

From Bagong to Mbappé: Cultural Representation and Myth in Roland Barthes' Semiotic Perspective

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ABSTRACT

Objective: This study examines the representations of innocence, sincerity, and wholehearted commitment embodied by the character of Bagong in the Bagong Gendro shadow puppet performance and the playing behavior of Kylian Mbappé through the lens of Roland Barthes' semiotic theory. **Method:** Employing a qualitative research approach, the study applies Barthes' three levels of semiotic analysis: denotation, connotation, and myth. The primary data consist of documentation of the Bagong Gendro wayang kulit performance and audiovisual recordings of Kylian Mbappé's performances in football matches. **Results:** The findings reveal that Bagong represents innocence, honesty, and sincerity as forms of moral strength, whereas Mbappé embodies commitment, professionalism, and dedication in pursuing collective goals. At the level of myth, both representations construct the understanding that success is determined not merely by individual ability but also by integrity, consistency, and genuine commitment in fulfilling one's role. This study demonstrates that the local cultural values embodied in the character of Bagong can engage in dialogue with the global values of professionalism represented by a modern sports figure, thereby offering a reflection on the cultural identity of the Nusantara people within an international context. **Novelty:** This study comparatively analyzes the symbolic representations of Bagong and Kylian Mbappé through Roland Barthes' semiotic framework, connecting local cultural values with global professional ethics.

INTRODUCTION

Wayang is one of the most significant forms of cultural expression in the Nusantara, functioning not only as a medium of entertainment but also as a vehicle for transmitting moral values and life philosophies across generations. Through its diverse characters, wayang represents various dimensions of human nature that serve as models for ethical conduct and reflections on social life [1], [2]. Among these characters, Bagong occupies a distinctive position as a *panakawan* (clown-servant), portrayed as innocent, honest, spontaneous, and unwaveringly loyal to his master [3]. Bagong's innocence should not be interpreted as weakness; rather, it represents a character trait that enables authentic actions free from pretension. In numerous wayang narratives, including *Bagong Gendro*, this characteristic becomes the foundation for the character's transformation, ultimately empowering him to overcome the challenges he encounters.

Modern sport, particularly football, likewise produces figures whose significance extends beyond athletic performance to encompass broader symbolic meanings constructed within society [4]. One of the most prominent contemporary examples is

Kylian Mbappé. In addition to his exceptional speed, technical ability, and prolific goal-scoring record, Mbappé is widely perceived as a player who demonstrates total commitment, spontaneity, and a strong orientation toward collective team objectives [5]. Consequently, his behavior on the field is understood not merely as a series of technical actions but as a representation of cultural values shaped through media narratives, spectators' interpretations, and the culture of contemporary football itself [4].

Although Bagong and Mbappé emerge from two entirely different cultural domains—traditional Javanese shadow puppetry and modern football—they exhibit comparable patterns of representation. Both perform actions that appear simple on the surface yet convey deeper meanings when interpreted as systems of signs. Bagong expresses innocence through obedience, honesty, and the courage to acknowledge fear without pretense. Mbappé, by contrast, demonstrates a style of play characterized by efficiency, teamwork, and complete engagement in the dynamics of the game. These representations suggest that human actions produce not only practical functions but also social and cultural meanings [6].

Previous studies on wayang characters have primarily focused on character education, moral values, and the symbolism of Javanese culture [2], [3]. In contrast, research concerning Kylian Mbappé has largely emphasized technical performance, tactical analysis, sports physiology, and match statistics. Comparative studies that bring together a traditional wayang character and a modern sports figure through the perspective of semiotics remain relatively limited. Yet both are cultural products that construct narratives about the ideal human being within different social and historical contexts.

This study employs Roland Barthes' theory of semiotics. Barthes argues that a sign does not terminate in the relationship between the signifier and the signified but develops through a second-order system of signification in which connotation ultimately produces myth [7]. Myth is understood as the process through which culture naturalizes particular values, making them appear universal and self-evident [8]. From this perspective, the behavior of Bagong and the playing style of Kylian Mbappé are interpreted not merely as individual actions but as representations of cultural values continuously produced and reproduced within society.

Based on this background, the present study aims to analyze the representations of innocence, sincerity, and wholehearted commitment embodied in the character of Bagong in *Bagong Gendro* and in the playing behavior of Kylian Mbappé through Roland Barthes' semiotic framework. The study is expected to broaden semiotic scholarship by establishing a dialogue between traditional culture and contemporary popular culture while demonstrating that universal human values can be represented through different cultural media without losing their relevance to contemporary social life.

METHODOLOGY

This study employs a qualitative research approach using Roland Barthes' semiotic analysis. A qualitative design was selected because the research focuses on interpreting the meanings embedded in actions, behaviors, and representations rather than on quantitatively measuring the observed phenomena [9]. The analysis centers on the construction of symbolic meaning through systems of signs found in two research objects: the character of Bagong in the *Bagong Gendro* performance and the playing behavior of Kylian Mbappé in football matches. The analytical framework follows Barthes' conception of semiotics, in which meaning develops progressively from denotation to connotation and ultimately to myth as a second-order signifying system [7], [8].

The study draws upon two categories of data. The primary data consist of documentation of the Porongan style (*gagrak Porongan*) shadow puppet performance of *Bagong Gendro* presented by Ki Suwoto Gozali, with particular attention to scenes illustrating Bagong's behavior in carrying out his role. Additional primary data comprise audiovisual recordings of Kylian Mbappé's performances for both the French national team and his club, focusing on patterns of play such as off-the-ball movement, attacking build-up, teamwork, decision-making, and finishing. Secondary data were obtained from books, scholarly articles, and other academic literature concerning Roland Barthes' semiotics, wayang studies, popular culture, and the sociology of sport [4], [6].

Data were collected through documentation and library research. Documentation was employed to identify scenes, actions, expressions, dialogues, and gestures representing Bagong's character and Mbappé's playing behavior. Library research was undertaken to strengthen the study's theoretical foundation concerning Barthesian semiotics, cultural representation, and relevant previous research [10].

Data analysis followed Roland Barthes' three-stage semiotic model. The first stage involved **denotative analysis**, identifying the literal meanings of observable actions, dialogues, expressions, and behaviors in both research objects. The second stage comprised **connotative analysis**, interpreting the cultural meanings attached to these actions within their respective social and cultural contexts. The third stage involved **myth analysis**, examining how connotative meanings evolve into naturalized values, worldviews, or ideologies within society [8]. Through these analytical stages, the study explains how Bagong's behavior and Mbappé's style of play construct representations of innocence, sincerity, and wholehearted commitment as cultural values that gain legitimacy within two distinct cultural contexts.

To ensure the trustworthiness of the findings, source triangulation was employed by comparing observations derived from audiovisual documentation, relevant literature, and interpretations supported by multiple scholarly references. Furthermore, the analytical process was conducted iteratively to ensure that the relationships among signs, connotative meanings, and myths were interpreted consistently within Roland Barthes' semiotic framework [11].

RESULTS AND DISCUSSION

Synopsis of *Bagong Gendro*

The *Bagong Gendro* performance staged by Ki Suwoto Gozali begins with the story of Begawan Durno, who falls deeply in love with Woro Srikandi. Determined to make Srikandi his life companion, Durno participates in a contest to construct the Maerakoco Garden. However, he fails to win the competition, while the victor is none other than his own disciple, Arjuno. Despite this defeat, Durno refuses to abandon his desire to possess Srikandi. Instead, he seeks the assistance of Bathari Durga to fulfill his ambition.

With Bathari Durga's supernatural intervention, Begawan Durno is transformed into a giant named Kolo Pragolo. Empowered by his new form, he succeeds in abducting Woro Srikandi. The abduction occurs while Arjuno is undertaking an ascetic retreat on Mount Mahameru. During Arjuno's prolonged absence, his wives, including Sembadra and Srikandi, are left without knowledge of his whereabouts. Consequently, the security of Madukara Palace is entrusted to the *panakawan* – Semar, Bagong, and Besut.

As Arjuno's absence continues without any news, Sembadra instructs Srikandi to search for him. Accompanied by Semar, Bagong, and Besut, Srikandi sets out toward Arjuno's meditation site. While passing through the Krendhowahono Forest, the group is confronted by Kolo Pragolo. A fierce battle ensues between Srikandi and the giant. Demonstrating his immense supernatural power, Kolo Pragolo strikes the earth with tremendous force, causing a violent earthquake that hurls Bagong far away. Unexpectedly, Bagong is thrown directly to the summit of Mount Mahameru, where Arjuno is engaged in meditation.

Bagong's sudden appearance startles Arjuno. His surprise quickly turns into anger after learning that Kolo Pragolo has kidnapped Srikandi. In his fury, Arjuno draws the sacred Pulanggeni Kris from its sheath and commands Bagong to rescue Srikandi immediately. The Pulanggeni Kris is described as possessing extraordinary power capable of shaking the earth and generating powerful winds. Terrified by Arjuno's threat, Bagong flees for his life. Ironically, the strong winds carry him to the presence of Sang Hyang Wenang.

At this crucial moment, Sang Hyang Wenang transforms Bagong into the mighty Gendrosuro and bestows upon him extraordinary supernatural powers. Equipped with these newfound abilities, Bagong defeats Kolo Pragolo and successfully rescues Woro Srikandi. Bagong's transformation into Gendrosuro constitutes the pivotal turning point of the story, marking his evolution from a humorous *panakawan* into a heroic figure endowed with exceptional power to uphold justice and restore order.

Kylian Mbappé's Mobility and Playing Intensity

Kylian Mbappé is a French professional footballer widely recognized for his exceptional mobility and consistently high playing intensity. Throughout a match, he continuously searches for spaces between defensive lines, creating opportunities through intelligent off-the-ball movement. This movement occurs not only when he has the ball but also while his teammates are building attacks from the defensive or midfield areas. His off-the-ball activity is one of the most distinctive characteristics of his style of play.

When in possession, Mbappé typically accelerates rapidly while maintaining close control of the ball. He frequently confronts defenders in one-on-one situations through explosive changes of pace, sudden directional shifts, and precise short touches. In numerous matches, he prefers to drive directly toward the penalty area whenever space is available. However, when multiple defenders block his path to goal, he often chooses to pass to a teammate occupying a more advantageous position. This pattern reflects the characteristics of the modern forward, who combines pace, dribbling ability, and effective decision-making in attacking situations [4], [12].

During transitional phases of play, Mbappé consistently demonstrates rapid responses to changing match situations. When his team regains possession, he immediately sprints into the space behind the opponent's defensive line to receive through passes. Conversely, when possession is lost, he is often seen dropping deeper to contribute to defensive transitions, although the intensity of this involvement varies according to the tactical demands of the match. Such characteristics align with contemporary football's emphasis on rapid transitions between attacking and defensive phases [13].

In the finishing phase, Mbappé tends to make decisions at remarkable speed. He is capable of taking a shot after only a few touches or delivering a pass to a teammate in a more favorable scoring position. His shooting motion is generally compact, employing a relatively short backswing that allows the ball to be struck before defenders or goalkeepers can anticipate the attempt. This capacity for rapid decision-making is widely regarded as one of the defining characteristics of elite football players [14].

Beyond the technical aspects of the game, Mbappé also displays active involvement in the collective dynamics of his team. He communicates with teammates through hand gestures and verbal instructions to coordinate attacking movements. Following a goal, he typically celebrates collectively with his teammates through embraces, handshakes, or other forms of shared celebration. Likewise, after missed opportunities or conceded goals, he quickly resumes play by returning to his tactical position and continuing to contribute to the team's overall strategy. Such behavior underscores the importance of communication, coordination, and teamwork as integral components of collective performance in modern football [4].

Overall, Mbappé's on-field behavior reflects an active, dynamic, and game-oriented style of play. His continuous off-the-ball movement, explosive acceleration in confined spaces, active participation during transitions, adaptability to changing match situations,

and constant interaction with teammates are characteristics consistently observed throughout his performances for both his club and the French national team [12], [14].

Roland Barthes' Semiotics: Bagong's Behavior and Kylian Mbappé's Playing Style

From the perspective of Roland Barthes' semiotics, Bagong's behavior and Kylian Mbappé's style of play can be understood as two systems of signs originating from different cultural contexts, yet both construct myths of the ideal human character. Barthes argues that an action does not end at its denotative meaning as an observable event; rather, it develops into a connotative meaning that ultimately produces myth as a cultural value naturalized and accepted by society [7], [8]. Accordingly, Bagong's behavior in wayang performance and Mbappé's conduct on the football field can be interpreted as representations of the values that are embedded in society [6].

At the **denotative** level, Bagong is portrayed as an innocent and loyal *panakawan* who faithfully obeys his master's commands. He accompanies Woro Srikandi in her search for Arjuno without questioning either the purpose of the mission or the risks involved. When he fails to fulfill this responsibility and is confronted by Arjuno's anger, Bagong does not display an exaggerated sense of heroism. Instead, he openly expresses his fear and chooses to flee to save himself. During this escape, he unexpectedly encounters Sang Hyang Wenang, who transforms him into Gendrosuro and grants him extraordinary power, enabling him to rescue Woro Srikandi from Kolo Pragolo [3].

At the same denotative level, Kylian Mbappé's style of play is characterized by behavior that is fundamentally oriented toward the dynamics of the match. He constantly searches for open spaces, makes penetrating runs to create opportunities, passes the ball to teammates when they are in more advantageous positions, and finishes attacking opportunities with remarkable speed whenever they arise. Across numerous matches, Mbappé appears to prioritize the continuity of play rather than actions intended merely to attract attention. His body movements reflect complete engagement with the rhythm of the game and the team's collective objectives, exemplifying the characteristics of modern football, which emphasize mobility, efficiency, and teamwork [4], [12].

At the **connotative** level, Bagong's behavior produces meanings associated with innocence as a form of existential honesty. His expression of fear is not interpreted as a sign of weakness but rather as an authentic human response that does not conceal his true condition. Bagong does not construct an image of heroism through artificial courage. Instead, it is precisely through his simplicity and sincerity that he receives divine assistance and ultimately becomes the figure capable of resolving the central conflict. Within this context, innocence is connoted as a disposition that opens the way to wisdom and strength [2].

A comparable connotative meaning can be identified in Mbappé's style of play. Although he competes in the highly commercialized world of modern football, where image-building is often emphasized, his performances consistently reveal an orientation

toward the game itself. He runs when space is available, passes when a teammate is better positioned, and shoots when an opportunity emerges. These actions construct a connotation of sincerity in fulfilling his role as a football player. What is represented is not merely individual technical ability but a commitment to the demands of the game and to the collective interests of the team as a whole [4].

According to Barthes, connotations that are continuously reproduced eventually develop into myths [8]. Within the wayang narrative, Bagong constructs the myth that innocence, honesty, and sincerity are not synonymous with weakness. On the contrary, innocence becomes a source of moral strength that ultimately receives cosmic legitimacy through the blessing of Sang Hyang Wenang. This myth suggests that true greatness does not necessarily arise from ambition or the desire to become a hero, but rather from the willingness to live authentically with a pure heart [3].

In the context of modern football, Mbappé's performances construct a different myth, yet one with a comparable underlying structure. He is represented as an athlete who achieves excellence through dedication, hard work, and complete commitment to the game. His speed, spatial awareness, and efficiency are consequently interpreted by society as symbols of professionalism and wholehearted commitment [6]. The resulting myth is therefore not simply that of a fast player or a prolific goal scorer, but of an individual who demonstrates that remarkable achievement is attained through consistency of action rather than through self-promotion or image construction.

Consequently, when interpreted through Roland Barthes' semiotic framework, both Bagong and Mbappé represent systems of signs that evolve from concrete actions into broader cultural values. Their principal difference lies in the context of representation. Bagong belongs to the narrative world of wayang, where innocence serves as the path toward spiritual transformation, whereas Mbappé operates within the realm of modern sport, where total commitment and dedication constitute the pathway to excellence. Nevertheless, both figures embody a similar mythic structure: actions performed with sincerity, consistency, and authenticity possess a transformative power that transcends the actions themselves. Within Barthes' framework, such meanings do not emerge naturally from the actions but are socially constructed through continuous processes of signification and reproduction until they become accepted as ideal cultural values [7], [8].

The Myth of Nusantara Identity in the Global Arena

Viewed through the lens of Roland Barthes' semiotic theory, the representations of Bagong and Kylian Mbappé reveal not only similarities at the level of individual values but also construct myths that can be reflected upon in relation to the identity of Nusantara society within the global arena. Barthes argues that myth constitutes a second-order system of signification through which cultural values become naturalized and accepted as collective truths [8]. In this context, Bagong's innocence and Mbappé's total commitment transcend their respective personal characteristics and can be interpreted as

representational models illustrating how individuals and societies construct their identities in the international sphere [6].

Bagong represents a character who never attempts to become someone other than himself. He neither conceals his fear nor constructs a false image of heroism, yet he faithfully carries out the responsibilities entrusted to him with sincerity and determination. His innocence should not be understood as a lack of capability but rather as the courage to present himself authentically. Within Nusantara society, such characteristics are deeply rooted in cultural traditions. Values such as *andhap asor* (humility), *gotong royong* (cooperation), sincerity, and respect for others have long been integral components of the cultural fabric shared by many communities [1], [2]. However, in an increasingly competitive global environment, these values are often perceived as signs of weakness unless they are accompanied by competence and self-confidence.

By contrast, Kylian Mbappé's style of play demonstrates that sincerity in fulfilling one's role can coexist with professionalism and world-class achievement. Rather than losing his identity on the international stage, he expresses his highest potential through concrete actions on the field. From Barthes' perspective, such behavior constructs the myth of the modern individual, valued not because of a carefully crafted public image, but because of the consistency between ability, action, and contribution [8]. This myth is particularly relevant for Nusantara society, whose members are increasingly engaged with the international community through education, diplomacy, the creative economy, sports, and technological innovation [6].

A comparison of these two representations suggests that Nusantara society does not need to abandon its cultural identity to gain global recognition. Bagong teaches the importance of honesty and authenticity, while Mbappé demonstrates that international recognition is achieved through hard work, discipline, and wholehearted commitment. Consequently, local identity and global professionalism should not be viewed as mutually exclusive. Instead, they complement one another in shaping individuals who remain firmly rooted in their cultural heritage while simultaneously possessing the capacity to compete successfully within the international community [6], [15].

In the contemporary world, the challenge facing Nusantara society extends beyond preserving cultural identity to determining how that identity is represented within the global arena. The rapid development of digital media has created unprecedented opportunities for individuals to present themselves before a worldwide audience. At the same time, however, these platforms have encouraged the growth of image-building culture, popularity-driven competition, and the pursuit of public recognition, often at the expense of genuine quality and meaningful achievement. Within this context, the myths embodied by Bagong and Mbappé offer an alternative narrative. Both figures demonstrate that genuine recognition is not necessarily derived from the ability to construct an attractive public image but rather from consistent actions that reflect integrity, competence, and authentic commitment [6], [8].

For Nusantara society, this semiotic interpretation carries important strategic implications. Indonesia has long been recognized as a nation that values hospitality, courtesy, and the spirit of togetherness. These cultural values should not be regarded as obstacles to competing on the global stage. On the contrary, they can become distinctive cultural assets when combined with high-quality human resources, innovation, and a strong work ethic. In this respect, Bagong represents the moral foundation of sincerity and honesty, whereas Mbappé symbolizes professional excellence through total commitment, discipline, and achievement. The convergence of these two representations gives rise to a new myth: societies that preserve their cultural roots while simultaneously developing global competencies will occupy a stronger and more respected position within the international community.

Therefore, from Roland Barthes' semiotic perspective, Bagong and Mbappé may be understood as two systems of signs emerging from different cultural traditions, yet both produce myths concerning the ideal human being. These myths are not merely about a virtuous individual or a successful athlete; rather, they emphasize the importance of authenticity, wholehearted dedication, and meaningful contributions to society. Such values are particularly relevant for Nusantara society in the era of globalization, where maintaining local identity as the foundation of character must be accompanied by the continuous development of professional competence. In this way, international recognition is earned not through image construction or superficial self-promotion, but through the quality, integrity, and authenticity demonstrated in concrete actions.

CONCLUSION

Fundamental Finding: This study demonstrates that Customer Relationship Management (CRM) is a strategic capability that strengthens customer retention, satisfaction, and long-term relationship quality in ICT service firms. Effective CRM implementation requires an integrated process consisting of customer portfolio analysis, customer intimacy, business network development, value proposition development, and customer life-cycle management, enabling firms to create greater customer value and enhance their competitive position. Implication: The findings suggest that ICT service firms should position CRM as a strategic managerial capability by integrating customer data, service processes, communication channels, and relationship-building activities. Aligning CRM with the 7P service marketing mix can improve customer experience, support service innovation, strengthen customer loyalty, and enhance managerial decision-making. Limitation: This study is limited to the ICT service sector and employs a qualitative descriptive approach, which provides contextual insights but does not quantitatively assess the long-term impact of CRM on financial performance, customer loyalty, or customer lifetime value. In addition, the role of emerging technologies in CRM implementation is not examined extensively. Future Research: Future research should compare CRM implementation across different industries and organizational contexts,

investigate the influence of market dynamics, organizational culture, service quality, and the 7P marketing mix on CRM effectiveness, and examine the long-term contribution of CRM to business performance. Further studies should also explore the integration of artificial intelligence, machine learning, data analytics, and automation to enhance CRM personalization, predictive customer insights, and service responsiveness.

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