RESEARCH ARTICLE

INTERNALIZATION SOCIOPRAGMACRITICS THROUGH INTERACTION LANGUAGE USED IN "DUALELAKI" SHORT STORIES BY OKKYMADASARI

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Abstract

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Sociopragmatics is about a condition on language used by speakers when they are involved in social interaction. Sociopragmatics also describe about a critic to evaluate speakers' language. Therefore sociopragmatics become into sociopragmacritics to analyze some social actions, contexts, and social discourse in some literary works. In this study, internalization sociopragmacritics in language through literature is used to identify culture element, language use, social context, and social function. Internalization sociopragmacritics show about interaction language used by speakers' when they discuss some events in their neighborhood. This research uses a literary work written by OkkyMadasari, namely "DuaLelaki". Analyzing "DuaLelaki" is based on the main topic which is adapted from real event happening in Ambon, Indonesia, that is about interfaith between Moslem and Catholic. This research aims to describe the sociopragmacritics elements such as social language use and social context mentioned in "DuaLelaki" short stories. Research approach is qualitative. Data collection of this research is library and documentation. Research data is the short story of "DuaLelaki" itself, which was published on May 12th, 2013 in newspaper namely Media Indonesia. The data is based on words, phrases, and sentences used by two main characters, Amir and Lukas. Data research analyzes are using objective hermeneutic to analyze more details and linked into conceptual chart. Data research validation is using focus group discussion, lecture consult, and doing question-answer with colleagues. Research findings mention that social language use always relates with social context in the short story. The results of this research are showing social interaction, body language expression, assertive, environment, and character live in "DuaLelaki" short story.

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Introduction:-
This paper explores and reflects on the issues of character social interaction language in "DuaLelaki" short story. This character social interaction language has two types, such as direct style and indirect style. Direct style happens when the story characters communicate face-to-face to other characters. Then, indirect style shows the story characters communicate without having face-to-face with other characters.

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"DuaLelaki" short story has rich Ambon culture background that reflects on custom and social life of Ambon society. There were two characters, Amir and Lukas, who lived in Poka village, Ambon region, Maluku, Indonesia. They both had different culture background and religion but they were childhood best friend before Ambon War happened in 1999-2002. Amir was from Bugis tribe with Moslem religion and Lukas was from Mardika tribe with Christian religion.

Ambon war in 1999 happened due to dispute and misunderstanding between youth, Amir and Lukas, when they engaged party and got drunk. That misunderstanding came from their discussion and was about tribe and religion, which known as racial religious tribes between groups. Both Amir and Lukas did not realize about the incident at that night. The incident was very fast and could not be stopped immediately until it began group revenge between Bugis and Mardika tribe in Ambon.

Thus, the research study examines interaction language between two main characters in "DuaLelaki" short story written by OkkyMadasari. The interaction language consists of social language use and social context in story characters interaction relating to the main characters in the short story.

Literature Review:-
What is sociopragmacritics?
Sociopragmacritics derives from literary sociology, pragmatics, and critical discourse analyses used in analyzing literary works which has social problems and events as the main topic of the works. Sociopragmacritics mention analyses method to describe the use of interaction language that relates with the speakers' identity background, social status, and the interaction topic which is used in the communication.Sociopragmacritics is a concept to analyze language used, perspective, intended meaning, and story plot of a literary work such as short story and novel that are adapted from human social life.

What is internalization?
The word internalization derives from a passion that processes the state philosophy in depth through counselling, training, and socialization. Internalization is an appreciation of a doctrine or value about a belief and awareness of the truth, which has embodied in attitudes and behaviors (Indonesian Language Dictionary, 1989:336). Internalization according to Kalidjernih (2010:71) is a person's learning process to be accepted into part of the community, then he/she has tied him/herself into the value and social norm in society.

Various theories of internalization shows about human ability for appreciating some doctrines and values to belief social norm and custom in society. Besides that, internalization can be interpreted as an appreciation of values and or norms, so that it becomes a consciousness manifested in attitude and behavior (Johnson, 1986:124). In this case, internalization becomes the formation of character is greatly influenced by the situation.

Internalization can affect someone in behavior, feeling, believing, and others. It happens from the absorption process of a repeated experience, action or greeting based on Hornsby (1995:624). Internalization has its own process, which is an action for taking place throughout the life of the individual starting when he was born to the end his/her life. That means throughout his/her life that an individual continues to learn to process all feelings, desires, lust and emotions from his/her personality.

Internalization process can help someone to define who he /she through him/her values and inside her/himself with the people, that created in series of norms and life practice. The internalization process is more easily realized through a variety of role models so that someone is much easier to internalize a problem through a variety of exemplary roles, in order to help him/her more accelerate in receiving a series of norms in the community (Rais, 2012:10). The internalization essence is a process of instilling something, confidence, attitudes and values that are social behavior (Vigotsky, 1978:55-56). Yet, the internalization process grows in someone inside based on appreciation of a value.

Internalization Sociopragmacritics
Sociopragmacritis stands from sociology of the literary work, pragmatic, and critical discourse analyses. Sociology of the literary work derives as a social science that focuses on the meaning of human interactions and actions to a particular social context (Weber, 1997). Sociology of the literary work itself is a study implied to a literary work and its purpose to understand literature as a social document as a portrait of social reality (Wellek& Warren, 1990).

Pragmatic is a study to analyze language use in people communication which relates language and context (Levinson, 1983:5).

Therefore, pragmatic of the literary work conveys an investigation of the contextual influences exerted by authors or writers on their readers by means of their literary products. Thus makes pragmatic of the literary work becomes a field of inquiry which focuses on the language user's role in the production and reception of literary texts. Then, critical discourse analysis is about study to analyze language user through social and critical form of action, in a dialectical relationship with the social structure (Fairclough, 1998: 131-132).

Those major theories combine into sociopragmacritis, which analyses the language use in a text relating to social interaction created by speakers in criticizing situation and condition of social environment. Sociopragmacritics is part of discourse analysis development which is adapted from people's lives relating to social action, context, and historical message (Eagleton, 1983). Sociopragmacritics describes the use of interaction language based on the background, social status, and the topic of interaction when communication occurs.

Sociopragmacritics analyses expression, language structure, and language functions externally, which include socio-cultural factors. Internalization sociopragmacritics is based on people mind-set to appreciate and understand the language use for criticizing their situation and condition in social context. Thus defines that society can use a language to reflect their thought, expression, and feeling in social interaction. Beside, internalization sociopragmacritics supports language use with behavior, actions, responses, attitudes, and values.

Interaction Language
Interaction language is the language used by human as social creature to build and maintain relationships to one another in social life. Interaction language is known as interactional language. Thus language carries a message and is used to get things done by using interactional strategies. Interactional language is the language that people use in order to interact with other people in conversation, where the language is less predictable.

Interactional language emerges linguistic discourse analysis and conversational analysis and the analysis has used to investigate the relationship between grammatical structure and real-time interaction and language use according to the situation and condition (Barbara, 2007: 299–318). Interactional language is used to establish and maintain various social relationship, which involves shorter turns, simpler and predictable languages, and have measurable results. Interactional language has a function to maintain and establish sustainability of social interaction communication (Sumarlam, 2003:1-3). Interactional language divides into two types, such as social language use and social context.

Social Language Use in Interaction Language
Social language use means an ability to use language to understand, to greet, to inform, to demand, to command, to request, to adapt situation, and to receive meaning from other speakers who are involved in social interaction. Social language use has function to build social relationships with other people in life interaction (Bernstein, 1960: 271–276). Social language use has some skills as the way to communicate verbally and non-verbally with the environment. Social language skills can be described as the way in which we communicate verbally and non-verbally with the world around us.

The social language use in verbally skills include written and spoken (Newman, 2013). Written skills include (1) clarity in simple language and sticking to concrete for giving specific information; (2) conciseness to get to the point quickly and efficiently; (3) tone of "voice" writing to avoid pointing out mistakes, accusations or language that might make the reader feel singled out; (4) active voice to help a sentence flow better and allow the reader to move; and the last is (5) grammar and punctuation to give better understanding (Aaron & Joshi, 2006:263–311). Spoken skills include oral or vocal articulate sounds which are determined by context (Tannen, 1982).

The social language use in non-verbally skills include (1) tone of voice, (2) body language or gesture, (3) facial expression, (4) eye contact, (5) turn taking, (6) listening, (7) humor, and (8) figurative language (Hadley &Schuele, 1998:25-36). These skills are important because they form the basis of all human interaction and the foundation on which caring relationships are built.

Social Context Use in Interaction Language
Social means someone or something who enjoys being with others living in groups. Social can be relating to someone status in society (Dolwick, 2009). Then, context describes about the interrelated components within an environment and shows the effect of serving as change to each other. Therefore, social context refers to situation and condition setting that includes meaning and interpretation in a particular group of social and cultural society. Social context influences people to interpret things, to speak, to inform, to retell and to act according to their experiences beforehand. Social context describes as a tool to analyze social changes in societies and focuses in language use and language relation in societies (Weinstein, 1991:493-525). Social context defines a complex analyzing of people relationships which are changing and being influenced by behaviors, emotions, attitudes, beliefs, and perceptions.

Method:-

Research Approach
This section presents about qualitative research. Qualitative research is exploring and understanding the meaning of social or human problems (Creswell, 2013). It aims to uncover problems that are in accordance with existing events or realities. The research emphasis to provide an objective picture of the actual situation of the object to be studied. This research method uses objective hermeneutic analysis methods. Objective hermeneutic analysis is a method of research by interpreting, interpreting or translating from the text objectively by studying and expressing a deeper meaning to the dynamic processes in "DuaLelaki" short story by OkkyMadasari (Davey, 2015: 1-9).

Research Data
This research data are coming from words, phrases, and sentences which are used by the two main characters, Amir and Lukas, in "DuaLelaki" short story. The short story was written by OkkyMadasari and published on May 12th, 2013 in Media Indonesia. Amir was one of Bugis tribe and had Moslem religion, who lived in Poka village. Lukas was one of Mardika tribe who lived in Poka village as Amir's neighbor friend. He was a Catholic believer in Poka village too. Using "DuaLelaki" for this research object has been representing real event happened in Ambon, Indonesia. That event was about interfaith conflict between Moslem and Catholic.

"DuaLelaki" short story is selected as data sources, because it is representative based on several criteria for this research as follow below: 1) raise religious issues that are packaged in the theme of friendship, 2) an inspiration from everyday life, 3) have a relationship of the author and the background of Indonesian history, 4) an overview of the Ambon conflict in 1999, 5) Get a positive response from readers

Data collection procedures
The data collection procedure is using literary and library research which are supported by documentation method for every data. Library research involves the step-by-step process used to gather information, such as reading the "DuaLelaki" short story more details, identifying, locating relevant information, analyzing, and interpreting. Documentation method is collecting research data for supporting the research from any literatures.

The data classification process is assisted by a data corpus table by sorting vocabulary, phrases, sentences, and dialogues, then looking for categories of data that have been adjusted to the focus of research based on the following coding system below:

Social Language Use	SLU
Clarity	CL
Conciseness	CO
Tone	TO
Active Voice	AV
Grammar and Punctuation	GP
Social Context	SCO
Situation	ST
Condition	CN
Relationship	SE

Data analysis
Activities in data analysis in this research include data reduction, data display, and conclusion drowning or verification (Sugiyono, 2007:246). After the data is collected in its entirety, then the data is classified (grouped), interpreted, and analyzed based on the focus of the study with the following details: 1) Read critically and in-depth

"DuaLelaki" short story by OkkyMadasari , 2) Data is grouped or classified based on the focus of research in the form of the actions of figures Amir and Lukas based on social language use and social context, 3) Interpret the data that has been classified, 4) Analyze the data, 5) Make conclusions from the results of data analysis, 6)Compile the results of the analysis by doing a review, and then 7) Do reflections.

The analysis are starting from collecting data such words, phrases, and sentences used by the two main characters (Amir and Lukas), identifying the data, locating relevant information from the data into the analyzing table, analyzing the data based on the theory used, and then doing interpretation by using objective hermeneutic. The procedure of objective hermeneutics divides into three variants of text explanation, namely: (1) making detailed analysis into classification data code, (2) using sequential analysis to step by step support by map concept Biogram chart, and (3) doing interpretation of the objective data into table corpus data.
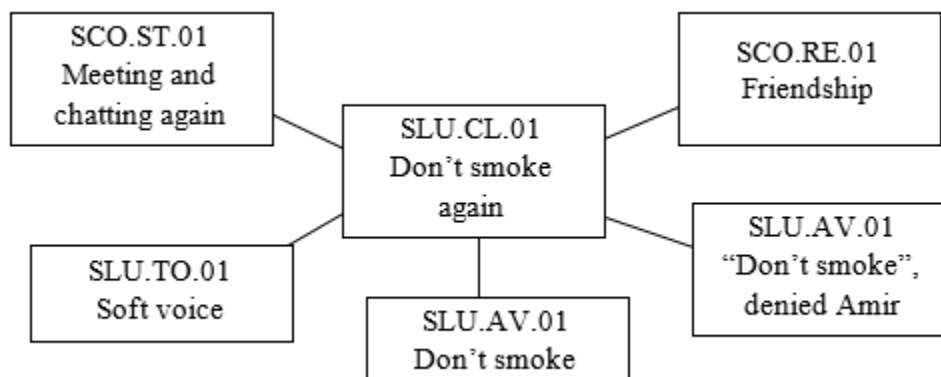
Table 1:- Corpus Data of Social Language Use.

Data	Interpretation	Social Language Use (SLU)				
		Clarity (CL)	Concisenes s (CO)	Tone (TO)	Active Voice (AV)	Grammar and Punctuation (GP)
"Sudah tak merokok " tolak Amir. Lukas terbahak (Madasari, 2013) **In English:** *"Don't smoke", denied Amir. Lukas chuckles.* (Madasari, 2013)	It reflects that Lukas is offering Amir a cigarette but Lukas does not know that Amir is not smoking again. Then, Lukas underestimates Amir response by laughing at him.	SLU.CL.01	--------------	SLU.TO.01	SLU.AV.01	SLU.GP.01

Table 2:- Corpus Data of Social Context.

Data	Interpretation	Social Context (SCO)		
		Situation (ST)	Condition (CN)	Relationship (RE)
"Sudah tak merokok " tolak Amir. Lukas terbahak (Madasari, 2013) **In English:** *"Don't smoke", denied Amir. Lukas chuckles.* (Madasari, 2013)	It reflects that Lukas is offering Amir a cigarette but Lukas does not know that Amir is not smoking again. Then, Lukas underestimates Amir response by laughing at him.	SCO.ST.01	--------------	SCO.RE.01

Diagram 1:- Biogram Concept of Social Language Use and Social Context.

Data validation
Data validation uses two procedures, such as (1) triangulation, and (2) focus group discussion. Triangulation procedures are triangulation as a data check from various sources with various times that include source triangulation, technical triangulation, and time triangulation (Sugiyono, 2007: 274). Using reference materials as a support to prove data that has been found by researchers can be trusted. Measure data validation based on confirm ability through discussions with mentors and FGD (focus group discussion) with lecturers and colleagues.

The results of FGD (focus group discussion) for research description of social interactions are obtained a variety of suggestions, input ideas, and criticisms related to this study. As for suggestions, enter ideas, and criticisms include: 1) It is advisable to add supporting journals as reference material from the internalization sociopragmacritics study of this research and 2) It is recommended to further sharpen the concept of internalization sociopragmacritics.

Findings and Discussions:-
Story characters of social action describes rational behavior, value oriented behavior, affection behavior, and traditional behavior (Weber, p.56-58). A rational behavior is a form of mindset and act according to human logic and reasonable thought based on good judgment and for a good cause. A value oriented behavior is a form of mindset and act which is considered good, commonly, reasonable or true in society above individual purposes. An affection behavior is a form of mindset and act according to emotional feelings or reactions to a particular object or other individual. Then, a traditional behavior is a form of mindset and act which is determined by the habits that have been rooted in decline. Here some analysis data contain of story character social action in rational behavior from OkkyMadasari novels.

The research data from short story "DuaLelaki" are
Lukas mengeluarkansebungkusrokok. Disodorkannyarokokitupadalaki-lakidisebelahnya, Amir. "Sudahtak," tolak Amir. Lukas terkekeh.
"Merokokituhiburanbuat beta. Rokokinilahteman beta."
"Beta pun takadateman. Yang seumuransudahmasukkeliang," kata Amir.
Lukas takmenanggapi. Hening. Anginlautmenerpawajahmereka. Kepulanasapdarimulut Lukas kinijadiperhatiankeduanya. Masing-masingsedangmenunggu orang di sebelahnyakembalibicara. Mengabaikangemuruhsuaradaridirimasing-masing, yang inginsegeramenemukanmuara. (Madasari, 2013)

Lukas pulled out a pack of cigarettes. He put the cigarette on the man next to him, Amir.
"Don't smoke," Amir refused. Lukas chuckled.
"Smoking is entertainment for beta. Cigarettes are beta friends."
"Beta has no friends either. The same age has gone into the burrow," Amir said.

Luke did not respond. Silence. The sea breeze hit their faces. The puff of smoke from Luke's mouth is now the concern of both. Each one was waiting for the person next to him to speak again. Ignoring the roar of the sound from each one, who wants to find the estuary immediately. (Madasari, 2013)

Those data above are classified into the corpus table data of social language use based on the words, phrases, and also sentences as follow. Based on the data above, it has showed that Lukas still offers a cigarette to Amir, as an old friend, even if they both just meet accidentally after several years. They were separate after an incident in Poka village due to inter-religious riots mentioned by OkkyMadasari in "DuaLelaki" novel. Lukas attitude towards Amir was still the same as a friend. They did not argue about it. It has showed in SLU.CL.01 and SLU.TO.01. Those both codes were explaining clarity and tone in their sentences.
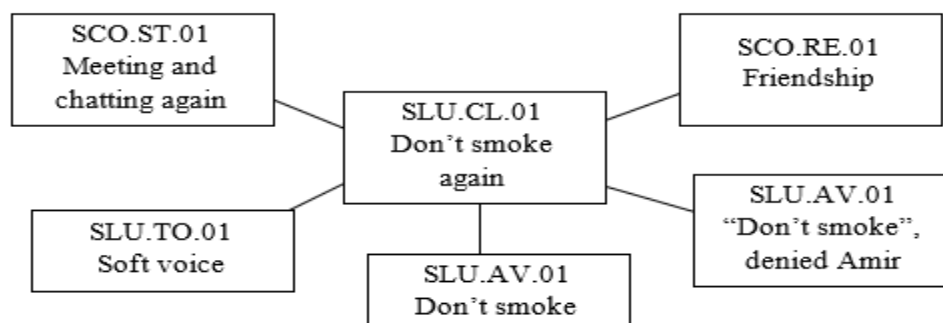
Besides, both Amir and Lukas have buried their past memories deeply after the incident of inter-religious riots in their village after the party. Amir said about being alone without friend in his new neighborhood, then Lukas also did not have a friend and wandered around for looking a friend too. Suddenly, Lukas meet again with Amir. Their sentences are including active voice rules with grammar punctuation too. It has showed in "Don't smoke" denied Amir. Lukas still wanted to build his relation again with his childhood friend, Amir, by showing his attitude in offering cigarette easily.

The data above can be analyzed again into social context based on their utterances as the following below.

Data	Interpretation	Social Language Use (SLU)				
		Clarity (CL)	Concisenesss (CO)	Tone (TO)	Active Voice (AV)	Grammar and Punctuation (GP)
"Sudah tak merokok." tolak Amir. Lukas terkekeh. (Madasari, 2013) **In English:** "Don't smoke", denied Amir. Lukas chuckles. (Madasari, 2013)	It reflects that Lukas is offering Amir a cigarette but Lukas does not know that Amir is not smoking again. Then, Lukas underestimates Amir response by laughing at him.	SLU.CL.01	--------------	SLU.TO.01	SLU.AV.01	SLU.GP.01

Through the table above, the manners of Ambonese people are friendly people, seeing who they are talking to. If it's a friend, then the language they speak is a semi-formal language and they don't hesitate to offer something. Luke offers Amir a cigarette because Luke finds out amir used to be a smoker. Lukas and Amir are a pair of friends who are separated due to the riots in Ambon caused by religion. Ambonese people are very guarding the manners of talks especially if something has happened and changed the context of the previous relationship. Luke and Amir took care of each other every word they wanted to throw out of their mouths. They are careful not to offend or feel each other.

Beside of the context, the situation has showed about the meeting place between Amir and Lukas mentioning their attitude as a childhood friend through code SCO.ST.01 and the relationship mentioned in code SCO.RE.01. Thus also describes a custom about Ambonese who like to actualize themselves with interpersonal in social life by sharing something with their friends. The view of life is also contained in the phrase above, where the people of Ambon who like having peacefully life and living side by side. Thus discussions are described into a biogram chart below.

The chart has mentioned the relation between social language use and social context between Amir and Lukas utterances connecting each other as a conceptual mapping of internalization sociopragmacritics in "DuaLelaki" short story by OkkyMadasari.

Conclusion:-
Based on the description outlined above, it can be concluded that the sociocultural contained in the short story "DuaLelaki" by OkkyMadasari can be analyzed through social language use and social context. Those two focuses are representations of Ambonese people who love hospitality and peace. The short story "Two Men" reminds us of the reality of the sad social and cultural situation that is currently engulfing Ambon city of Maluku, Indonesia. A beautiful city that was once filled with peace suddenly turned into a city filled with hatred and attacks. Internalization sociopragmacritics is a part of sociocultural, which elevates context in the text by reflecting existing reality. Sociocultural is able to explore a social and cultural form that applies to society in a particular context.

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