

# Plastic and the Disappearance of Javanese Food Place Lexicon Vitality

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**Abstract:** *This study discusses disappearance of word concept of food place in Javanese. The study is conducted relating to increasingly popularized plastic as packaging material. The disappearance of word vitality is in accordance with increasing unknown Javanese lexicon words, such as pincuk, takir, tum, sumpil in Javanese society. This study applies ethnolinguistic theory. Thus, the use or disuse of place types for foods, such as pincuk, takir, sumpil implies how speakers understand type of place as part of their world. The study data is Javanese words that reveal concept of food place made of banana leaf. Data are nine words, namely pincuk, takir, penak, tempelang, conthong, tum, sudhi, pinjung, and sumpil. The data were obtained by questionnaire method through WhatsApp Group DIY Language Center and internet (<http://kaskushoothreads.blogspot.Co.id/2014/02/12-bab-bungkus-daun-pisang-asli.html>). This study is qualitative descriptive. Analysis is done by mapping-cognitive subject (community) to object (type of food place made of banana leaf in Javanese society). Mapping utilizes classification by name, material (banana leaf or plastic), density (solid, mushy, liquid), quantity (a lot, a few, a little), and delicacy (ordinary, medium, delicious). Based on the analysis, it is known that Javanese people tend to be unfamiliar on type, name, and function of each type of food place made of banana leaf. After Javanese people are familiar with plastic, Javanese people name all food place with the word wungkus 'food wrap'. In other words, being familiar to plastics causes the vitality disappearance of food place concept word in Javanese.*

**Keywords:** vitality, cognitive mapping, type, name, function

## 1. Introduction

Contact language is an actual event that is common and has happened since a long time ago. It also common happens that the event influences on corresponding language. In fact, according to Munsyi (2003), at least in Indonesian, nine out of ten Indonesian words are foreign words. As Munsyi (2003:3) exemplifies in a speech...provide some special family furnishings such as *teko* (teapot), *porcelain* (porcelain), *peniti* (safety pins), *lap* (wipes), *setrika* (ironing), *kalender* (calendars) which have been considered as Indonesian words. It turns out that these words come from various languages: Sanskrit (*sedhya*, *kula warga*), Betawi (*perabot* 'furnishings'), Arabic (*khusus* 'special') (*mengacu ke mana?*), Chinese (*te-ko* 'teapot'), English (*porcelain* 'porcelain'), Portuguese (*alfinete*), Dutch (*lap*, *strijkezer*, *kalender* 'calendar'). However, there is a significant matter that differentiates it to language contact symptom of at this time. Long time ago language contact tended to enrich Indonesian / Malay language vocabularies. Currently such symptoms are usually "impoverished" because of nature of interference. These current symptoms can be easily seen in outdoor media advertisements. For example, the text on following ad "BAMBOO CAFÉ | Available: coffee, snack, food, & grill," the text should use Indonesian since there is its counterpart in Indonesian that is "KEDAI BAMBU | Menyediakan: kopi, kudapan, makanan, dan (makanan) panggang."

The productivity of interference symptoms start to be feared as it causes decrease love decrease, even as a treath of Indonesian existence. It is not without reason, such interference implies reluctance of speakers to use Indonesian. According to Salminen (1999), such reluctance affects a status of endangered language. However, in addition to interference, there is one condition that also

threatens existence of a language. In contrast to interference, the process (the condition) is indirect, vague, slow, and often unconscious. The condition was built with enactment of "new culture" along with its various devices. An easy example to observe is the changing of traditional clothing to national dress.

For Javanese community, the substitution has distanced their understanding of *surjan* (Javanese traditional cloth to Yogyakarta style) or *takwa*. Being unfamiliar with *surjan* (Javanese traditional cloth with Yogyakarta style), the community then also do not recognize its accessories, namely *blangkon / udheng*, *nyamping / sinjang*, *stagen*, belt, *timbang*, slippers. On the other hand, being unfamiliar with *surjan* (Javanese traditional cloth with Yogyakarta style) also makes them no longer recognize philosophy of *surjan* (Javanese traditional cloth with Yogyakarta style) parts which is actually deeply imbued with Islamic values. For example, three pairs of button on neck symbolize the six pillars of faith; three buttons covered in the abdomen symbolize three passions that must be controlled. In other words, the neglect of *surjan* (Javanese traditional cloth with Yogyakarta style) does not only exclude a form of clothing, but also it disregards a doctrine of how the Javanese should understand and carry on life (band Jatiningrat, 2008). Therefore, through the language, culture of its user can be understood (Sibarani (2004).

In cases such as traditional dressing changing, disappearance of words such as, *surjan* (Javanese traditional cloth with Yogyakarta style), *blangkon*, *stagen*, *selop* occur slowly and unconsciously. The condition has continued even in more widespread walk of life that undergoes modernization. Whether it is admitted or not, the condition will diminish language and culture vitality of recipient community.

Regarding the condition, the paper will study the diminish of word vitality expressing concept of Javanese banana leaf-food place. The study is related to existence of plastic as a food place that is increasingly popular. The study covers two aspects: firstly, inventory and description and secondly, the "cognitive scheme" underlying the existence of various forms and Javanese name of banana leaf food place.

Since the study does not merely inventory, the worldview used in the study is etnolinguistics. In that way, language is understood as a set of symbols that reflects how speakers classify and categorize their environment or world (Ahimsa-Putra, 1997: 55). The more complicated the classification reflects the more diverse of speaker's interest on an object (Ahimsa-Putra, 2013: 9). For example, parts of the coconut tree have variety of functions in the Javanese society. Therefore, parts of the coconut tree are classified as 'glugu 'tree trunks', pondhoh 'shoots of tree trunks', blarak leaf '(dried) coconut trees', janur 'young coconut leaf', sada' stem leaf ', mancung 'coconut flower cover', manggar 'flower bud', bluluk 'ovary', cengkir 'ovary', degan 'young coconut', semanten 'half old coconut', krambil / klapa 'coconut'. This classification is called a "cognitive map". The cognitive map is a set of knowledge that guides how the speaker should treat the environment as a reality or behave with it to face reality (Ahimsa-Putra, 1993: 56).

## 2. Methodology

This study is descriptive qualitative. The description is manifested by inventorying, describing semantic features and form, and formulating cognitive map of concept of banana leaf-food place word in Javanese. The study is conducted qualitatively because the data and discussion are not numerical.

The data of study is a concept of Javanese word of container-food made from banana leaves. The data are obtained by questionnaire method through Balai Bahasa DIY WhatsApp Group and internet (<http://kaskushootthreads.blogspot.co.id/2014/02/12-bentuk-bungkus-daun-pisang-asli.html>). The data obtained are nine words, namely *pinang*, *takir*, *penak*, *tempelang*, *conthong*, *tum*, *sudhi*, *pinjung*, and *sumpil*.

Analysis on semantic description study uses equivalent referent method (Sudaryanto, 2015). The reference of words as an object of research is described by using component analysis to determine diagnostic component that distinguishes it from the other (Nida, 1975). Discussion of cognitive maps uses semiotic analysis. According to Lyons (1977, in Baehaqi, 2014: 183), semiotic system is constructed from a series of three elements, namely sign, concept, and significatum 'marker'. To understand the conceptual words of banana leaf food place as a sign, a study of "ethno environment" of sign is carried out. Ethno environment is a physical environment that has been interpreted based on certain knowledge and value systems (Ahimsa-Putra, 1997: 54). The study uses the writer's knowledge as a native of Javanese. The writer then tests the knowledge to other Javanese community members who are

also believed to understand it. The test is done by interviewing or answering questionnaire. The interview begins with question of why Javanese community recognizes various forms and names of food place made of banana leaf.

## 3. Discussion

### 3.1 Vitality of language

This study discusses plastics as a cause of vitality disappearance of Javanese word concept of food place made of banana leaf. On the other hand, vitality disappearance implies level of language vulnerability. Level of vulnerability can be measured by formula made by Salminen (1999 in Sugiyono, 2017).

- 1) An *extinct* language is a language without speakers.
- 2) A *nearly extinct language* is a language that its number of speakers is no more than ten speakers, all of which belong to older generation.
- 3) A seriously endangered language is a language with a large number of speakers, but the generation of children is no longer uses it.
- 4) An endangered language is a language that still has its child speakers, but it tends to decline.
- 5) A potentially endangered language is a language with many speakers that are still classified as child, but the language has no official status or it is not considered prestigious.
- 6) A non-endangered languages is a language that has transmission to a new generation very well.

Based on the questionnaire about Javanese word concept of food place made of banana leaf given to colleagues in Balai Bahasa DIY, UNS students who are professional work placement, acquaintances, and some food vendors in the writer's environment, the conclusion can be drawn as follows. Many respondents aged 40 years and over still know the words though they do not all of the words. However, they no longer use the words. Conversely, respondents aged 20-39 years admit that they do not know those words, but they still recognize some of the word form. To mention those words, they replace the words with the word *wungkus* 'wrap'. The condition is also applied to roadside food vendors that the author actually hopes them to give a different answer. Based on these facts, it can be concluded that the vitality of the Javanese word concept container-food made of banana leaf has faded.

Regarding removal of Javanese word concept of food place made of banana leaf, it is necessary to consider that vitality of Javanese language actually begins to be threatened (item 4). This is in accordance with the disappearance words that can be understood as a sign of declining quality of use of Javanese language in the younger generation. Relatively, the symptoms do not seem to be worrying. However, if it is related to what happened to other cases (e.g. neglected *surjan* (Javanese traditional cloth with Yogyakarta style), names of parts of traditional games, names of parts of traditional architecture), the conclusion may be different. To have better understanding, the following discusses the cause

of disappearance of the words. The discussion begins with a description of each of the intended words..

### 3.2 Inventory and Description of Javanese words of Food-Place Concept Made of Banana Leaf

Based on the questionnaire and browsing on the internet, nine Javanese concepts of food place made of banana leaf are obtained. The nine concepts are represented by different words and forms (referents). They can be seen in the following pictures and descriptions (pictures taken from <http://kamusdapurku.blogspot.co.id/2007/05/various-types-bundle-from-daun.html> and [https://masukdapur.wordpress.com / tags / packaging-traditional/](https://masukdapur.wordpress.com/tags/packaging-traditional/)).



**Pincuk** is a banana leaf wrap that is shaped like a prism, but with long legs that are not parallel. Pincuk is formed by bending up the two ends of the right side of the leaf until it passes each other. In order to retain form, bending results are locked by

double-bumping of lidi 'piece of coconut leaf branch at length of 4 cm' on the bending junction area.



**Pinjung** is a wrapper from a banana leaf that is shaped like a diamond, but its wakes sides are more uneven. Pinjung is formed after the object (food) is placed on middle of banana leaf and then it is wrapped.

The rest of the leaf is folded and then wrapped around uniformly until leftover. The end of the coil is sometimes locked with biting 'piece of coconut leaf branch at length of 4 cm'.



**Sudi** is a wrapper of cone-shaped banana leaf, but it is short and wide because the cone tip is raised inward. Sudi is formed by pressing up center of leaf sheets. Furthermore, two ends of the "inner

side", ie part from point of the press to tip of leaf that is attached to palm of the hand, bent and reunited. The bottom of the bend is pressed to tidy up basic circumference shape. In order to retain the shape, tie the encounters bending by biting 'piece of coconut leaf branch at length of 4 cm'. Finally, cut the top part to tidy up circumference form.



**Sumpil** is a wrapper of triangular banana leaves. The sumpil is formed after the object (food) is placed on the leaf. The rest of the lower leaf folded closes the object obliquely. The remaining length of the leaf is

then inserted into the folds. The sumpil is usually unlocked by biting 'piece of coconut leaf branch at length of 4 cm'.



**Tum** is a banana leaf wrapper that is shaped like a flat bag with rest of top end that is stuck and then locked by biting (piece of coconut leaf branch at length of 4 cm). Tum is formed after the object / food is placed on the banana leaf. Each end of the rest of the leaf is bent and mutually

reunited. The fourth encounter area of the rest of the leaf is locked by biting 'a piece of coconut leaf branch at length of 4 cm'.



**Takir** is a banana leaf wrapper of in the shape of a concave or bowl, but part of the top is open. Takir is formed by bending and bringing together each pair of leaf tips. Each bend is then locked by biting (a piece

of coconut leaf branch at length of 4 cm). Bending is meant to produce a basin shape. The bottom boundary of the basin is tidied by pressing the entire circumference of the lower end of the bend.



**Penak** is a banana leaf wrapper of that its shape is like thin box, but the surface tends to be convex. Penak is formed after the object / food is placed on leaf wrapper. On part of the food top is placed another piece

of leaf as a cover. Penak is formed by crossing each pair of leaf tips on each side. The two crosses, with or without locked by biting 'piece of coconut leaf branch at length of 4 cm', then are folded down.



**Tempelang** is a banana leaf wrapper with a shape that tends to be *gilig* 'rounded round' with its top is open or close. Tempelang is formed after the object / food is placed on the leaf wrapper. The remaining length of the

lower leaf is pulled up to cover part of the object/food. The remaining length of leaf from the left side is wrapped around the object / food until it runs out. The rest of the leaf on right side is wrapped around a winding. The end of the coil of remaining length of right side is locked by *biting* (a piece of coconut leaf branch at length of 4 cm).



**Conthong** is a banana leaf wrapper that is conical. Conthong is formed by looping the leaf on the right side to the left side of the leaf until it runs out. The circle is done by widening the top surface. The form of conthong is locked by *biting* (a piece of coconut leaf branch at length of 4

cm).

### 3.3 Community Cognitive Map of Banana Leaf Food place User

Based on inventory and description, it is known that the concept of banana leaf food place in Javanese language is



represented by the word and manifested in different form. The words that represent the nine concepts are *pincuk*, *pinjung*, *sudhi*, *sumpil*, *tum*, *takir*, *penak*, *tempelang*, dan *conthong*. Each name and form is result of speaker's mapping of an "effective environment", which is the environment that influences the speaker's behavior (Ahimsa-Putra band, 1997: 54). Here is speaker cognitive map of the nine words.

Based on observations and interviews, it is known that the selection of a food place shape is determined by the type of food to be put in it. Categorization of the food type uses three classifications, namely density, quantity, and delicacy. Based on these three classifications, there are nine categories. The density is classified into (1) solid, (2) soft, and (3) liquid. Quantity is classified into (4) many, (5) slightly, and (6) few. The classification of delicacy yields (7) delicious, (8) medium, and (9) plain. The difficulty that writer experiences in terms of category determination is firmness of poin of paramenter, especially with regard to delicacy and quantity. It is not easy to determine, for example, whether a food is delicious, medium, or ordinary. As a side dish, chicken meat in the 80s was delicious. Nowadays the category does not seem to apply. To handle the condition, in this study the parameter follows category of past period when the nine forms of food place were still used.

Here is the writer's observation on the cognitive maps of nine words of the concept of food place word based on the nine categories. The mapping uses three signs. Plus sign (+) indicates that a particular category is part of the concept; minus sign (-) indicates that a certain category is not part of the concept; and plus-minus sign ( $\pm$ ) indicates that certain categories may be part of the concept.

### 1. *Pincuk*

Pincuk is used to place foods such as *pecel*, *jenang sumsum*, *jenang gempol*, *jenang monte*, *lupis*, porridge (rice) and *sate lontong*. The foods are not classified as staple food, but as snacks. Except for porridge and *pecel* as they are categorized as staple food. Porridge is usually only given to people who are old or sick, while *pecel* is usually just for variation. Food place in form of *pincuk* is sometimes used by sellers, especially for the food that is not brought home, but it is not served on a plate. Based on that example, it can be formulated that *pincuk* form is used for the food that is categorized: the density is + liquid or soft; the quantity is + much or slightly; the delicacy is + delicious.

### 2. *Pinjung*

*Pinjung* is used to place foods such as *nagasari*, *lemet*. The foods are not classified as staple food, but as snacks. *Pinjung* is also often used, especially as a wrapper of snack market 'traditional food sold in a market'. Thus, it can be formulated that *pinjung* is used for the object/food that is categorized in term of three categories: the density is + flabby but - liquid; the quantity is + slightly; the delicacy is + tasty or slightly.

### 3. *Sudhi*

*Sudhi* used to place food such as *sambel krecek*, noodles, *sambel gepeng*, *sruhdheng*, *gudheg*, *tempe*, beans *oseng-*

*oseng*, *klepon*. The foods are not classified as staple food, but the side dish or snack (*klepon*). *Sudhi* is mostly used as a place of a side dish as part of a rice celebration, eg distributed rice after celebrating a feast. Based on the example of its use, it can be formulated that *sudhi* is used for object / food that is categorized in term of three categories: the density is + solid; the quantity is + a litte; the delicacy is + delicious.

### 4. *Sumpil*

*Sumpil* is used to place food, i.e. *tempeh* (raw). The food is not classified as staple, but side dishes. *Sumpil* as food place is rarely found. Based on the usability, it can be formulated that *sumpil* is used for object / food that is categorized in term of three categories: the density is solid +; the quantity is + slightly; the delicacy is + slightly.

### 5. *Tum*

*Tum* is used to place foods such as *sega gudheg* (wet) 'traditional Yogyakarta food made of young jackfruit', *sega rames* 'fried rice', *lotek* 'vegetables added nut sauce' and noodles. The foods are classified as staple food (*sega gudheg*), but noodle is side dishes. *Tum* is still often used by sellers in a market or street seller. Thus, it can be formulated that *tum* is used for object/food that is categorized in term of three categories: the density is + solid or soft, - liquid; the quantity is + much or a little; the delicately is + tasty or medium.

### 6. *Takir*

*Takir* is used to place food like *sega gurih* (salty rice), *gudheg* (traditional Yogyakarta food made of young jackfruit), *bakmi* (noodle) and *tempe*. The food is not classified as staple food (*sega gurih*), but as the side dish. *Takir* is commonly used as side dish place as part of a rice celebration, eg rice distributed after the implementation of the feast. It can be formulated that *takir* is used for the object / food that is categorized in term of three categories: the density is + solid or soft; the quantity is + much; the delicacy is + delicious.

### 7. *Penak*

*Penak* is used to place foods, such as *sega gudheg* (wet), *rames*, *gethuk*, *jadah*, *tempe*, *sega kucing*. These foods can be classified as staples (*sega rames*), but some can also be snacks (*jadah*, *gethuk*). *Penak* is still widely used by food sellers in a market as well as on street market. *Penak* is used for the object/food that is categorized in term of three categories: the density is + solid or soft, - liquid; the quantity is + much or a little; the delicacy is + tasty or slightly.

### 8. *Tempelang*

*Tempelang* is widely used to place foods, such as *gudheg sega* (wet) or *rames*. *Tempelang* is sometimes still used, but not as often as *penak*. *Tempelang* is often confused with *penak*. Based on the example of its use, *tempelang* is used for the object / food that is categorized in term of three categories: the density is solid or soft, - liquid; the quantity is + much; the are delicately is moderate or common.

### 9. *Conthong*

*Conthong* is widely used to place foods, such as *kacang*

godhog (boiled nut), roasted peanuts, gronthol. Conthong is rarely used. Based on the example of the use, it can be formulated that conthong is categorized for the object/food that is categorized in terms of three categories: the density is solid +; the quantity is + slightly; the delicately is + usual.

### 3.4 Vitality Dissappearance of Lexeme of Banana Leaf Food Place

From the previous explanation it can be known that the use of banana leaf food place in Javanese community is not random. The usage is based on user's cognitive map. The cognitive map utilizes three categories, namely (1) density, (2) quantity, and (3) delicacy. In other words, it is impossible for a person to use tempelang for the object / food that is liquid. Likewise, it is impossible to choose sudhi for the object that is categorized in term of quantity is much or in term of delicacy is delicious considering delicious food usually the amount is a little.

Classification and categorization of objects / foods that demand a certain form of food place becomes neglected in line with the familiarization of plastic, especially plastic paper. As a substitute material for leaf, plastics show some advantages. Its tenacity makes it not easy to tear. Its flexible nature makes it easy to be formed in many different forms. Its waterproof nature makes it impenetrable to water. With such characteristics, a plastic food place is able to wrap objects/food in various categories, such as to wrap a liquid object, a plastic place does not have to be in pincuk form, but it can be in form of tum or takir. By using a plastic material, matter about how form of food place becomes no longer important. The neglect of cognitive map makes all forms of food place/ wrappers are simply called wungkus 'bungkus'. This causes the exclusion of the word pincuk, punjung, sudhi, sumpil, tum, takir, penak, tempelang, and conthong, although their form are still used in daily life. In other words, it is evident that the presence of plastic as a food place material has diminished vitality of the Javanese language.

### 4. Conclusion

The familiarization of plastic as a food place material proved to get rid of the word pincuk, punjung, sudhi, sumpil, tum, takir, penak, tempelang, and conthong. The "disappearance" of this set of words signifies the loss of a set of Javanese cognitive maps in classifying food. As a single case, the loss implies a trivial fact. However, considering such similar symptom also occurs in many things, such as clothing, home architecture, transportation, as well as child game in Javanese community life; the accumulation is certainly no longer a trivial thing. Moreover, the aforementioned phenomenon also spreads to the Indonesian language domain in national life. Without wisdom attitude, such conditions can pose a serious threat to language vitality, including both Javanese and Indonesian. In a broader perspective, the loss is not only the loss of a number of words, but also the loss of a set of local wisdom values.

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### Author Profile



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