mengajar

teach

mengangkap - caught

Senja - dusk

diff. vowel from "pencerah"

dawn "ee in "man"

Pagi Mereka -

membangun

throw away

Sayap / wings

lempar

lunar

Alangkah

Diana

M. Becky (?)

Andrew Pete

Janes

Tony

EFica

Ego

Campur Coed

literally, "mixed"

Guru yg lain
dan Saya

beta pendapat

pertengkar
to fight with words

Berdasarkan

menunjukkan

Ala beda perasaan

ajaran guru yg lain
dan . . . to stay together

ajaran satu model."

Beberapa

mengangkap - caught

Sejenis masyarakat
Nicky’s time in Yogyakarta is running out and there are still places to see. Today, Achi is going to take Nicky to see the Sultan’s palace.

1. Cak! Cak!

2. Ke keraton. Rp5.000 per jam, mau nggak? Ya, boleh!


5. Nah! Kita sudah sampai di keraton. Tunggu di sini, ya?

Apa ibu bisa memotret kami?

Tentu saja, bisa.

Siap? Senyum, ya?

Terima kasih, Bu. Foto itu adalah kenang-kenangan yang baik dari kunjungan ini.

Mau ke pabrik batik sekarang?

Baiklah!
Yogyakarta is a city which marches to a different beat. It owes its special status to the fact that, during the war of independence against the Dutch colonial forces, the then Sultan of Yogyakarta, Sri Sultan Hamengko Buwono IX, gave enormous support to the nationalist Indonesian forces. Even when Yogyakarta was occupied by the Dutch army, the Sultan allowed his palace to be used as a local headquarters for the Indonesian guerilla forces which were operating in the surrounding countryside. In recognition of his loyalty and support, when independence was finally won, and all other sultanates or small kingdoms within Indonesia were abolished, the Sultan of Yogyakarta was allowed to retain his rule and authority over the Yogyakarta area. Yogyakarta is now a self-governing district known as the Yogyakarta Special Area. While it remains part of the Republic of Indonesia, for all practical purposes it is governed by the Sultan and is responsible only to the central government in Jakarta and not to the Governor of Central Java.

Heart and soul of the city of Yogyakarta is the keraton, the Sultan's palace. Not an elaborate and luxurious palace in the western sense, but a palace built in traditional Javanese style, this really is a city within a city. A palace wall of approximately one kilometre square encloses the keraton as well as many small streets, shops, markets, mosques and so on. Within these streets, many ordinary people live and work. In the centre of this area is the inner palace of the Sultan, the real keraton, with large grassed squares front and back, known as the alun-alun utara and the alun-alun selatan. Although it is the residence of the Sultan and his family, many parts of the palace are open to the public during certain hours. However, only the Sultan, his family and palace staff live within the keraton.

The current Sultan of Yogyakarta is Sri Sultan Hamengko Buwono X. All Sultans of Yogyakarta have used this name since Sri Sultan Hamengko Buwono I established the keraton in 1755. The Sultan is greatly loved by the people of Yogyakarta and is clearly determined to preserve the city's cultural heritage and traditions. When becaks were abolished in Jakarta in the 1990s, people wondered whether they would also disappear from the streets of other large Indonesian cities. In cities such as Surabaya, Bandung and Semarang, it is likely that becaks will eventually be replaced. The Sultan of Yogyakarta, however, has declared becaks to be angkutan wisata (tourist transportation), and the people of Yogya say that 'while there is a Sultan, there will be becaks'. Little wonder that Yogyakarta is sometimes called Kota Sultan.
Confirmatory questions are questions that would normally require a ‘Yes’ or ‘No’ answer. You have already learnt several ways of asking these questions.

1. By use of the question indicator *Apakah*.
   
   *Apakah Nicky pernah berkunjung ke keraton?*

2. By use of the question indicator *Apa*.
   
   *Apa Nicky pernah berkunjung ke keraton?*

   
   Nicky pernah berkunjung ke keraton?

Here you are going to learn another way of asking confirmatory questions. This is a polite and formal way of asking confirmatory questions. It would not normally be used by Indonesians chatting with their families or with well-known acquaintances, and it would probably not be used by children. However, it is often used in formal situations.

The question is formed by attaching the suffix -*kah* to the word or phrase requiring an answer, and then by moving that word or phrase to the front of the sentence. Have another look at the first sentence used in the examples above: *Apakah Nicky pernah berkunjung ke keraton?* In this sentence, Nicky is being asked ‘Have you ever been to the palace?’ The word or phrase which is actually in doubt is ‘have you ever’, so take that word, *pernah*, add the suffix -*kah*, and move it to the front of the sentence. The sentence then reads *Pernahkah Nicky ke keraton?*

Look at some more examples.

### Contoh

1. *Apakah kami perlu memesan tempat?*
   
   *becomes*
   
   Perlukah kami memesan tempat?

2. *Apa Anda ingin berkunjung ke pabrik batik?*
   
   *becomes*
   
   Inginkah Anda berkunjung ke pabrik batik?

3. *Ibu sudah makan pagi?*
   
   *becomes*
   
   Sudahkah Ibu makan pagi?

Nicky is trying to find her way to the post office and needs to ask a policeman for help.

Nicky: *Maaf, Pak. Di sebelah mana kantor pos dari sini?*

Polisi: *Kantor pos ada di sebelah utara dari sini.*

Nicky: *Jaukah kantor pos dari sini, Pak?*

Polisi: *Cukup jauh juga. Anda harus berjalan terus lurus saja, kira-kira dua kilometer.*

Nicky: *Kantor pos itu ada di sebelah kanan jalan atau di sebelah kiri, Pak?*

Polisi: *Di sebelah kiri.*

Nicky: *Besarkah kantor pos itu?*

Polisi: *Besar sekali, kantor pos itu adalah yang paling besar di kota.*
Responding in the affirmative

When responding in the affirmative, Indonesians tend to avoid the use of ya. Instead, wherever possible, they respond by using the word to which the suffix -kah was attached.

Contoh

1. Nicky: Adakah pabrik batik dekat sini?

2. Achi:
   Sudahkah kamu menelepon ibumu di Jakarta?
   Nicky: Sudah, tadi pagi. Tetapi besok saya akan menelepon ibu sekali lagi.

Responding in the negative

When responding in the negative, you will need to use the appropriate negative indicator (usually tidak or belum). In some cases, you may wish to follow the negative indicator by the word to which the suffix -kah had been attached.

Contoh

1. Nicky: Perlukah kami membayar kalau mau masuk keraton?
   Achi: Tidak perlu, tetapi biasanya kami memberikan uang sedikit kepada pegawai keraton yang memperlihatkan keraton kepada kami.

2. Ibu Sudarmo: Pernahkah Nicky berkunjung ke Candi Prambanan?
   Nicky: Belum, Bu. Saya sudah berkunjung ke Candi Borobudur, tetapi belum ke Candi Prambanan.

3. Budi: Sukakah Nicky mendengarkan musik klasik?
   Nicky: Tidak begitu suka, Budi. Saya lebih suka mendengarkan musik pop.
Notice how it is used with the following picture...

**Fig: What's it called?**

To ask what something is called, use this sentence structure.
In the dialogue at the beginning of this topic, Achi used the phrase Boleh nggak? when she was speaking to the becak driver. Nggak is not really 'standard' Indonesian. It is a very colloquial version of the word tidak. It is commonly used in conjunction with verbs, such as boleh nggak? (can you do that or not?) and mau nggak? (do you want it or not?). On the audio recordings accompanying this course you will hear some examples of the use of nggak. Remember that it is very colloquial. You should use the word tidak, but be aware that you will hear people using nggak in everyday speech.

There are a number of traditional palaces, or keraton, in Indonesia, particularly in Java. The keraton in Yogyakarta is the only one which continues to have a resident royal family with some governing powers. The real name of the keraton is Keraton Ngayogyakarta Hadiningrat. There are a number of Internet sites with information about and pictures of the keraton in Yogyakarta. You can visit them by following the links on the Keren! 2 Companion Website at www.longman.com.au/cw.
In *Keren! 1* (CB 6.4) you learnt a simple way of asking what people are doing. Do you remember? You learnt to ask questions like:

- Kamu sedang apa?
- Dia sedang apa?
- Mereka sedang apa?
- Nicky sedang apa?

Here you are going to learn another way of asking what people are doing, or what they did do, or what they are going to do. This way is a little more complicated, but this structure becomes necessary when you want to ask people about what they did do; for example, 'What did you do on the weekend?' There are, in fact, two structures, depending on whether you are using second person ('What are you doing?'), or whether you are using third person ('What is he/she doing?' or 'What are they doing?').

### Second person: 'What are you doing?'

To ask 'What are you doing?', use the following structure.

- Apa yang kamu lakukan?
- Apa yang kamu kerjakan?

Remember to change the pronoun *kamu* to *Anda, Bapak, or Ibu* as appropriate.

When you want to ask what somebody was doing at a point in the past, add that clause at the end.

### Contoh

1. Apakah yang kamu lakukan pada akhir minggu yang lalu?
2. Apakah yang Anda lakukan pada hari Sabtu?
3. Apa yang Ibu kerjakan kemarin?
To ask what a third person is doing (he/she/they), use the following slightly different structure.

Apa yang dilakukan (oleh) dia?
Apa yang dikerjakan (oleh) dia?
Apa yang dilakukan (oleh) mereka?
Apa yang dikerjakan (oleh) mereka?

Note:
1. The word oleh (by) is optional.
2. You can replace the pronoun (dia or mereka) with the person’s name; for example, Apa yang dilakukan oleh Achi?
3. Provided it is clear who you are talking about, you can replace the pronoun (dia or mereka) with the suffix -nya; for example, Apa yang dikerjakannya?

Tanya: Apa yang dilakukan oleh Budi?
Jawab: Budi sedang membeli obat di apotik.
After visiting the batik factory, Nicky dropped into an Internet café to send an email to her friends in Australia. She also attached some of the photographs which she took at the factory.

**Email—Sally Johnstone**

From: Nicky Gardner <nickyg@hotmail.com>
To: Sally Johnstone <smileySally@bigpond.com>
Sent: Kamis, 19 September, 11.30
Subject: Pabrik batik
Attachment: membatik.jpg, batikcap.jpg, zatwarna.jpg


Mudah-mudahan Sally dan teman-teman lain di Australia dalam keadaan sehat-sehat. Salam hangat untuk teman-teman di kelas dan Bu Simpson.

Temanmu,

Nicky.
Kain batik ini baru dicelupkan ke dalam zat warna untuk diberi warna merah.

You can learn more about the batik process, the history of batik, and perhaps even visit some batik factories by going to the Internet sites listed on the Keren! 2 Companion Website at www.longman.com.au/cw.
Asking 'Can you recommend ...?'

If you are new in town, you might need to ask for somebody's recommendations; for example, 'Can you recommend a good restaurant?' You can ask like this: **Maaf, Bapak dapat menyarankan ...?** The words bisa and dapat both mean 'can' or 'able to', so either of them can be used to ask this.

**Contoh**

1. Maaf, Bapak dapat menyarankan sebuah restoran yang baik di dekat sini?
2. Maaf, Ibu bisa menyarankan sebuah losmen yang baik di daerah ini?
3. Maaf, Anda dapat menyarankan sebuah hotel yang baik di kota ini?

Asking 'Can I ...?' and 'Can we ...?'

You may need to ask whether it is possible to do something; for example, 'Can I go there by becak?', or 'Can I buy good quality batik at the marketplace?'

You have learnt two words meaning 'can' or 'able to' (dapat and bisa). Either of these words can be used in these questions. By now you know a number of ways to form these questions.

Any of the following structures can be used.

- Apa saya bisa ...?
- Apa saya dapat ...
- Saya bisa ...
- Saya dapat ...
- Bisakah saya ...
- Dapatkah saya ...

Of course, if you want to ask 'Can we ...?', just replace the word saya with either kami or kita as appropriate.

**Contoh**

1. Nicky: Achi, bisakah kita ke pantai Parangtritis naik bus umum?
2. Nicky: Dapatkah kita berenang di pantai Parangtritis?

- *Kata orang* = Kata orang, 182 = People say, *takut* = scared, afraid
For many centuries, there has been a legend (dongeng) in Java that the ocean to the south of the island is ruled by a beautiful queen, Nyai Roro Kidul. The legend is told along the south coast of Java and varies a little from place to place, but remains basically the same.

According to the legend, since the 8th century, Nyai Roro Kidul has been considered the wife of the kings of Central Java. This is said to have come about when the ruler of Central Java at that time, Sultan Agung, sought the help of Nyai Roro Kidul in overcoming his enemies in a battle. Nyai Roro Kidul agreed to help on the condition that he and all of his descendants became her husbands. Because the present ruler of Yogyakarta, Sri Sultan Hamengko Buwono X, is a direct descendant of Sultan Agung, he is considered to be the current husband of Nyai Roro Kidul. A room is kept at the palace in case Nyai Roro Kidul should come calling on her husband and the Sultan makes an annual pilgrimage, with great ceremony, to the coast at Parangtritis, where he sends gifts and offerings floating out upon the ocean for Nyai Roro Kidul.

The south coast of Central Java, the legendary home of Nyai Roro Kidul, is quite dangerous. There is a treacherous ocean rip and many people have been drowned there. The legend of Nyai Roro Kidul is used to explain accidents and drownings along this coastline. There is a belief that Nyai Roro Kidul is angered by the sight of certain colours (in some areas it is thought to be red; in other areas, green) and that she will take people who wear those colours while in or on the ocean.

agak rather/quite
lakukan to be done by you/me
kerjakan to be done by you/me
dilakukan to be done by somebody
dikerjakan to be done by somebody
mencampur to mix
tukang perak silversmith
dikunjungi to be visited
cap a stamp (not postage)
diletakkan to be placed
dicelupkan to be dipped
zat warna dye
diulang to be repeated
membatik to make batik with a canting
menyarankan to suggest
bisa can/able to
dapat can/able to
telah already
tenggelam to sink/to drown
ratu queen
samudera ocean
mengambil to take
dongeng a legend
The 'pe' prefix attached to adjectives

In the previous topic, you learnt that the pe-prefix can be attached to the stem words of verbs to form the agent of the action, the person who does the action.

Contoh

Orang yang bermain futbol adalah pemain futbol.

Here you are going to learn about the pe-prefix when it is attached to stem words which are adjectives (describing words). The pe-prefix can be attached to certain adjectives to form a noun indicating a person who has the characteristic implied by the stem word.

Contoh

1. Orang yang mencuri barang orang lain jahat sekali. Karena itu orang semacam itu kadang-kadang disebut penjahat.


Awas!

The number of adjectives which can be combined with the pe-prefix is quite limited. Don’t try to create your own from adjectives that you know. Use only those which you have learnt.

Dedi malas sekali. Dia tidak suka membantu orang tuanya bekerja di kebun. Dedi pemalas.
The word setuju means to agree. It comes from the stem word tuju, meaning 'heading' or 'direction'. The se- part, of course, means 'one'; so, literally, setuju means to be heading in the same direction.

**Asking if others agree**

You can ask if others agree with you by saying Apa kamu setuju? or Kamu setuju? Remember, the pronoun kamu can be changed to Anda, Ibu, Bapak and so on, depending on who you are talking to. In spoken language, this question is often asked by simply saying Setuju tidak? (Do you agree or not?), or colloquially as Setuju nggak? Since these phrases no longer contain a question word, it is important to use correct intonation so that it sounds like a question. Mimic the intonation of your teacher's voice.

**Agreeing**

This is really very simple. If you want to say that you agree, you need simply say Saya setuju.

If somebody asks if you agree or not, simply reply Setuju.

Sometimes, you may wish to emphasise your agreement and say something like 'I couldn't agree more'. In this case, you can say Setuju sekali.

**Disagreeing**

Of course, if you want to say that you disagree, you can say Saya tidak setuju.

Again, you can emphasise your disagreement and say something like 'Oh, no, I don't agree at all!' In this case, you can say Saya sama sekali tidak setuju.

**Mengurus pesta perpisahan**

Achi's mother is suggesting that they arrange a farewell party for Nicky before she returns to Jakarta. Listen to their conversation on the Audio CD. It contains several of the language functions that you have learnt recently.

Ibu: Achi? Minggu depan Nicky akan pulang ke Jakarta, betul nggak?
Achi: Betul, Bu. Kalau tidak salah hari Selasa minggu depan.
Ibu: Bagaimana kalau kita mengadakan pesta perpisahan untuk Nicky? Mau nggak?
Ibu: Mungkin pada Sabtu malam. Kamu setuju?
Ibu: Baiklah.
In the previous topic (Section 6.20), you learnt that the most common meaning of the -kan suffix is what is known as causative effect.

Contoh

Ibu membangunkan Dedi pada pukul enam pagi.  
Mother caused Dedi to bangun. She woke him up.

However, there are some other meanings of the -kan suffix. Here you will learn another. First, you need to be able to identify the components of a sentence. Look at the following sentence as an example.

\[
\begin{array}{|c|c|c|c|}
\hline
\text{Dedi} & \text{membuka} & \text{pintu mobil} & \text{untuk ibunya}. \\
\hline
\text{subject} & \text{verb} & \text{direct object} & \text{indirect object} \\
\hline
\end{array}
\]

All sentences contain a verb (the action word) and the verb is usually easy to recognise, especially in Indonesian, because we know that most verbs have the ber- or me- prefix. Once you have found the verb, there are certain questions which you must ask yourself in order to find the other sentence components.

Note: It is important to get the wording of these questions right, otherwise you could get the wrong answer.

In the sentence used as the example, above, the verb is membuka (to open).

To find the subject, ask ‘Who or what opens something?’
Answer: Dedi is the subject, the doer of the action.

To find the direct object, ask ‘Who or what does he open?’
Answer: pintu mobil is the direct object.

To find the indirect object, ask ‘Who or what does he open it for?’
Answer: ibunya is the indirect object.

Now, where the sentence has an indirect object (and not all sentences do), with certain verbs the suffix -kan can take on the meaning ‘doing something for somebody else’. Look at that sentence again. It indicates that something is being done for somebody else: Dedi is opening the car door for his mother.

In this sentence, we could use the suffix -kan, meaning ‘for’ (untuk), but there are two other changes which would have to be made to the sentence.

1 The word untuk would no longer be required.
2 The word following the verb would need to be the indirect object; that is, the person for whom the action was done.

The sentence would then read:

Dedi membukakan ibunya pintu mobil.  
Dedi opened, for his mother, the car door.

Awas!

The list of verbs which can use the -kan suffix with the meaning untuk is quite limited. Don’t try to create your own. Use only those which you have learnt.
Here are some more examples. Study each sentence carefully and note how the -kan suffix is used with the meaning untuk.

**Contoh**

1. Ibu Sudarmo sedang memasakkan keluarganya ayam goreng.
2. Achi sedang mencarikan ibu kaca matanya.
4. Dedi menutupkan ayahnya pintu garasi.
5. Sebelum pulang ke Jakarta Nicky akan membelikan keluarga Sudarmo sebuah hadiah kecil sebagai tanda terima kasih.


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**Melihat-lihat di pabrik batik**

You are visiting one of the large batik factories in Jalan Tirtodipuran, and one of the officials at the factory is showing you the batik process. Work with a partner and perform this role play. One of you play the part of the factory official, and the other play the part of the visitor.

**Note:** It is not intended that you will do a word-for-word translation, but rather that you will convey the intended meaning.

Pegawai: Ask the visitor whether he/she has ever seen the batik process before (use pernahkah).

You: Say that you haven't seen it before and ask what those ladies are doing.

Pegawai: Say that they are putting wax on the cloth, and that they will produce a length of fine batik cloth.

You: Ask what they call those small tools.

Pegawai: Say that those tools are called canti ng and that they are very important in the batik process.

You: Ask how long it takes to make a piece of good batik.

Pegawai: Say that the handwritten batik (batik tulis) process can take several months.

You: Express your astonishment at that length of time.

Pegawai: Say that it is difficult work, and ask the visitor if he/she agrees.

You: Say that you very much agree and ask if you can buy batik at the factory.

Pegawai: Say that certainly batik can be purchased there. In front of the factory there is a shop. Ask the visitor what he/she wants to buy.

You: Say that you would like to buy a batik tablecloth for your mother. (Use -kan instead of untuk.)

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Using 'apakah' as a conjunction

Since the beginning of this course, you have been using apakah as a question word which changes sentences into questions. By now you should be quite familiar with the use of the question word apakah.

There is one way in which apakah can be used in sentences which are not questions. You can use apakah as a conjunction (to join parts of a sentence together) when you want to convey some uncertainty, as we do in English when we use the phrase 'whether or not'. For example, we say things like 'I'm not sure whether (or not) it's going to rain today', and 'He didn't say whether (or not) he would be able to help us'. In sentences like these, the word apakah can be used to mean 'whether or not'.

Contoh

1 Budi belum pasti apakah dia bisa datang ke pesta perpisahan untuk Nicky, karena pada Sabtu malam biasanya dia bekerja.

2 Kamu harus memutuskan apakah mau ikut atau tidak.

3 Nicky bertanya apakah mereka bisa berenang di pantai Parangtritis.

4 Orang asing itu ingin tahu apakah kain batik yang halus dijual di pasar.

Achi dan Budi mengantarkan Nicky ke kantor Garuda karena Nicky ingin tahu apakah ada pesawat Garuda yang berangkat ke Jakarta pada pagi hari, hari Selasa.

beraneka macam... various types of...
mencuri to steal
pesta perpisahan farewell party
membangun to wake somebody up
membuka to open for somebody
membeli to buy for somebody
memasak to cook for somebody
mencari to search for something for somebody
sabar patient
tanda a sign
tanda terima kasih sign of appreciation
mengadakan to conduct/hold (as in a meeting/ party)
jahat evil
penjahat an evil person /criminal
pemalu a shy person
pemalas a lazy person
setuju to agree
sama sekali totally
difficult
sulit
tembawakan to carry for somebody
memutuskan to decide
Saya setuju.
Saya tidak setuju.
Saya sama sekali tidak setuju!
Setuju tidak?
Saya tidak sabar
Marilah kita mengadakan pesta
Kamu harus memutuskan.

I agree.
I don’t agree.
I don’t agree at all!
Do you agree?
I don’t have the patience. / I’m impatient.
Let’s hold a party.
You have to decide.

Ayo! Berkunjung ke kota Sultan!

Design a small poster telling visitors to Yogyakarta of some of the many tourist sites which the city has. Use some illustrations together with short descriptions of places of interest. Some of the places that you may wish to include are Borobudur temple, Prambanan temple, the Sultan’s palace, silver factories at Kota Gede, batik factories, the markets, Jalan Malioboro and Malioboro, and restaurants with wayang performances.

Nicky pulang ke Jakarta

Nicky’s stay in Yogyakarta is over. Achi and Budi take Nicky to the airport in Yogyakarta for her flight back to Jakarta.
Dieng Plateau

The Dieng Plateau is found in Central Java, approximately 70 kilometres north-west of Yogyakarta and approximately halfway between the north and south coasts of Java. At an altitude of 2,000 metres, it is both strange and beautiful. The plateau is often covered in mist. Brightly coloured lakes and sulphur springs, together with large bubbling mudholes which emit almost overpowering sulphur fumes, add to the mystique of this place. It was here, high up on this eerie plateau, that the Javanese decided to build what are the oldest known Hindu temples in Java.

Archaeologists believe that there were once up to 400 temples on this small plateau, but today only eight remain. They are quite small and squat, box-like and relatively unimpressive. To many people, the main interest is in the extraordinary location in which they were built, rather than in the temples themselves. The temples were built between AD 650 and 750. They are Hindu temples honouring the Hindu gods, but have been renamed after the heroes of the Mahabharata wayang stories, Candi Arjuna, Candi Puntodewa, Candi Sri Kandi, Candi Sembadra, Candi Semar, Candi Bima, Candi Gatotkaca and Candi Dvarawati.

Prambanan

East of the city of Yogyakarta lies the Prambanan Plain, and here the concentration of ancient temple remains is quite astonishing. In this small area are around fifty ancient temples or the remains of ancient temples. The entire plain is covered in many metres of volcanic deposits and there is little doubt that even more temples and ancient settlements lie hidden below the surface. The most impressive of these temples, and some say the most beautiful of all the Javanese temples, lies within walking distance of the village of Prambanan itself. For that reason, it is commonly referred to as Candi Prambanan, though more correctly it is known as Candi Loro Jonggrang.

Candi Loro Jonggrang is a major temple complex consisting of three major temples, built in the middle of the 9th century AD. These three temples have internal chambers and house statues of the Hindu gods Shiva, Brahma and Vishnu, and the outer walls of the temples have extensive panels of exquisite stone carvings relating the story of the Ramayana. It is awe-inspiring to consider how such beautiful stone carvings were produced by these ancient people with what must have been very basic tools.

The central temple is dedicated to Shiva. At 47 metres, it is taller than the temples on each side of it. The entire complex was surrounded by 244 smaller temples, forming an outer border to the courtyard of the entire complex. With the arrival of Islam in Java, the Hindu kings moved to East Java and the temple complex was abandoned and neglected. When rediscovered in 1811, it was largely in rubble. Restoration was commenced in 1937 and continues today. The three main temple buildings have been fully restored, but many more years of work will be required to restore the smaller outer temples of the complex.
Forty-two kilometres north-west of the city of Yogyakarta is Borobudur, Java's greatest ancient temple and one of Indonesia's major tourist attractions. Built between the middle of the 8th century and the mid 9th century by the Syailendra kingdom, Borobudur is a huge pyramid-like structure. The temple has no internal chambers and the pilgrimage means climbing to the top of the temple. Borobudur was built on a natural hill and stands majestically overlooking the lush green Kedu Plateau. You can see the plan and cross-section of Borobudur in Section 6.17 of this book.

The statistics of Borobudur are impressive. It was built over a period of approximately 100 years, from 60,000 cubic metres of stone which had to be quarried, transported, carved and assembled into this amazing feat of architectural engineering. The temple has 504 large statues of the Buddha (though some are missing), and literally kilometres of beautiful stone carvings depicting the life and teachings of the Buddha. Borobudur is built in levels. In all, there are eight levels, the bottom five being square and the top three round. At its base, Borobudur is 123 metres square and the height of the temple is 42 metres. There are stairs on each of the four faces of Borobudur, running all the way to the top of the temple.

Traditionally, one should enter from the east wall, climb to the first level, then walk all the way around the temple in an anti-clockwise direction, then move to the second level and do the same, and so on. Within each of these terraced levels, the visitor is enclosed by high walls, not being able to see out, not being able to see the path far ahead, much as in life. The walls are covered in stone carvings depicting the Buddhist teachings, and for this reason Borobudur is sometimes called a 'sermon in stone'. When the visitor moves from the fifth level to the sixth level, suddenly the temple changes dramatically. It changes from square to round, from being ornately carved to having plain walls, and suddenly the visitor can see to the far horizons, symbolising the moment of Buddhist enlightenment.

The top three levels of Borobudur have three concentric circles of stupas, seventy-two in all. The stupas have latticed walls revealing that each one contains a statue of the Buddha in meditation. It is said that, if you can reach through and touch the foot of the Buddha, you will be blessed with good luck. At the summit of Borobudur, and in the centre of the three concentric circles of stupas, is one huge solid stupa, the induk stupa. This stupa is empty. It contains no statue of the Buddha, symbolising the achievement of Nirvana, a state of perfection where life ceases to exist.

Would you like to learn more about some of the ancient Javanese temples? You can visit them by going to the Internet sites listed on the Keren! Companion Website at www.longman.com.au/cw.
Choose the most appropriate answer to each question and write the answers in your exercise book.

1. To ask what something is called, use the phrase:
   a. Siapa nama itu?
   b. Itu disebut apa?
   c. Apa itu disebut?
   d. Siapa itu disebut?

2. A canting is used for:
   a. cooking
   b. making batik
   c. transportation
   d. taking photographs

3. To strongly disagree with somebody, you say:
   a. Kamu setuju, bukan?
   b. Saya setuju nggak.
   c. Memang, saya setuju.
   d. Saya sama sekali tidak setuju.

4. To ask somebody what he/she is doing, you say:
   a. Apa Anda lakukan?
   b. Apa yang kamu kerjakan?
   c. Apa yang dilakukan kamu?
   d. Apa yang dikerjakan Anda?

5. Dua jenis kain batik disebut:
   a. batik cap dan batik tulis
   b. batik cap dan batik canting
   c. batik pena dan batik cap
   d. batik pena dan batik canting

6. Angkutan apa yang ditarik oleh kuda?
   a. becak
   b. andong
   c. kereta api
   d. bus umum

7. Inginkah kamu means the same as:
   a. Apa kamu tahu?
   b. Apa kamu mau?
   c. Apa kamu pasti?
   d. Apa kamu sudah makan?

8. Apa Bapak bisa menyarankan ...? means:
   a. Is it possible to ...?
   b. Do you know how to ...?
   c. Can you recommend ...?
   d. What did you decide about ...?

9. Di sekitar keraton di kota Yogyakarta terdapat banyak:
   a. candi
   b. Sultan
   c. pendopo
   d. pabrik batik

10. Which of the following is correct?
    a. Dedi membawakan kopor untuk ibunya.
    b. Dedi membawa ibunya untuk kopor.
    c. Dedi membawakan ibunya kopor.
    d. Dedi membawa ibunya kopor.
Cultural revision

Choose the most appropriate answer to each question and write the answers in your exercise book.

1. The oldest Javanese temples are found on the:
   a. Kedu Plateau
   b. Dieng Plateau
   c. Prambanan Plain
   d. Loro Jonggrang Plain

2. The oldest temples in Java are of the:
   a. Buddhist religion
   b. Hindu religion
   c. Muslim religion
   d. Christian religion

3. Candi Loro Jonggrang fell into neglect and disrepair because of the:
   a. arrival of Islam in Java
   b. cost of maintaining the temple
   c. eruption of the nearby volcano
   d. conversion of the people to Buddhism

4. The stone carvings on the walls of Candi Loro Jonggrang depict:
   a. the life of the Buddha
   b. the Ramayana story
   c. the teachings of the Buddhist religion
   d. the life of ordinary people in the 8th century

5. The construction of Borobudur is thought to have taken about:
   a. forty-two years
   b. seventy-two years
   c. 100 years
   d. 500 years

6. The stone carvings on the walls of Borobudur depict:
   a. the Ramayana story
   b. the Mahabharata story
   c. the history of the world
   d. the life and teachings of the Buddha

7. In all, there are ... levels on Borobudur:
   a. three
   b. five
   c. eight
   d. eleven

8. The huge stupa at the summit of Borobudur symbolises:
   a. hell
   b. the universe
   c. a state of perfection
   d. the throne of the Buddha
Tuliskan dalam bahasa Indonesia

Listen to the dialogue on the CD and, without looking at your Course Book, write the following sentences in Indonesian.

1. Hey, becak! Becak!
   **Car! Car!**

2. Where do you want to go?
   **Mau ke mana?**

3. The Sultan and his family live there.
   **Si Sultan dan keluarganya tinggal di sana.**

4. Do you want to go to a batik factory too?
   **Mau poci ke pabrik batik juga?**

5. Wait here, OK?
   **Tunggu di sini, okay?**

6. Wow! What a fabulous building!
   **Heh! Gedag ini bagus!**

7. This palace was built in 1756.
   **Keraton ini dibangun pada tahun satu ratus tujuh belas ribu lima puluh enam.**

8. Could you take a photograph of us?
   **Apam bisa mengambil kami?**

9. Are you ready? Smile!
   **Siap? Senyum ya?**

10. That photograph will be a good reminder of my visit here.
    **Foto itu adalah kenangan-kenangan yang baik dari kunjungan di sini.**
1. The becak driver:
   a. ☐ asked for an extra Rp5.000
   b. ☐ bargained very hard to get Rp5.000
   c. ☐ accepted the price that they offered
   d. ☐ said the charge was Rp5.000 per hour

2. The palace is:
   a. ☐ no longer used as a residence
   b. ☐ the residence of the Sultan and his family
   c. ☐ the residence of the President of Indonesia
   d. ☐ the residence of the mayor of Yogyakarta

3. They were shown around the palace by:
   a. ☐ Achi's mother
   b. ☐ the Sultan's wife
   c. ☐ a palace official
   d. ☐ the becak driver

4. The becak driver asked if they wanted to go to a:
   a. ☐ restaurant
   b. ☐ batik market
   c. ☐ batik factory
   d. ☐ shadow puppet performance

5. A pendopo is a:
   a. ☐ batik factory
   b. ☐ palace official
   c. ☐ type of building
   d. ☐ relative of the Sultan
7.5 Confirmatory questions by inversion with the '-kah' suffix

Convert the following confirmatory questions into the structure using the suffix -kah. When you have finished, use the CD to check your answers.

1. Apa Anda pernah ke Indonesia?
   - **Anda pernah ke Indonesia?**

2. Apa Ibu senang tinggal di desa ini?
   - **Apakah Ibu senang tinggal di desa ini?**

3. Kamu sudah makan pagi?
   - **Sudahkan kamu makan pagi?**

4. Apa kamu ingin ikut ke pantai nanti sore?
   - **Inginakan kamu ikut?**

5. Apa saya perlu memesan tempat dahulu?
   - **Perluhan saya dulu (Semantically identical)**

6. Apa Bapak suka makan masakan Padang?
   - **Sukakan Bapak makan masakan Padang?**

7. Apa saya boleh pulang sekarang, Bu?
   - **Bolehkan saya pulang sekarang, Bu?**

8. Apa kamu bisa berbahasa Inggris, Dedi?
   - **Bahasa Inggris, Dedi?**

9. Apa Anda kenal dengan Bapak Sudarmo?
   - **Kenalkah**

10. Apa kamu ingat bahwa hari ini kita harus singgah di kantor pos?
    - **Ingatkah kamu?**

11. Apa Ibu pasti tentang itu?
    - **Pastikah Ibu?**

12. Apa Anda dapat membantu saya?
    - **Bantuakan Anda membantu saya?**

13. Apa Bapak tahu di mana kantor Garuda?
    - **Tahuakah Bapak di mana kantor Garuda?**

14. Apa Ibu sering ke Pasar Beringharjo?
    - **Seringkah Ibu ke Pasar Beringharjo?**

15. Apa keraton jauh dari sini?
The palace official wants to know if Nicky can speak Indonesian. Nicky replies that she can, although her Indonesian is not perfect.

The palace official wants to know if Nicky has been to the palace before. Nicky replies that this is her first visit to the palace.

The palace official wants to know if Nicky has ever been to Jakarta. Nicky replies that she has, and that her parents live in Jakarta.

The palace official wants to know if Nicky is enjoying her visit to Yogyakarta. Nicky replies that, yes, she is having a wonderful time.
What is the most popular weekend activity?

Conduct a survey. Ask people in the class what they did last weekend on Saturday morning, Saturday afternoon, Sunday morning and Sunday afternoon. Record their responses on the grid under the example and then work out what was the most popular activity for those four times on the weekend.

<table>
<thead>
<tr>
<th>Nama</th>
<th>Sabtu pagi</th>
<th>Sabtu sore</th>
<th>Minggu pagi</th>
<th>Minggu sore</th>
</tr>
</thead>
<tbody>
<tr>
<td>Josh</td>
<td>berbelanja</td>
<td>menonton futbol</td>
<td>bermain skateboard</td>
<td>PR</td>
</tr>
</tbody>
</table>

Selesaikanlah!

Nicky's mother is calling from Jakarta and asks what Nicky did this morning.

Nicky, sudah apa pagi ini?

Tadi pagi kami mengunjungi keraton Sultan. Alangkah menariknya!
Budi asks Achi and Nicky what they did last night.

Nicky asks Achi what this man is doing.

Nicky asks Achi what she is doing.

Nicky asks Achi what Dedi is doing.

Budi asks Achi and Nicky what they did last night.
Add the suffix -kan to the verbs in the following sentences, then restructure the sentences so that the word untuk is not used.

1. Kakak saya sering memasak martabak untuk kami.
   - Kakak saya serasakan kami martabak

2. Ibu Sudarmo ke pasar dan membeli sebuah baju kaos yang baru untuk Dedi.

   - Budi membuka Ibu Sudarmo pintu garasi


5. Kami sedang mencari kunci lemari untuk guru kami.
   - Kami sedang mencari kunci lemari untuk guru kami

6. Ibu akan membuat sebuah rok yang baru untuk Achi.
   - Ibu akan membuat Achi

7. Nicky ke Kota Gede supaya bisa membeli sebuah kalung perak untuk ibunya.
   - Nicky ke Kota Gede supaya bisa membeli sebuah kalung perak untuk ibunya

8. Nenek suka membaca ceritera untuk cucunya.
   - Nenek suka membaca ceritera cucunya


12. Para murid di kelas itu selalu menutup semua jendela untuk gurunya.
Nicky called at the Kantor Dinas Pariwisata in Jalan Malioboro and picked up this brochure. Read it and answer the questions on the following page.

**Yogyakarta—Kota Budaya**

**Keraton**

Ayo, berkunjung ke Keraton Ngayogyakarta Hadiningrat yang dibangun pada tahun 1756, dan yang sekarang digunakan sebagai tempat tinggal Sri Sultan Hamengku Buwono X serta keluarga beliau. Buka untuk umum setiap hari kecuali hari Selasa dan hari-hari besar, dari pukul 09.00 sampai pukul 15.00. Pada hari Minggu, mulai pukul 10.00 pagi; diadakan latihan menari di dalam salah satu pendopo keraton. Latihan ini populer sekali. Kalau mau melihat latihan itu sebaiknya datang sebelum pukul 09.30. Untuk masuk keraton tak perlu membayar, tetapi sumbangan kecil untuk perbaikan keraton diterima dengan ucapan terima kasih.

**Prambanan**


**Perjalanan Kota**

Setiap hari diadakan perjalanan ke tempat-tempat di kota dengan bus wisata. Tempat yang dikunjungi termasuk keraton, pabrik batik, Kota Gede, Pasar Ngasem dll. Bus wisata itu berangkat dari Kantor Dinas Pariwisata pada pukul 09.00 dan perjalanan itu makan waktu empat jam. Ongkosnya Rp40.000 seorang.
Pertanyaan
1. Siapa yang tinggal di keraton di kota Yogyakarta?

2. Pada hari-hari apa keraton itu tutup?

3. Biasanya keraton itu buka berapa jam sehari?

4. Apa yang diadakan di keraton itu pada hari Minggu pagi?

5. Apa kita harus membayar untuk masuk keraton itu?

6. Perjalanan wisata ke Candi Borobudur dan kembali ke kota makan waktu berapa jam?

7. Kenapa orang perlu menelepon Kantor Dinas Pariwisata kalau mau ikut perjalanan ke Borobudur?

8. Pada hari-hari apa perjalanan ke Borobudur dengan bus wisata itu diadakan?

9. Candi Prambanan juga disebut apa?

10. Bagaimana kesan banyak orang tentang Candi Prambanan?

11. Berapa jauh dari pusat kota Yogyakarta ke Candi Prambanan?

12. Perlukah kita memesan tempat dahulu kalau mau ikut perjalanan ke Candi Prambanan dengan bus wisata?

13. Tempat-tempat apa yang dikunjungi dengan 'Perjalanan Kota'?

14. Kalau ikut 'Perjalanan Kota' dengan bus wisata, pukul berapa bus itu kembali ke pusat kota?

15. What do you think the heading Yogyakarta—Kota Budaya might mean? Think about the word Budaya. Where have you seen it used before in a slightly different form?
Pilihlah jawaban yang tepat

Kalau sudah selesai, dengarkanlah CD untuk memeriksa jawaban Anda.

1. Seorang ______________ keraton memperlihatkan keraton kepada kami.
   a. tukang  b. ahli  c. pegawai

2. Keraton itu ______________ pada tahun 1756.
   a. membangun  b. membangunkan  c. dibangun

3. Sebaiknya Anda ______________ tempat dahulu karena kereta api itu selalu penuh sesak.
   a. membeli  b. memesan  c. membaca

4. Buah yang berwarna kuning dan berbentuk bintang itu ______________ apa?
   a. disebut  b. memanggil  c. digunakan

5. Saya mau membeli kartu pos sebagai ______________ dari kota ini.
   a. kadang-kadang  b. kenang-kenangan  c. bermacam-macam

6. Andong dan becak ______________ angkutan wisata.
   a. dianggap  b. dibangun  c. dibayar

7. Apa yang kamu ______________ pada hari Sabtu yang lalu?
   a. lakukan  b. melakukan  c. dilakukan

8. Bisakah Anda ______________ restoran yang baik di daerah ini?
   a. mengatakan  b. menyiapkan  c. menyarankan

9. ______________ saya pulang sekarang, Bu?
   a. sudahkan  b. bolehkah  c. pernahkah

10. Apa yang ______________ oleh anak-anak itu?
    a. kerjakan  b. dikerjakan  c. lakukan


Di halaman depan candi itu terdapat sebuah pohon beringin yang besar dan tua sekali. Dulu, orang Budha yang pergi ke Candi Mendut untuk bersembahyang duduk di bawah pohon itu sambil bersemadi.
Pertanyaan

1. Naik apa kita bisa pergi ke Candi Mendut dari kota Yogyakarta?

2. Candi Mendut adalah candi agama apa?

3. Bagaimana bentuk candi itu?

4. Kapan candi itu dibangun?

5. Candi Mendut terletak di mana?

6. Mengapa banyak orang tidak mengunjungi Candi Mendut?

7. Berapa besar Candi Mendut kalau dibandingkan dengan Candi Borobudur atau Candi Prambanan?

8. Apa yang terdapat pada dinding candi itu?

9. Apakah kita bisa masuk ke dalam candi itu?

10. Apa yang terdapat di dalam candi itu?

11. Berapa tinggi patung Budha yang terdapat di Candi Mendut?

12. Apa yang terdapat di halaman depan candi itu?
Nicky wants to know how long the journey will take.

Achi says that they have to use a small bus because the road is so narrow.

Nicky is astonished by the size of the volcano and the beautiful scenery.
Achi says that they have now arrived at the Dieng temples.

Nicky wants to know how many temples there are here.

Nicky asks whether these temples are older than Borobudur.