Types Of Cohesion Used On Political News as Found

in Jakarta Post

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Abstract

The English students have to study cohesion as part of language efficiency to enrich their knowledge to use cohesion in writing articles to get the right meaning in composing each sentence. The use of cohesion in their writing make the sentences related each other and make a unity. The research use the data which are taken from Political article news from Jakarta Post by using Descriptive qualitative method, she analyzed the data, the writer found some research findings as follows: In English News Texts as published by Jakarta Post, there are 4(four) types of cohesion are found. They are Reference 321 (40%), Substitution 25 (3%), Ellipsis 271 (34%), Conjunction 184 (23%). The most dominant of cohesion in Jakarta Post news texts is reference because the sentences are statement and positive sentence.

Keywords : cohesion, political article news

1. The Background of the Study

Language as a system of meaning is a fundamental means of communication. It plays a great part in our daily life when we communicate or share information, ideas, emotions and feelings to another people. That is why it is related to social life to show personal identity in a social group.

Language is not only expressed or communicated orally but also packaged in written one. This case affects the language which is closely related to discourse analysis, the study of the relationship between language and context in which it is used. To understand discourse well, we need mastery of cohesion. It does not depend only on knowledge about reality, thinking processes as syntactical process of drawing conclusion.

Text is a unit of language in use. It is not a grammatical unit, like a clause or a sentence and it is not defined by its size. A text is sometimes envisaged to be some kind of super-sentence, a grammatical unit that is larger than a sentence but it is related to a sentence in the same way that a sentence related to a clause, a clause to a group and so on. A text may be spoken or written, prose or verse, dialogue or mono dialogue. It is used in linguistics to refer to any passage, spoken or written, of whatever length, that does form a unified whole.

As a means of communication texts play a very important role in getting the meaning because it has a different type (scientific, literary) they are a different scope and also different purpose. In other words, no matter it may be, every text has a specific purpose for the readers like to get information, to read for fun, educate and so on. The text like an article on a newspaper, a letter in a magazine, a poem, a road sign, and a conversation between two or more people these are a various kind of texts in which serve meaning and aims differently.

A text has meaning whereas a passage consisting of more than one text has no meaning as a whole. It is simply the sum of its parts. Within a text the meaning of each sentence depends on its
environment, including its cohesive relations with other sentence. A text is best regarded as a semantic unit: a unit not of form but of meaning. Thus it is related to a clause or sentence not by size but by realization, the coding of one symbolic system in another. A text does not consist of sentence; it is realized by, or encoded in, sentences.

Cohesion is a semantic relation between an element in the text and some other elements that are crucial to the interpretation of it, in this case, the element can be the presupposing and the presupposed element. Both elements express the continuity that exists between part of the text and another. The potential for cohesion lies in the systematic resources of reference, ellipsis and so on that is built into the language itself. Cohesion is the grammatical and lexical relationship within a text or sentences.

The concept of cohesion is a semantic one; it refers to relations of meaning that exist within the text, and that define it as a text. Cohesion occurs where the interpretation of some element in the discourse is dependent on that of another. The one presupposes the other, in the sense that it cannot be effectively decoded except by recourse to it. When this happens, a relation of cohesion is set up, and the two elements, the presupposing and the presupposed, are thereby at least potentially integrated into a text.

According to Halliday and Hassan (1976), there are four types of cohesion. They are references, substitution, ellipsis and conjunction. Reference is a word which substitutes for other words. In reference, there are personal reference, demonstrative reference and comparative reference. Substitution is the replacement of one item by another. Substitution divide into three; nominal, verbal and clausal. Ellipsis is type of cohesion which occurs in conversation where speaker omits the sentence. Conjunction is a word that joins words, phrase and clauses. Additive, adversative, causal and temporal are the kind of conjunction.

Article is part of journalism that consists of some sentences. The article can be found in magazine, newspaper, reading book and even the writing of students. In article, use much cohesion in the sentence and it formed to be a good paragraph into article. The Jakarta post is a daily English language newspaper in Indonesia. It’s one of daily newspaper has many articles in its content. The topic of each article can be various such as; politic, economy, health, social and ideology. It has many articles which is absolutely use cohesion in its text. This study determines what types of cohesion is dominantly used in this newspaper.

The topic of this thesis is the analysis of cohesion in Jakarta post article. The writer is interested in choosing this topic because the writer found some mistake about cohesion in the Jakarta Post in which an editor do the mistake in using cohesion where occur omission and addition of cohesion in the text so that to be ungrammatical sentence and it influences the understanding of meaning of the cohesion and lost it’s appropriate meaning. This situation motivates the writer to analyze. The writer will make an analysis in the article in Jakarta post to find out what types of cohesion is dominantly being used and it give us an understanding about cohesion and their usages.

The objectives of this study are; to find out the types of cohesion found on the editorial article of Jakarta post, to find out the dominant type of cohesion on the editorial article of Jakarta post

The Scope of the Study, n this thesis, are the four types of cohesion and this thesis the scope of the analysis is the sentences which has cohesion in the article in the Jakarta post and the types of
cohesion which will be analyzed namely; reference, substitution, ellipsis and conjunction the analysis to identity the article in the Jakarta post.

The significances of this study is formulated as follows;

1. to help the readers to acknowledge cohesion found in article and to improve their ability in writing article by using cohesion,

2. to enrich the writer’s knowledge about the use of cohesion,

**Discourse and Text**

Discourse is defined as a meaning that is realized in text. Discourse competence see as concerned with cohesion and coherence in the structure of texts, it therefore includes knowledge about the organization of different speech events and the interpretive rules for relating form to function. Text is any unit of language or linguistic form that is functional in context. Thus, discourse finds its relation in text.

This means that a discussion on discourse is related to text. Discourse (L. discursus, “running to and from”) generally refers to “written or spoken communication (www.wikipedia.com/wiki/discourse). The term is often used in semantics and discourse analysis. Barbara Johnstone (2008:2) says that “discourse is the actual instances of communicative action in the medium of language, although some define the term more broadly as “meaningful symbolic behavior” in any mode”. While Malcolm Coulthard (1985:5) says that “discourse is an entity of sequences of signs in that they are enunciations”. An enunciation (often translated as “statement”) is not unity of signs, but an abstract matter that enables signs to assigns specific repeatable relations to objects, subjects and other enunciations. Thus, a discourse constitutes sequences of such relations to objects, subjects, and enunciations.

**Cohesion**

Halliday and Hassan (1976) says that “cohesion is a semantic relation between an element in the text and some other elements that are crucial to the interpretation of it, in this case, the element can be the presupposing and the presupposed element”. It is the general term for the linguistic features present in the text that have been identified as contributing to its total unity. The actualization of cohesion in any given instance, however, depends not merely on the selection of some option from within these resources, but also on the presence of some other element, which resolves the presupposition that this sets up.

Halliday and Hassan (1976:5) state that cohesion refers to the resources within language that provide continuity in a text, over and above that provided by clause structure and clause complexes. Cohesion occurs where the interpretation of some element in the discourse is dependent on that of another.

Cohesion is expressed through the strata organization of language. The concept of cohesion is set up to account for relation discourse, but in rather a different way, without the implication that there is some structural unit that is above the sentence.

**Types of Cohesion**
According to Halliday and Hassan (1976)” the potential for cohesion lies in the systematic resources of reference, ellipsis, substitution and conjunction that are built into the language itself.”

Reference

According to Halliday and Hassan (1976) say “that reference is the specific nature of the information that is signaled for retrieval”. In this case of reference the information to be retrieved is the referential meaning, the identity of the particular thing or class of things that is being referred to. Reference refers to systems, which introduce and track the identity of participants through text. It is related to textual meaning and thus to mode. Reference divide into three, they are personal reference, demonstrative reference and comparative reference.

Personal Reference

According to Halliday and Hassan (1976) say “that personal reference is reference by means of function in the speech situation, through the category of person”. Personal reference identifies individuals or object within the text which is very common and typically realized through chains of pronoun. Personal reference intricately consists of personal pronouns (I, you, she, he, it, we, they), and possessive pronouns (my, your, her, his, its, our, their). For example:

-My sister and I are cooking. We prepare some meals for dinner.

In this sentence the words “My sister and I “refer to “we”. It means “we” is the reference of “my sister and I”.

Demonstrative Reference

According to Halliday and Hassan (1976) say “that demonstrative reference is essentially a form of verbal pointing.” It is concerned with identifying location and realized through demonstratives like the, this, that, those, here, there, now, and then. The remaining demonstrative are the, this, that, these and those refer to the location of something, typically some entity, person or object that is participating in the process. On the other hand, the circumstantial demonstratives are here, there, now and then refer to the location of a process in pace of time. For example:

-Angel brought fruits and meals, these are brought from market.

In this sentence the word “these” refer to “fruits and meals”.

Comparative Reference

According to Halliday and Hassan (1976) say “that comparative reference is reference by means of identity and similarity or comparison”. Comparison reference divides into two, general comparison and particular comparison. General comparison is meant comparison that is simply in terms of likeness and unlikeness. It shows identity (same, equal, identical, identically), similarity such as (similiar, similarity, likewise), difference (other, different, else, otherwise). Particular comparative means comparison that is in respect of quantity or quality. It shows enumerative (more, fewer, lesser, so many) and epithet (comparative adjectives and adverbs, e.g. so many). For example:
It’s the same cat as the one we saw yesterday

There are other qualities than conviviality needed for this

While Linda Gerot and Peter Wignell (1994:170) state that reference refers to system which introduce and track the identity of participants through text. It is related to textual meaning and thus to mode. It find very different patterns between spoken and written texts and these differences are accentuated the more “written” the text is.

**Substitution**

Halliday and Hassan (1976) say that “substitution is a relation between linguistic items, such as words or linguistic system”. While according to Lesley Jeffries (2006:185) substitution is “a device for avoiding repetition the same words”. It is commonly used where speaker or writer wishes to avoid the repetition of lexical items and is able to draw on one of grammatical resources of the language to replace the item. For example:

a. “Would you like this cake? Or do you prefer the other one?”

The word *one* substitutes this *cake*.

b. “These shoes are too small for me. Do you have the other one?”

The word *one* substitution this *shoes*.

There are three types if substitution; they are nominal substitution, verbal substitution, and clausal substitution. Each type has its own set of substitute words.

1. Nominal substitution is a sentence which contains noun which is substituted with another noun. For example:

- That is a beautiful house near the lake. I wish we can buy it.

In this sentence the word “it” is substituted by “a beautiful house near the lake”.

2. Verbal substitution is a sentence which contains verb which is substituted with another verb. For example:

- My sister asks me to wash the dishes after lunch. She does it every day.

In this sentence the word “does” is substituted by the verb “asks”.

3. Clausal substitution is substitution which what is presupposed is not an element within the clause but an entire clause. For example:

- Is there any class here? It seems so

In this sentences the word “so” is substituted as the clause “any class here”

**Ellipsis**

Halliday and Hassan (1976) say that ellipsis is “a clause or a part of a clause or a part of a verbal or nominal group, may be presupposed at a subsequent place in the text by the device of
positive omission by saying nothing where something is required to make up the sense”. According to Raphael Salkie (1995:56) ellipsis is “a device which in certain context it is possible to leave out a word or phrase rather than repeating it”. Ellipsis happens after more specific mention of words are omitted when the phrase need to be repeated. When a sentence actually used by a speaker almost can be anything omitted. The omitted element can be understood from the context.

Talking about ellipsis, it is not referring to any and every instance in which there is some information that the speaker has to supply from his own evidence. It is referring specifically to sentence, clauses, whose structure is such as to presuppose some preceding item, which than serves as the source of the missing information. Example:

A: Where are you going?
B: to town

It can answer I am going to town, but because B answer A’s question by ellipsis the sentence, the answer become short.

Halliday and Hassan also divide ellipsis into three terms, they are: nominal, verbal and clause.

1. **Nominal Ellipsis**

   Nominal ellipsis is ellipsis within the nominal group in which a word functioning as noun is deleted. The nominal group in this case can consist of head and a modifier. The head can function as a deictic, numerative epithet or classifier. The deictic is a determiner, the numerative is a numeral or other quantifier, the epithet is an adjective and the classifier is the thing. Example:

   a. I want to buy two magazines
   
   - I want to buy two […]

   b. Which one is her best love story?
   
   - Which one is her […]?

   c. Would you borrow me the red bag?
   
   - Would you borrow me the red […]?

   The third examples above is deleting of noun. It is called Nominal ellipsis.

2. **Verbal Ellipsis**

   Verbal ellipsis is ellipsis that omits the words and presupposes one or more words from previous verbal group. Example:

   A: do you go to market?

   B: yes, I do.

   The full form should be: yes, I go to market.

   Verbal ellipsis consist of two parts that is;
a. Lexical Ellipsis

Lexical ellipsis is the lexical verb that is always omitted. Other words in the verbal group may also be omitted, with the exception of whatever words is in first position. For example:

- John should have been staying in Medan. I don’t think he has been.
- John should have been staying in Medan. At least I understand him to have.
- John should have been staying in Medan. I think he rather has.

Lexical ellipses are “has been”, “to have been” and “has”. They always involve omission of the word “saying”. So for “have been staying “we may find “to have been”, “has and “has been”, “has” stands for “has been staying”. The elliptical forms presuppose all the tense selection as well as the lexical verb. In general, any selections are automatically presupposed. A very clear example of lexical ellipsis is provided by question tags. All question tags have maximum lexical ellipsis is provided by question tags. All question tags have maximum lexical ellipsis and presuppose all the features of the relevant verbal group. For example:

- They couldn’t have been visiting their mother in Parapat, could they?
- Angel did not come, did she?
- The tag “could they” and “did she” indicates the opposite of the previous statement which has been delivered.

b. Operator Ellipsis

Operator ellipsis involves only the omission of operators. In operator ellipsis, the subject is always omitted from the clause. It must be presupposed. When it occurs sentences, it is found mainly in very closely banded sequences such as question and answer. For example:

- Have you been having lunch? – No, drinking
- Is she writing? – No, listening.

In most instances of operator ellipsis, everything is presupposed but the lexical verb and all words except the last one are omitted. In operator ellipsis, since there is omission of the finite part of the verbal group, the subject is also omitted.

3. Clausal Ellipsis

The clausal ellipsis is some of the words in clause are omitted, namely: modal and preposition, reporting and reported speech and clausal ellipsis and clause complexes. The following is parts omitted of clausal ellipsis;

a. Modal and preposition

Modal and preposition is the sentence that contains modal and preposition. The clause in English is considered of the various speech functions, such as statement, question, response, and so on and has two part structure consisting of modal element plus preposition element, as in:

The duke was going to Plant a row of poplars in the park.
The modal element, which embodies the speech function of the clause, consists in turn of the subject plus the finite element in the verbal group. The propositional element consist of the residue: the reminder of the verbal group, and any complements or adjunct may be present. The difference between a complement and an adjunct is that the complement could become a subject if the clause was turned round in some way, e.g.: a row of poplars was going to be planted by the late duke; whereas adjunct could not.

b. Reporting-reported speech

There is one further context for clausal ellipsis, that of reported speech. The type of ellipsis found in this context in closely related to some of the instances that we have already met, particular the commentary type of indirect responses.

Indirect WH-question if the reported clause in an indirect WH-question, it can be elliptical in the same way as it equivalent direct question, the WH-type interrogative clause. For example:

a. Who could have broken those books? – I can’t think who.

b. I said you would mend it for him. – I hope you didn’t say when.

Indirect yes/no question the reported clause is yes/no question; the most usual elliptical form of it is simple zero:

a. Was that an earthquake? – I don’t know

b. I wonder whether England won the cup. Have you heard?

c. Clausal ellipsis and clause complexes

Two or more clause that are directly related in structure are said to form a clause complex. In a paratactic clause complex the clauses have equal status. The relevant paratactic relation is that coordination, example ‘and’ and ‘or’ there are others, namely apposition and quotation, but we can ignore them here. Example:

- John was going to take part, but somebody telephoned and asked to see him urgently so he had to withdraw. – Who?

Conjunction

Halliday and Hassan (1976) conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings. They are not primarily devices for reaching out into the preceding text but they express certain meanings which presuppose the presence of other components in discourse. While according to Alice Macline (1994:118) conjunction is “some words and phrases are used to indicate a specific connection between different parts of a text”.

Conjunction creates cohesion using conjunction words-whether temporal (after, before first, second, third), causal (because), and additive (further) or discourse makers (now, well, after all).

There are four types of conjunction. They are additive, adversative, causal and temporal.
1. Additive

Additive relation is somewhat different from coordination proper, although it is no doubt derivable from it. The additive conjunction are and, also, or else, furthermore, besides, not only but also, likewise, for instance, and other additive expression.

For example:

- My father and my mother are having dinner tonight.

   In this sentence “and” is conjunction which functioned to show the addition of “my father” and “my mother”.

2. Adversative

Adversative conjunction is conjunction that can be categorized into similarity and different conjunction such as on the other hand, like, similar with, but, except, different with and etc.

For example:

- Nia is like her mother. She is different with her sister.

   In this sentence the word “like” and “different” are as conjunction which identify the similarity and difference between “Nia” “her mother” and “her sister”.

3. Causal

Causal conjunction is conjunction that combines two sentences which show cause and effect such as because, since, etc. The simple form of causal relation is expressed by so, thus, hence, therefore, consequently, accordingly, and number of expressions like as a result (of that), in consequence (of that), because of that.

For example:

- Mitha has been the winner in the champion since she got the high score.

   In this sentence, the word “since” functions as conjunction which show the cause of “Mitha got the high score” with the effect “Mitha has been the winner in the champion”.

4. Temporal

Temporal conjunction is conjunction that shows time when the sentence happens such as when, during, meanwhile, etc. For example:

- My sister was cleaning the room when the man knocked the door yesterday.

   In this sentence, the word “when” functions as conjunction which shows time when “my sister was cleaning the room “and” the man knocked the door

Newspaper

A newspaper is a media of publication containing news, information, and advertising. While according to George Wishon (1971:2) newspaper is a printed publication that keeps its
readers informed of the news of the day, comments on leading issues, and provides amusement and entertainment.

**Article**

Article is a part of journalism that it can find in media of journalism, such as magazine, newspaper and reading book. While according to Andi Baso (1936:4) article is the writing which the length not certain where purpose to convey the idea and fact to convince, educate, and entertain.

**The Language of Journalism**

Journalism is the investigation and reporting of events, issues and trends to a broad audience. The characteristic of writing in newspaper are simple, brief, interesting, logic, grammatically and specific technical term. The use of cohesion in the text of the Jakarta post is as link that holds the text and gives meaning. The relation of each sentence from the text depends on the cohesion that used.

**2. Research Design**

The research design of this study is conducted by using descriptive qualitative method. Descriptive qualitative method is the method that emphasizes the meaning and description of certain condition (in certain context), which is used in daily life (Arikunto, 1992). In this research, the writer describes the types of cohesion and the most dominant cohesion in articles in the Jakarta post.

Data are very important to the research; the data are taken on April until May 2012 from political articles of Jakarta post The Technique of Analyzing the Data , the data are analyzed based on the following steps: underlying the cohesion, explaining the cohesion, classifying the cohesion, tabulating the cohesion, calculating the cohesion, finding the most dominant type of cohesion concluding the analysis

The data of this research are the sentences contain cohesion, as follows:

1. The Fiscal and Trust Deficit article, issued on April 17, 2012
2. No Farewell to Arms article, issued on April 28, 2012
3. Power Financing Guaranteed article, issued on May 5, 2012
4. Judiciary’s Quest for Justice article, issued on May 13, 2012
5. Keep the Gates Open article, issued on May 20, 2012

**The Data Analysis**

The data were analyzed by the cohesion theory which is proposed by Halliday and Hassan (1976) by the procedures of analyzing data which have been mentioned in the previous chapter. There are 5 (five) the analysis of cohesion in each articles, as follows:

**The Analysis of “The Fiscal and Trust Deficit”**
1. In the first sentence, it occurs 7 references they are ‘the, then and she’. ‘the, then’ as demonstrative reference and ‘she’ as personal pronoun. In ellipsis, it occurs 5 they are ‘is’ as operator ellipsis, ‘could have been’ as lexical ellipsis, ‘what, who, and when as clausal ellipsis. In conjunction, it occurs 1 that is ‘also’ as additive conjunction.

2. In the second sentence, it occurs 1 reference that is ‘the’ as demonstrative reference. In ellipsis, it occurs 1 that is ‘each’ as deictic ellipsis. In conjunction, it occurs 1 that is ‘and’ as additive conjunction.

3. In the third sentence, it occurs 3 references they are ‘the’ as demonstrative reference, ‘she’ as personal reference. In ellipsis, it occurs 2 that is ‘several’ as numerative ellipsis and ‘was’ as operator ellipsis. In conjunction, it occurs 3 they are ‘later, after’ as temporal conjunction and ‘but’ as adversative conjunction.

4. In the fourth sentence, it occurs 8 references they are ‘the’ as demonstrative reference and ‘their’ as personal reference. In Ellipsis occurs 5 they are ‘which’ as clausal ellipsis, ‘smaller’ as epithet ellipsis, ‘last’ as numerative ellipsis, ‘does as operator ellipsis and ‘closer’ as epithet ellipsis.

5. In the fifth sentence, it occurs 8 references they are ‘the’ as demonstrative reference. In Ellipsis occurs 4 they are ‘should, is’ as operator ellipsis, ‘when’ as clausal ellipsis, ‘a’ as deictic ellipsis. In Conjunctions occurs 2 that is ‘also’ as additive conjunction and ‘at least’ as adversative conjunction.

6. In the sixth sentence, it occurs 4 references they are ‘it’ as personal reference, ‘the’ as demonstrative reference. Substitution occurs 1 that is ‘one’ as nominal substitution. Ellipsis occurs 2 that is ‘no’ as deictic ellipsis, ‘can’ as operator ellipsis. Conjunction occurs 1 that is ‘as’ as adversative conjunction.

7. In the seventh sentence, it occurs 3 references they are ‘the’ as demonstrative reference. Ellipsis occurs 4 they are ‘a’ as deictic ellipsis, ‘lower’ as epithet ellipsis. Conjunction occurs 2 that is ‘also’ as additive conjunction, ‘though’ as adversative conjunction.

8. In the eighth sentence, it occurs 4 references they are ‘the’ as demonstrative reference. Ellipsis occurs 4 they are ‘a’ as deictic ellipsis, ‘which’ as clausal ellipsis. Conjunction occurs 3 they are ‘as’ as adversative conjunction.

9. In the ninth sentence, it occurs 3 references they are ‘the’ as demonstrative reference. Conjunction occurs 2 that is ‘and’ as additive conjunction.

10. In the tenth sentence, it occurs 3 references they are ‘the’ as demonstrative reference, ‘our’ as personal reference. Substitution occurs 1 that is ‘not’ as clausal substitution. Ellipsis occurs 3 they are ‘is” as operator ellipsis, ‘a; as deictic ellipsis. Conjunction occurs 3 they are ‘and’ as additive conjunction, ‘because as causal conjunction.

To analyze the research, the writer codified the cohesion into:

Reference as = R
Substitution as = S
Ellipsis as = E
Conjunction as = C

"Cohesion in The Fiscal and Trust Deficit"

Table 1

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<thead>
<tr>
<th>Article</th>
<th>Sentence</th>
<th>Cohesion</th>
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<tbody>
<tr>
<td>1.</td>
<td>Then president Megawati Soekarnoputri, who is also the leader of the Indonesia Democratic Party of struggle, in the 2002 fiscal year launched what could have been the best fuel reform ever taken by the government when she floated domestic fuel prices on the oil market in Singapore.</td>
<td>7 - 5 1</td>
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<tr>
<td>2.</td>
<td>The pegging system allowed domestic fuel prices to rise and decline gradually each month to follow market developments in Singapore.</td>
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<td>3.</td>
<td>Megawati canceled the fuel price pegging on the Mid Oil Platts Singapore quotations several months later, but she was forced in January 2003 to raise fuel prices after steep rises in international market.</td>
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<tr>
<td>4.</td>
<td>Hence, the PDI-P, which led the opposition against the government's plan to raise fuel prices with the support of three smaller political parties and street protests across the country over the last week, does fully realize the economic rationale of bringing fuel prices closer to their economic cost.</td>
<td>8 - 5 2</td>
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<tr>
<td>5.</td>
<td>PDI-P leaders should also be fully aware of the economic logic of the political mandate the government got on Saturday morning through the majority votes at the legislature to raise fuel prices when, over a six month period, the average Indonesian Crude Price is at least 15 percent above the US per barrel assumed in the amended 2012 state budget.</td>
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<td>6.</td>
<td>Asnoone accurately predict international oil prices, the government needs such authority to enable it to act firmly and quickly in coping with the impact of the wildly volatile global market.</td>
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<td>7.</td>
<td>The 2011 State Budget Law also gave the government a similar political mandate; though with a lower price threshold trigger a retail price adjustment above the assumed average price.</td>
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<td>8.</td>
<td>As a net oil importer, which depends on the international market for 60 percent of its need of 1.4 million barrels a day, the country cannot avoid using international prices as a reference to the domestic.</td>
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9. Uneconomic fuel prices make the development of renewable energy such as biofuels commercially unfeasible, hindering energy efficiency and conservation and heightening the economy’s addiction to fossil fuels at the expense of the environment.

10. Socially, spending tends of billions of dollars annually on fuel and electricity subsidies is not fair because most of the subsidy is enjoyed by middle and high income groups, while the wide price disparity makes smuggling a greatly lucrative business, given our porous coastal areas.

11. But why is the PDI-P so stubbornly opposed to the fuel reform and considers the government’s authority to adjust fuel prices as unconstitutional?

12. The basic issue, we think, is the public anger against what they see as bad governance, gross inefficiency and flagrant corruption within the government.

13. The four opposition parties and street protesters seem to believe that President Susilo Yudhoyono’s administration does not have a legitimate right, nor the moral integrity, to ask for sacrifices on the part of the people, who have been suffering a lot.

14. As long as this perception lingers meaning the government suffers a big trust deficit the government will never be able to implement an effective fuel reform to gradually phase out wasteful subsidies.

15. The problem, though, is that allowing fuel subsidies to increase uncontrollably amounts to letting the fiscal time-bomb tick and expose macroeconomic and political stability to big risks.

16. When the common people see that their leaders are not only corrupt but also ineffective in protecting them from corrupt officials, their distrust of the government is strengthened.

17. But building trust is a continuing process. As the government is perceived as utterly corrupt, the people become cynical and even oppose whatever the government process in sharing economic hardships, which sometimes is needed for the long term good of the economy.

18. Trust has to be earned and nurtured through integrity, dedication, fairness and the ability to deliver on promises.

19. This is the dilemma. The government suffers a trust deficit that hinders it from taking painful reforms as reducing wasteful spending on fuel subsidies.

20. But without control, the fiscal deficit would explode to unmanageable levels.

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<tr>
<td>10.</td>
<td>Socially, spending tends of billions of dollars annually on fuel and electricity subsidies is not fair because most of the subsidy is enjoyed by middle and high income groups, while the wide price disparity makes smuggling a greatly lucrative business, given our porous coastal areas.</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>11.</td>
<td>But why is the PDI-P so stubbornly opposed to the fuel reform and considers the government’s authority to adjust fuel prices as unconstitutional?</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>12.</td>
<td>The basic issue, we think, is the public anger against what they see as bad governance, gross inefficiency and flagrant corruption within the government.</td>
<td>5</td>
<td>-</td>
</tr>
<tr>
<td>13.</td>
<td>The four opposition parties and street protesters seem to believe that President Susilo Yudhoyono’s administration does not have a legitimate right, nor the moral integrity, to ask for sacrifices on the part of the people, who have been suffering a lot.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>14.</td>
<td>As long as this perception lingers meaning the government suffers a big trust deficit the government will never be able to implement an effective fuel reform to gradually phase out wasteful subsidies.</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>15.</td>
<td>The problem, though, is that allowing fuel subsidies to increase uncontrollably amounts to letting the fiscal time-bomb tick and expose macroeconomic and political stability to big risks.</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>16.</td>
<td>When the common people see that their leaders are not only corrupt but also ineffective in protecting them from corrupt officials, their distrust of the government is strengthened.</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>17.</td>
<td>But building trust is a continuing process. As the government is perceived as utterly corrupt, the people become cynical and even oppose whatever the government process in sharing economic hardships, which sometimes is needed for the long term good of the economy.</td>
<td>5</td>
<td>-</td>
</tr>
<tr>
<td>18.</td>
<td>Trust has to be earned and nurtured through integrity, dedication, fairness and the ability to deliver on promises.</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>19.</td>
<td>This is the dilemma. The government suffers a trust deficit that hinders it from taking painful reforms as reducing wasteful spending on fuel subsidies.</td>
<td>5</td>
<td>-</td>
</tr>
<tr>
<td>20.</td>
<td>But without control, the fiscal deficit would explode to unmanageable levels.</td>
<td>1</td>
<td>-</td>
</tr>
</tbody>
</table>

**TOTAL** 80 5 55 46
All the types of cohesion were found in this news text including Reference, Substitution, Ellipsis and Conjunction. The total of cohesion in this news text is 186 cohesion. They are 80 (43%) reference, 5 (3%) substitution, 55 (30%) ellipsis, 46 (25%) conjunction.

**The Analysis of “No Farewell to Arms article”**

1. In the first sentence, it occurs 3 references they are ‘it’ as personal reference and ‘the, that’ as demonstrative reference. Ellipsis occurs 4 they are ‘is, should, might’ as operator reference and ‘both’ ad deictic reference. Conjunction occurs 1 that is ‘and’ as additive conjunction.

2. In the second sentence, it occurs 2 that is ‘this, the’ as demonstrative reference. Ellipsis occurs 4 they are ‘is, who, has’ as operator ellipsis and ‘a’ as deictic reference.

3. In the third sentence, it occurs 2 references that is ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘a’ as deictic ellipsis and ‘might’ as operator ellipsis.

4. In the fourth sentence, it occurs 2 references that is ‘the, this’ as demonstrative reference. Ellipsis occurs 2 that is ‘should’ as operator ellipsis and ‘a’ as deictic ellipsis. Conjunction occurs 2 that is ‘as’ as adversative conjunction.

5. In the fifth sentence, it occurs 1 reference that is ‘these’ as demonstrative reference. Conjunction occurs 1 that is ‘and’ as additive conjunction.

6. In the sixth sentence, it occurs 5 references they are ‘his’, ‘we’ as personal reference and ‘the’ as demonstrative reference. Conjunction occurs twice that is ‘but’ as adversative conjunction, ‘and’ as additive conjunction.

7. In the seventh sentence, it occurs 5 references they are ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘a’ as deictic ellipsis and ‘higher’ as epithet ellipsis. Conjunction occurs 1 that is ‘and’ as additive conjunction.

8. In the eighth sentence, it occurs 1 reference that is ‘the’ as demonstrative reference. Ellipsis occurs 3 they are ‘largest’ as epithet ellipsis, ‘are’ as operator ellipsis, ‘all’ as deictic ellipsis. Conjunction occurs 1 that is ‘and’ as additive conjunction.

9. In the ninth sentence, it occurs 1 reference that is ‘its’ as personal reference. Ellipsis occur once that is ‘is’ as operator ellipsis. Conjunction occurs 1 that is ‘after’ as temporal conjunction.

10. In the tenth sentence, it occurs 3 references they are ‘the, this’ as demonstrative reference. Ellipsis occur 2 that is ‘is’ as operator ellipsis, ‘higher’ as epithet ellipsis.
Table 2

<table>
<thead>
<tr>
<th>Article</th>
<th>Sentence</th>
<th>Cohesion</th>
<th>R</th>
<th>S</th>
<th>E</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>It is expected that leaders should be both astute and calming in managing the geopolitics or relations among nations, especially in relation to issues of military might.</td>
<td></td>
<td>3</td>
<td>-</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>President Susilo is certainly someone who has proven to be calming influences in times of international tension, with this calming influence effusing unnecessary tensions in the region.</td>
<td></td>
<td>2</td>
<td>-</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>During the recent Jakarta International Defense Dialogue, Yudhoyono again played the role of “senior statesman” by pacifying fears of heightened suspicion in a rising Asia amid a rapid strengthening of regional military might.</td>
<td></td>
<td>2</td>
<td>-</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>This growing defense expenditure should be seen as a normal process of military modernization, not as an arms race, “the president said”.</td>
<td></td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>5.</td>
<td>These armaments are accompanied by greater trust and confidence between nations.</td>
<td></td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>6.</td>
<td>Bush’s placatory remarks somewhat belie the reality of the global increase in the arms trade particularly among countries we consider friends and neighbors.</td>
<td></td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>7.</td>
<td>After years of austere modernization Indonesia too is buttressing its forces.</td>
<td></td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>8.</td>
<td>The defense budget is 28 percent higher, topping the US billion mark this year.</td>
<td></td>
<td>3</td>
<td>-</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>9.</td>
<td>The government has committed to increasing the defense budget 20 percent annually till the end of Yudhoyono’s term in 2014.</td>
<td></td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>10.</td>
<td>An effective military is a natural prerequisite of a functioning state.</td>
<td></td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>11.</td>
<td>Hence demand effective armed forces, under a civilian democratic government, are a logical instrument for a state as expansive as Indonesia.</td>
<td></td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>12.</td>
<td>The key word in this case is the term “defense” spending. Is the ordinance for strengthened resistance init for offensive projection. In other words, dangling the carrot but having a big stick just in case.</td>
<td></td>
<td>6</td>
<td>-</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>13.</td>
<td>Are we seeing a natural cycle of military modernization, or are these countries hedging their options concurrently with the network of diplomatic and economic cooperation.</td>
<td></td>
<td>4</td>
<td>-</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td>60</td>
<td>5</td>
<td>59</td>
<td>31</td>
</tr>
<tr>
<td>Percentage</td>
<td></td>
<td></td>
<td>39</td>
<td>3</td>
<td>38</td>
<td>20</td>
</tr>
</tbody>
</table>

"Cohesion in No Farewell to Arms"
The types of cohesion were found in this news text including Reference, Substitution, Ellipsis and Conjunction. The total of cohesion in this news text is 155. It is 60 (39%) reference, 5 (3%) substitution, 59 (38%) ellipsis, 31 (20%) conjunction.

The Analysis of “Power Financing Guaranteed article”

1. In the first sentence, it occurs 2 references that is ‘the’ as demonstrative reference. Ellipsis occurs 1 that is ‘a’ as deictic ellipsis. Conjunction occurs 1 that is ‘and’ as additive conjunction.

2. In the second sentence, it occurs 5 references they are ‘the, these’ as demonstrative reference. Substitution occurs 2 that is ‘not’. Ellipsis occurs 6 they are ‘might, have, would’ as operator ellipsis, ‘a, each’ as deictic ellipsis. Conjunction occurs 1 that is ‘and’ as additive conjunction.

3. In the third sentence, it occurs 5 references they are ‘the, that’ as demonstrative reference and ‘it’ as personal reference. Substitution occurs 1 that is ‘not’ as clausal substitution. Ellipsis occurs 1 that is ‘all’ as deictic ellipsis. Conjunction occurs 4 they are ‘only, but’ as adversative conjunction and ‘also’ as additive conjunction.

4. In the fourth sentence, it occurs 1 reference that is ‘the’ as demonstrative reference. Ellipsis occurs 4 they are ‘which’ as clausal ellipsis and ‘was, are’ as operator ellipsis. Conjunction occurs 3 they are ‘thus’ as causal conjunction, ‘but’ as adversative conjunction, ‘and’ as additive conjunction.

5. In the fifth sentence, it occurs 3 references they are ‘we, it’ as personal reference and ‘the’ as demonstrative reference. Substitution occurs 3 they are ‘not, so’ as clausal substitution. Ellipsis occurs 3 they are ‘would, have, had’ as operator ellipsis. Conjunction occurs 1 that is ‘and’ as additive conjunction.

6. In the sixth sentence, it occurs 2 references that is ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘all’ as deictic ellipsis and ‘were’ as operator ellipsis. Conjunction occurs 2 that is ‘and’ as additive conjunction and ‘only’ as adversative conjunction.

7. In the seventh sentence, it occurs 2 references that is ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘last, first’ as numerative ellipsis. Conjunction occurs 1 that is ‘earlier’ as temporal conjunction.

8. In the eight sentence, it occurs 2 references that is ‘the’ as demonstrative reference. Ellipsis occurs 4 they are ‘which, will’ as operator ellipsis, ‘last’ as numerative ellipsis, ‘a’ as deictic ellipsis.

9. In the ninth sentence, it occurs 3 references they are ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘will’ as operator ellipsis, ‘a’ as deictic ellipsis. Conjunction occurs 3 they are ‘and’ as additive conjunction.

10. In the tenth sentence, it occurs 1 reference that is ‘this’ as demonstrative reference. Ellipsis occurs 2 that is ‘is’ as operator ellipsis, ‘several’ as numerative ellipsis. Conjunction occurs 1 that is ‘because’ as causal conjunction.
### “Cohesion in “Power Financing Guaranteed””

<table>
<thead>
<tr>
<th>Article</th>
<th>Sentence</th>
<th>Cohesion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>State owned PT Penjaminan Infrastructure Indonesia or Indonesia Infrastructure Guarantee made another breakthrough in infrastructure financing with the signing last week of two power purchasing contracts between the state electricity company and a consortium of Japan’s Sumitomo Corporation, International Power GDF Suez and Indonesia’s PT Supreme Energy.</td>
<td>2  -  1  2</td>
</tr>
<tr>
<td>2.</td>
<td>Without the guarantee from IIG, PLN might not have been able to finalize the electricity purchasing contracts; investors would not have been willing to stake US billion investments in the two geothermal power projects, each with a capacity of 220 megawatts.</td>
<td>5  2  6  1</td>
</tr>
<tr>
<td>3.</td>
<td>The funding guarantee covers not only payments from PLN in case it faces severe liquidity problems, but it also covers almost all risks related to the power projects, including delays or failure to secure licenses, changes in regulations or laws, and revenues that cannot be converted into foreign currencies.</td>
<td>5  1  1  4</td>
</tr>
<tr>
<td>4.</td>
<td>The facility provided by IIG, which set up two years ago, thus makes public private partnerships in infrastructure projects, which are economically viable but financially unfeasible, attractive to private investors and creditworthy to bankers.</td>
<td>1  -  4  3</td>
</tr>
<tr>
<td>5.</td>
<td>We believe negotiations between power producers and PLN would not have been so smooth or expedient had it not been for the guarantee of funding from IIG.</td>
<td>3  3  3  1</td>
</tr>
<tr>
<td>6.</td>
<td>Finally, the mining permits for the geothermal projects in West Sumatra and Lampung provinces, lasting for 35 years, were awarded only in 2010.</td>
<td>2  -  2  2</td>
</tr>
<tr>
<td>7.</td>
<td>Earlier, October, IIG guaranteed the first public private partnership project the 3.2 billion coal fired power plant projects in Batang Central Jaya with an installed capacity of 2,000 megawatts.</td>
<td>2  -  2  1</td>
</tr>
<tr>
<td>8.</td>
<td>IIG and state owned PT Sarana Multi Infrastructure, which in August last year set up in a joint venture with the Asian Development Bank, and German Investment Corporation will help accelerate infrastructure development.</td>
<td>2  -  4  2</td>
</tr>
<tr>
<td>9.</td>
<td>Through public private partnerships, the two facilities will play a crucial role in providing long term financing and helping to manage the sharing of</td>
<td>3  -  2  3</td>
</tr>
</tbody>
</table>
risks between the public sector and investors for infrastructure projects.

10. This special financing mechanism is particularly important because infrastructure development differs from most other investment ventures in several special ways.

11. Basic infrastructure projects require large investments of capital and have long payback periods, while the tariffs charged by the providers or operators are mostly regulated or controlled by the government.

<table>
<thead>
<tr>
<th></th>
<th>TOTAL Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Reference</td>
</tr>
<tr>
<td>10</td>
<td>42</td>
</tr>
<tr>
<td>11</td>
<td>33%</td>
</tr>
</tbody>
</table>

The types of cohesion were found in this news text including Reference, Substitution, Ellipsis, Conjunction. The total of cohesion in this news text is 127. It is 42 (33%) reference, 8 (6%) substitution, 45 (35%) ellipsis, 32(25%) conjunction.

The Analysis of “Judiciary’s Quest for Justice article”

1. In the first sentence, it occurs 3 references they are ‘they, your’ as personal reference and ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘a’ as deictic ellipsis and ‘if’ as clausal ellipsis. Conjunction occurs 2 that is ‘as, but’ as adversative conjunction.

2. In the second sentence, it occurs 7 references they are ‘they, their’ as personal reference and ‘the, this’ as demonstrative reference. Substitution occurs 2 that is ‘not’ as clausal substitution and ‘do’ as verbal substitution. Conjunction occurs 6 they are ‘and’ as additive conjunction and ‘only, as, but’ as adversative conjunction.

3. In the third sentence, it occurs 2 references that is ‘them’ as personal reference and ‘the’ as demonstrative reference. Ellipsis occurs 1 that is ‘will’ as operator ellipsis. Conjunction occurs 3 they are ‘and’ as additive conjunction and ‘at least’ as adversative conjunction.

4. In the fourth sentence, it occurs 4 references they are ‘the, that’ as demonstrative reference and ‘their’ as personal reference. Ellipsis occurs 7 they are ‘is, are, have’ as operator ellipsis, ‘a, every’ as deictic ellipsis, who as clausal ellipsis and ‘better’ as epithet ellipsis.

5. In the fifth sentence, it occurs 6 references they are ‘the’ as demonstrative reference and ‘he, his’ as personal reference. Substitution occurs 1 that is ‘one’ as nominal substitution. Ellipsis occurs 3 they are ‘could’ as operator ellipsis, ‘a’ as deictic ellipsis, where ‘as clausal ellipsis. Conjunction occurs 1 that is ‘only’ as adversative conjunction.

6. In the sixth sentence, it occurs 1 reference that is ‘his’ as personal reference. Ellipsis occurs 4 they are ‘who’ as clausal ellipsis, ‘could’ as operator ellipsis, ‘a’ as deictic ellipsis. Conjunction occurs 1 that is ‘only’ as adversative conjunction.
7. In the seventh sentence, it occurs 4 references they are ‘the’ as demonstrative reference and ‘he, him’ as personal reference. Ellipsis occurs 3 they are ‘could, who’ as operator ellipsis and ‘a’ as deictic ellipsis. Conjunction occurs 1 that is ‘only’ as adversative conjunction.

8. In the eighth sentence, it occurs 3 references they are ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘a’ as deictic ellipsis. Conjunction occurs 1 that is ‘and’ as additive conjunction.

9. In the ninth sentence, it occurs 2 references that is ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘a’ as deictic ellipsis. Conjunction occurs 1 that is ‘as’ as adversative conjunction.

10. In the tenth sentence, it occurs 4 references they are ‘the’ as demonstrative reference.

“Cohesion in “Judiciary’s Quest for Justice”

Table 4

<table>
<thead>
<tr>
<th>Article</th>
<th>Sentence</th>
<th>Cohesion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Everybody in a courtroom, be they powerful government officials, politicians or well known lawyers, refers to the judges as “your honor”, but the grievances over poor living standards articulated by dozens of judges representing the 7,000 strong corps on Tuesday, Tuesday, if true, mirror the nation’s disrespect for the judiciary.</td>
<td>6 - 2 2</td>
</tr>
<tr>
<td>2.</td>
<td>Not only do judges, as state officials, deserve acknowledgement from the public, but as human beings they also want this recognition translated into salaries and facilities above the normal standard, simply for the sake of the prestige of their profession.</td>
<td>7 2 - 6</td>
</tr>
<tr>
<td>3.</td>
<td>Substantial monthly payments will in turn restrain them from accepting bribes and pave the way for an independent and fair judicial system, at least in theory.</td>
<td>2 - 1 3</td>
</tr>
<tr>
<td>4.</td>
<td>But the fact is that disgruntled judges, who are serving in remote regions across the country, have a standard of life that is only a little bit better than ordinary blue collar workers who organize labor strikes to get their wages increased almost every year.</td>
<td>4 - 7 5</td>
</tr>
<tr>
<td>5.</td>
<td>One of the judges, Syahuri, said he could only afford to rent a modest house for his family in the West Kalimantan regency of Sambas, where he served at the local religious court.</td>
<td>6 1 3 1</td>
</tr>
<tr>
<td>6.</td>
<td>His colleague, Wahyu Sudrajat, who serves at</td>
<td>1 - 4 1</td>
</tr>
</tbody>
</table>
District Court I South Sulawesi, could only rent a house thanks to assistance from a fellow migrant.

7. Wahyu complained to the Administrative Reforms Minister about the absence of transportation allowances for judges like him, saying he could only afford to buy a motorcycle, in stark contrast to local government officials who receive official cars.

8. The woes of Taufiq and Wahyu appear to be a violation of the judiciary reform blueprint launched during the term of former Supreme Court chief of justice Bagir Manan a decade ago.

9. The blueprint envisioned the gradual improvement of judges’ welfare as part of a move to build a credible judiciary.

10. The reform saw the Supreme Court take over the administrative framework for judges, including payroll services, from the Ministry of Justice.

11. It is imperative, therefore, for the House of Representatives to exercise its oversight role with regard to the Supreme Court’s implementation of the reforms within the judiciary.

12. The current state budget endorsed by the House includes a Rp 405 billion increase in the Supreme Court funding, but the House leaders say they are unaware whether the extra money will go to the judges.

<table>
<thead>
<tr>
<th></th>
<th>District Court I South Sulawesi, could only rent a house thanks to assistance from a fellow migrant.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>7.</td>
<td>Wahyu complained to the Administrative Reforms Minister about the absence of transportation allowances for judges like him, saying he could only afford to buy a motorcycle, in stark contrast to local government officials who receive official cars.</td>
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<td>3</td>
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<tr>
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<td>2</td>
</tr>
<tr>
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<td>2</td>
<td>2</td>
</tr>
<tr>
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<td>4</td>
<td>-</td>
</tr>
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<td>6</td>
<td>1</td>
</tr>
<tr>
<td>12.</td>
<td>The current state budget endorsed by the House includes a Rp 405 billion increase in the Supreme Court funding, but the House leaders say they are unaware whether the extra money will go to the judges.</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>TOTAL</td>
<td>68</td>
<td>3</td>
<td>46</td>
</tr>
<tr>
<td>Percentage</td>
<td>44%</td>
<td>2%</td>
<td>30%</td>
</tr>
</tbody>
</table>

The type of cohesion were found in this news text including Reference, Substitution, Ellipsis, Conjunction. The total of cohesion in this news text is 157. It is 68 (44%) reference, 3 (2%) substitution, 46 (30%) ellipsis, 40 (26%) conjunction.

The Analysis of “Keep the Gates Open article”

1. In the first sentence, it occurs 7 references they are ‘your’ as personal reference and ‘the, this’ as demonstrative reference. Ellipsis occurs 6 they are ‘have, is’ as operator ellipsis, ‘a’ deictic ellipsis. Conjunction occurs 1 that is ‘and’ as additive conjunction.

2. In the second sentence, it occurs 4 references they are ‘the, those’ as demonstrative reference, and ‘it, their’ as personal reference. Ellipsis occurs 5 they are ‘is’ operator ellipsis, ‘a lot’ as numerative ellipsis, ‘all’ as deictic ellipsis.

3. In the third sentence, it occurs 2 references that is ‘those’ as demonstrative reference, ‘their’ as personal reference. Conjunction occurs 1 that is ‘and’ as additive conjunction.
4. In the fourth sentence, it occurs 1 reference that is ‘our’ as personal reference. Ellipsis occurs 1 that is ‘have’ as operator ellipsis.

5. In the fifth sentence, it occurs 11 references they are ‘your, her, she, it, their’ as personal reference and ‘the’ as demonstrative reference. Substitution occurs 1 that is ‘same’ as nominal substitution. Ellipsis occurs 8 they are ‘is, may, have’ as operator ellipsis, ‘a’ as deictic ellipsis, ‘more’ as numerative ellipsis. Conjunction occurs 3 they are ‘but’ as adversative conjunction, ‘and’ as additive conjunction.

6. In the sixth sentence, it occurs 4 references they are ‘we, them’ as personal reference and ‘the’ as demonstrative reference. Ellipsis occurs 1 that is ‘who’ as clausal ellipsis. Conjunction occurs 2 that is ‘because of that’ as causal conjunction, ‘and’ as additive conjunction.

7. In the seventh sentence, it occurs 2 references they are ‘we’ as personal reference and ‘the’ as demonstrative reference. Ellipsis occurs 3 they are ‘have, are’ as operator ellipsis, and ‘how’ as clausal ellipsis.

8. In the eighth sentence, it occurs 2 references they are ‘the’ as demonstrative reference. Ellipsis occurs 2 that is ‘which’ as clausal ellipsis, ‘have’ as operator ellipsis.

9. In the ninth sentence, it occurs 1 reference that is ‘the’ as demonstrative reference. Substitution occur 1 ‘one’ as nominal substitution. Ellipsis occurs 2 that is ‘a’ as deictic ellipsis. Conjunction occurs 2 that is ‘and’ as additive conjunction.

10. In the tenth sentence, it occurs 2 references they are ‘their’ as personal reference, ‘the’ as demonstrative reference. Ellipsis occurs 1 that is ‘have’ as operator ellipsis.

“Cohesion in “Keep the Gates Open”

Table 5

<table>
<thead>
<tr>
<th>Article</th>
<th>Sentence</th>
<th>Cohesion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Does your daughter have a choice? Do most young girls have choices? Ensuring the choices of the women of the future by improving the social, economic and political environments of today’s girls is the focus of this year’s International Women’s Day.</td>
<td>7</td>
</tr>
<tr>
<td>2</td>
<td>In short, the theme of March 8’s event is “connecting girls, inspiring the future”. It means, in brief, a lot of work needs to be done to ensure all girls are free of all constraints to make their own choices.</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Those constraints stem from their own families, societies and countries.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Our own girls have vast opportunities. Check with your maid is her daughter aspiring for the same job. Or is she eyeing a factory job, or teaching? Our elders may lament the passing of whole generations of loyal servants, but it is thanks to the national education system under</td>
<td></td>
</tr>
</tbody>
</table>
Soeharto and beyond that our young people have far more options than their parents and grandparents.

5. Precisely because of that, we need to keep the gates open for them, especially for the future women of Indonesia, who today remain constrained by tradition and poverty.

6. We have seen how Indonesian women leap at opportunities once the gates are opened.

7. Witness the direct elections in which numerous women, from across the country, have stood for public office.

8. Look at the number of female mayors and regents, a former female president, a few gubernatorial aspirants and one female governor.

9. The girls of today have an unprecedented number of role models within their own country.

10. Another example is Bandung Institute of Technology aeronautical engineer Saryani, a member of a team from Cranfield University, who has last month been recognized by Britain’s Queen Elizabeth II for her work in aviation safety.

11. But we are also witnessing how political expedience, apart from tradition and poverty, contributes to the closing of opportunities for our future female leaders.

12. A recent example is last November’s action by a group called the Banten Ulama Forum, which issued the non-binding religious ruling, or Fatwa, that it is haram for a woman to become governor clearly targeted at Indonesia’s first female governor, Ratu Atut Chosiyah.

13. Keeping these gates open for today’s girls means we cannot tolerate the state turning a blind eye to real motivation.

14. It is such attitudes that confront the women’s movement today while women are still dealing with basic problems such as the guarantee to life itself and daily security.

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<th>Reference</th>
<th>Substitution</th>
<th>Ellipsis</th>
<th>Conjunction</th>
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<td>5.</td>
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<td>14.</td>
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**TOTAL Percentage**

<table>
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<tr>
<th>Reference</th>
<th>Substitution</th>
<th>Ellipsis</th>
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<tbody>
<tr>
<td>71</td>
<td>4</td>
<td>66</td>
<td>35</td>
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</table>

The types of cohesion were found in this news text including Reference, Substitution, Ellipsis, Conjunction. The total of cohesion in this news text is 176. It is 71 (40%) reference, 4 (2%) substitution, 66 (37%) ellipsis, 35 (20%) conjunction.

There are 801 cohesion, it consist of reference 321 (40%), Substitution 25 (3%), Ellipsis 271 (34%), Conjunction 184 (23%).

**The Most Dominant Cohesion**

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<tr>
<th></th>
<th>Reference</th>
<th>Substitution</th>
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<tr>
<td>113</td>
<td>321</td>
<td>25</td>
<td>271</td>
<td>184</td>
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**The Most Dominant Cohesion**

Table 6
Research Finding

After analyzing the data, the writer finds some research findings as follows:

1. In English News Texts as published by Jakarta Post, there are 4(four) types of cohesion are found. They are Reference 321 (40%), Substitution 25 (3%), Ellipsis 271 (34%), Conjunction 184 (23%).

2. The most dominant of cohesion in Jakarta Post news texts is Reference because the sentences are statement and positive sentence.

4. Conclusions

After analyzing the types of cohesion in the whole data which are taken from Jakarta Post, the conclusions are drawn as the follows:

1. There are 801 cohesion found in the five articles of Jakarta Post, they are reference 321 (40%), Substitution 25 (3%), Ellipsis 271 (34%), and Conjunction 184 (23%).

2. Reference is the most dominant cohesion found in the five articles of Jakarta Post.

In this part, the writer proposes suggestions to:

1. The English students have to study cohesion as part of language efficiency to enrich their knowledge.

2. It is suggested for the readers to use cohesion in writing articles to get the right meaning in composing each sentence. The use of cohesion in their writing make the sentences related each other and make a unity.

3. The student who are interested in further research can use article of Jakarta Post as the source of data since there are found so many cohesion in the texts.

Referensi


http://WWW.wikipedia.com/wiki/discourse/

http://WWW.yahoo.com/article

http://WWW.wikipedia.com/wiki/journalism

http://WWW.yahoo.com/jakarta post

http://WWW.yahoo.com/newspaper
Speech Act as found in Batak Program in Kardopa Radio

Tiara Pasaribu, Felix Andreas Sitompul

Abstract

Representatives are generally used by the Broadcaster in Batak Program kardopa radio, because a lot of information. Representative uttered when the Broadcaster gave an information to the hearers Batak program of Kardopa Radio. This is a qualitative research, the writer took two times broadcasting, the recording, broadcast on 5 and 6 August 2016 at 9 PM. The broadcaster’s utterances was obtained by transcribing the recorded program. Four types of illocutionary acts are uttered by Broadcaster in Batak Program in Kardopa Radio. The total of utterances that are found in Broadcaster utterances are 88 utterances. There are 36 representatives acts (40.90%), 27 expressive acts (30.70%), 18 directive acts (20.45%), and 7 commissive acts (7.95%). The most dominant types of illocutionary acts that was found in Broadcaster’s utterances is representatives acts 36 (40.90%).

Keywords : speech act, illocutionary, Batak program

1. The Background of the Study

Human being use a tool to communicate with each other. Language, spoken or written, is a tool to communicate between two people or more. It can be said that a spoken language is used by people to interact and use a written language in which people will just read and try to comprehend what the written text means. There is a little difference between spoken and written language.

People may communicate their meaning into appropriate way. The writer means is that what people say is different with the meaning. It can be unintended or intended action. Pragmatics deals with these phenomenon. Yule (1996:3) states that “pragmatics is concerned with the study of meaning as communicated by a speaker (or a writer) and interpreted by a listener (or a hearer) and Levinson (1983:21) defines “pragmatics as the study of the relation between language and context that is basic to an account of language understanding.” It means that understanding an utterance of a language involves a lot more than just knowing the meaning of the words uttered and the grammatical relation between them. Above all, understanding an utterance involves the making of inferences that will connect what is said to what is mutually assumed or what has been said before.

Searle (1977:16) states that “the reason for concentrating on the study of speech acts is because all linguistic communication involves linguistic acts. Speech act is the study dealing with meaning so in order to make a good communication between the speaker and the addressee we have to be carefully in catching the meaning” And according to Austin in Yule (1996: 48), there are three types of speech act. The first is locutionary act (an act of saying something) which merely delivers the literal meaning of utterances. It can be said that locutionary act is the textual meaning of utterance produced by a speaker. Second is illocutionary act (an act in saying
something) which sets a function to perform the intended meaning in utterances. In other words, illocutionary act is the purpose or contextual meaning of utterance. It will decide the hearer’s understanding or act (perlocution) as effect of the utterance. Third is perlocutionary act (a certain effect of utterances may have on the hearer) which is the effect of illocutionary act. It means that perlocutionary act is the effect of the utterance which is said by the speaker to the hearer.

Not all utterances contain the three types of speech act. There are some utterances do not cause or make the hearer to act or do something. That is because there is a misunderstanding between hearer and speaker. For example a student in the library talks to the librarian “It’s very cold”. The librarian does not do something because s/he does not understand the student’s intention, where the student wants the librarian to turn down the temperature of air conditioner (AC) in the library. The example shows that the perlocution (perlocutionary act) is not occurred because the addressee does not understand the illocution (illocutionary act) of the utterance.

Having said that, it can be understood that a successful communication is the one in which the locutionary and illocutionary act can be understood by the hearer, so that the perlocutionary act will appear and the hearer will act in such way as it is expected in the utterance. Therefore, understanding the text or the literal meaning is not enough, the hearer needs to know the intended meaning behind the utterance by knowing the situation when the utterance produced. So, the purpose of the communication will be reached.

Knowing such phenomena, the writer see the importance to study about speech act. We can know how to convey and understand the intention or purpose correctly, so that the goal of the communication can be reached. That is why the writer interested to take it for his study.

Batak Toba language is the language of the North Tapanuli area and in some other areas. The Batak Toba language used by the people of the wearer, especially in the field of the association and ceremonial. Kardopa Radio is one of the most famous radio in Medan which broadcasted batak language program. The writer is interested to analyze speech act in batak language because there has been no research that analyze the speech act in batak language. So the writer want to analyze Speech Act in Batak Program of Kardopa Radio.

In this research the writer would like to focus on the classification of illocutionary act according to Searle theory, and broadcasting.

The objective of the analysis can be classified as a follows: to identify the types of Speech Act which are used by Broadcaster in Batak Program Kardopa Radio Medan, to find out the types of Speech Act which are dominantly used by Broadcaster in Batak Program Kardopa Radio Medan.

There are two kinds of significance by conducting this study. They are:

1. Theoritically : The study will enrich the knowledge of the reader about speech act, the result of the study is expected to be one of the alternative of the research of ethnic language namely Batak.

2. Practically : The study will improve the skill of analysis for researchers who conduct speech act analysis, the study will improve the understanding of speech act in general., the study will improve the understanding of speech act to the hearers of Kardopa radio

Pragmatics
The term pragmatics is difficult to define, that is why many linguists have their own definition in this term. Leech (1983:76) views that “language consists of grammar, vocabulary, and pragmatics.” He then defines “pragmatics as a set of strategies and principles for achieving success in communication by the case of grammar.” Therefore in this case, pragmatics is interested in the process of producing language and in its procedures, not just in the end product, language. As whatever the outcome of our preliminary quest for a definition, the language uses seem to be at the center of attention in pragmatics.

Pragmatics is distinguished from semantics in being concerned with meaning in relation to a speech situation (Leech 1983:15). This phenomenon can be viewed from a criterion of a speech situation. They are addressers, the context of an utterance, and the goals of an utterance as a product of a verbal act. Those elements are composed as a notion of a speech situation and perhaps other elements as well, such as the time and the place of the utterance. In other words, pragmatics is mostly focused on the process of producing language and its producers, not just in the language itself.

“Pragmatics is a subfield of linguistics which is studies the ways in which context contributes to meaning. Pragmatics encompasses speech act theory, conversational implicature, talk in interaction and other approaches to language behavior in philosophy, sociology, and linguistics” (Mey, 1993:77)

After knowing the review about pragmatics, the writer concludes that the speech acts is the branch of pragmatics itself. In pragmatics as stated by Leech above, there is a speech situation which consists of addressers, context of an utterance, and the goal of an utterance. The speech act is inside of this speech situation, the utterance that uttered by the addresser is what we called speech act.

Speech Acts

People always communicate each other. They exactly have certain intention for doing the communication. When they produce utterances, they have many purposes such as making statement, describing event, and stating of affair etc. The utterances are also used to do something such as to make question, order, request, forbid and many more. Those kinds of action are called speech act which is concerned with utterances.

“Speech acts are the role of language in communicating social acts like requesting, questioning, promising, thanking, stating, as well as more institutional verbal acts like pronouncing sentence in court, or performing ceremonies of baptizing, marrying, etc” (Saeed, 2000:223)

According to Searle in Yule (1996:16), speech acts are the basic or minimal units of linguistic communication. In keeping with the speech-act theory, the purpose of our communication is to deliver our message precisely in relation to the production of speech act. People do not only produce utterances containing grammatical structures and words, they perform actions via those utterances. Actions performed via utterances are generally called speech act.

According to J.L. Austin, speech act treats an utterance as an act performed by a speaker in a context with respect to an addressee. For Example:
1. **You are fired**

Utterance (1) shows that people do not only produce utterance containing grammatical structure, but also an action. This utterance describes a situation where a boss has a great deal of power. This utterance is more than a statement.

2. **I’m hungry**

Utterance (2) shows that the speaker does not solely state something. This utterance is not only telling to people that he is hungry, but also he is asking other to give him something to eat. It shows that the utterance also has a function to influence the listener to do action.

3. **This tea is really cold**

Utterance can also be interpreted as two different kinds of speech act which can be seen in utterance (3). The context of utterance (3) is on a wintry day, the speaker reaches a cup of tea. The tea has been freshly made and the utterance is produced to be an expression of complaint. The writer can see a different expression when the context is changed into a really hot summer’s day and then a glass of iced tea is given to the speaker. The utterance here can be interpreted as a compliment related to the context of circumstance. The writer can conclude from the explanation that there is more than one speech acts that can be found in an utterance.

**Locutionary Act**

According to peccei (1999:44), “locutionary act is the actual form words used by the speaker and their semantic meaning”. According to J.L. Austin’s posthumous “How To Do Things With Words”, a speech act should be analyzed as a locutionary act (i.e. the actual utterance and its ostensible meaning, comprising phonetic, phatic, and rhetic acts corresponding to the verbal, syntactic and semantic aspects of any meaningful utterance). Sometimes, The writer have a difficulty in forming the sounds and words to create a meaningful utterance in a language. This caused by a pronunciation difficulty of our tongue. This is the failure of producing a locutionary act. The writer can conclude that locutionary act is used by a speaker to say something.

For example: **Don’t go into the water** (a locutionary act with distinct phonetic, syntactic, and semantic features).

**Illocutionary Act**

Sometimes people didn’t just produce well-formed utterances with no purpose but people form an utterance with some kinds of function in mind. Yule(1996:48) said that illocutionary act is performed via the communicative force of an utterance. People consider not just the syntactical elements of a language but the use of these elements in thinking, talking, and writing. Illocutionary act is the primary units of meaning of speech act.

For example:

1. **He urged me to shoot her**
   In saying that utterance, the speaker performs an illocutionary act of advice or order

2. **Would you like a cup of coffee**
   In saying that utterance, the speaker performs illocutionary act of offering
Perlocutionary Act

This is the level of speech act that people simply create an utterance with a function without intending it to have an effect (Yule, 1996:48). People have an assumption in their mind that the hearer will recognize the effect people intended. “Perlocutionary act is the bringing about of effects on the audience by means , of uttering the sentence, such effects being special to the circumstances of utterance” (Levinson 1995:236). People perform perlocutionary act that what people bring about or achieve by saying something, such as convincing, persuading, dettering, and even, say, surprising, or misleading. The writer can conclude that perlocutionary act is an effect resulted from the utterance, it is the effect of locutionary and illocutionary act.

For example: Could you please pass the milk?

In saying that utterance the speaker persuaded the hearer to give her the milk, and as the response, the listener gave her milk as what she wishes

Classifications of Illocutionary Act

This study uses the speech acts theory from Searle. The categorization of the five types of speech acts (especially illocutionary acts) that Searle develops are as follows:

Declarative

Declarative is kind of illocutionary act that can changes world by the utterance which is produced. As Searle in Yule (1996:53) states that declarative is kinds of speech acts that change the word via their utterance. The word “change” which is intended here refers to any situation. It can be the changing of the status of a person or, the ownership of something. The verbs which belong to declaration are; adjourn, appoint, baptize, christen, declare, communicate, name, resign, sentence, and veto.

For example: I declare you husband and wife.

The utterance above changes the status of those two people. The man becomes a husband and has right and responsibility to the woman. The woman also, she becomes a wife and has right and responsibility to the man

Representative

Representative is kinds of speech acts that state or express what the speaker believes to be the case or not(Searle in Yule, 1996: 53). It shows the truth condition of the meaning of the utterance. The example of this type are agree, deny, affirm, allege, announce, believe, boast, complain, conclude, forecast, inform, insist, predict, report, state, and suggest.

For example: The sun rises in the east.

That utterance shows a fact and general truth that the sun really rises in the east. This is an absolute fact which is trusted by everyone.

Expressive

Expressive is speech acts that stated what the speaker feels(Searle in Yule, 1996: 53). It expresses the psychological states and can be statements of pleasure, pain, likes, dislikes, joy or
sorrow. They can be caused by something the speaker does or the hearer does, but they are about the speaker’s experience. Apologize, appreciate, blame, commiserate, congratulate, mock, pardon, praise, thank, and welcome are the example of expressive.

For Example: I am sorry to hear that.

The sentence above is an utterance that shows the empathy of the speaker to the condition of the hearer at that time. The speaker tries to feel what the hearer feel. Therefore, the hearer will at least lose a bit of their tension.

**Directive**

Directive is speech act that speakers use to get someone else to do something (Searle in Yule, 1996: 54). It is a condition when the speaker requests the hearer to carry out some actions or to bring out some states or affairs. Directive illocutionary act used by the speaker to get someone else to do something. This directive can make the hearer under an obligation.

Verbs denoting members of this type are: advise, ask, beg, bid, command, demand, forbid, order, recommend, and request.

For example: Don’t be too noisy!

That utterance contains a prohibition which can make the hearer silent. This is usually done when someone/the speaker feels annoyed with the crowded made by the hearer or people around.

**Commisive**

Commisive is kind of speech acts that speakers use to commit themselves to do some in the future (Searle in Yule, 1996: 54). Commisive express what the speaker’s intends. Including in this type is: offer, promise, swear, threat, and volunteer.

For example: I promise to give you some money.

The utterance above shows a promise of the speaker to the addressee/hearer. It shows what the speaker has to do in the future.

**Broadcasting**

Broadcasting is the distribution of audio and/or video content to a dispersed audience via any electronic mass communications medium, but typically one using the electromagnetic spectrum (radio waves), in a one-to-many model. Broadcasting began with AM radio broadcasting which came into popular use starting with the invention of the crystal detector in 1906. Before this, all forms of electronic communication, radio, telephone, and telegraph, were "one-to-one", with the message intended for a single recipient. The term "broadcasting", borrowed from the agricultural method of sowing seeds in a field by casting them broadly about, was coined by either KDKA manager Frank Conrad or RCA historian George Clark around 1920 to distinguish this new activity of "one-to-many" communication; a single radio station transmitting to multiple listeners.

Over the air broadcasting is usually associated with radio and television, though in practice radio and television transmissions take place using both wires and radio waves. The
receiving parties may include the general public or a relatively small subset; the point is that anyone with the appropriate receiving technology can receive the signal. The field of broadcasting includes a wide range of practices, from relatively private exchanges such as public radio, community radio and commercial radio, public television, and commercial television.

Kardopa Radio

Kardopa Radio FM is a FM station went under the administration Kardopa Group. The Radio Kardopa with the frequency of 99.5 is transmitting the different project, equipped for grasping varying backgrounds and from distinctive ethnic gatherings, blankets uniformly with the general group of onlooker fragments and crew. Furthermore, the Radio Kadopa FM has demonstrated its three progressive year entertainment for the fans. Likewise the Kadopa FM 99.5 is the best one in the first evaluating of AC Nielsen Survey from 2012 until in the not so distant future 2014. The Total Capacity of the transmissions by the FM Kardopa Medan is 5,000 watts so it could achieve parts of the shows. Kardopa Radio 99.5 is the beneficiary of a grant from the Governor of North Sumatra as the best radio in the strengthening of ladies for eight back to back times from 2005 to 2012. The radio Kardopa Medan was also chosen for the highest amount of radio audience members during the years of 2009, 2012

Conceptual Framework

A Conceptual framework is the structure that can hold and support a theory of a research study. In this chapter, the writer presents and review the theories that is related and relevant to the topic of this study. The references including the terms are explained clearly in order to avoid misunderstanding and misperception. The conceptual framework of this study is presented

2. Research Method

The research was conducted by using qualitative method. According to Arikunto (2006:14) qualitative research is descriptive in that researcher is interested in process, meaning, and understanding gained through words or pictures. To support this research as description, the writer also will tried to found the dominant types of illocutionary act by counting the percentage. It means that this research is not intended to find out the new theory but to describe how the theory of illocutionary act is used by Broadcaster in Batak Program Kardopa radio.

The Source of the Data

The data was took by transcribing the recording of Batak Program Kardopa radio. In this case the writer took two broadcasting, the recording was took on 5 and 6 August 2016 at 9 PM.

The Technique of collecting the Data

Collecting the data is the significant thing in this study. In collecting the data the writer did not need a lot of instruments, the writer just used a recorder to record the Batak program Kardopa radio. The technique of gathering the data applied in this study is by using several steps:

1. Recording the Batak program
2. Listening the recording of Batak program
3. Transcribing the Broadcaster’s utterances

4. Analyzing the Broadcaster’s utterances

**The Technique of analyzing the data**

This is a qualitative research data in the form of utterances. The data has been analyzed by using these following steps:

1. Identifying the data

2. Classifying the data based on Searle’s theory

3. Counting the most dominant types of illocutionary acts by using this formula:

\[
X = \frac{f}{n} \times 100\%
\]

Where:

- \(X\) = the percentage of the obtained items
- \(F\) = the total illocution functions of each type
- \(N\) = the total illocution functions from all types

**The Data**

The data of this research were taken from the recording of the Batak program of Kardopa Radio. In this case the writer was took two times broadcasting, the recording was took on 5 and 6 August 2016 at 9 PM. The broadcaster’s utterances was obtained by transcribing the recorded. Further more the data of this research are focused on the types of illocutionary acts that were uttered by the broadcaster in Batak program Kardopa radio. The writer analyzed based on Searle’s theory.

<table>
<thead>
<tr>
<th>NO</th>
<th>Utterances</th>
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</table>
| 1. | TabegemajoendesianArvindoSimatupang  
*We already listen a song from Arvindo Simatupang* |
| 2. | Silahkanpendengarkardopaisenamerequestende  
*Please join us for kardopa hearer who want to request a song* |
| 3. | Mauliatekembali da  
*Your welcome* |
4. NungatabegenakkinendesianJo Simorangkir  
   WealreadylistenasongfromJoSimorangkir

5. Soalnyakampung mama awak di Dolok Sanggul  
   Because my mother’s hometownin Dolok Sanggul

6. Mauliate ma tuakkapendengarkardopa  
   Thanks to allofi kardopa hearers

7. Kata Simalungunberasal dari kata simasimanalungun yang artinyakampungyangsepi  
   The word Simalungun come from wordsimasimanalungun which mean a quiet village

8. Gak tau aku, sukkun ma tulurahnya  
   I don’t know, you can ask the government

---

**The Analysis of the Data**

After collecting the data, the writer analyzed and classified the data based on Searle’s theory. Theoretically, there are five types of illocutionary act. They are: declaratives, representatives, expressives, directives, and commisives act. The results of the analysis were obtained as shown in the following:

1. **Declaratives**

   Declaratives is kind of illocutionary acts that can changes world by the utterance which is produced. The word “change” which is intended here refers to any situation. It can be the changing of the status of a person or, the ownership of something. The verbs which belong to declaration are: adjourn, appoint, baptize, christen, declare, communicate, name, resign. The writer found there are no declarative sentence.

2. **Representatives**

   Representatives is kinds of speech acts that state or express what the speaker believes to be the case or not. It shows the truth condition of the meaning of the utterance. The example of this type are agree, deny, affirm, allege, announce, believe, boast, complain, conclude, forecast, inform, insist, predict, report, state, and suggest. From the analyzed the writer found out 36representatives sentences, they are:

   1) *The Batak Program Kardopa start from 21 PM until 23 PM.*

   Based on the data, the Broadcaster informed the duration of Batak Program.

   Inform is example of representative
2) You can call to 4521350 its Kardopa number.
Based on the data, the Broadcaster informed kardopa radio phone number.
Inform is example of representative

3) Now its time to hear the song from Permata trio.
Based on the data, the Broadcaster informed the singer of the song.
Inform is example of representative

4) Now its time to hear the song from Lantama trio.
Based on the data, the broadcaster informed the singer of the song.
Inform is example of representative

3. Expressives

Expressives is speech acts that stated what the speaker feels. It expresses the psychological states and can be statements of pleasure, pain, likes, dislikes, joy or sorrow. They can be caused by something the speaker does or the hearer does, but they are about the speaker experience. Apologize, appreciate, blame, commiserate, congratulate, mock, pardon, praise, thank, and welcome.

From the analyzed the writer found out 27 expressives sentences, they are:

1) I'm feel strange with that question.
Based on data, the Broadcaster disliked with that queston
Dislike is example of expressive

2) I'm sorry, I can hear that.
Based on the data, the Broadcaster apologized to the caller
Apologize is example of expressive

3) Thanks to the kardopa hearer where ever you are.
Based on the data, the Broadcaster thanked to the hearer
Thank is example of expressive

4) Thanks to Intan in johor.
Based on the data, the Broadcaster thanked to the caller
Thank is example of expressive

4. Directives
Directives is speech act that speakers use to get someone else to do something. It is a condition when the speaker requests the hearer to carry out some actions or to bring out some states or affairs. Directive illocutionary act used by the speaker to get someone else to do something. This directive can make the hearer under an obligation. Verbs denoting members of this type are advise, ask, beg, bid, command, demand, forbid, order, recommend, and request. From the analyzed the writer find 18 directives sentences, they are:

1) *Don’t go anywhere, stay with Kardopa radio.*

Based on the data, the Broadcaster command the hearer to stay with kardopa radio

Command is example of directive

2) *Please Speak louder, I can hear your voice.*

Based on the data, the broadcaster recommended the caller to speak louder

Recommend is example of directive

3) *Please join our facebook.*

Based on the data, the Broadcaster recommended the hearer to join their facebook

Recommend is example of directive

4) *Can you repeat the song that you want to request?*

Based on the data, the Broadcaster requested to the caller to repeat what he said

Request is example of directive

5. Commissives

Commissive is kind of speech acts that speakers use to commit themselves to do some in the future. Commissive express what the speaker’s intends. Including in this type is offer, promise, swear, threat, and volunteer. From the analyzed the writer find 7 commissives sentences, they are:

1) *I’ll be back tommorrow in batak program kardopa radio.*

Based on the data, the Broadcaster promised to the hearer to back tommorrow

Promise is example of commissive

2) *We will meet again tommorrow at 13.30 PM.*

Based on the data, the Broadcaster promise to the hearer to meet again

Promise is example of commissive

3) *Okay, I’ll check it later.*

Based on the data, the broadcaster promise to the hearer to check later

Promise is example of commissive
4) We’ll discuss about Simalungun later.

Based on the data, the Broadcaster promise to hearer to discuss Simalungun later
Promise is example of commisive.

There are five types of illocutionary acts which proposed by Searle.

Types of Illocutionary Acts :
1) Declaratives
2) Representatives
3) Expressives
4) Directives
5) Commisives

Table 4.2
The Classification of Speech Acts as found in Broadcaster utterances

<table>
<thead>
<tr>
<th>Utterances</th>
<th>Types of Illocutionary Acts</th>
<th>Explanations</th>
</tr>
</thead>
<tbody>
<tr>
<td>We already listen a song from Arvindo Simatupang</td>
<td></td>
<td>Broadcaster informed the singer of the song</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Please join us for kardopa hearer who want to request a song</td>
<td></td>
<td>Broadcaster recommended the hearers</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Utterances</td>
<td>Explanation</td>
</tr>
<tr>
<td>---</td>
<td>---------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>3.</td>
<td>Mauliatekembali da</td>
<td>Broadcaster welcomed the caller</td>
</tr>
<tr>
<td></td>
<td>Your welcome</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Nungatabegakkinendesia n Jo Simorangkir</td>
<td>Broadcaster informed the singer of the song</td>
</tr>
<tr>
<td></td>
<td>Wealreadylisten a song from Jo Simorangkir</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Soalnyakampung mama awak di Dolok Sanggul</td>
<td>Broadcaster gave an information to the hearer</td>
</tr>
<tr>
<td></td>
<td>Because my mother’s hometown in Dolok Sanggul</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Mauliate ma tuakkapendengarkardopa Thanks to allo kardopaheater</td>
<td>Broadcaster thanked hearers</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Kata Simalungunberasaldarikatas imasimanalungun yang artinyakampungyangsepi</td>
<td>Broadcaster gave an information to the hearers</td>
</tr>
<tr>
<td></td>
<td>The word Simalungun come from wordsimasimanalungun which mean a quiet village</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Gak tau aku, sukkun ma tulurahnya</td>
<td>Broadcaster gave an suggestion to the hearer</td>
</tr>
<tr>
<td></td>
<td>I don’t know, you can ask the government</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Mauliate ma tuakkadonganpendengar kardopadiapemaringan an</td>
<td>Broadcaster thanked the hearers</td>
</tr>
<tr>
<td></td>
<td>Thanks to allofkardopa hearerwherever you live</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Kologataunulisms pake bahasa Indonesia, bahasaBatakbaen</td>
<td>Broadcaster gave suggestion to the hearers</td>
</tr>
<tr>
<td></td>
<td>You can text me by using Batak language, if you don’t know Indonesian</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Language</td>
<td>Explanation</td>
</tr>
<tr>
<td>---</td>
<td>-------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| 11 | Kampungku di Pahae  
*My hometown is in Pahae* | Broadcaster gave an information to the hearer                  |
| 12 | Nungatabegenakkinende sian Andesta trio  
*We already listen a song from Andesta trio* | Broadcaster informed the singer of the song                    |
| 13 | Mauliante ma tusudenamengartaoto banajogi di bornginon  
*Thanks to all who listen to our najogi tonight* | Broadcaster thanked the hearers                                |
| 14 | Marsogottaotobanajogim ulai jam waluborngin  
*Tomorrow, our najogi will started at 20.00 PM* | Broadcaster gave an information to the hearers                 |
| 15 | Unanglupamartangiangu ntukhaletnya da  
*Don’t forget to pray for your girlfriend* | Broadcaster recommended the hearers                           |
| 16 | (Hahaha) mantap do endena  
*(Hahaha) Its a good song* | Broadcaster feel funny                                       |
| 17 | Marsogottaotobanajogimu lai jamiaborngin  
*Tomorrow our najogi will started at 21.00 PM* | Broadcaster gave an information to the hearers                 |
| 18 | Diborningontaotobanajo gimu lai jami siasahattu jam sebelasborngin  
*Tonight our najogi started 21.00 until 23.00* | Broadcaster gave an information to the hearers                 |
<table>
<thead>
<tr>
<th>PM</th>
</tr>
</thead>
<tbody>
<tr>
<td>19. Nungatabegenakkinende sianLantama trio</td>
</tr>
<tr>
<td>Broadcaster informed the singer of the song</td>
</tr>
<tr>
<td>20. Isenaengbergabungboim anelepontu 4521351 You can call 4521351 to join us in taotoba najogi</td>
</tr>
<tr>
<td>Broadcaster gave an information to the hearers</td>
</tr>
<tr>
<td>21. Dihamuboimengunjungif acebookkardopa You can visit our facebook @Kardopa_Medan</td>
</tr>
<tr>
<td>Broadcaster gave an information to the hearers</td>
</tr>
<tr>
<td>22. Dibongginontaotobanajo gimulfai jam walusahattu jam sapuluhmalam Today taotoba najogi started at 20.00 until 22.00 PM</td>
</tr>
<tr>
<td>Broadcaster gave an information to the hearers</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Utterances</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. Nunga jam sebelasborngin, inisaatnyahitaberpisah Its 23.00 PM now .Its time for us to separated</td>
<td></td>
</tr>
<tr>
<td>Broadcaster gave an information to the hearers</td>
<td></td>
</tr>
<tr>
<td>24. Unanglupahamumambegeta otobanajogisogot da Don’t forget to listen taotoba najogi tomrrow at 21.00 PM</td>
<td></td>
</tr>
<tr>
<td>Broadcaster gave a command to the hearers</td>
<td></td>
</tr>
<tr>
<td>25. Oke, siankardopa radio di JalanIskandarMudanomor 117 Okay, Fromkardopa radioatIskandar Muda street number 117</td>
<td></td>
</tr>
<tr>
<td>Broadcaster gave an information to the hearers</td>
<td></td>
</tr>
<tr>
<td>26. Unanggantisiaran mu da, tetapbersamakardopa radio Don’t change your</td>
<td></td>
</tr>
<tr>
<td>Broadcaster gave acommand to</td>
<td></td>
</tr>
<tr>
<td>Channel, stay with Kardopa Radio</td>
<td>the hearers</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>27. Unanglupahamumambeg etaotobanajogi jam setengahwaluborginsog ot</td>
<td>Broadcaster gave a command to the hearers</td>
</tr>
<tr>
<td><em>Don’t forget to listen taotoba najogi tommorrow at 19.30 PM</em></td>
<td></td>
</tr>
<tr>
<td>28. Silahkanbergabung di facebookkardopa da</td>
<td>Broadcaster recommended the hearers</td>
</tr>
<tr>
<td><em>Please join our facebook</em></td>
<td></td>
</tr>
<tr>
<td>29. Gantilahlagunyadohotlag u lain</td>
<td>Broadcaster gave a suggestion to the hearers</td>
</tr>
<tr>
<td><em>Please change the song with another song</em></td>
<td></td>
</tr>
<tr>
<td>30. Besarkanlahsuaranya, dang boihubege</td>
<td>Broadcaster gave a command to the hearers</td>
</tr>
<tr>
<td><em>Please speak louder</em></td>
<td></td>
</tr>
<tr>
<td>31. Lagu aha tadiito, ulangidulu</td>
<td>Broadcaster requested the hearers</td>
</tr>
<tr>
<td><em>Can you repeat the song that you want to request?</em></td>
<td></td>
</tr>
</tbody>
</table>

**Utterances**

**Explanation**

<p>| 32. Unangburu-burukalongesms | Broadcaster gave a suggestion to the hearer |
| <em>Don’t be rush when you want to text a message to us</em> |
| 33. Mauliatega ma itoIntan | Broadcaster thanked the caller |
| <em>Thanks to Intan</em> |
| 34. MauliatemaitoAslin | Broadcaster thanked the caller |
| <em>Thanks to Aslin</em> |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>35.</td>
<td>Anehkalikurasapertanyaaninya</td>
<td>Broadcaster fell confused</td>
</tr>
<tr>
<td></td>
<td>I feel strange with the question</td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td>Dang boikudengarito</td>
<td>Broadcaster apologized the hearers</td>
</tr>
<tr>
<td></td>
<td>I’m sorry, I can’t hear that</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>Makasihya titian</td>
<td>Broadcaster thanked the caller</td>
</tr>
<tr>
<td></td>
<td>Thanks to Titian</td>
<td></td>
</tr>
<tr>
<td>38.</td>
<td>Mauliatema tusudenamambegekardoparadio</td>
<td>Broadcaster thanked the hearers</td>
</tr>
<tr>
<td></td>
<td>Thanks to all of you who listenkardoparadio</td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td>Marsogotsayaakankembla lidi taotobanajogijaomaluborngin</td>
<td>Broadcaster promised the hearers</td>
</tr>
<tr>
<td></td>
<td>I’ll be back tomorrow in taotoba najogi at 20.00 PM</td>
<td></td>
</tr>
<tr>
<td>40.</td>
<td>Mauliate ma itoLeny</td>
<td>Broadcaster thanked the caller</td>
</tr>
<tr>
<td></td>
<td>Thanks to Leny</td>
<td></td>
</tr>
<tr>
<td>41.</td>
<td>Jumpang muse hitasogot jam setengehdusiang</td>
<td>Broadcaster promised the hearers</td>
</tr>
<tr>
<td></td>
<td>We’ll meet again tomorrow at 13.30 PM</td>
<td></td>
</tr>
<tr>
<td>42.</td>
<td>Oke, nantilahakucekya</td>
<td>Broadcaster promised the hearers</td>
</tr>
<tr>
<td></td>
<td>Okay, I’ll check it later</td>
<td></td>
</tr>
<tr>
<td>43.</td>
<td>Nantilagikitabahaste ntangsimalungunyana</td>
<td>Broadcaster promised the hearers</td>
</tr>
<tr>
<td></td>
<td>We’ll discuss aboutsimalungun later</td>
<td></td>
</tr>
<tr>
<td>Utterances</td>
<td>Explanation</td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------------------------------</td>
<td>--------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>44. Jumpangmuse hitasogot da</td>
<td>Broadcaster promised the hearers</td>
<td></td>
</tr>
<tr>
<td>We’ll meet againtomorrow</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45. Horasma di sudeakkadonga npendengarkard opa</td>
<td>Broadcaster greeted the hearers</td>
<td></td>
</tr>
<tr>
<td>Horas to all of you who listen kardopa radio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Nungatabegena kkin ende siansimenstartrio</td>
<td>Broadcaster informed the singer of the song</td>
<td></td>
</tr>
<tr>
<td>We already listen a song from simenstar trio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47. Sebentarduluya</td>
<td>Broadcaster gave a command to the hearers</td>
<td></td>
</tr>
<tr>
<td>Wait a minute please</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48. Kenapa kata sandikusalahya</td>
<td>Broadcaster fell confused</td>
<td></td>
</tr>
<tr>
<td>I don’t know why my password is wrong</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49. Mauliate matulbuDelima</td>
<td>Broadcaster thanked the caller</td>
<td></td>
</tr>
<tr>
<td>Thankyou to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Utterances</td>
<td>Explanation</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
<td></td>
</tr>
</tbody>
</table>
| 50. Nungata begena kkinendesian Eddy Silitonga  
*We already listen a song from Eddy Silitonga* | Broadcaster informed the singer of the song |
| 51. Eddy Silitonga sudahmondingk emaren  
*Eddy Silitonga was passed yesterday* | Broadcaster gave an information to the hearers |
| 52. Semua orangikkontutanolao  
*Every people definitely dead* | Broadcaster gave an information to the hearers |
| 53. Jadisela mahidupharu bis ajagasikapdanmelakukan hal yang baik  
*So during life, you must do many good thing and have a good attitude* | Broadcaster gave a suggestion the hearers |
| 54. Horastusudeakkadongan didiamaringanan  
*Horas to all of kardopa hearers* | Broadcaster greeted the hearer |
| 55. Tabegemajoenedenamang ihutonsian Nainggolan Sister  
*We are going to listen a song from Nainggolan Sister* | Broadcaster informed the singer of the song |
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
</table>
| **56.** | Akunfacebookkulagi di hack iniya  
*My facebookaccount has been hacked by unknownpeople* | Broadcaster gave an information to the hearers |
| **57.** | Kaloharisabtuakukan lapagi  
*I have a morning shift in Saturday* | Broadcaster gave an information to the hearers |
| **58.** | Oke bro (hehehe)  
*Ok bro (hehehe)* | Broadcaster fell funny |
| **59.** | Tusudeakkadongannaing innerequestkirimkehpkusementaraya  
*For kardopa friends who want to request, you can text a message for a while* | Broadcaster gave a suggestion to the hearers |
| **60.** | Tabegemajoendenamang ihutonsian Aksidus trio  
*We are going to listen a song from Aksidus trio* | Broadcaster informed the singer of the song |
| **61.** | Sebentarduluya,facebook kulagidibagusin  
*Wait a minute, my facebookaccount is fixing* | Broadcaster gave a command to the hearers |
| **62.** | Okemauliate ma James da  
*Ok, thank you James* | Broadcaster thanked the caller |
| **63.** | (Hahaha) Kokbisagituyu  
*(Hahaha) How it can be?* | Broadcaster fell funny |
| **64.** | Mauliate ma tu Anto  
*Thank you Anto* | Broadcaster thanked the caller |
<table>
<thead>
<tr>
<th>Utterances</th>
<th>Explanation</th>
</tr>
</thead>
</table>
| 65. Alamat emailku Robert sitompul12@gmail.com  
*My email address is Robert sitompul12@gmail.com* | Broadcaster gave an information to the hearers |
| 66. Nungatabegenakinende ho do matamuali  
*We already listen a song which title ho do matamuali* | Broadcaster informed the title of the song |
| 67. Kaliankalosekolahbagus-baguslahya  
*So all of you must study hard* | Broadcaster gave a suggestion to the hearers |
| 68. Ahhyamangkotornai  
*Ahhyamang there are many trash in this room, Its very dirty* | Broadcaster fell angry |
| 69. Kit akan membahas dan auto asetelah la guiniya  
*We’ll discuss about lake toba after this song* | Broadcaster promised the hearers |
| 70. Gunung tertinggi di dunia itu Mount Everest  
*The highest mountain in the world is Mount Everest* | Broadcaster gave an information to the hearers |
<table>
<thead>
<tr>
<th>No.</th>
<th>Utterances</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>71.</td>
<td>Letusandarigunungitumembentuksebuahlokasiyang bernamakaldera</td>
<td>Broadcaster gave an information to the hearers</td>
</tr>
<tr>
<td></td>
<td><em>The explotion of mountain shaped a location which called caldera</em></td>
<td></td>
</tr>
<tr>
<td>72.</td>
<td>Danautobaituterbentukdariletusangunungungsekitar43.000 tahunyanglalu</td>
<td>Broadcaster gave an information to the hearers</td>
</tr>
<tr>
<td></td>
<td><em>Lake toba was shaped from the impact of explotion from toba mountain in 43.000 years</em></td>
<td></td>
</tr>
<tr>
<td>73.</td>
<td>Nantikitaakanbahaslagitangdanautoba di harimingguya</td>
<td>Broadcaster promised the hearers</td>
</tr>
<tr>
<td></td>
<td><em>We’ll discuss more about lake toba in Sunday</em></td>
<td></td>
</tr>
<tr>
<td>74.</td>
<td>Nantikapankapankitabahastentangte mpatmenarik yang lain</td>
<td>Broadcaster promised the hearers</td>
</tr>
<tr>
<td></td>
<td><em>We’ll discuss about other interesting place next time</em></td>
<td></td>
</tr>
<tr>
<td>75.</td>
<td>NungatabegenakkinendesianArvindoSimatupang</td>
<td>Broadcaster informed the singer of the song</td>
</tr>
<tr>
<td></td>
<td><em>We already listen a song from ArvindoSimatupang</em></td>
<td></td>
</tr>
<tr>
<td>76.</td>
<td>TuSudeakkadonganterimakasihatasisinformasinyate ntangfacebookkuya</td>
<td>Broadcaster thanked the hearer</td>
</tr>
<tr>
<td></td>
<td><em>To kardopa friends, thank you for your information about my facebook account</em></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Utterances</td>
<td>Explanation</td>
</tr>
<tr>
<td>-----</td>
<td>------------</td>
<td>-------------</td>
</tr>
</tbody>
</table>
| 77. | Mauliate ma tuRoslina  
*Thankyou to Roslina* | Broadcaster thanked the caller |
| 78. | Cobakasih tau penyanyiny  
*Please tell me the singer* | Broadcaster requested the caller |
| 79. | Nungatabegenakkinende sian Robert Simorangkir  
*We already listen a song from Robert Simorangkir* | Broadcaster informed the singer of the song |
| 80. | Horastusudeakkadongan namambegekardopa via streaming  
*Horas to all of kardopa friends who listen via streaming* | Broadcaster greeted the hearers |
| 81. | Gasempat pula lahwaktunya, maaf lahya  
*I’m sorry, I can’t play that song because the time not enough* | Broadcaster apologized the caller |
| 82. | TabegemajoendesianArg anda trio  
*We are going to listen a song from Arganda trio* | Broadcaster informed the singer of the song |
| 83. | Sorry ito, dang nampaksmnya da  
*I’m sorry, I can’t read your message* | Broadcaster apologized the hearer |
| 84. | Tabegemajoendesian Stylevoice  
*We are going to listen a song from Style voice* | Broadcaster informed the singer of the song |
85. Imaendeparpudi di taotobanajogi

*It’s the last song for tonight in taotobanajogi.*

Broadcaster gave an information to the hearers.

86. Marsogot, taotobanajogimulaisian jamsetengahwalu

*Tommorrow, taotobanajogi will started at 19.30*

Broadcaster gave an information to the hearers.

87. Siankardopa radio,saya Robertsitompul

*From kardopa radio, I’m Robert sitompul*

Broadcaster gave an information to the hearers.

88. Mauliategodang

*Thankyouvery much for listen kardopa radio*

Broadcaster thanked the hearers.

The Research Findings

After analyzing all the data for the illocutionary acts types, the findings are presented as the follow:

1. Four types of illocutionary acts are uttered by Broadcaster in Batak Program Kardopa Radio. The total of utterances that are found in Broadcaster utterances are 88 utterances. There are 36 representatives acts (40.90 %), 27 expressive acts (30.70%), 18 directive acts (20.45%), and 7 commissive acts (7.95%).

2. The most dominant types of illocutionary acts that was found in Broadcaster’s utterances is representatives acts 36 (40.90%).

3. Representatives are generally used by the Broadcaster in Batak Program kardopa radio, because a lot of information. Representative uttered when the Broadcaster gave an information to the hearers.

**Percentage :** $X = \frac{f}{n} \times 100\%$

Table 4.3
The Total Number and Percentage of Illocutionary Acts Types

<table>
<thead>
<tr>
<th>No</th>
<th>Types of illocutionary act</th>
<th>Frequency</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Representatives</td>
<td>36</td>
<td>40.90%</td>
</tr>
<tr>
<td>2</td>
<td>Expressives</td>
<td>27</td>
<td>30.70%</td>
</tr>
<tr>
<td>3</td>
<td>Directives</td>
<td>18</td>
<td>20.45%</td>
</tr>
<tr>
<td>4</td>
<td>Commisives</td>
<td>7</td>
<td>7.95%</td>
</tr>
<tr>
<td></td>
<td>Total Number and Percentage</td>
<td>88</td>
<td>100%</td>
</tr>
</tbody>
</table>
The result of the research:

Figure 2. The Speech act on Batak Program on Kardopa radio (Felix 2016)
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Pececi, Stilwell. 1999 Pragmatics, London : Tj International Ltd, Padstow, Cornwali

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An Analysis Of Women’s Linguistic Features On D.H. Lawrence’s Women In Love A Sociolinguistic Study.

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Abstract

This research studies about the kinds of linguistics features as Lakoff (1980:313) suggested, “Linguistic features which were used more often by women than men, also expressed uncertainty and lack of confidence.” The data taken from five kinds Linguistic features of ten, the analysis using by Descriptive method. There are ten women speeches which are characterized as Linguistic features according to Lakoff Theory In Holmes (1980:314). They are Lexical Hedges or Fillers, Tag Questions, Rising Intonation on Declaratives ‘Empty’ adjectives, Precise color terms, Intensifiers such as just and so, Hypercorrect ‘grammar’, Super polite forms, Avoidance of strong swear words and Emphatic stress. There are 41 utterances of the three Linguistic features, they are The Lexical hedges or fillers are used by women are I think fourteen times, you know two times, well one time and you see one time.. Tag questions are don’t you three times, is it one time, aren’t we one time, would you one time, and shall we one time. ‘Empty’ adjectives are beautiful three times, wonderful three times, strange one time, power one time, adore one time. Intensifiers such as just and so are so fourth times. ‘Super polite’ form is Have I one time. The writer found that women used Linguistic features more dominant than men in D.H.Lawrence’s ‘Women in Love’ novel. Thus, the writer gives suggestion to the reader or the other who are interested in analyzing utterances of linguistic features to get the understanding of the utterances meaning.

Keywords: Linguistic features, ‘Women in Love’ novel

1. The Background of the Study

L. Varshney (2003:3) states that “Language is an organization of sounds, of vocal symbols the sounds produced from the mouth with the help of various organs of speech to convey some meaningful message, it also means that speech is primary to writing.” According to Finocchiaro (1964:8) “Language is a system of arbitrary. Vocal symbols which permit all people in a given culture, or other people who have learned the system of that culture to communicate or to interact. Every language has its own arbitrary symbols or words to express the meaning of an object or idea.” Language is important as a means of communication in human life. This means that language plays a very important role in human beings communication. People use language to make interaction with the other.

Clark (1998:586) states “Communication is a good conversationalist has a knack for relating an incident that is of interest to listeners: a strange or unusual happening, an embarrassing moment, a humorous occurrence a recounting that sheds some light on human nature. A good conversationalist has a good relationship with the other people.” Communication transfers the
information to another and the information transferred must be understandable to the receivers. Communication process conveys meaning of words which used by people in society to interact and fix relationship with others.

Trudgill (1974:32) states that “Sociolinguistics then is that part of linguistics which is concerned with language as a social and cultural phenomena.”

Ralph (1948:1) States that “The sociolinguistics of society is about the social importance of language to groups of the people, from small sociocultural groups of a few hundred people to entire nations” We know there are no people speak exactly the same (Bloomer 1998:139) states “there are infinite source of variation speech. For example: women and men contrast the different degrees in all speech communities, it means that every individual or two way Sexes women and men. In the world, it has different way to express something.” In society the people expressed differently in all speech communities.

The way of people talking is influenced by the social context in which they are talking. The matters are who can hear us and where people are talking as well as how their feeling. The same message may be expressed differently to different people. It can influence from social factor such as education, social status, age, sex or gender. People use different style in different social context. The writer, eager to know the differences of expressions between men’s and women’s in telling something. That’s why the writer is interested in analyzing the linguistic features of women’s and men’s expressions in making interactions.

To support the analysis the writer uses the theory of linguistic features proposed by:

Lakoff in Holmes (1980:314)

“Suggested that women’s speech was characterized by linguistic features such as: Lexical hedges or fillers, e.g. you know, sort of, well, you see. Tag questions, e.g. she’s very nice, isn’t she? Rising Intonation on declaratives, e.g. it’s really good. ‘Empty’ adjectives, e.g. divine, charming, cute. Price color terms, e.g. magenta, aquamarine. Intensifiers such as just and so, e.g. I like him so much. ‘Hypercorrect’ grammar, e.g. consistent use of standard verb forms. Superpolite forms, e.g. indirect requests, euphemisms. Avoidance of strong swear words, e.g. fudge, my goodness. Emphatic stress, e.g. it was a BRILLIANT performance”.

The objectives of the study are as follows:

1. to find out the kinds of linguistic features used in women utterances in D.H.Lawrence’s ‘women in love’
2. to find out the meaning of linguistic features are used in women utterances in D.H.Lawrence’s ‘Women in Love’?

The writer is interested in analyzing the novel utterance in D.H. Lawrence’s “Women in Love”. In this thesis, the writer limits the linguistics feature based on Lakoff’s theory. From the ten linguistic features the writer will focus on five linguistic features, namely: Lexical hedges or Fillers, Tag questions, ‘Empty’ adjectives, Precise colour terms, and ‘Superpolite’ forms.
Thomas Bloor (1995:1) States “Language is a system of meaning”. Hudson (1980:3) States “Linguistics is the structure of language to the exclusion of the social contexts in which it is learned and used. The society using language to convey information about the social relationships between people as well as about the topic of discussion. The kind of information which is relevant to language choice includes how well we know the other person and whether they are socially superior.

Sociolinguistics

(R.A Hudson 1980:1) states “Sociolinguistics is partly empirical and partly theoretical - partly a matter of going out and amassing bodies of fact and partly of sitting back and thinking.”

According to Wolfson (1980:1) “Sociolinguistics is the study of the interplay of linguistic, social, and cultural factors in human communication, is of fundamental importance to the profession of TESOL (Teachers of English to Speakers of Other Languages).

Sociolinguistics is part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences. They can be concluded that Sociolinguistics is the study of the effect of all aspects of society, including cultural norms and situation context on the use of language on society.

Linguistic features

Hudson (1980:3) states “Linguistics is the structure of language to the exclusion of the social contexts in which it is learned and used.” The society using language to convey information about the social relationships between people as well as about the topic of discussion. According to Lakoff in Holmes (313:1890) states Linguistic features “were used more often by women than by men.” States “Linguistic is the study of the nature, structure, and variation of language, including phonetics, phonology, morphology, syntax, semantics, sociolinguistics, and pragmatics. Then features features are the ones listed in the definition (phonetics, phonology”).

One Linguistic form which has proved particularly interesting to Sociolinguists studying English-speaking speech communities is the variable pronunciation.

Sex and Gender

According to Suzzane (1994:103-104) “Language and gender rather than language and sex to draw attention to the fact that what concerns me here is the social-cultural dimension of the decision of humans into male and female persons (i.e. gender). Rather than its biological determinants (i.e. sex).

According Allesandro (2001:75) “Gender is the importance of discursive practice is ubiquitous in the much – discussed notion of “women’s languages” have been cited in communities as divergent as the Lakhota Sioux, the Japanese, in particular tend to
emphasize the sharp differentiation of female and male speakers, thereby exotizing these communities.”

Women often think in terms of closeness and support, and struggle to preserve intimacy. Men concerned with status, tend to focus more on independence. These traits can lead women and men to get different views of the same situation. Men grow up in a world where conversation is competitive. For women, however, talking is often a way to gain confirmation and support their ideas. Men see the world as a place where people try to gain status and keep it.

Features of ‘women’s language’ the following are:

**Lexical Hedges or Fillers**

According to Lakoff in Wilson (1980:176) “Hedges includes all modifiers which serve to make a statement less than an assertion. Thus, the use of the word kind in a sentence.”

For example: it’s kind of hot in here,”

Or expression “sort of” in a sentence

For example: ‘I’d sort of like to that movie’

According to Lakoff in Holmes (1980:315) “Fillers’ and ‘hedges’ with sort of classified as a hedge, while well and yousee were described as meaningless particles and assigned to the same category as ‘pause fillers’ such as uh, um and ah.

Hedges have multiple functions. They can add a degree of uncertainty and no commitment to an utterance and indicate that a speaker does not want to give up his/her speaking turn yet. This leads us to consider which phrases or words can act as hedging devices, namely the phrase maybe, sort of, you know, may and might, and I mean and I think. Fillers pause and hesitate like eehhm…..and…. eeh…. in the category of hedges since they can be used to express a speaker’s reluctance to impose. Other differences in the use of hedging devices between men and women. Women tend to use the solidarity marker you know (use most often between people who know each other well as it emphasizes shared knowledge) as an addressee oriented positive politeness device when it protects the speaker’s positive face needs. Men, on the other hand, use you know more in its referential meaning when it refers to presupposed shared knowledge or acts as a hedge on the validity of a supposition.

From the explanation above the writer can conclude that the basic functions of hedging devices are to indicate that speakers are not committed to what they say. In other words, they avoid making explicit statements. The interpersonal function of hedges is to take account of the feeling of the addressee. Conversations are not just about people and events, they also reveal the speakers attitudes to their addressees. Hedging devices are useful to express opinions and to soften them in the process. Women use hedging devices to express uncertainty and they use intensifying devices to persuade their address to take them seriously.

**Tag Questions**
Celce – Murcia (1999:259) states that “Tag question is short question form appended to a statement.” Lakoff in Wolfson (1989:176) argument is that women, rather than making straightforward statements, request the agreement of their addressee by adding a tag question.

For example: a). “He’s a nice guy, isn’t he?”
   b). they will finish, won’t they?
   c). I am the best person for the job, aren’t I?
   d). this is the best way to do it, isn’t it?

Michael Vince (2007:52) states that “when we use a positive verb and a negative tag, we generally expect a yes answer.

In some languages the tag formations conventions consist merely of adding to a statement the equivalent for no or yes with rising intonation

women use tag question frequently than men do. In other words women use more tag question than men. Tags question also make up a large part of conversation, and usually make up large part of persuasive communication.

**Rising Intonation or Declaratives**

Helen Keller (1967:29) states “Even though the primary stress shifts to different parts of the phrase, the basic declarative intonation remains the same.”

For example: He **will**
   I’ll see you in the **morning**

A phrase may be a complete sentence, or it may be part of a sentence. Each phrase has one and only one primary stress.

Donald Bowen (1975:175) States “The term intonations as used to including stress, pitch juncture the transition between phrases or from sound to silence at the ends of phrase and rhythm.”

Rising Intonation is a speech pattern in which phrase and sentences habitually end with a rising sound.

Risinging Intonation is found in every language, but the realization and function are seemingly different. Intonation can also be used for discourse analysis where new information is realized by means of intonations like women use more than rising intonation than men.

**‘Empty’ Adjectives**

Lakoff in Wolfson (1989:176) states claims that women use “empty” adjectives such as *divine, wonderfull, beautiful* and *cute*. These adjectives are said to be not only meaningless but
also avoid of any connotation of power if contrasted with “men’s adjectives,” such as great and terrific.

Empty’ adjectives mean that feminine adjective; very generally women’s discourse is cooperative while men’s is competitive. That is women in conversation usually seek to sympathize with another and to support the ideas and contributions of other.

‘Empty’ adjectives are those claimed to be formulaic and conveying emotional reaction.

For example: you look divine, darling (“divine”= emotional approval of appearance)

We can find particular concept rather sexist: conveying emotional reaction is just as valid semantic content as conveying information so her called it “empty” From the explanation above the writer can conclude that ‘empty’ adjectives can use to conveying emotional reaction like example as valid semantic then, ‘empty’ adjectives also can be used by women in conversation to sympathize with one another and to support and admire the ideas and contributions of others.

Price Color Terms

Lakoff in Wolfson (1980:176) states “used almost exclusively by women. These include the less common color terms such as mauve and chartreuse.”

Women make finer discrimination than men in certain areas, such as color term that is, women are more likely to use price terms such as magenta.

For example: magenta= color between purple and red, flowers of deep magenta

Color is such as fun thing to enjoy but it often communicate that the words we use to describe color are vague and frequently miss understood. Women use color terms in their speech to show their feminine and to avoid use profanity, women more use color terms than men.

Intensifier Such as Just and So

Lakoff in Wolfson (1980:177) states that (The claim here is that women use the modifiers so, such and very to emphasize their utterances which more frequently than men do and they combine this use with an intensify of intonation out of proportion with the topic of the phrase.

For example: “its so beautiful!” are seen as feminine

The writer concludes that intensifiers can function as strengthen.

For example: it’s a good film can be strengthened by adding the intensifier really (it’s a really a good film) Women use intensifying devices to persuade their addressee to take them seriously.

‘Hypercorrect’ Grammar
According to Lakoff in Wolfson (1980:177) “Hypercorrect grammar that women tend to use more formal syntax than men, to use forms of pronunciation which are closer to the prestige norm, and in general to speak more formally than men do in similar situation.”

Hypercorrect grammar is the use of a linguistic form which goes beyond the norm of a target variety because the speakers desire to be correct, and thus result in a form which is not part of a target variety. This usually happens when a nonstandard speaker tries to use the standard language or a prestige accent.

For example: Where are we going?

Women do not talk much. Women speak is that women faster than men towards prestige speech. They use a dialect speaking in societies then they learn standard language faster and choose it more.

**Super Polite Forms**

Lakoff in Wolfson (1980:178) states “Women are said to frame requests and other sort of utterances with excessively polite such as ‘would you please open the window, if you don’t mind.”

Celce - Marcia (1999:234) states that “Politeness contribution of please it could be noted that the effect of adding please to an imperative close contribute to it’s being more polite.

Compare, for example:

Give me a glass of water

Versus

Please give me a glass of water or give me a glass of water, please.

Everyone has to pay attention to face both solidarity and concentrate on building and maintaining the social bonds that hold communities together, for males’ priority goes to power, struggle for independence.

People often don’t appreciate just how complicated it is, because they tend to think of politeness simply of saying please and thank you in the right places.

**Avoidance of Strong Swears Words**

Into (http://changingminds.org/explanation/behaviors/copying/avoidance.htm) “Avoidance may include removing oneself physically from a situation. It may also involve finding ways not to discuss or even thing about the topic in question.”

Avoidance is a defense mechanism in phobias.”

For example: my son does not like doing homework, whenever the subject of school come up, he changes the topic. He also avoids looking directly at me.
Avoidance is a simple way by not having to cope. When feeling or discomfort appear, we find way of not experiencing them.

**Emphatic Stress**

According to Kenneth in [http://esl.about.com/od/speakingenglish/a/tstress.htm](http://esl.about.com/od/speakingenglish/a/tstress.htm) states “if you decide to emphasize something, you can change the stress from the principal noun to another content word such as an adjective (big, difficult, etc), intensifier (very, extremely, etc) this calls attention to the extraordinary nature of what you want to emphasizes.

For example: - That was a difficult **test** – standard statement

- That was a **difficult** test – emphasizes how difficult the test was

In above explanation above it can be concluded that emphatic stress means the ability to do the action effectively, then emphatic utterance express solidarity and emphatic with others.

**Biography of D. H. Lawrence**

David Herbert Lawrence was born on September 11, 1885, in Eastwood, Nottinghamshire, and central England. He was the fourth child of a struggling coalminer who was a heavy drinker. His mother was a former schoolteacher, greatly superior in education to her husband.

Lawrence is one of the famous writers from England. He begins writing his first novel in 1906. The appearance of his first novel, D.H) Lawrence is one of the most versatile and influential figures in the 20th century literary. Best known for his novels, Lawrence was also an accomplished poet, short story writer, and his relationship with censors sometimes overshadow the work of a master craftsman and profound thinker. Lawrence was born on September 11 1885 in the small coal mining village of Eastwood. She also has written the women in love novel (1921) continuous the story of the Brangwen sisters, Ursula and Gurdun. The action of the novel centers on the parallel courtships of Ursula by the Intellectual Rupert Birkin and Gurdun by the Industrialist Gerald crick.

Lawrences like traveling to another country such as U.S.A Australia, New Mexico and so on.

**The summary of the story in ‘Women in Love’ novel by D.H.Lawrences**

The novel ‘women in love’ narrates the tragic involvment among four characters, Rupert Birkin, Ursula Brangwen,Gudrun Brangwen, and Gerald critch. Gerald’s sheeting passin for Gudrun culminates in his own suicide as he wanders into the Alpine snow where he will freeze to death. Rupert love for Ursula, equally violent and potentially destructive at times, achieves an uneasy equilibrium that is upset by the death of his close friend Gerald, whom Rupert has loved as has Ursula.
The novel opens with the wedding of Gerald’s younger sister and with the boredom experienced by the Brangwen sisters, who are bound to tedious work in the small Northern England town of their birth. Rupert’s involvement with a willful, domineering aristocratic woman ceases as he becomes increasingly attached to Ursula in turn, Gerald pursues and captures the mercurial artist Gudrun, and the four decide to vacation together in the Alps. Gerald’s untimely end is occasioned by Gudrun’s cruel rejection of his affection after the departure of Ursula and Rupert.

In part of a roman à clef of Lawrence’s relations with Frieda von Richthofen and their friends Katherine Mansfield and Middleton Murry, the novel is also an allegorical representation of the social crisis of Britain in the years immediately following the Great War. Less obviously salacious than LADY CHATTERLEY LOVER. The novel is a more sober and philosophical assessment of the decline of Britain’s ruling classes.

2. The Research Method

Research is a systematic approach to find answers to questions. The study will be conducted in descriptive design by applying qualitative research. Keith, Punch (2003:i) defines “Qualitative research is a key form of research in education; the findings of such projects frequently play a central role in shaping policy and practice.

The Source of the Data

In doing research, the writer uses the data from conversations and utterances which found in novel D.H Lawrence, Women in love. In doing research the writer analyzes five features linguistics, namely: Lexical Hedges or Fillers, Tag Questions, ‘Empty’ adjectives, Intensifiers such as just and so, and ‘Superpolite’ forms. In analyzing the data, the writer used stratified random sampling (Kountur 2007:149) by arranging them into their types in order to make the writer easier analyze they linguistic features.

In collecting the data the writer will follow some steps as follows:

1. reading the novel thoroughly
2. underlining all speech utterances by women in the novel in order to find out the features of linguistic.

The data will be collected from the novel Women in Love by D.H. Lawrence. The techniques of analyzing the data which will be used by the writer are as follows:

1. classifying the data into linguistics features that women used in speech they are: Lexical hedges or Fillers, tag questions, ‘Empty’ adjectives, Intensifiers such as just and so, and Superpolite forms.
2. Writing the meaning of utterances according to their types.

Data
The data were collected and selected from the Novel: *Women in Love* written by D.H. Lawrence. They classified into 5 linguistic features: they are: Lexical Hedges or Fillers, Tag questions, ‘Empty’ adjectives, intensifiers such *just* and *so*, and ‘Superpolite’ forms. They have been classified into each linguistic feature. They are put on table 4.1.1

**TABLE 4.1.1 linguistic feature**

<table>
<thead>
<tr>
<th>Linguistic features</th>
<th>Types of Utterances</th>
<th>DATA</th>
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<tbody>
<tr>
<td>Lexical Hedges or Fillers</td>
<td><em>I think</em></td>
<td>1). Ursula: ‘<em>I think</em> I’ve rejected several,’</td>
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<td></td>
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<td>2). Prune: ‘<em>I think</em> my coming back home was just regular pour mieux sauter.’</td>
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<td>3). Hermione: ‘Yes, <em>I think</em> it is always wrong to provoke a spirit of rivalry.’</td>
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<td>4). Ursula: ‘<em>I think</em> they are so beautiful—little red flames—.’</td>
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<td>5). Hermione: ‘<em>I think</em> some of her work is really wonderful.’</td>
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<td>6). Ursula: ‘<em>I think</em> it is one of the most horrible stories I know.’</td>
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<td>7). Halliday: ‘<em>Oh, I think</em> they're beastly, they're horrid,’</td>
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<td></td>
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<td>8). Hermione: ‘<em>It would be a mistake</em>—<em>I think</em> it would be a mistake—’</td>
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<td></td>
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<td>9). Ursula: ‘<em>I think</em> it is degrading not to be happy.’</td>
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<td></td>
<td>10). Hermione: ‘<em>I think</em> for you even more than for him—and I think for his health—’</td>
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<td></td>
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<td>11). Ursula: ‘<em>But I think</em> he is awfully young, on one side.’</td>
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<td></td>
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<td>12). Hermione: ‘<em>I think</em> I shall go to Florence for the winter.’</td>
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<tr>
<td>tag question</td>
<td>Don’t you</td>
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<tr>
<td>1. Ursula: ‘You know all about it don’t you?’</td>
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<td>2. Hermione: ‘You want your tea, don’t you’,</td>
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<td>3. Ursula: ‘You think I’m merely a physical woman, don’t you?’</td>
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<table>
<thead>
<tr>
<th>you know</th>
<th>Halliday: ‘You know you can’t drink,’</th>
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<tbody>
<tr>
<td>1. Halliday: ‘My dear Pussum, You know you are your own mistress.’</td>
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<tr>
<th>well</th>
<th>1. Ursula: ‘Well’ he wants to, awfully, but I’m not so sure!</th>
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<th>you see</th>
<th>1. Ursula: ‘You see I can’t--’</th>
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<tr>
<th>‘Empty’ adjectives</th>
<th>Beautiful</th>
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<tr>
<td>1. Hermione: ‘I think they are so beautiful--’</td>
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<td>2. Fraulein: ‘Oh, it is beautiful,’</td>
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<td>3. Hermione: ‘We’ve come back,’ The daffodils</td>
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<th>‘beautiiful’</th>
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<tr>
<td>‘is it’</td>
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<td>‘do you mind’</td>
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<td>‘shall we’</td>
<td>1</td>
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The Episteme vol 3 no 2 January 2017 Journal of Linguistics and Literature  Page | 62
3. The analysis of the data Linguistic features which used by Women

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<th>Intensifiers such as just an so</th>
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<tr>
<td>so</td>
<td>1). Ursula: ‘I’m so glad,’ ‘some time in a bout a forthnight.’</td>
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<td>so</td>
<td>2). Ursula :’They are all so busy playing the ugly duckling,’</td>
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<td>so</td>
<td>3).Hermione: ‘We’ve come back,’ ‘Thedaffodils are SO beautiful.’</td>
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<td>so</td>
<td>4).Ursula :’They are so languid,’</td>
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<th>‘Superpolite; forms</th>
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<tr>
<td>Have I</td>
<td>Winifred: ‘Have I seen im before?’</td>
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| strange             | 1). Ursula: ‘Her little carving are strange,’ |
| power               | 1). Ursula: ‘You want to clutch things and have them in your power’ |
| adore               | 1)Halliday : ‘Yes I should adore some oysters.’ |
| wonderful           | 1). Hermione : ‘To me the pleasure of knowing is so great wonderful, so wonderful.’ |
|                     | 2).Ursula : ‘Isn’t it wonderful—who would dare to put those two strong colours together—‘ |
|                     | 3). Winifred : ‘Aren’t they wonderful?’ |
|                     | Halliday: ‘How perfectly loathsome’ |

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</table>
The writer took and analyzed Linguistic features of Lexical hedges or Fillers, Tag questions, ‘Empty’ adjective, Intensifiers such as just and so, ‘super polite’ formn.

Linguistic features of Lexical Hedges

1. **Women utterances which used lexical hedges or fillers ‘I think’:**
   1. Gudrun : ‘You wouldn’t consider a good offer?’
      Ursula : ‘I think I’ve rejected several,’
      Ursula used lexical hedges ‘I think’ means to ascertain that she has rejected Gudrun offer several times.
   2. Ursula : ‘Why did you come home Prune?’
      Prune : ‘Why did I come back, Ursula? (She repeated) ‘I have asked myself a thousand times.’
      Ursula : ‘And don’t you know?’
      Pruna : ‘Yes, I think I do, I think my coming back home was just reculer pour mieux sauter.’
      Prune used lexical hedges ‘I think’ means to assert what she has done that she come back to home was just reculer pour mieux sauter.
   3. Gerald : ‘A race may have its commercial aspect, ‘In fact it must. It is like family. You must make provision. And to make provision you have got to strive against other families, other nations. I don’t see why you shouldn’t.’
      Hermione : ‘Yes, I think it is always wrong to provoke a spirit of rivalry. It makes bad blood. And bad blood accumulates.’
      Hermione used lexical hedges ‘I think’ means she is disagree what Gerald said that make provision can makes bad blood and bad blood accumulates.
   4. Hermione : ‘Little red flames, little red flames,’ murmured Hermione to her self. And she remained for some moments looking only at the small buds out of which the red flickers of the stigma issued).
      ‘Aren’t they beautiful? I think they are so beautiful ---little red flames
      Birkin : ‘And now you will always see them,’
      Hermione : ‘Now I shall always see them,’ ‘Thank you so much for showing me. I think they’re beautiful---little red flames---’
      Hermione used lexical hedges ‘ I think’ means to ascertain Birkin that what she has looked so beautiful they are little red flames. It remind her for some moment looking only at the small buds out of which the red flickers of the stigma issued.
5. Hermione: ‘You think your sister will come? I should be so glad. I think she is wonderful. I think some of her work is really wonderful. I have two water-wagtails, carved in wood, and painted—perhaps you have seen it?’

Ursula: ‘No,’

‘I think it is perfectly wonderful—like a flash of instinct.’

‘Her little carving are strange, ‘Perfectly wonderful—full of primitive passion—’

Hermione used lexical hedges ‘I think’ means to ascertain Ursula because Ursula’s sister have wonderful work that is little carving are strange and perfectly beautiful full of primitive passion.

6. Gudrun: He and his brother were playing together with a gun. He told his brother to look down the gun, and it was loaded, and blew the top of his head off. Isn’t a horrible story?’

Ursula: ‘I think it is one of horrible stories I know.

Ursula used lexical hedges ‘I think’ means she is to what Gudrun said, she believes that it is one of horrible stories.

7. Gerald: Looking round the table. ‘Do black-beetles bite? But that isn’t the point. Are you afraid of their biting, or is it a metaphysical antipathy?’

Ursula: ‘Oh I think they’re beastly, they are horrid. ‘If In see one, it gives me the creeps all over. If one were to crawl on me, I’m sure I should die—I’m sure I should.’

Ursula used lexical hedges ‘I think’ means to ascertain Gerald that beetles so horrid and it makes she should die.

8. Birkin: Would he acknowledge, or would he deny her?

Hermione: ‘Yes,’ as each women came out of her own separate reverie. ‘It would be a mistake—I think it would be a mistake—’

Hermione used lexical hedges ‘I think’ means to that she ascertain to Birkin that if as each women came out of her own separate reverie.

9. Ursula: ‘I don’t want to suffer hourly and daily,’ ‘I don’t, I should be ashamed. I think it is degrading not to be happy.’(Hermione stopped and looked at her a long time)

Hermione: ‘Do you’

Ursula used lexical hedges ‘I think’ means to ascertain Hermione that she doesn’t want to suffer hourly and daily and ashamed, it is degrading not to be happy.

10. Hermione: I can only feel that it would be disastrous, disastrous—at least, to marry in a hurry. Can’t you be together without marriage? Can’t you go away and live somewhere without marriage? I do feel that
marriage would be fatal for both of you. *I think* for you even more than for him—and I think of his health—

Ursula : ‘Of course,’ ‘I don’t care about marriage—it isn’t really important to me—it’s he who wants it.’

Hermione used lexical hedges ‘*I think*’ means to assert Ursula agree with her opinion that marry in hurry would be fatal for them

11. Hermione : Rupert is race old, he comes of an old race—and you seem to me so young, you come of a young, inexperienced race.’
Ursula : ‘Do I! But *I think* he is awfully young, on one side.’
Hermione : ‘Yes, perhaps childish in many respect, Nevertheless—’

Ursula used lexical hedges ‘*I think*’ means she gives opinion that Rupert is awfully young in one side.

12. Hermione : ‘*I think* I shall go to Florence for the winter,’
Birkin : ‘Will you?’ ‘But it is so cold there.’
Hermione : ‘Yes, but I shall stay with Palestra. It is quite comfortable.’
Hermione used lexical hedges ‘*I think*’ means to mean to Birkin that she shall stay with Palestra because it is quite comfortable.’

13. Ursula : ‘For all that, I don’t like it. Their nationalism just industrialism—that and a shallow jealously I detest so much.’
Hermione : ‘*I think* you are wrong—I think you are wrong.’ It seems to me purely spontaneous and beautiful, the modern Italian’s passion, for it is a passion for Italy,

Hermione used lexical hedges ‘*I think*’ means to she doesn’t agreed Ursula that Italy it seems to purely spontaneous and beautiful and modern passion, she doesn’t agree what Ursula says.

14. Birkin : ‘Look,’ ‘What I bought.’ (He gave her a little bit of screwed-up paper. She took it and opened it
Ursula : ‘How lovely,’ ‘*I think* they are beautiful.’ especially this. This is wonderful—’it was around opal, red and fiery, set in a circle of tiny rubies.

Ursula used lexical; hedges ‘*I think*’ means to ascertain Birkin that the screwed is very wonderful and beautiful.

Women utterances which used lexical hedges or fillers ‘*you know*’:

1. Pussum : ‘You’d better go home,’
Birkin : ‘I will go home,’ ‘But won’t you all come along.

Won’t you come round to the flat?’ (he said to Gerald). ‘I should be so glad if you would. Do ----that’ll be splendid. I say?’ (he Looked
round for a waiter). ‘Get me a taxi’ (Then he groaned again. ‘Oh I do feel—perfectly ghastly! Pussum, you see what you do to me.’

Pussum : ‘Then why are you such an idiot?’(she said with sullen calm)

Birkin : But I’m not an idiot! Oh, how awful! Do come, everybody, it will be so splendid. Pussum, you are coming. What oh but you must come, yes, you must. Girl, don’t make a fuss now, I feel perfectly---Oh it’s so ghastly---

Pussum : ‘You know you can’t drink,’ (she said to him coldly).

‘I tell you it isn’t drink---it’s your disgusting behaviour,

Birkin : Pussum, it’s nothing else, Oh how awful! Do let us go,’

Pussum used lexical hedges ‘You know’ means to scold that she doesn’t agree to Birkin that he can’t drink it because it’s his disgusting behaviour.

2.

Halliday : ‘Pour out the tea.’

(she did not move)

Won’t you do it?’ Halliday repeated, in a state of nervous apprehension.

Pussum : ‘I’ve not come back here as it was before,’ ‘I only came because the others wanted me to, not for your sake.’

Halliday : ‘My dear Pussum, you know you are your mistress. I don’t want you do anything but use the flat for your own convenience—you know it, I’ve told you so many times.’

Halliday used lexical hedges ‘you know’ means to reprimand Pussum that she doesn’t want Pussum do anything but use the flat for her own convenience.

Women utterances which used lexical hedges or fillers ‘you see’:

1. Hermione : ‘I am so glad to see you,’ (in her slow voice, that was like an incantation). ‘you and ruppert have become quite friends?’

Ursula : ‘(she Oh yes,’ ‘He is always somewhere in the background.)’

Hermione : ‘Is he?’ (she said slowly, and perfect equanimity). And do you think you will marry?’

Ursula : ‘Well ‘He wants to awfull, but I’m not so sure.’

Hermione : ‘Why aren’t you so sure?’ ‘You don’t really love him?’

Ursula : ‘He wants me really to accept him in marriage.’
Hermione: ‘Does he?’ ‘And what is it you don’t want? You don’t want marriage?’

Ursula: ‘No — I don’t — not really. I don’t want to give the short of submission he insists on. He wants me to give my self up – and I simply don’t feel that I can do it.’

Hermione: ‘Not if you don’t want to.’

Ursula: ‘You see I can’t --.

Ursula used lexical hedges ‘you see’ means to explain Hermione that she can’t marry with Ruppert because she can’t do what the Ruppert said that is to give herself up.

Women utterances which used lexical hedges or fillers ‘well’:

1. Hermione: ‘You and Rupert have become quite friends?’
   Ursula: ‘Oh yes ‘He is always somewhere in the background.’
2. Hermione: ‘Is he?’ and do you think you will marry?’
   Ursula: ‘well,’ ‘He wants to, awfully, but I’m not so sure.’

Ursula used lexical hedges ‘well’ means toRupert that he wanted to marry Ursula, but she was not sure.

Tag Questions

1. Women utterances which used tag questions ‘don’t you’:

   1. Birkin: ‘You are the real devil who won’t let life exist
      Hermione: (She looked at him with a long, slow look, malevolent, supercilious).
      ‘You know all about it, don’t you?’ (she said with slow, cold, cunning mockery).
      Birkin: ‘Enough,’ (his face fixing fine and clear like steel).

   Hermione used tag question ‘don’t you’ means to resolute Birkin that he knows all about her that is the real devil who won’t let life.

2. (They are always aware of themselves—and they’re so conceited, that rather than release themselves, and live in another centre.
   Hermione: ‘You want your tea, don’t you.’ (turning to Ursula with a gracious kindliness). “You’ve worked all day—

   Hermione used tag question ‘don’t you’ means Ursula agree with her offer that Ursula want her tea because she has worked all day.
3. Ursula: ‘You think I’m merely a physical woman, don’t you?’
Hermione: ‘No indeed,’ ‘No indeed! But I think you are vital and young—it isn’t a question of years,

Ursula used tag question ‘don’t you’ means to disappoint to Hermione that she is merely physical women.

Women utterances which used tag questions ‘is it’

1. Ursula: ‘A mouse isn’t any more subtle than a lion, is it?’
Hermione: ‘I don’t know,’

Ursula used tag question ‘is it’ means to sure Hermione that mouse isn’t any more subtle than a lion.

Women utterances which used tag questions ‘aren’t we’

1. Gudrun: ‘We are going to do Bismarck, aren’t we?’
Gerald: ‘Yes, we’re going to do Bismarck. Do you want to?’

Gudrun used tag question ‘aren’t we’ means to ascertain to Gerald that they are going to do Bismack then Gerald agree with his invitation.

Women utterances which used tag questions ‘shall we’

1. (Gudrun and Winifrea went through the house to the back, where were the stables and the out buildings. Everywhere was still and deserted. Mr Crich had gone out for a short drive, the stableman had just led round Gerald’s horse. The two girls went to the hutch that in a corner, and looked at th
Gudrun: ‘isn’t he beautiful! Oh, do look at him listening! Doesn’t he look silly!’ she laughed quickly, then added ‘Oh, do let’s do him listening, do let us, he listen with so much of himself—don’t you darling Bismarck?’

‘Can we take him out?’
Hermione: ‘He’s very strong. He really is extremely strong.
Gudrun: ‘But we’ll try, shall we?’
Hermione: ‘Yes, if you like. But he’s a fearful kicker!’

Gudrun used tag question ‘shall we’ means to invite Hermione that they will try to take rabbit out.

Women utterances which used tag questions ‘would you’
1. Mrs. Crich: ‘Are my children all there? (she asked him abruptly)
   Gerald : (he laughed, startled, afraid perhaps)
   ‘I scarcely know them,
   Mrs. Crich: ‘Gerald!’ (she exclaimed). ‘He’s the most wanting of them all. You’d
never think it, to look at him now, would you?’
   Gerald : ‘No,’
   Mrs. Crich: (The mother looked across at her eldest son, stared at him heavily for
some time).
   Mrs. Chrich used tag question ‘would you’ means to she worried that Gerald scarcely
know about her children.

Women utterances which used tag questions ‘do you mind’

1. Pussum : ‘I’m talking to Wupert, do you mind?’
   Birkin : ‘Open confession---good for the soul, eh?
   ‘well, so long.’
   Pussum used tag question ‘do you mind’ means he doesn’t want to be disturb by Birkin
because she is talking to Wuppert.

‘Empty’ Adjectives

1. Women utterances which used ‘Empty’ adjectives ‘beautiful’
   1. Hermione : (Little red flames, little red flames,’ murmured Hermione to herself)
   ‘Aren’t they beautiful? I think they’re so beautiful,’ (moving close to
   Birkin, pointing to the red filaments with her long, with finger)
   Birkin : ‘Had you never noticed them before?’
   Hermione : ‘No, Never before,’
   Hermione used ‘Empty’ adjectives ‘beautiful’ means that amazed the little red
flames.
   2. Hermione : ‘Shall we bathe this morning?’ (she said suddenly looking at them
   all).
   Joshua : ‘Splendid,’ ‘it is a perfec morning.’
   Fraulein : ‘Oh, it is beautiful.’
   Gerald : ‘We have no bathing suits,’
Alexander: ‘have mine,’ ‘I must go to church and read the lessons.

Fraulein used ‘empty’ adjective ‘beautiful’ means to agree with her friends that is shall bathe this morning.

3. Hermione: ‘The daffodils are SO beautiful.’
   Rupert: ‘Yes,’ ‘I’ve seen them.’

Hermione: (she looked at him with her long, slow, impassive look, along her cheeks).

Hermione used ‘empty’ adjectives ‘beautiful’ means to ascertain Rupert that the daffodils very beautiful.

**Women utterances which used ‘Empty’ adjectives ‘Wonderful’**

1. Gerald: ‘Not necessarily. ‘But isn’t education really like gymnastics, isn’t the end of education the production of a well-trained, vigorous, energetic mind?’
   Hermione: ‘well——‘I don’t know. To me the pleasure of knowing is so great, so wonderful—nothing has meant so much to me in all life, as certain knowledge ---no ,I am sure—nothing.’

Hermione used ‘empty’ adjective ‘wonderful’ means to agree that education really like gymnastic.

2. Ursula: (She picked up a shirt of rich red and blue silk, made for a young princess of fourteen, and was crying mechanically: ‘Isn’t it wonderful—-who would dare to put those two strong colours together—-’
   Hermione: (Then Hermione’s maid entered silent and Ursula, overcome with dread, escaped, carried away by powerful impulse).

Ursula used ‘empty’ adjective ‘wonderful’ means to tell Hermione that as hirt of rich red and blue silk would dare to put two strong colours together.

3. Winifred: ‘aren’t they wonderful?’ (she cried looking at them absorbedly, strange how her reverential, almost ecstatic admiration of the flowers caressed his nervest)
   ‘What are they?’

Gerald: ‘Sort of petunia, I suppose, ‘ I don’t really know them,’

Winifred used ‘empty’ adjective ‘wonderful’ means to give question what she looking wonderful that is short of petunia.
2. **Women utterances which used ‘Empty’ adjectives ‘strange’**

1. **Hermione**: ‘I think some of her work is really wonderfull. I have two water-wagtails, carved in wood, and painted—perhaps you have seen it?’
   
   **Ursula**: ’No,’ ‘I think it is perfectly wonderful—like a flash of instinct. ‘Her little carving are strange,’ ‘Perfectly wonderful---full of primitive passion---’

   Ursula used ‘Empty’ adjectives ‘strange’ means that to agreement agreed to Hermione opinion that little carving perfectly wonderful.

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**Women utterances which used ‘Empty’ adjectives ‘Power’**

1. **Ursula**: ‘You want to clutch tings and have them in your power. You want to have things in your power. And why? Because you haven’t got any real body, any dark sensual body of life. You have no sensuality.

   **Birkin**: ‘Spontaneous!’ ‘You and spontaeity! You, the most deliberate thing that ever walked or crawled! You’d be verily deliberately spontaneous—that’s you.

   Ursula used ‘Empty’ adjectives ‘power’ means that Birkin must have things in is power because he haven’t got any real body.

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**Women utterances which used ‘Empty’ adjectives ‘Adore’**

1. **Gerald**: Is there anything we can eat here? Is there anything you would like?’
   
   **Halliday**: ‘Yes,’ I should **adore** some oysters.’

   **Gerald**: ‘All right,’ ‘We’ll have oysters.’ (and he beckoned to the waiter).

   Halliday used ‘empy’ adjective ‘adore’ means she want to adore some oysters.

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**Women utterances which used ‘Empty’ adjectives ‘perfectly’**

1. **Halliday**: ‘How **perfectly** loathsome!’
   
   **Gerald**: ‘I don’t know,’ (he looking around the table) ‘Do black-beetles bite? But that isn’t the point. Are you afraid of their biting, or is it a metaphysical antipathy?’

   **Halliday**: (she was looking full upon him all the time with inchoate eyes).

   ‘Oh, I think they are beastly, tey are horrid.

   Halliday used ‘empty’ adjectives ‘Perfectly’ means to convincing Gerald that the beastly perfectly loathsome.
Intensifiers such as *just and so*

1. **Women utterances which used ‘so’**

   1. **Hermione** : ‘You are sure you will come to Breadably? (she said, arguing).
   **Ursula** : ‘Yes I should like to very much,’ ‘I’m so glad,’ (pulling herself together) ‘Sometime in about a fortnight.

   Ursula used intensifier ‘so’ means to ascertain Hermione that she very glad and will be sure to Breadably.

   2. **Ursula** : ‘They are all so busy playing the ugly duckling,’ (with mocking laughter) ‘And I don’t feel like a swan among geese---i can help it. And I don’t care what they think of me,
   **Gudrun** : (He looked up at Ursula with a queer, uncertain envy and dislike)
   ‘Of course, the only thing to do is to despise them all just all,’

   Ursula used Intensifiers ‘so’ means to convincing Gudrun that the geese very busy to playing.

   3. **Hermione** : ‘The daffodils are SO beautiful.’
   **Rupert** : ‘Yes,’ ‘I’ve seen them.’
   **Hermione** : (she looked at him with her long, slow, impassive look, along her cheeks).

   Hermione used ‘empty’ adjectives ‘beautiful’ means to ascertain Rupert that the daffodils very beautiful.

   4. **Hermione** : ‘The three women will dance toghter,’
   **Alexander** : ‘What shall it be?’
   **Ursula** : ‘They are so languid,’

   Ursula used intensifier ‘so’ means to explain that the three women are so languid to dance together.

   ‘Superpolite’ form

   1. **Women utterances which used ‘Have I’**

      1. **Winifred** : ‘Who is that young man?’
      **Birkin** : ‘I don’t know,’ (she answered discreetl).  
      **Winifred** : ‘Have I seen him before?’
      **Birkin** : ‘I don’t think so, I haven’t (he replied was satisfied).

      Winifred used ‘superpolite’ form indirect request ‘Have I’ means to request to Birkin that she want to seen a young man.
After analyzing those utterances from the list of the data, the writer makes them into table which shows the appearance of the three linguistic features.

**TABLE**

<table>
<thead>
<tr>
<th>Linguistic features</th>
<th>Types of utterances</th>
<th>Mostly used by women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lexical hedges or fillers</td>
<td>I think</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>You now</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Well</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>You see</td>
<td>1</td>
</tr>
<tr>
<td>Tag questions</td>
<td>Don’t you</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Is it</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aren’t we</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Would you</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Shall we</td>
<td>1</td>
</tr>
<tr>
<td>‘Empty’ adjectives</td>
<td>Beautiful</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Wonderful</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Strange</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Power</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Adore</td>
<td>1</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th>Intensifiers such as just and so</th>
<th>Perfectly</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Super polite’ forms</td>
<td>Perfectly</td>
</tr>
</tbody>
</table>

**Findings**

After analyzing all the data in 31 chapter of D.H.Lawrence’s ‘Women in Love’ novel, there are some important points found by the writer herself as following:

1. The writer found two kinds of Linguistic features are used by women and men in D.H.Lawrence’s ‘Women in Love’ novel. They are: Lexical hedges or fillers uttered by women: *I think, you know, well, and you see.* Tag questions uttered by women: *don’t you, is it, aren’t we, would you, and shall we.* ‘Empty’ adjectives uttered by women: *beautiful, wonderful, strange, power, adore, and perfect.* Intensifiers such as *just* and *so* uttered by women: *so.* ‘Superpolite’ forms uttered by women: *Have I.

2. There are out of 41 cases of women utterances in D.H.Lawrence’s ‘Women in Love’ novel. In linguistic features of Lexical hedges or fillers that women used are 18 times *i.e.* 43, 9 %. Linguistic features of Tag questions that women used are 7 times *i.e.* 17 %. Linguistic features of ‘Empty’ adjectives that women used are 10 times *i.e.* 24, 3 %. Linguistic features of Intensifiers such as *just* and *so* that women used are 4 times *i.e.* 9, 7 %. Linguistic features ‘Super polite’ forms that women used are once times *i.e.* 2, 4 %. Based on the analysis above, the writer can conclude that in all speech communities, women and men significantly have different degrees. It means that every individual or two Saxes women and men in the world it has different way to express something. In D.H.lawrence’s novel ‘Women in Love’ women most used Lexical Hegdes or Fillers, Tag Questions, ‘Empty’ adjectives, Intensifiers such as *just and so,* and ‘Super polite’ forms.

4. **Conclusions**

After analysing the data, the writer makes some conclusions which related to the utterance produced by men and women as found in the novel *women in Love* by D.H. they are as following:

1. According to Lakoff in Wilson (1980:176) “Hedges includes all modifiers which serve to make a statement less than an assertion. Thus, the use of the word kind in a sentence.” Hedges are used to express opinions, women used hedging devices to
express uncertainty and they used intensifying devices to persuade their address to take them seriously.

- There are 41 utterances of the five Linguistic features, they are 
  The Lexical hedges
  or fillers are used by women are used by women are I think fourteen times, you know two times, well one time and you see one time.
  Tag questions are don’t you three times, is it one time, aren’t we one time, would you one time, and shall we one time.
  ‘Empty’ adjectives are beautiful three times, wonderful three times, strange one time, power one time, adore one time. Intensifiers such as just and so are so fourth times.
  ‘Super polite’ form is Have I one time.

- In lexical hedges or fillers that women used are ‘I think’, ‘you know’, ‘well’, and ‘you see’, while men just used ‘I think’, and ‘you know’.
- In Tag questions that women used are ‘don’t you’, ‘is it’, ‘aren’t we’, ‘would you’, and ‘shall we’.
- ‘Empty’ adjectives that women used are ‘beautiful’, ‘wonderful’, ‘strange’, ‘power’, ‘adore’, and ‘perfect’.
- Intensifiers such as just and so that women used are So.
- ‘Super polite’ form that women used are ‘Have I’.

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The Harassment Of Christian Values As Found In Dan Brown’s The Da Vinci Code

Abstract

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The phenomenal novel *The Da Vinci Code* by Dan Brown was totally thrilling people around the world eleven years ago. Since it’s published, the novel has got many reactions especially from the Christians, for it is considered to insult the Church. Therefore, *The Harassment of Christian Values as found in Dan Brown’s The Da Vinci Code* becomes the main topic and the discussion of this thesis. The analysis shows that there are some differences explanation about Christian values between church’s doctrine and this novel. The novel analysis mentioned: the marriage of Jesus Christ with Mary Magdalene; Jesus had offspring; Maria Magdalene is not a prostitute but she was a holy woman; Crucifix was to be carried out by a woman; The Holy Grail is not a thing it’s a person; According to the Bible as Christianity believe that; Jesus is Single; Jesus had not an offspring; Maria Magdalene is a prostitute; Crucifix was to be carried by a man; Holy Grail is a thing. But Dan Brown’s *The Da Vinci Code* give the different explanation.

Keywords : Christian Values, The Da Vinci Code

1. The Background of The Study

In this research, the writer analyzed the Dan Brown’s novel *The Da Vinci Code*. Dan Brown’s *The Da Vinci Code* is a novel that tells us a journey of Sophie Neveu and Robert Langdon who try to reveal what Jacques Sauniere wants to tell. Their journey begins when Jacques Sauniere is found died in Grand Gallery, house of painting of famous Italian artists in Louvre Museum. He arranges his body in Vitruvian Man position with four lines message beside his corpse body and a pentacle in his stomach. This strange situation makes Sophie Neveu, granddaughter of Jacques Sauniere, and Robert Langdon, a professor of religious symbology, are met. They involves in a journey made by Jacques Sauniere which full of riddle, and word games. They do not know why Jacques Sauniere is involving them in his game and what Jacques Sauniere wants to tell. Sophie Neveu is sure if her grandfather’s game will reveal the truth of her family that she believes that he has died in car accident when she was a child. Her journey in revealing the message of her grandfather, unpredictably help her to understand her grandfather better than before. She finds the explanation of sex rites that she saw some years ago which has successfully made her relation with her grandfather to be fallen for a long time.

Langdon explains the right definition of the sex rites to her, and for the first time she tells the reason what makes her and her grandfather never meet and communicate for a long time. She tries to fix her mistake of abandoning her grandfather and not letting him to explain by attempting to keep the cryptex that her grandfather gave her and reveal what actually her grandfather wants to tell her about her family. Her journey with Robert Langdon also helps her know and learn new things and symbols that she never heard and knew before. She learns if her grandfather is one of the top members of Priory of Sion. Priory of Sion is the guardian of Holy Grail which she believes is *The Cup* that used by Jesus to share wine in Last Supper and to catch the blood of Jesus in crucifixion. But through this journey, she learns that Holy Grail is not as simple as a cup at all. She learns so much about Holy Grail and the sacred feminine. She learns the connection between them. The Rose, that she knows is the symbol of secrecy, actually it more than that. It is the symbol of Holy Grail that speaks in many levels. It relates to Holy Grail through some reasons and its characteristic. Not only that, she also gets the right meaning of pagan and pentacle that always relate to devil worship.

This novel invited many protests from institutes, especially from religious institutions. This novel success to make the readers’ faith to be swaying. Automatically, people are finally
hesitant to the pureness of the church. Based on the previous explanation, the writer wants to find out the Christian values are harassed in Dan Brown’s *The Da Vinci Code*. Finally, the writer determines to choose “The Harassment of Christian Values in Dan Brown’s *The Da Vinci Code*” as the titles of this thesis.

**The Objective of the Study**

The main objective of the study is to know the Christian values which harassed in Dan Brown’s *The Da Vinci Code*. The objective of the study is Christian values which found in Dan Brown’s *The Da Vinci Code*. By learning that, the writer will explore about the different values between the pure Christian doctrine and Dan Brown’s version. The objectives of the analysis are as follows: to find out how Christian values being harassed, to analyze kinds of Christians values which are harassed.

There are eight cores of fundamental of Christian values, they are: grace, hope, faith, love, justice, joy, service and peace. By considering many things that can be analyzed through literature, the writer will specify the analysis especially out The harassment of Christian values as found in Dan Brown’s *the da vinci code* which concentrated on faith and justice. It takes data from internet and books. The writer analyzes literature because the writer want to know the harassment of Christian values as found in Dan Brown’s *The Da Vinci Code*.

This research is expected to provide benefits theoretically and practically that are associated with the development of literature about Christianity values.

1. Theoretically: this study more specifically discusses literature contained in a Christian values. So the result of the study are expected to give another perspective in analyzing novel specifically values.

2. Practically:

   1) **For Researchers**
   
   This study might be useful where experience and knowledge of literature will be applied.

   2) **For The Students**
   
   For students, this research is expected to be a contribution for the development of literary work.

   3) **For Another Researchers of Values in a Novel**
   
   The result of this study is expected to provide an understanding through study in literary meaning that exist within social life values. This study will certainly will be a reference for another researchers especially who wants to explore about Christian values.

**Literature**

Literature, in its broadest sense, consists of any written productions. More restrictively, it refers to those deemed to have artistic or intellectual value, or which deploy language in ways that differ from ordinary usage. Its Latin root *litteratura/litteratura* (derived itself from *littera*: letter or handwriting) was used to refer to all written accounts, though contemporary definitions extend the term to include texts that are spoken or sung (*oral literature*). Literature can be classified according to whether it is *fiction* or *non-fiction* and whether it is *poetry* or *prose*; it can be further distinguished according to major forms such as the *novel*, *short story* or *drama*; and works are often categorized according to historical periods or their adherence to certain *aesthetic* features or expectations (*genre*). In most cases, literature is referred to as the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more
exact sense of the word. Klarer (2004:1) Said that“The definitions, therefore, usually include additional adjectives such as “aesthetic” or “artistic” to distinguish literary works from texts of everyday use such as telephone books, newspapers, legal documents, and scholarly writings.”Etymologically, the Latin word “litteratura” is derived from “littera” (letter), which is the smallest element of alphabetical writing. The word text is related to “textile”; just as single threads form a fabric, so words and sentences form a meaningful and coherent text. The origins of the two central terms are, therefore, not of great help in defining literature or text. It is more enlightening to look at literature or text as cultural and historical phenomena and to investigate the conditions of their production and reception.

Definition

Eryanto (2001:113) states that novel is a long printed story about imaginary characters and events. Novel comes from Italian language “novella” means “a story, a news”. Novel is a long printed story (at least 40.000 words) and more complex than short story, and not limited by structural and metrics like drama and poem. Generally, novel tell about characters and their behavior by creating some strange impressions in the story. Until to 18 century, novel refer on specific scale to fiction story which have a theme love or romance which tell about love adventure. But in Indonesian language, novel is different to Roman. The plot story in roman is more complex and has more characters than in novel.

The Synopsis of The Novel

Louvre curator and Priory of Sion Grand Master Jacques Saunière is fatally shot one night at the museum by an albino Catholic monk named Silas, who is working on behalf of someone he knows only as the Teacher, who wishes to discover the location of the "keystone", an item crucial to the search for the Holy Grail. After Saunière's body is discovered in the pose of the Vitruvius Man, the police summon Harvard Professor Robert Langdon, who is in town on business. Police Captain BezuFache tells him that he was summoned to help the police decode the cryptic message Saunière left during the final minutes of his life. The message includes a Fibonacci sequence out of order.

Langdon explains to Fache that Saunière was a leading authority on the subject of goddess artwork and that the pentacle Saunière drew in his own blood represents an allusion to the goddess and not "devil worship", as Fache says.

A police cryptographer, Sophie Neveu, secretly explains to Langdon that she is Saunière's estranged granddaughter, and that Fache thinks Langdon is the murderer, because her grandfather's message said “PS Find Robert Langdon”, which she says Fache had erased prior to Langdon's arrival. Neveu is troubled by memories of her grandfather's involvement in a secret pagan group. However, she understands that her grandfather intended Langdon to decipher the code, which she and Langdon find leads them to a safe deposit box at the Paris branch of the Depository Bank of Zurich. Neveu and Langdon escape from the police and visit the bank. In the safe deposit box they find the keystone: a cryptex, a cylindrical, hand-held vault with five concentric, rotating dials labeled with letters. When these are lined up correctly, they unlock the device. If the cryptex is forced open, an enclosed vial of vinegar ruptures and dissolves the message inside the cryptex, which was written on papyrus. The box containing the cryptex contains clues to its password. Langdon and Neveu take the keystone to the house of Langdon's friend, Sir Leigh Teabing, an expert on the Holy Grail. There, Teabing explains that the Grail is not a cup, but a tomb containing the bones of Mary Magdalene. The trio then flees the
country on Teabing's private plane, on which they conclude that the proper combination of letters spell out Neveu's given name, "SOFIA." Opening the cryptex, they discover a smaller cryptex inside it, along with another riddle that ultimately leads the group to the tomb of Isaac Newton in Westminster Abbey.

During the flight to Britain, Neveu reveals the source of her estrangement from her grandfather, ten years earlier. Arriving home unexpectedly from university, Neveu clandestinely witnesses a spring fertility rite conducted in the secret basement of her grandfather's country estate. From her hiding place, she is shocked to see her grandfather having sex with a woman at the center of a ritual attended by men and women who are wearing masks and chanting praise to the goddess. She flees the house and breaks off all contact with Saunière. Langdon explains that what she witnessed was an ancient ceremony known as Hierosgamos or "sacred marriage".

By the time they arrive at Westminster Abbey, Teabing is revealed to be the Teacher for whom Silas is working. Teabing wishes to use the Holy Grail, which he believes is a series of documents establishing that Jesus Christ married Mary Magdalene and bore children, in order to ruin the Vatican. He compels Langdon at gunpoint to solve the second cryptex's password, which Langdon realizes is "APPLE." Langdon secretly opens the cryptex and removes its contents before destroying it in front of Teabing. Teabing is arrested by Fache, who by now knows that Langdon was innocent. Bishop Aringarosa, realizing that Silas has been used to murder innocent people, rushes to help the police find him. When the police find Silas hiding in an Opus Dei Center, he assumes that they are there to kill him, and he rushes out, accidentally shooting Bishop Aringarosa. Bishop Aringarosa survives but is informed that Silas was found dead later from a bullet wound.

The final message inside the second keystone leads Neveu and Langdon to Rosslyn Chapel, whose docent turns out to be Neveu's long-lost brother, whom Neveu had been told died as a child in the car accident that killed her parents. The guardian of Rosslyn Chapel, Marie Chauvel Saint Clair, is Neveu's long-lost grandmother. It is revealed that Neveu is a descendant of Jesus Christ and Mary Magdalene. The Priory of Sion hid her identity to protect her from possible threats to her life.

The real meaning of the last message is that the Grail is buried beneath the small pyramid directly below the inverted glass pyramid of the Louvre. It also lies beneath the "Rose Line", an allusion to "Rosslyn". Langdon figures out this final piece to the puzzle in the last pages of the book, but he does not appear inclined to tell anyone about this. He follows the Rose Line to La PyramideInversée, where he kneels before the hidden sarcophagus of Mary Magdalene, as the Templar knights did before him.

Genre

Genre is a division, or stream, in a work of art, based on the criteria of each work of art. In all forms of art, the genre is the categorization of art with uncertain boundaries. Genre is formed by a set of agreements. The combination of the two genres or more could result in a new genre. In this study of genres, the concept genre need not be followed with originality. Instead, each article is considered as a reflection or participation in discussions of the genre. A genre generally divided into several sub-genres. Literature, for example, can be categorized as a "genre of poetry " and "genre prose ". Poetry can be subdivided into epic poetry, lyric, and dramatic, while prose can be subdivided into fiction and non-fiction. Categorizing further from prose fiction could be translated into adventure fiction, horror, satire, thriller, and so forth. Divisions into a sub-genre can still be continued again. In the thriller genre, for example, there is a sub-genre of psychological thriller, a political thriller, thriller horror (the horror and thriller genre merging).
According to Klarer (2004:3) “Genre usually refers to one of the three classical literary forms of epic, drama, or poetry. This categorization is slightly confusing as the epic occurs in verse, too, but is not classified as poetry. It is, in fact, a precursor of the modern novel (i.e., prose fiction) because of its structural features such as plot, character presentation, and narrative perspective.”. Although this old classification is still in use, the tendency today is to abandon the term “epic” and introduce “prose,” “fiction,” or “prose fiction” for the relatively young literary forms of the novel and the short story.

Christian Values

Boudon (2001:7) suggested that values reflect a person’s beliefs about what is good or bad, fair or unfair, legitimate or illegitimate. Values can reflect how strongly people feel about issues and how committed they are to their beliefs. As an underlying foundation for ethics, values help to determine behavior and set limits regarding what an individual is willing to tolerate or overlook before taking exception.

There are eight cores fundamental of Christian values, there are:

1. **Grace**

   Grace is one of the most radical and subversive principles of life. It means giving people more than they deserve irrespective of the cause of their need and without regard to national, cultural or religious boundaries. Those who live by grace know themselves as forgiven and act out of the humility that comes from that knowledge. Grace is far more than the vague notion of tolerance. It means living joyfully according to a possibility rather than a demand or an obligation.

   When the Christian concept of grace is applied to the way a society lives it becomes one of the most radical and subversive principles of life. It is the idea to give to others what they really do not deserve. This concept begins with the totally undeserved gift that God gave to the world in Jesus of Nazareth. In his life and death Christians see God at work. Jesus told stories about grace that have a powerful message. There was the father who welcomed the wayward son home again and the employer who made sure that even the late-coming workers got a full day’s pay. Grace is not stopped by national, cultural or religious boundaries. It will change the way we relate to people and the way we live in our society. Because grace is, by definition, an undeserved gift offered to someone who is need it means that in social relationships there is going to be a bias towards those in need. The gospels present Jesus as one who brought good news to all who would listen the crowds but especially to those who lived on the periphery of society: lepers, slaves, the demon-possessed, a paralytic, a tax collector, a young girl, and the blind. A life of grace means a life lived with those usually ignored or rejected by others.

   In the definition of the Catholic Church, “grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life”. Grace is a participation in the life of God, which is poured unearned into human beings, whom it heals of sin and sanctifies. The means by which God grants his grace are many. They include the entirety of revealed truth, the sacraments and the hierarchical ministry. Among the principal means of grace are the sacraments (especially the Eucharist), prayers and good works. The sacramental also are means of grace. The sacraments themselves, not the persons who administer or those who receive them, are "the means of grace", although lack of the required dispositions on the part of the recipient will block the effectiveness of the sacrament.
The Catholic Church holds that "by grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works.

2. **Hope**

Hope is not a guarantee that bad things will not happen nor is it simply positive thinking or looking on the bright side of life. Hope is the conviction that God has gone into the future before us and will always be with present with his people. Hope is an encouragement not to overlook the many good and positive aspects of life and to be prepared to take risks, not presumptuously, but in humility and prayer, confident that God is still at work.

A Christian’s definition of hope is far superior to that of the world. Instead of wishing or hoping for something to happen, a believer knows that their hope is solid, concrete evidence because it is grounded in the Word of God and we know that God cannot lie (Heb 6:18; Num 23:19). The Christian has a hope that is “the assurance of things hoped for, the conviction of things not seen” (Heb 11:1). It is a hope that is like faith—a faith that cannot be moved by circumstances or what the eyes see because an unseen God is seen in His faithfulness.

**Faith**

Faith is an attitude of trust in someone you can rely on which mirrors the commitment that God has for his people. It involves commitment, fidelity and trust and thus stands in contrast to many common attitudes to relationships as short-term, conditional and uncommitted. Faith deepens relationships and enables people to explore more fully the meaning of their own life and the beauty of the lives of others. It is an important element of all kinds of family and other social relationships.

Christians believe that faith is an important social value that is grounded in the faithfulness of God. God is faithful, first of all, to his own nature in the sense that he does not alter in terms of his commitment to love, mercy, justice and compassion. God is also faithful in terms of his relationship to people. God’s love is constant and lasts forever and through it people are called to a response of faith.

Faith in Christianity is a central notion taught by Jesus himself in reference to the Good News. In the understanding of Jesus it was an act of trust and self-abandonment in which people no longer rely on their own strength and policies but commit themselves to the power and guiding word of him in whom they believe.

Some of the definitions in the history of Christian theology have followed the biblical formulation in Hebrews 11:1: "the assurance of things hoped for, the conviction of things not seen". As in other Abrahamic religions, it includes a belief in the existence of God, in the reality of a transcendent domain that God administers as his kingdom and in the benevolence of the will of God or God's plan for humankind.

Christianity differs from other Abrahamic religions in that it focuses on the teachings of Jesus, and on his place as the prophesied Christ. It also includes a belief in the New Covenant. According to most Christian traditions, Christian faith requires a belief in Jesus’ resurrection from the dead by God the Father through The Holy Spirit.

The precise understanding of the term "faith" differs among the various Christian traditions. Despite these differences, Christians generally agree that faith in Jesus lies at the core of the Christian tradition, and that such faith is required in order to be a Christian.

3. **Love**
The meaning of life is to be found in God’s unconditional love known in Jesus Christ. Without love nothing else really makes sense. Its most fundamental characteristic is that it seeks the good of the other. The opposite of the love is not hate but fear. Hinduism has karma, Islam has law, Buddhism the eight-fold path and secularism has self-improvement, but Christianity dares to say that salvation and the meaning of life is to be found in God’s unconditional love known in Jesus Christ. Love is the answer to the most fundamental questions of human existence. Without love nothing else really makes sense.

The most fundamental characteristic of this eternal love of God is that it seeks the good of the other. It is the opposite of any and all selfish, self-centred attitudes. Obviously this is love is not a weak emotion. It is a powerful commitment to the other. Although God’s love involves emotion it is not based on a feeling but on a chosen course of action. Love exists most particularly where it is offered towards those for whom one feels least, such as one’s enemies, or where it is reaching out to one who does not, or is not able, to love in return. Love of those who love us is what anyone can do. Love is, of course, a social value because it can only exist among people but it is important to note that Christian living is not based upon any vague notion of ‘love’. It is more precisely based upon the fact that ‘God is love’ and even more precisely upon the love of God that is expressed in Jesus Christ. A problem emerges when people believe that it is appropriate for them to be an arbiter of what ‘the loving thing to do’ is. This can lead to justifications for all sorts of behaviours and relationships. But love is only properly understood by reference to God and Scripture. Above all, the love of God is revealed and defined in the self-sacrifice of God in his Son. Many people assume that the opposite of love is hate. But this is not so. The opposite of the love, security and confidence involved in belonging to God is fear. Perfect love drives out fear. Unfortunately some people, including some Christians live with unhealthy images of God that often emerge from negative feelings that remain entrenched in a person’s life as a result of destructive relationships and damaging situations. Defensiveness, distrust and fearfulness in life’s experiences can mean that God is seen as a judge and not a saviour, as angry rather than loving, as demanding rather than forgiving, as a law-maker rather than an a source of strength. Love conquers fear and the emphasis in Christian living must be on God’s invitation for individuals and society to be positively transformed. The use of fear as a means of bringing about change runs contrary to the principle of love.

In Christianity the practical definition of love is best summarized by St. Thomas Aquinas, who defined love as “to will the good of another,” or to desire for another to succeed. This is the explanation of the Christian need to love others, including their enemies. As Thomas Aquinas explains, Christian love is motivated by the need to see others succeed in life, to be good people.

Regarding love for enemies, Jesus is quoted in the Gospel of Matthew chapter five: “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect.” - Matthew 5: 43-48

4. **Justice**
Biblical justice is not even defined by abstract notions of fairness or equality (often interpreted in terms of oneself - ‘we demand justice’). It is a biased notion in that it refers to very practical, down-to-earth actions which ensure that the weak, the poor and the socially disadvantaged are cared for, whether they ‘deserve’ it or not. God always acts justly and he calls on people to do the same.

The biblical concept of justice is not defined by concepts determined by the presuppositions of modern, western societies in which values are considered to be basically private matters. In that context justice tends to be reduced to the attempt to allow everyone to do whatever they think is right as long as it does not hurt anyone else. Justice is thus interpreted subjectively as something like ‘equal rights’ for everyone and so injustice is largely any attempt to stop someone doing what they want. Biblical justice, however, is a more robust notion. The kind of justice that the Scriptures present is not even defined primarily in either selfish terms or by abstract notions of fairness or equality. Justice is often interpreted in terms of seeking rights for oneself or one’s own group when biblically it is really an action on behalf of others. This does not mean that one has to ignore injustices to oneself but it does shift the focus. ‘Justice’ is not for ‘just me’. This means that Christians will be more keen to protect others than themselves. Globally, there are many serious injustices being done to Christians, often unreported and unknown. Christians will seek justice and liberty for their brothers and sisters but will be committed to justice and liberty for non-Christians with at least as much enthusiasm. Religious liberty and freedom of conscience are essential for society. But recognising the right to believe anything does not mean that everything is good or right or socially helpful.

5. **Joy**

Joy is a quality of being rather than just an emotion and so although it is related to being happy it is more fundamental and can be sustained when happiness is (hopefully temporarily) diminished. Joy also comes from participating in God’s ministry in the world and from seeing lives being positively changed and relationships enhanced. Although it will never be the subject of legislation joy is an essential social value. Society should celebrate that which enhances its corporate life but not when this is at the expense of other groups or nations.

Joy is a very important but often neglected social value. It is perhaps an old-fashioned word but it expresses an important principle for individuals, the community of faith and wider society. God does not desire to have a joyless world or dis-spirited people. Joy is not just by-product of other actions and values - it has significance in its own right.

Joyfulness should mark the life of the Christian community and all relationships between Christians as they live and work together for the Lord. It is important too that joy be a feature of the life of the wider community. Although it will never be the subject of legislation joy is an essential social value. Society should celebrate that which enhance its life but not when this is at the expense of other groups or nations.

6. **Service**

Properly understood, service is a revolutionary concept. The call to serve one another in love stands in starting contrast to the normal human desire for position and preference and all notions of ‘freedom’ where that is understood as the ability to do what suits me, or my family or group best. The notion of service calls individuals to lay these
things aside for the needs of others. It is also an important value for all social relationships. It shows that meaning is found in service rather than in self-centeredness.

7. **Peace**

The biblical concept of peace is different in many ways from modern descriptions of it. Peace understood as the absence of war is only one part of a much broader concept that includes peace with God, positive harmony and healthy functioning between people and spiritual as well as material security. Peace is wholeness, a state of well-being. Peace is not merely the absence of dissension; it is a positive gift, a state of being which comes from the God of peace who has taken the initiative to bring it to the world through Jesus Christ. God cannot give us joy or peace apart from himself, because there is no such thing. The peace which Jesus gives is nothing less than his own presence in our lives. Consequently, his peace can permeate our lives and he calls his people not to worry or be concerned about material things for God knows our needs. Anxiety is a denial of peace.

Jesus’ gospel of peace is a peace that the world cannot give and it is wrong to see peace where it does not exist. True peace is salvation, the presence of the kingdom and it is something achieved by the life, death and resurrection of Jesus. But the church must not narrow down the message of the gospel of peace to purely inner, personal, private peace. This is no excuse for not seeking to bring peace to the political world. Christians look for opportunities to bring peace wherever possible as it is a social good which indicates that a community is functioning well and in harmony. Christ’s peace has many effects and the corporate life of a community, a nation and the world are important and are a focus of God’s concern.

**Truth**

Truth serves as the unerring measurement by which all aspects of life and relationships are to be understood and evaluated. The word truth and its associated concepts are used throughout the world, which would seem to indicate that the definition of truth is well known and globally accepted. As we will see, such is not the case. From an individual perspective, some aspects of truth can be objectified by our five senses. Other dimensions of truth are realized through experiences or by careful observations and inquiries. On the other hand, many claims of “truth” are actually false and can be communicated widely by words, both verbally and in print. It should be evident that all dimensions of “authentic” truth must be grounded in foundational principles that are not self-contradictory and are applicable worldwide.

*into your hands I commit my spirit; redeem me, O Lord, the God of truth.* (Psalm 31:5)

*Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.”*  
*(John 14:6)*

*But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.*  
*(John 16:13)*

*Sanctify them by the truth; your word is truth.*  
*(John 17:17)*

The above verses highlight truth, an attribute common to God the Father, God the Son, God the Spirit, and God’s Word.
Harassment
Harassment is a behavioral that annoying or upset someone or something. Harassment usually related to sexual, religion, bullying, etc. In this thesis, the writer will criticize the Dan Brown’s *The Da Vinci Code*. Some people think the harassment is just used for the sexual crime. In this case, the writer found some Christian values which harassed in Dan Brown’s *The Da Vinci Code*.

Conceptual Framework
The Research Method

Arikunto (1993:8) states that the research methods are method used by researchers to collect the data research. So the method is step by step research conducted by the writer to obtain research data. Accordingly, this study used a descriptive qualitative method which is a problem – solving by preparing, collecting data and analyzing the data using critical discourse analysis. Descriptive qualitative method is a kind of research that puts the references or books as the primary source data in Dan Brown’s *The Da Vinci Code*. In doing research, the writer uses Dan Brown’s *The Da Vinci Code*, Holy Bible and some references books that could provide the accurate information for the writer which are also used as the sources of the data consist of literary works, dictionaries, and other materials that are related to the subject of the study.

The Technique of Collecting and Analyzing Data

In collecting the data, there are several steps that should be done as follows:

1. Reading the novel several times.
2. Identifying Christian values in conversation among the characters in the novel.
3. Classifying the Christian values.
4. Identifying the harassment on Christian values.
5. Classifying the harassment as found in *The Da Vinci Code*.
6. Analyzing the Christian values as found in *The Da Vinci Code*.

The Technique of Analyzing Data

In analyzing the data, there are some steps that must be done as follows:

1. Identifying Christian values uttered by Sophie and Langdon.
2. Identifying Harassment uttered by Sophie and Langdon.

The Data

The data of this research were taken from Dan Brown’s *The Da Vinci Code*. The author only focus to analyze the Harassment which found in Dan Brown’s.

3. Data Analysis

1. Sophie looked down at the painting, seeing to her astonishment that everyone at the table had a glass of wine, including Christ. Thirteen cups. Moreover, the cups were tiny, stem less and made of glass. There was no chalice in the painting. (Brown, 2003: 310)

The Christian values are being harassed in the novel excerpt is Faith. In excerpts of the novel said that the communion, there was no visible chalice in the painting and all Jesus’ disciples have even Jesus himself also has his own. According to Matthew 1: 27-28, it said that Jesus asked the disciples in order to drink the wine contained in one cup only, it is called the Holy Grail.

2. "Not what it is,” Teabing Whispered. "But rather who it is. The Holy Grail is not a thing. It is, in fact...a person.” (Brown, 2003:310)

In this quotation Teabing says that the Holy Grail is actually not an object, but the Holy Grail that meant is a human being. There are differences in the statement that the contrast between the gospel of Matthew with this novel. In the above quotation, The Christian values which are being harassed is Faith, because the novel and Christian’s doctrine have the significant differences.
3. “The Grail is literally the ancient symbol for womanhood, and the Holy Grail represents the sacred feminine and the Goddess, which of course has now been lost. Virtually eliminated by the Church. The power of the female and her ability to produce life was once very sacred, but it posed a threat to the rise of the predominantly male Church, and so the sacred feminine was demonized and called Unclean. It was a man not God, who created the concept of ‘original sin,’ whereby Eve tasted of the apple and caused the downfall of the human race. Woman, once the sacred giver of life, was now the enemy.” (Brown, 2003: 313)

Holy Grail is not the cup of wine but of human. They further said that if the Grail is actually the ancient symbol for the world of womanhood, and the Holy Grail represents the sacred feminine and the goddess, which of course is now gone, wiped out by the Church. The power of women and their ability to give birth to life once very sacred, but it is a threat to the rise of the Church where masculinity, and since that demonized the sacred feminine and considered dirty. From the third data, the Christian Values are being harassed is Faith.

4. “The Grail,” Langdon said, is symbolic of the lost goddess. When Christianity came along, the old pagan religions did not die easily. Legends of chivalric quests for the lost grail were in fact stories of forbidden quests to find the lost sacred feminine. Knights who claimed to be ‘searching for the chalice’ were speaking in code as a way to protect themselves from a church that had subjugated women, banished the Goddess, burned non-believers, and forbidden the pagan reverence for the sacred feminine.” (Brown, 2003: 313)

The knights who claimed to find the cup speak using the codes to protect themselves from the Church who has conquered women, eliminating the Goddess, burned-rang the infidels and pagans prohibit tribute to the sacred feminine. The Holy Grail is Mary Magdalene, mother of the royal bloodline of Jesus Christ. This corresponds to a marriage between Jesus and Mary, because both have noble blood, by bringing together two descendants that will create a strong political union.

5. The Last Supper practically shouts the viewer that Jesus and Magdalene was a pair.(Brown, 2003:320)

From that data, the author found that Dan Brown try to swaying the reader’s faith. Dan Brown tries to give the logical explanation that Jesus has married with Maria Magdalena. Jesus was married with Mary Magdalene it describe the image of The Last Supper by Leonardo Da Vinci. The painting illustrated that Jesus is a Mary’s partner. Clothes they were wearing the same color but the opposite. Jesus wore a red and blue long coat and Mary Magdalene wore a blue robe and red cloak. In the image of Jesus and Mary Magdalene looked very close and mutually lean against one another.

6. “Magdalene was no such thing. That unfortunate misconception is the legacy of smear campaign launched by the early Church. The Church needed to defame Mary Magdalene in order to cover up her dangerous secret her role as the Holy Grail.”(Brown, 2003: 320)

Channeled through the above data, it is said that the church deliberately hid the fact that the real Holy Grail is Mary Magdalene. This is done so that the image of the church was not damaged and has started many political values in the church. This explanation is also very different from the teachings contained in the church that the Holy Grail is a cup, not a human.
7. The marriage of Jesus and Mary Magdalene is part of the historical record. (Brown, 2003: 322)

the seventh data informed that Jesus got married with Mary Magdalene. It is a statement of the most inviting public attention. By adding a bit of a logical explanation, Dan Brown was able to harass and even rape the readers’ faith, especially the Christian religion. Because basically, the church never said that Jesus married with Mary Magdalene or with anyone.

8. "Moreover, Jesus as a married man makes infinitely more sense than our standard biblical view of Jesus as a bachelor. “Why?” Sophie asked. “Because Jesus was a Jew,” Langdon said, taking over while Teabling searched for his book,”and the social decorum during that time virtually forbid a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation of a Jewish father was to find a suitable wife for his son. If Jesus was not married, at least one of the Bible’s gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood.” (Brown, 2003: 322)

Their argument is reinforced by the notion that Jesus was a Jew. According to Jewish custom, celibacy was condemned, and the obligation of a Jewish father was to find a suitable wife for his son. If Jesus was not married, at least one of the Bible’s gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood. By adding a little logical explanation, Dan Brown change the mindset of the reader.

9. And Peter said, “Did the Saviour really speak with a woman without our knowledge? Are we to turn about and all listening to her? Did He prefer her to us? And Levi answered, “Peter, you have always been hot-tempered. Now I see you contending against the woman like an adversary. If the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well. That is why he loved her more than us. (Brown, 2003: 325)

Women are discussed in the above quote is Mary Magdalene. The quote also implies that Peter jealous of her. Peter jealousy caused by the power of Jesus pointing Mary Magdalene as His successor. Jesus knew Mary Magdalene well, so Jesus was not concerned if the church is led by women. Jesus is not a sexist, instead he someone in favor of women.

10. …It was not Peter to whom Christ gave directions with which to establish the Christian Church. It was Mary Magdalene. Sophie looked at him. “You’re saying the Christian Church was to be carried out by a woman? That was the plan. Jesus was the original feminist. He intended for the future of His Church to be in the hands of Mary Magdalene.” (Brown, 2003: 325)

The ninth data saying that the church should be led by a woman, this is really biased to the value of services contained in the system Catholic community, which has the right to lead the church is just a man. The novel said that to attack the concept of the sacred feminine, the church created the concept of innate sin. Where women ( Eve ) blamed for asking Adam to pick fruit that was forbidden by God, to lead down to earth. But this novel deconstructs church statement by stating that the leadership of the church is not given to St. Peter, but Mary Magdalene.

11. The Holy Grail is Mary Magdalene... the mother of the royal bloodline of Jesus Christ (Brown, 2003: 331)

The Holy Grail is Mary Magdalene, mother of the royal bloodline of Jesus Christ. This corresponds to a marriage between Jesus and Mary, because both have noble blood, by bringing together two descendants will create a strong political union. By aligning all of the evidence
contained in the fiction novel, Dan Brown novel manages to make the reader question the purity of the church itself. This novel managed to make the value of Faith that is in a person's fade. Because the novel is said that in fact Jesus was married to Mary Magdalene had any particular political purpose by giving birth to a child born of royal blood.

12. The church, in order to defend itself against Mary Magdalene’s power, perpetuated her image as a whore and buried evidence of Christ’s marriage to her thereby defusing any potential claims that Christ had a surviving bloodline and was a mortal prophet.(Brown, 2003: 333)

Mary Magdalene was not a prostitute. They argue that Mary Magdalene prostituted by the church because of its major role. If the magnitude of the role of the church revealed it certainly would be crippled or collapsed. So according to the church, a big role of Mary Magdalene as the Holy Grail is to be removed, and they believe if that image will be an effective way to remove traces of Mary Magdalene. Many people argue that this deletion is not fair. Mary Magdalene is the Holy Grail or Holy Grail. The Holy Grail is a symbol for the sacred feminine nobility containing blood of Jesus. Giving the image of Mary Magdalene as a prostitute was based on the Roman Church was then attached to the image of a prostitute Mary Magdalene was confirmed at the end of the sixth century by Pope Gregory.

13. "According to the Priory,” Teabing continued, “Mary Magdalene was pregnant at the time of the crucifixion. For the safety of Christ’s unborn child, she had no choice but to flee the Holy Land. With the help of Jesus’ trusted uncle, Joseph of Aremathea, Mary Magdalene secretly traveled to France, then known as Gaul. There she found safe refuge in the Jewish community. It was here in France that she gave birth to daughter. Her name was Sarah”(Brown, 2003: 334).

Jesus is human and humans may have had a son. They argue if Jesus Maria Magdalena with a daughter has been born in French which named Sarah. When Jesus was crucified, Mary Magdalene was pregnant with their daughter. From that data, Dan Brown tried increasingly to convince his readers that Jesus was only human who has a daughter. Jesus’ daughter named Sarah, because basically Jesus is a Jew. For Jews it is inappropriate if someone man was not married and had no child.

The Harassment of Faith
The Analysis is done in the following table. They are some tables, they are:
1. The Celibate of Jesus
2. Holly Grail
3. Jesus Have a Child
4. Maria Magdalene is Pure Woman
5. Chruch was tobe Carried Out by a Woman

<table>
<thead>
<tr>
<th>Title</th>
<th>Topic</th>
<th>Conversation</th>
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<tbody>
<tr>
<td>The celibete of Jesus</td>
<td>...the mortal prophet Jesus was a divine being...(Brown, 2003:320)</td>
<td>1. The Last Supper practically shouts the viewer that Jesus and Magdalene was a pair. (Brown, 2003:320)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. The marriage of Jesus and Mary Magdalene is part of the historical record. (Brown, 2003: 322)</td>
</tr>
</tbody>
</table>
3. "Moreover, Jesus as a married man makes infinitely more sense than our standard biblical view of Jesus as a bachelor. Why?" Sophie asked. "Because Jesus was a Jew," Langdon said, taking over while Teabing searched for his book, "and the social decorum during that time virtually forbid a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation of a Jewish father was to find a suitable wife for his son. If Jesus was not married, at least one of the Bible's gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood." (Brown, 2003: 322)

From that data, the author found that Dan Brown try to sway the reader’s faith. Dan Brown try to give the logical explanation that Jesus has married with Maria Magdalena. Jesus was married to Mary Magdalene it is contained in the image of The Last Supper by Leonardo Da Vinci. The painting illustrated that Jesus is a Mary’s partner. Clothes they were wearing the same color but the opposite. Jesus wore a red and blue long coat and Mary Magdalene wore a blue robe and red cloak. In the image of Jesus and Mary Magdalene looked very close and mutually lean against one another.

Their argument is reinforced by the notion that Jesus was a Jew. According to Jewish custom, celibacy was condemned, and the obligation of a Jewish father was to find a suitable wife for his son. If Jesus was not married, at least one of the Bible’s gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood.

**Holy Grail**

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<thead>
<tr>
<th>Title</th>
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<th>Conversation</th>
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<tbody>
<tr>
<td>Holy Grail</td>
<td>“Great. And one final question. How many wine glasses are on the table? “Sophie paused, realizing it was the trick question. And after dinner, Jesus took the cup of wine, sharing it with His disciples. “One cup,” she said. &quot;The chalice.” The cup of Christ. The Holy Grail. &quot;Jesus passed a single chalice of wine, just as modern Christians do at communion.” (Brown, 2003: 309)</td>
<td>1. Sophie looked down at the painting, seeing to her astonishment that everyone at the table had a glass of wine, including Christ. Thirteen cups. Moreover, the cups were tiny, stemless and made of glass. There was no chalice in the painting. (Brown, 2003: 310)</td>
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<tr>
<td></td>
<td></td>
<td>2. &quot;Not what it is,” Teabing Whispered. “But rather who it is. The Holy Grail is not a thing. It is, in fact...a person.” (Brown, 2003:310)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. &quot;The Grail is literally the ancient symbol for womanhood, and the Holy Grail represents the sacred feminine and the Goddess, which of course has now been lost, virtually eliminated by the Church. The power of the female and her ability to produce life was once very sacred, but it posed a threat to the rise of the predominantly male Church, and so the sacred feminine was demonized and called Unclean. It was a man not God, who...” (Brown, 2003:310)</td>
</tr>
</tbody>
</table>
created the concept of 'original sin,' whereby Eve tasted of the apple and caused the downfall of the human race. Woman, once the sacred giver of life, was now the enemy." (Brown, 2003: 313)

4. "The Grail," Langdon said, is symbolic of the lost goddess. When Christianity came along, the old pagan religions did not die easily. Legends of chivalric quests for the lost grail were in fact stories of forbidden quests to find the lost sacred feminine. Knights who claimed to be 'searching for the chalice' were speaking in codes a way to protect themselves from a church that had subjugated women, banished the Goddess, burned non-believers, and forbidden the pagan reverence for the sacred feminine. " (Brown, 2003: 313)

5. "The word Sangreal derives from San Greal or Holy Grail. But in its most ancient form, the word Sangreal was divided in different spot."... Sang Reallitliterally meant Royal Blood. (Brown, 2003: 328)

6. The Holy Grail is Mary Magdalene...the mother of the royal bloodline of Jesus Christ (Brown, 2003: 331)

Holy Grail is not the cup of wine but of men. They further said that if the Grail is actually the ancient symbol for the world of womanhood, and the Holy Grail represents the sacred feminine and the goddess, which of course is now gone, wiped out by the Church. The power of women and their ability to give birth to life once very sacred, but it is a threat to the rise of the Church where masculinity, and since that demonized the sacred feminine and considered dirty. Women, who had been a sacred giver of life, now are the enemy. When Christian was present, the old pagan religions did not die just like that. Search legend lost Grail is actually the stories of forbidden requests to search for the lost sacred feminine. The knights who claimed to find the cup speak using the codes to protect themselves from the Church who has conquered women, eliminating the Goddess, burned-rang the infidels and pagans prohibit tribute to the sacred feminine. The Holy Grail is Mary Magdalene, mother of the royal bloodline of Jesus Christ. This corresponds to a marriage between Jesus and Mary, Because both have noble blood, by bringing together two descendants will create a strong political union.

**Jesus’s Child**

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<th>Table 4.3</th>
<th>Title</th>
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<th>Conversation</th>
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<tbody>
<tr>
<td>Jesus’s Child</td>
<td>A child of Jesus would undermine the critical notion of Christ’s divinity. (Brown, 2003:333).</td>
<td>1. “According to the Priory,” Teabing continued, “Mary Magdalene was pregnant at the time of the crucifixion. For the safety of Christ’s unborn child, she had no choice but to flee the Holy Land. With the help of Jesus’ trusted uncle, Joseph of Aremathea, Mary Magdalene secretly traveled to France, then known as Gaul. There she found safe refuge in the Jewish community. It was here in France that she gave birth to a daughter. Her</td>
<td></td>
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</table>
name was Sarah (Brown, 2003: 334).

2. Far more than that. Magdalene’s and Sarah’s lives were scrutinously chronicled by their Jewish protectors. Remember that Magdalene’s child belonged to the lineage of Jewish kings David and Solomon. For this reason, the Jews in France considered Magdalene sacred royalty and revered her as the progenitor of the royal line of kings. Countless scholars of that era chronicled Mary Magdalene’s days in France, including the birth of Sarah and the subsequent family tree. (Brown, 2003: 335)

3. “The same man,” Langdon said, “who ordered the Knights Templar to recover the Sang Real documents from beneath Solomon’s Temple and thus provide the Merovingian proof of their hereditary ties to Jesus Christ.” (Brown, 2003: 338)

4. Teabing nodded, having a ponderous sigh. “The modern Priory of Sion has a momentous duty. Theirs is three fold charge. The brotherhood must protect the Sang Real documents. They must protect the tomb of Mary Magdalene. And, of course, they must nurture and protect the bloodline of Christ—those few members of the royal Merovingian bloodline who have survived into modern times.” (Brown, 2003: 338)

Jesus is human and humans may have had a son. They argue if Jesus Maria Magdalena with a daughter has been born in French which named Sarah. When Jesus was crucified, Mary Magdalene was pregnant with their daughter. To Safety Yourself And The unborn fetus, Maria Magdalena assisted by Jesus’s uncle which named Joseph of Aremathea fled to France and gave birth there, And the life of Sarah Magdalena with more Meticulously recorded by their Jewish protectors Kids because Mary Magdalene including Jewish lineage of King David and Solomon. From that reason Jews in French considered Magdalene sacred royalty and revered him as the ancestor From the lineage of kings. Countless scholars of that era Yang noted the day - the day Mary Magdalene in France, including the birth of Sarah and pedigree.

Maria Magdalena is a Pure Woman

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The Episteme vol 3 no 2 January 2017 Journal of Linguistics and Literature
Maria Magdalena is a Pure Woman

That, my dear,” Teabing replied, “The prostitute?” (Brown, 2003: 319)

1. “Magdalene was no such thing. That unfortunate misconception is the legacy of smear campaign launched by the early Church. The Church needed to defame Mary Magdalene in order to cover up her dangerous secret heroes the Holy Grail.” (Brown, 2003: 320)

2. The church, in order to defend itself against Mary Magdalene’s power, perpetuated her image as a whore and buried evidence of Christ’s marriage to her, thereby defusing any potential claims that Christ had a surviving bloodline and was a mortal prophet. (Brown, 2003: 333)

Mary Magdalene was not a prostitute. They argue that Mary Magdalene prostituted by the church because of its major role. If the magnitude of the role of the church revealed it certainly would be crippled or collapsed. So according to the church, a big role of Mary Magdalene as the Holy Grail is to be removed, and they believe if that image will be an effective way to remove traces of Mary Magdalene. Many people argue that this deletion is not fair. Mary Magdalene is the Holy Grail or Holy Grail. The Holy Grail is a symbol for the sacred feminine nobility containing blood of Jesus. Giving the image of Mary Magdalene as a prostitute was based on the Roman Church was then attached to the image of a prostitute Mary Magdalene was confirmed at the end of the sixth century by Pope Gregory.

**Church was to be carried out by a woman**

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<tbody>
<tr>
<td>Church was to be carried out by a woman</td>
<td>Sophie was trying to keep up. “This is Saint Peter. The rock on which Jesus built His Church.” (Brown, 2003: 325)</td>
<td>1. ...It was not Peter to whom Christ gave directions with which to establish the Christian Church. It was Mary Magdalene. Sophie looked at him. “You’re saying the Christian Church was to be carried out by a woman? That was the plan. Jesus was the original feminist. He intended for the future of His Church to be in the hands of Mary Magdalene.” (Brown, 2003: 325)</td>
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To attack the concept of the sacred feminine, the church created the concept of innate sin. Where women (Eve) blamed for asking Adam to pick fruit that was forbidden by God, to lead down to earth. But this novel deconstructs church statement by stating that the leadership of the church is not given to St. Peter, but Mary Magdalene.

**The Harassment of Justice**

The Vitruvian Man symbolizes the harmony of men and women. In patriarchal cultures, men always got more privileges than women. Women synonymous with marginal, subordinate, dependent, repressed, etc. The Vitruvian Man concept that explores the balance between men and women and repositioned to its original place.
Jesus was a feminist. Thus, he gives Mary Magdalene instructions on how to continue his church after he was gone. As a result, Peter unmasked a disgruntled because it was not a priority and are under a woman.

**Table 4.6**

<table>
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<tr>
<td>The Vitruvian Man</td>
<td>And Peter said, “Did the Saviour really speak with a woman without our knowledge? Are we to turn about and all listening to her? Did He prefer her to us? (Brown, 2003:325)</td>
<td>Levi answered, “Peter, you have always been hot-tempered. Now I see you contending against the woman like an adversary. If the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well. That is why he loved her more than us. (Brown, 2003: 325)</td>
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Women are discussed in the above quote is Mary Magdalene. The quote also implies that Peter jealous of her. Peter jealousy caused by the power of Jesus pointing Mary Magdalene as His successor. Jesus knew Mary Magdalene well, so Jesus was not concerned if the church is led by women. Jesus is not a sexist, instead he someone in favor of women.

**Discussion**

Bouden theory is not enough to support this thesis that entitled The Harassment of Christian Values as Found in Dan Brown’s *The Da Vinci Code*. From that reason the writer add one point to the thesis. The point which added by the writer is "truth". The writer take the truth definition according to the Holy Bible which previously discussed in chapter II(two), the writer cite the understanding of truth through Bible verses written in the Psalms and the Gospel of John. The real harassment value lies in the truth, because the eight fundamental core of christianity which submitted by Bouden is the part of the truth. In Dan Brown’s *The Da Vinci Code*, the novel’s author try to creating a new story about the values of Christianity by directing the reader logic so that banging values of Christianity on the grounds the reasons that have been written by the author before.
Figure 1: Silalahi Chandra, “The Harassment of Christian Values as Found in Dan Brwon’s The Da Vinci Code.”
4. Conclusions

The novel *The Da Vinci Code* that is one of phenomenal makes reviewed by many people, both literary critics, clergy, book lovers, as well as ordinary people who come late in the charm of this book. To do this research, the writer use conspiration theory, because this novel have a bad reaction from Christian people, especially Chatolic. This novel is one of many controvesion novel in the world. Dan Brown as the author of the novel try to share about his opinion about the history of the Christian, and all of the Christian’s politics. According to the theory Christian Values theory, the writers find some controversions data. They are:

1. Jesus was a human being. (it’s not true because according to Gospel of John 3:16 said that: “For God so loved the world, that he gave his only begotten Son, That whosoever believeth in him should not perish, but have everlasting life.”)
2. Jesus had offspring. (it’s not true because there are no gospels said that Jesus had an offspring)
3. Mary Magdalene was Jesus’ wife once Mother of Jesus daughter named Sarah. (it’s not true because there are no gospels said that Jesus got Married)
4. Maria Magdalene is not a prostitute but she was a holy woman. (it’s not true, according to Gospel of Luke 7: 39 and 44 said that “Now when the Pharisee which had bidden him saw it, he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner; And he turned to the woman, and said unto Simon, Sees thou this woman? I entered into thine house, thou gravest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head”)
5. Jesus is someone who is in favor of women as the appointment of Mary Magdalene as his successor. (It’s not true, because no gospel said that Jesus and Mary Magdalene have a political relation)
6. It just a novel that is not necessarily proven true.

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http://www.danbrown.com/
Code Mixing as found in‘Batak Program’ Broadcast InRadio Kardopa

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Abstract
This study deals with radio program, and Sociolinguistics. Code mixing of Batak Program broadcasted in Kardopa. The objectives of this study are to identify the types and dominant types of code mixing found in Batak Program in radio Kardopa. This research is conducted by descriptive quantitative design, the researchers describe the analysis of the Batak language as broadcasted in Kardopa. The data of this study is from the transcription of recording of Batak Program that focuses on the Broadcaster’s Batak sentences. The results show that there are 65 utterances. The findings indicated that Batak Program Kardopa Radio applied three types of Code Mixing, analyzed based on Peter Muysken theory: Indertion, Alternation, and Congruent Lexicalization. The total calculations and percentages of Code Mixing in each type are 16 Insertion (24.6%), 32 Alternation (49.2%), and 17 Congruent lexicalization (26.2%). The dominant type of Code Mixing is Alternation of Code Mixing (49.2%).

Key words : Code mixing, Batak language

1. The Background of the Study

The language has a public function as communication tools used by one individual with another individual to interact. The interaction can be done orally or in writing, subject to what is delivered. In this case, the language is seen as a medium to transmit the message, idea, ideas, and concepts that had previously been in the mind of someone who became concrete abstract nature with the language sounds can be heard or received by opponents said. When it translated the opponent can understand what is said was delivered by a speaker the importance of the role of language is also expressed by Wardhaugh (1986:3-8) stated that all aspects of human life are communicated with the language. Keraf, (1997:3) stated that the language has certain functions that are used based on the needs of the individual, namely as a means to express themselves, as a tool for communicating, as a tool for social integration and adapting held in certain situations or environments, and as a tool for social control. There are several functions of the language generally used by humans to communicate, namely:

1. Language as a means of self-expression
2. Language as communication tools
3. Language as a Social integration and Adaptation Tools
4. Language as a tool of social control

There are some influences or impact the use of regional languages against the Indonesia language:

1. Positive Impact:
   1) Indonesian Language has a lot of vocabulary.
   2) As cultural wealth the nation, Indonesia.
   3) As identity and characteristic of a tribe and the region.
   4) Raises the familiarity in communicating.

2. Negative impact
   1) Regional language that one elusive by other regions.
   2) Foreign people difficulties learning Indonesia language because a lot vocabulary.
   3) May give rise to misunderstanding.
There are a few examples of in English and Batakese:

1) Kenek in batak language means that kernet (bus driver’ assistance)
2) Brother in Jakarta and Batak language meaning appara (oldest brother)

According to Peter Muysken Code Mixing is the language of the inflected main verb or the auxiliary of a clause that determines the restrictions on code mixing in that particular clause, since those elements in some sense constitute the syntactic head of the clause and govern the rest. In this research the writer took the data from Radio Kardopa Batak program based on Peter Muysken theory, there are three types of theory namely: Insertion, Alternation and Lexicalization.

According to writer Code Mixing is mixing languages in a sentence consisting of multiple languages within a sentence or conversation in our daily life.

Radio Kardopa is one of the most famous radio in Medan located in Jl. IskandarMuda117 A Medan. the writer is interested to analyze code mixing on Batak program broadcasted on the radio Kardopa The writer though it is interesting to know how code mixing occurs in the communication among Bataknese in the program of radio Kardopa. When speaking of various languages interact with each other and often included to word, phrase, clause and sentences by using different language.

There are some objectivities that the writer to achieve by writing down this thesis. The objectives are:

1. To identify what types of code mixing used in Bataknese program of radio Kardopa
2. To find out what types of code mixing that is dominantly used in Bataknese program of radio Kardopa.

In this research the scope of the study limited in analyzing of code mixing bataknese in Radio kardopa broadcast in form of Insertion, Alternation and Congruent Lexicalization (Dialect) that are used by radio kardopa broadcasted the data will betake from recording of the broadcaster conversation. The conversation will analyze in two broadcasting for one hour per broadcasting. The classification of the types of Code Mixing based on Peter Muysken.

The significances of this study are:

Theoretically:
1. The result of the research is expected to be one of perspective in Sociolinguistics research specifically in the research of code mixing.
2. The result of the research is expected to be one of alternative of research on ethnic language, specifically Bataknese
3. The result of the research is expected to be a contribution for language maintenance.

Practically: The result of the research is expected to be useful for
1. Students of English department who are interested in studyng code mixing
2. the people who are interested to analyze Bataknese
3. Further researcher who wants to do further research on code mixing in Bataknese

Sociolinguistics
Sociolinguistics is the study of the language function in a social context and the development of language in society. This is consistent that Romaine, (2000:1) who stated that sociolinguistics focuses on differences in the use of language in society so that an object can be the object language learning another Language, From the statement it is clear that sociolinguistics is
the study of language use in a society that does not focus on the composition of sentence structure but focuses on differences in language use and language development in Society.

Wardhaugh, (2006:13) stated Sociolinguistics is concerned with investigating the relationships between language and society with the goal of a better understanding of the structure language and how language functions in communication.

According to Fishman in Chaer and Agustina (2010: 3) sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change and change one another within a speech community.

Boey, (1997:110) stated that “sociolinguistic include every aspect of language which is related to social context or interaction, social class, education, immigration and bilingualism, nationalism, language planning, varieties of language and so on. Sociolinguistics gives the knowledge of the way of using language and explains the using of that language in social context. The main interest of this knowledge is matters concerned with the function of the language user. How to use language in social cultural environment or social interaction, and what factors that cause and personal language units or its group.

Bilingualism and Multilingualism

Bilingualism is the ability to use two languages. The most of people as speakers usually occupy more than one code and require a selected code whenever they choose to speak with other people.

Wardaugh, (2006: 101) said the phenomenon of people having more than one code (language) is called bilingualism or multilingualism. This phenomenon also happens in Indonesia. Most Indonesian people can speak more than one language. They can speak ethnic or regional language themselves and other ethnic language. They also can speak Indonesian language. So, if they speak with other person, they can choose language in another situation.

In sociolinguistics, bilingualism is using two different languages. Now a lot of people around the world speak more than one language. It has been estimated that half of the world is bilingualism. In many cases, people also speak three languages, their native language, second language and sometimes with one or more foreign languages, especially in big cities. In addition if the language, belong to the society, bilingualism is a kind of skill or ability to use two different language in conversation or interaction.

Bilingualism can be regarded as the ability to communicate in two languages, but with greater skills in one language. While the people which interrelated in, it called bilingual. Bilingualism is a habitual to use two languages to interact with other people. Bilinguality is an ability to use two languages. So, the people can conclude that bilingualism is a habitual; bilinguality is ability and bilingual is the person. Most people as speakers usually occupy more than one code and require a selected code whenever they choose to speak with other people. Most people as speakers usually occupy more than one code and require a selected code whenever they choose to speak with other people. Bilingualism is a situation where a speaker can use two languages as well. When the people used two languages or more to speak with another people without change the topic is called code mixing.

Code

In this study, code is taken as a verbal component that can be as small as a morpheme or as comprehensive and complex as the entire system of language. In a bilingual or multilingual society, it is normal for the people to be in a situation where a choice between two or more codes has to be made. In the situation the bilinguals may want to consider. For example, who speaks to
them, in which language or variety, and when or where the conversation takes place. To a bilingual or multilingual, although choosing a code is one of the routines, the skill in deciding which code should be chosen still needs developing.

In every interaction, people usually choose different codes in different situation. They may choose a particular code or variety because it makes them easier to discuss a particular topic, regardless where they are speaking. When talking about work or school at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home.

A code is a system that is used by people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feeling. According to Stockwell (2002:8-9), a code is “a symbol of nationalism that is used by people to speak or communicate in a particular language, dialect, or register, or accent, or style on different occasions and for different purposes.”

In a monolingual situation, the use of different codes depends on the variability of language. In a bilingual or multilingual society, it is normal for the people to be in a situation where a choice between two or more codes (language) has to be made. In the situation the bilinguals may want to consider for example, who speaks to them, in which language or variety, and when or where the conversation takes place.

**Code Mixing**

The other phenomenon closely related to code switching is code mixing. Code mixing is the mixing of pieces of a word or phrase from a language into the other language in a bilingualism or multilingualism. The concept of code mixing is used to refer to a more general form of language contact that may include cases of code switching and the other form of contacts which emphasizes the lexical items.

Nababan (1992:106) stated that Code-mixing is the use of two or more languages or dialects in non-Informal situation among the intimate people.

According Wardhaugh, (2006:108) stated that code mixing occurs when conversant use both languages together to the extent that they change from one language to other in the course of a single utterance. Then Bhatia and Ritchie (2004) says that code mixing as the mixing of various linguistics unite (morphemes, words, modifier, phrases, clauses and sentences) primarily from two participating grammatical systems within a sentence. Generally, code-mixing is the mixing of two or more languages of various linguistics unit in non-formal situation and it occurs when conversant use both languages together to the Extend that they change from one language to the other language in a single utterance. In addition, code-mixing occurs in either bilingual or multilingual communities and it happens because the conversant tend to use more than one language.

Muysken, (2000:1) mentioned that instead of one code-mixing model serving for all language pair. There are three main types of code-mixing: insertion, alternation and congruent lexicalization.

Based on the explanations above code mixing is the language that gives expression to other people, with combined language or dialect with other language. For example, conversation that sometimes uses English and Indonesia, but sometimes uses English and North Sumatra dialect. This problem caused by that demands language mixing and by the habit of the speaker that becomes the background code mixing.

**Reason for Code Mixing**

In social activity, there are several reasons why the people often mix or switch their language. Those reasons can be known, when people have done Code Mixing. So, it is not possible to predict when someone to mix their language will occur without knowing what a speaker
intended to say next. Here some reasons why code mixing used by Hoffman (1991:116) stated that there are a number of reasons for bilingual persons to mix their language. Those are:

1. **Talking about Particular topic.**
   Sometimes the often change the code when we are in talks with someone. A speaker feels free and more comfortable to express his/her emotional feelings in a language that is not his/her everyday language.

2. **Being emphatic something (express solidarity).**
   As usual, when someone who is talking using a language that is not his native language suddenly wants to emphatic about something, He either intentionally or unintentionally, will switch from his second language to his first language. On the other hand, He switches from his second language to his first language because he feels more covenants to be emphatic in his second language rather that his first language.

3. **Interjection (inserting sentence, fillers or sentence connectors).**
   Interjection is words or expression, which are inserted a sentences to convey surprise, Strong emotion, or to gain attention. Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector.

4. **Repetition used for clarification.**
   When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by listener, he can sometimes use of both of the language (codes) that he masters to say the same message. Frequently, a message in one code is separated in the other code literally.

5. **Expressing group identity.**
   Code switching and code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community.

6. **Intention of clarifying the speech content for interlocutor.**
   When bilingual or multilingual person talks to another bilingual / multilingual, there will be lot of code switching and code mixing occurs. It means to make the content of his speech runs smoothly and can be understood by the listener.

7. **Because of real lexical need.**
   The most common reason for bilingual / multilingual person switch or mixing their language is due to the lack of equivalent lexicon in the languages. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Indonesian.

8. **Quoting somebody else**
   A Speaker switches and Mix the code to quote a famous expression, pro verb, or saying of some well-known figures. The switch and mix Involves just the words that the speaker is claiming the quoted person Said the switch like a set of quotation marks those famous Expressions or sayings can be quoted intact in their original language.

9. **To soften or strengthen request or command**
   Mixing and switching Indonesian into English can also function as a request because English is not their native tongue, so it does not sound as direct as Indonesian. However, code mixing and code switching can also strengthen a command since the speaker can feel more powerful than the listener because he can use a language that everybody cannot.

10. **To exclude other people when a comment is intended for only a limited audience.**
Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or interference objected to their communication by people, they may try to exclude those people by using the language that no everybody knows.

Types of Code Mixing

The realization of code mixing in the people utterance can be occurred in different elements of language. Suwito (1985:76) says that according to the components of language involved, types of code mixing can be divided into the following. Code mixing is divided in two types:

1. Inner code mixing happens because elements insertion from original language with all its variation.
   For Example: Today is *selasa Kliwon*
   Above is the name of the day in Javanese language.

2. Outer code mixing is occurs because of elements insertion stemming from foreign language.
   For Example: *Afwan* I cannot join with you.
   From the sentence above *Afwan* it means “Sorry” in Arabic language.

Muysken, (2000:1) stated that the realization of code mixing can be in form of code mixing is typically divided into three main types namely:

1. **Insertion (word phrase)**
   In this type, the lexical item or constituent from one language takes place of a comparable item in the other language; but it is inserted into the structure of the other language. The characteristic of the insertion types is on the usage. This type is only has one word from one language (English) that inserts or takes place in one part of structure of the other language (Indonesian). Based on Muysken (2000:8-9), insertion intends to be:
   1) Content words rather than function words
      Contents words carry lexical meaning in themselves, such as beautiful and slowly.
      The content words are those traditionally labeled nouns, personal pronouns, verbs, adjective and adverb.
      Example: *Kamu gak usah deh, terlalu possessive banget sama pacar kamu, slow aja kali!* (Indonesian-English) “you don’t be so possessive to your girlfriend, just take it easy”
   2) Nested
      Nested is the fragment preceding the insertion and the fragment following the grammatical related.
      For example: *Anda sebaiknya menggunakan safety belt supaya membuat anda lebih nyaman, you are suggested to use safety belt for your safety*
   3) Selected elements are objects or complement rather than adjuncts. A word that is inserted in other language can be as an object or complement.
      For example: Iya sih, hari ini aku sibuk cari partner buat usaha (partner as an object) “yes I do , to day I’m busy looking for partner for business
   4) Single constituents
      A constituent is letter groups of sentence. In some cases, a single constituent in inserted while in other cases prepositional phrase inserted. There is considerable variation in what can be inserted; in some languages, this consists mostly of adverbial phrase, in order mostly single nouns.
      Example of insertion (Indonesian/English)
A. Ngapain kamu disini “what are you doing here”
B. Pesawatnya perlu di run-up dan landing gear.

Alternation

In alternation pattern, both languages occur alternately each with their structures, it seems that halfway through the sentence, one language is replaced by the other. For example: Kenapa sih, si Anna harus change her live supaya si Roni wants to married sama dia?

There are some of characterizing alternation pattern, they are:

1. Several constituent: It means the mixing consist of some group of words.
   Example: Bagi anda si pemija penampilan, bad hair day bisa membuat anda uring-uringan.
2. Doubling: Repetition of code-mixing structure in both languages in mixed clause.
   Doubling applies where the semantic value of the mix is the same as that of another morpheme in the original language.
   For example: Assumption is what we think or pandangan kita akan suatu masalah.
3. Self-Correction
   It means mixing that involves repetition of similar material in the other language.
   Example Reference refers to God and Angel. Jadi Tuhan dan Malaikat disebut absent reference.
   Other examples: Ini dia lagu pilihan dari saya and check it out.

Congruent lexicalization (dialect)

Congruent lexicalization concerns mixes where lexical material from either usage occurs in a shared grammatical structure. The grammatical structure is using by languages A and B, and words from both languages A and B are more or less randomly.

The congruent lexicalization characterized by:

1. Function words
   Function word has a little or no lexical meaning put serve chiefly to indicate grammatical relationship. In other words, the function words serve to vary the function of the content wordsmith which they appear:
   For example: a, and, the, but, what.
   Mungkin sangat sulit buat kamu nembak cewek pujaan kamu, but kamu tuh harus bisa melakukannya and kamu pasti akan tau apa jawabannya.
   (perhaps it is difficult to tell your heart to that girl, but you have to do it and you will know what her answer).
2. Homophonous Dimorphs
   Homophonous dimorphs is pairs of words, which are phonetically similar in both varieties.
   For example:
   Weetsj (whaar) Jenny is?
   Do you know where Jenny is?
   (In this case, is is homophonous)
3. Linear Equivalence
   Linear Equivalence receives a positive value there is word there is word order equivalence between the two languages on either side of the switch.
   For example:
   Geef me ee kiss (Dutch)
   Give me a kiss (English)
However Hoffman (2011:15) shows types of Code Mixing based on the juncture or the scope of mixing were language take place those are:

1. **Intra – sentential Mixing**
   
The kind of Code mixing occurs within a phrase, a clause or sentence boundary. 

   For the Example: *Ech.... by the way nanti sabantar malam Torang bajalan kamana?*
   
   "Ech by the way, where are you going to night?"

2. **Intra lexical Code Mixing**
   
   This kind of code mixing which occurs within a word boundary has For example such English – Indonesian: *Tadi dia request nge-add Aku,lantas aku add.* 
   
   "just nowhe made a request for me to -add him, so I added him”.

3. **Involving a change of pronunciation**
   
   This kind of Code Mixing occurs at the phonological level as when Indonesian people say an English word but modify it to Indonesian phonological structures. 

   For example: Fork in Malay Manado, Portuguese is Vork. That is mean *Garpu*. In Bahasa Based on the opinion, the writer was used both of those theories, because this is useful for the writer to analyze the data.

**Form of Code mixing**

Meanwhile Malkmjaer, (2001:62) says that the realization of code mixing can be in form of words, phrases, and sentences. The example as in the following:

1. Code-mixing in form of sentence
   
   1) Declarative sentence
   
   (1) She is really beautiful *pada waktu konser kemarin.*
   
   (She is really beautiful in that concert yesterday)

   (2) I like singing *sejak aku berusia 7 tahun*
   
   (I like singing since I was seven years old)

   2) Interrogative sentence
   
   (1)What do you think *tentang itu?*
   
   (What do you think about that?)

   (2)Are you listening to me *atau nggak sama sekali?*
   
   (Are you listening me or not?)

   (3)You know? *Itu adalah berita lama*
   
   (You know? that is old news)

   (4) What do you think *tentang masalah itu?*
   
   (What do you think about that problem?)

   3) Infinitive sentences
   
   (1) To choose the song *aja kamu perlu mikir lagi nih.*
   
   (You need to think again only to choose the song)

   (2) *Karyawan itu butuh waktu lama* to convince his boss.
   
   (That employee need much time to convince his boss)

   (3)*Kamu harus belajar keras* to make your dream come true.
   
   (You must study hard to make your dream come true.)

   4) Imperative sentences
   
   (1) Wait here, please!

   (2)Don’t go anywhere!

   (3)Come here, please!

   (4)Don’t give up!
5) Number of full of predication (simple, complex, compound, and compound complex sentences.

(1) We wash the dishes (simple sentence)
(2) I was cooking when he came to my house (complex sentence)
(3) She didn’t cheat on the test, for it was not the right thing to do (compound sentence)
(4) I think I will buy the red car or I will lease the blue one (compound-complex sentence)

2. Phrases

1) The large white house was found (Noun phrase)
2) Tony is very diligent do his work (adjective phrases)
3) I have to obey my parents (verb phrases)
4) Roger’s plan is trip for three weeks (adverb phrases).
5) Mr. Edward got a letter from his beautiful niece (prepositional phrases)

3. Words (Noun, pronoun, adjective, verb, adverb, conjunction, preposition, interjection)

1) The large white house was found (Noun phrase)
2) Tony is very diligent do his work (adjective phrases)
3) I have to obey my parents (verb phrases)
4) Roger’s plan is trip for three weeks (adverb phrases).
5) Mr. Edward got a letter from his beautiful niece (prepositional phrases)

**Code Switching**

Code-switching is the use of multiple languages in the words, phrases and sentences even in a paragraph. According to Bonvillain (2003:360)says that code switching is distinguished from grammatical and interaction functions. The simplest form of code switching is in the form clause. Further Bonvillain states that linguistic proficiency must be fairly advanced before code switching can occur. Based on these statements, code-switching is clearly a combination of two or more languages and combines words, phrases and sentences Then, the structure of language in code-switching does not violate the rules of drafting sentences for second or more languages.

Brown (2000:84) states that “code switching can occur between different language, dialect, or style within one sentence, code switching has become terms for alternate us of two or more language, varieties of language, or event speech style. Based on expert opinion above, it is clear that the code-switching is language products that is produced naturally by the people who use multiple languages either a doubling in the level of words, phrases and sentence and the sentence does not violate the rules of this product in the preparation of the structure of words, phrases and sentences which in both languages.

**Types of Code switching**

Code-Switching has some types that are categorized by Poplack those classifications can be supported to notice code switching occurring. Types of code switching is given by Poplack, (1980:18) those are classifying code switching into three main types of code switching. There are three types of code switching based on the distinction which applies by Poplack (1980:18). Poplack, (1980:18) stated there are three types of code-switching:

1. Intra-sentential code switching
2. Inter-sentential code switching
3. Extra-sentential code switching.
1) Intra-sentential code switching occurs when the alternation of language used is below sentential boundaries. For Example:
   (1) Nge-dance deh jangan break dance.
   (2) Mudah-mudahan juga kalo dibilang cantik ngga Cuma physically semoga hatinya juga.
   (3) I love you ayah.

2) Inter-sentential code-switching happens whereas people switching the language, Indonesian and English, between sentences or two clauses. For Example:
   (1) I don’t know lah dengan masalah itu
   (2) Langsung saja, karena banyak yang saya mau Tanya sama anak muda ini. Ini dia Eva Celia. Eva, how are you?
   (3) It is Oke teman.

3) Extra-sentential code-switching is a level which involves a situation in which a bilingual attaches a tag from one language to an utterance in another language. For Example:
   (1) Dan buat aku, walaupun banyak orang yang berpikir wah berani banget ya Agnez ngeluarin album yang full English...
   (2) Actually my destination is worldwide
   (3) Ayo come come, duduk sini. Saya mau nanya kamu inget saya ga?

All types of code-switching refer to switching back and forth from one language to another to communicate to others based on the situation. So, the existence of code mixing and code-switching depends on other factors that influence them to do it, for example in one situation or in different communities.

KardopaFm

Radio Kardopa is one of the most famous radio in Medan, located in Jl. IskandarMuda 117 A Medan, previously there has been no research that discusses the code mixing Batak language program on radio Kardopa, therefore the writer very interested to analyze code mixing Batak language on the radio kardopa field. The writer supposes that it is interesting to know how code mixing occurs in the communication among Bataknese in radio Kardopa. Based on the explanation above, the writer was interested to analyze code mixing in radio Kardopa according to Peter Muysken.

Theoretical Framework

Based on the above explanations the writer analyzed any type of code mixing used in the study and what form is code mixing used in Radio Kardopa and to find out in what context the broadcasters used code mixing.

As for the main types of code mixing based on Peter Muysken the types of Code Mixing. While for its own object, the writer used the conversation transcript of broadcasters in Radio Kardopa program, which have been analyzed based on the types of code mixing based on the data of the study are the transcripts of the broadcaster’s utterances in Radio Kardopa.
Conceptual Framework

Reason for Code Mixing

Hoffman (1991:16)

1. Talking about particular topic
2. Being emphatic something (Express solidarity)
3. Interjection
4. Repetition used for clarification
5. Expressing group identity
6. Intention of clarifying the speech content for interlocutor
7. Because of real lexical need
8. Quoting somebody else
9. To soften or strengthen request or command
10. To exclude other people when a comment is intended for only a limited audience.

Types of Code Mixing

According to Suwito (1985:76)
1. Inner-code Mixing
2. Outer-code Mixing

According to Hoffman (2011:15)
1. Intra-sentential Mixing
2. Intra-Lexical Mixing
3. Involving a change pronunciation

According to Muysken (2000:1)

Types of Code Switching

1. Intra-sentential Code Switching
2. Inter-sentential Code Switching
3. Extra-sentential Code Switching
2. Research Design

This research will be conducted by applying Qualitative research method with descriptive design. Qualitative research according to (Mirriam, 1986:6) is effort to understand situation and it is used to describe the data. Qualitative research is based on subjective, interpretive and contextual data.

So, descriptive qualitative used to describe or to gain new perspective in the data such utterances from the news broadcasters in broadcasted program in one of radio program.

Related to the statement above, this study focus on description of code mixing that occurs when the broadcaster of Radio Kardopa present the Bataknes program, by using descriptive qualitative method. It is obtained to find out the types of code mixing in the form of insertion, Alternation, congruent lexicalization (dialect) based on Peter Muysken.

The Source of Data

The Source of Data will take from radio Kardopa Bataknese programs, and the data will be take from recording of the broadcaster conversation. The conversation will analyze ontwo broadcasting for one hour per broadcaster. In this research, the writer use form of code mixing based on Peter Muysken in radio Kardopa Bataknese Program as the main data to be analyzed.

The Technique of Collecting Data

For collecting the data, used this following steps:
1. Recording the conversation of broadcaster’s in Radio Kardopa program
2. Listening the Bataknese programs Conversation of Broadcaster’s that have been recorded
3. Transcribing the dialogue of the conversation of broadcaster’s in Radio Kardopa program
4. Categorizing the conversation of the dialogue into types of Code Mixing based on Peter Muysken

The Technique of Analyzing the Data

The data has been analyzed by using these following steps:
1. Identifying the data based on the types of Code Mixing according to Peter Muysken
2. Categorizing the elements based on the types of Code Mixing according to Peter Muysken
3. Analyzing the data by theirs level by tabulating them
4. Concluding the analysis into simple sentences.

\[
X = \frac{f}{n} \times 100\%
\]

4.1 The Data

<table>
<thead>
<tr>
<th>No</th>
<th>Utterances</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Diangka dongan-dongan naeng dohot bergabung silahkan di 4251350</em> to all of my friends who wants to join please on 4251350</td>
</tr>
<tr>
<td>2</td>
<td><em>Iya bah walaupun tak rokkap ya</em> yes alright, eventhough is not soulmate right</td>
</tr>
<tr>
<td>3</td>
<td><em>Iya lah bah walaupun tak rokkap ya</em></td>
</tr>
<tr>
<td>Page</td>
<td>Text</td>
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<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>1</td>
<td>Yes, eventhough is not soulmate right</td>
</tr>
</tbody>
</table>
| 4   | Walaupun tak rokkap **didoakanlah** halletnya  
*Even though is not your soulmate you should pray for her.* |
| 5   | Oke **lah** bah dah, mungkin salah jurusan mungkin iya kan?  
*It's oke right, his development might be wrong.* |
| 6   | **Jago kali bagusin listrik ya,** najagoan paturehon listrik.  
*He smart to repair the electrical.* |
| 7   | Ai hudokkon songonon **jangan jangan lae salah jurusan.**  
*I said that he might be wrong development* |
| 8   | Unang mengkel **oke lah** dah?  
*Don’t laugh, oke?* |
| 9   | Unang mengkel oke **lah** dah?  
*Don’t laugh, oke?* |
| 10  | Ai adong sada **ceritaku kan.**  
*I have a story, right* |
| 11  | Hodokan **sampe habis** ma tissu apala sagulangan.  
*Heat until exhausted one roll of paper towels.* |
| 12  | **Apalagi** mo-lo lappet i sapiring dua biji.  
*Especially if the cakes one platter of two seeds* |
| 13  | Boha ma antong **pesawat naik haji kan,** akka **pesawat garuda** ma antong tusi.  
*Especially the aircraft of the hajj is the Garuda aircraft who did it.* |
| 14  | Ro Ma antong istri na sian dapur, **bagus** ido antong.  
*Then his wife came from the kitchen, good that's how it's supposed to be* |
| 15  | Jai saonari nga **hancur** be sibaranion.  
*So, Now sibarani has been crushed.* |
| 16  | Alana **bandara** nga **pindah** be tu Kuala Namo.  
*Because the airport has been moved to KualaNamo airport* |
| 17  | Horas ma disude akka disongan **pendengar** Kardopa.  
*I would like to gave the greetings to all of Kardopa listener* |
| 18 | Nga *ingo* hape Siantar hape.  
*It turned out the city of Siantar has to be a great city* |
| 19 | Nanggo sada pe dang adong Parsidempuan *fans* ni Kardopa.  
*There is not even one of those Sidempuan people fans of Kardopa* |
| 20 | Iya *lah* bah dah.  
*Yes, alright* |
| 21 | Iya *lah* bah dah.  
*Ye, alright.* |
| 22 | Horas ma disude diangka dongan-dongan *pendengar* Kardopa.  
*I would like said greetings to all of Kardopa listener* |
| 23 | *Silahkan* diangka dongan-dongan nanaeng martelepon annon.  
*Please to all of friends who wants to call later* |
| 24 | *Silahkan di 4521350* angka dongan-dongan nanaeng *bergabung, yah oke silahkan*  
*To all of friends who wants to join please on 4521350, oke please right.* |
| 25 | Sajabu sirang sapodoman *aduh kena virus*  
*One house was separate beds ouch got the virus anyway.* |
| 26 | *Padahal lagu baru* nga godang *masuk lagu baru* puang.  
*Whereas all new songs already entered, it’s new songs.* |
| 27 | Adong muse na *bergabung silahkan*  
*Is there are who would like to join please* |
| 28 | *Simatupang sister ini yah oke* tu ise laguna ido antong.  
*This is Simatupang sisters right oke for whom the song?* |
| 29 | *Banyak kali sekarang* akka ama-ama *yang tak tau diuntung,* ini  
*At this time so many fathers who don’t know himself, sister* |
| 30 | Iya *lah* bah, iya kan banyak sekarang itu kan?  
*Yes, alright that is so many right?* |
| 31 | Adong muse namargabung *silahkan ya*  
*Does anyone who wants to join, please right* |
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
</table>
| 32   | **Memang enak sendiri tapi kalo pas lagi** hancit isek ma nian mandampol au.  
  *Actually alone is nice When the body was sick but who is massaged me?* |
| 33   | **Dia halletmu si Iren, yang mana? Ia banyak, banyak, banyak** nga sega portibion kan?  
  *Where is Iren? your girlfriend, which one? Yes many, many and many that have already broken.* |
| 34   | **Oke** ma mauliate ma Charles.  
  *Oke thank you Charles* |
| 35   | **Molo huparrohahon daba, apalagi malam-malam jam 8 malam ya.**  
  *If I notice, when the nights at 8 pm.* |
| 36   | **Ai songon nasoadong argana dakdanak I kan, gak ada harganya yah.**  
  *The kids such as not worthless right, no prices right?* |
| 37   | **Badan juga gitu ya.** apalagi molo dakdanak molo kan nunga dua minggu sikkola.  
  *The body is also right, especially if the kids are already school during two weeks* |
| 38   | **Kelas berapa kau? kelas satu tulang lah.**  
  *How many classes are you? Class one uncle.* |
| 39   | **Mangallang jagal dia sementara anaknya lanok-lanokon.**  
  *She is eating meat while his son was displaced* |
| 40   | **Biar molo adong sinetron natabo jam-jam tonga dua, berarti manonton sinetron umakna inna rohakku e…, setengah dua belum makan setengah dua pun udah lapar kali aku.**  
  *If there is a good opera at 2 pm it means that his mother watching the opera.* |
| 41   | **Horasma disude dongo-dongan pendengar Kardopa.**  
  *I would greetings to all of listener of Kardopa* |
| 42   | **Sonong nangking ma antong dakdanak terlantar e…**  
  *Like earlier there are childrens who are displaced* |
| 43   | **Sonong nangkaning ma antong dakdanak e…**  
  *Like earlier there are childrens who are displaced e…* |
| 44   | **Biar laku baju-baju lake toba yang disana.**  
  *In order to sell the clothes of Toba lake which are there* |
<p>| 45   | <strong>Horas lah di oppung delima yah.</strong> |</p>
<table>
<thead>
<tr>
<th>Page</th>
<th>Indonesian Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>46</td>
<td><em>Kalau mengira duit</em> dang porlu kacamata mangetong hepeng.</td>
<td><em>When calculating the money do not need the glasses.</em></td>
</tr>
<tr>
<td>47</td>
<td>Molo so diputar ho lagukku, <em>ah</em> bibir bah <em>ningku ma</em>.</td>
<td><em>If you don’t play my music, I said lips.</em></td>
</tr>
<tr>
<td>48</td>
<td><em>Jangan</em> sahat-sahat <em>kelagu lah ces</em> ningku antong.</td>
<td><em>I said don’t until to the song.</em></td>
</tr>
<tr>
<td>49</td>
<td>Jangan sahat-sahat kelagu <em>lah ces</em> ningku antong.</td>
<td><em>I said don’t until to the song.</em></td>
</tr>
<tr>
<td>50</td>
<td>Jangan sahat-sahat kelagu <em>lah ces</em> ningku antong.</td>
<td><em>I said don’t until to the song.</em></td>
</tr>
<tr>
<td>51</td>
<td>Tingki songon dia do ompunon marsak, <em>sedih</em> ningku tong kan.</td>
<td><em>When grandma was sick? I said sad.</em></td>
</tr>
<tr>
<td>52</td>
<td>Molo so <em>diputar</em> ho lagukku.</td>
<td><em>If don’t you play my music..</em></td>
</tr>
<tr>
<td>53</td>
<td>Bah intor hudokkon ma, bibir…bibir <em>lah ces</em> ningku ma.</td>
<td><em>Then I said, lips...lips...I said</em></td>
</tr>
<tr>
<td>54</td>
<td>Jangan horasma tuangka dongan-dongan <em>pendengar</em> Kardopa, oke.</td>
<td><em>Oke, I would like greeting to all of friends who listened Kardopa.</em></td>
</tr>
<tr>
<td>55</td>
<td>Oke <em>lah</em> dah, horasmas di ompung Delima dah.</td>
<td><em>Oke right, I would like greeting to grandma Delima, right.</em></td>
</tr>
<tr>
<td>56</td>
<td>Manjou <em>ces</em> iba gak papalah panggil <em>ces</em> yah.</td>
<td><em>I called you ces, no problem I called you ces right.</em></td>
</tr>
<tr>
<td>57</td>
<td>Manjou ces iba <em>gak papalah panggil ces yah</em>.</td>
<td><em>I called you ces, no problem I called you ces right.</em></td>
</tr>
</tbody>
</table>
| 58   | Oke *lah ces*  

  *it’s oke ces* |
| 59   | Tu bang Lambok Hutagalung horasmas di bang Lambok oke *lah* bah. | *For brother Lambok Hutagalung, I would like greeting to brother lambok, oke.* |
60  Horas dihita salahutna akka dongan-dongan pendengar Kardopa.
   Good night to all friends listener of Kardopa

61  Silahkan di 45212350 baen hamu ma akka dongan da, akka natua-tua muse da.
   To the friends and also to the parents please on 45212350.

62  Oke silahkan tuise laguna?
   Oke please for whom the song?

63  Tu orang tuaku, sude keluargaku
   To my parents, to my families.

64  Ingat lah bah.
   Just remembered right

65  Ito mau dengar lagu apa? asa hubereng hian.
   What song that want you to hear ? I will prepre it.

The data in this study were taken from the utterances produced by the broadcaster in Radio Kardopa. The data were collected from the record Radio Kardopa Broadcasters batak program. The data in this study were the utterances in two broadcasting one hour per broadcasting of Radio Kardopa Batak Program. The recording was taken from two broadcasters. In this case the researcher was taken the data from the recording radio kardopa, data recording taken on 5 August 2016 at 9 pm and the second recording was taken on 7 August 2016 at 9 pm in his research the researcher was found there were 65 code mixing in 105 sentences in the entire conversation was conducted by radio Kardopa broadcaster. This chapter deals with the types of Code-Mixing used by the Radio Kardopa Batak program on Radio Kardopa broadcaster based on the theory of Muysken.

3. The Data Analysis

   The writer Categorizing, analyzing, and concluding the data that used by the broadcasters of Radio Kardopa Batak program on Radio Kardopa it was found that there were 65 utterances in Radio Kardopa as Code-Mixing. According to the Muysken (2000) there are three types of Code-Mixing, namely: 1) Insertion, 2) Alternation, 3) Congruent Lexicalization.
   This research discovered that all types of Code-Mixing and they were shown in percentage in the following table.

   Table I conversation I & II by RS as a broadcaster in Radio Kardopa Batak program

<table>
<thead>
<tr>
<th>No</th>
<th>Utterances</th>
<th>Insertion</th>
<th>Alternation</th>
<th>Congruent Lexicalization</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Diangka dongan-dongan naeng dohoh bergabung</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>silahkan di 4251350</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 2 | Iya lah bah walaupun tak rokkap ya  
yes alright, eventhough is not soulmate right | √ |
| 3 | Iya lah bah walaupun tak rokkap ya  
Yes, eventhough is not soulmate right | √ |
| 4 | Walaupun tak rokkap didoakanlah halaltunya  
Eventhough is not your soulmate you should pray for her. | √ |
| 5 | Oke lah bah dah, mungkin salah jurusan mungkin iya kan?  
It’s oke right, his development might be wrong | √ |
| 6 | Jago kali bagusin listrik ya, najagoan paturehon listrik.  
Hesmart to repair the electrical. | √ |
| 7 | Ai hudokkon songonon jangan jangan lae salah jurusan.  
I said that he might be wrong development | √ |
| 8 | Unang mengkel oke lah dah?  
Don’t laugh, oke? | √ |
| 9 | Unang mengkel oke lah dah?  
Don’t laugh, oke? | √ |
| 10 | Ai adong sada ceritaku kan,  
I have a story, right | √ |
| 11 | Hodokan sampe habis ma tissu apala sagulungan.  
Heat until exhausted one roll of paper towels. | √ |
| 12 | Apalagi mo lo lappet i sapiring dua biji.  
Especially if the cakes one platter of two seeds | √ |
| 13 | Boha ma antong pesawat naik haji kan, akka pesawat garuda ma antong tusi.  
especially the aircraft of the hajj is the Garuda aircraft who did it. | √ |
| 14 | Ro Ma antong istri na sian dapur, bagus ido antong. | √ |
Then his wife came from the kitchen, good that’s how it’s supposed to be.

15 Jai saonari nga **bandara** be sibaranion.
So, Now sibaran has been crushed.

16 Alana **bandara** nga **pindah** be tu Kuala Namo.
Because the airport has been moved to KualaNamo airport.

17 Horas ma disude akka dongan **pendengar** Kardopa.
I would like to gave the greetings to all of Kardopa listener.

18 Nga **jago** hape Siantar hape.
It turned out the city of Siantar has to be a great city.

19 Nanggo sada pe dang adong Parsidempuan **fans** ni Kardopa.
There is not even one of those Sidempuan people fans of Kardopa.

20 Iya **lah** bah dah.
Yes, alright.

21 Iya **lah** bah dah.
Yes, alright.

22 Horas ma disude diangka dongan-dongan **pendengar** Kardopa.
I would like said greetings to all of Kardopa listener.

23 **Silahkan** diangka dongan-dongan nanueng martepon annon.
Please to all of friends who wants to call later.

24 **Silahkan di 4521350** angka dongan-dongan nanueng **bergabung, yah oke silahkan**
To all of friends who wants to join please on 4521350, oke please right.

25 Sajabu sirang sapodomanadah kena virus
One house was separate beds ouch got the virus anyway.
<table>
<thead>
<tr>
<th>No.</th>
<th>Raw Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>Padahal lagu baru nga godang masuk lagu baru puang.</td>
<td>Whereas all new songs already entered, it's new songs.</td>
</tr>
<tr>
<td>27</td>
<td>Adong muse na bergabung silahkan</td>
<td>Is there who would like to join please</td>
</tr>
<tr>
<td>28</td>
<td>Simatupang sister ini yah oke tu ise laguna ido antong.</td>
<td>This is Simatupang sisters right oke for whom the song?</td>
</tr>
<tr>
<td>29</td>
<td>Banyak kali sekarang akka ama-ama yang tak tau diuntung, ito</td>
<td>At this time so many fathers who don't know himself, sister</td>
</tr>
<tr>
<td>30</td>
<td>Iya lah bah, iya kan banyak sekarang itu kan?</td>
<td>Yes, alright that is so many right?</td>
</tr>
<tr>
<td>31</td>
<td>Adong muse namargabung silahkan ya</td>
<td>Does anyone who wants to join, please right</td>
</tr>
<tr>
<td>32</td>
<td>Memang enak sendiri tapi kalo pas lagi hancit daging ise man ian mandampol au.</td>
<td>Actually alone is nice When the body was sick but who is massaged me?</td>
</tr>
<tr>
<td>33</td>
<td>Dia halletmu si Iren, yang mana? Ia banyak, banyak, banyak nga sega portibion kan?</td>
<td>Where is Iren? your girlfriend, which one? Yes many, many and many that have already broken.</td>
</tr>
<tr>
<td>34</td>
<td>Oke ma mauliate ma Charles.</td>
<td>Oke thank you Charles</td>
</tr>
<tr>
<td>35</td>
<td>Molo huparrohahon daba, apalagi malam-malam jam 8 malam ya.</td>
<td>If I notice, when the nights at 8 pm.</td>
</tr>
<tr>
<td>36</td>
<td>Ai songon nasoadong argana dakdanak I kan, gak ada harganya yah.</td>
<td>The kids such as not worthless right, no prices right?</td>
</tr>
<tr>
<td>37</td>
<td>Badan juga itu ya. apalagi molo dakdanak molo kan nunga dua minggu sikkola.</td>
<td>The body is also right, especially if the kids are already</td>
</tr>
<tr>
<td>No.</td>
<td>Original Text</td>
<td>Translation</td>
</tr>
<tr>
<td>-----</td>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>38</td>
<td>Kelas berapa kau? kelas satu tulang luh.</td>
<td>How many classes are you? Class one uncle.</td>
</tr>
<tr>
<td>39</td>
<td>Mangallang jagal dia sementara anakanya lanok-lanokon.</td>
<td>She is eating meat while his son was displaced</td>
</tr>
<tr>
<td>40</td>
<td>Bah molo adong sinetron natabo jam-jam tonga dua, berarti manonton sinetron unakna inna rohakku e…, setengah dua belum makan setengah dua pun udah tapar kali aku.</td>
<td>If there is a good opera at 2 pm it means that his mother watching the opera.</td>
</tr>
<tr>
<td>41</td>
<td>Horasma disude dongan-dongan pendengar Kardopa.</td>
<td>I would greetings to all of listener of Kardopa</td>
</tr>
<tr>
<td>42</td>
<td>Songon nangking ma antong dakdanak terlantar e…</td>
<td>Like earlier there are childrens who are displaced</td>
</tr>
<tr>
<td>43</td>
<td>Songon nangkaning ma antong dakdanak e…</td>
<td>Like earlier there are childrens who are displaced e…</td>
</tr>
<tr>
<td>44</td>
<td>Biar laku baju-baju lake toba yang disana.</td>
<td>In order to sell the clothes of Toba lake which are there</td>
</tr>
<tr>
<td>45</td>
<td>Horas luh di oppung delima yah.</td>
<td>I would like greeting to grandma Delima right.</td>
</tr>
<tr>
<td>46</td>
<td>Kalau mengira duit dang porlu kacamata mangetong hepeng.</td>
<td>When calculating the money do not need the glasses.</td>
</tr>
<tr>
<td>47</td>
<td>Molo so diputar ho laguku, ah bibir luhningku ma.</td>
<td>If you don’t play my music, I said lips.</td>
</tr>
<tr>
<td>48</td>
<td>Jangan sahat-sahat kelagu luh ces ningku antong.</td>
<td>I said don’t until to the song.</td>
</tr>
<tr>
<td>49</td>
<td>Jangan sahat-sahat kelag luh ces ningku antong.</td>
<td>I said don’t until to the song.</td>
</tr>
<tr>
<td>50</td>
<td>Tingki songon dia do ompungon marsak, sedih ningku</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Text</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
</tr>
</tbody>
</table>
| 51   | Molo so **diputar** ho lagukku.  
*If you don't play my music...*  
√ |
| 52   | Bah intor hudokkon ma, bibir...bibir *lah ces* ningku ma.  
*Then I said, lips...lips...I said*  
√ |
| 53   | Oke *lah* dah, horasma di oompung Delima dah.  
*Oke right, I would like greeting to grandma Delima, right.*  
√ |
| 54   | Oke horasma didongan-dongan **pendengar** Kardopa.  
*Oke I would like greeting to all of listener of Kardopa.*  
√ |
| 55   | Oke *lah* horasma tuangka dongan-dongan namambege Kardopa da, oke *ces.*  
*Oke, I would like greeting to all of friends who listened Kardopa, oke ces*  
√ |
| 56   | Manjou *ces* iba gak papalah panggil *ces* yah.  
*I called you ces, no problem I called you ces right.*  
√ |
| 57   | Manjou ces iba *gak papalah panggil ces yah.*  
*I called you ces, no problem I called you ces right.*  
√ |
| 58   | Oke *lah ces*  
*it's oke ces*  
√ |
| 59   | Tu bang Lambok Hutagalung horasma di bang Lambok oke *lah* bah.  
*For brother Lambok Hutagalung, I would like greeting to brother lambok, oke.*  
√ |
| 60   | Horas dihita saluhutna akka dongan-dongan **pendengar** Kardopa.  
*Good night to all friends listener of Kardopa*  
√ |
| 61   | **Silahkan** di 45212350 baen hamu ma akka dongan da, akka natua-tua muse da.  
*To the friends and also to the parents please on 45212350.*  
√ |
| 62   | Oke **silahkan** tuise laguna?  
√ |
Oke please for whom the song?

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>63</td>
<td>Tu orang tuaku, sude keluargaku</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>To my parents, to my families.</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>Ingat lah bah.</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Just remembered right</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>Ito mau dengar lagu apa? asa hubereng hian.</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>What song that want you heared ? I will do it.</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>65</td>
<td></td>
</tr>
</tbody>
</table>

From the table above it can be concluded that the type of Alternation of more dominant than the other types. there are 32 (49.2%) types of Alternation, 17 (26,2%) types of Congruent lexicalization and 16(24.6%) type of Insertion.

Insertion of Type of Code Mixing used by RS

In this type, the lexical item or constituent from one language takes place of a comparable item in the other language; but it is inserted into the structure of the other language. The characteristic of the insertion types is on the usage. This type is only has one word from one language (English) that insert or takes place in one part of structure of the other language (Indonesian). The data from the script of Radio Kardopa Batak program are:

1) Ro Ma antong istri na sian dapur, bagus ido antong.
   Then his wife came from the kitchen, good that's how it's supposed to be

   Based on the data above the sentence showed that the sentence only has one word from one language (Indonesian) “bagus” This type is only has one word from one language (Batakne) as the original language that insert or takes place in one part of structure of the other language (Indonesian). Therefore the word of bagus categorized into types of Insertion.

2) Jai saonari nga hancur be sibaranion.

   So, Now sibarani has been crushed.

   From the data above people can see that the sentence only has one word from one language (Indonesian) namely hancur that insert or takes place in one part of structure of the original language (Batakne). So that’s why the sentence above categorized into types of Insertion.

Alternation of Type of Code Mixing used by BS

In alternation pattern, both languages occur alternately each with their structure, it seems that halfway through the sentence, one language is replaced by the other. The characterizing of Alternation pattern are:

3) Diangka dongan-dongan naeng dohot bergabung silahkan di 4251350
   To all of my friends who wants to join please on 4251350

   From the data above are taken from Radio Kardopa broadcaster people can see that the sentence bergabung silahkan di 4251350 are both of languages occur alternately each with their
structure, it seems that halfway through the sentence, one language is replaced by the other namely Bataknese language into Indonesian language.

4) **Jago kali bagusin listrik ya**, najagoan paturehon listrik.

*He smart to repair the electrical*

Based on the data above are taken from Radio Kardopa broadcaster people can see that the sentence **jago kali bagusin listrik ya** are both of languages occur alternately each with their structure, it seems that halfway through the sentence, one language is replaced by the other namely Indonesian language into Bataknese language.

**Congruent lexicalization.**

Congruent lexicalization concern mixes where lexical material from either usage occurs in a shared grammatical structure. The Congruent lexicalization characterized by function words. The data from the script of Radio Kardopa Batak program are:

5) **Iya lah** bah walaupun tak rokkap ya

*Yes, eventhough is not soulmate right*

The sentence above showed that the word of **lah** is part of Congruent lexicalization. The reason why the writer taken this example because of word **lah** in this sentence is has not function in the other sentence, then the word has no meaning in that sentence should be in Indonesian or English languages from original language (Bataknese).

6) **Oke lah** bah dah, mungkin salah jurusan mugkin iya kan?

*Its oke right, his development might be wrong*

Based on the data the above showed that the word of **lah** is part of Congruent lexicalization. The reason why the writer taken this example because of word **lah** in this sentence is has not function in the other sentence, then the word has no meaning in that sentence should be in Indonesian or English languages from original language (Bataknese).

Table II The percentage of Code-Mixing that used in Radio Kardopa Batak Program by RS.

<table>
<thead>
<tr>
<th>NO</th>
<th>Types of Code-Mixing</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Insertion</td>
<td>16</td>
<td>24.6%</td>
</tr>
<tr>
<td>2</td>
<td>Alternation</td>
<td>32</td>
<td>49.2%</td>
</tr>
<tr>
<td>3</td>
<td>Congruent Lexicalization</td>
<td>17</td>
<td>26.2%</td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td>65</td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Table II shows that there were 65 utterances Code-Mixing of were used in Radio Kardopa Batak Program. Those were 32 utterances (49.2%) Code-Mixing Alternation, within the three types of Code-Mixing, Code-Mixing of Alternation was the most dominant in script Radio Kardopa Batak Program it happened because the broadcaster used both of languages occur alternately each with their structure, it seems that halfway through the sentence, one language is replaced by the other namely Indonesian language into Bataknese language as original language.

Then those were 17 utterances (26.2%) Code-Mixing of Congruent lexicalization it happened because the broadcaster in his utterances mixing the languages who has no meaning in his utterances in that sentence should be in Indonesian or English languages from original languages (Bataknese).
The last, those 16 utterances (24.6%) Code-Mixing of Insertion it showed that Code-Mixing of Insertion was the lowest number in script Radio Kardopa Batak Program. Because the broadcaster very little mixing of one language (Indonesian/English) into the original language (Bataknes).

The Recapitulation of Data Used by The Broadcasters

Table IV: The Recapitulation of Data Result from the broadcaster

<table>
<thead>
<tr>
<th>NO</th>
<th>Initial Name of broadcaster</th>
<th>Types of Code-Mixing</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RS</td>
<td>Insertion</td>
<td>16</td>
<td>24.6%</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Alternation</td>
<td>32</td>
<td>49.2%</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Congruent Lexicalization</td>
<td>17</td>
<td>26.2%</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td></td>
<td>65</td>
<td>100%</td>
</tr>
</tbody>
</table>

Based on the result of data from the script of the utterances that used by the broadcaster, it showed that all type of code mixing such insertion, alternation and congruent lexicalization have different result. And the writer can conclude that the dominant type of code mixing in the utterances is types of Alternation it can be happened because the broadcaster used both of languages occur alternately each with their structure, it seems that halfway through the sentence, one language is replaced by the other namely Indonesian language into Bataknes language as original language. Every part of broadcasted in this program, the broadcaster always give many statement and in this part of broadcasted its so many conversation by the broadcaster I than broadcaster II, in the other hand the broadcaster II often showed the music than give statement of the topic nor conversation in his broadcasted

Research Findings

Having analyzed the data from the utterances of the broadcaster of Radio Kardopa Batak program, the writer can conclude that:

1. All type of code mixing used in Radio Kardopa Batak program namely: Insertion, Alternation, and Congruent lexicalization. It consists of 16 utterances (24.6%) insertion of code mixing, 32 utterances (49.2%) alternation of code mixing, 17 utterances (26.2%) congruent lexicalization of code mixing.

2. The dominant type of code mixing that used in Radio Kardopa Batak program is Alternation 32 utterances (15.6%) it happened because the broadcaster used both of languages occur alternately each with their structure, it seems that halfway through the sentence, one language is replaced by the other namely Bataknes language into Indonesian language, Bahasa

Discussion

Having analyzed the utterances in Radio Kardopa Batak program, it can be found that the three types of types of code mixing that used by broadcaster of Radio Kardopa Batak program. The data result of this research were the dominant types that used by the broadcaster is Alternation with the total result of broadcaster I and broadcaster II is 32 utterances (49.2%). For all the example and frequency result from broadcaster I and broadcaster II of Radio Kardopa Batak
The broadcaster itself has good talent in Radio and has good communication to the other people especially in Batak language. So that’s why all his utterances in his dialogue has a lot of code mixing in his conversation.

4. Conclusions

Having collected and analyzing the data, some conclusions were given below:

1. All types of code mixing used in Radio Kardopa Bataknes program namely: Insertion, Alternation, and congruent lexicalization. It consists of 16 utterances (24.6%) of insertion of code mixing, 32 utterances (49.2%) alternation of code mixing, 17 utterances (26.2%) congruent lexicalization of code mixing.

2. The result showed that the most dominant type of code mixing used by Radio Kardopa Bataknes program is Alternation.
3. Alternation was the most dominant in script Radio Kardopa Bataknese program because the broadcaster used many code mixing in his conversation I and conversation II, then during broadcasting the broadcaster used both of languages occur alternately each with their structure, it seems that halfway through the sentence, one language is replaced by the other namely Indonesian language into Bataknese language as original language and that’s why the Alternation is the dominant types than another types.

References


An Analysis of Stylistic On Djaga Depari’s Songs Lyrics:
Sociolinguistics Study

Abstract

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This research studies about types of language style which are used in Djaga Depari’s songs lyrics. This research is focused on five types of language styles and the most dominant of language styles used in Djaga Depari’s songs lyrics. There are ten songs and one hundred eighteen become samples in this research which apply Ruby Payne theory (1995) about five types of language style, they are: frozen, formal, consultative, casual and intimate. The writer analyzed five types of language style in one hundred eighteen lyrics of Djaga Depari’s songs. As the result of the analysis, the writer found three types of language style are used in one hundred eighteen lyrics of Djaga Depari’s songs and two style were not found at all, they are frozen and intimate. These two style were not implemented in one hundred eighteen lyrics of Djaga Depari’s songs. The most dominant style is consultative style because most of the lyrics are composed to advice, remind, and invitation. The lyric implicate with experience, emotion, or eagerness. Thus, the writer gives suggestion to the readers, student of English Department, and the other composers who are interested in writing or composing a song to use language style when create the sentence and get better sentence as Djaga Depari had reached.

Keywords: Language Style, Sociolinguistics, Lyric, Djaga Depari

1. Background of the study

Language has an important role in human life as it used by human to express and show their feelings, thoughts, and ideas. Human can use language to do their importance in their lives. Many aspects of human life need language, such art, business, technology, education, etc. Language is a system of arbitrary conventionalized vocal, written, or gestural symbols that enable members of a given community to communicate intelligibly with one another. The study of language is conducted within the field of linguistics.

Linguistics is a study about human language, rather than an attempt to learn languages or change how people express themselves through language. It is the scientific study of human language. It consists of phonetics, phonology, syntax, semantics, sociolinguistics, and pragmatics.

Sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, the characteristics of their speakers as these three constantly interact, and change one another within a speech community. The part of Sociolinguistics study is language styles. This may include dialects, accents, registers, and styles.
The writer has chosen song lyrics from Djaga Depari as the subject of this study. The writer is interested in lyric that the song creator expressed through his songs which may happen in life that we live in. The songs tell us many knowledge about life, love, faithful and hopes. Most of artists or song creators usually provide words or statements to the people. When people interested in their songs, the people sometimes did not realize the different language style in every song lyrics. The writer used language styles study to analyze the lyrics because by language styles study people can more understand about language that used. That is why the writer would like to analyze style of language in the lyrics of the songs.

According to Ruby Payne “there were five styles, such as Frozen style, Formal style, Consultative style, Casual and Intimate style”.

Based on the explanations above the writer will conduct a study titled “An Analysis of Stylistic On Djaga Depari Songs Lyrics: a Sociolinguistics Study”

the objective of this study are:

1. To find out what language styles are used in the “Djaga Depari’s songs lyrics”.
2. To find out which language styles dominantly in the “Djaga Depari’s songs lyrics”.

It is important to limit the study that has been chosen and it is also important to avoid over complicating the study. This would help the writer to get the best result of it. The writer focuses on language style according to Ruby K Payne’s i.e that there are the five language styles, they are: frozen style, formal style, consultative style, casual style, and intimate style.

In this study the writer limits the song that is found in Djaga Depari’s song lyrics. The writer limits the song as much as ten songs, they are:

Mari Kena, Purpur Sange, Mbaba Kampil, Rumba Karo, Taneh Karo Simalem, Mejuah-juah, Sue Sue, Rudang Mayang, Mbuah Ko Page, and Andiko Alena

Significance is important thing because this study will be nothing without it. In this study the writer also expects to achieve some significances that could be useful for the readers:

1.Theoretically :
   - This analysis can be advantageous in Linguistics.
   - Can be advantageous in culture perpetuation in Batak Culture especially in Batak Karo.

2.Practically:
   - The writer become more understand about the five language styles in Djaga Depari song lyrics.
   - This analysis can be advantageous to the readers, especially to the students of English Department who are interested in Sociolinguistics and its aspect.
   - This analysis can be part of reference in Library

Language

In the daily life, language has a big role. Every human being, society, or nation in this world has their own language. In the other words, people say that no human being and no society
live without language. People need language to communicate with the others in daily life and the language itself is a medium for people to make a communication. Not only communicate to each other, but also, people are able to share or exchange the knowledge, beliefs, opinion, wishes, threats, command, thanks, promises, declaration, feelings, etc by using language.

Most of all non-human species can exchange information, but none of them are known to have a system of communication with a complexity that in any way is comparable to language. Primarily, they communicate with a complexity that in any way is comparable to language. Primarily, they communicate with non-linguistic means resembling human’s smiling, laughing, yelling, clenching of fists, and raising of eyebrows. Chimpanzees, gorillas, and orang utan can exchange different kinds of information by emitting different kinds of shrieks, composing their faces in numerous ways, and moving their hands or arms in different gestures, but they do not have a word and sentences.

Practically, language can be divided into three forms. First, spoken language, a language that is expressed directly by speakers to listeners. For
example, when a teacher gives a task to her student in a class. Second, written language, a language which uses writing as a medium of expressing desire from a writer to a reader. For example: a writer writes a poem about something and hope the readers can understand what the message of this poem. Third, gesture or silent language, a language that uses body movement or things such as hands, eyes, etc. For example, people raise their eyebrows to express surprise or disapproval, people laugh to express amusement, happiness, or disrespect, people can smile to express amusement, pleasure, approval, or bitter feelings. All those things, are called as a language.

There are some definitions of language taken from some expert. Mullany (2010:114) stated that language is the material to be observed that gives insight into how language works, and almost our only access to the linguistic workings of the mind is through that same medium.

Atkinson (2002:12) stated in the book Context and Language Learning says contended that learning is a part of everyday life and argued that language is intertwined with and inseparable from experiences, cultural knowledge, emotion, and self-identity. Learning a language is the process of appropriating the cultural resources or voice of local communities in broad social contexts. It impossible for language learners to be quarantined from the “real world” and considered as a set of asocial, amoral skills to be mastered; they are always shaped, produced, and consumed in relation to broader social and cultural condition.

Hodges (2005:306) stated that language is for the purpose of communication, through everyday usage language is subject to the effect of diachronic change, and it is also experiencing constant change through everyday usage on its surface.

Another important dimension of language has very different purposes in using language for all the time. In general, the function of language is to communicate. It is used and needed by human beings. People use language in order to communicate on with another to express their personal reaction to the situation, to stimulate a response in someone else, and as means of conveying something that the user of language wants to convey.

Language has a potential for making communication successful and establishing social togetherness if language used well. On the other hand, it will be a problem for communication and interaction if it is used unwell. In accordance with the explanation above, it can be concluded that language is a tool to communicate, there are so many languages in human lives. Language is the way to deliver human desire. Anytime and anywhere people need a language and that is why language become important in human lives.

Linguistics

Linguistics is part of language and has an important relation. Linguistics is a study about language not individual languages. In the study of linguistics is describes and classifies language. Linguistics also is a discipline with established theories, analytic methods, and real-world applications. The primary object of linguistics study is human language, not language in other extended sense.

There are some definitions of linguistics taken from some expert. John McWhorter (2008:3) stated linguistics is the study of human language, rather than an
attempt to learn languages or change how people express themselves through language. It is a science that, in its current form, has existed only for the past 200 years. A great many things about language that seem apparent in fact are quite otherwise upon examination, and this is what makes linguistics a fascinating field.

Simpson (2011:22) stated that “Linguistics is the academic field which connects knowledge about language to decision making in the real world. Generally speaking, the role of applied linguistics is to make insights drawn from areas of language study relevant to such decision-making.

As explanation above that linguistics is the study about many language characteristics. Through of linguistics people able to differentiate language. So, people able to digest what language they heard and they said. Linguistics study is teaching us to be good with language. Because, by language people can values us.

Sociolinguistics

Sociolinguistics is defined as a study which connects language and society and how language has functions in communication of the society. It also studied about human conduct. Wardhaugh (2006:19) stated that “speech behavior and social behavior are in an important factor in the relationship. “Sociolinguistics can help us understand why people speak differently on various social contexts, and help uncover the social relationship in a community.

Douglas (1994:5) stated that “Sociolinguistics is the study of the language use. Its special focus is on the relationships between language and society, and its principal concerns address linguistic variation across social groups and across the range of communicative situations in which women and men deploy their verbal repertoires.

Chambers in Wardhaugh (2006:19) stated that “Sociolinguistics is the study of the social uses of language, and the most productive studies in the four decades of psycholinguistic research have emanated from determining the social evaluation of linguistic variation. “It is often shocking to realize how extensively people may judge a background, character, and intentions of a person based simply upon the language, dialect, or in some instances, even the choice of single word of him or her.

Meyerhoff (2006:1) stated that “Sociolinguistics is a very broad field, and it can be used to describe many different ways of studying language. A lot if linguists might describe themselves as sociolinguistics, but the people who call themselves sociolinguistics may use very different methods for collecting and analyzing data.

From all the definitions above, it can be concluded that sociolinguistics is a study about the relationship of language and society. The way of performing communication, using style of language, and different word choice are studied in sociolinguistics. Sociolinguistic is the study of language used in society, and the way people use it in different social situations. Sociolinguistics also the study about the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers.

Style of Language

Language contains a great deal of society. People in society can be successful in their sociality if they can make a good deal with their speaking to others. But it also can be
complicated if they make mistakes in it. So, people have to pay attention to certain aspect of language variation of styles of language to achieve successful and fluent communication. People can make a great achievement with the style of language they use. But they also can make a great achievement with the style of language they use. But they also can make a big mess when they use language at random things. The users of language should know the rules to talk with one another to make a good communication in society to make a good relationship.

Wardhaugh (2006:51) stated that people can speak very formally or informally, our choice being governed by circumstance.

When a person interacts with others, it must occur a communication. Their communication will be influenced by the circumstances or the social context in which they may have different styles of language depending on situation and condition of its social context.

Language style is used in a conversation between people with their colleagues in the office will be different from people and their colleagues in the mall and it will be in different way people talk to a younger siblings at home over the breakfast table to talk to a public a figure people meet at a ceremonial dinner.

It has each way to talk. People will use different variety of languages in different situation and people also consider with whom people talk to. It is impossible for us to talk in the same way in different situation and different person.

Wardhaugh (2006:51) also stated that people may try to relate the level of formality chosen to variety of factors: the kind of occasions; the various social, age, and other differences that exist between the participants; the particular task that is involved, e.g., writing or speaking; the emotional involvement of one or more of the participants; and so on. It could be argued that the level of formality in language variation (style) in communication is also influenced by the level of social diversity, age, and anything else that related to the speakers.

Language style can make people know how to identify a person based on the language they used. People will know a person is a polite or impolite person when they talk to someone who is older or having a higher position than him or her. People also will know the characteristics of a person based on a variety of language someone uses in a situation. Such as like what Wardhaugh (2006:7) discusses about how many different ways people can ask someone to open a window or seek permission to open the window yourself because the room you are in it too warm. People have to choose one of many variants way to talk with others.

Salzman (1998:167) stated that, “the way individuals speak varies not only according to their regional and social dialect but also according to the context. The distinctive manner in which people express themselves in a particular situation is referred as style”.

In accordance with expalanations above, it can be concluded about of language style is the variation of language in which using in different situations or context. The style of language is used differently depending on the context in terms of subject matter, the audiences, the mode of discourse, and the formality of the occasion.
Language style for many reasons. Rubby Payne (1995:13) particularly points out several scales: age (baby talk, teenage slang, for example), breadth (from provincial to standard to genteel), responsibility (bad to good). The scale that he dwells on is style; he identifies five styles, all of which are appropriate (indeed, almost required) in certain situations. In one prominent model, Ruby Payne describes five styles in spoken English:

**Frozen Style**

Frozen style is defined as the most formal style and elegant variety that reserved for very important or symbolic moments. It is usually used in situations which be celebrated with respect and legitimate or formal ceremonies.

This is where the use of language is fixed and relatively static. In essence it is language that does not require any feedback. Examples are religious ritual, Pledge of Allegiance, wedding vows, national pledge, anthem, school creeds and the Lord’s prayer.

For example:

- I offer you all my prayers, works, joys and suffering of this day.
- Yes, your Honor.
- Yes, my Lord.

From 3 examples above, the sentences are showing allegiance and faithfulness. The way to answer also credited. Usually those word used in a kingdom or a pray and etc.

As explanation above that frozen styles is language style that used to important moments and not arbitrary language.

**Formal Style**

Formal style is used in addressing audiences, usually audiences too large to permit effectively interchange between speakers and hearers, though the forms are normally not as polished as those in an oratorical style such in a typical university classroom lecture is often carried out in a formal style. People can say that formal style is used for important or serious situation.

This style is characterized by long and complex sentences, a scholarly vocabulary and a consistently serious tone. Complete sentences and specific word usage. Formal style often used to show respect used in places such as work, school, public offices, a sermon, a political speech, a letter and also a poetry.

For example:

- Thank you for applying for this position. People will let you know within a week of you have been chosen for an interview.
- Dr. Jackson. I would like to introduce you to Rachel.
- It is a pleasure to meet you.

From examples above, the sentences are using some nice words.

Even in some mad situation, using formal is the best way to used without hurting someone heart.
Accordance with explanation above that formal style is academic language. It is often used to show respect.

**Consultative Style**

Consultative style is typically a dialogue though formal enough that words are chosen with some care, doctor-patient conversation, and the like are usually consultative in nature. Typical occurrence of consultative speech is between two persons. This style is used in conversation – colleagues, peers, etc. It is also describe the language used between a superior and subordinate. In both cases one person is deemed as more knowledge and having greater expertise. Examples include between teacher and student, doctor and patient, lawyer and client, etc.

For example:

- Hello, Mr. Paul. How are you this morning?
- Excuse me Mrs. Anna. As I understand the task, people need to focus on improving our delivery times rather than blaming our suppliers.
- Thanks for following-up on the John account. Great job!

Examples of consultative style are showing or having advisory and invitation. The sentences of consultative style also showing a happiness.

As explanation above that consultative is a standard form of communication. Usually consultative style used along with hand movements and body language.

**Casual Style**

Casual style is a casual conversation between friends or colleagues or sometimes members of a family. In this context words need to be guarded and social barriers are moderately low. Casual style is also simply defined as a style that is used for conversation in related or normal situation that appropriate to the conversation with friends, the background information so freely inserted into casual conversation. Positively casual style is characterized by use of the first name or even nickname rather than a little name and last name in addressing one another.

Language used in conversation with friends. This style is characterized by idiomatic and often full of slang, used to signal belonging to a given group. Casual style is also simply defined as a style that is used for the conversation in related or normal situation that appropriate to the conversation with friends, the background information so freely inserted into casual conversation.

For example:

- Hey, Joe! What’s up man?
- Oh, Steve. Just a moment. Listen, you know… well.. people got it, right!
- Whoa, way to go! Nice catch!

In those example of casual style are having free characteristic and the sentences sometimes hard to understand.
Casual style is a language style that used with friends, chats, and teammates. It is kind of slang language and very informal language.

**Intimate Style**

Intimate style is one characterized by complete absence of social inhibitions. Talk with family, beloved ones and very closed friends. Where you tend to reveal your inner self, it is usually in an intimate style. Intimate style is also a completely private language developed within families, lovers and the closest of friends.

This style is used to describe language used between persons who share a close relationship or bond. This is most common among family members and close friends. It is a “private” language full of codeword only known to the two. For example lovers having special term of endearment, mothers giving per names to their children based on some character trait and best friends formulating slangs based on some shared past experience.

For example:
- How’s my little snuggy wuggy?
- I’m sick and tired of your crap!
- You’re so good. I’m crazy about you, Honey!

From the examples above, the sentences having secret meaning, the words like a code and sometimes disguised the real meaning of word.

So, the point of intimate style is private language. Nobody knows about language that used except for your special man.

**Djaga Depari**

Djaga Sembiring Depari is an Indonesia’s composer from Karo origin. She was born on May 5, 1922 from Ngembar Sembiring Depari family and Siras Br. Karo Sekali. in the village Seberaya, Karolanden (now Karo), North Sumatra). He never tasted the formal music education, but good at playing the violin and composing as well poems touching and beautiful, and able fired up the Karo people to participate in the struggle for Indonesian independence.

His songs among others are Erkata Bedil, Sora Mido, Piso Surit, I-juma juma I padang sambo, Pio-pio, USDEK (Undang-undang Dasar 1945 - Indonesian Socialism - Guided Democracy - Guided Economy – Personality National), Taneh Simalen Karo, Terang Bulan, Sangar-sangar, Nanghih Deleng Sibayak, Mejuah-juah, and others. An estimated hundreds of other songs ever produced out of his hands.

Djaga Depari always associated with wonderful poems and tells the romantic nature, life society, and romance, but it actually also composing many songs and poems with the theme struggle (patriotism). In fact, it can be said that Djaga Depari is an extension of the heart and tongue of Djamin Ginting as commanders (warlords in the field). Because, his poems could invite the youth to be faithful to fight for the Republic of Indonesia.

2. Method of Study
Research method is a way how to execute the study. This study was use descriptive quantitative in analyzing the lyrics of Djaga Depari’s song.

According to Sugiono (2008), metode kualitatif adalah pendekatan ilmiah yang memandang suatu realitas itu dapat diklasifikasikan, konkrit, teramati dan terukur; hubungan variabelnya bersifat sebab akibat dimana data penelitiannya berupa angka-angka dan analisisnya menggunakan statistik. (qualitative methods is a scientific approach that sees a reality that can be classified, concrete, observable and measurable, the relationship is causal variables where data research in the form of figures and analysis using statistical).

Quantitative methods can be defined as an analysis aimed at recognizing and explaining the phenomena being analyzed.

The Source of Data

The source of data in this study was take from Djaga Depari’s songs. The data will be taken from 10 songs lyrics. They are:

Mari Kena, Purpur Sange, Mbaba Kampil, Rumba Karo, Taneh Karo Simalem, Mejuah-juah, Sue Sue, Rudang Mayang, Mbuah Ko Page, and Andiko Alena.

The Techniques of Collecting The Data

In this study, the writer uses the data from Djaga Depari’s songs lyrics. The writer took steps as follows:

- Browsing Djaga Depari’s song lyrics from http://karosiadi.blogspot.co.id
- Choosing 10 popular lyrics of Djaga Depari.
- Printing the 10 song lyrics.
- Underlining the language styles in Djaga Depari song lyrics.

The Techniques of Analyzing Data

After collecting the data, the writer analyzed them i.e:

- Classifying the language styles in accordance with five styles Ruby Payne i.e.
- Tabulating the language styles.
- Making percentage of the data.
- Making conclusion.

The Data

The data of the analysis were selected from copies of Djaga Depari’s song lyrics. There are one hundred eighteen data to be analyzed. The data were taken from 10 songs, they are:

Mari Kena, Purpur Sange, Mbaba Kampil, Rumba Karo, Taneh Karo Simalem, Mejuah-juah, Sue-sue, Rudang Mayang, Mbuah Page, and Andiko Alena.

The data can be seen on table 4.1
Table Data 4.1

<table>
<thead>
<tr>
<th>No</th>
<th>Data</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mari turang geget ate mari kena (<em>Come here my sweet hear that I love very much, come here</em>)</td>
</tr>
<tr>
<td>2.</td>
<td>Sikel kel aku turang kita ngerana (<em>I really want that we can talk together</em>)</td>
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<tr>
<td>3.</td>
<td>Aloi, aloi kal aku (<em>answer, answer me please</em>)</td>
</tr>
<tr>
<td>4.</td>
<td>Mari turang morah ate mari kena (<em>come here sweetheart, come here</em>)</td>
</tr>
<tr>
<td>5.</td>
<td>Tebing kal kapen inganndu ena (<em>your place is very high my sweetheart</em>)</td>
</tr>
<tr>
<td>6.</td>
<td>Nipe karina i jena ringan i jena (<em>all snakes live there</em>)</td>
</tr>
<tr>
<td>7.</td>
<td>Tadingken kal inganndu ena (<em>Just leave your place</em>)</td>
</tr>
<tr>
<td>8.</td>
<td>Mari ras kita i jenda (<em>let us stay here</em>)</td>
</tr>
<tr>
<td>9.</td>
<td>Tertima-tima kal kami kerina gundari (<em>now, we are truly waiting for you</em>)</td>
</tr>
<tr>
<td>10.</td>
<td>Kalimbubu, anak beru ras seninanta merari (<em>the relative from mother’s side and father’s side are here</em>)</td>
</tr>
<tr>
<td>11.</td>
<td>Mulih kal gelah kena keleng ate (<em>please come back my sweet heart</em>)</td>
</tr>
<tr>
<td>12.</td>
<td>Ras kal gelah kita jenda morah ate (<em>here we are together my heart</em>)</td>
</tr>
<tr>
<td>13.</td>
<td>Ula lebe meja dage (<em>do not be sullen</em>)</td>
</tr>
<tr>
<td>14.</td>
<td>Kai kin nembeh ate erteman (<em>why do we hate friends</em>)</td>
</tr>
<tr>
<td>15.</td>
<td>Kai kin nge menek ateku kade-kade (<em>why do I resent my family</em>)</td>
</tr>
<tr>
<td>16.</td>
<td>Ku aron, kai nge morahta kai nge (<em>to the workers, what do we deplore</em>)</td>
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<tr>
<td>17.</td>
<td>Ulanda lebe ergila ate (<em>don’t be crazy</em>)</td>
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<tr>
<td>18.</td>
<td>Ukuri kita terjore-jore (<em>we should think ourselves as good as we can</em>)</td>
</tr>
<tr>
<td>19.</td>
<td>Sialemen kita erpurpur sange (<em>let us succumb and forgive each other</em>)</td>
</tr>
<tr>
<td>20.</td>
<td>Kerina nge jelma singeluh enda (<em>all humans that alive</em>)</td>
</tr>
<tr>
<td>21.</td>
<td>Labo kal nura mahan si ceda (<em>not willing to do damage</em>)</td>
</tr>
</tbody>
</table>
21. Tapi maketep kap kal salah perlakona *(but often doing the wrong behavior)*
22. La itehna lepak ulina *(they are not aware of what they do)*
23. Erkadiola dungna ia *(and then they are sorry)*
24. Maka ula lebe murta ula meja *(so don’t be mad, don’t grumble)*
25. Ula kal lebe megelut, ceda gia *(no offense first, although it is hurts)*
26. Purpur sange gelah simehulina *(forgive each other is the best way)*
27. Enda reh kami turang simbaba kampil *(here we come dear, bring the kampil)*
28. Ate kami reh ngelegi kena *(we want to pick you up)*
29. Sendah ula kari kami la tampil *(this time, lest we do not deserve)*
30. Adi la tampil keri nge suina *(if not, it will be hurt)*
31. Adina ue nggona nina padanta *(if our destiny already says yes)*
32. Sipersada arihta duana *(we unite our plan)*
33. Sendah tudung ngarakken bulang-bulang *(now tudung following bulang-bulang)*
34. Seh tunggungna adi kita makesa *(very worthy if we were wearing)*
35. Turang nguda kukelengi gelah ula kal tersia *(my love little girl, to avoid this is not in vain)*
36. Gelahna ula, ula aku la tampil *(so that I don’t be unsuitable for you)*
37. Aku pe ue ningku sekali enda *(this time I would say yes)*
38. Ota berkat dage kita duana *(let’s go we both)*
39. Gelah metunggung tatapen kalimbubu *(so worth seeing by kalimbubu)*
40. Adi ersada arihta duana *(if we are one heart)*
41. Mari radu kita rende *(let’s sing together)*
42. Radu landek kita ale *(let’s dance together)*
43. Ngendeken laguna rumba *(singing rumba song)*
44. Rumba Karo bage gelarna *(the title is rumba Karo)*
45. Pesalang-salangken ukur meremang (*clean the dark heart*)
46. Ukur si mberat gancih menahang (*heavy thought becomes light*)
47. Ula ndeken dage (*don’t sing it first*)
48. Tah lit kin si la tembe (*maybe there is not unready*)
49. Turih-turih dage (*let’s look around*)
50. Ula terndele (*don’t be sad*)
51. Kutatap ras kutulihken (*I see and I look back*)
52. Taneh ingan kemulihen (*the return land*)
53. Kujamu kuema-ema bage (*I adore, I kiss like this*)
54. Taneh Karo simejile (*the beautiful Karo land*)
55. O taneh Karo simalem (*oo beautiful Karo land*)
56. Ingan cio cilingem (*the shelter place *)
57. Meganjang kal beritana (*the news is so popular*)
58. Sebelang belang dunia (*throughout the world*)
59. Mehamat kal kap jelmana kerina (*everyone was very respectful*)
60. La kal lit si jegirna (*no one arrogant*)
61. i kepar lawit si apa kin ndia kecibalenku kin gia (*which across the sky I am*)
62. Keleng kel ateku ia (*I really love it*)
63. Lalap la erleka (*always does not fade*)
64. Mejuah-juah kita kerina (*let us be healthy and blessed*)
65. Nande bapa mulia (*the honor parents*)
66. Rikut ken tuah sangap kerina (*all the good advises*)
67. Nantang singalah-ngalahna (*all the fatigue is disappeared*)
68. Ibas kita pulung pulung metungung (*when we are gathered, we are in harmony*)
69. Arihta ta pe ola rayu (*our plan should not be destroyed*)
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>70.</td>
<td>Singuda-nguda denga ras si metua (<em>the young and the old people</em>)</td>
</tr>
<tr>
<td>71.</td>
<td>Nantang kerina si rogana (<em>all the problems are disappeared</em>)</td>
</tr>
<tr>
<td>72.</td>
<td>Jumpa atena ngena (<em>they get what they want</em>)</td>
</tr>
<tr>
<td>73.</td>
<td>Nampe rejeki bage kini malemen ate (<em>get sustenance is our pleasure</em>)</td>
</tr>
<tr>
<td>74.</td>
<td>Nese mesui ate ras nipi gulut bage (<em>lost all the difficulties and nightmare</em>)</td>
</tr>
<tr>
<td>75.</td>
<td>Ngayo tendinta jujuri Dibata (<em>our souls follow God’s guidance</em>)</td>
</tr>
<tr>
<td>76.</td>
<td>Berena sangap-Na man banta (<em>He gives His graces to us</em>)</td>
</tr>
<tr>
<td>77.</td>
<td>Arah kepultaken mbincar matawari (<em>the sun come from the east</em>)</td>
</tr>
<tr>
<td>78.</td>
<td>Ulanai min tunduh ota laws ridi (<em>don’t go back to sleep, let’s go take a shower</em>)</td>
</tr>
<tr>
<td>79.</td>
<td>Gelah min mejingkat ras menahang kula (<em>so that we are diligent and fresh</em>)</td>
</tr>
<tr>
<td>80.</td>
<td>Sidahi dahinta dahin si erguna (<em>we do useful work</em>)</td>
</tr>
<tr>
<td>81.</td>
<td>Sue-sue sue gelah arihta (<em>agreed, agreed, agreed our goals</em>)</td>
</tr>
<tr>
<td>82.</td>
<td>Makana dahinta lit kari gunana (<em>so that one day our job come in handy</em>)</td>
</tr>
<tr>
<td>83.</td>
<td>Arih si ersada me bena-benana (<em>one plan is the beginning</em>)</td>
</tr>
<tr>
<td>84.</td>
<td>Perik kabang-kabang iherna rende-rende (<em>birds are flying and singing</em>)</td>
</tr>
<tr>
<td>85.</td>
<td>Bage ka pe kita ola sempat murde (<em>so that we don’t be shattered</em>)</td>
</tr>
<tr>
<td>86.</td>
<td>Mari sipesikap gelah sikap jore (<em>let’s fix this to be comfortable and nice</em>)</td>
</tr>
<tr>
<td>87.</td>
<td>O rudang mayang jelena la teralang (<em>oo mayang flower, beautiful matchless</em>)</td>
</tr>
<tr>
<td>88.</td>
<td>Batangna melendang la terpandang (<em>beautiful wood and hard to comment</em>)</td>
</tr>
<tr>
<td>89.</td>
<td>Buahna megara la terjaka (<em>red fruit unmatched</em>)</td>
</tr>
<tr>
<td>90.</td>
<td>O rudang mayangku la kal enggo melus, salsali matawari (<em>oh rudang mayang, has never wilted even under the sun</em>)</td>
</tr>
<tr>
<td>91.</td>
<td>Oh nande tiganku la nggo meruntus (<em>oh my nande tigan, has never discouraged</em>)</td>
</tr>
<tr>
<td>92.</td>
<td>Ija kena gundari (<em>where are you now</em>)</td>
</tr>
<tr>
<td></td>
<td>Turih-turih dage (<em>look around</em>)</td>
</tr>
</tbody>
</table>
Ula terndele (don’t be sad)

Pesalang-salangken ukur meremang (losing all bad mind)

Gelah si mberat gancih menahang (so the heavy become light)

Palu me gendang landek me kita ras rende (play the music, dance and sing together)

Sada pengodak pengole notoken wari mejile (one act of praying for good day)

Maka mbuah ko page mbuah ko page (so be fruitful you the rice)

Payo me nindu dage (so, say right)

Gelah meriah erjujung (so happy bear)

Meriah nutu ku lesung (happy to mortar timber grind)

Gelahna lit dalinta pulung (to make a way to gather)

Andiko alena andiko (oh my goodness)

Ise kel nge si adah ndia (who is that guy)

Melantang bage odakna na nake (walking upright)

Ngena ate singuda nguda (favored by the girls)

Sodagar nge ndia perpangkat nge ndia (is he businessman, is he high officer)

Persantan batu nge ndia (is he a person who speak nicely)

Pergantang telpus nge ndia(is is a person who speak about just the way it is)

Lakurang bage sombongna (he is very arrogant)

Adi rupana tuhu meparas (his face so handsome)

Ngerana ka pe la kurang keras (the way to talk is loudly)

Adi ngerana si kita ras (if we talk to him)

Cakap manggeris ibelas belas (English language that always stated)

Bagem tuhuna adi jelma enggo pantas (so that is deserve man)

Ergan kedep asangkan beras (fish more expensive than rice)
3. The Data Analysis

The data are analyzed to find their stylistic and classified into five styles, they are; Frozen style, Formal style, Consultative Style, Casual Style, and Intimate Style. The writer presents the data analysis of each styles. The whole analysis can be seen in appendix.

I. Frozen Style

Frozen style is defined as the most formal style and elegant variety that reserved for very important or symbolic moments. It is usually used in situations which be celebrated with respect and legitimate or formal ceremonies. This is where the use of language is fixed and relatively static. In essence it is language that does not require any feedback. Examples are religious ritual, Pledge of Allegiance, wedding vows, national pledge, anthem, school creeds and the Lord’s prayer.

In frozen style there is nothing style found because in the songs no one has allegiance characteristic.
Formal Style

Formal style is used in addressing audiences, usually audiences too large to permit effectively interchange between speakers and hearers, though the forms are normally not as polished as those in an oratorical style such in a typical university classroom lecture is often carried out in a formal style. People can say that formal style is used for important or serious situation.

There are 34 formal style found in the data and the whole analysis can be seen in appendix.

Data 10: “Kalimbubu, anak beru ras seninanta merari (kalimbubu, anak beru, and our friends)”

In this part the composer included the sentence that usually used in Karo wedding. This sentence usually say by the man when a marriage proposal. In Karo wedding all words must be formal. The image of this sentence is the man family already waiting in his home, waiting for the girl that already picked up by the man. This sentence is formal style because it shows seriousness by the man.

Data 16: “Ku aron, kai nge morahta kai nge (to the workers, what are we regret)”

In this sentence there is ‘ku aron(to the workers)’, is it like asking with showing a respect. Aronis name of the farm workers in Karo land. Nicely asking to the workers, just maybe the composer wrote ‘sierdahin(who that work)’ that has same meaning but disrespectful conclude that the sentence is formal style.

Data 22: “Tapi maketep kap kal salah perlakona (but often doing the wrong behavior)”

The composer make rhetorical statement by ‘mektep(often). It can changed with ‘rusur(often)’ but this word can’t be able in all situation. Even the human no wants to make damage, unrealized human often doing the wrong behavior. This line is formal style.

Data 24: “Erkadiola dungna ia (and then they are sorry)”

There is ‘erkadiola(sorry)’ word. The word used to show seriousness in Karo culture. It is like the repentance of people. The lyric is formal style.

Data 28: “Enda reh kami turang simbaba kampil (here we come honey bring the kampil)”

The composer begins the song with formal sentence because the sentence showing a respect to the lover family. Formal style is often used in formal settings. The lyric is narrates the man arrived in the girl house with brings the requirement specially the ‘kampil(leafs)’.

Consultative Style

Consultative style is typically a dialogue though formal enough that words are chosen with some care, doctor-patient conversation, and the like are usually consultative in nature. Ty typical occurrence of consultative speech is between two
persons. When one is speaking at intervals the others give short responses mostly drawn from a small in venture of standard signals.

In this style there are found 45 consultative style found. The whole analysis be seen in appendix.

Data 18: “Ukuri kita terjore-jore (thinking well of ourselves first)”

Inviting to thinking well, when the problems come in to the life people have to be patient, because if not it will wasting the time. It is like a counselor and patient. This lyric means to think better before act. It is consultative style because having content advisory.

Data 19: “Sialemen kita erpurpur sange (Calm down and forgives each other)”

This lyric is solution of all lines in the song. Forgives is the best way. The lyric keep having standard word. The lyric categorized as consultative style.

Data 20: “Kerina nge jelma singeluh enda (all humans that alive)”

The line remind about all humans, it’s like the beginning. The word is keep standard and simple. So, for this lyric is consultative style founded.

Data 21: “Labo kal nura mahan si ceda (not willing to make damage)”

Talking about nobody wants to make something bad. It is kind of advice sentence, and the composer want to remind about weakness of people. The sentence is composed by consultative style.

Data 23: “La itehna lepak ulina (they are not aware of what they do)”

There is repeating the significance with another statement. Line number 9 has same meaning with this line, but with different words. The composer remind about the result of the wrong behavior. It is become consultative style.

**Casual Style**

Casual style is a casual conversation are between friends or colleagues or sometimes members of a family. In this context words need to be guarded and social barriers are moderately low. Casual style is also simply defined as a style that is used for conversation in related or normal situation that appropriate to the conversation with friends, the background information so freely inserted into casual conversation.

In this style there are found 39 casual style found. The whole analysis be seen in appendix. They are:

Data 1: “Mari turang geget ate mari kena (Come here my sweet heart that I love very much, come here)”

It is language that used to the lover. It is a hope by the man to his lover. It is a language The sentence means is to invite the lover with over praise. This sentence is kind of casual style

Data 6: “Nipe karina i jena ringan i jena (all snakes living there)”
It also the man more and more frighten his lover with his idea. It is also casual style because the composer still using joke as like a relationship.

Data 8: “Mari ras kita i jenda (here with me)”

It is connection from line number 7. In number 7, the composer using invitation word and completed with ‘mari ras kita i jenda (here with me)’. It is also part of casual style.

Data 9: “Tertima-tima kal kami kerina gundari (now, we are very waiting)”

In this lyric is the reason why the composer frightening and joking the girl. The composer make an image that the man give his gripe to the lover as a way to support invitation like ‘Tertima-tima kal kami kerina gundari (now, we are very waiting)’. For this line is still of casual style.

Data 32: “Adina ue nggona nina padanta (if our destiny already say yes)”

The image of this lyric is after the man say his desire, the girl answers with this lyric ‘adina ue nggona nina padanta(if our destiny already say yes)’. The composer make a short word. People using short word when people talk to the friend or family. There is ‘nggona(already)’, if extended become ‘enggona(already)’. For this lyric is included casual style.

Data 36: “Turang nguda kukelengi gelah ula kal tersia (my sweet love little girl, to avoid this is not in vain)”

In this lyric like a man says his suggestion to his girlfriend to be accepted as a husband. The composer writes the sentence ‘turang nguda kukelengi(my love little girl)’ and by that sentence the man showing his hopes. The sentence makes the lyric become casual style because the lyric having exaggerated praise and usually it used to the lover.

**Intimate Style**

Intimate style is one characterized by complete absence of social inhibitions. Talk with family, beloved ones and very closed friends. Where you tend to reveal your inner self, it is usually in an intimate style. Intimate style is also a completely private language developed within families, lovers and the closest of friends. This style is used to describe language used between persons who share a close relationship or bond. This is most common among family members and close friends. It is a “private” language full of codeword only known to the two. For example lovers having special term of endearment, mothers giving per names to their children based on some character trait and best friends formulating slangs based on some shared past experience.

In this style there is no style found because all the songs no one has secret meaning or private language.

Key of Table 4.2:

1. Frozen Style
2. Formal Style
3. Consultative Style
4. Casual Style
5. Intimate Style

The Data Analysis Table

Table 2

<table>
<thead>
<tr>
<th>NO</th>
<th>Data</th>
<th>Styles Of Language</th>
</tr>
</thead>
</table>
| 1. | Mari turang geget ate mari kena  
    *Come here my sweet heart that I love very much, come here* | ✓ |
| 2. | Sikel kel aku turang kita ngerana  
    *I really want that we can talk together* | ✓ |
| 3. | Aloi, aloi kal aku  
    *Answer, answer me please* | ✓ |
| 4. | Mari turang iah mari kena  
    *Come here sweetheart, come here* | ✓ |
| 5. | Tebing kal kapen o turang inganndu ena  
    *Your place is very high* | ✓ |
| 6. | Nipe karina i jena ringan i jena  
    *All snakes live there* | ✓ |
| 7. | Tadingken kal inganndu ena  
    *Just leave your place* | ✓ |
| 8. | Mari ras kita i jenda  
    *Let us stay here* | ✓ |
| 9. | Tertima-tima kal kami kerina gundari  
    *Now, we are truly waiting for you* | ✓ |
| 10. | Kalimbubu, anak beru ras seninanta merari  
    *The relative from mother’s side and father’s side are here* | ✓ |
| 11. | Mulih kal gelah kena keleng ate  
    *Please come back my sweet heart* | ✓ |
<table>
<thead>
<tr>
<th></th>
<th>English Translation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>12.</td>
<td>Ras kal gelah kita jenda morah ate</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td><em>Here we are together my heart</em></td>
<td></td>
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<tr>
<td>13.</td>
<td>Ula lebe meja dage</td>
<td>✓</td>
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<tr>
<td></td>
<td><em>Do not be sullen</em></td>
<td></td>
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<tr>
<td>14.</td>
<td>Kai kin nembeh ate er teman</td>
<td>✓</td>
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<td></td>
<td><em>Why do we hate friends</em></td>
<td></td>
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<td>15.</td>
<td>Kai kin nge menek ateku kade-kade</td>
<td>✓</td>
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<tr>
<td></td>
<td><em>Why I resent my family</em></td>
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<td>16.</td>
<td>Ku aron, kai nge morahta kai nge</td>
<td>✓</td>
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<tr>
<td></td>
<td><em>To the workers, what do we deplore</em></td>
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<tr>
<td>17.</td>
<td>Ulanda lebe ergila ate</td>
<td>✓</td>
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<td></td>
<td><em>Don’t be crazy</em></td>
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<tr>
<td>18.</td>
<td>Ukuri kita terjore-jore</td>
<td>✓</td>
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<td></td>
<td><em>We should think ourselves as good as we can</em></td>
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<tr>
<td>19.</td>
<td>Sialemen kita erpurpur sange</td>
<td>✓</td>
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<tr>
<td></td>
<td><em>Let us succumb and forgive each other</em></td>
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<tr>
<td>20.</td>
<td>Kerina nge jelma singeluh enda</td>
<td>✓</td>
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<tr>
<td></td>
<td><em>All humans that alive</em></td>
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<tr>
<td>21.</td>
<td>Labo kal nura mahan si ceda</td>
<td>✓</td>
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<tr>
<td></td>
<td><em>Not willing to make damage</em></td>
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<td>22.</td>
<td>Tapi maketep kap kal salah perlakona</td>
<td>✓</td>
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<td></td>
<td><em>But often doing the wrong behavior</em></td>
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<td>23.</td>
<td>La itehna lepak ulina</td>
<td>✓</td>
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<td></td>
<td><em>They are not aware of what they do</em></td>
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<td>24.</td>
<td>Erkadiola dungna ia</td>
<td>✓</td>
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<tr>
<td></td>
<td><em>And then they are sorry</em></td>
<td></td>
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<td>25.</td>
<td>Maka ula lebe murtia ula meja</td>
<td>✓</td>
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<td></td>
<td><em>So don’t be mad, don’t grumble</em></td>
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<tr>
<td>26.</td>
<td>Ula kal lebe megelut, ceda gia</td>
<td>✓</td>
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<tr>
<td></td>
<td><em>No offense first, although it is hurts</em></td>
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<td>27.</td>
<td>Purpur sange gelah simehulina</td>
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</tr>
<tr>
<td></td>
<td><em>Forgive each other is the best way</em></td>
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<tr>
<td>28.</td>
<td>Enda reh kami turang simbaba kampil</td>
<td></td>
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<td></td>
<td><em>Here we come honey bring the kampil</em></td>
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<tr>
<td>29.</td>
<td>Ate kami reh ngelegi kena</td>
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<td></td>
<td><em>We want to pick you up</em></td>
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<tr>
<td>30.</td>
<td>Sendah ula kari kami la tampil</td>
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<td></td>
<td><em>This time, lest we do not deserve</em></td>
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<tr>
<td>31.</td>
<td>Adi la tampil keri nge suina</td>
<td></td>
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<tr>
<td></td>
<td><em>If not, it will be hurt</em></td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>Adina ue nggona nina padanta</td>
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<tr>
<td></td>
<td><em>If our destiny already say yes</em></td>
<td></td>
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<tr>
<td>33.</td>
<td>Sipersada arihta duana</td>
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<td></td>
<td><em>We unite our plan</em></td>
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<tr>
<td>34.</td>
<td>Sendah tudung ngarakken bulang-bulang</td>
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<td></td>
<td><em>Nowtudung following bulang-bulang</em></td>
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<tr>
<td>35.</td>
<td>Seh tunggungna adi kita makesa</td>
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<tr>
<td></td>
<td><em>Very worthy if we were wearing</em></td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td>Turang nguda kukelengi gelah ula kal tersia</td>
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<tr>
<td></td>
<td><em>My love little girl, to avoid this is not in vain</em></td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>Gelahna ula, ula aku la tampil</td>
<td></td>
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<td></td>
<td><em>So that I don’t be unsuitable for you</em></td>
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<tr>
<td>38.</td>
<td>Aku pe ue ningku sekali enda</td>
<td></td>
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<tr>
<td></td>
<td><em>This time I would say yes</em></td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td>Ota berkat dage kita duana</td>
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<td></td>
<td><em>Let’s go we both</em></td>
<td></td>
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<tr>
<td>40.</td>
<td>Gelah metunggung tatapan kalimbubu</td>
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<td></td>
<td><em>So worth seeing by kalimbubu</em></td>
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<tr>
<td>41.</td>
<td>Adi ersada arihta duana</td>
<td></td>
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<td></td>
<td><em>If we are one heart</em></td>
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</tr>
<tr>
<td>42.</td>
<td>Mari radu kita rende</td>
<td>Let’s sing together</td>
</tr>
<tr>
<td>43.</td>
<td>Radu landek kita ale</td>
<td>Let’s dance together</td>
</tr>
<tr>
<td>44.</td>
<td>Ngendeken laguna rumba</td>
<td>Singing rumba song</td>
</tr>
<tr>
<td>45.</td>
<td>Rumba Karo bage gelarna</td>
<td>The title is rumba Karo</td>
</tr>
<tr>
<td>46.</td>
<td>Pesalang-salangken ukur meremang</td>
<td>Clean the dark heart</td>
</tr>
<tr>
<td>47.</td>
<td>Ukur si mberat gancih menahang</td>
<td>Heavy thought become light</td>
</tr>
<tr>
<td>48.</td>
<td>Ula ndeken dage</td>
<td>Don’t sing it first</td>
</tr>
<tr>
<td>49.</td>
<td>Tah lit kin si la tembe</td>
<td>Maybe there is not unready</td>
</tr>
<tr>
<td>50.</td>
<td>Turih-turih dage</td>
<td>Let’s look around</td>
</tr>
<tr>
<td>51.</td>
<td>Ula ternde massa</td>
<td>Don’t be sad</td>
</tr>
<tr>
<td>52.</td>
<td>Kutatap ras kutulihken</td>
<td>I see and I look back</td>
</tr>
<tr>
<td>53.</td>
<td>Taneh ingan kemulihen</td>
<td>The return land</td>
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<tr>
<td>54.</td>
<td>Kujamu kuema-ema bage</td>
<td>I adore, I kiss like this</td>
</tr>
<tr>
<td>55.</td>
<td>Taneh Karo simejile</td>
<td>The beautiful Karo land</td>
</tr>
<tr>
<td>No.</td>
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<td>-----</td>
<td>-----------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>56.</td>
<td>Ooo taneh Karo simalem</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>Ooo beautiful Karo land</em></td>
<td></td>
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<tr>
<td>57.</td>
<td>Ingan cio cilingem</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>The shelter place</em></td>
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</tr>
<tr>
<td>58.</td>
<td>Meganjang kal beritana</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>The news is so popular</em></td>
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<tr>
<td>59.</td>
<td>Sebelang belang dunia</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>Throughout the world</em></td>
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<td>60.</td>
<td>Mehamat kal kap jelmana kerina</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>Everyone was very respectful</em></td>
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<tr>
<td>61.</td>
<td>La kal lit si jegirna</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>No one arrogant</em></td>
<td></td>
</tr>
<tr>
<td>62.</td>
<td>i kepar lawit si apai kin ndia kecibenlenku kin gia</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>Which across the sky I am</em></td>
<td></td>
</tr>
<tr>
<td>63.</td>
<td>Keleng kel ateku ia</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>I really love it</em></td>
<td></td>
</tr>
<tr>
<td>64.</td>
<td>Lalap la erleka</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>Always does not fade</em></td>
<td></td>
</tr>
<tr>
<td>65.</td>
<td>Mejuah-juah kita kerina</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>Let us be healthy and blessed</em></td>
<td></td>
</tr>
<tr>
<td>66.</td>
<td>Nande bapa mulia</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>The honor parents</em></td>
<td></td>
</tr>
<tr>
<td>67.</td>
<td>Rikut ken tuah sangap kerina</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>All the good advises</em></td>
<td></td>
</tr>
<tr>
<td>68.</td>
<td>Nantang singalah-ngalahna</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>All the fatigue is disappeared</em></td>
<td></td>
</tr>
<tr>
<td>69.</td>
<td>Ibas kita pulung pulung metungung</td>
<td>✔️</td>
</tr>
<tr>
<td></td>
<td><em>When we are gathered, we are in harmony</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Translation</td>
<td>Action</td>
</tr>
<tr>
<td>---</td>
<td>-------------</td>
<td>--------</td>
</tr>
<tr>
<td>70.</td>
<td>Arihta ta pe ola rayu</td>
<td>Our plan should not be destroyed</td>
</tr>
<tr>
<td>71.</td>
<td>Singuda-nguda denga ras si metua</td>
<td>The young and the old people</td>
</tr>
<tr>
<td>72.</td>
<td>Nantang kerina si rogana</td>
<td>All the problems are disappeared</td>
</tr>
<tr>
<td>73.</td>
<td>Jumpa atena ngena</td>
<td>They get what they want</td>
</tr>
<tr>
<td>74.</td>
<td>Nampe rejeki bage kini malemen ate</td>
<td>Get sustenance is our pleasure</td>
</tr>
<tr>
<td>75.</td>
<td>Nese mesui ate ras nipi gulut bage</td>
<td>Lost all the difficulties and nightmare</td>
</tr>
<tr>
<td>76.</td>
<td>Ngayo tendinta jujuri Dibata</td>
<td>Our souls are directed God</td>
</tr>
<tr>
<td>77.</td>
<td>Berena sangap-Na man banta</td>
<td>Our souls follow God’s guidance</td>
</tr>
<tr>
<td>78.</td>
<td>Arah kepultaken mbincar matawari</td>
<td>The sun come from the east</td>
</tr>
<tr>
<td>79.</td>
<td>Ulanai min tunduh ota laws ridi</td>
<td>Don’t go back to sleep, let’s go take a shower</td>
</tr>
<tr>
<td>80.</td>
<td>Gelah min mejingkat ras menahang kula</td>
<td>So that we are diligent and fresh</td>
</tr>
<tr>
<td>81.</td>
<td>Sidahi dahinta dahin si erguna</td>
<td>We do useful work</td>
</tr>
<tr>
<td>82.</td>
<td>Sue-sue sue gelah arihta</td>
<td>Agreed, agreed, agreed our goals</td>
</tr>
<tr>
<td>83.</td>
<td>Makana dahinta lit kari gunana</td>
<td>So that one day our job come in handy</td>
</tr>
<tr>
<td>84.</td>
<td>Arih si ersada me bena-benana</td>
<td>One plan is the beginning</td>
</tr>
<tr>
<td>No.</td>
<td>Text</td>
<td>Translation</td>
</tr>
<tr>
<td>-----</td>
<td>----------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>85.</td>
<td>Perik kabang-kabang iherna rende-rende</td>
<td>Birds are flying and singing</td>
</tr>
<tr>
<td>86.</td>
<td>Bage ka pe kita ola sempat murde</td>
<td>So that we don’t be shattered</td>
</tr>
<tr>
<td>87.</td>
<td>Mari sipesikap gelah sikap jore</td>
<td>Let’s fix this to be comfort and nice</td>
</tr>
<tr>
<td>88.</td>
<td>Oo rudang mayang jilena la teralang</td>
<td>Oo mayang flower, beautiful matchless</td>
</tr>
<tr>
<td>89.</td>
<td>Batangna melendang la terpandang</td>
<td>Beautiful wood and hard to comment</td>
</tr>
<tr>
<td>90.</td>
<td>Buahna megara la terjaka</td>
<td>Red fruit unmatched</td>
</tr>
<tr>
<td>91.</td>
<td>Oo rudang mayangku la kal enggo melus, salsali matawari</td>
<td>Oo rudang mayang, has never wilted even under the sun</td>
</tr>
<tr>
<td>92.</td>
<td>Oh nande tiganku la nggo meruntus</td>
<td>Oh my nande tigan, has never disvouraged</td>
</tr>
<tr>
<td>93.</td>
<td>Ija kena gundari</td>
<td>Where are you now</td>
</tr>
<tr>
<td>94.</td>
<td>Turih-turih dage</td>
<td>Look around</td>
</tr>
<tr>
<td>95.</td>
<td>Ula terndele</td>
<td>Don’t be sad</td>
</tr>
<tr>
<td>96.</td>
<td>Pesalang-salangken ukur meremang</td>
<td>Losing all bad mind</td>
</tr>
<tr>
<td>97.</td>
<td>Gelah si mberat gancih menahang</td>
<td>So the heavy become light</td>
</tr>
<tr>
<td>98.</td>
<td>Palu me gendang landek me kita ras rende</td>
<td>Play the music and dance sing together</td>
</tr>
<tr>
<td>No.</td>
<td>Sentence</td>
<td>Translation</td>
</tr>
<tr>
<td>-----</td>
<td>----------</td>
<td>-------------</td>
</tr>
<tr>
<td>99.</td>
<td>Sada pengodak pengole notoken wari mejile</td>
<td>One act of praying for good day</td>
</tr>
<tr>
<td>100.</td>
<td>Maka mbuah ko page mbuah ko page</td>
<td>So be fruitful you the rice</td>
</tr>
<tr>
<td>101.</td>
<td>Payo me nindu dage</td>
<td>Say right</td>
</tr>
<tr>
<td>102.</td>
<td>Gelah meriah erjujung</td>
<td>So happy bear</td>
</tr>
<tr>
<td>103.</td>
<td>Meriah nutu ku lesung</td>
<td>Happy to mortar timber grind</td>
</tr>
<tr>
<td>104.</td>
<td>Gelahna lit dalinta pulung</td>
<td>To make a way to gather</td>
</tr>
<tr>
<td>105.</td>
<td>Andiko alena andiko</td>
<td>oh my goodness</td>
</tr>
<tr>
<td>106.</td>
<td>Ise kel nge si adah ndia</td>
<td>Who is that guy</td>
</tr>
<tr>
<td>107.</td>
<td>Melantang bage odakna na nake</td>
<td>Walking upright</td>
</tr>
<tr>
<td>108.</td>
<td>Ngena ate singuda nguda</td>
<td>Favored by the girls</td>
</tr>
<tr>
<td>109.</td>
<td>Sodagar nge ndia perpangkat nge ndia</td>
<td>Is he high officer</td>
</tr>
<tr>
<td>110.</td>
<td>Persantan batu nge ndia</td>
<td>Is he a person who speak nicely but uncertain</td>
</tr>
<tr>
<td>111.</td>
<td>Pergantang telpus nge ndia</td>
<td>Is he a person who speak about just the way it is</td>
</tr>
<tr>
<td>112.</td>
<td>Lakurang bage sombongna</td>
<td>He is very arrogant</td>
</tr>
<tr>
<td>113.</td>
<td>Adi rupana tuhu meparas</td>
<td>His face so handsome</td>
</tr>
<tr>
<td>NO</td>
<td>Styles of Language</td>
<td>Frequency</td>
</tr>
<tr>
<td>----</td>
<td>--------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>1</td>
<td>Frozen</td>
<td>---</td>
</tr>
<tr>
<td>2</td>
<td>Formal</td>
<td>34</td>
</tr>
<tr>
<td>3</td>
<td>Consultative</td>
<td>45</td>
</tr>
<tr>
<td>4</td>
<td>Casual</td>
<td>39</td>
</tr>
<tr>
<td>5</td>
<td>Intimate</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>118</td>
</tr>
</tbody>
</table>

**Data Findings**

After analyzing the data, the writer found the data of language style based on Djaga Depari’s songs. Here is the number and the percentage of each type of language style. They are:

**Data Percentage**
After analyzing the data, the writer gets some findings. There are 3 styles from the 5 language style. They are:

Formal style it is 34 i.e 27%, Consultative style it is 45 i.e 39%, and Casual style it is 39 i.e 34%. There area not found in frozen and intimate style.

The most dominant is Consultative style 395 i.e 39%. Consultative style can be classified as the dominant style because most of Djaga Depari’s song lyrics are composed based on the reality of Djaga Depari’s life, people in the world, about the problems, shortage of motivation or admonition.

4. Conclusion

Having analyzed the collecting data, the writer would like to draw some conclusions, they are as following:

1. It is true that the lyric of Djaga Depari’s songs are composed by using some kinds of language style, especially one hundred eighteen lyrics that the writer analyzed.
2. There are 3 styles of language found in one hundred eighteen lyrics of Djaga Depari’s songs. The 3 style are: formal, consultative, and casual.
3. The most dominant style of language style in Djaga Depari’s songs lyrics is Consultative style because almost all the sentence has a motivation and admonition. On the other hand, formal style and casual style are less dominant styles of language even there are two language styles do not found at all in one hundred eighteen of Djaga Depari’s songs lyrics, they are frozen style and intimate style.
4. The research analysis prove that the words that build up a song, especially which use the types of language style needs to be interpreted in truly way so that the messages that composer conveys can be understood well.

References


