLE, Q2).

From the in-depth interview, he did not understand about SDG, but actually he and colleague, did project based learning to integrated some subject like English, math, social studies, studies and disaster. They encourage students to solve the problem about environment and their daily needs. And from that, they got 2 groups that proposed interesting solution. After several times coaching and mentoring, the students write paper and presented the result in International Kids Conference 2022.

Table 1 Implementation K-12 and SDG in FLE's School, Negros Oriental

Project Group	SDG	Subject Relate	Description
Eternal 4.0	Goal 1,2, 7, 12, 13	English, science, math, art, disaster, entrepreneurship, social science	The students promote upcycling from plastics that they were collected from sari-sari. They made Christmas and home decoration and sell it to people.
Project 100	Goal 1, 2, 8, 9, 12, 13,	English, science, math, entrepreneurship, MAPEH, disaster	Students designed and produced local delicacy of M, sell it to others and multiply from 100 pesos into more that 2000 pesos. They also created their eco packaging.

Students that joined the program said that it made them meet the daily needs of the family and learnt easily about science, math, social science, and entrepreneurship, innovation, increase their ability to write formal paper in English, and have new experienced with the international friends. They also encouraged to responsible with the environment.

NM is a science teacher that tried to implement the SDG using worksheet activities with open ended questions of many possible correct answers. He believes that "*...output based from learners understanding applied in Art or in Music or in Health or Literature. Lesson planning can be creative by way of prevising various*

learners centred activities in pairs and group to foster the spirit of collaboration and creativity" (NM_Q2). On his lesson planning, he cares about the students' background especially the culture, so he provided lesson that near in their life. It reflected on his way to conducted pairs activity and even he teaches science, that particular lesson was combined with art and music. His class was strong in implementation of SDG number 2, 4, 6, 7 and 13.

Iloilo city is the capital of Iloilo Province, it is located in the western Visayas. This is an old beautiful city in Philippines and was the second Spanish colonial center after Cebu. The Dinagyang Festival was known as their cultural event featuring dancers with elaborate costumes and headdresses. NM tried his best to elaborate his very culture in his work as science teacher but somehow, he still stressed out, *"...challenging part is lacking of gadget for presentation"* (NM_Q3).

This research participant came from three different area that have students with middle class of economy background. The third teacher, JCT, developed the curriculum a little bit far. He wanted to help not only the students but also the people around the school. As he is a science teacher and a person that care with environment (he joined some special event for promoting earth day), he gathered his students to designed some infographic about disaster. The implementation of SDG number 3, 13, 14, 15, and 16. The infographic provided guidance to people if disaster happened like typhoon. Siocon, Zamboanga del Norte as part of Philippines that usually has typhoon season every year.

Big rain also sometimes causes flooding in this area. JCT said that "*the goal was not about to inspiring or winning a competition, its about how to encourage students to help their family and community during disaster*" (private communication, December 2022). And as achievement, one of group students received special award during International Kids Conference 2022. The interrelationship of human beings and the natural world, and the influence of the physical environment on a community's social and cultural development, is graphically demonstrated in societies that face the persistent threat (and reality) of disaster (Bankoff, 2007).

The finding of this research showed that there are linkages between quality education, education for sustainable development, and disaster risk reduction, especially with the project that FLE and JCT did in their school. Didham & Manu (2020) found that the linkages may be strengthened and functionalised through application of adaptive capacity as a common learning objective (it is an important element in building social resilience and thus supporting disaster risk reduction). The three participants showed applied a well-developed curriculum. They improved their quality of teaching through project-based learning. In that project they established a safe and effective learning environment, and inspiring cooperative and transformative learning.

Conclusion

The Philippine educational goal is in line with the global goal which was discovered through in-depth interviews and verification. This helps the nearest community to discover the global goals hidden in the curriculum for students. It reflected in the way three teacher from three different province developed their lesson related some SDG goals, they improved the quality of teaching and established a safe and effective learning environment. They did not know at first that what they did and the K-12 contained SDG. In their perspective, school

background and students' background are the most important point to develop the curriculum in daily lesson.

Recommendation

The understanding of implementation SDG in curriculum should be spread to all teachers in Philippines. The curriculum development based on local wisdom and ethnography should be mapped in school.

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LET'S (NOT) SPEAK AMERICAN ACCENT AND BRITISH ACCENT

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Abstract
This qualitative paper analyzes and reveals the affective filter which limits an Indonesian student to acquire his speaking skills. Based on the writer's observation and the student's personal story, it is found that the student is often ridiculed and criticized both explicitly or implicitly for he frequently produces Javanese accent. Being treated with contempt due to his accent, the student decided to intensively learn the so-called astonishing accents such as the American and British accents yet he is still unable to grasp those accents to date. This then discourages him from developing his speaking skills. According to the writer's interviews with some English teachers, it is caused by several English teachers who still believe that students will be considered awesome once they master the American or British accent. From the analysis, it can be underlined that several English teachers and institutions overly glorify the existence of the American and British accents. In addition, this glorification is also caused by the colonial mentality as the result of postcolonialism as several Indonesian teachers who teach English show inferiority whenever they hear someone speak those two accents. Thus, they consider those two accents as the so-called must be learned and spoken accents.

Keywords: Affective filter, American and British accent, colonial mentality, postcolonialism, speaking skill

Introduction

English is spoken in many countries around the world for many different kinds of purposes, making it one of the most remarkable and influential languages. Therefore, it is known that this language has been extensively and intensively studied. There are many ways to acquire this global lingua franca. According to the communicative approach, language can be learned effectively when learners are guided to learn how to respond to language situations or environments in the real context (Abikelova & Urinbeyova, 2020, p. 185). Learning how to communicate ideas using the target language and how to respond to all language situations requires learners to learn one of the core skills of English: speaking (Syakur et al., 2020, p.685). Therefore, speaking is certainly important for language learners to acquire.

There are many speaking learning practices or methods for language learners to learn. Based on Destriana's research, language learners in the digital era develop

many ways to learn how to speak such as talking on video calls, applying the language expressions learned from movies, or creating digital societies or groups in the online platforms (2017, p. 19). As a note, there is no one-fits-for-all method to teach speaking in this world. Different learners, as unique human beings, might require different learning styles or preferences (Flavin, 2019, para. 1). However, there is one crucial aspect which works for all learners. That aspect is the happiness or joy of learning (Hsieh & Huang, 2014, p. 69). Learning should be done as joyfully as possible, so does learning speaking. Knowledge then can be incorporated more naturally when students feel delighted during the process of learning speaking skills

Emphasizing comfort and happiness during the teaching and learning process of the speaking skills can be done in numerous methods. Some teachers might engage the students by implementing some role plays and other speaking based language games, and some teachers might rely on the internet and the use of technology to facilitate peace of mind and learning during this digital era (Saxena & Hans, 2020, p. 44). Similar to learning styles and preferences, there is no one-fits-for-all technique to emphasize joy to the learning process which works for all. However, all methods actually have the same essence which is to control the affective filter during the learning. The theory of affective filter was proposed by Stephen Krashen in the 1980s, and it explains how language learners can learn from observing the level of the affective filter (Chen, 2020, p. 71). The higher the filter, the more nervous and distressing the learning can be. As an effect, the learners will not be able to grasp the knowledge and the skills since they feel uncomfortable during the learning cycle. Conversely, lowering the filter can create comfort and happiness for learners, and it actually benefits learners because this strategy makes it easier for them to acquire the language. There are many ways to lower the affective filter such as the methods which the writer already stated earlier. Other methods which language teachers can apply are conducting dialogic learning which allows teachers and learners to see as well as value each other's ideas and efforts in the class or by reducing or adjusting the language elements based on the learner's level (Chen, 2020, p. 71). For example, teachers can use simpler tenses, learn from each other's points of view, and even welcome errors as well as mistakes. This is in line with the humanistic approach of learning which values learners as human beings who need time to digest and develop the knowledge (Arifi, 2017, p. 194).

As it is mentioned previously, teaching and enhancing learners' speaking skills can be easier and more effective by lowering the filter. Based on the previous ideas, it can be implemented by simplifying the grammar, telling jokes, conducting dialogic pedagogy, and many more. To add, teachers can also value learners' inherited accent to boost their confidence to speak and to start and to respond to a conversation. This is supported by several researchers who point out the importance of welcoming learners' accents as something normal to encourage them to speak. Research from Elturki et al portrays the struggle of international students who came to the United States who were unwilling to speak or to get involved in any conversation for they were shy due to their accent (2019, p. 192). In research from Ryu, a Korean student shared her insecurity she experienced in her classes due to her inferior feelings caused by her Korean accent (2012, p. 649). Those researches, but not only limited to those two, show how accents can increase the level of the affective filter, and this can block student's comfort during the learning process. If

they are not comfortable with the learning process, it will surely resist their acquisition of the targeted language. Therefore, as it is proposed earlier, it is wise to welcome any accents since it is normal to have plentiful accents since English has populous speakers from different social backgrounds and even nationality.

However, this mindset might be challenging to spread since many English teachers and institutions still have the mindset of exclusivity for foreign accents. As an example, this mindset is still widely found in many postcolonial countries. Ghyselen et al in their journal revealed how most Surinamese still consider the

American accent as the best and the coolest accent among them (2022, p. 273). According to their findings, it happens because of the binary opposition which occurred from the slavery era in the 1940s. At that time, the Surinamese who mostly worked as slaves for the Dutch and the Americans were frequently exposed with both Dutch language and American English. Therefore, since the American accent was frequently spoken by their bosses, they believed that it was the most prestigious accent among the Surinamese. This belief is then inherited to the next generation both explicitly and implicitly. Although slavery has no longer existed there, the belief of inferiority towards the American accent still remains. This phenomenon of foreign accents exclusivity also occurs among the Philippines. Based on the research, the American accent is considered as the most modern accent among them and some people even worship it since it catalysts their life (Mietzner & Storch, 2019, p. 106). Similar to the Surinamese, this happens due to the effect of colonization and the media which overly emphasizes the American accent there. In relation to postcolonialism, these issues might be considered as the colonial mentality. Colonial mentality is, but not limited to, the insecurity felt by the postcolonial societies due to their skin color, culture, or other aspects to the American or other western cultures (Nikalje & Çiftçi, 2021, p. 41). This mentality is toxic and dehumanizing for it can raise binary opposition among society. The postcolonial people might think that the American and western ones are always the best and the most correct poles. In relation to language learning-teaching, colonial mentality might brainwash learners that American and British accents are the most correct and the best accents, and this might lead them to be judgmental human beings.

This paper aims to reveal the connection between the glorification of the American and British accents among Indonesian teachers and educational institutions and how it can increase the affective filter which hinders an Indonesian learner to improve his speaking skill. The study of the use of American and British accents in Indonesia have been widely written. Some studies mostly discuss the Indonesian students' perception of the American and British accent as cool (Alimin Adi & J., 2019) and amazing to learn among them (Dirham, 2022, p. 105). Both studies actually have revealed how the Indonesian learners also feel inferior to the American and British accents. However, they do not go further by analyzing why the learners can feel inferior and whether it is really important and a must for them to master those accents or not. Therefore, the writer finds it as a gap to explore. To explore another perspective which has not been viewed, the writer will add more theories on affective filter, postcolonialism, and colonial mentality.

Method

This paper aims to generate a deep and distinct comprehension of a certain phenomenon by focusing on the small given data instead of the vast source of data to generalize the findings. Therefore, this paper employs qualitative analysis due to its nature to elaborate a small yet meaningful set of data to confront the generalization (Lester et al., 2020, p. 95). To add, this paper does not aim to generalize or universalize the findings. On the other hand, the paper will be subjective since it explores a phenomenon of unique and different individuals (Awasthy, 2019, p. 149).

The data of this qualitative research are the personal story of an Indonesian student (a male student) who has been learning English for years and the personal opinion of 3 English language teachers from Indonesia (2 female teachers and 1 male teacher). The personal story of the student was gathered at the end of his online class, meanwhile the personal opinion of the English teachers were taken during a casual meet at a lounge. Based on the given description of the nature of the date, it can be considered that the research conducted accidental sampling within the methodology. It happened because the writer did not prepare and/or pre-select the subject of the data. However, the data was accidentally obtained before the research was even begun. This accidental data then could be used as the anchor for further exploration (Abdhul, 2023, para. 3). Since the writer wants both the student and the teachers to share their ideas as naturally as possible without any intervention, the writer conducted indirect observation which helped the writer to fully merge within there. This means that all subjects did not know that they were being observed. This is stated by Anguera et al that indirect observation can generate transparent and relevant insight from the participants' behavior in a very natural setting due to the absence of obstruction (2018, p. 1). The behavior and the insight were then observed, noted, and then analyzed with the relevant theories based on the writer's aims.

Findings and Discussion

This section presents the result of the findings which are gathered from the student and the English teachers. The discussion of the findings from the correlation of the related theories will be presented afterwards. To begin this section, the writer will firstly present the story uttered by the student.

The Student's Love-Hate Relationship with Speaking in English

On 23 December 2022, a high beginner student from a certain university in Surabaya had an online speaking class with the writer as his teacher. At the end of the class, the student asked the writer whether he could share his burden in developing his speaking skill. The writer allowed him to share his burdens, and the sharing session was held as relaxing as possible. As it was noted in the previous section, the writer did not tell the student that he was being observed so that he could open his stories transparently and relevantly.

Based on what he shared, the student considers himself as an introvert. Although he prefers to stay alone or private, he loves to spread his ideas through speaking whenever possible. To develop his speaking ability, he decided to learn another language which is English. He learns to develop his speaking skill both extensively and also intensively. He learns extensively by watching his favorite English videos from YouTube and in-depth by learning the grammar in the classes.

"I love watching gadget or musical instrument reviews in English from YouTube. Yeah, sometimes I learn new expressions from those videos. For grammar, I mostly learn grammar in the classes that I attend", he explained.

He basically enjoys improving his speaking skills. He recalled how happier he could have been when he was finally able to utter words that others could understand. His eyes also light up with joy whenever he understands what people are saying and responds to them. "Once I had no idea how to even ask where the toilet was. Now, I can share what my favorite gadget is and why", he explained.

However, he feels that his progress in speaking is progressing very slowly. This happened because of the American and British accents of other English teachers, he recalls. He said, "I don't know why but hearing someone speak American and British accents really worries me. I couldn't even speak properly because I was so nervous". He also added, "Maybe because I never listen to someone speak in the American or British accent in real time. It is normal actually, but sometimes the teachers force me to listen to this new accent. I feel like it is too sudden. I know actually most of the teachers can speak with their original accent because I ever heard they did so. Hey, I need to gradually adapt hahahaha".

Near the end of the sharing session, this student confessed his dissatisfaction with some of the English teachers he often met. "Some of the teachers I know really brag about their American or British accents. I met a teacher not too long ago who tacitly mocked my 'medok' accent," he shared, "when I finished speaking in my own accent, the teacher suddenly spoke in his British accent. It's like she's showing off her voice". Right before the end of the talk, he said, "Well, some of the teachers taught us how to develop the American or the British accent. They really wanted us to speak with those accents. They specifically argue that the highest level of verbal fluency is the ability to pick up an American, British or foreign accent."

English Teachers' Perception of American and British Accents

On 30 December 2022, 3 English teachers from the same institution had a casual meeting with the writer. At the lounge, they both shared their plan for New Year's Eve. Not only having a talk about their New Year's Eve holiday plan, but they also talked about some of the students and classes they taught.

One teacher, named teacher A, said that she met a student who could speak with a British accent. According to her, the accent was indeed amazing. "British accent makes you cool, dude!" she said. Other teachers agreed with the idea.

Teacher B added her perspective that an English language learner might be considered advanced once he or she is completely able to speak with either the American or the British accent. This is because, based on her personal opinion, those accents are spoken by English native speakers and hard to master. "They are so hard to learn. You will be totally *"bule"* once you nail them", she argued.

The domination of American and British accents are agreed by all teachers. Both teachers shared their ideas on how the accents are used within many pop media and cultures from the United States or the United Kingdom. "You can find the American accent in many American movies and songs. Look, it makes sense if people worship it since they are considered as the ruler of the global culture!" all teachers expressed.

Teacher C said that he wanted to teach the American accent to his students. He explained, "I agree. As a part of globalization, it will be great if students can speak with the American accent to catalyze their life", he stated, "that's why I wanna be

able to speak with the American accent and teach it to my students because the accent is indeed important to learn".

How American and British Accents can Increase the Level of the Affective Filter

Based on the student's perception of the existence of the American and British accent in the classes, the student frequently experiences anxiety to develop his speaking skills and finds difficulty to engage himself in the conversation. According to the theory discussed in the introduction, this is strongly related to the affective filter of the learning process. There are two affective filter problems the student experiences which limit his speaking progress.

The first problem is related to the language input he received from his English teachers. As it is mentioned by the student, he actually feels insecure whenever he suddenly has to listen to a brand new accent either the American accent or the British accent. This is understandable considering his English level which is still around A2 to B1 according to the CEFR. Supported by the CEFR can-do-statements that, according to his level, the student is trying to grasp familiar topics in a simple and clear manner or speech (Council of Europe, 2020, p. 7). Therefore, the use of the American or British accent might scare him since both accents are strange for him and hard to understand. This actually also violates Krashen's input hypothesis since the language input the student needs to digest must be "just" a slight harder or "i+1" (Quijano, 2022, p.96). Therefore, the teachers should have used an accent that the student is familiar with.

The second problem which makes the student anxious is the glorification of the American and British accents. One of the issues regarding this glorification of the accents is how the student got ridiculed due to his inherited accent. Although the student never receives any explicit mockery, the way the teachers suddenly spoke in a British accent shows the binary opposition between the accents. The binary opposition tells that the British accent rules the class and it oppresses the student's inherited accent. The dignity of the foreign accents remains since some teachers explicitly hope that their pupils, including the student, can master either the American or British accent in the future to show their mastery in speaking.

To underline, there are two problems related to the affective filter which impacts the student's slow progress in developing his speaking skill. First, both American and British accents are too difficult for him since he is not familiar with them, yet the teachers still force him to get used to them without considering his English level. Second, the over glorification towards the American and British accents shown by the teachers demotivates him to speak in English.

English Teacher's Colonial Mentality

As it is stated previously, colonial mentality is the vulnerability experienced by postcolonial societies (Nikalje & Çiftçi, 2021, p. 41). This mentality is mostly related to skin colors, cultures, and other aspects. From the findings above, the colonial mentality is reflected in the English teachers' perceptions on the American and British accent in the education field.

The colonial mentality is firstly reflected when one of the teachers adores how cool the British accent sounds like. The teacher also portrays how the accent can elevate her life since it makes her a foreigner. This can be considered as the phenomenon of colonial mentality since the teacher, as a part of postcolonial society, adores to be a foreigner since being a foreigner gives her dignity.

Supported by Metin that many colonized groups still show hostility in front of the products of the colonizer (2020, p. 181).

The power of mass media which can construct a certain belief among society is clearly seen from the teacher's perception. Based on her experience, he argues that the authority of American and British accents is acceptable to acknowledge due to their brandings in any media platforms. Both accents appear everywhere such as in television shows, songs, movies, and even games. Thus, it explains why many people, especially from the postcolonial countries, get brainwashed due to the frequent appearances of those two accents. Supported by Juan that mass media, especially the digital ones, have become the fuel for the United States to shape and glamorize their culture to the world (2020, p. 54). This can be very threatening because people, especially the younger generations, will start to devalue their own culture and consider it old-fashioned.

The colonial mentality is embedded deeply when one of the teachers aims to teach those accents to all of his students. This happens because he universalizes the idea that the American or British accent is a must to learn. Universalizing this concept can be totally fatal because it can dehumanize other human beings since it devalues people's inherited identity. Also, being a part of globalization does not mean to universalize one idea to every person in the world. On the other hand, globalization helps people to meet, to know, and to understand all differences in the world as a global community. It happens because globalization aims to connect and to get to know each other (National Geographic, 2022, para. 1).

What Should English Teachers Do?

Language teachers teach language, and language is the gate of humanity. Therefore, as the gate of humanity, teaching language is also teaching humanity to the students. Supported by Pattiwael that language teachers have a crucial role since they are the agent of humanity and awareness (2019, p. 79).

The phenomena of colonial mentality above which might potentially lead people, especially the younger generations, to cruelty and hatred among other human beings is saddening, tragic, and ironic since it is shown by some English teachers. As English teachers who are also part of language teachers, they should have been contributing to humanity awareness instead of taking a part in destroying it.

Therefore, we as English teachers must emphasize interdisciplinary education to construct compassion and common senses among students. This can be done by not only teaching the language aspects of the language, but also the critical as well as cultural aspects of the language (Pattiwael, 2019, p. 79). Teachers are also encouraged to emphasize educational leadership to students. This can, slowly but surely, bear goodwill among students. Students will understand that being different and unique is acceptable, and students do not have to reject their inherited identity and cultures (Lopez & Rugano, 2018, para.4).

Conclusion

From the findings and discussions above, it can be concluded that the use of the American or British accent, without any analysis and consideration, can demotivate the student from developing his speaking skills since it increases the affective filter. This happens because the accents are too unusual for the student's level. Also, instead of motivating the student's learning progress, overly

emphasizing the use of the American and British accents might hurt the student because he frequently feels ridiculed.

On the other hand, sadly, the authority of the American and British accents still remains among several English teachers. This happens because of the colonial mentality which exists within themselves. They subconsciously show their insecurity for their inherited accents by overly glorifying the existence of the American and British accents. The situation gets worse since some teachers, due to the colonial mentality, believe that those accents must be learned by all learners around the world. This idea can lead to fatal results since it might suppress any other cultures.

Therefore, language teachers as well as English teachers must position themselves as humanism teachers as well. Instead of only discussing and teaching the technical aspect of the languages in the class, English teachers must also construct critical and cultural thinking among students by teaching the cultural and social aspects of the language.

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CHATBOTS AND PLAIGIARISM IN HIGHER EDUCATION: NAVIGATING THE ETHICAL LANDSCAPE

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Abstract

Using chatbots and other forms of artificial intelligence (AI) in higher education can enhance student learning and assessment by providing individualised feedback and support based on students' needs and learning goals. Chatbots may also be able to support personalised learning in an efficient and timely manner. They may be able to help students to learn more effectively and achieve their learning goals. However, using chatbots and other forms of AI in higher education also raises important ethical considerations related to the risk of plaigiarism and the need for proper attribution. This paper explores the potential benefits and drawbacks of chatbots in higher education, and the ethical considerations and challenges of using chatbots are discussed ethically and transparently. Recommendations for how higher education institutions can use chatbots ethically and transparently are provided, and the implications of using chatbots for assessment in higher education are considered. Our analysis suggests that using chatbots in higher education presents opportunities and challenges. Higher education institutions and educators need to use chatbots ethically and transparently to promote academic integrity and ensure that using chatbots in higher education benefits students and educators.

Keywords: AI, Chatbots, Higher Education, Plaigiarism

Introduction

In recent years, the use of chatbots and other forms of artificial intelligence (AI) in higher education has gained increasing attention to enhance student learning and assessment (Bates et al., 2020; Kuleto et al., 2021; Sandu & Gide, 2019). Chatbots like ChatGPT have the potential to provide personalised feedback and support to students based on their individual needs and learning goals, which may be more effective than more traditional forms of assessment (Kim et al., 2019; Winkler & Söllner, 2018). However, using chatbots also raises important ethical and legal considerations, particularly concerning the risk of plaigiarism (Frye, 2022).

Plaigiarism (pl-AI-giarism) is a new form of academic dishonesty that involves using AI to produce or copy original content or ideas without proper attribution or authorisation or to pass off the AI's output as one's work. Plaigiarism could include using AI to create prose, music, art, or other creative works that appear to have been

made by a person or using AI to automatically rewrite or paraphrase earlier work to avoid detecting copied content (Canlas, 2019; Gautam & Jerripothula, 2020). In higher education, chatbots like ChatGPT can raise concerns about plaigiarism, mainly if chatbots are used to produce original content or ideas without proper attribution.

Plaigiarism raises essential ethical and legal considerations in higher education, particularly regarding using chatbots. Plaigiarism is generally viewed as a form of academic dishonesty because it involves presenting the work of others as one's own without proper citation or acknowledgement. In addition to moral and legal consequences, plaigiarism can harm a person's reputation and credibility in the eyes of others. When it comes to using chatbots in higher education, it is essential to ensure that the work produced with the aid of chatbots is recognised and accredited according to the proper standards and that proper attribution is given to the original creators of ideas and content.

Therefore, it is essential for students and faculty to be aware of the ethical and legal implications of plaigiarism and to take the necessary steps to ensure that plaigiarism does not occur. To prevent plaigiarism, students and faculty should be aware of the ethical and legal implications, create and adhere to strict guidelines, and correctly cite and attribute any sources they use. Furthermore, teachers should also provide guidance and resources to help students understand the types of content and ideas that can be used without permission and how to cite and attribute sources correctly. Teachers should also ensure that they only use chatbots that have been approved by their institution and that these chatbots are used responsibly to avoid any potential plaigiarism issues. Ultimately, it is essential for all students and faculty to be aware of the ethical and legal implications of plaigiarism and to take the necessary steps to ensure that plaigiarism is avoided.

Chatbots like ChatGPT have the potential to enhance student learning and assessment by providing individualised feedback and support based on student's needs and learning goals (Zhai, 2022). By tailoring feedback and support to students' needs, chatbots may be more effective at helping students understand and retain new information and supporting their learning goals (Y. Chen et al., 2022). In addition, chatbots may provide students with more timely and efficient feedback, which can help support their learning and progress (Fidan & Gencel, 2022).

However, using chatbots also raises concerns about the risk of plaigiarism, the need for proper attribution, and the impact on the future of assessment in higher education (Mendez et al., 2020; Miao et al., 2021; Popenici & Kerr, 2017). Using chatbots to produce original content or ideas without proper attribution may be considered plaigiarism and have moral and legal consequences. In addition, the use of chatbots for assessment may have implications for how assessment is conducted in higher education, including the potential for chatbots to be used as graders or to provide feedback to students (Tsivitanidou & Ioannou, 2020). It is essential to ensure that the use of chatbots for assessment is transparent and fair and that the assessment results are accurate and reliable (Shin, 2020).

Using chatbots in higher education presents both opportunities and challenges. By understanding the risks and consequences of plaigiarism and using chatbots ethically and transparently, educators and students can ensure that using chatbots in higher education promotes academic integrity and supports student learning and assessment.

The Role of Chatbots in Enhancing Student Learning and Assessment

Chatbots can be used to support student learning and assessment in several ways. Chatbots can provide feedback and support to students during the learning process by answering questions, providing explanations, or offering suggestions for further study (Vanichvasin, 2021). Chatbots can also be used to assess student learning by grading assignments or providing feedback on the quality of students' work (Lin & Chang, 2020). In addition, chatbots can support personalised learning by tailoring feedback and support to each student's individual needs and learning goals (Fernoagă et al., 2018).

Many examples of how chatbots have been used in higher education to support student learning and assessment. A chatbot designed to answer students' questions about course material has been used at several universities to help students understand and retain new information (Benotti et al., 2014; Y. Chen et al., 2022; Huang et al., 2022). This chatbot uses natural language processing (NLP) to understand students' questions and provide relevant responses based on the course material. A chatbot also designed to grade student essays has been used at several universities to provide feedback on students' writing quality (Lin & Chang, 2020). This chatbot uses machine learning algorithms to evaluate the content and structure of student essays and provide feedback on areas that may need improvement. A chatbot designed to support personalised learning has been used at several universities to provide individualised feedback and support to students based on their learning goals and needs. This chatbot uses machine learning algorithms to analyse students' progress and provide personalised feedback and support to help them achieve their learning goals.

Here are a few instances of how chatbots have been employed in higher education to facilitate student learning and assessment. Many other examples of chatbots are utilized in higher education settings to foster student learning and assessment. The application of chatbots in higher education will persist to progress and increase in the upcoming years.

Potential benefits of using chatbots in higher education

One of the main potential benefits of using chatbots in higher education is the ability to provide personalised feedback and support to students based on their individual needs and learning goals (Yang & Evans, 2019). Chatbots can be created to give feedback and assistance tailored to each student's exclusive needs, which could be more efficient in aiding students comprehend and remember new knowledge and supporting their educational objectives (Gupta & Chen, 2022). For instance, a chatbot created to respond to students' queries about course material can give personalised answers based on each student's particular inquiries (Hobert,

2019). This technique may be more beneficial in assisting students to comprehend and remember new material than standard assessment methods, such as lecturing or studying from a textbook.

In addition to personalised feedback and support, chatbots may offer other potential benefits in higher education, such as more timely and efficient feedback, enhanced engagement, and greater accessibility (Abbas et al., 2022). Chatbots may provide faster and more effective feedback to learners than usual assessment approaches, which can help to back up students' instruction and development (Gonda et al., 2018). Chatbots may involve students in more involved and personalised ways than traditional types of assessment, which might help raise students' enthusiasm and captivation with education (Agarwal & Linh, 2021). Chatbots may be able to provide learning support and assessment to students who may not have access to more traditional forms of support, such as students with disabilities or students who are located in remote or underserved areas (Winkler & Söllner, 2018). The possible advantages of using chatbots in higher education are notable, and using chatbots may be a successful way to advance student knowledge and evaluation.

The Ethical Considerations of Using Chatbots in Higher Education

Using chatbots in higher education raises important ethical considerations, particularly concerning the risk of plaigiarism and the need for proper attribution (Popenici & Kerr, 2017). It is essential to ensure that the use of chatbots is transparent and fair and that the assessment results are accurate and reliable.

One of the primary ethical considerations of using chatbots in higher education is the risk of plaigiarism. Chatbots have the potential to be used in ways that may be considered plaigiarism, such as using AI to produce or copy original content or ideas without proper attribution or authorisation or to pass off the AI's output as one's work (Frye, 2022).

To avoid the risk of plaigiarism, it is essential to ensure that the use of chatbots is ethical and transparent and that proper attribution is given to the original creators of ideas and content. This may involve developing guidelines or policies for the ethical use of chatbots and providing training and resources to help students and educators understand their responsibilities when using AI in their work (Y. Chen et al., 2022). By guaranteeing that the utilization of chatbots is ethical and transparent, universities and instructors can advance academic honesty and guarantee that the incorporation of chatbots in higher education bolsters student understanding and evaluation.

Proper attribution is essential to ensure that the use of chatbots is transparent and fair and that the assessment results are accurate and reliable (Shin, 2022). By giving proper attribution to the original creators of ideas and content, higher education institutions and educators can help to promote academic integrity and ensure that the use of chatbots in higher education supports student learning and assessment.

To ensure proper attribution when using chatbots in higher education, it may be necessary to develop guidelines or policies for the ethical use of chatbots and to provide training and resources to help students and educators understand their responsibilities when using AI in their work (Bahja et al., 2020). By following these guidelines and policies, higher education institutions and educators can ensure that using chatbots in higher education is ethical and transparent.

The need for guidelines or policies for the ethical use of chatbots in higher education

Given the ethical considerations of using chatbots in higher education, including the risks of plaigiarism and the need for proper attribution, higher education institutions may need to develop guidelines or policies to address these issues. These guidelines or policies may include requirements for proper attribution of ideas and content produced with the aid of chatbots and guidance on the ethical use of chatbots in learning and assessment (Murtarelli et al., 2021).

Developing guidelines or policies for the ethical use of chatbots in higher education may involve consulting with stakeholders such as educators, students, and legal experts to ensure that the guidelines or policies are fair, transparent, and effective (Miao et al., 2021). It may also be necessary to provide training and resources to help students and educators understand their responsibilities when using AI in their work and to ensure that the use of chatbots in higher education is consistent with the values and goals of the institution.

By developing guidelines or policies for the ethical use of chatbots in higher education, higher education institutions can help to promote academic integrity and ensure that the use of chatbots in higher education supports student learning and assessment.

The Impact of Chatbots on The Future of Assessment in Higher Education

Using chatbots in higher education may have implications for how assessment is conducted in the future (Huang et al., 2022). Chatbots and other forms of AI may be used to grade assignments, provide feedback to students, or even evaluate the performance of educators. Using chatbots for assessment may have advantages, such as providing students with more timely and efficient feedback and supporting personalised learning (Mathew & Paulose, 2021). However, it may also raise concerns about the accuracy and reliability of assessment results and the potential for bias or unfairness in assessment (Coghlan et al., 2021).

One of the ways that chatbots may impact the future of assessment in higher education is by being used as graders or to provide feedback to students (Y. Chen et al., 2022). For example, a chatbot designed to grade student essays could be used to provide feedback on the quality of students' writing. Similarly, a chatbot designed to support personalised learning could provide individualised feedback and support to students based on their learning goals and needs.

It is essential to guarantee that the use of chatbots for assessment is transparent and impartial and that the assessment results are correct and dependable (Vincent-Lancrin & van der Vlies, 2020). By recognizing the potential advantages and

disadvantages of using chatbots for assessment, colleges and educators can ensure that using chatbots in higher education helps student learning and assessment. Even though using chatbots as graders or giving feedback to students may have benefits, it could also raise worries about the precision and dependability of evaluation outcomes and the possibility of prejudice or unfairness in assessment.

The implications of using chatbots for assessment in higher education

Using chatbots for assessment in higher education may affect how assessment is conducted. For example, using chatbots as graders or providing feedback to students may change how assessment is conducted, potentially leading to more timely and efficient feedback and personalised student support (Wang, 2020).

Nevertheless, utilizing chatbots for evaluation may also raise worries about the exactness and dependability of assessment results and the possibility of prejudice or inequity in assessment (Miller et al., 2018). It is crucial to make sure that the utilization of chatbots for assessment is transparent and equitable and that the evaluation outcomes are precise and reliable. By understanding the potential advantages and drawbacks of using chatbots for assessment, higher education institutions and educators can guarantee that using chatbots in higher education sustains student learning and assessment.

Using chatbots for assessment in higher education presents both opportunities and challenges. By using chatbots ethically and transparently and ensuring that the use of chatbots for assessment is fair and accurate, higher education institutions and educators can ensure that the use of chatbots in higher education supports student learning and assessment.

The need for transparency and fairness when using chatbots for assessment

When using chatbots for assessment in higher education, it is essential to ensure that the use of chatbots is transparent and fair and that the assessment results are accurate and reliable. This may involve developing guidelines or policies for the ethical use of chatbots for assessment and providing training and resources to help students and educators understand their responsibilities when using AI in their work (Pedro et al., 2019).

To ensure transparency and fairness when using chatbots for assessment, it may be necessary to consider several factors, such as ensuring that the use of chatbots for assessment is transparent and communicated to students and educators (Pérez et al., 2020). In addition, it is essential to provide training and resources to help students and educators understand the capabilities and limitations of chatbots and how to use chatbots ethically and transparently. It is also essential to ensure that the use of chatbots for assessment is fair and unbiased, that the assessment results are accurate and reliable, and that proper attribution is given to the original creators of ideas and content when using chatbots for assessment.

By following these guidelines and policies, higher education institutions and educators can ensure that the assessment results are accurate and reliable. This can help to promote academic integrity and ensure that the use of chatbots in higher education supports student learning and assessment.

The Potential for Chatbots to Support Personalised Learning in Higher Education

One of the potential benefits of using chatbots in higher education is the ability to support personalised learning. Chatbots can provide personalised feedback and support to students based on their individual needs and learning goals, which may be more effective than more traditional forms of assessment (Gonda et al., 2018).

For example, a chatbot designed to answer students' questions about course material can provide individualised responses based on each student's specific questions (Hobert, 2019). This may be more effective at helping students understand and retain new information than traditional assessment forms, such as lecturing or reading from a textbook.

In addition to personalised feedback and support, chatbots may also tailor course content and activities to each student's individual needs and learning goals (Alam, 2021). For example, a chatbot could provide personalised recommendations for course materials or activities based on each student's interests and learning style.

The potential for chatbots to support personalised learning in higher education is significant, and using chatbots may be an effective way to enhance student learning and support student success (Y. Chen et al., 2022).

Many examples of how chatbots have been used to support personalised learning in higher education. A chatbot was developed to provide personalised feedback and support to students taking an online course in computer programming (Benotti et al., 2017). Another example is a chatbot that supports personalised learning in a Massive Open Online Course (MOOC) called MOOCBuddy (Holotescu, 2016). The chatbot provides an informal connection with its users and promotes comprehensive understanding and narrative-based communication. A chatbot was used as an online tutor to support personalised learning in a university course (Lee et al., 2020). The chatbot can answer inquiries in natural language and commands. When teachers place the needed course-related data into an online database, the chatbot can respond to questions regarding the course materials and course details. The chatbot also incorporates a login system to provide responses based on different student profiles.

These examples demonstrate chatbots' potential to support personalised learning in higher education. By providing individualised feedback and support based on student's needs and learning goals, chatbots may be an effective way to enhance student learning and support student success.

The potential benefits of using chatbots to support personalised learning

Using chatbots to support personalised learning in higher education has several potential benefits. Chatbots can provide individualised feedback and support to students based on their specific needs and learning goals (Hobert, 2019). This can be more effective at helping students understand and retain new information than traditional assessment forms, such as lecturing or reading from a textbook. Chatbots can tailor course content and activities to each student's needs and learning goals (Gupta & Chen, 2022). For example, a chatbot could provide personalised

recommendations for course materials or activities based on each student's interests and learning style (X. Chen et al., 2021).

Chatbots can support personalised learning in an efficient and timely manner (Cai et al., 2021). For example, a chatbot could provide immediate feedback to students on their work rather than waiting for a human instructor to grade assignments. Using chatbots to support personalised learning in higher education can effectively enhance student learning and support student success. Chatbots may help students learn more effectively and achieve their learning goals by providing individualised feedback and support based on their specific needs and learning goals.

The Challenges and Opportunities of Using Chatbots in Higher Education

The use of chatbots in higher education presents both opportunities and challenges. On the one hand, chatbots have the potential to enhance student learning and assessment by providing individualised feedback and support based on student's needs and learning goals. Chatbots may also be able to support personalised learning in an efficient and timely manner. They may be able to help students to learn more effectively and achieve their learning goals.

To navigate the challenges and opportunities of using chatbots in higher education, formulating principles or regulations for the moral use of chatbots and offering instruction and resources to aid students and educators in comprehending their duties when utilizing AI in their work could be essential (Lameras & Arnab, 2021). By adhering to these rules and regulations, universities and instructors can ensure that using chatbots in higher education is morally sound and open. That appropriate credit is given to the original inventors of ideas and materials.

Using chatbots in higher education presents both opportunities and challenges. By using chatbots ethically and transparently and by ensuring that the use of chatbots supports student learning and assessment, higher education institutions and educators can help to promote academic integrity and ensure that the use of chatbots in higher education is beneficial for students and educators.

Recommendations for how to use chatbots ethically and transparently in higher education

To use chatbots ethically and transparently in higher education, institutions and educators must follow specific recommendations. Some of these recommendations include developing guidelines or policies for the ethical use of chatbots, providing training and resources to help students and educators understand their responsibilities when using AI in their work and ensuring that the use of chatbots is fair and unbiased and that the results of the assessment are accurate and reliable. Higher education institutions may need to develop guidelines or policies that address the ethical considerations of using chatbots in higher education, including the risks of plagiarism and the need for proper attribution.

It is essential for students and educators to understand the capabilities and limitations of chatbots and to be aware of their responsibilities when using AI in their work. Higher education institutions can provide training and resources to help

students and educators understand these responsibilities and ensure that chatbots use is ethical and transparent.

When using chatbots for assessment in higher education, it is essential to ensure that the use of chatbots is fair and unbiased and that the assessment results are accurate and reliable. This may involve developing guidelines or policies for using chatbots for assessment and providing training and resources to help students and educators understand the capabilities and limitations of chatbots (Y. Chen et al., 2022).

These recommendations may help higher education institutions and educators to use chatbots ethically and transparently in higher education. By following these recommendations, higher education institutions and educators can ensure that using chatbots in higher education is ethical and transparent. That proper attribution is given to the original creators of ideas and content.

Conclusion

In conclusion, using chatbots in higher education can enhance student learning and assessment by providing individualised feedback and support based on student's needs and learning goals. Chatbots may also be able to support personalised learning in an efficient and timely manner. They may be able to help students to learn more effectively and achieve their learning goals.

However, using chatbots in higher education also raises important ethical considerations related to the risk of plagiarism and the need for proper attribution. To navigate these ethical considerations, higher education institutions and educators may need to develop guidelines or policies for the ethical use of chatbots and to provide training and resources to help students and educators understand their responsibilities when using AI in their work. All in all, using chatbots in higher education presents both opportunities and challenges. By using chatbots ethically and transparently and by ensuring that the use of chatbots supports student learning and assessment, higher education institutions and educators can help to promote academic integrity and ensure that the use of chatbots in higher education is beneficial for students and educators.

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