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# **International Journal of Linguistics, Literature, and Culture (LLC)**

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# Exploring Textual Meaning in Chukwuemeka Ike's *Sunset at Dawn*: A Systemic Functional Approach

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## ABSTRACT

*The goal of this research work is to apply one of the three meanings developed by Halliday (1985), the grammar of textual meaning, to two extracts selected from Chukwuemeka's *Sunset at Dawn* (1976). This focus on textual meaning aims at unveiling the hidden linguistic resources or codes incorporated in the novel. It also aims at bringing out how the author of this novel has organized and established Themes to construct clauses in order to convey his message. Through a descriptive approach, the grammar of Textual meaning is studied in Chukwuemeka's *Sunset at Dawn* (1976). The qualitative descriptive method used in this article is supported by a quantitative method in using descriptive statistical analysis to calculate the percentage of the different fields. The study reveals that the Theme/Rheme structure is an essential component in the construction of a cohesive and coherent text. This has enabled us to assert that *Sunset at Dawn* by Chukwuemeka Ike is a well-written novel.*

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**Keywords:** *linguistic resources; rheme; sunset at dawn; textual meaning; theme; 2455-8028*  
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## 1. INTRODUCTION

The use of linguistic methods is a useful way of analyzing literary texts successfully since the reader must have an understanding of how the language functions and how it operates (Koutchadé 2016:299). The present study aims at unveiling the hidden linguistic resources or codes incorporated in Chukwuemeka Ike's *Sunset at Dawn*. In fact, *Sunset at Dawn* is a war novel between Nigeria and Biafra that has lasted thirty-months. The Biafrans are the one who has suffered more from the dire consequences of that war since it happens at Biafra land. Some thirty thousand Igbos have been brutally murdered and their property is looted and/or destroyed.

The goal of this study is to apply one of the three meanings developed Halliday (1985), i.e., the grammar of textual meaning, to two extracts selected from the Chukwuemeka's novel. As a matter of fact, this work clarifies how textual meaning makes sense within a language in literary texts, in general, and in *Sunset at Dawn*, in particular. This study helps to account for how the writer of *Sunset at Dawn* has organized and established Themes to construct clauses in order to convey his message. There are a set of studies in lexico-grammar which shed light on language use. It must be noted that the investigations in this field have been made and studied by scholars. Thus, Koutchadé & Loko (2016), have carried out an analysis of Chimamanda Ngozi Adichie's *Americanah* (2013) using the Systemic Functional Linguistics. They have used this theory to carry out a lexico-grammatical analysis of some selected extracts from the novel. From the analyses they have conducted, they have noticed that the systemic functional approach has been instrumental to unravel Chimamanda Ngozi Adichie's perception of the

world-view, the social relationship language has played in the texts. They come to the conclusion that Chimamanda Ngozi Adichie, as all language users, has predicted the meanings that are likely to be exchanged and the language that is likely to be used when she has written *Americanah*.

Similarly, Koutchadé (2015), has dealt with Theme patterns, an aspect of the grammar of textual meaning whereby he has analyzed the language of Adetunji Ogundimu's *A Silly Season* through some selected extracts. The Theme patterns analysis in those extracts reveals a high use of topical unmarked and textual Themes. The analysis also reveals the presence of marked topical Themes, interpersonal Themes and marked dependent clauses as Themes in the extracts. He concludes that all these features have contributed to the understanding of Ogundimu's novel.

In addition, Koussouhon & Mèhouéno (2016), have explored systemic functional grammar with an emphasis on the grammar of textual meaning in Akachi Ezeigbo's *The Last of the Strong Ones*. Their study helps to uncover the deep messages conveyed in the two selected extracts from the novel in which they have applied the grammar of Theme/Rheme in the process of describing their meanings about the experience, the social relationships between interactants as well as the rhetorical structure of their discourse. The ensuing discussion has revealed how Akachi Ezeigbo discloses the dialectical roles African women hold as individuals in society and as wives in their husband's houses.

As far as Yokossi (2013), is concerned, he has explored the Textual and Interpersonal Meanings in Ogundimu's *The Insiders*, *A Silly Season* and *Behind the Mask*, to disclose how the SFL theory can contribute to a better understanding of a writer's fiction. The mood analysis of the texts has revealed a huge number of declarations, which denotes that the participants mainly exchange information. This is suggestive of the strong desire of the writer to convey his message. The relatively important number of both interrogatives and imperatives has helped him realize the role relationships and power relations between the interactants in the fictional books. The choice in Modality (modalization and modulation) unveils the personalities of the participants in the extracts with a stress on their attitude, mood, on the basis of the roles they play in the fiction. Adjuncts, according to this researcher, not only exhibit the written mode of the texts but also help to the understanding of the interaction between the participants.

## **2. MATERIALS AND METHODS**

According to Eggins (1994: 169), "textual meanings are meanings to do with the organization of the message itself." In other words, the textual meaning of language is an interpretation of language in its function as a message. At clause level, the textual meaning is concerned with how inter-clausal elements are organized to form unified whole texts that make meanings. It indicates the way the text is organized or structured. This specific type of meaning is realized through the Theme system of language (clause). The Theme system is in its turn, represented by the Thematic structure of the clause which comprises two major elements: Theme and Rheme. According to Halliday (1985: 39), Theme is the element which serves as "the starting point for the message; it is what the clause is going to be about". The Theme contains familiar or "given" information already mentioned somewhere in the text. In other words, the Theme is the element which comes first in the clause. So Theme identification is based on order.

Once the Theme is identified, the remainder of the clause belongs to the Rheme. Thus, the Rheme is the part of the speech in which the Theme is developed and since the Theme contains familiar information, the Rheme contains unfamiliar one. In short, the identification of Theme coincides with that of the Rheme, the Rheme being everything else.

Different types of elements of clause structure can be identified to be Theme:

- **Topical Theme:** this is an element of the clause to which a Transitivity role can be attached and which occurs in the first position in a clause. It can be marked (atypical) or unmarked (typical).

- **Interpersonal Theme:** a clause constituent is labeled interpersonal Theme when it could be assigned a Mood label (but not a Transitivity one) and occurs at the beginning of the clause. The constituents which can function as interpersonal Themes are the unfused Finite (in interrogative structures), and all the four categories of Modal Adjuncts: Mood, Polarity, Vocative, and Comment.

- **Textual Theme:** it realizes cohesion in relating clauses to their context (Dossoumou et al., (2018).

- **Structural themes:** they are relative pronouns or Wh-elements which bear neither the position of carrier nor that of topical. They usually occur after the clause boundary (Koussouhon & Dossoumou, 2014).

- **Multiple Theme:** it is a Theme made up of two or more Themes, i.e., the topical Theme in a clause plus any textual or interpersonal Themes preceding it (Bloor & Bloor, 2004).

As a matter of fact, the mixed (quantitative and qualitative) methods are adopted in the study. Two extracts have been selected from Chukwuemeka's *Sunset at Dawn*; they are analyzed through topical, textual, interpersonal, structural and multiple themes developed in the extracts. In order to facilitate their discussion, the findings of the analysis are summarized and distributed in a table. The following keys (Koussouhon & Dossoumou, 2014), are used for the identification of each type: [Th:Utp] = Unmarked Topical Theme, [Th:Mtp] =Marked Topical Theme, [Th:strtp] =Structural Topical Theme, [Th:tx] =Textual Theme, [Th:str ] = Structural Theme, [Th:int] =Interpersonal Theme, [Th:mul] =Multiple Theme

### 3. RESULTS AND DISCUSSIONS

For the purpose of the analysis, texts are broken into clauses and patterns of Themes are identified (see the appendices). Then they have been counted and tabulated according to their categories. The frequency of Theme-types with their related percentages is summarized in table 1 below:

**Table 1 Distribution of Theme types in the two selected extracts**

Theme types		Extract 1		Extract 2	
Topical	Unmarked	121	75.15%	161	76.67%
	Marked	02	1.24%	01	0.47%
	Structural	10	6.21%	09	4.28%
Textual		12	7.47%	27	12.86%
Interpersonal		04	2.48%	00	00%
Structural		11	6.88%	12	5.71%
Multiple		01	0.62%	00	00%
Total Themes		161	100%	210	100%

The table above gives an account of the statistical distribution of theme types in the two selected extracts from *Sunset at Dawn* and the practical analysis carried out in those extracts reveals a predominance of unmarked topical themes in both extracts (i.e. 75.15% in extract 1 and 76.67% in extract 2). This

indicates that the extracts about concrete actions carrying along material, physical and psychological deed. The important number of topical Themes also shows that clauses within them are made up with participants. The textual themes rank second in both extracts (7.47% in extract 1 and 12.86% in extract 2) followed by structural themes (6.88% in extract 1 and 5.71% in extract 2). Interpersonal and multiple themes rank last in the first extract respectively with 2.48% and 0.62% but they are absent in the second extract. This ranking is the key to open the door for a critical analysis of the two selected Discussion and Interpretation of the Findings of the two Extracts

### 3.1 Critical Discussion of the Findings from Extract 1

The theme identified in the extract shows an overall number of 161 themes. Out of this figure, one hundred and thirty-three (133; 78.60%) is topicalized; these themes are unmarked, marked or structural. The same extract contains twelve (12; 7.47%) textual themes, eleven (11; 6.88%) structural themes, four (04; 2.48%) interpersonal themes and one (01; 0.62%) multiple theme. The investigation of Theme patterns in the first extract from Chukwuemeka's *Sunset at Dawn*, reveals the presence of topical and textual Themes in the identified clauses. It is noticed that topical Themes are predominant in the extract. This predominance suggests that, in all the clauses from the extract, there is at least a constituent in each clause to which a transitivity role such as Actor, Senser, Behaver or Circumstance is identified. Such a situation indicates that the extract reveals experiences (meanings about reality) shared by the participants (Chief Madukegbu Ukadike and Mazi Kanu) in the extract in particular and in the novel, to a large extent, in general.

Other Theme patterns studied in the first extract from the novel, *Sunset at Dawn*, are textual ones. These are elements which, occurring in the first position, do not express any interpersonal or experiential meaning but are playing an important cohesive role in relating the clauses to their situational context in the extract (Eggs, 1994:181) cited by Koutchadé & Loko (2016:80). The rates of 7.47% and 6.88% for the textual theme and structural theme show that the writer has attached importance to the organization of his message by using a lot of conjunctions to make the story cohesive, and thus understandable. The presence of interpersonal Theme (2.48%) denotes some short dialogues that occur in the extract between Chief Madukegbu Ukadike and Mazi Kanu, which starts with a town crier who delivers a message of the War Council to men and women of Obodo requiring them to donate food items to the Council: one big yam by every taxable male, five cassava tubers or one cup of garri by every woman and one tin of palm oil by every village. There is a little conversation between Mazi Kanu and Chief Madukegbu Ukadike concerning that issue. These food items are collected to feed soldiers, refugees, and other civil servants. As a matter of fact, the unmarked topical themes in clauses n° 2, 12, 14, 16 and 32 indicate the presence of a local civil defense committee aiming at protecting Obodo people from further disastrous consequences resulting from the Biafran-Nigerian war. As it can be noticed, the whole story revolves around Dr. Amilo Kanu, his family and relations and Duke Bassey from Anang Province, Professor Emeka Ezenwa from Onitsha, Barrister Chike Ifeji and Dr. Osita. Biafran forces are ill-trained, ill-equipped, hurriedly assembled. By August, surprisingly while Nigerian troops from the Nsukka sector are slowly gaining grounds, Biafran forces gallantly capture Mid-West and proclaim it the Republic of Benin. Nigerian Federal Military Government now declares full-scale war on Biafra. In spite of all these, by late September 1967, there is an abortive coup by some highly placed Biafran army officers and civilians. The fate of Enugu seems to be uncertain since the first enemy mortar landed, and more continue to land. The ongoing war gives birth to some refugee camps which have welcomed some refugees. This can be noticed in clauses n° 57, 62, 68, 85 and 86. Roughly, this extract reveals some disastrous consequences of the Biafran-Nigerian war upon the people.



### 3.2 Critical Discussion of the Findings from Extract 2

As in the first extract, theme patterns have been identified in the second extract from the novel under study; and here a total number of two hundred and ten (210) have been identified. Out of this number, 171 (81.42%) are topical and rank first, 27 (12.86%) are textual themes and 12 (5.71%) are structural themes. The conversation then shifts to Chief Madukegbu Ukadike (Chairman of the Local Council and Chairman of the Obodo War Council) and Dr. Amilo Kanu's wife, Fatima. In fact, Chief Madukegbu Ukadike comes to find out whether Fatima still receives any molestation of any kind from anybody in Obodo because of the marks on her face as Fatima is not a native of Obodo. But Fatima is not happy at all at being left there by her husband, Dr. Amilo Kanu. She doesn't know whether she should call it molestation, as there's hardly a day she goes out when she doesn't run into one incident or another. She thought her marks would make it clear that she not Igbo. They are angry when she can't reply in Igbo, as if there was a law that only speakers of the Igbo language can use the roads in Biafra! Many of the Biafran soldiers cannot speak English very well, that why they prefer communicating in the Igbo language. Chief Madukegbu Ukadike as Chairman of the local Council and Chairman of the Obodo War Council, reassures Fatima that he will see what he can do about that issue adding that he will find enough people who can speak English to replace the other ones.

But the only matter which annoys Fatima so much is their movement from Enugu to Obodo because she is not happy at all at being left there by her husband, Dr. Amilo Kanu. For instance, when Chief Madukegbu Ukadike would like to know whether Fatima can stay long at Obodo, her answer is promptly negative as in clauses n° 165, 166, 167, 168 and 169. Moreover, considering the clauses from n° 77 down to n° 84, it is clear that Fatima doesn't find herself comfortable at all. Even her father-in-law, Mazi Kanu is also uncomfortable as he finds it impossible to communicate with his son's wife because Igbo is the only Mazi Kanu's communicative language. And Fatima as far as she is concerned, she speaks Hausa and English as she is a literate Hausa woman. It is known very well that the wife Dr. Kanu has married is the kind with whom his father cannot converse without hiring an interpreter. The doctor wants her to stay at Obodo until the house he is putting up for her is ready. Is it not a big shame that Doctor should be the long- mouthed mouse which waits until labor pains set before building a nest for its use.

### 4. CONCLUSION

In a nutshell, this study has explored textual metafunction in Chukwuemeka Ike's *Sunset at Dawn*, using systemic functional linguistics. From the practical analysis, it has been revealed the predominant Theme type in the two selected extracts is topical. This result means that a great majority of the two extracts starting point features transitivity participants, whether circumstances participants, processes, or subject's participants. Based on the table and on the identification in the appendix, a general outcome reveals that the subject participants are predominant in all the two extracts. This indicates that Chukwuemeka Ike not only sets the structural organization of the conveyance of his message with more subjects as clause-initial elements but also wants his readers to pay more attention to the subjects first than any other elements. These subjects may vary in function. They may be actors, behavers, sensors, sayers etc. Textual Themes are also of a great importance in the extracts. The figures at this level show that the writer has made use of 39 linking clauses in the three selected extract from Chukwuemeka's fictional art.

In the same way, structural Themes are also present in the selected extracts as they have their role to play. They represent 6.88%, 6.01%, and 5.71% respectively in the first extract and in the second one. This suggests that Chukwuemeka Ike has made use of structural elements in his novel. This type of Themes

gives an average of 5.46% in the three novels under study. This dissertation has studied the language of *Sunset at Dawn* a novel written by Chukwuemeka Ike following the theories of Systemic Functional Linguistics (SFL). It has explored systemic functional grammar with an emphasis on the textual meaning in Chukwuemeka's fictional literary arts.

Roughly, a linguistic investigation of the textual meaning in the novel reveals that the Theme/Rheme structure is an essential component in the construction of a cohesive and coherent text. Through the choice of some thematic elements, the spoken features are organized in such a way to make the readers know that the author makes use abundantly the unmarked Themes. They are defined in term of any element of the clause to which a Transitivity function can be assigned. All this has enabled us to assert that *Sunset at Dawn* by Chukwuemeka Ike is a well-written novel.

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### Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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### APPENDICES

#### The following keys have been used in the present work:

[Th:Utp] = Unmarked Topical Theme, [Th:Mtp] = Marked Topical Theme, [Th:strtp] = Structural Topical Theme, [Th:tx] =Textual Theme, [Th:str ] =Structural Theme [Th:int]=Interpersonal Theme [Th:mul] = Multiple Theme

#### Theme Analysis in Extract 1

1- 'What[Th:Utp] 2-council did he talk about?' Mazi Kanu [Th:Utp] 3-enquired as the town crier's ogone [Th:Utp] 4-grew silent and Aniche, the towncrier [Th:Utp], 5-moved towards the next village on his itinerary. Kanu [Th:Utp] 6-wore a warm, brown jumper over his woven wrapper. Fatima[Th:Utp], 7-his daughter-in-law had insisted that he[Th:Utp] 8-should always wear something over his wrapper, and[Th:tx] 9-had ordered some new jumpers for him. 'War Council,' replied Chief Madukegbu Ukadike[Th:Utp], 10-who[Th:strtp] was paying Mazi Kanu a visit. Both men[Th:Utp] 11-sat under a cola nut tree enjoying the cool evening breeze. Is [Th:int] 12-this a new council?"No[Th:tx] 13- I [Th:Utp] 14-prefer the name War Council to Local Civil Defense Committee. So [Th:tx] 15- I [Th:Utp] 16-have changed our name to Obodo War Council. Stops people[Th:Utp] 17-confusing us with the committee that [Th:strtp] 18-is the Church Committed. Also it[Th:Utp] 19-sounds better.'Mazi Kanu [Th:Utp] 20-replied with an anecdote: 'One itibolibo like me who[Th:Utp] 21-never as much as heard the school bell ringing was eating food one day in the company of those men whose

heads [Th:Utp] 22-have split in two by too much learning. The learned men [Th:Utp] 23-kept speaking istafablushbulfa... and so[Th:mul] 24-on in English. As their conversation[Th:Utp] 25-in English changed on and on, itibolibol like me[Th:Utp] 26-told them Igbo: you[Th:Utp] 27-may speak whatever language you[Th:Utp] 28-like; the pieces[Th:Utp] 29-of meat in the soup are four and [Th:tx] 30-we[Th:Utp] 31-are four, one piece of meat for each of us! Likewise, call [Th:Utp] 32-it committee or council, every day the demands[Th:Utp] 33-will be the same - every male, one big yam, every woman, one cup of garri or five cassava tubers. Tell [Th:Utp] 34-me, those of you who [Th:strtp] 35-know what [Th:Utp] 36-is happening, will [Th:int] this thing ever come to an end?

37-'Is [Th:int] there any story that [Th:Utp] 38-has no end?' asked[Th:Utp] 39-Ukadike stroking his beard. 'You [Th:Utp] 40-should thank your shi that[Th:str] 41-you [Th:Utp] 42-have the yams to give. What of those people who [Th:strtp] 43-have been driven out of their homes? I [Th:Utp] 44-am sure they [Th:Utp] 45-would be happy beyond words if they [Th:Utp] 46-were given back their homes and[Th:tx] 47-asked to donate one stick of yams or one bag of garri every day.' Bo, that one[Th:Utp] 48-has no comparison.' Mazi Kanu[Th:Utp] 49-used his finger to eject a bee which[Th:strtp] 50-floated on the top of his cup of wine after drinking itself to death, 'Each time I[Th:Mtp] 51-see a "riverju" the tears[Th:Utp] 52-begin to form in my eyes. How [Th:Utp] 53-can a man with a wife and[Th:tx] 54-children live in a school hall day in day out, with no compound of his own, waiting for gov'ment or the mission to bring food for his family. Who[Th:strtp] 55-was it saying in jest the other day that[Th:str] 56-these overjus[Th:Utp] 57-have become gov'ment workers in their old age, being sent on transfer from their homes to riverju camps far from one riverju camp to another. I [Th:Utp] 58-told him to stop laughing, it[Th:Utp] 59-is not good to laugh at evil. You[Th:Utp] 60-know death is preferable to this kind of life. God[Th:Utp] 61-forbid that[Th:str] I [Th:Utp] 62-should ever be a riverju!' 'Thank your chi that[Th:str] 63-Nigerians [Th:Utp] 64-changed their mind after Enugu, and [Th:tx] 65-went to Calabar and[Th:tx] 66-Onitsha instead of heading for Obodo as we[Th:Utp] 67-had feared. Who [Th:strtp] 68-knows in which refugee camp each one of us[Th:Utp] 69-would have been today?' 'Our ancestors[Th:Utp] 70-cannot let such abomination come to pass with their eyes wide open. Whoever [Th:strtp] 71-says yes, his shi[Th:Utp] 72-will say yes; whoever[Th:strtp] 73-says no, his shi[Th:Utp] 74-will say no. God [Th:Utp] 75-forbid that[Th:str] 76-a person who[Th:strtp] 77-has eaten um of a plate ail his life[Th:Utp] 78-will suddenly find himself eating out of earthen pots.' 'I [Th:Utp] 79-hope every man[Th:Utp] 80-at Obodo will view the situation as seriously as you[Th:Utp] 81-do, Mazi,' Ukadike [Th:Utp] 82-said. 'Perhaps it[Th:Utp] 83-is a good thing that[Th:strtp] 84-we[Th:Utp] 85-have a chance of seeing the suffering of refugees...' 'Evil[Th:Utp] 86-cannot be a good thing,' Mazi Kanu [Th:Utp] 87-interrupted 'I [Th:Utp] 88-know what I [Th:Utp] 89- am saying,' continued Ukadike [Th:Utp], 90-'Sometimes when the few of us who[Th:strtp] 91-have fought in world wars tell them people what to do, they[Th:Utp] 92-react as if somebody [Th:Utp] 93-oiled their cars into deafness. It[Th:Utp] 94-is only when they[Th:Utp] 95-see a refugee and[Th:tx] 96-his family[Th:Utp] 97-running out without even a mat on which to sleep, let[Th:Utp] 98-alone a wrapper with which to cover up, that[Th:str] 99-what you[Th:Utp] 100-tell them about gathering their important together for any eventuality means something.' 'Don't[Th:Utp] 101-blame anybody Idere. I[Th:Utp] 102-know you[Th:Utp] 103-people have said it. Doctor's wife[Th:Utp] 104-still cries about some of the things she[Th:Utp] 105-left behind at Enugu, and[Th:tx] 106-has asked me to pack some of my things together to avoid the mistake they[Th:Utp] 107-made. But[Th:tx] 108-tell[Th:Utp] me what [Th:Utp] 109-will a man like me pack? My yam barn? My palm trees? My lands? My household property? Our goats? Our chickens? Tell[Th:Utp] 110-me, what am[Th:int] 111-I to pack? After packing, will I[Th:Utp] 112-carry them on my head when[Th:Utp] 113-the time to run comes?' 'Why

am[Th:int] 114-I arguing my voice hoarse,' Ukadike [Th:Utp] 115-asked, 'when I[Th:Utp] 116-know that [Th:str] 117-Doctor[Th:Utp] 118-will arrange your evacuation? What I [Th:Utp] 119-should request is that[Th:str] 120-you[Th:Utp] squeeze on the tailboard when the time[Th:Utp] 121-comes, God forbid[Th:Utp]!' 122-It[Th:Utp] 123-'s better to wish that [Th:str] 124-such a time[Th:Utp] 125-never comes. As for Doctor, you[Th:Utp] 126-think he[Th:Utp] 127-remembers that[Th:str] 128-his old parents and relatives[Th:Utp] 129-still exist on this side of the earth? May[Th:Utp] 130-he, now that[Th:str] 131-his wife[Th:Utp] 132-is living here, I[Th:Utp] 133-may join the well-to-do in drinking hot soup!

"Thank[Th:Utp] 134-you for mentioning Doctor's wife, I [Th:Utp] 135-nearly forgot that[Th:str] 136-I [Th:Utp] 137-came to see her, there[Th:Utp] 138-'s a bone sticking stubbornly in my throat which I[Th:Utp] 139-'m sure Doctor[Th:Utp] can help me to remove. 140-That[Th:Utp] 141-'s why I [Th:Utp] 142-want to see his wife to find out when Doctor[Th:Utp] 143-is expected at Obodo or how I[Th:Utp] 144-could contact him where he[Th:Utp] 145-is now.' 'I[Th:Utp] 146-knew it [Th:Utp] 147-wasn't me you[Th:Utp] 148-came to see,' Mazi Kanu [Th:Utp], 149-protested, 'My mistake[Th:Utp] 150-is that [Th:str] 151-I [Th:Utp] 152-gave you my evening "special"; I [Th:Utp] 153-should have left you to drink proper whisky with Doctor's wife!' 'If I[Th:Utp] 154-come to see Doctor's wife, I[Th:Utp] 155-have also come to see you,' Ukadiwe[Th:Utp] 156-wriggled out grinning. After all, Doctor's wife[Th:Mtp] 157-is your wife.' 'A child[Th:Utp] 158-owns a goat only in name.' 'You[Th:Utp] 159-cannot liken a son's wife to the child's ownership of a goat,' Ukadike[Th:Utp] 160-disagreed. 'All right. I [Th:Utp] 161-agree.

#### Theme Analysis in Extract 2 (pp. 111 - 115)

'Good evening.' Fatima's tone [Th:Utp] 1-was not very inviting, and [Th:tx] 2-it certainly did not give any indication that[Th:str] 3-she [Th:Utp] 4-knew her caller from Adam. 'It[Th:Utp] 5-seems Madam has forgotten me. I [Th:Utp] 6-am Chief Madukegbu Ukadike Chairman of the Local Council and Chairman of the Obodo War Council' Ukadike Fidgeted with his medals before continuing. 'You[Th:Utp] 7-remember I[Th:Utp] 8-was the person who [Th:strtp] 9-ordered our Civil Defenders to return that machine they [Th:Utp] 10-seized from your car at the Afo checkpoint.' 'Pardon [Th:Utp] 11-me,' Fatima [Th:Utp] 12-apologized. 'Of course I [Th:Utp] 13-remember you. Oh yes [Th:tx]. 14-Only I [Th:Utp] 15-didn't notice your medals. Ukadike took [Th:Utp] 16-a quick glance at his famous medals, and[Th:tx] 17-fidgeted with them before thrusting his hands behind him.' I[Th:Utp] 18-'m ashamed that [Th:str] I[Th:Utp] 19-failed to recognize the man who [Th:strtp] 20-returned my projector to me,' continued Fatima [Th:Utp]. 21-'There [Th:Utp] 22-was nothing I [Th:Utp] 23-didn't do to explain to those men that [Th:str] 24-the projector [Th:Utp] 25-was nothing to fuss about, but[Th:tx] 26-they[Th:Utp] 27-were certain it [Th:Utp] 28-was a transmitter far communicating with Lagos. 'But [Th:tx], 29-Madam, do you [Th:Utp] 30-blame them? which[Th:Utp] 31-of them has seen the po... I[Th:Utp] 32-mean, something like that before?' Ukadike[Th:Utp] 33-knew that[Th:str] 34-even he[Th:Utp] 35-had not. He[Th:Utp] 36-could not even repeat the name of the machine without prompting. 'I [Th:Utp] 37-wouldn't have felt so annoyed if they[Th:Utp] 38-had admitted their ignorance,' Fatima[Th:Utp] 39-replied. 'One of them, who[Th:strtp] 40-claimed he[Th:Utp] 41-had spent twenty years in Lagos, irritated me so much when he[Th:Utp] 42-went on to demonstrate how my projector[Th:Utp] 43-was used as a transmitter! And[Th:tx] 44-the others[Th:Utp] 45-were gullible enough to swallow the rubbish. "Won't you [Th:Utp] 46-sit down, Madam?" Ukadike offered his chair, at the same time moving towards the chair Mazi Kanu [Th:Utp] 47-had vacated as soon as[Th:tx] 48-the couple[Th:Utp] 49-began to speak in a language which[Th:strtp] 50-meant nothing to him. 'I [Th:Utp]

51-shouldn't really stay', replied Fatima[Th:Utp], 52-sitting down on the chair she[Th:Utp] 53-was offered. 'I[Th:Utp] 54-'m stinking after a spell of firewood cooking, and[Th:str] 55-I [Th:Utp] 56-ought to have a wash now that [Th:str] 57-my son[Th:Utp] 58-has slept. I [Th:Utp] 59-ran out for kerosene for my cooker, and[Th:str] the only way[Th:Utp] 60-to get my food cooked is to blow the firewood. We [Th:Utp] 61-are moving backwards!"Madam, as Chairman of the Obada War Council, I[Th:Utp] 62-'ve come to find out whether you [Th:Utp] 63-still receive any molestation of any kind from anybody in Obada because of the marks on your face — I[Th:Utp] 64-mean, because you[Th:Utp] 65-are not a native."I[Th:Utp] 66-don't know whether I [Th:Utp] 67-should call it molestation.' replied Fatima [Th:Utp] 68-rubbing her cheeks with bath hands as if to stroke the horizontal tribal marks on each cheek which[Th:strtp] 69-immediately marked her out as a stranger wherever she[Th:Utp] went, 70-'but[Th:tx] there[Th:Utp] 71-'s hardly a day I [Th:Utp] 72-go out when I [Th:Utp] 73-don't run into one incident or another. I [Th:Utp] 74-thought my marks would make it clear that[Th:str] 75-I[Th:Utp] 'm not Igbo. Yet[Th:tx] 76-people [Th:Utp] 77-will insist on speaking to me in Igbo. They[Th:Utp] 78-are angry when I[Th:Utp] 79-can't reply in Igbo, as if there [Th:Utp] 80-was a law that[Th:str] 81-only speakers[Th:Utp] 82-of the Igbo language can use the roads in Biafra!' 'Many of our people [Th:Utp] 83-cannot understand English.' 'You[Th:Utp] 84-should remove such people from the checkpoints. They[Th:Utp] 85-merely irritate road users. "I[Th:Utp] 86-'ll see what I[Th:Utp] 87-can do about that, Madam, if I [Th:Utp] 88-can find enough people who[Th:strtp] 89-can speak English to replace them , "Why do you[Th:Utp] 90-need so many checkpoints anyway? enquired Fatima[Th:Utp]. 91-'Ah[Th:tx]! The price of liberty[Th:Utp] 92-is eternal vigilance!' cried Ukadike[Th:Utp] 93-proudly smacking his be-medalled chest joyfully at remembering the slogan popularized by Radio Biafra[Th:Utp]. 94-'Stuff and nonsense!"Don't[Th:Utp] 95-say that[Th:str] 96-O[Th:Utp], 97-Madam. Did you[Th:Utp] 98-not hear of the white reverend father[Th:Utp] 99-carrying the coffin of a child in his car? When vigilant Civil Defenders[Th:Utp] 100-at Ndikelionwu checkpoint opened the coffin, they[Th:Utp] 101-found that[Th:str] 102-it[Th:Utp] 103-contained explosives which[Th:strtp] 104-were to be used in blowing up the Hotel Presidential. But[Th:tx] 105-for the vigilance of the men at the checkpoint...'Fatima [Th:Utp] 106-interrupted him: 'We[Th:Utp] 107-heard that story before we [Th:Utp] 108-left Enugu. My husband[Th:Utp] 109-checked on it and[Th:tx] 110-found that no such thing[Th:Utp] 111-ever happened!"But[Th:tx] 112-this newspaper[Th:Utp] 113-reported, protested Ukadike[Th:Utp]. 114-'This newspaper — I[Th:Utp] 115-'ve forgotten the name of the newspaper. 'Anyway what of the woman who[Th:strtp] 116-was caught carrying a bomb inside her brassiere?'And .[Th:tx] 117-you[Th:Utp] 118-believe that?"In this war, there[Th:Utp] 119-'s nothing I[Th:Utp] 120-can't believe."Stuff and nonsense! That[Th:Utp] 121-'s why one sheepish-looking man[Th:Utp] 122-at a checkpoint was scared to touch my toilet bag, even after I[Th:Utp] 123-had told him what it[Th:Utp] 124-was. He[Th:Utp] 125-actually retreated one or two steps as[Th:tx] 126-I[Th:Utp] 127-pulled the zip open to show him the contents of the bag; he[Th:Utp] 128-probably feared I[Th:Utp] 129-was connecting the fuse to activate an explosive! I[Th:Utp] 130-'m sure state security will be none the worse and[Th:tx] 131-motorists[Th:Utp] 132-will be relieved if most of the road blocks and [Th:str] 133-checkpoints [Th:Utp] 134-are dropped. "Prevention [Th:Utp] 135-is better than cure)' observed Ukadike[Th:Utp] 136-rather weakly. He[Th:Utp] 137-was an advocate of checkpoints and[Th:tx] 138-was not pleased to see someone[Th:Utp] 139-try to demolish them. 'Admitted,' replied Fatima [Th:Utp]. 140-'But [Th:tx] 141-what do checkpoints [Th:Utp] 142-prevent? Did I [Th:Utp] 143-not hear that[Th:str] 144-you[Th:Utp] 145-discovered several dangerous weapons in a man's house in this town? How did those weapons[Th:Utp] 146-pass through your innumerable checkpoints? Checkpoints [Th:Utp] 147-are useless and [Th:tx] 148-irritating to motorists unless you [Th:Utp] 149-have trained intelligent people

to man them."I [Th:Utp] 150-agree with you there.' Ukadike [Th:Utp] 151-was glad that[Th:str] 152-Doctor's wife[Th:Utp] 153-did not condemn checkpoints completely. 'Perhaps Madam[Th:Utp] 154-can help me to train our men for their work.'"Me?" asked Fatima[Th:Utp]. 155-Without waiting for the reply, she[Th:Utp] went on: 'I[Th:Utp] 156-'m afraid not! Your people[Th:Utp] don't accept me and[Th:tx] I[Th:Utp] 157-don't want to have anything to do with them. In any case, I[Th:Mtp] 158-have no intention of staying on here one day longer than I[Th:Utp] 159-have to. All[Th:Utp] 160-I [Th:Utp] 161-can say to my husband's parents and many others around me is "Kedu' or[Th:tx] 162-"Odinma"...' 'That[Th:Utp] 163-'s good,' interrupted Ukadike[Th:Utp], 164-smiling gleefully. 'No no [Th:tx]! 165-I[Th:Utp] 166-can't live that kind of life much longer. Imagine[Th:Utp] 167-me [Th:Utp] 168-blowing my eyes out so as to cook with firewood, or eating meat smoked over the fire because I[Th:Utp] 169-can't use a fridge. My son[Th:Utp] 170-has been unable to understand why the pit latrine[Th:Utp] 171-hurriedly dug for us does not have a flush handle' 'The house Doctor[Th:Utp] 172-is building for you will soon be ready. I[Th:Utp] 173-am sure he[Th:Utp] 174-will install everything you [Th:Utp] 175-want there.' 'With the blockade on? Anyway, I[Th:Utp] 176-'ve told him I[Th:Utp] 177-'m not interested in his house. I[Th:Utp] 178-don't want any more of this village life in which I[Th:Utp] 179-do nothing but[Th:tx] 180-blow firewood and[Th:tx] 181-I [Th:Utp] 182-'am pestered by Civil Defenders. I[Th:Utp] 183-'ve given him a month to fit us in where he [Th:Utp] 184-lives at Umuahia. When that month[Th:Utp] 185-is up, you[Th:Utp] 186-won't see me back here any more.' 'I [Th:Utp] 187-will be sorry if you[Th:Utp] 188-leave us.' 'Save[Th:Utp] 189-that for somebody else,' Fatima[Th:Utp] 190-said, rising. 'I[Th:Utp] 191-'m sure everybody here will be only too glad to see this Hausa woman [Th:Utp] 192-leave their village to item. I[Th:Utp] 193-'m afraid it [Th:Utp] 194-'s late and [Th:tx] 195-the water for my bath must be getting cold. Thanks for your concern for my welfare.' 'Good night, Madam.' Chief Ukadike [Th:Utp] 196-heaved a sigh of relief as [Th:tx] 197-Fatima [Th:Utp] 198-moved to the rear of the compound where a space [Th:Utp] 199-had been fenced round for her use as a bathroom. Her fearlessness, her daredevil [Th:Utp] 200-attitude (to be more exact) stunned him. As [Th:tx] 201-she[Th:Utp] 202-trotted off in the short dancing steps characteristic of white girls or been to's\*, Chef Ukadike [Th:Utp] 203-shrugged his shoulders. He [Th:Utp] 204-would not like to be Fatima's husband. She [Th:Utp] 205-was definitely the type of wife who[Th:strtp] 206-wore the trousers; he [Th:Utp] 207-was certain that [Th:str] 208-her chest [Th:Utp] 209-would be a jungle of masculine hair! 'Nwata gbujie!' he [Th:Utp] 210-shouted Mari Kanu's salutatory name.





# Designing Bali Tourism Model through the Implementation of Tri Hita Karana and Sad Kertih Values

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## ABSTRACT

*As an icon of tourism in Indonesia, Bali has developed to be one of the world-top tourist destinations. In 2017, Bali gained an award to be the world's best tourist destination by Trip Advisor, the world largest travel site. As a result, the award would also boost the government's endeavors to reach the target of 20 million foreign tourists by 2019. In fact, this award and a number of other awards that had been attributed to the island of God are achieved due to the unity of the movement of the implementation of Tri Hita Karana (THK) and Sad Kertih (SK) values as local wisdom in maintaining Balinese balance. This study aims at investigating the implementation of THK and SK values in designing Bali tourism model in the context of community services of Indonesian higher education. By applying the descriptive qualitative research method, the data, both primary and secondary, were collected through participant observation in 7 seven villages of different regency in Bali Province, interview, and literature study. The study found, so far, the implementation of THK and SK values in designing Bali tourism model has been effective. The essence of THK and SK is regarded as the local wisdom which is truly a development of eco-tourism based the genuine of local culture in developing rural tourism where the rural itself is the origin of the culture with its local wisdom not in urban or international resorts.*

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**Keywords:** *community services; local wisdom; rural tourism; sad kertih; tri hita karana; 2*

## 1. INTRODUCTION

As a world-popular tourist destination, Bali exists amid the diversity of local community which is spread out in 17,508 islands in Indonesia. Even though it has wrestled many years in tourism development, the island is still remaining in beauty and harmony. Therefore, some awards have been achieved as it is implemented the values of local wisdom such as Tri Hita karana (THK) and Sad Kerthi (SK). These two concepts of the social and natural environment based on Balinese cosmological philosophy are regarded as the local wisdom that keeps Bali in balance. THK is an underlying philosophy which is basically deal with harmony and balance between religious, social, and environment (Windia & Ratna Komala Dewi, 2007; Pitana, 2010; Purana, 2016; Ardika, 2017; Mudana et al., 2018; Ginaya, 2018, Dewi et al., 2018). This concept of harmonious life that causes happiness is regarded as the universal proposal of "sustainability" associating economy, society and environment, but fundamentally based on a Western concept of nature – defined by its externality from humanity – and society – based on an ideal of individualism and equality (Pickel-Chevalier & Budarma, 2016). Pickel further states that if both proclaim a desire to create a balance between mankind and "nature", whether they have the same meaning and in order to find this relationship, it is suggested at first to go back to the historical

relationship between Balinese society and sustainable development issues, which date from 1987. Then a study will be conducted in more detail the specificities of the Balinese relationship with the environment through the local paradigm of THK.

Budarma & Suarta (2018) states that THK conception and its co-trilogy approaches to nature manifested in six more practical devotion, termed as Sad Kertih, of a human being into their environment at large. Sad Kertih (SK) can be defined as six types of ceremonies aimed at preserving the harmony of nature and its contents or six concepts in preserving the environment (Wiana, 2004, 2018). Wiana further states that the concept of Sad Kertih is a Hindu teaching in Bali which can be traced to its source in the Balinese Purana or lontar in which this universe including humans according to the Vedas consists of elements of the Panca Maha Butha or five elements that are composed the universe. The effort to maintain the five elements in Panca Maha Butha was carried out through the preaching of SK, such as Atman Kertih or the soul purification, Samudra Kertih or purification for preserving the sea and ocean as well as their biotas living inside, Wana Kertih or purification for conserving flora and fauna, Danu Kertih or purification for preserving the lake and river as the source of fresh water, Jagat Kertih or earth preservation, Jana Kertih or maintaining harmonious social relationship. According to Puspawati (online) and Rahardini (2017), Sad Kertih is a concept of environmental preservation in the teachings of Hinduism. But implicitly, this concept is integrated into teaching ways to preserve water because water is the most purified element in the teachings of Hinduism.

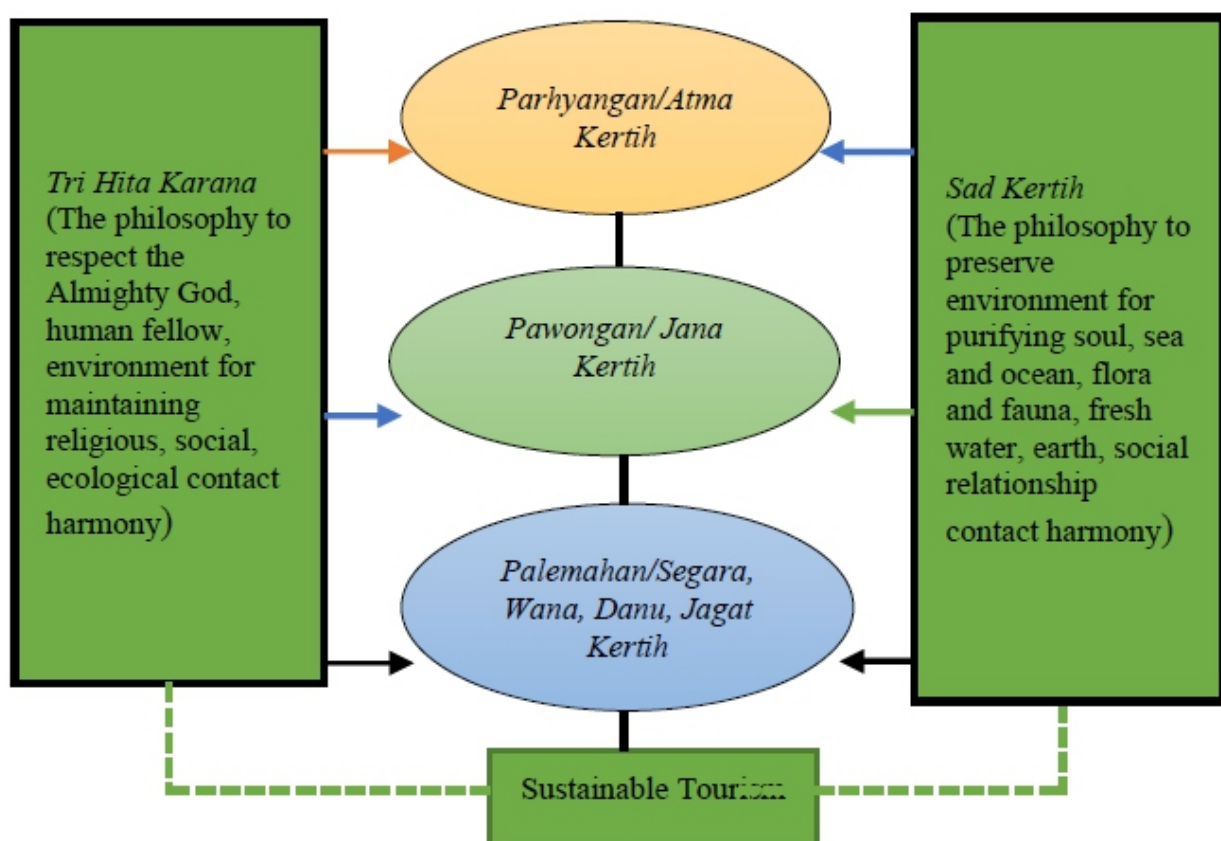


Figure 1. The philosophical concept of THK and SK

However, when the tourism development nowadays it is merely focused on the economic growth, tourists who have high expectation on cultural uniqueness will get more and more difficult to grasp the uniqueness about Bali itself. As a result, the Bali tourism development does not only contribute to the

regional and national economic growth but also it gives consequences towards the ecological and cultural Balinese community. Therefore, the design of tourism development tends to show wide gaps whenever faces the external strong current of information as the implication of the digital era. This situation brings people to the globalization era currently which is identical to an era of competition in every life aspect or sector, especially in the economic business sector including the tourism business industry. This can occur due to a significant increase in the number of tourist facilities, such as accommodation, transportation, souvenir shops, and tourists' attraction. For example, in 2006 it was recorded that the number of hotels was only 147-star hotels and then increased to 281-star hotels in 2015, in other words, the number of star hotels has doubled in the last 9 years (BPS Provinsi Bali, 2015). However, this boosting quantity was not followed by an increasing number of room occupancy and the average guests' length of stay in the aforementioned star hotels. Consequently, it has created competition among star hotels themselves to increase their room occupancy. Additionally, the increased number of star hotels also followed by the lower category hotels like city hotels and villas.

Every endeavor to win a competition of the tourism tourist industry, it is required to have a uniqueness that is excellence in providing services for achieving guests' satisfaction in accordance with quality service dimension (Parasuraman et al., 1985; Kotler, 2002). However, unfortunately, the encounter between guests and hosts will not always successfully. Rosalina (2017) and aligned with Boniface (1995) stated that maintaining relationship among the hosts and the guests thus becomes inevitable and an important issue as the different cultural background could spark the cultural conflict, which could create notion that tourism is obviously related to the cultural differences and the wide gap among the hosts' and guests' cultures could elicit conflicts due to the actual scene of the tourist-host encounter. Additionally, Robinson & Picard (2006) stated that close interaction between tourists and the locals generates conditions to dispel myths and stereotypes on both sides. Based on this situation, therefore, Reisinger & Turner (2011) suggested that in order to diminish this conflict, it is the obligation for both hosts and guests to understand each other and keep the social interaction balance by seeing the adverse wisely that it could be minimized and even eliminated if tourists and hosts are aware of their cultural differences.

In reference to the above-mentioned problem, Bali where philosophies are immersed in every detail of its way of life, it is evident for Bali to improve the development of tourism by linking to its philosophy (Hofstede, 2001). Concerning the cultural tourism developed in the island of God, Bali with its local cultural concept has a distinguished character which can attract tourists to visit the island. This point of view is listed in Bali Provincial Regulation No. 2 the year 2012 concerning Balinese Cultural Tourism which states that Balinese culture as part of Indonesian culture is the main foundation of Bali's tourism development, which is able to operate tourism potential in the dynamics of local, national and global life. Additionally, there is part of the regulation which states about the local genius of Tri Hita Karana (THK) or three-genuine underlying philosophical concept of harmonious life, where the Balinese Hindu believe that this universe will be harmonious when humans can maintain good relations with God, fellow human beings, and the universe in a balanced way (Pitana, 2010; Gunarta, 2014; Mudana et al, 2018; Ginaya, 2018). Therefore, the three-folding concepts consisted of parhyangan, the vertical relation of humans to the almighty God, pawongan, the horizontal humans' relationship, and palemahan, the way how humans respect their environment where they live. This concept has been applied as a parameter in determining the consideration of green hotel category through THK Award. By applying the THK Award assessment indicator, it is required that every department should be able to give the local culture character in providing services to guests. In this case, every hotel department is expected to play

an important role in providing quality assurance of services to guests. The concept of pawongan in THK derives Ttri Kaya Parisuda or three genuine human characters, manacika or positive thinking, wacika polite words, and kayika or good behavior. In addition, the horizontal relationship of human fellow derives another local wisdom which is termed as Catur Paramita or four genuine personal characters which are consisted of maitri or friendliness, karuna or courtesy, mudita or helpfulness, and upeksha or respectfulness (Astuti et al., 2018).

The ability of community in Bali in handling the acceleration of change, complexity, and miscellaneous development of tourism is still considered to be low and this matter can cause disorientation in giving the meaning of cultural tourism. The community capacity in managing tourism-based culture in Bali necessitates being empowered especially when the policy of norms and regulations that Bali is the truly locomotive and reflection of tourism in Indonesia. Therefore, tourism development oriented to mass tourism which tends to be an exploitation and commodification of the community potential either nature and culture should be shifted to the development of eco-friendly tourism based on the THK and SK values so that it will be gained the philosophy of justice and welfare for the whole community in the rural area. It needs to be emphasized here that the development of ecotourism-based culture and local wisdom should take place in rural areas because of the origin of the culture and local wisdom spring neither in urban areas nor in international-exclusive resorts but truly in rural areas.

## **2. MATERIALS AND METHODS**

This research was conducted by applying descriptive qualitative method. The sources and types of data are including both primary and secondary data. The primary data was obtained directly in the field through participant observation to 7 rural areas from various sub-districts of Bali Province and interview techniques (Denis, 2006; Ritchie et al., 2013). Whereas, the secondary data was collected through literature review technique (Bungin, 2001). The related informants, such as Front Office Managers and front office staff including receptionists, guest relation officers, guest services as well as guests in the house were selected based on purposive sampling technique. The additional information to complete the data which is considered still insufficient was done by using snowball sampling technique as one of the non-probability sampling techniques in qualitative research by looking for key informants in field research that helps researchers find other key informants or open access to respondents to be studied (Bungin, 2001). This sampling technique is applied for the purpose of examining those which are related to the local wisdom of Catur Paramita in developing cultural tourism of Bali which its soul spirit underlying principles is Hindu religion, such as priests, scholars of Hindu religion institute.

The data, subsequently, were analyzed with qualitative descriptive methods based on an inductive methodological paradigm that departs from specific principles general (Masun, 2005). Additionally, by applying descriptive analysis method, the data that has been collected in the form of implementing THK and SK by describing information obtained from triangulation data collection provided by stakeholders, namely by comparing data obtained from interviews with the stakeholders, observations made by researchers and documents related to the problem. So that later the results obtained can be tested for validity and can be described or explained in the discussion. The results of the study are presented in formal and informal methods. According to Sugiyono (2009), the method of informal presentation is to present the results of the analysis with a description or regular words, while the method of formal presentation is the formulation with signs and symbols. Hammond & Welington (2012) states that the symbols or signs are used to present or formulate the results of the analysis so that the meanings of rules and concepts, inter -rule and concept relations, and the rules and concepts of peculiarities can be

identified and understood the method of formal is informal presentation is to present the results of the analysis with a description or ordinary words.

### **3. RESULTS AND DISCUSSIONS**

This study concerns with analyzing the qualitative data from the answer of the research question from the whole observation, in-depth interview, and literature review of implementing THK and SK values in designing Bali tourism model. The research questions in this study were concerned about how THK and SK values are able to be a designed model of tourism development in rural areas in Bali. This tourism development model can be as an opportunity for diversifying Bali tourist attraction endeavor. Additionally, all the tourism potential possessed as the rural charms yet it is an unknown tourist attraction in Bali and it becomes an endeavor to pursue a diversifying place of interests in the island where tourists might visit the world-famous tourist destination. The endeavor requires a distinctive policy of rural ecotourism as micro business units under the principles of THK and SK values as local wisdom derived from the rural areas. The genuine values are the reflection of the traditional community that remains to possess the pride of self-entity and identity amid the threat of globalization effect. All of the aforementioned issues are discussed in this part.

#### **3.1 Rural Areas' Tourism as an alternate of Designing Bali Tourism Model**

Development of rural areas' tourism absolutely requires community participation, especially in the management of resources. Starting from the identification of problems faced by the rural areas' community, it is very urgent for the academician, the tourism experts, and practitioners to conduct community service to find solutions to the problems faced. Before conducting service activities, there should be a focused group discussion (FGD) on existing problems to discuss problems and find solutions according to real needs in the community. After conducting socialization and discussion then formulating targets and solutions as well as outcomes according to a mutual agreement in the FGD. The Faculty or Department of a university or college, for example, that conducts service activities in a rural area certainly has development plans in the fields of infrastructure, human resources, and management at the group of the community in the rural areas. A combination of methods and plans, the team of experts in the community of rural areas can formulate a relevant model in carrying out cultivation activities in the rural area. The tourism rural area development model can be used as a reference from the planning, implementation, and program evaluation phases which are arranged holistically from the development of the tourism village through training and assistance during the activities.

The development of a formulated tourism rural area should be as far as possible a representation of community participation in every aspect. Likewise, the expectations of the rural area community in developing tourism rural areas in accordance with the potential of the rural area in the future are (1) Development of rural area Pokdarwis or an organization of tourism awareness as much as possible involving the community as a concept of community-based tourism development (CBT) involving all components of community members actively involved in development rural area's tourism potential becomes a tourist destination; (2) CBT that emphasizes the economic side should also be based on THK and SK local wisdom or the balance of relations among human fellows to their Almighty God, fellows themselves in social interaction, and environment in the rural area's community in carrying out their lives as an effort to create a peaceful, harmonious and happy community life. These three harmonious relationships that lead to happiness will foster the feeling of "the paras-paros sarpanaya, sagulak-sagulik, salulung sabayantaka" or the appreciation of the rights of local communities and maintaining the preservation of the environment in the village of Sangkan Gunung; (3) the use of houses as tourist

accommodation and or construction of homestays by recruiting local people as their employees; and (4) there are tourism villages as the development of the Pokdarwis itself which is an autonomous and independent institution formed by local communities under the responsibility of the official village and also involves traditional villages.

The community must be convinced that there is a guarantee that the involvement of all components of society can be involved and play an active role in the development of the tourism village with the aim of the village tourism development program running on the track record according to the needs of the community itself. Therefore, it can be formulated as follows. (1) development of tourism villages must be based on local wisdom that thrives in the midst of people's lives as supporters of a culture; (2) the local community becomes the center of development as an actor or subject of the entire development process. Thus, it is expected that community participation as a tourism potential owner will have motivation as an inner drive or drive that is purely from the conscience of the community itself as well as welfare of the rural area community; (3) the development of rural area tourism requires a solid partnership between the three main elements, namely the government, especially the Regency as struggled access to be obtained, private sector, and non-governmental organizations, where the rural area community becomes stakeholders of the cooperation; (4) the three stakeholders are in an equal position in carrying out cooperation and mutual respect; (5) an autonomous and independent management board needs to be formed, which interacts with each other, provides implementation feedback to correct itself at every level of the organization; (6) decisions and initiatives to meet the needs of rural communities are made in the rural area itself by local community leaders who have an identity and are recognized as participants in the decision-making process; and (7) the main focus of the development of rural area tourism is to strengthen the ability of the rural area community to direct and control the rural area's assets that are optimally utilized to meet the needs of their citizens. The implementation of relations between stakeholders is directed, the roles and responsibilities of each should be clear.

The implementation of relations between stakeholders is directed, the roles and responsibilities of each should be clear. The roles and authorities of each stakeholder are as follows. The Role and Authority of the Regency Government and hand in hand together with the community of institutions, namely the higher educational institution that conducts community service in the rural area, namely (1) fostering quality rural area products and packaging as elements of tourist memories; (2) arranging and conserving the physical environment of the area that is characteristic of tourist villages; (3) doing repairs / procurement of supporting infrastructure both concerning the tourism potential itself and in terms of waste management, especially plastic waste which is a scourge in the community not only to the people in the rural area but in all urban areas and villages in all of Bali including sanitation; (4) conducting community movements to realize the charm of the rural area; (5) making tourism information and facilities; (6) improve the quality of public spaces, access roads to tourism potential such as waterfalls, holy water for rituals and yoga, agri-business and rural area landscape to support Sapta Pesona or seven tourist enchantments; and (7) support for empowerment of Pokdarwis in the preservation of the tourism area environment both forest or plantation areas, waterfalls and holy water, and temples.

The role and authority of private investors, the elements of Higher Education, NGOs, and other tourism actors, namely (1) carry out integrated promotions between tourist managers to drive tourist visits between attractions; (2) making and marketing competitive tour packages that are affordable to tourists; (3) entrepreneurship training, individual skills training related to businesses in the field of tourism, such as foreign language training: English, Japanese, Russian, Mandarin, hospitality and tour guiding

training, training to know the culture, and characteristics of domestic and foreign tourists; (4) development of joint business groups of the community; and (5) running a hospitality business especially homestays, restaurants, souvenirs, and various other facilities.

The role of the local community, namely (1) provides the most attractions while determining the quality of tourism products. Traditional management of agricultural or plantation land, traditional ceremonies, handicrafts from products such as virgin coconut oil (VCO) by utilizing coconut plantation crops to traditional weaving handicrafts and wood carvings and hygiene are some examples of roles that attract tourists; (2) cultural actors, for example, arts in the form of traditional dances that are developed on the creation of rural communities become one of the tourist attractions; and (3) providers of accommodation and tour guide services, provision of labor, typical food products, local handicrafts, local arts, and some typical attractions of the rural areas.

The Role and Authority of the Management Agency, namely (1) the management board as the main manager and director in protection, care, preservation in order to maintain its function as a cultural and natural heritage village; (2) make arrangements necessary for the development of rural area Tourism; (3) providing and operating all facilities to support business activities; (4) giving and revoking placement permits, stipulating requirements all commercial businesses in rural area Tourism; (5) determine and collect fees / levies and other levies for the utilization of available facilities and the results are entirely income from tourism management agencies in the rural area tourism; (6) carry out planning in the field of attraction / tourism product development, development of tourist facilities; (8) organizing in the field of institutional strengthening and development; (9) conduct a briefing to increase the competency of tourist management managers to be in line with the objective of developing a sustainable rural area tourism; and (10) conduct evaluation and supervision of tourism activities in order to achieve the sustainable development goals of rural area tourism.

**Table 1 Method of designing rural area tourism development**

Data	Activity	Method	Rationale
Record the potential of tourism to be developed	Website procurement	Procurement of website in English and other foreign languages	The website is available for <i>Pokdarwis</i>
Development of supporting infrastructure and facilities	Developing rural areas' <i>Pokdarwis</i> become a tourist village	The material of the website is collected and compiled together between <i>Pokdarwis</i> teams and personnel	The website provides access to information about <i>Pokdarwis</i> to market
Tourism product development	Product packaging / standard prices in brochures for CBT socialization	Pack products at prices according to the market demand	The existence of product information and price structure, and the availability of these products at <i>Pokdarwis</i>
HR development and management operations	Procurement of financial management training	The program was conducted with a workshop	Financial management is an important aspect management for sustainable business
Development of production facilities used by craftsmen	Training provision of welcome drink and breakfast	Half-day training in the form of welcome drink and breakfast supply workshop	Both aspects are essential, welcome drink shows hospitality, and breakfast is an essential element of eating - drinking for guests.

Development of marketing strategies	Layout parking/reception area	Arrangements are made with Fixing the paving block and planting trees for the fresh air	Parking/Ticket office/TIC of the rural areas' tourism is the first stop for tourists, it can also function as a reception area for guests so it needs to be displayed properly.
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### 3.2 Tourism Potential of Rural Area Tourism

Potential that might be developed in rural area tourist attraction is about the natural resources and natural beauty as well as art and culture. Based on observations that have been done, the potential that existed in several rural areas' tourism in 4 subdistricts of Bali Province, such as Belimbing village, Gunung Salak, Timpag in Tabanan Subdistrict, Sangkan Gunung, Tri Eka Buana in Karangasem, Wanagiri, Munduk villages in Buleleng, and Sala village in Bangli. Those villages represent rural areas which possess the treasure of potential to be developed as a tourist destination with their charms including the natural beauty where it is located at an altitude of approximately 800 until 2000 meters above sea level is surrounding by panoramic natural beauty with the background of Wide Lakes, valleys, mountains, rice terraces. It provides an individual value for the tourist especially for those who love nature and enjoy the local cultural experiences. The Natural beauty can be offered to the tourist for the potential value of a place to take pictures or even organize a pre-wedding photo shoot for bride and groom who want a background of the natural beauty for their pre-wedding theme. In addition, a purification ritual can be done from fresh spring water which in Bali the water is believed to have the power of healing as it is shown in figure 1.



**Figure 1. Spring Water Mumbul and Tunjung Kuning Sangkan Gunung Village**

Visitors can also observe architecture of pura or a temple in a village as a place for worshipping of the rural area community and a place of melukat or purification ritual if the temple is built in beji or holy spring water like Pura Pecampuhan in Sala village in figure 2. In some occasions, there are temple festival or odalan which occurs in accordance with Balinese calendar either Sasih or lunar calendar it occurs annually or Pawukon every 210 days.





**Figure 2. Pura Pecampuhan Sala**

The natural beauty of hidden hill with a marvelous view where some leisure activities, such as treetop sling, jungle trekking, and hiking.



**Figure 3. Jungle tracking in Tri Eka Bhuana Village**

Additionally, is supplemented with coffee plantation, cocoa, local fruits, and spices. The local community can take the visitors to take a stroll along the plantation and show the process of making coffee powder from harvesting the coffee bean until it roasted in 2 and half hours and pounded to be powder and serve to the visitors to taste the local product of local coffee before they offer to get home for souvenir. In addition, the product of coffee luwak or the civet eating coffee bean and through the process of digestion the coffee beans are shitted then collected and processed to be an expensive coffee product as it contains enzyme of the nocturnal animal. Visitors may be wondering about the civet and it can be shown in the cage, there are plenty of them in Bali.



**Figure 4. Coffee plantation in Wana Giri village**

The house where the local people live can be utilized as a homestay for tourist with the concept of home sweet home in which the tourists can be the family member as they live in one compound.



**Figure 5. A local compound in Sangkan Gunung village utilized as a homestay for tourists**

#### **4. CONCLUSION**

Based on the research result at the seven villages in the various subdistricts in Bali Province, it can be concluded that the existence of tourist attraction in every area of the subdistricts of Bali Province, so far, has provided a supply of pleasure and amusements for the tourists who spend their time for holidays in the island as a favorite tourist destination and well known among visitors not only the domestics but also overseas ones. Developing rural tourism that can offer the rural charms, with genuine tourism products either they are beautiful in nature, unique in culture, or challenge in the adventure as the blend of tranquillity and experience of home comfort has given the distinctive characters of diversifying tourist attraction endeavor. These purposive attempts of an active and proactive participant of the local inhabitant in the rural area were done as the designing of Bali tourism model through empowering the local communities of the rural areas by reinvention, conservation, and re-actualization of Tri Hita Karana and Sad Kertih as the local wisdom which springs in the rural areas.

Some suggestions could be shared which hopefully they could be a parameter reference for the purpose of the sustainable development of this diversified rural enchantment which involving the whole stakeholders. For example, for the elements of higher education institutions through community services and the local government side, they should facilitate the drawbacks that the rural area's community faced like providing facilities that make it easier for visitors to reach the tourist attraction as well as some facilities to ensure the visitor safety during visiting this tourist attraction. In addition, special training should be provided related to the development process of this attraction as well as foreign language courses to all staff who handle the guests as well as an internship photographer skill, a standard operating procedure in which all of them are an endeavor of ensuring the optimum services caused. Whereas, for local community side, the local community should raise their awareness and play an active role in developing the rural area tourist attraction while maintaining the sustainability of the object and also improve their competencies especially in foreign languages in order to be able to communicate effectively with the foreign visitors.

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### Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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# Spirit of Nationalism, Education and Moral Religion: Nation Character Building Portrayed in Si Bulus-Bulus Si Rumbuk-Rumbuk Written by Willem Iskander

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## ABSTRACT

*This paper is written based on the research entitled "Semangat Kebangsaan, Pendidikan Dan Moral Agama Yang Membangun Karakter Bangsa Dalam Si Bulus-Bulus Si Rumbuk-Rumbuk Karya Willem Iskander" (The Spirit of Nationalism, Education and Moral Religion as Nation Character Building Which Portrayed in Si Bulus-Bulus Si Rumbuk-Rumbuk Written By Willem Iskander). There are two problems have been analyzed, the first one is to expose the ideas contained in the poems. The second problem is the analyses of idea have influenced the development of social and economic welfare of the society. The special purpose of this research is to anticipate the negative impact of global chaos for the young generation. They are expected not to be uprooted from their tradition and culture. Local wisdom as a part of the philosophy of life should be preserved as our national asset for our better future. There are at least thirty persons have been interviewed. They are the local leaders for religion, education, and social activities. The method used is descriptive qualitative. The data are collected by using the recorded technique, documentation of photos. The theory used hermeneutic, sociology of literature and the theory of culture. The result of this research showed that most of the young generation didn't know about poems because they didn't get it from school. Some of them knew from elder family or from the local library. The team of the researcher recommended the local authorities, the students are given or taught the local language and literature especially for a junior and senior high school in Muarasoma Residences, South Tapanuli.*

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**Keywords: character building; education; moral religion; nationalism; preservation of culture;**

## 1. INTRODUCTION

Si Bulus-Bulus Si Rumbuk-Rumbuk was written By Willem Iskander living in 1840-1876 when the Indonesian nation was under Dutch colonialization. The collection of poems were written in local language that is Mandailing language. So, it can be regarded as local literature but the theme and the messages showed the spirit of nationalism and strong unity. This is the greatness of Willem Iskander, he did not talk about the local problems anymore but focus on the problems of independence and nationalism. Birch, D. (2005), the poems were expressed in the local language to hinder the colonial attention to the people's movement. Through his poems, Willem Iskander encouraged the people to fight for national independence, to repel the colonialists from this beloved country. This idea can be seen in this poem.

Adong alak ruar (There were foreigners)

Na mian di Panyabungan (Who lived in Panyabungan)

Tibu ia aruar (They should be discharged)

Baon ia madung busungan (They had been full)

(Harahap, 1998, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 25.)

Based on the description above, the researcher may consider that Willem Iskander ideas and thoughts are still relevant to be discussed and analyzed in this global era (at the present time). The spirit of nationhood and nationalism should be revitalized especially for the young generation who got influences and the negative impact from the western culture through the rapid improvement of knowledge and technology. The theme and the messages exposed in Si Bulus-Bulus Si Rumbuk-Rumbuk can be considered as the solution for the problems we are facing nowadays. Willem Iskander had told about education, nationalism and moral, religious teachings a century ago. In this global era, our country is still facing the complicated problems to be solved. This research focused on the social function of a literary work especially when the work exposed about the institution of the society such as religion, education, tradition and culture, ideology and nationalism. The development of the social economy of Mandailing ethnic group might have been influenced by the ideas and thoughts of Willem Iskander which are expressed in Si Bulus-Bulus Si Rumbuk-Rumbuk.

In this global era, Willem Iskander's ideas and thoughts are still relevant to be adopted to reach nation character building for the young generation to anticipate the negative impacts from the western culture. The winning of capitalism had changed the people's lifestyle, they tended to be a hedonist, consumerist and materialist over then made global chaos, because people claimed that they are right although they may humiliate other people. In the field research the group discussion continued to answer the questions made by the team, the informants (teachers) also asked the questions to know more about Willem Iskander and his poems. It was quite surprising to know that only elder teachers knew about Willem Iskander and his poems. There are only about ten teachers (Up to sixty years old) knew about Willem Iskander because they got it from schools or from their parents and society.

From the field research, it was found out that most of the informants did not know about because they did not have the book in the library. From thirty teachers who were interviewed, there were only ten teachers knew about Willem Iskander and the poems. They knew and got the subject from school or informed by elder people around them. From the information, it was known that after 1960 the students in Muarasoma and Tanobato didn't study about Willem Iskander and the poems. All the teachers agreed if the subject about Willem Iskander and his poems would be given for the students as the local contents in the school curriculum, the students should study about their local language, culture, and tradition. The team had sent thirty copies book about Willem Iskander and the poems after returned to Medan (USU).

At the present time, the students should follow the curriculum in 1994, no local language was given, only some folklore from other places were discussed. During the interview, most of the teachers agreed that Willem Iskander and the poems should be given to the students in Muarasoma and Tanobato. Willem Iskander is so popular in academic issue but he is forgotten in the place where he was born. One hundred years before Indonesian independence, Willem Iskander had thought about nationalism, education, and people's welfare especially for the people around him. He taught for his country by using pen not by using a weapon like other national heroes who repel the colonial to get independence.

Willem Iskander had risen the spirit of the local leaders to think about the unity and nationalism as expressed in this quotation. Si Bulus-Bulus Si Rumbuk-Rumbuk had inspired the next generation after

the period of Willem Iskander it can be seen from the history of the movement in the South Tapanuli (Harahap, 1998, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 7.)

His special attention to education showed how his ideas and thoughts. At the time the Dutch colonialists forbade the people to read and write, people only can speak in their local languages. Getting knowledge through education would open and enlarge the people's thoughts and later claimed for freedom, independence, and human rights, equal rights for all people in the world (Ratna, 2004; Sibarani, 2012).

Willem Iskander thought that education is the prime way to leave poverty and backwardness. He strongly advised young generation to go to school to get the education through this poem.

Ise na ringgas tu sikola (Who ever goes to school)  
 Tibu marbisukma ibana (He can get knowledge)  
 Mamboto etonganma i ia (He knows how to calculate)  
 Pulik malo padalan ata (He would be able to speak better)  
 Ise na so marsikola (Whoever doesn't go to school)  
 Ima na tinggal maoto (He would be stupid)  
 Hum banuanama di roa (He would know nothing about other countries)  
 Na adong di'njang ni tano (All places in the world)  
 (Harahap, 1997, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 67.)

Willem Iskander also exposed the urgent of planting moral and religious values, especially for the young generation as portrayed in the following poems.

Ia, na mambaen panaili ni langit (God the creator of the sky)  
 Dohot barang aha na manggulmit (And all which are moving)  
 Ima sombaonku (God that I worship)  
 Ringgas au ra sapanjangna (I should be sincere forever)  
 Mamuji Tuhanku (Praise the lord)  
 (Harahap, 1997, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 9.)

## 2. MATERIALS AND METHODS

This research is made based on library and field research. The data are taken from the text of the poems Si Bulus-Bulus Si Rumbuk-Rumbuk. Supporting data are taken from any book and information written by people about Willem Iskander and the poems. In the field research, there are more than thirty people interviewed individually and in Focus Group Discussion (FGD). The informants are mostly the teachers in three schools in Muarasoma and Tanobato as the location of this research because Tanobato is the place where Willem Iskander was born and established his first school. The theory of literature and culture is used to analyze the poems to get the total meaning (Miles & Huberman, 1984; Batool et al., 2014).

## 3. RESULTS AND DISCUSSIONS

The team of researchers decided to go to three schools to interview the teachers in groups (Focus Group Discussion). From the interview in three schools in Muarasoma, the team of researchers found out that only the teachers up to sixty years still knew about the poems Si Bulus-Bulus Si Rumbuk-Rumbuk. These old teachers studied the poems when they were still students in Muarasoma. In one school there are ten teachers asked for discussion, the team asked ten questions to be answered then after that there happened two ways communication, the teachers asked some questions about Si Bulus-Bulus Si

Rumbuk-Rumbuk and the purpose of the team to conduct this research. The team answered that Willem Iskander is now so popular in Universities, Basral Hamidy Harahap from Indonesian University even went to Holland in to make a research about life story (biography) of Willem Iskander. He was so interested in the history of Willem Iskander and the friends, especially for establishing of local schools in his hometown in Tanobato Muarasoma. Harahap had translated the poems Si Bulus-Bulus Si Rumbuk-Rumbuk into Bahasa Indonesia because the poems were written by Willem Iskander in Mandailing Language.

In the University of North Sumatra, there are some students and lectures had analyzed about the poems, one of whom is Lubis (2007), for his thesis in Indonesian Language Department, Faculty of Cultural Sciences. The head of the team, Nasution also discussed the poems Si Bulus-Bulus Si Rumbuk-Rumbuk for the students of English Department for the subject of Theory of Literature. To explain Sociology of Literature, Nasution discussed the elements and institution in society such as education, religion, and moral teachings. So, when the team conducted the field research in Muarasoma, it was quite surprising to find out that only some of the teachers still knew about the poems (Leech, 2014).

What a pity to know that in Muarasoma where Willem Iskander was born and established his first local school, there was almost nobody remembered him and his poems. Even in the library of the schools, they didn't keep any book about Willem Iskander and the poems Si Bulus-Bulus Si Rumbuk-Rumbuk. Finding the realities like this, the team decided to send the copies of the poems to the three schools in Muarasoma.

People in Tanobato and Muarasoma also cared about the youth education, that's why they help and support Willem Iskander to open the first school in Tanobato called Kweekschool for the native people. Poems about education are the most popular in Si Bulus-Bulus Si Rumbuk-Rumbuk. Willem Iskander strongly emphasized the youth not to be lazy to improve their knowledge and skill, if they wanted to reach the bright future. During the struggle, the youth should be strong experiencing living in miseries and backwardness should sacrificed their time for better future.

The following poems showed us Willem Iskander ideas for education.

Ise na ringgas tu sikola (Who ever goes to school)  
 Tibu marbisukma ibana (He can get knowledge)  
 Mamboto etonganma i ia (He knows how to calculate)  
 Pulik malo padalan ata (He would be able to speak well)  
 Ise na so marsikola (Whoever doesn't go to school)  
 Ima na tinggal maoto (He would be stupid)  
 Hum banuanama di roa (He will only know about his country)  
 Na adong di'njang ni tano (That only exist in this world)  
 (Harahap, 1997, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 67.)  
 Ise alak na mandokon (Whoever says)  
 Hum di banua na alak na akal (Only people in his country are smart)  
 Tola ma ita tudoskon (We can say)  
 Dohot touk di toru takar (That he is just like a parrot)  
 (Harahap, 1997, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 67.)  
 Ima le daganak dongan (For all the young generation)  
 Tu sikola amu kehe (You should go to school)



Sipaingot ku di amu dongan (It is really urgent)  
 Ulang dengganang manggabe keke (Don't be just like a parrot)  
 Ia na songon keke (If you become parrot)  
 On ma le da pintasanna (It will be like)  
 Mamasai songon na marende (Reading is just like singing)  
 Tai da binoto antusanna (Knowing nothing about the meaning)  
 (Harahap, 1997, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 68.)  
 Advice from Father to the Son  
 Labo ale amang sinuan tunas (Oh my beloved son)  
 Langka ma ho amang marguru tu sikola (You should go to school to study)  
 Ulang hum baen songon luas-luas (Don't go to have fun)  
 Tai ringgas ko amang marsipoda (But to study hard to get knowledge)  
 Anggo panganon dohot abit (I'll try hard to fulfil your needs)  
 Uparkancitkon manjalaisa (I'll provide your food and cloth)  
 Inda au nian makikit, dio mangalahensa (I'll give all your necessities)  
 Muda langka au manjala (When I go fishing)  
 Dapot au dua mera (I get two big fishes)  
 Ugadisma i sada (The one will be sold)  
 Anso adong dio panabusi sira (To provide for your needs)  
 Dapot au dohot inangmu (I and your mother)  
 Muda adong tuor ni kopi (When Harvesting coffee from our field)  
 Deba do i upajopi (I'll keep some profit)  
 Deba ambaen dio abit matomu (And the rest is for your future)  
 Imale nian amang (Oh my beloved son)  
 Por ni roanku ho marbisuk (I hope you to be smart)  
 Ampot sogot madok-dokma ulala pematang (When I become old)  
 Anso ho doma ubaen usuk (I hope you will be my the backbone)  
 (Harahap, 1997, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 69.)

### **The spirit of nationalism**

When Si Bulus-Bulus Si Rumbuk-Rumbuk was written, Indonesia was still in Dutch colonialization, people lived in poverty and misery. Willem Iskander expressed his anger through his poems to repel the colonialist from this beloved country, he said, there were foreigners who were full enough robbing our natural resources. Through his poem entitled Mandailing, he inculcated the spirit of nationalism, the struggle for independence. Willem Iskander tried hard to burn the spirit of freedom, to get the basic rights for humans to pursue happiness for life. This is the poem.

O Mandailing Godang (O the great Mandailing)  
 Tano inganku sorang (The land of my country)  
 Na niatir ni dolok na lampas (The land where I was born)  
 Na nijoling ni dolok na martimbus (Flanked between the high mountains)  
 Ipulna na laing bubus (Smoke billowing for a long time)  
 (Harahap, 1997, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 72.)

The collection of these poems showed the beauty of Mandailing land with the clean rivers, mountains and fertile land to grow rice. Our land is really rich with natural resources to become a great country. Implicitly in the local language, Willem Iskander encouraged the local leaders for our independence. In

fact that it was quite successful to use this poem to spread the spirit to fight against the imperialist. A local leader like Buyung Siregar and the group were sent to prison in Digul by Dutch government because evidence against the colonial government. At the same time, Si Bulus-Bulus Si Rumbuk-Rumbuk was forbidden to read, people may have the book secretly.

The spirit of nationalism was also exposed in the poem Marburu Di Bagasan Bilik (Hunting in his own room). This poem is still relevant to be discussed the present time because it talked about a corrupt leader who lived comfortably by accepting bribery from the Dutch government, he spent the money dissipated until one day he realized that he fell bankrupt. He was isolated from the social life because of his bad behaviour and attitude. He was living alone without power, dominated by the Dutch Colonialist.

### **Education**

The focus of Willem Iskander's struggle is education because, during Dutch colonialization, it was forbidden for Bumiputera (native people) to learn reading and writing. It was a threat to the colonial if the native people get knowledge from reading some books. It might open their mind about freedom and basic rights for a human. Willem Iskander really understood about this. In pengajian (local meeting) people communicate in Arabic an local language, they learn the teaching of Al-Qur'an and Hadist.

They discussed the local problems and the solution. How to manage Lubuk Larangan (growing and keeping the local fishes) to build a small mosque and open new roads to the newly established villages. The Indonesian language is known as Melayu Language. There were only a few people spoke this language (the people who got experiences working outside Muarasoma and Panyabungan. Willem Iskander suggested the young generation strongly to go to school to study reading, writing, mathematics and other knowledge. Education is the prime way to leave poverty and stupidity. The students may learn about the history of other countries to compare and to adopt the policy and management to improve their local condition. One of the local wisdom of the society is helping and caring for each other, they regard themselves as a big family. In the Mandailing ethnic group, there is a family system called Dalihan Natolu, they are Mora, Kahanggi, and Anak Boru, which have different function and responsibility within their society. Mora is the prime group who are responsible to manage and care for the social activities of the big family. Kahanggi is just like the brother of Mora who agreed and followed Mora's advice and suggestions. The third one is called Anak Boru who executed all the works and activities of one event.

### **Religion**

The Other theme exposed in Si Bulus-Bulus Si Rumbuk-Rumbuk is about religion. Willem Iskander emphasized the greatness of the Creator that is God for all human beings. God may bless people who obey religious teachings. People should pray to God and do not break the law of religion. Human beings are considered so small compared to the greatness of the creator.

### **The poems about religion are as follows.**

O Na Lobi Denggan Roa (O the most merciful God)

Na umbege na upardokon on (Who may learn all my prayer)

Mangido au di Ita (I beg you)

Ita patorang pangaroai ni danak on (To illuminate the kid's heart)

(Harahap, 1987, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, p. 78.)

Ia, na mambaen panaili ni langit (O the creator of heaven)

Dohot barang aha na manggulmit (And all which moved)  
 Ima sombaonku ringgas au ra (That I worshiped sincerely)  
 Sapanjangna, Mamuji Tuhanku (And I pray forever)  
 (Harahap, 1987, Willem Iskander Si Bulus-Bulus Si Rumbuk-Rumbuk, hal. 9.)

#### 4. CONCLUSION

From the analyses, it is found out that there are three valuable ideas portrayed in Si Bulus-Bulus Si Rumbuk-Rumbuk, they are education, religion, and the spirit of nationalism. These three points are still relevant to be discussed in this global era because Indonesia is still facing the complicated problems to be solved. For the young generation, these ideas can be made as anticipation of the negative impact of western culture and imperialism.

The ideas and thoughts of Willem Iskander had motivated people in Muarasoma and Tanobato and the readers to reach the success in society and economy. Willem Iskander ideas and thoughts can be made the character building, especially for the young generation.

The model or strategy is made in the form of recommendation for the local authority to give the students the subjects of Willem Iskander and the poems to be studied in schools. The books about Willem Iskander and the poems had been distributed to the schools in Muarasoma and Tanobato.

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#### Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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# Preservation of Lullabies Songs in Forming Character Based on Local Wisdom

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## ABSTRACT

*The lullabies songs is an oral tradition performed by the mother in ancient times in Indonesia. Text in the songs is loaded with local wisdom. But the negative value of globalization has had an impact on the erosion of local cultural values, and the wonder of lullabies of several ethnics in North Sumatra is almost extinct. Inventorization, and preservation of the traditional media of lullabies from oral to digital and is a way of saving and sharing the information contained in the lullabies. Aside from that it analyzes and identifies local wisdom values contained in lullabies that can be used in character formation. The method used is qualitative with content analysis approach based on the theory of hermeneutics. The results of the research are (1) the 14 lullabies while singing a child of North Sumatra ethnic's culture for the preservation of local culture, (2). The packing of digital of lullaby songs (CD/DVD) is spread through social media/website to revive the tradition of children's singing songs, (3) Identify the types of local cultural values to be utilized in the generation of children of the present generation.*

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**Keywords:** character; local wisdom; lullabies songs; oral tradition; preservation;

## 1. INTRODUCTION

The oral tradition of swinging children while singing is usually done by most ethnic mothers in Indonesia. Oral tradition is a traditional cultural activity of a community passed down from generation to generation with oral media from one generation to another, both oral (verbal) and oral (nonverbal) oral spoken words. Sibarani (2012) A mother (matrilineal) is instrumental in delivering the singing (while swinging) children based on local wisdom to shape the personality and character of the child as early as possible (Harahap, 2015). Local wisdom is historical and positive, values taken by the ancestors are then passed on orally to the next generation (Ataupah, 2004). In addition, the values of local wisdom from the songs while swinging an infant (child) is very thick with moral messages for children, so that moral messages can be used as a means to form a character (Neno Lestari & Noor Efni Salam, 2016). The most valuable benefit of is the value of local wisdom that contains the noble values of the nation's ancestors can be used as capital to build a nation with a good and strong character (Dina Andika, 2016). It is undeniable that local wisdom is a culture that belongs to a certain society that is considered able to survive the current of globalization (Yunus, 2014). Expected to enrich the scientific knowledge based on local wisdom that includes the soft skills of conservation for future generations (Sudarmin, 2013; Rahmawati et al., 2018). But in today's reality, the negative effects of globalization have an impact on the erosion of local cultural values. The oral tradition of singing is almost extinct and is no longer known by

the present generation. To fight against the extinction, one way is to re-preserve the media of the lullaby songs of the orally recorded to digital (in the form of CD/DVD), to be easily disseminated. The process of media transfer uses the theory of conservation. A theory of preservation extends the concept of digital preservation from one that is focused on sending the records (metadata) into the future to one that can also enter into the future description of the environment (Paul Watry, 2007). One expert defines the digitalization of culture as a concept of utilizing Information and Communication Technology (ICT) to improve utility in the field of culture, especially in management (Sitokdana, 2016). In addition Information and Communication Technology (ICT) is not only important for the welfare of the community but also is more important to establish a tie between different generations. In connection with that, the formation of children's characters based on local culture on the current and the coming generations can be done through singing while swinging children which have been provided by conservation.

## **2. MATERIALS AND METHODS**

The research used the qualitative method with content analysis approach based on hermeneutic theory (meaning comprehension). This approach can be exploited if it wishes to disclose certain value content in literary works, which include: (a) moral message, (b) educational value, (c) philological value, (d) religious value, (e) welfare value and so forth (Endraswara, 2008). Each of the elements of meaning reveals the text, the context, and the context pertaining to the oral or cultural tracer. The theory is to reveal the meaning, cultural values, and local wisdom as the foundation of formation of children. Methods of data collection through Focus Group Discussion with community/adat leaders, interviews with informants (6 people: mother/ grandmother), recording of songs, and documentation of lyrics of the lullabies songs. Informants amounted to 6 people (mother/grandmother) who is currently still doing the tradition of swinging children while singing. The unit of analysis is an oral tradition of the singing of an ethnic Mandailing child. Malay and Karo in North Sumatra Province. For the preservation of media transfer, the approach of utilizing Information Technology from oral to digital form, because digitalization is the activity of switching media information from various types of media can be done by using a variety of tape recorder (Garjito, 2002).

## **3. RESULTS AND DISCUSSIONS**

### **3.1 Inventorization of Lullabies Ethnic Mandailing, Malay, and Karo**

The singing while swinging a child was performed in four villages: (1) Pagarutan Village (Tapanuli Selatan), (2) Gunung Tua Village (Mandailingness), (3) town of Tanjung Balai Asahan (Malayness), and (4) Perbesi Village Tigabinanga (Karonese). These three ethnic groups are located in North Sumatra Province of Indonesia. The perpetrators are the mother or grandmother. The tradition of singing while swinging children is a tradition that can be done at any time when parents will put the child in a swing to sleep. Swinging the child is accompanied by a song containing advice, advice, and prayer, which is a parent's habit when a child is crying and wanting to sleep (Neno Lestari & Noor Efni Salam, 2016). The lyrics of the song lull the child rhythmically, calmly and repeatedly. Her words are affectionate, compelled the child to want to close his/her eyes (Noor Adeham, 2014). From the results of the inventory obtained as many as 14 pieces of children lullabies singing, 2 Malay ethnic singing, 9 Mandailing ethnic lullabies, and 3 Karo ethnic lullabies. Basically, the moral message presented in the entire singing is almost the same, but the difference lies in the rhythm of delivery, there is a melodious, seductive, so as to make the child fall asleep. The results of the content of Malay, Mandailing and Karo ethnics and the values of local wisdom contained, in the songs can be seen in Table 1, Table 2, and Table 3.



Figure1: Malay ethnics way to swing a Child Figure 2: Mandailings ethnics way to swing a child



Figure 3: Mandailings ethnics way to swing a Child Figure 4: Karo ethnics way to swing a Child

Table 1 Inventorization of lullabies while swinging a child of the ethnic Malay and the value of local wisdom

	Texts of the lyrics of the lullabies in the Malay language	English Version	The Value of Local Wisdom
1.	<p><i>Judul: Dodoi si Dodoi</i>  <i>Buah hatiku junjungan jiwa</i>  <i>Buah hatiku junjungan jiwa</i></p> <p><i>Dodoi si dodoi</i>  <i>Janganlah anak suka menangis</i>  <i>Janganlah anak suka menangis</i>  <i>Ayahmu jauh ya anak dirantau orang ya sayang</i>  <i>Ayahmu jauh ya sayang dirantau orang ya sayang</i></p> <p><i>Ayahmu jauh ya anak dirantau orang ya sayang</i>  <i>Ayahmu jauh ya sayang dirantau orang ya sayang</i>  <i>Dodoi si dodoi</i></p>	<p>Title: Dodoi siDodoi  The precious child of my heart  sleep child sleep</p> <p>Dodoisidodoi  please don't cry my dear child  please don't cry  Your father is far away in foreign  please dear child  Your father is far away in foreign  please dear child</p> <p>Your father is far away in foreign  please dear child  Your father is far away in foreign  place my dear child  Dodoisidodoi</p>	<p>The immersion of the love of the mothers for a child</p>
2	<p><i>Timang anaku sayang</i>  <i>Timang-timang anaku sayang</i>  <i>buah hati ayahanda seorang</i>  <i>jangan marah dan jangan merajuk sayang</i></p>	<p>Title: timang-timang anaku sayang  I hug you, hug you my dear dearest  of fathers heart Don't be angry  Don'tgrumbleStaycalmStay calm in the swing  How my heart will</p>	<p>Prays of parents hoping the child be full of happiness...</p>

tenanglah, tenang dalam buaian  
Betapakah hati takkan riang  
bila kau bergurau dan tertawa  
mogalah jauh dari mara bahaya  
yang gembira sampai akhir masa

[Reff:]

Setiap waktuku berdoa  
pada Tuhan Yang Maha Kuasa  
Jika kau sudah dewasa  
hidupmu bahagia sentausa  
Timang-timbang anakku sayang  
kasih hati permata ayahanda  
Tidurlah, tidur pejamkan mata sayang  
Esok hari bermain kembali

not be glowing when you are  
playful and laughing. Hopefully far  
from danger. And cheerful until the  
end of time. Every minute of day  
pray to the almighty God when you  
have grown up someday you will  
have a happy life. Cuddle my  
dearest child The love and gem of  
your father's heart. Sleep and close  
your eyes my dearest. Tomorrow we  
will play again

**Table 2 Inventorization of Lullabies while Swinging a Child of Mandailing Ethnic in Pargarutan and Gunung Tua Villages**

	Text of the lyrics of the lullabies in Mandailing language	Indonesian and English Version	The Values of Local Wisdom
1	<i>Bue-bue da amang bue... bue-bue da amang bue... campong ale campong on dope hami ro mangalap ko da bujing-bujing</i>	<i>Indonesian:</i> <i>ayun-ayun anak laki-lakiku ayun...ayun ayun anak laki-lakiku ayun lampu teplok lampu dinding baru ini kami datang menjemputmu wahai anak gadis</i> <i>English:</i> Swing swing my dear boy Swing swing my dear boy The kerosenelamp on the wall We just come to fetch you my dear girl	The values of love and affection.
2	<i>Magodang aek godang dainang Namarmayuban ambasang dainang Tibu maho magodang da inang Anso marbakti tu nusa dohot bangsadinang</i>	<i>Indonesian:</i> <i>Air bahsungai, anak perempuanku Berhanyutan manga bacang, anak perempuanku Cepatlah besar, anak perempuanku Supaya berbakti pada nusa dan bangsa, anak perempuanku</i>  The fludded river my little girl, the mango bacang My little girl Grow up fast my little girl	The values of serving the country and nation
3	<i>Bue bue dainang bue Bue buedainang bue Jambatan ni aek godang da borukku Pamolusan ni Sampagul lima da orukku Anso tarsampehon rukunna lima</i>	<i>Indonesian:</i> <i>Ayun-ayunlah anak perempuanku ayun Ayun-ayunlah anak perempuanku ayun Jembatan sebuah sungailah anak Perlintasan Bus Sampagul nomor limalah anak perempuanku Supaya tersampaikan rukun yang lima anak perempuanku</i> <i>English:</i> To be able to devote yourself to the country and nation my little girl	The values of religion



		<p>Swing swing my little girl Swing swing my little girl Be a bridge my little girl For the bus sampagul five to cross over my little girl. So that be able to complete the five commandments of Islam my little girl</p>	
4	<p><i>Indu sada hoju na godang do inang Pangitean nisi matua dainang Simbur maho magodang dainang Anso marbakti tu orang tua dainang</i></p>	<p><i>Indonesian: Itusatukayu yang besar oh anakrempuanku Titian orangtuaanak oh perempuanku Cepatbesarlahoh anakperempuanku SupayaberbaktipadaorangtuaOh anak Perempuan.</i></p> <p>There is a big tree my little girl To be a bridge for the old people, my little girl So that you can serve your parents, my little girl</p>	The values of serving the parents.
5	<p><i>Bue.....modommagodangmaroa-roa.....amangmodom... Nasouparmudasayang on alee modom Magodang ma ambasang Na magodang di roha-roha Magodang ale amangpamatang Ansouankomarsipada</i></p>	<p><i>Indonesian: Duhai tidurlah anakku sayang Buah hatiku tersayang tidurrrlah Besar-besar buah embacang Tumbuh besar di rawa-rawa. Lekaslah besar badanmu anakku Agar lekas engkau sekolah.</i></p> <p>English: Oh sleep my dearest child The love of my heart sleep, please The embracing fruits are so big Grown big your body my little girl So you can go to school soon</p>	The values that child later go to school
6	<p><i>Bue .modomamangmodom Mutikniparpidoanku ale amang Mudalangkadiamangturoha Manjalaibuluhasaparupuk Mudalangka ho amangmarsipada Manjalaiilmudohotbisuk</i></p>	<p><i>Indonesian: Duhai tidurlah anakku tidur Bunga impian anakku sayang Jika engkau pergi ke belantara Mencari buluh dan parupuk Pergilah nak ke sekolah. Mencari ilmu kelak esok.</i></p> <p>English: Sleep oh sleep, my little girl The flower of my dream my dear child If you go to the wood Finding bamboo and parupuk Go to school oh dearest child To pursue knowledge in the future</p>	The values hoping the child pursue learning.
7	<p><i>Campong ale campong Urat ni galinggang laut on Haru lomlom pe daboru kon Tolu kabupaten manyapai on</i></p>	<p><i>Indonesian: Campong ale campong Akar galingging di laut Biar hitam pun anak perempuanku ini tiga Kabupaten melamarnya</i></p> <p>English: Campong ale campong The galingging roots at sea Even though your skin is dark my little girl Three regions cometoask for your hand</p>	The values of love and affection of parents toward their child.
8	<p><i>Pokenamang di Sidimpuan TorangaribayBaga-bagaa di Siboga Mangidope au amangtuTuhan Sauttulul da baga-baga</i></p>	<p><i>Indonesian: Hari pekan di sidempuan Besok harinya di Siboga Aku memohon kepada Tuhan Tercapai cita-cita yang kauimpikan</i></p>	The educational values to obtain all wishes of a child in the future.

	English: The market day in Sidempuan The next day in Sibolga I pray to the almighty god Hopefully, you obtain all your dreams and wishes		
9	<i>Adong dope</i> <i>ubegenagodangumpukmu</i> <i>Ulangkomabiar</i> <i>Anggodidokondebata</i> <i>Tola do ho ro to Tuhanmu</i> <i>Anggodokonnidebata, inang</i> <i>Danak ma nalobisonang</i>	Indonesian: <i>Kutahu banyak tantangan menghadangmu</i> <i>Kau jangan gentar</i> <i>Allah berfirman</i> <i>Silakan kau memohon padaNya.</i> <i>Sesuai firman Allah ananda</i> <i>Agar anak lebih senang.</i> English: I know there are many challenges Do not be afraid Allah commands Please pray to Him According to Allah Commandments my dear child That you will be happy	The religion values

**Table 3 Inventorization of Lullabies while swinging a child of the Karo ethnic and the values of local wisdom in the Perbesi Tigabinanga Village**

	The text of the lyrics of the lullabies in Karo language	Indonesian and English Version	The Values of Local Wisdom
1	<i>Didongdoah anakku.....</i> <i>Lampas mbekin...ulangindet,</i> <i>ulatangis....anakku</i> <i>Didong...doah anakku...</i> <i>ulagutululamelingesanakkuMakapa</i> <i>gibanci man temankuarih,</i> <i>ingamumetuaanakku.</i>	<i>Indonesian: Timang-timang anakku</i> <i>Cepatlah besar, janganlah sakit,</i> <i>janganlah menangis</i> <i>Timang-timang anakku..sayang jangan</i> <i>bandel agar kamu dapat menjadi temanku</i> <i>jangan cengeng</i> <i>Agar kamu dapat menjadi temanku di hari</i> <i>tua.</i> English: Cuddle..cuddle my little child Grow up fast, don't get sick, don't carry Cuddle..cuddle my be little child don't be stubborn, so you can be my friend. Don't be sissy so that you can be my friend in my old days.	The values of serving the parents.
2	<i>Didong..didongdoah ..anakku...</i> <i>Lampas gedang</i> <i>...nandeberpandu...gelahpergitutus</i> <i>sekolah anakku..</i> <i>Bengikendulah ..min ajar</i> <i>nandeberpanduanakku..gelahpagib</i> <i>ancijadirudang-rudang kami</i> <i>anakku</i>	<i>Indonesian: Timang-hoolan rajin sekolah</i> <i>Agar kamu menjadi kebanggaan kami.</i> English: Cuddle..cudle my litle child Grow up fast and be diligent at school So you can be our pride	The value of education
3	<i>Tunduhangg ikut unduh</i> <i>Tunduh...lapas kammbelin</i> <i>Bapanta Pa laws erdahin</i> <i>Ula kali kamngadung ...oh</i> <i>agikakana</i> <i>Tuduh..tuduhanggiku</i>	<i>Indonesian:</i> <i>Tidur tidurlah adikku</i> <i>Tidurlah biar cepat besar</i> <i>Bapak kita pergi bekerja</i> <i>Janganlah menangis adikku</i> <i>Tidur..tidurlah adikku</i> English: Sleep-sleep my little sister Sleep so you can grow faster	Love and affection for Sister/brother

Our father is going to work  
Don't cry my little sister  
Sleep sleep my little sister

### 3.2 The values of local wisdom in the Singing Texts of Malay, Mandailing, and Karo ethnic children can be used in the character formation of children

To analyze the study of oral tradition and local wisdom, research method of oral tradition is used. Each oral tradition has a form and content. The form is divided into text, co-text, and context. The text has Structure, co-text has elements, and context has condition. The contents of oral tradition in the form of values or norms are crystallized from meaning, purpose, role, and function. Values and norms can be used to organize a social life called local wisdom.

The types of local wisdom are divided into two, namely the first, for peace consisting of compassion, honesty, social loyalty, and harmony and conflict resolution, commitment, positive thinking, and gratitude. The second type of local wisdom is for the welfare of hard work, discipline, education, health, mutual assistance, gender management, cultural preservation and creativity, and environmental care. Based on the meaning and function of the singing lullabies of the ethnic Malays, three functions of information are found in the form of messages containing local cultural values, namely (1) the value of compassion, (2) honesty and loyalty and (3) parents' prayers for a child. In Mandailing ethnic there is 5 functions of information containing the values of local wisdom (1) affection, (2) devotion to country and nation, (3) religious, (4) devotion to parents, (5) education. In ethnic Karo, there are 2 functions of information values of local wisdom that is (1) devotion to parents and (2) affection. In ethnic Karo, there are 2 functions of information values of local wisdom that is (1) devotion to parents and (2) affection.

### 3.3 Reviving the tradition of lullabies while swinging a child of Malay, Mandailing and Karo Ethnic

The oral lullabies while swinging a child in North Sumatra is no longer heard and less desirable for today's generation. This condition may be due to the less attractive way of delivery. To overcome those facts, efforts should be done so that the tradition of lullabies while swinging a child in the original media in the past, be revived with different appearances and versions. One way is through the re-preservation of the lullabies while swinging a child in the original media i.e informant. Then record the songs in the recorder, change the arrangement of the music that accompanies the singer and finally the creation of the video clip (in the form of (CD/DVD), as to be accepted by now generation. And then ready to be disseminated through social media such as youtube, Instagram etc. In order, the lullabies while swinging a child can be accessed more broadly a North Sumatera ethnic's website should be created. The ways in reviving the traditional lullabies while swinging a child of Malay, Mandailing and Karo ethnic's children can be seen in Table 4.

**Table 4 Reviving the tradition of Lullabies While Swinging a child of Malay, Mandailing and Karo ethnics**

Activities	Instruments	Output
1 To record children's lullabies of Malay, Mandailing, and Karo ethnics.	Recorder	Recording of children's lullabies and informants of each ethnic.
2 Re-arrangement of the music of lullabies songs while swinging a child.	Music	Lullabies songs in the new style
3 Choosing the Singer.	The singer	Reviving songs while swinging a Child by professional Singer.

4	Video shooting of the singer.	Camera video	CD/DVD of lullabies songs while swinging a child of ethnics Malay, Mandailing, and Karo in the places in North Sumatera Province Indonesia.
5	Dissemination of the lullabies songs while singing a child of Malay, Mandailing, and Karo ethnics.	Social Media, <i>i.e.</i> youtube, and website.	Reviving the lullabies songs while swinging a child of ethnics in North Sumatera Ut

#### 4. CONCLUSION

The results of the analysis from the research data show that there are 14 songs of Malay, Mandailing and Karo ethnics lullabies in North Sumatera Province. North of Indonesia, that can be used to assist the government in preserving the tradition of lullabies that almost extinct. There are 12 functions of the information of local wisdom values contained in the text of children's lullabies, there are (1) love and affection, (2) devotion to both parents, the nation and country, (3) education for the children to study the future, (4) religion, (5) honesty, (6) prayers and expectations of parents. The values of local wisdom can be utilized for the character formation of children based on local wisdom. Aside from that, preservation of media of children lullabies from oral to digital in the form of CD/DVD products should be done. It is expected that they can be widely disseminated and accessible via social media and website in the aim of reviving the several ethnic lullabies songs in North Sumatera.

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#### Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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## Bali Tourism Advertisements: A Linguistic Analysis

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### ABSTRACT

*Bali is very well known for its tourism which attracts many people all around the world with its magnificent nature and enchanting culture. Bali as the leading tourism destination in Indonesia is able to increase the welfare of its people from the tourism sector. Tourism development in Bali results in the growth of hotels, villas, and resorts in Bali. It challenges the owners of hotels or villas to promote their properties through advertisements in various media, including tourism magazines which are popular among travelers in Bali. The word choice is very crucial in the language of advertising and it becomes more effective when it fits the situational contexts. Language and contexts could not be separated in creating influential advertisement discourse. The aims of the study are: (a) to identify linguistic features used in accommodation advertisements; (b) to describe the situational contexts, and (c) to discover why these linguistic features are especially common in this situational context. The data of the study were taken from hotel, villa, and resort advertisements published on tourism magazines, such as Bali and Beyond, Bali Now and Hello Bali. The advertisements published in those magazines are highly competitive. In collecting the data, the researcher used observation method with note taking technique. The data were analyzed using a qualitative method by implementing the theory proposed by Biber and Conrad (2009). Results of the study are presented in formal and informal methods.*

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**Keywords: advertisement; Balinese; context; linguistic features; local values;**

### 1. INTRODUCTION

Tourism is now the star of the economic growth in Bali. Bali is famous for its beautiful sandy beaches, lush green rice terraces and traditional Hindu culture. Attracted by this global reputation, Bali has long been a tourism hotspot, pulling in 3 million holidaymakers in 2012. Bali as the leading tourism destination in Indonesia is able to increase the welfare of its people from the tourism sector. Tourism development in Bali results in the growth of hotels, villas, and resorts in Bali. This phenomenon can be clearly seen in the mass media especially in Bali tourism magazines which consist of many advertisements promoting various accommodations in Bali, from low budget hotel to five stars and luxurious resorts (Astuti et al., 2018; Suryasa, 2016).

With the rapid economic growth and travel needs' increase, tourism advertisements have become a vital means for tourists to make a tour. The government and private companies in the tourism sector face challenges of creating marketing and advertising programs capable of communicating effectively with a diversity of target markets. Language has a powerful influence on people and their behavior (Oakes,

1998; O'Keeffe & McCarthy, 2010). This is especially true in the fields of marketing and advertising. Word choice in marketing and advertising is absolutely critical. Visual content and design in advertising have a very great impact on the consumer, but it is language that helps people to identify a product and remember it. When advertisers spend millions of dollars each year, they indeed have tested every word they are going to use (Ritchie, 2004; Sneddon, 2007). They want their word choices to psychologically lead people to believe their product is the best, that it will change people's life. Skilled advertisers can get us to absorb their message unconsciously.

Crystal & Biber et al., (1998), advertising language is a loaded language which is focused on persuading people to purchase products or services. This research generally aims at discovering the linguistic features of accommodation advertisements in Bali tourism magazines. Stevens (2004) & Wenstøp (1980), it is crucial to uncover how the advertisers construct the message through wordplay and how the meaning transferred successfully to the readers. This will be done through a careful discourse analysis on all aspects of Bali tourism advertisements by using the theory of Register by Biber (2009), (2006). Taking Bali tourism advertisements as a case study, the research is expected to have practical implications for the tourism industry in Bali.

## **2. MATERIALS AND METHODS**

The data source of this study was taken from accommodation advertisements. The accommodation advertisements refer to the advertisements of hotels, villas, and resorts in Bali. The advertisements were taken from selected and high reputed Bali tourism magazines, such as Bali & Beyond, Hello Bali and Bali Now magazine. They were chosen as the data source because they are the most popular and highly trusted tourism magazines in Bali. Therefore, many tourism companies put their advertisements in those magazines. The advertisers compete to create outstanding advertisements in term of lexical choice and visual effects. The language of advertising is commonly unique and extraordinary (Dyer, 2008; Morgan & Pritchard, 2012). It is very interesting to analyze. In collecting the data, the researcher used observation method with note taking technique. The data were analyzed using a qualitative method by implementing the theory proposed by Biber & Conrad (2009). Results of the study are presented in formal and informal methods.

## **3. RESULTS AND DISCUSSIONS**

The discussion is divided into three parts. Firstly, the analysis is focused on the situational context. It is followed by an analysis of linguistic features. Finally, it is ended with the functional interpretation.

### **3.1 Situational Context**

The topic of the advertisements of is about accommodation in Bali since the data of the study are limited on accommodation advertisements in Bali. The addressors are the advertisers, which consist of different companies who promote their products and service through advertisements. While the addressees are the readers of the magazines which are mostly travelers or tourists. Most of the registers are produced by individuals who are readily identifiable. However, the addressors in the advertisement are less apparent. In many cases, the addressee can be an individual, as in a face-to-face conversation with a friend. Personal letters and e-mail messages are also often addressed to an individual. However, the advertisements have an un-enumerated set of addressees because it is impossible to specify the set of individuals who read a newspaper or magazine.



In term of interactiveness, the communication between the addressor and the addressees are less interactive because they did not do a face-to-face communication. In other words, the addressor and the addressees share a different place. The addressors are an institutional speaker whereas the addressees are public audiences. No personal relationship among them. The participants cannot respond to one another. The participants also have different degrees of shared background knowledge.

This advertisement is in the written mode. Obviously, producing an advertisement needs much money so it must be well prepared before it is widely published. This register has been carefully planned, revised, and edited. Generally, the communicative purpose of this advertisement is to promote the company's products and service. Specifically, it aims at persuading the addressees to buy the product. Another parameter relating to purpose is factuality. The addressors tried to show some facts about the product by showing the details and describing them one by one in a very persuasive way. So the addressees will be attracted and interested in that product.

### **3.2 Linguistic Features**

Reppen et al., (2002), the language of advertisements is very complex, both in term of word choice and sentence structures. This subchapter will explain salient linguistic features used in accommodation advertisements in Bali tourism magazines. The advertisement is a persuasive communication which can change people's mind and behavior. An advertisement is created to attract people's attention. The advertisements are delivered in attractive words or sentences to make people curious and interested in the products. The advertisers will build a positive image of the products to convince people to choose or buy their products.

#### **a) Word Choice**

The use of the pronoun is very crucial in accommodation advertisements. This research examines the salient pronoun used in accommodation advertisements. The salient pronouns found in the data are we and you, as seen in the following sentences.

We transport our guests to a journey that rejuvenate their mind, body, and soul... (Source: The Sanctoo Villa).

Of course we can go on and on about our location nearby Seminyak's famous dining scenes, coolest beaches, and endless entertainment, but then again we prefer you to have fun your way! (Source: Marriot Bali Seminyak).

At Puri Resorts you can interact with community, be part of the cultural, conserve the natural and enhance the local prosperity... (Source: Puri Resorts).

Are you planning a quick getaway to Kuta, Jimbaran or Sanur, where the beach is just a stone's draw away? Whether you are a resident or a tourist in Bali, these three beachfront hotels are truly worth a visit. (Source: By the Beach Hotels).

Pronoun we in the example above refers to the advertisers. It uses a plural pronoun instead of the singular pronoun in order to show that many people are responsible for the truth of the advertisements' content. The use of pronoun we create a closer and more intimate relationship between the advertisers and the readers, although they even do not meet or know each other. It will make the readers feel more

comfortable and shorten the distance between the addressors and addressees. It also sounds more formal in comparison with the use of pronoun I for instance. The second pronoun which commonly used in accommodation advertisements is you which refers to the readers.

Additionally, it can be seen that accommodation advertisements typically use particular verbs. The most frequently used verbs in accommodation advertisements are taken, stay, enjoy, come and experience. Those verbs are commonly invitation for readers to come, enjoy and experience an unforgettable stay in Bali. The use of the verb take can be seen in the following examples.

Discreet yet attentive service from dedicated team butlers takes care of every need. (Source: The Kayana Hotel).

Delightful mountain cabins for singles, couples, or families with wooden floors, bathtubs, TV, WIFI, private balconies, great views and gardens that take your breath away. (Source: Strawberry Hill Hotel and Restaurant).

The first sentence shows how the advertisers try to convince the readers that when they stay in Kayana Hotel, they will be served by dedicated team butlers who will never disappoint them. It emphasizes the perfect service they have, the butlers will take care of the guest' every single need. While the second sentence shows a different way to attract people to stay in the hotel. It highlights the facilities of the hotel which can be used by the guest to comfort their stays, such as wooden floors, bathtubs, TV, WIFI, private balconies, great views and gardens which are breathtaking and all in one place. And here are the examples of the use of verb stay that can be seen in the following sentences.

Stay smart, stay sensible and stay Sens for each and every stay!

(Source: Sens Hotels and Resorts).

Never just stay, stay inspired. (Source: Conrad Bali).

Stay in cozy comfort, while you explore Bali's lake district. (Source: Strawberry Hill Hotel and Restaurant).

The verb stay is often used in accommodation advertisements. It is very obvious since the advertisements offer a place to stay in Bali during the holiday. The examples show the use of the verb stays repeatedly in the first sentence. The repetition of verb stay is typically used to show quantity, emphasis or for esthetics. The first sentence implicitly said that if you are smart you must stay in Sens Hotels and Resorts. And in the second sentence, there is also repetition of verb stay which delivers a message that when you choose a hotel, choose the one which can give you not only a stay but also inspiration of life like Conrad Bali. While the last example simply invites the readers to stay in a comfortable and cozy place near the lake in Strawberry Hill Hotel and Restaurant. Another frequently used verb is the verb enjoy which can be seen in the following sentences.

Enjoy little ubud in the trendy area of seminyak. (Source: Hotel Villa Lumbung).

Enjoying the comfortable stay with us. (Source: Puri Resort).

You can enjoy the white sands of Kubu beach and receive priority access to rock bar. (Source: Rimba Jimbaran Bali).

The verb enjoys in the sentences above are basically used to invite the readers to enjoy their stay in various hotels, villas, and resorts in Bali with many different offers and concepts which are free to choose. For instance, in the first sentence, the hotel which located in Seminyak offers little Ubud in the trendy area which actually contradictive but interesting. While in the second sentence, the resort which located in Ubud offers comfortable stay which enables the guests to easily mingle with local people, quite a unique concept. Differ from the last sentence which offers white sand beach view and priority access to the most iconic bar in Bali, Rock Bar. It has been heralded as one of the world's best bars by authoritative sources including CNN and The New York Times, and in 2011 was voted Bali's Best Sunset Venue in The Yak magazine readers' awards. This offer becomes very tempting for the readers. All companies competing to promote their products and show their own specialties which sometimes make the readers confused to choose. It shows that the competition in advertising is very tight so that language has an important role to persuade the readers, attract attention and change people's mind. Other examples can be seen in the following sentence, using a verb come and experience.

**Come home to comfort & warmth. (Source: Awarta Villa & Spa).**

Don't just dream of the ultimate getaways, come and experience it yourself at The Sanctoo Villa. (Source: The Sanctoo Villa). Embracing nature, experiencing culture (Source: The Sanctoo Villa).

The first sentence shows that the advertiser persuades the readers to come and stay at Awarta Villa and Spa by saying that it has a homey atmosphere which can make you feel like home when you stay there. It gives you comfort and warmth as a family does at home. While the second sentence seems stronger and demanding since it uses an imperative sentence. It emphasizes not to waste time dreaming of ultimate getaway, it's better to come and experience it which seems true. It indirectly gives the command for the readers to take a quick decision. And the last sentence shows how the advertiser arises the readers' curiosity by using Bali's beautiful nature and enchanting culture as their attraction. When people are curious they will come to see and stay in that villa.

Adjectives are also frequently used in accommodation advertisements, such as new, romantic, best and luxurious. The example can be seen in the following sentences.

Master the art of luxurious living at Rimba Jimbaran Bali by Ayana's brand new tower featuring 120 stylish guest rooms and suites. (Source: Rimba Jimbaran Bali).

The Legian Bali introduces a whole new living experience on their exclusive villa collection at the club at The Legian Bali. (Source: The Legian Bali).

The use of the adjective new in most of the accommodation advertisements shows that the keyword to promote accommodation is offering something new and fresh. The readers will be much more interested in trying something new rather than something mainstream. That is why then most of the advertisements use the word new to show that their product is different and people need to try it. Moreover, there are even too many accommodations to choose in Bali so that the company needs to create something extremely new to attract the guests and show their own identity. The other frequently used adjective is romantic as seen in the following sentences.

The new tower is a spectacular setting for a romantic or family getaway. (Source: Rimba Jimbaran Bali) Experience a secluded romantic retreat in the lush surroundings of contemporary Balinese interiors and design. (Source: Conrad Bali)

The word romantic is compatible to describe Bali as an exotic island which is often visited by couple or honeymooners. The advertisers are very sensible and use it as a tool to attract people. Many accommodation advertisements use it to promote their place since some people need a place which is able to give them privacy and romantic atmosphere to celebrate their special moments. It will be effective since many public figures all over the world even held their wedding in Bali. It means that all the world admit that the island is truly romantic. It is not surprising that many accommodations claim that their place is as romantic as the island. Evidently, most of the hotels in Bali not only offer accommodation but also wedding and honeymoon package. It implicitly shows that the advertisers have known market's need and they try to provide it as well. That is why the word romantic plays an important role to persuade readers to choose the product.

Another adjective which frequently used in accommodation advertisements is best which basically describing the quality of the products on the advertisements. The example can be seen in the following sentence.

Experience a heavenly dining at our two award-wining venues; winner of Best Mediterranean Restaurant for now! Bali's Best Restaurant, Bar and Café Awards 2016. (Source: Padma Resort Ubud)

The use of the word best implies self-confidence and optimism. Many advertisements use it to show that they are the number one accommodation in Bali, no place better than their place. They claim that they have the top quality of accommodation in Bali which includes all facilities they have so that the readers will be interested and want to stay there. As shown by the sentence above in which the hotel promotes its restaurant which awarded as Bali's Best Restaurant, Bar and Café Awards 2016. Then this award is used to show their standard and quality in order to attract people attention since all people seek for good quality for a comfort stay. The use of word best also aims at creating a positive image of the products.

The word luxurious is also often used in accommodation advertisements which highlighted the prestige of the accommodation they offered, as seen in the following examples.

**The arts of luxurious living at Rimba Jimbaran Bali by Ayana. (Source: Rimba Jimbaran Bali)**

Well-appointed interiors and chic contemporary décor make a luxurious home away from home. (Source: The Kayana)

People commonly tired of their daily routines or work and need an escape. They seek for something different, they want to pamper themselves by living in a luxurious and relaxing place. The advertisers use the word luxurious to describe that they offered an extraordinary place to stay which is also very exclusive and high class. So that the guests who stay there will feel the different atmosphere from their daily life. The advertisements implicitly said that they will make you feel as if you lived in a palace which full of elegant furniture and facilities, good food and excellent service. This offer must be very interesting and persuading.

**b) Sentence Structures**

Based on data of this research, it is found that accommodation advertisements consist of various types of a sentence such as declarative, imperatives, interrogatives and exclamatory. Here are the examples of the declarative sentence.

We transport our guests to a journey that rejuvenate their mind, body and soul in a tranquil surrounds of the nature's beauty and vibrant culture of Bali. (Source: The Sanctoo Villas & Spa)

Puri Resorts offer a home to experience the uniqueness and the richness of culture, the wonderful of panoramic, and the Balinese hospitality while sustaining the island of Bali. Puri Resorts are located in outskirts of Traditional Balinese Village, surrounded by the natural, away from hustle bustle of the city. At Puri Resorts you can interact with community, be part of the cultural, conserve the natural and enhance the local prosperity while enjoying the comfortable stay with us. (Source: Puri Resort)

Most of the sentences above are in form of statements which basically describing the details of the products. As seen in the first example which telling the readers that the Sanctoo villas and spa provides a living experience which is able to refresh people mind, body, and soul. It is also located in a beautiful surrounding which also close to local life where culture can be observed easily. While the second example describes in a very detailed way about the uniqueness of the resorts. The sentences state that Puri Resort enables the guests to explore Balinese nature and culture. The sentences also describe the strategic location of the resorts which is away from hustle bustle of the city so it can give new and relaxing atmosphere for the guests. The sentences implicitly saying that the resort is not only unique in term of its location and surrounding but also has a unique concept of living.

The other type of sentence is an imperative sentence. It gives a command or makes a request. It usually ends with a period but can, under certain circumstances, end with an exclamation point. The example can be seen in the following sentences.

Don't just dream of the ultimate gateways, come and experience it yourself at The Sanctoo Villa. (Source: Sanctoo Villa)

Never Just Stay, Stay Inspired. (Source: Conrad Bali)

In the first example, the imperative sentence is used for intimidating the readers not to just dream about the ultimate holiday. The advertiser implicitly gives the command for the readers to come and experience the ultimate gateways at the Sanctoo villa which offers not just a place to stay but also brings the guests to get closer to Balinese nature and culture. The second sentence tells the readers to choose accommodation which not only provides a comfortable place to stay but also inspiring. The hotel which is located in a strategic spot which gives the guests a chance to enjoy the sea and romantic sunset. A relaxing atmosphere which can refresh body and soul. It gives inspiration and relaxation at the same time.

The advertisements also use interrogative sentences which can be categorized as rhetorical questions since the questions do not require any answers. They are used to encourage the readers to think and ask themselves and then take quick decisions. The example can be seen in the following sentences.

Are you planning a quick getaway to Kuta, Jimbaran or Sanur, where the beach is just a stone's throw away? Whether you are a resident or a tourist in Bali, these three beachfront hotels are truly worth a visit. (Source: By The Beach Hotel)

Are you the ONE? Experience more about New Urban Legian. (Source: The One Legian Hotel)

Although it is in a question form, the first sentence implicitly tells the readers that when they plan to visit the area of Kuta, Jimbaran or Sanur they have to visit those beachfront hotels. The hotels are spread over the most favorite spots in Bali where tourists can enjoy activities on the beach, which also offer a beautiful view of the sunset. By asking questions, it leads the readers to think and consider to stay at By the Beach hotel. While the second sentence asks the readers, "Are you the ONE", which can be interpreted as a question which leads the readers to answer "Yes". When the readers said Yes, it means that they have made the decision to choose The One Legian Hotel. Rhetorical questions are considered as an effective way in persuading the readers to choose or buy products on the advertisements.

Besides those three types of sentence, the salient linguistic features of accommodation also can be seen in the use of active vs. passive sentence, as shown in the following examples.

**Table 1 Active and Passive Sentences**

Active Sentences	Passive Sentences
<i>The beauty of Bali begins here... (Source: Vasanti Hotel)</i>	<i>Here, Bali's nature, culture and tranquility are blended seamlessly... (Source: The Sanctoo Villa)</i>
<i>Puri Resorts offer a home to experience the uniqueness and the richness of culture... (Source: Puri Resorts)</i>	<i>RIMBA Jimbaran Bali by Ayana is fully integrated with sister Hotel Ayana Resort and Spa Bali. (Source: Rimba Jimbaran Bali)</i>
<i>We transport our guests to a journey that rejuvenate their mind... (Source: The Sanctoo Villa)</i>	<i>Artfully designed and surrounded by treetop and ocean views... (Source: Rimba Jimbaran Bali)</i>

In term of active and passive voice, active voice occurs more frequently than the passive one. As seen in the examples, if the agent or the action is the main concern of the sentence, the 'active' form of the verb is used. On the other hand, if the recipient of the action is the main concern of the sentence, the 'passive' form of the verb is used. The advertisers tend to use the active form since most of the advertisements more concern on the agent of the sentence. Obviously, the agent in the sentence found in advertisements is the product itself. In addition, the sentence also focuses on the action. The action means what the product can do or give for the users. The recipient is not the main concern of the sentences in advertisements since it could be anyone.

### c) Rhetorical Devices

The finding shows that accommodation advertisements also frequently use figurative language in order to create particular effects. There are various types of figurative language used in accommodation advertisements, such as personification, hyperbole, synecdoche, and metaphor. The examples will be presented as follows.

Personification is a figure of speech where human qualities are given to animals, objects or ideas. In the arts, personification means representing a non-human thing as if it were human. In easy language, personification is just giving an example of a living being for a non-living thing. "The wind shouted". Obviously, the wind cannot shout, only people can. This is what is called personification. Here are the examples are taken from the data.

Three beachfront hotels in three different areas for a lazy weekend in Bali. (Source: By The Beach Hotel)  
Warm sunshine kisses your face as you prop up your feet by the pool and let time idle away. (Source: Conrad Bali)

The first sentence shows that the writer gives human attribute to a non-human thing. The writer gives attribute lazy for the word weekend which is a non-human thing. It is used to describe a condition or a moment when people just do nothing on that day, just enjoy their free time. The word lazy is actually referred to human characteristics but in that sentence, it is used for explaining the word weekend. It aims at creating an aesthetic and persuasive effect for the readers. In addition, the second sentence also consists of personification as seen in "Warm sunshine kisses your face..." in which the writer gives human attribute 'the ability to kiss' for sunshine which is a non-human thing. It gives great effect for readers in comparison with the ordinary way of expressing the same message. It sounds more interesting and persuading. It can build a positive image of the product.

Hyperbole is the use of exaggeration as a rhetorical device or figure of speech. As a figure of speech, it is usually not meant to be taken literally. Hyperbole may also be used for instances of such exaggerations for emphasis or effect. Hyperboles are often used in casual speech as intensifiers, such as saying "the bag weighed a ton". Hyperbole makes the point that the speaker found the bag to be extremely heavy, although it was nothing like a literal ton. The examples found in the data of this research can be seen as follows.

An enchanting heaven of discreet luxury and charm. (Source: Maison Aurelia Hotel)  
Heaven in the heart of Kuta. (Source: Poppies Cottages & Restaurants)

Both of sentences above use the word heaven to describe the quality of their products. As we know heaven in the definition is a place regarded in various religions as the abode of God (or the gods) and the angels, and of the good after death, often traditionally depicted as being above the sky. In other words, the word heaven, in this case, is used to describe a wonderful place where you can find and experience beautiful things. It is used to attract people to come and stay at that place. Understanding hyperboles and their use in context can further one's ability to understand the messages being sent from the speaker. The use of hyperboles generally relays feelings or emotions from the speaker, or from those who the speaker may talk about. Hyperbole can be used in a form of humor, excitement, distress, and many other emotions, all depending on the context in which the speaker uses it.

Synecdoche is a figure of speech in which a term for a part of something refers to the whole of something or vice versa. A synecdoche is a class of metonymy, often by means of either mentioning a part for the whole or conversely the whole for one of its parts. Examples from common English expressions include "bread and butter" (for "livelihood"), "suits" (for "businessmen"), and "boots" (for "soldiers") (pars pro toto), or conversely "America" (for "the United States of America") (totum pro parte). Here are the examples are taken from the data.

Morning spirit from Lumbung where a million of smiles await you home. (Source: Hotel Villa Lumbung)  
Located in the heart of the fashionable Seminyak district. (Source: The Kayana Villa)

As seen in the first sentence, the writer used the word smile in mentioning a part for the whole. Smile is part of the human as a whole. It is used to represent human's hospitality in giving service to the guests at the hotel. Smile represents warmth and friendliness. Everyone will feel comfortable when they stay in a place which surrounded by the people who make them feel like home. While in the second sentence, the writer used the word heart as part of the human body which is the center of blood circulation which also means the center of life. When the writer used the word heart in the second sentence, it shows that the villa is located in the center of Seminyak area, the most important and strategic place where people can easily get everything they need.

The metaphor is a figure of speech that makes an implicit, implied, or hidden comparison between two things that are unrelated, but which share some common characteristics. In other words, a resemblance of two contradictory or different objects is made based on a single or some common characteristics. In simple English, when you portray a person, place, thing, or an action as being something else, even though it is not actually that "something else," you are speaking metaphorically. For example, the phrase, "My brother is the black sheep of the family," is a metaphor because he is not a sheep, nor is he black. However, we can use this comparison to describe an association of a black sheep with that person. A black sheep is an unusual animal, which typically stays away from the herd, and the person being described shares similar characteristics. It actually makes an implicit or hidden comparison and not an explicit one. One example found in the data can be seen in the following sentence.

Are you planning a quick getaway to Kuta, Jimbaran or Sanur, where the beach is just a stone's throw away? (Source: By The Beach Hotel)

The underlined expression is an implied comparison. It compares stone's throw away with distance. It implicitly means that the hotel is very close to the beach. It also represents the strategic location of the hotel; it is a front beach hotel where the guest can relax by seeing the ocean or watch the sunsets. In addition, Kuta, Jimbaran or Sanur are very famous with their exotic beaches and it is very interesting that the hotels are located exactly near the hottest spot in Bali. It sounds more convincing and persuading when the writer using figurative language in expressing particular ideas than using a sentence which carries literal meaning. It also gives strong effects on the readers. They will feel more excited to visit those hotels which offer an extraordinary place to stay.

### **3.3 Functional Interpretation**

Word choice is basically based on the topic. Since the topic is about accommodation in Bali, the words are closely related to this topic. The text shows some words which commonly related with accommodation, holiday and the uniqueness of Bali island, for instances, guests, tourists, journey, getaway, beach, a visit, hospitality, nature's beauty, Balinese culture, and many more. The data shows that the word choice and sentence structures in accommodation advertisements are formal since the target readers are people with high social status who afford to pay the high price.

In term of the personal pronoun, the advertisers mostly use pronoun we which refers to the company itself which offer the products through the advertisements. Research shows that the little word we can make a big difference in attitudes toward brands. It could increase a sense of closeness between the consumer and the brand. In addition, the use of the pronoun 'you' is also pervasive in accommodation advertisements which refers to the readers. Through the use of the pronoun 'you', advertisers manage to appeal to a wide audience and create an effect of addressing every customer personally.



Channel and setting also crucial in register analysis. The message is in written mode and delivered through printed media, tourism magazines. In this kind of communication, the advertisers and readers do not share the same place and time because the addressor and the addressees do not interact in face-to-face communication. Based on its communicative purposes, different types of sentence used in accommodation advertisements also have different communicative purposes. For instance, the use of declarative sentences basically aims at describing details of the products and explaining the quality or uniqueness of the products. Imperative sentences are commonly used to give the command for readers to come, to visit or to stay in the hotel, villa or resorts on the advertisements. While the interrogative sentences in advertisements are usually kind of rhetorical questions which do not need any answers. They are used to encourage the readers to think and ask themselves and then take quick decisions regarding the offers proposed by the advertisers. In general, all of them mainly have one purpose, to persuade the readers to buy the products.

#### **4. CONCLUSION**

Based on the explanation above it can be concluded that accommodation advertisements have a high register since the advertisers use formal linguistic features more frequently than the informal ones. Obviously, it is influenced by the situational context, such as participants and relationship among them, channel, production circumstances, setting, communicative purposes, and the topic. In the advertisements, the addressor and the addressees do not have direct interaction and both do not know each other. That is why the addressors tend to use a formal pronoun to denote themselves and to address the addressees. Besides, communicative purposes are also considered in constructing those registers. Generally, advertisements aimed at persuading people to buy their product. Therefore, the addressors tend to use formal nouns to describe the detail of the product. Most of the advertisements used persuasive sentences to promote their product and to convince the target audiences to buy their product. Formal nouns are typically used in careful, edited writing. In this case, advertisements are also a kind of well-prepared register. So that formal words are used more often than the informal one.

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#### **Statement of authorship**

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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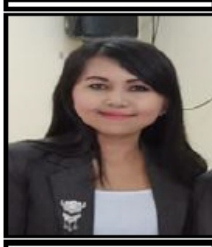
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