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Ratna Danyati

AKURASI DAN KUANTITAS DALAM PEMETAAN KOSAKATA
BAHASA INGGRIS
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PERGESERAN DAN PEMAHAMAN KONTEKS DALAM
PENERJEMAHAN NOVEL
Andika Hendra Mustaqim

ENGLISH MAGIC DISK FOR STUDYING GRAMMAR
(A Field Research at English Training Center II Tangerang)
Baiatun Nisa, Suhartini

KESELARASAN SEBARAN MATA KULIAH BAHASA INGGRIS
DENGAN MISI PROGRAM STUDI SEKRETARI DAN MANAJEMEN
ADMINISTRASI
(Analisis Kurikulum Akademi Sekretari dan Manajemen Bina Sarana
Informatika Jakarta)
Juniato Sidauruk

STUDENTS' RESPONSE TOWARD TUCK EVERLASTING FILM (A Case
Study at SMU 4 Pamulang)
Faiz Mercury, Yan Ardian

PELANGGARAN MAKSIM PERCAKAPAN GRICE DALAM KOMIK
STRIP ANDY CAPP
Lusiana

INTERFERENSI DALAM BAHASA INDONESIA PADA IKLAN
TELEVISI
Euis Meinawati
PENGANTAR REDAKSI

Bismillahirrahmanirrahim
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Wassalamu’alaikum Warohmatullohi Wabarokatuhu

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STUDENTS’ RESPONSE TOWARD TUCK EVERLASTING FILM  
(A Case Study at SMU 4 Pamulang)

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ABSTRACT

This study spotlights on analyzing students’ response to a literary work, in this case response to a film entitled “Tuck Everlasting”. This research was conducted by using a case study, and the site of research is in a high school (SMU 4 Pamulang). By using theories of literary response, such as theories from Goforth (1998), Iser (2008), Rosenblatt (2008), and Probst (1988), the writer distributes questionnaires to selected students in order to sample their responses after they are given Tuck Everlasting. The research finds out that student as the respondents are able to give a variety of responses but relatively fair ones. They are able to equip themselves with their own knowledge about immortal life. They also get a new experience, and watching the movie makes them get new information; a new concept of life. Eventually, some students are also able to formulate a new meaning.

Keywords: Literature, Film, Student Response, Case Study

I. INTRODUCTION

Nowadays, many movies are adapted from novel. When it happened, it becomes visual literary. Tuck Everlasting the movie, directed by Jay Russel in 2002, is adapted from Natalie Babbit’s novel, Tuck Everlasting. It is story about a young girl who knows the secret of life. This is a story tell a girl named Winnie, who wants to know about anything outside her fence’s house, and a family who she meets, The Tucks. She finds herself being kidnapped by Tucks. They have a secret, they are immortal. They drank water from a spring that was actually a fountain youth. Winnie soon finds out their secret.

The Tucks try to teach her how she shouldn’t fear of death, how some people would give anything to avoid the death. It teaches the importance and understanding of life and death. It shows that she should not fear of death, but fear an unlived life.

As a young girl, the 11 years old Winnie has to decide whether or not to keep the Tuck’s secret and whether or not to join them on their never-ending journey. The unique problem is created in the story; it is “if you could choose to live forever would you?” and “what if you could live forever”. These are the cosmic questions. And Natalie Babbitt framed all these in a Romeo-and-Juliet story with philosophical underpinning that could appeal to parents and children, teenagers and grandparents.

Every reader has their own knowledge about everything, such as concept of life. It is quite interesting if this movie is becoming a tool to get the knowledge of the concept of life of the readers. In this case, the writer uses reader-response perspective to get comprehension based-responses to the questions from senior high school students.

Reader-response helps reader to interpret based their own point of view. Every literary work has their implied messages. Not every reader can catch what the author’s will. Reader-response perspective also helps writer to know what in the reader’s mind toward a literary work, purely. Is there any effect to them after read it?

II. THEORETICAL REVIEW

2.1. Film and Literature

Film is a term that encompasses individual motion pictures, the field of film as an art form, and the motion picture industry. Films are produced by recording images from the world with cameras, or by creating images using animation techniques or special effects. Film is considered to be
an important art form, a source of popular entertainment and a powerful method for educating - or indoctrinating - citizens (http://en.wikipedia.org/).

The visual elements of cinema give motion pictures a universal power of communication. Some films have become popular worldwide attractions by using dubbing or subtitles that translate the dialogue. Dubbing or Subtitles in a film is more like dictionary, it translates word by word, phrase by phrase or sentence by sentence into language that we can understand. Without subtitles, foreign cannot understand what the story, conflict or theme in a foreign films talk about.

Tuck Everlasting movie is adapted from Tuck Everlasting novel written by Natalie Babbit, which stands in fantasy genre. Fantasy is a genre that uses magic and other supernatural forms as a primary element of plot, theme, and/or setting (http://en.wikipedia.org/).

The age of reader usually determines whether the person will accept or reject a fantasy selection. Natalie Babbit who wrote Tuck Everlasting novel says when you're writing for children you can deal with very big ideas in kind of books that children enjoy reading (Tuck Everlasting DVD's extra-feature). Fantasy literature is appealing to individuals if they can differentiate between real and make believe and if they accept the fanciful images described by author (Goforth, 1998:128).

2.2. The Reader and the Text – Reader Response Perspective

Reader-response is a school of literary theory that focus on the reader (or “audience”) and his or her experience of a literary work, in the contrast to other schools and theories that focus attention primarily on the author or the content and form of the work (http://en.wikipedia.org/).

Reader-response criticism raises the question of where literary meaning resides in the text, in the reader, or in the interactive space between text and reader. Rosenblatt’s tells that

...on the transaction between the reader and the book. It is there, she argues, that the literature lives, not on the page, not in ink and paper, nor even in the mind of the author (except insofar as he is another reader), but in the mind of the reader during and after the act of reading. The poem is the product of a meeting, an exchange, a transaction between a reader and a text, a transaction to which each contributes (http://www.geocities.com/).

One other such assumption is that the meaning of a literary work is available to anyone willing to read it carefully. Another is that literary works contain layers or levels of meaning that they have to be analyzed to understand their complex meaning.

Still another is that although different readers all bring their unique experience as members of particular genders, races, religions and nationalities to their interpretation of literary works, they finally understand the meaning of the works in the same way.

The relationship between reader and text is highly valued—text does not exist without a reader. It is rather like the logic question of whether a tree falling in a forest makes a sound if no one is around to hear it. A text sitting on a shelf does nothing. It does come alive until reader and text are joined.

Reader-response criticism thus emphasizes process rather than product, an experience rather than an object, a shifting subjectivity rather than a static and objective text and meaning. Wolfgang Iser puts the proposition that all literary texts have Leerstellen (‘blanks’, ‘gaps’, or ‘lacunae’).

Iser said that reader is as an active maker meaning.

For reader-response critics the text is not a thing it does not standing still, for it lives only in its readers’ imaginations and the meanings they make may be varied as the individuals who read them (http://bcs.bedfordstmartins.com/).

Reader-response perspective is more like ‘special’ nerve in our body. It would react spontaneously telling the brain. The experiences that recorded in someone’s memory will awake because of reader-response perspective calls it. It would work when someone read (text) or watch (dialogues in the movie-which is visualized in scene by scene) is fit in because they have been there. Or reader-response perspective also can give information that can knock
someone’s ‘free chamber’ brain which will provide some space to fill in with.

Norman Holland in an interview answers the question, is the problem with reader response criticism is that it covers different approaches to literature. Don’t you think this will confuse readers in their interpretation of literature?

The point of reader-response criticism is to talk about that act of perception. ... From a reader- response point of view, every approach to literature is simply a response. Deconstruction, psychoanalysis, Marxism, cultural criticism, structuralism—they are all just different ways of experiencing or thinking about a literary text. Reader-response criticism looks at the psychology of response. Reader-response critics do not prescribe. They observe. The reader can adopt whatever approach he or she wants to take (An interview with Professor Norman Holland by Ismail Salami, Press TV, Sunday-10 Feb 2008).

Reader-response theorists believe that the reader and the process of reading a given text cannot be separated from an analysis of a text. They also believe that a text does not contain a meaning which is given to the reader; rather the reader creates the meaning of a piece of literature as it is read. Louise Rosenblatts says responding as an ‘event’. She also writes

The special meaning and more particularly, the submerged associations that these words and images have for the individual reader will largely determine what the work communicates to him. The reader brings to the work personality traits, memories of past events, present needs and preoccupations, a particular mood of the moment, and a particular physical condition. These and many other elements in a never-to-be-duplicated combination determine his response to the peculiar contribution of the text (http://www.vccaedu.org/)

It can be said that Reader- response theories have no single starting point, according to this theory, the reader makes a criticism according to his/her world view, ideology or point of view.

III. METHOD

The respondents of this research are senior high school students from SMA 4 Pamulang. The number of students selected to be respondents are twenty four students. They are Alvin, Ari, Aditya, Astr, Bernadictus, Egy, Haqqi, Hardi, Iemam, Indra, Irawan, Jaka, Jimmy, Kuswardani, Lucila, M. Ridwan, Minantika, Mulia, Opan, Raevika, Kheva, R. Priyatna, Rony, and Urip.

The writer collects their responses through questioners. The data gathering technique by using questionnaire is also used as it is time-efficient means of gathering data (Lynch, 1996). The data is collected from the answers of the questions in the questioner.

The questions are same in each questioner. These questions are intended to get their perspective as well as comprehension toward the "cosmic" questions; the concept of life. Those twenty four students fill in the questioner after they watch the movie.

<table>
<thead>
<tr>
<th>Type of question</th>
<th>Given in</th>
<th>Intended goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you could choose to live forever, would you? Why?</td>
<td>Pre and post watching</td>
<td>To see their responses about their original concept of life and whether they are still remains with the concept or renew it</td>
</tr>
<tr>
<td>What is the central idea of the movie?</td>
<td>Post watching</td>
<td>To get their comprehension based- responses after watching the movie; whether they are able to get some points of the story or not</td>
</tr>
<tr>
<td>What is your understanding of</td>
<td>Post watching</td>
<td>To get their responses; whether they are</td>
</tr>
</tbody>
</table>
the meaning of circle of life? able to formulate new meaning from the story

IV. RESULT AND DISCUSSION
The first finding below (in table I), describes students responses prior to and after watching the movie. They are responses to the first question. We can see that there are a comparison and a changing of concept from some students about life.

Table 2. Students’ responses prior to and after watching the movie

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Question</th>
<th>Pre-response (before watch <em>Tuck Everlasting</em> movie)</th>
<th>Post-response (after watch <em>Tuck Everlasting</em> movie)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alvin</td>
<td>If you could choose to live forever, would you? Why?</td>
<td>No, for me once is enough.</td>
<td>No, I rather die than life with emptiness.</td>
</tr>
<tr>
<td>2</td>
<td>Ari</td>
<td></td>
<td>Yes, if I have the chance I would pay my mistakes in the past.</td>
<td>No, because every human being has their own time.</td>
</tr>
<tr>
<td>3</td>
<td>Aditya</td>
<td></td>
<td>I want, because if there is a chance I would pay my mistakes in the past.</td>
<td>... I do not want, because if someone live forever he/she could not feel happiness.</td>
</tr>
<tr>
<td>4</td>
<td>Astri</td>
<td></td>
<td>No, because in this world nothing ever last.</td>
<td>No, because in this world nothing ever last.</td>
</tr>
<tr>
<td>5</td>
<td>Bernadictus</td>
<td></td>
<td>Absolutely, because no God’s fair justice in this world, so we can make sin and there is a change to do atonement.</td>
<td>... I do not want to live forever, ... not following the circle of life.</td>
</tr>
<tr>
<td>6</td>
<td>Egy</td>
<td></td>
<td>No, because living too old is not good for someone else.</td>
<td>No, because death is the way to be rest and peace</td>
</tr>
<tr>
<td>7</td>
<td>Haqqi</td>
<td></td>
<td>I want, because we can do better then before.</td>
<td>No, because it would be useless living immortal if our life is in emptiness.</td>
</tr>
<tr>
<td>8</td>
<td>Hardi</td>
<td></td>
<td>I would, because it can make people do the best to another...</td>
<td>No, if it happens there would be emptiness in the person.</td>
</tr>
<tr>
<td>9</td>
<td>Iemam</td>
<td></td>
<td>No, because I want to have normal life and normal age.</td>
<td>No, because I want normal life and do not want to get lonely.</td>
</tr>
<tr>
<td>10</td>
<td>Indra</td>
<td></td>
<td>No, sometimes living too long can make more sins...</td>
<td>No, I am afraid if I have to see the end of the day.</td>
</tr>
<tr>
<td>11</td>
<td>Irwan</td>
<td></td>
<td>Yes, because I want to be useful person to everyone...</td>
<td>No, because no human could live immortal.</td>
</tr>
<tr>
<td>12</td>
<td>Jaka</td>
<td></td>
<td>Yes, because I want to fix what I did in the past.</td>
<td>No, because it is destiny from God.</td>
</tr>
<tr>
<td>13</td>
<td>Jimmy</td>
<td></td>
<td>No, because if only me could live forever, my life would be boring...</td>
<td>No, because if we life for forever, life would be emptiness.</td>
</tr>
</tbody>
</table>
14 Kuswardani
I want, because I can longer enjoying livelihood).
I want, because if I get that change, I would enjoy this life very much.
I want, because I want to change my habit from bad to good.
No, because living longer is not comfortable.
No, because certainly everyone just want to live in heaven than in the world.
No, because I want to know what taste of live and death is.
No, because this age is not in our control but God.
No, because nothing immortal in this world.
No, because I realize living immortal is not good.
No, because if we live forever, we are outside the circle of life and we can get lonely because everyone near us is already dead.
No, like Tuck's words, rather die than unlived live.
No, because there are still many things I want to do.
No, live forever will make another problem and would never ever ended.
Yes, because I want to pay my faults.
Yes, of course, because I am not success yet.
Yes, for helping other's problems.
No, after watched this movie I do not want to live forever because it would be useless if it full of emptiness.

From table I, the writer sees various answers from the students. In pre-responses, fifteen from twenty four students, (Ari, Aditya, Bernadictus, Haqqi, Hardi, Irawan, Jaka, Kuswardani, Lucia, M.Ridwan, Opan, Raevika, Rheva, Rony and Urip) say that they want to take a chance to live forever but then in post-responses they change their mind.

Every student who denies their own answer in pre-responses has particular reason to support their post-responses. Ari, for instance, says in pre-respond that he wants to live forever because he has a lot of thing to do, but in post-response he deny his pre-answer. He says “every human being has their time-limit to live”.

Bernadictus in his pre-response wants to live forever because there is no fairness justice in this world, so he could pay his sin’ but in post-respond he does not want to live forever. He thinks he would be outside the circle of life if he could live forever.

Kuswardani wants to live forever because she wants to enjoy her life. Then she changed her mind by saying, “live longer is not comfort”.

Urip also says in pre-response that he wants to live forever with everyone that he loves most. Then, he says that after he watched this movie, it is useless if his life is full of sorrow and emptiness.

Another student who denies her pre-response is Raevika. She wants to live forever because she wants to fix her fault at past time. Afterward, she says no, because if she takes that chance, she is out of the circle of life and she could be lonely because of people around her is already dead.

These initial responses are seemed to be predicted by the author of the novel, Natalie Babbitt, that in the beginning the students may wonder what it’s like to have an eternal life.

“When we first find out that we have to die someday, I think most of us wonder what it would be like if we didn’t,” says Natalie Babbitt, the author of the classic book for children, Tuck: Everlasting (pdf/tuckeverlasting/waltdisneyproduction.com).
It is as if the author says to them “do not fear death but rather the un-lived life”. Babbit raises this issue because she also feels if everyone is being asked could choose to live forever, almost of everyone will respond ‘they do’.

But once they had seen the movie, those fifteen students react spontaneously, in ninety minutes, know how to answer the post-responses. They experienced a new experience, watching Tuck Everlasting. The movie makes their brain store new information; new concept of life.

They write two different answers in questioner sheet as they see new concept, the analogy of death and life. They see themselves changed through their answer. While the students as the readers can and do put their own ideas and experiences into a work, they are at the same time gaining new understanding through the text. This is something that is generally overlooked in reader-response (http://en.wikipedia.org/). Reader-response perspective may be used to see how deep a literary/art work changes someone’s knowledge or re-codes their concept.

In other eight students responses (Alvin, Astri, Egy, Iemam, Indra, Jimmy, Mirantika, and Mulia), there are no contrast answers in pre to post-response. They are still at the same position. In their knowledge, they do not want to live forever. Even they say no in pre and post-responses.

In her pre and post-response, Astri says that nothing in this world is eternal. Egy in pre-response said that if he is still alive longer than anybody he will not good for everyone. In his post-response he says that death is the way he could rest and at peace. Jimmy says in pre-response that to live forever will be boring and in post-response he says it useless if he could live forever but fill with emptiness. Iemam says in pre-response that he wants to have normal age and in post-response he rather dies than to live lonely life.

Although they stand with their ‘no’ to eternal life, Egy, Iemam and Jimmy changed their reason in their pre and post-responses. Each of them has different reason to support their answer. Those eight students are trying to make a ‘reborn’ concept of life.

The last student, R. Priyatna, is a unique respondent from the twenty for respondents. No matter the movie gives a new knowledge about concept of life to his classmates, he is quite persistent in his responses. In pre-response he says he wants to live forever because he is not successes yet. In post-response he still wants to live forever because he has a lot of thing to catch

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alvin</td>
<td></td>
<td>Do not waste your life.</td>
</tr>
<tr>
<td>2</td>
<td>Ari</td>
<td></td>
<td>Loving family defeats another feeling</td>
</tr>
<tr>
<td>3</td>
<td>Aditya</td>
<td>What is the central idea of the movie Tuck Everlasting?</td>
<td>God controls this life not the spring from under the tree.</td>
</tr>
<tr>
<td>4</td>
<td>Astri</td>
<td></td>
<td>When loving family is bigger than loving her mate.</td>
</tr>
<tr>
<td>5</td>
<td>Bernadictus</td>
<td></td>
<td>Do not ever afraid of death because it is circle of life.</td>
</tr>
<tr>
<td>6</td>
<td>Egy</td>
<td></td>
<td>Life never be immortal it would be over.</td>
</tr>
<tr>
<td>7</td>
<td>Haqqi</td>
<td></td>
<td>Truly, this life is in God’s control, so that’s why we cannot be ever last.</td>
</tr>
<tr>
<td>8</td>
<td>Hardi</td>
<td></td>
<td>Do not wish to live forever, it does not mean happy.</td>
</tr>
<tr>
<td>9</td>
<td>Iemam</td>
<td></td>
<td>Hoping to be immortal, because in this world nothing immortal except God.</td>
</tr>
<tr>
<td>10</td>
<td>Indra</td>
<td></td>
<td>If there is some desire it needs something to sacrifices.</td>
</tr>
<tr>
<td>11</td>
<td>Irawan</td>
<td></td>
<td>Loving family is defeating another feeling.</td>
</tr>
</tbody>
</table>
12 Jaka

13 Jimmy

14 Kuswardani

15 Lucia

16 M.Ridwan

17 Mirantika

18 Mulia

19 Opan

20 Raevika

21 Rheva

22 R.Priyatna

23 Rony

24 Urip

About immortal life and greedy. Human being cannot live forever; even if it happens it would be full of emptiness.

Living longer is not everything also uncomfortable.

It needs struggle to make something change.

Truly, after you live you will need death.

Sacrifice for something really need.

Love for the family is bigger than for the lover.

Living immortal would be boring.

We have to respect the meaning of life.

Do not fear of death but rather the unlived life.

Just do life with normally.

Life is not always beautiful and it is useless living forever if we cannot fill it.

From table two, every respondent has a different answer. Some of them have similar formulation, for instance Ari and Astri. They both say loving family as the central idea of the movie. Ari says that loving family defeats another feeling. Astri says that when loving family is bigger than loving her (Winnie) lover.

Then there are Aditya and Haqqi who formulates that God controls the living. Aditya says that all of livelihood is controlled by the creator not from spring under the tree. Haqqi says that the end of this all-live is depending on God’s will, so we cannot live forever.

Kuswardani and Opan also have similar thoughts. Kuswardani says that living forever is not everything and uncomfortable. Opan also says eternal life is not comfortable.

The rest of the responses come from Jaka and Rony. Jaka says that this movie is about eternal life and greed people while Rony says that just living with the ordinary way.

Those twenty four students are responding to the movie with their own point of view. Like Iser says, “for reader-response critics the text is not a thing it does not standing still, for it lives only in its readers’ imaginations and the meanings they make may be varied as the individuals who read them”.

Subjectivity makes the text open. Everyone can re-create the meaning related to his/her point of view. It makes the text be mutual. Every student can get point of view through other student’s understanding.

Reader response is also a design to allow students choose different entry points into the work. This helps students to motivate their effort and allows them to build on their strengths and interests as they reach for new and more difficult performances.

### Table 4. Students’ responses on circle of life

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alvin</td>
<td>The changing wheel between the world’s of the living</td>
<td>... every one will face death</td>
</tr>
<tr>
<td>2</td>
<td>Ari</td>
<td>Based on the movie,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Response</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>--------------</td>
<td>--------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Aditya</td>
<td>what is your understanding of the circle of life?</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Astri</td>
<td>... (no response)</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Bernadictus</td>
<td>Life is a choice and the choice is only a person’s heart knows</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Egy</td>
<td>Life’s circle is birth, marriage, and death. There lie the positive and</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Haqqi</td>
<td>negative sides which one has to live in</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hardi</td>
<td>Eternally human life will be dead not such as god</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Iemam</td>
<td>The circle of life is just as a birth and it continues on and on...</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Indra</td>
<td>... Life circle in human life, there is birth, there is death...</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Irawan</td>
<td>... somebody succeeds somebody fails</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Jaka</td>
<td>In a life’s circle there must be many things change even it is eternal</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Jimmy</td>
<td>The circle of life in the movie...</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Kuswardani</td>
<td>Life must ends</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Lucia</td>
<td>... human life which participate in this world or life</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>M.Ridwan</td>
<td>... if we live we will die</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Mirantika</td>
<td>All human will pass away</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Mulia</td>
<td>Someone will not live forever, because in every living there is dying</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Opan</td>
<td>Life is a choice and only our hearts know our choices</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Raevika</td>
<td>... There is opportunity for people who want to live forever</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Rheva</td>
<td>... The living thing in this world will die and be replaced by next generation</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>R.Priyatna</td>
<td>... the wheel of human life is somebody born and die</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Rony</td>
<td>... ashes to ashes, dust to dust; it means if we live from the land we will die and return to it</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Urip</td>
<td>I still don’t understand</td>
<td></td>
</tr>
</tbody>
</table>

From twenty two students give their responses to the third question regarding their understanding to the concept of circle of life; three students are unable to give answer, while the rest of students are able to give responses.

The three students who give no responses are Aditya, Irawan and R.Priyatna. Aditya gives blank answer (no response), Irawan gives unfinished sentence as his answer, while R.Priyatna says that he does not understand the question.

The rest of the students are able to give clear answers. There are similarities of topic in their understanding, such as “life and death” (7 students), “birth” (4 students) and “change” (4 students).

Below are responses related to the topic of life & death

a. Life’s circle is birth, marriage, and death. There lie the positive and
negative sides which one has to live in (Bernadictus)
b. ... Life circle in human life, there is birth, there is death ... (Hardi)
c. ... if we live we will die (Kuswardani)
d. Someone will not live forever, because in every living there is dying (M. Ridwan)
e. ... The living thing in this world will die and be replaced by next generation (Opan)
f. ... the wheel of human life is somebody born and die (Raevika)
g. ... ashes to ashes, dust to dust; it means if we live from the land we will die and return to it (Rheva)

Some emphasizes their answers in “life” (5 students) some in “death” (4 students).

1. Emphasizing life
   a. The changing wheel between the world’s of the living (Alvin)
   b. Life is a choice and the choice is only a person’s heart knows (Astri)
   c. ... somebody succeeds somebody fails (Iemam)
   d. ... human life which participate in this world or life (Jimmy)
   e. Life is a choice and only our hearts know our choices (Mirantika)
   f. ... There is opportunity for people who want to live forever (Mulia)

2. Emphasizing death
   a. ... every one will face death (Ari)
   b. Eternally human life will be dead not such as god (Egy)
   c. Life must ends (Jaha)
   d. All human will pass away (Lucia)

   Here are responses related to the topic of birth and change

1. Birth
   a. Life’s circle is birth, marriage, and death. There lie the positive and negative sides which one has to live in (Bernadictus)
   b. The circle of life is just as a birth and it continues on and on... (Haqqi)
   c. ... Life circle in human life, there is birth, there is death... (Hardi)
   d. ... the wheel of human life is somebody born and die (Raevika)

2. Change
   a. The changing wheel between the world’s of the living (Alvin)
   b. In a life’s circle there must be many things change even it is eternal (Indra)
   c. ... life will continue to evolve and change (Rony)
   d. ... life will change and will be replaced by new things (Urip)

From those responses, only some give relatively sophisticated answers. For instance, from Bernadictus who says: Life’s circle is birth, marriage, and death. There lie the positive and negative sides which one has to live in; M. Ridwan: Someone will not live forever, because in every living there is dying; Opan: The living thing in this world will die and be replaced by next generation; and from Urip: Ashes to ashes, dust to dust; it means if we live from the land we will die and return to it.

V. CONCLUSION

To conclude, this research shows that students selected as the respondents are able to give a relatively fair responses to the three asked.

In responding toward the first question, the students equip themselves with their own knowledge about immortal life. But once they had seen the movie, those fifteen students react spontaneously by changing their previous knowledge into new responses that they get from the movie.

In other words, they experienced a new experience, watching Tuck Everlasting. The movie makes them get new information; a new concept of life. Reader-response perspective indeed can be used to see how deep a literary work changes someone’s knowledge or re-codes their concept.

In responding to the 2nd question, most students are responding to the movie with their own point of view. It can be seen by the variety of responses they made. Although we can see some similarities, it is still minor as subjectivity play important parts in students’ responses. However, the subjectivity is still not showing that the
students get many details related to their comprehension toward the story. Responses to the third question are resulted in seeing students’ ability to formulate a new meaning. From the responses that students give, they give a relatively fair meanings, only some students that seen be able to give new meanings.

VI. SUGGESTIONS
This study shows that conducting research in literature may give interesting results, especially when it is conducted qualitatively. The results may give an in-depth understanding on how students try to digest and understand a contemporary literary work, in this case a film. We can see their subjective opinions and responses in a way that perhaps an English teacher or lecturer may help to understand more of how the way their students think when learning literature. So, another research in literature is best encouraged and will be well appreciated.

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