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📄 Thu, May 7, 2020 at 9:07 PM ☆

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Article Number: IJEPRR-20-030 Noortyani and Mu'in

Author(s): "Rusma Noortyani and Fatchul Mu'in"

Title: "Semantic Field of Hand Activities in Manuping Tradition"

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Your manuscript has been received by the Editorial Office of the **International Journal of Educational Policy Research and Review**. The decision letter and evaluations of the review will be sent to you within a couple of days.

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● Reviewer's Evaluations : IJEPRR-20-030 Noortyani and Mu'in Yahoo/Inbox ☆

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To: muin_sihyar@yahoo.com
Cc: fatchul_muin@ulm.ac.id

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ACCEPTANCE LETTER

29th May, 2020

Study Program of English Language Education

Department of Language and Arts Education,

Faculty of Teacher Training and Education,

Lambung Mangkurat University

Email: muin_sihyar@yahoo.com

Re: IJEPRR-20-030 Noortyani and Mu'in

Author(s): "Rusma Noortyani, and Fatchul Mu'in"

Dear Dr. Fatchul Mu'in,



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Fri, May 29,

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Study Program of English Language Education
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29th May, 2020

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Department of Language and Arts Education,
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Email: muin_sihyar@yahoo.com

Re: IJEPRR-20-030 Noortyani and Mu'in

Author(s): "Rusma Noortyani, and Fatchul Mu'in"

Dear Dr. Fatchul Mu'in,

I am pleased to inform you that your manuscript "IJEPRR-20-030 Noortyani and Mu'in" been accepted for publication in the International Journal of Educational Policy Research and Review. The reviewer comment will be sent to you soon.

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Original Research Article

Semantic field of hand activities in manuping tradition of South Kalimantan Indonesia

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This research aims to find the semantic field of hand activities in the *manuping* tradition. It attempts to describe in detail, the existing structures showing the relationship between the meanings of inter-lexemes in the *manuping* tradition in Banjarmasin, South Kalimantan. The researchers used qualitative research method with some characteristics, as suggested by Bogdan and Biklen (1998). These characteristics are as follows: (1) it uses natural settings as data sources and the researchers as the main instrument, (2) it is descriptive, (3) it is more concerned with the process than the results, (4) it tends to analyze data inductively, and (5) the meaning is the primary concern. This method is feasibly used for researching the subject in the performance of *manuping* tradition. This method is very suitable to be used in this study as it examines the subject and is performed at a *manuping* tradition show. The result of the research is the meaning field of hand activities in the *manuping* tradition including, (1) holding, (2) touching, (3) taking, (4) carrying, (5) laying down, (6) throwing, (7) receiving, (8) giving, (9) opening, (10) withdrawing, (11) calling, and (12) pointing. A total of twenty-four lexemes refer to the hand activities of *manuping* tradition in Banjarese language. It is suggested that policymakers in the cultural field of the City Government of Banjarmasin should make use of the result as a design for determining the cultural policy. This result can also be used by the media to protect, maintain, develop, and preserve the existence of *manuping* tradition as a cultural wealth of Banjarese ethnicity.

Keywords: Hand activities, *manuping* tradition, semantic field

INTRODUCTION

As one of the regions in the Indonesian archipelago, South Kalimantan also has a variety of masks known as the *Banjar* Mask. When held in the form of performance, it is known as *manuping*. This term is generally used by the community, both by those who witnessed it and by those who carried out the activity. *Manuping* in the *Banjar* mask is generally classified in the form of a Puppet Mask if we refer to the forms of mask performance that exist in the various regions in Indonesia. Each mask used by each dancer has a unique movement in accordance with the masks.

Performances of Banjar masks are long-standing performing arts. Based on this background, the *manuping* performance can be called a tradition. Traditions include knowledge, beliefs, skills, morals, law, customs, and others related to the abilities and habits of humans as members of the society. Esten (1992) states that traditions are the hereditary habits of a group of people based on the cultural values of the people concerned. Likewise, Rendra (1983) states that tradition can be referred to as a hereditary habit in the society. Based on its broad nature, tradition can