Fatchul Mu'in
(Editor)

SOCIOLINGUISTICS:

A Language Study in Sociocultural Perspectives

Jurusan Pendidikan Bahasa dan Seni FKIP ULM
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Sociolinguistics: A Language Study in Sociocultural Perspectives

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Banjarmasin, 2019

The Writers

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PART 1

SOCIOLINGUISTICS AND ITS SCOPES

Fatchul Mu'in

1.1 Introduction

A language is not only studied from the internal viewpoint but also from the external one. Internally, it is studied based on its internal structures; whereas, externally, it is based on the linguistic factors in relation to the factors beyond the language.

A study of internal language structures (or, it is based on the sub-systems of a language) will result sub-discipline of linguistics such as phonetics, phonology, morphology, syntax and semantics. It is conducted through theories and procedures belonging to the discipline of linguistics; it is not related to the problems beyond the language.

When a study of language in which the linguistic factors are related to the factors beyond the language, such as language use that is done by its speakers in a certain speech community, it refers to sociolinguistics. According to Fishman, for instance, socially, the language use involves *"Who speaks, what language, to whom, when and where"*(Fishman, 1972:244). When some aspects of sociology are adopted in studying a language, this means it presents an interdisciplinary study; and its name represents a combination of sociology and linguistics. In this relation, some experts call it as sociology of language; and some others call it as sociolinguistics.

The following discussion involves some terms such as language, linguistics, sociology or its aspects, and sociolinguistics as well as relationships between language and society

1.2 Language

Before starting to discuss a language, sometimes we are necessary to define it. In this relation, we may make some questions such as: "What is a language?", or "What do you know about a language", or "What is meant by a language?" Someone's answer may be different from that of the other. For instance, he says: "Oh, it what we use in communication" or the other says: "It is made up of sentences that convey meaning", or perhaps someone else says: "It is a means of communication". If those definitions are viewed from the study of language, they are insufficient ones. Let us examine the following definitions:

A language is a system of arbitrary vocal symbols that permit all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact (Finocchioro, 1964).

A language is a system of arbitrary vocal symbols used for human communication (Wardhaugh, 1986)

A language is arbitrary system of articulated sounds made use of by a group of humans as a means of carrying on the affairs of their society (Francis, in Ramelan, 1984)

A language is a set of rules enabling speakers to translate information from the outside world into sound (Gumperz, 1972).

A language is a means of communication that uses speech sounds as a medium (Ramelan, 1984)

Based on the definitions of a language above, we can state some characteristics of human language, as follows:

Firstly, a language is a *system*. Since a language is said to be a system, it must be systematic in nature. The systematicness of a language can be seen from the fact that, take an example, a sentence is not ordered at random. In this relation, we cannot say *"Goes Ali school to everyday."* English language has its own patterns of ordering some words to be a sentence. The patterns of ordering show that a language must be systematic.

Secondly, a language is said to be *arbitrary*. This means that it is firstly created on the basis of social agreement. In this relation, there is no reasonable explanation, for instance, why a certain four-footed domestic animal is called *dog* in English, *asu* in Javanese, or *anjing* in Indonesian. Giving a name of the animal is really based on the agreement among the members of the social groups. On other words, Javanese, *English and Indonesian* people made an agreement to call the animal as *asu, dog, and anjing* respectively.

Thirdly. a language is *social*. We all know that a language is socially acquired, learned and then used. If this statement is related to language acquisition and/or language learning, we may have an illustration that a new-born child acquires a communicative competence with a given language in a speech community; in the next step, he learns and uses the language in a speech community. Thus, a language is not genetically transmitted; but, it is socio-culturally acquired and/or learned.

Fourthly. a language is *spoken.* Basically, a language is always spoken. This statement implies that all people the world over, regardless of their race or ethnic group, always speak a language. This means that they always have a way of communicating ideas by using sounds that are produced by their speech organs. Another means of communicating ideas, that is the use of printed or written symbols, which is more prevailing and more often used in daily life. This means that they are exposed to the written language as found in newspapers, magazines or letters so that they often confuse written language and the actual language, which is spoken. In this relation, it can be said that the spoken form of a language is primary, whereas the written form is secondary. This is to say that the written form of a language is only a representation of what is actually spoken.

1.4 Linguistics

Linguistics is defined as the scientific study of language. From different viewpoints, as a science, linguistics can be divided into several branches, among others, descriptive linguistics and historical/comparative linguistics (if it is based its methodology), synchronic and diachronic linguistics (if is based on its aspect of time), and phonetics, phonology, morphology, syntax and semantics (if it is based on a language as a system).

1.5 Sociolinguistics

A term *sociolinguistics* is a derivational word. Two words that form it are sociology and linguistics. Sociology refers to a science of society; and linguistics refers to a science of language. A study of language from the perspective of society may be thought as linguistics plus sociology. Some investigators have found it to introduce a distinction between sociolinguistics and sociology of language. Some others regard sociolinguistics is often referred as the sociology of language.

Sociolinguistics is defined as:

The study that is concerned with the relationship between language and the context in which it is used. In other words, it studies the relationship between language and society. 21

It explains we people speak differently in different social contexts. It discusses the social functions of language and the ways it is used to convey social meaning. All of the topics provides a lot of information about the language works, as well as about the social relationships in a community, and the way people signal aspects of their social identity through their language (Holmes, 2001)

Sociolinguistics is “the study that is concerned with the interaction of language and setting” (Eastman, 1975; 113). It is the study that is concerned with investigating the relationship between language and society with the goal of a better understanding of the structure of language and of how languages function in communication (Wardhaugh, 1986 : 12)

1.6 Socio-cultural Aspects

A group of people is required by both community and society. They communicate and interact between and another. They have a membership consciousness on the basis of the common goals and their behaviour is ordered and patterned. If they live in a given area, have the same culture and living styles, and can collectively act in their effort to reach a certain goal, they will be known as a community.

Not all groups of people occupying certain areas are known as societies; but they are known as communities such as those who are in local communities, schools, business firms, and kinship units; and they are only sub-systems of a society. Thus, society is any group of people being relatively self sufficient, living together in a long period of time, occupying a certain area, having the same culture, and conducting most of activities in the group.

Parsons (1966: 20) states that a society is in the first instance “politically organized”; it must have loyalties both to a sense of community and to some “corporate agency” of the kind we ordinarily consider governmental, and must established a relatively effective normative order within a territorial area.

A society in which some groups of people are living may show what we call social stratification. A term *social stratification* used to refer to any hierarchical ordering of group within a society (Trudgill, 1983).

A system of social stratification is not always similar to one another; it may be represented in *caste*s (such as in India); it may be represented in different social classes: high class, middle class, and lower class (such in United States); and it may be represented in some terms such as: elite group vs. common people, "*kawula vs. gusti*" (such as in Indonesia). A society in which its members are stratified shows social *classes* followed by *social status and role.*

Social class may be defined primarily by wealth, or by circumstances of birth, or by occupation, or by criteria specific to the group under investigation. If wealth is a criterion, this may be calculated in terms of money, or in terms of how many pigs, sheep, or blankets an individual or family possesses, or how much land they claim. Social status is often largely determined by social class membership (Troike and Blackwell, 1982: 87).

A married man automatically has a status as a husband of his wife and as a father of child(ren); in his office, he may be a director; and in his neighbourhood, he may be a religious leader. According to Soerjono Soekanto, social role is a dynamic aspect of status (Soekanto, 1982: 236-237).

Thus, the man has three statuses: as a father, a director, and a religious leader. When he fulfils his duties and responsibilities in accordance with his single status, he plays one role. Whatever the groups are called, each of them must occupy a position in a social rank or have a social status. Therefore, a member of a given social rank or social status plays a role in accordance with his status.

Social relationships among people in society are based on some rules, values, etiquette, etc. In communication, for instance, people are ordered by rules (of speaking); they are guided by values (of how to behave in a good manner) than can be conducted through etiquette (of using a language).

Social Units of Language Use

a. Speech Community

Speech refers a surrogate for forms of language, including writing, song and speech-derived whistling, drumming, horn calling and the like (Hymes, in Gumperz and Dell Hymes, eds.,1972: 53). An important concept in the discussion of communication is the *speech community.* It refers to a group of people who use the same system of speech signals.

Another definition of the speech community is any human aggregate characterized by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language use (John T. Plat and H.K. Plat, 1975: 33).

Troike and Blackweel state that speech community must meet three criteria: (1) it is any group within a society which has anything significant in common (including religion, ethnicity, race, age, deafness, sexual orientation, or occupation), (2) it is a physically bounded unit of people having range of role-opportunities (a politically organized tribe or nation), (3) it is a collection of similarly situated entities that something in common (such as the Western World, European Common Market, or the United Nations) (1982:19).

b. Speech Situation

According to Dell Hymes, a speech situation is a situation in which a speech occurs. Within a community, we may detect many situations associated with (or marked by the absence of) speech. Such situations will be described as ceremonies, fights, hunts, meals, lovemaking, and the like (in Gumperz, John J. and Dell Hymes, eds., 1972: 54).

c. Speech Event

According to Dell Hymes, a speech event refers to activities or aspects of activities that are directly governed by rules or norms for the use of speech. An event may consist of a single speech act; and it often comprises several speech acts.[1]

d. Speech Act

According Dell Hymes, speech act is the minimal term of the speech event. It represents a level distinct from the sentence, and cannot be identified with any single portion of other levels of grammar, nor with segments of any particular size defined in terms of other levels of grammar. An utterance may have the status of command depending on a conventional formula. When we ask someone to leave the building, we may say: *"Go!"* not *"Go?"* An interrogative sentence *"Can you help me?"* may be meant to ask someone to do something; *"what time is it?"* may be meant to remind that the listener comes very late.[2]

e. Speech Styles

The term *style* refers to a language variety that is divided based on the criterion of formality. This criterion tends to subsume subject matter, the audience of discourse, and the occasion. Based on the criterion, Martin Jose (in Brown, 1982: 192) recognizes the speech into *frozen*, *formal, consultative, casual and intimate styles.*

A *frozen (oratorical*) style is used in public speaking before a large audience; wording is carefully planned in advance, intonation is somewhat exaggerated, and numerous rhetorical devices are appropriate.

A *formal (deliberative)* style is also used in addressing audiences, usually audiences too large to permit effective interchange betweens speaker and hearers, though the forms are normally not as polished as those in a frozen (oratorical) style. A

[1] Gumperz and Dell Hymes, eds., 1972: 56
[2] ibid

typical university classroom lecture is often carried out in a formal (deliberative) style.

A *consultative* style is typically a dialogue, though formal enough that words are chosen with some care. Business transactions, doctor-patient conversations, and the like are consultative in nature.

Casual conversations are between friends or colleagues or sometimes numbers of a family; in this context words need not be guarded and social barriers are moderately low.

An *intimate* style is one characterized by complete absence of social inhibitions. Talk with family, loved ones, and very close friends, where you tend to reveal your inner self, is usually in an intimate style.

Someone may speak very formally or very informally; his choice of the styles is governed by circumstances. Ceremonial occasions almost require very formal speech; public lectures are somewhat *less formal*; *casual* conversation is quite informal; and conversation between intimates on matters of little importance may be extremely *informal* and *casual*.

We may try to relate the level of formality chosen to a number of factors: (1) the kind of occasion, (2) the various social, age, and other differences that exist between the participants, (3) the particular task that is involved, e.g., writing or speaking, and (4) the emotional involvement of one or more of the participants (Wardhaugh, 1986: 48).

f. Ways of Speaking

A way of speaking refers to how a language speaker uses in accordance with behavior of communication regulated in his speech community. This means that he has to apply "regulation" of using his language. That is why Fishman suggests that in using a language someone has to consider *to whom he speaks*. Considering the person to whom he speaks, he will determine what language or its varieties he wants to use to speak. His consideration is not only based on *to whom* he speaks, but also on *when or where* he speaks. The language speaker will consider the setting of time and place.

In relation to the *ways of speaking* Dell Hymes states that the point of it is the regulative idea that the communicative behavior within a community is analyzable in terms of determinate ways of speaking, that the communicative competence of persons comprises in part a knowledge of determinate ways of speaking (in Gamperz and Hymes, eds., 1972 : 57).

g. Components of Speech

A language use occurring in a speech community must be in relation to speech situation, speech event, speech act, and speech styles, as well as components of speech. Those form an integrated parts in the communicative behavior. Dell Hymes (in Gumperz and Hymes, 1972 : 59-65) states the speech are in the sixten components, being grouped together under the letters of the word SPEAKING. SPEAKING here stands for S=Setting, P=Participants, E=Ends, A=Act sequence, K=Key, I=Instrumentalities, N=Norms, and G=Genres. The further explanation will be explained later.

1.7 Social Functions of Language

Forms of sentences of a language generally serve specific function. The sentences are created, among others, on the basis of purposes. The purposes of creating sentences are (a) to inform something or someone to the audiences; the sentences created are called statements (declarative sentences), (b) to question about something or someone; the resultant forms are interrogative sentences, (c) to ask or command someone to do something; the resultant forms are imperative sentences, and (d) to show a surprise on someone or something; the resultant forms are exclamatory sentences.

Traditionally, there are three functions of a language. These three functions of a language are actually related from one to another. For the sake of discussion, they are discussed in separate ways. The prime function of a language has been assumed to be *cognitive;* a language is used to express ideas, concepts, and thought. The second function is said to be *evaluative;* a language has been viewed as a means of conveying attitudes and values. The third function of a language is referred to be *affective;* a language is used by its speakers to transmit emotions and feelings.

According to Mary Finocchiaro, there are six functions of a language are; they are as follows:

Personal. The personal function enables the user of a language to express his innermost thoughts; his emotions such as love, hatred, and sorrow; his needs, desires, or attitudes; and to clarify or classify ideas in his mind.

Interpersonal. The interpersonal function enables him to establish and maintain good social relations with individuals and groups; to express praise, sympathy, or joy at another's success; to inquire about health; to apologize; to invite.

Directive. The directive function enables him to control the behaviour of others through advice, warnings, requests, persuasion, suggestions, orders, or discussion.

Referential. The referential function enables him to talk about objects or events in the immediate setting or environment or in the culture; to discuss the present, the past, and the future.

Metalinguistic. The metalinguistic function enables him to talk about language, for example, "What does ……..mean?"

Imaginative. The imaginative function enables him to use language creatively in rhyming, composing poetry, writing, or speaking (1989:1-2).

According to Roman Jacobson (in Bell, Roger T. 1976:83), functions of a language are related to aspects.

ASPECT	FUNCTION
Addresser	Emotive, expressive, affective
Addressee	Conative
Context	Referential, cognitive, denotative
Message	Poetic
Contact	Phatic, interaction management
Code	Metalinguistic

Although the model is primarily connected with the nature of literary language, it provides a means of listing six major language functions by indicating how the shift of focus from one aspect of the speech event to another determines the function of the language that is used in it.

For example, (a) in relation to *emotive function*, the addresser aims at the direct expressions of his attitude to the topic or situation; (b) in relation to *conative function*, the speaker focuses on the person(s) addressed, for instance, when he calls the attention of another or requires them to carry out some action; (c) in relation to *context,* the participants of a speech act focus on the object, topic, content of the discourse; (d) in relation to *message,* the speaker focuses on the message; (e) in relation to *contact,* a (certain) language is used for the initiation, continuation and termination of linguistic encounters; and (f) in relation to *code*, a language is used to talk about the language itself.

1.8 Factors Influencing Language Use

They are four dominant factors influencing someone's language use in a given speech community: (a) the participants: who speaks, to whom he speaks, (b) the setting: where does he speak? (c) the topic discussed, and (d) the function: what and why does he speak?. These factors (and the other factors) will be discussed in detail in the next chapter (Wardhaugh, 1983). These four factors can be illustrated as follows:

For instance, there are two persons involving in a speech act. They are called as participants. They are identified as father and his son. At home (*setting*), in order to be familiar between them (*function*), both father and his son (*participants*) speak Javanese language to talk about daily activities (*topic*); they use Indonesian language in another topic. Both speakers never Javanese outside their home to each other; they use Banjarese or Indonesian language.

1.9 Social Dimensions Influencing Language Use

Starting from the factors above, language use is determined by social dimensions: (a) social distance scale: how well we know someone, (b) a status scale: high-low status in social life; superior-subordinate status, and (c) a formality: formal-informal; high-low formality.

Social structure may either influence or determine linguistic structure and/or behaviour. The age-grading phenomenon can be used as evidence. In this relation, for instance, young children speak differently from other children; and children speak differently from mature. Consequently, there are some varieties of the same language (dialects, styles, speech levels, etc.) and ways of speaking, choices of words, and rules for conversing. Linguistic structure and/or behaviour may either influence or determine social structure.

Sociolinguistics studies a language and its varieties, and how they are used in the speech community in relation to the socio-cultural background of the language use itself.

1.10 Summary

A language is an important thing in a given community, a speech community. It is not a means for communication and interaction but also for establishing and maintaining human relationships.

One characteristic of a language is that is social. That is to say that all speech events must be in relation to the social aspects. A new-born child acquires a language in the social environment (family as a part of the speech community). A language use also occurs in the speech community.

Based the geographical area, one community may be different from one to another. This results in the different varieties of language: dialects. These kinds of dialects are known as geographical or regional dialects. The fact also shows us that the members of a community or speech community are in the same social hierarchy. Consequently, there are also varieties of the same language used by the different types of the language users. These kinds of language varieties are known as social dialects.

Sociolinguistics studies a language and its varieties, and how they are used in the speech community in relation to the socio-cultural background of the language use itself.

PART 2
LANGUAGE IS (SOCIO)-CULTURALLY ACQUIRED
Fatchul Mu'in

2.1 Introduction

A discussion of language in social context is focussed on a language acquisition and language learning, significance of language in a community, and relation of language and society. The language acquisition is differentiated from the language learning. The former is unconsciously conducted by a language user, whereas the latter is consciously conducted by a language user. The significance of language in a community is viewed from the viewpoint of its importance in a community; and it is discussed in relation to the three inseparable elements in a community: human being, community, and language.

A Language is generally understood as a means by which human beings enable to conduct communication and interaction. This is to say that human beings have to have ability to speak a language. As a human being, a new-born child will not automatically have an ability to speak a language. Crying is his first sound the normal-new born child can produce. Crying is then used for his means of communication. All messages he wants to send to the parents (especially, mother) will be in the form of crying. For a new-child a language (first language) is culturally acquired from the parents or people around him. In the age of schooling, he starts to learn a language (the same language as acquired before or the new one). The language(s) he has mastered are used for the sake of communication and interaction.

For a new-child a language (first language) is acquired; after acquiring his mother tongue or first language, he may learn a second language. Some experts differ language acquisition and language learning. In this relation, let us try to discuss two branches of philosophy: nativism (Schopenhauer) or rationalism (Descartes) and empiricism (John Locke). The former is used by nativist / rationalist and the latter is used by empiricist. The nativist claims that individual development is much influenced or determined by innate factors; the rationalist claims that all knowledge derive from the human mind; he believes that the mind is the only source of knowledge. Thus, ability to speak a language is genetically transmitted. For rationalists, Descartes, for instance, the mind is more active in gaining knowledge; human's perception of the external world rests upon a number of ideas. These ideas are *innate* and not derived from experience and are sometimes said to be inherent in human's mind. In human mind, there is 'a little black box' which is then called 'Language Acquisition Device' (LAD). LAD refers to inborn or innate ability. Noam Chomsky is one of the supporters of rationalism in studying a language, in which he develops what is TG Grammar, among other things, he differs *competence and performance (langue and parole in* Ferdinand de Saussure's term). Also, he differs two kinds of language structures: *deep and surface structures.*

Whereas, the empiricist believes that all knowledge derive from experiences or socio-cultural environment. John Lock believes that a new-born child is like *tabula rasa;* it is something like a piece of white paper a drawing or picture or something in a written form. He learns everything from his environment. He learns a certain language from his parents, family and environment. This philosophical thought influences much on behaviourists' thought (Brown, 1982)

The empiricist admits the existence of LAD in human's mind, but it is then considered as 'a potential seed' which has to be developed and nurtured in an appropriate place: a social community. So, the ability to speak a language in man is not genetically transmitted, but it is culturally acquired and or learned from their elders or social environment. This means that a child will not automatically speak a language just because he is a human being, but because he has to acquire or learn it from his parents or people around him, though the process is not always consciously carried out. This also explains why there is no universal language spoken by all human beings in the world, since the language spoken by man is culturally determined. This is to say that it depends on the community in which the child is grown up.

Empiricism is developed by Behavioural Psychologists such as B.F. Skinner, Pavlov and Watson. It is then adopted by Structural or Descriptive Linguists such as Ferdinand de Saussure in the study of language. His monumental work is *Course de Linguistigue Generale.*

2.2 Human Beings and Language

Man is a social being who always needs another's help. It is hardly imagined that he is able to live alone in a forest without being accompanied by another. In reality, he lives together and cooperates between one and another. Thus, we may agree that human being is a social creature because he has to live a community.

In the effort to fulfill his daily need, he has to work together between one and another. This cooperation can only be conducted in a community. When he needs rice, for instance, he is not necessary to plant in a field by himself. Rice planting is the farmers' business. Someone who needs rice, he can buy it.

Based on the example above, we have a clear picture that all the members of a community need help from one to another. They cannot live alone and try to fulfill their daily need such as food and clothes by themselves. This is to say that they need working together.

The cooperation among the members of a social group will run well, they need a means of communication known as *language.* By using a language man can express his ideas and wishes to other people such as when he needs their help. There will be a close cooperation among members of the group.

The three element mentioned above: human beings, community, and language are closely related to each other. When there are human beings in any part of the world, there will be a social community in which a given language is used as a means of communication by the same members of the group. The existence of a language for the community is very important. This is because, in reality, men as social beings always live in a community and need a language as a means of interaction among them.

In the social context, language is not only a means of communication but also it is a means of creating and maintaining social relationship among speakers of the language. As an illustration, take an example, there are two persons in the waiting room of railway station. At first, they do not know one and another. They, then, begin to make a talk to avoid their boredom. They talk many things. They give information to one and another. This is the function of the language as a means of communication and at the same time as a means of creating social relationship.

If they are from the different social and geographical backgrounds, they will use different dialects. Here, we have what we call social dialect and geographical dialect (Trudgill, 1983:14). For instance, if one of them is someone speaking Indonesian language, who is from North Sumatra, will probably use Indonesian language with a certain accent spoken by people from that part of the country; and the other will probably use the other dialect (Betawi dialect) if he is from Betawi.

Other than the regional dialect, there is a social dialect. This kind of dialect refers to a veriety of language spoken by a group of people belonging to a certain social class (Trudgill, 1983:14). For instance, if someone is a middle-class businessman, he will use the variety of language associated with men of this type.
Based on an illustration, a language may have some varieties. In fact, a language itself can be categorized as one of varieties of whatever human languages. So, it can be said that language varieties may refer to: (a) two or more distinct languages used in a community, (b) distinct varieties of one language, and (c) distinct speech levels of one language

The facts shows that there are more than one language existing and being used in a given speech community. A situation in which there are, at least, two languages are used is known as a diglossic situation; a person having mastery of two languages and using them alternately is known as a bilingual speaker; and the mastery of two (or more) languages by the individual speaker is known as *bilingualism.*

People may use different pronunciation, vocabulary, grammar, or styles of a language for different purposes. They may use different dialects of a language in different contexts. In some communities they will select different languages according to the situation in which and according to the persons to whom they speak; they may use distinct speech levels.

Troike and Blackwell (1986) state that the means of communication used in a community may include different languages, different regional and social dialects of one or more languages, different register, and different channels of communication (oral or written).

Furthermore, Troike and Blackwell explain it in a more detailed description and state that the language use is related to the social organization of the group, which is likely to include differences in age, sex, and social status, as well as differences in the relationship between speakers, their goal of interaction, and the setting in communication takes place. The communicative repertoire (linguistic repertoire) may also include different occupational code, specialized religious language, secret codes or various kinds, imitative speech, whistle or drum of language, and varieties used for talking to foreigners, young children, and pets (Trioke & Blackwell, 1986 : 51).

2.3 Language and Society

A society can be seen from its physical environment. Our view of physical environment may be conditioned by our language. In this relation, it can be explained that the physical environment in which a society lives can be reflected in its language, normally in the structure of its lexicon (the way in which distinctions are made by means of single words). For instance, English has only one word for *snow* but Eskimo has several. For English people, it is not necessary to make distinction of *snow* because their physical environment of society does not enable it; there is only kind of *snow* in the society. For Eskimos, it is essential to distinguish one kind of snow from another in individual words. Their physical environment 'force' them to make some names of *snow* (Trudgill, 1983:26)

If English people have only one word for *rice* to refer what the Javenese people call as *pari, gabah, beras* dan *sega.* This is because both speaking communities have different interests. It is obvious that the Javanese poeople are necessary to cretae different vocabularies mentioned above.

Other than the physical environment, the social environment can also be reflected in language, and can often have an effect on the structure of the vocabulary (Trudgill, 1983:27). For example, a society's kinship system is generally reflected in its kinship vocabulary. We can say that kin relationship in Banjare society is important so that there are many kinship vocabulary such as *muyang, muning, waring, anggah, datu, kai, abah, anak, cucu, buyut, intah, cicit, muning* dan *muyang*. Besides, there are some words such as: *uma, julak, gulu, paman,* and *acil*. Also, the are some words such as:: *ading, laki, bini, ipar, marui* dan *warang* (Suryadikara, 1989).

A language is used by a man as a means of communication in his effort to interact one with another. In reality, he is not free from rules of using language agreed by speech communities in which he lives and interact with the other members of the community in accordance with the values and the other cultural aspects. The values of a society, for instance, can be have an effect on its language. The most interesting way in which this happens is through the phenomenon known as taboo. Taboo can be characterized as being concerned with behaviour which is believed to be supernaturally forbidden, or regarded as immoral or improper; it deals with behaviour which is prohibited in an apparently with behaviour.

2.4 **Relationship between Language and Society**

An important concept in the discussion of communication is the *speech community*. It refers to a group of people who use the same system of speech signals. Another definition of the speech community is any human aggregate characterized by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language use (John T. Plat and H.K. Plat, 1975: 33).

The relatioship between language and the context in which it is used (Janet Holmes,2001:1). In other words, it studies the relationship between language and society. It explains why people speak differently in diffirent social contexts. It discusses the social functions of language and the ways it is used to convey social meaning. All of the topics provides a lot of information about the language works, as well as about the social relatiosnships in a community, and the way people signal aspects of their social identity through their language.

Ronald Wardhaugh (1986 : 10-11) summaries the relationship bwteen and society. According to him, there are some possible relationships between language and society. *A first one* is that, viewed from the participants, social structure may either influence or determine linguistic structure and/or behaviour. For instance, in relation to the age-grading phenomenon, whereby young children speak differently from older children and, in turn, children speak differently from mature adults. Socially, the participants may have different origins, either regional, social, or ethnic origins; and, they must met with the particular ways of speaking, choices of words, and even rules for conversing. This relationship will be discussed more detailed in the next chapter.

A second possible relationship between language and society is directly opposed to the first: linguistic structure and/or behaviour may either influence or determine social structure. This is supported by the Basil Bernstein's finding on the use of elaborated and restricted codes. This finding will be discussed more detailed in the next chapter.

A third possible relationship between language and society is that language and society may influence each other; this influence is dialectical in nature. This is to say that speech behaviour and social behaviour are in a state of constant interaction and that material living conditions are an important factor in the relationship.

2.5 Language is Culturally Acquired

Linguistic competence is initially acquired through the process of language acquisition. In general, a language acquired is a language that has been used in a speech community in which a child is grown up. This means that the mastery of the first language does not depend on his parents' native language.

This means that linguistic competence is *socio-culturally* transmitted through the process of language acquisition.

Language acquisition refers to the process through which people **acquire** the ability to perceive and understand a given **language**, as well as ability to conduct a communication using the language they have acquired. L**anguage acquisition is also defined as** the process by which we learn to speak, write, or even use sign language in meaningful ways to communicate. **Language acquisition** is regarded as one of the very important human natures or traits, because non-humans do not communicate by using **language**.

From birth to the world, in fact, a new-born child (baby) has some kind of innate ability. Both sociolinguists and psycholinguists recognize that there is an *innate ability*. This is what we call *Language Acquisition Device* (LAD). Only human beings have *language acquisition device*, animals do not. Despite having innate abilities, a child is not automatically able to speak simply because he is human. The innate ability is like a potential seed that must be grown in a suitable place, the social community. If the innate ability is not developed properly, for example, if a child is separated from society and disconnected from human relations, then he will not be able to speak a particular language (Fatchul Mu'in, 2006).

From the viewpoint of psycholinguistics, during the acquisition of the first language, Chomsky mentions that there are two processes, namely (1) the process of obtaining linguistic competence, and (2) the process of using linguistic performance. Linguistic competence refers to human's underlying and unobservable language ability; Linguistic competence refers to the knowledge of language that is in a person's brain (or mind), knowledge that provides a system for pairing sound and meaning (Fatchul Mu'in, 2006).

Whereas linguistic performance refers to the actual manifestation of linguistic competence, or the real use of the language based on the linguistic competence a speaker has. That is to say that linguistic performance is the use of such knowledge of language in the real processing of sentences for the sake of their production and comprehension.

The former is in the human mind; it is unobservable language ability. The latter refers to the actual use of language; the ability of using the language can be overtly observed through which aspects of language can be identified.

The child's language acquisition or linguistic development takes at least four essential stages: (1) *Babbling*, (2) one-word stage, (3) two-word stage, and (4) telegraphic stage (Brown, 2007:35). The more detailed stages are as follows: (1) crying, (2) cooing, (3) babbling, (4) first words, (5) single-word stage, (6) two-word stage, (7) telegraphic stage, (8) grammatical morphemes, (9) negation, (10) questions, (11) overgeneralization (Jannedy, et al. 1994:25).

Crying

A new-normally born child uses crying to communicate with people in his social environment, especially, his mother. Although he does not have an ability to speak, he has had an instinct to communicate for fulfilling his biological needs. In the first few months of his life, crying is used as a kind of means of communication without speech or utterance. This is to say that the child is able to communicate for showing different types of discomfort using his crying.

In the following times, crying can help him learn ways to produce speech sounds. Initially crying is an innate nature belongs to the child. But, crying can be meant by the child to send some messages (hunger, sense of discomfort, etc.). The mother must understand what messages are for. The children may cry to ask his mother to fulfill his biological needs, to express discomfort or pain, or to get attention from his family. A newborn child only cries when he is hungry, thirsty, sick, cold, etc.

Cooing

A child will respond to the mother's utterances through being quiet, smiling, or being glad and at the same time moving and moving his legs and arms. Now he is able to vocalize. He begins to make some sounds produced by his speech organs (such as "aw-aw" or something like that). This happens when he is about two months old.

Cooing is a kind of soft gurgling sound. It seems to express his satisfaction after several weeks to interact with his mother or family around him.

Babbling

As has been stated, a newborn child only cries when he is hungry, thirsty, sick, cold, etc. In fact, babbling is the next stage after crying. This may happen when a child is in the age of about five months to one and a half years. Jannedy states that linguistically, babbling functions as practice for articulating speech organs to produce speech sounds later. Socially, children who babble get a social reward Jannedy, et al. 1994:268). The mother feels happy because the baby can mention '*ma-ma-ma*'. She regards her baby to call her using *ma-ma-ma.* An ability to produce the sounds (as perceived by the adult to have a meaning "mother") can be assumed that the sounds are easy to produce for the baby. In fact, the sounds do not convey meaning at all. This stage shows the child's development and the state of acquisition of the language in which he is trying to produce sounds. The sounds produced seem to be recognizable words.

In this stage of language acquisition, a child begins to understand a word as a link between sound and meaning. The words they acquire are the words that are most common in his everyday environment. The words show tremendous variability in pronunciation. Some may be perfect adult productions; others may be so distorted that they only to child's closest companions. Still others vary in their pronunciation from one occasion to the next. Because of his instability, psychologists have come to believe that children do not show an understanding of phonemes in their first words. Let us consider the one-year-old child who pronounces *bottle* as [ba] and *daddy* as [da] (Nanik Mariani and Fatchul Mu'in, 2007).

A child as a babbler makes those easy sounds /ma-ma-ma/ and /ba-ba-ba/ for he does not have teeth yet, needed to produce 'th' and 'sh' sounds. At the stage, he is also just starting to control his muscles of face and tongue. In most languages, the word for 'mother' begins with the 'ma' sounds is produced because it is the easiest sound for children anywhere to produce.[3]

The babbling stage is also called *a pre-linguistic stage*. This stage happens when infants produce sounds which look like adult person's consonant-vowel syllables. Children start to babble at the age of 6–10 months; and the stage ends until 9 months. There are two types of babbling sounds which are observed: reduplicated babble (bababa) and variegated babble (bamido). Both may adopt the intonation patterns that resemble adult person's utterance or speech (Field, 2004:29).

In the process of child's language development, however, those sounds are regarded as the starting point of producing speech sounds. The child tries to "practice to move his speech organs' to produced speech sounds, that will finally become utterances (morphemes, words, phrases, clauses, and also sentences) that are full of meaning, emotion and thought.

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[3] https://study.com/academy/lesson/babbling-stage-in-babies-definition-lesson-quiz.html

The implications for practice are to begin by using imitation to increase infant vocalizations, and then follow with other kinds of adult responses including different verbal responses, introduction of new sounds and words, expressions of praise, and a variety of engaging social behaviors to expand a baby's vocal production.[4]

***Holophrastic or one-word stage*.**

This stage of the language acquisition shows that the children can talk by using one-word utterances. The first words produced by the child in the age of one year are about the people's name, objects, domestic animals (pets), and some parts of his physical/social environment. The child then develops his vocabulary items including verbs and nouns as well as other important words. Sometimes, one word is uttered in a single syllable, for instance, "pisang" becomes "cang"; "daddy" becomes "da". Frequently a single phrase is uttered in a single word, for instance, "give me" becomes "gimme'. The child recognizes the referential function of words, using them to name objects.[5] As we have known, one of the functions of language is a referential function. This referential function is relation to with context. It deals with the contextual meaning. Here, meaning of an utterance is not clear without an explicit understanding towards the context of utterance. Referential function of an utterance refers to a message which is constructed for conveying information. It is the most essential function in a given language through which words are used to indicate things or facts.[6]

In the word acquisition process, the mother and/or members of family introduce the child the words showing the names or addressing terms of his family member, the names of animals, and other words referring to humans' activities. Some

[4] *www.earlyliteracylearning.org/cellnotes/CELLnotes_v4n1.pdf*

[5] *Field, John. 2004.Ibid, page 145.*

[6] https://akademia.com.ng/functions-language-discourse-examples/

utterances of local language are frequently uttered by the mother, among others : (1) names of persons (e.g. Ali, Agus, Imah), (2) addressing terms (e.g. *mama*=mom/mother, *abah*= daddy/father, *kai*=grandpa/grandfather, *nini*=grandma /grandmother, *amang/oom*=uncle), (3) names of animals (e.g. *ayam*=chicken, *monyet*=monkey), (4) things *(e.g. bola*=ball, *mobil*=car, *baju*=cloth), (5) activities *(e.g. makan*=eat, *minum*=drink, *mandi*=take a bath, *bekunyung*=swim), and (6) colors (*merah*=red, *putih=white, hijau*=green, *biru*=blue).

When the mother utters the words or short sentences, the child listens to them. When mother asks him a question, the child tries to answer it using a one-word utterance. For instance, a question based on a picture of animal "*Apa ini*=what's this?" is answered with a word "*njing* or *anjing* (dog). If he failed to answer it, his mother asked him to repeat after her. Gradually, from being able to produce one utterance with one syllable (e.g. *njing* for *anjing*, *amat* for *alfamart*), the child has an ability to produce complete **one-word** utterances or sentences.

Two-word stage.

In this stage of language acquisition the children have a mastery to produce two-word utterance/sentence. This stage of language acquisition happens when the child is around the age of 18 months; he begins to produce two-word sentences. In around the age of 18 months, some children start to produce two-word sentences, and some other can produce three-word sentences. The children use the kinds of sentences for the sake of informing, requesting, asking and answering, warning, and refusing, etc. . . . For instance, a sentence 'want cookie' (= I want a cookie) is meant to request; and 'red car' is meant to inform that the car is red (Steinberg, 1997: 7-8).

Telegraphic stage

This is a stage in language acquisition in which the child in the age of 2 and 3 years, begin to produce multiple-word utterances (also called telegraphic speech). For instance, he is able to produce a sentence “Mommy sock”. In this stage, the child’s utterances frequently lack *function words* such as auxiliary verbs, prepositions, articles, and also inflectional affixes (bound morphemes).

Function words are omitted during this stage, and even after the child begin to produce more than two words at a time. The relationships in which words occur in telegraphic utterances are only superficially similar. The sentence "Mommy sock," can be described as a sentence that consists of a pivot word and an open word. It also can be illustrated at least in three possible relations: actor-action (Mommy is putting the sock on), actor-object (Mommy sees the sock), and possessor-possessed (Mommy's sock). The children still tend to acquire underlying structures, and not superficial word order. Thus, they may use **"Mommy** sock" for indicating a number of different things. And, the adult persons should understand the utterance based on the social context (Brown, 2007).

A child acquires an ability to speak a language without a conscious process. During the process, he is not aware of rules of grammar. Especially, this process happens at the time of acquiring his first language. He listens and tries to repeat what is spoken to him/her, and tries to get a feeling for what is and what is not correct. He needs a natural communication source (usually the mother, father, or the other persons around him) for acquiring a language. The child of two years old keeps on developing his vocabulary mastery. In this age, he has a mastery of 300 up to 1000 words. After repeating a single word correctly, Fatchul Mu’in, et al. (2018) suggests the parents to use one technique to drill the child. This technique is a tongue twister. The technique can be to promote native-like pronunciation by providing direct exposure of words with slightly different sounds. Also, it can drive the child’s interest or motivation for producing correct pronunciation (Fatchul Mu’in, et. 2018).

Before reaching the age of three to four years, he will develop his mastery of vocabulary and grammatical patterns so that his linguistic competence is similar to the adult persons’. In the age of five years, most children have linguistic performance to produce more complicated sentences. At the time a child is in the age of five years, he can speak well and express ideas clearly and also he almost perfectly masters the language and its grammar. This happens without any process of formal studying of the language.

In the age of ten years, fundamentally the children’s linguistic competence and performance are almost the same as the adult persons. The children have been able to form sentences correctly. Children's vocabulary grows rapidly to hundreds of words and the way words are spoken more closely resembles the language of adults. This means that the children are linguistically adult.

Telegraphic speech' represents a very elliptical way to meet (fulfill) the semantic and syntactic valence of the predicates of sentence. The sentence construction in the telegraphic speech shows the lexical valence of predicate word involved; it meets both semantic and syntactic requirements. For example, we have a shortened utterance “*Ali make kite*”. In fact, this utterance has met the semantic requirement of *make* (although it lacks of a suffix –s) for two logical arguments. One argument is for *Ali* as the maker and the other one is for *kite* as the thing that he made. In this relation, in the telegraphic stage of language acquisition has the correct idea where to place them (e.g. *Ali* and *kite*) relative to the verb. This also means that he already has a workable syntactic valence-frame established for this verb, including the SVO word order for the subject, verb, and the direct-object elements.[7]

A language acquisition is differentiated from language learning. When the former is unconsciously conducted, the latter refers to a conscious process. Language learning, on the other hand, is a structured learning of a language. This is the process through which most people conduct when they try to learn another one. Most of them are the students. Through this process, they are made to learn lists of vocabulary, sentence structures and grammar of the language. This is the most common method used in schools and language learning centers.

2.6 Language Learning in Socio-cultural Setting

From birth, a new-born child has an innate potential to be able to speak. The innate potential is often known as LAD (Language Acquisition Device). Socio-culturally, as a potential seed the LAD can well function when the new-born child live and grow up in the social-cultural environment (society). The smallest social environment is his family. Therefore, the family has a very crucial role in the language acquisition process.

Among the family members, the most important person is the mother (woman). Women are traditionally and generally recognized to play an important role in determining the social position of their children. Women monitor and guide children to be sensitive to the prevailing norms. From the very beginning, a mother (woman) always tries to communicate and to pay attention to her child's linguistic development. She feels sad when his child is crying. She talks many things; she does many activities in order that her child can stop crying. Then, unconsciously the child learns through hearing the mother's

[7]https://www.thoughtco.com/telegraphic-speech-1692458?utm source=facebook&utm_medium=social&utm _campaign=shareurlbuttons

utterances. Frequently, the mother asks her child to imitate her utterances (Fatchul Mu'in, 2009).

When the children have ability to speak by using one-word utterances, their mother keep on “teaching” him by mentioning some words (especially, nouns and verbs) frequently used in their interaction. Besides, she always teaches behavior, including language behavior, to the child. In general, women always prevent children in order not to speak using impolite utterances or tabooed utterances. Such things are done by women because they are very close to their children. They know all the activities conducted by their children. So, it is natural that women are recognized to play a very important role in fostering their children, including language development.

Language Is Learned

Over the past 125 years or so the study of learning has been approached from a variety of perspectives, some of the most prominent being (a) behavioral (observable performance), (b) cognitive (operational constructs, memory structures, and mental processes), (c) constructive (construction of mental representations by the learner rather than the teacher), (d) human (the learner as a whole person), and (e) social (the learner as a member of society). From these various approaches to the study of learning have emerged theories of learning, theories of instruction, theories of instructional design, and methods of teaching.

Learning

Learning may be defined as "showing or helping someone to learn how to do something, giving instructions, guiding in the study of something, providing with knowledge, causing to know or understand." Isn't it curious that professional lexicographers seem to have such difficulty in devising a definition of something as universal as teaching?

More than perhaps anything else, such definitions reflect the difficulty of defining complex concepts. The components of the definition of learning can extracted in t**he domains of learning as follo**ws:

1. Learning is acquisition or "getting."
2. Learning is retention of information or skill.
3. Retention implies storage systems, memory, cognitive organization.
4. Learning involves active, conscious focus on acting upon events outside or inside the organism.
5. Learning is relatively permanent but subject to forgetting.
6. Learning involves some form of practice.
7. Learning is a change in behavior.[8]

Effective learning environments are designed to promote *engagement*, *understanding*, *self-regulated learning*, *transfer*, and *collaboration*.[9]

1. ***Engagement***. Effective learning environments sustain *engagement* among students. This means that students are actively immersed in learning tasks and are absorbed in mastering the concepts and strategies needed to succeed at these tasks.
2. ***Understanding***. Effective learning environments are designed with the aim of helping students *understand* important ideas, rather than having students simply memorize those ideas or memorize a list of facts.
3. ***Self-regulated learning***. Effective learning environments help students learn to learn on their own. This means

[8] Brown, H Douglas. 1982. *Principles of language learning and teaching*. Fifth Edition. New York: Addison Wesley Longman, Inc.

[9] Chinn, Clark A. 2011.*Educational Psychology: Understanding Students' Thinking*. Rutgers University, page 7.

that students develop the ability to regulate or control their own learning, without needing a teacher to help them constantly along the way. Self-regulated learners set their own learning goals, and they select on their own the learning strategies that can help them achieve these goals. They also check how well they are doing in achieving their goals, and if they are not doing well enough, they select and use new strategies that may work better. Through all these processes, self-regulated learners manage their own learning effectively.

4. ***Transfer***. Effective learning environments are designed with the goal of promoting transfer. *Transfer* refers to using what one has learned in new situations. The ultimate goal of most learning is transfer: teachers want their students to be able to use what they have learned outside their classes—ultimately in the real world.
5. ***Collaboration***. Effective learning environments incorporate *collaboration*—students working together. Well-designed use of collaboration among students can promote all of the goals listed above--engagement, understanding, self-regulated learning, and transfer. In addition, during collaboration, students learn to create knowledge collaboratively with their peers, which is itself a valuable form of learning.

There are some approaches in learning. The first approach, *behavioral*, focuses on the experimental study of learning, acceptingobservable performance as the only valid source of evidence for learning, and motivates learning primarily through the use of reward or punishment administered according to carefully planned schedules of reinforcement. The second approach, *cognitive*, uses operational constructs to describe knowledge representation, memory structures, and mental processes. Under this approach learning is promoted by manipulating the presentation of knowledge, providing encoding strategies, and prescribing rehearsal schedules—in order to facilitate linking new information with existing knowledge structures. The third, the *constructive* approach, emphasizes the individual uniqueness of mental models and the need for learners to construct their own knowledge structures. Constructive learning theory promotes learning primarily through discovery. The fourth, the *human* approach, is based on the observation that human beings act with intentionality and are guided by values. Learning is promoted by understanding the whole person, his motives, and his goals. The fifth approach, *social*, emphasizes that "people learn from one another, via observation, imitation, and modeling".[10]

1. Behavioral Approach

Within behaviorism, all learning–including language learning–is seen as the acquisition of a new behavior. The environment is the most important factor in learning. Learning consists of developing responses to environmental stimuli. If these responses receive positive reinforcement, they will be repeated. If the responses receive punishment (in the case of language learning, error correction), they will be abandoned.

A child learns a language by imitating sounds and structures that she hears in the environment. If she produces an utterance that brings a positive response, she is likely to do so again. If there is no response or a negative response, repetition is less probable. Thus, language learning is seen as similar to any other kind of learning, from multiplication to modeling:

[10] Weibell, Christian J. 2011. "Principles of Learning: A Conceptual Framework for Domain-Specific Theories of Learning" . *All Theses and Dissertations.* Paper 2759.

imitation of models in the input, practice of the new behavior, and the provision of appropriate feedback.[11]

Behaviorists saw learning as behavior change through habit formation. Language is a subset of learned behaviors, so language learning was seen as being similar to any other kind of learning. Behaviorist or connectionist learning theories describe and explain behaviors using an SR-model. A connection is established between a stimulus (S) and the organism's response (R) to the stimulus.

Here are some of the implications of the theory of behaviorism in learning English. Basically behaviorism is not a theory that is devoted to learning English. This behaviorist theory is intended for all learning including mathematics, physics, biology, chemistry, social sciences/ social studies, and others.

Behaviorism theory emphasizes the importance of giving reinforcement and punishment. According to experts in the field of theory, gift giving is able to motivate and encourage students to continue learning and try to understand the lesson. While punishment is used when students do not learn as they should. With punishment, it is hoped students will no longer make their mistakes in the learning process and also this tells them that what they are doing is wrong, so that it can make them avoid the same mistakes in the future.

Behaviorism believes that students, like children, are able to speak because they rely on imitation (imitation). They also believe that in imitating students must continue to repeat (practice). For example, when students want to learn about the phrase "how are you?", they must keep repeating this sentence. This is the origin of the term `Practice makes perfect!`.

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[11] VanPatten, B., & Williams, J. (Eds.). 2014. *Theories in second language acquisition: An introduction*. Routledge.

It is important that this repetition is done by imitating how adults do it, including following the pronunciation. In order for students to succeed in imitation, the teacher is expected to be able to provide the correct model. For example, when students say wrong sentences, such as 'I went to store yesterday', the teacher is expected to directly give constant feedback to students, because they are afraid they will keep repeating the same mistakes.

L1 transfer, interference and contrastive analysis First language / mother tongue (L1) can affect learning (acquisition) of language both positively and negatively. The effect of L1 can be helpful (positive) when the structure of the L1 language is similar or the same as the language being studied (L2). Meanwhile, when it is different, it can have a negative impact on L2 learning.

Example:

a. *Saya pergi sekolah tiap hari.* (I go to school every day.)
b. *Saya pergi sekolah kemarin*. (I went to school yesterday.)
c. *Ali pergi sekolah tiap hari.* (Ali goes to school every day.)

It can be seen in sentences a, b, and c that the verb `pergi` in Indonesian never changes, while English changes from` go` to `went` and` goes`. These differences for adherents of behaviorime theory can hinder students in learning English, and this difference is termed as `interference`. The process of analyzing differences and similarities in L1 & L2 languages is studied in the 'contrastive analysis' theory.

2. Cognitive Approach

There are two perspectives on the cognitive theory, namely: (a) the theories on the structure of cognitive representation, and (b) the process of memory. The structure of cognition is defined as the organizational structure that exists in one's memory when integrating the fragmented elements of knowledge into a conceptual unit. The process of memory is the management of information in memory that is started via the process of encoding information (coding), followed by storing information (storage), and then revealing information that has been stored in memory (retrieval).

This is in line with Braisby and Gellatly[12], stating that "Memory may be regarded as involving three logical stages, encoding, storage and retrieval (getting information in, keeping it there and then getting it back out). Typically, psychologists examine memory by presenting material and then, later, observing what can be remembered. Different manipulations can be applied at the encoding, storage and retrieval stages, depending on the purpose of the study. Investigation of any particular stage is a matter of theoretical emphasis and experimental method, but irrespective of whether encoding, storage or retrieval is of interest, all stages will have been involved when information is remembered.

In short, cognitive approach in language learning can be summarized as follows: (a) It emphasizes knowing, rather than responding. The major emphasis is not onstimulus-response bonds, but on mental events, (b) It emphasizes mental structure or organization. An individual's knowledge is organized and new stimuli is interpreted in light of this knowledge, and (c) It defines a view of the individual as being active, constructive, and planful, rather than as being the passive recipient of environmental stimulation.[13]

Thus the key words in cognitive psychology theory are "Information Processing Models" describing (a) the process of encoding information, (b) the process of storing information, and (c) the process of re-expressing information or knowledge

[12] Braisby, Nick and Gellatly, Angus (Eds). 2005. Cognitive Psychology. Great Clarendon Street, Oxford : Oxford University Press, page 269

[13] Weibell, Christian J. 2011. "Principles of Learning: A Conceptual Framework for Domain-Specific Theories of Learning" . *All Theses and Dissertations.* Paper 2759.

based on the conception of mind. So, in this model mental events are described as transformation of information starting from input (stimulus) to output (response). The focus in learning is that a learning activity is a process, and then followed by a gradual change. In the management phase of information originating from external stimuli, Bruner conveyed that stage into three phases in the learning process, namely: (1) the information phase, (2) the transformation phase, and (3) the evaluation phase.

The implementation of cognitive theory in the learning and learning process includes the following: (a) learners will be better able to remember and understand something if the lesson is constructed in certain patterns and logic, (b) subject matter must be designed from simple to complex material, (c) learning with understanding is better than learning through memorizing, and (d) one learner has differences in many respects from another learner.

Behaviorism learning theory is different from cognitivism learning theory. Let us follow the following elaboration:

The learning process based on behaviorism is a learning mechanism that is peripheral and located far from the brain, while the learning process based on cognitivism occurs internally in the brain and includes memory and thoughts.

Learning outcomes based on the theory of learning behaviorism are in the form of habits and a smooth response sequence. Conversely learning outcomes based on the theory of cognitivism are in the form of certain cognitive structures.

According to behaviorism learning theory, learning is a process of trial and error; and there are elements in common between present problems encountered by the learners with those encountered by them before. On the other side, cognitivism learning theory emphasizes an understanding of what is encountered now with what has been encountered before.

3. Constructive Approach

Constructivism as a school of philosophy influences the concepts of science, and learning and teaching theory. Constructivism offers a new paradigm in the field of learning. As a starting point of the learning paradigm, constructivism calls for the need for active students' participation in the learning process, the need for developing independent learning of the students, and the need for them to have the ability to develop their own knowledge.

The constructivist assumes that the acquisition of knowledge is the process of constructing knowledge which is continuously carried out; it develops and changes. Knowledge cannot be transferred from the teacher's brain to the head of the students. The students who must construct their own knowledge through what has been taught and the subjective experiences they have experienced.

Students must find and transform complex information into other situation, and if needed, the information becomes their own. This implies that constructivism must start from a simple worldview to a more complex understanding. In this case, students must autonomously assess and carry out abstraction of the object so that a standard conclusion is obtained. However, the conclusion made depends on the subject to accept or reject it.

According to constructivism learning theory, knowledge cannot be transferred in such a way from the teacher's mind to the students'. This means that students must be mentally active in building their knowledge structures based on their cognitive maturity. In other words, students are not expected to be small bottles that are ready to be filled with various knowledge on the basis of the teacher's wishes.

Cognitive theory includes various approaches to understanding the relationship between an individual and his environment. At the heart of most cognitive approaches to understanding learning is the idea that knowledge is built by students and is influenced by students' previous experiences. All cognitive theories are constructivism in the sense that they all emphasize the active role of students in making meaning from their experiences.[14]

4. Human Approach

In contrast to the dominant objective approach to learning summarized in the previous three learning perspectives, some theorists have regarded learning from a very human viewpoint. This vision is based on the perspective that humans act deliberately and are guided by values. Based on this viewpoint, learning is promoted by understanding the whole students as agents of thought, feelings in their own learning, their motives e.g the reasons why they may or may not be involved in learning) and their goals or intentions.

Motivation is a major component in human learning theory. Reinforcement theory has been dominated the motivation literature with the general belief being that "a child exerts effort on academic assignments to obtain a reward (e.g., a high grade) and to avoid punishment (e.g., a low grade)".[15]

The implementation of the theory of humanism emphasizes the independence of each student to understand learning material to obtain new information/knowledge in his own way during the learning process. In this theory, students act as the subjects in which the teacher plays a role as the facilitator.

The teacher's roles as a facilitator are (a) Paying attention to the creation of the initial atmosphere of learning, (b) Creating a pleasant classroom atmosphere so as to improve students to participate in learning by applying a variety of learning methods, (c) Organizing the students to be able to communicate directly

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[14] Weibell, Christian J. 2011. "Principles of Learning: A Conceptual Framework for Domain-Specific Theories of Learning" (2011). *All Theses and Dissertations.* Paper 2759, page 135.

[15] Ibid, page 177.

and actively with each other during the learning process, (d) Trying to organize and provide the most extensive and easy-to-use learning resources for the students to help achieve their goals, (e) Positioning himself/ herself as a flexible resource to be used by the students both individually and in groups, and (f) Responding and accepting expressions in class or group well; the teacher does not easily criticize students who make mistakes.

5. Social Approach

As has been discussed, linguistic competence and linguistic performance are gotten through language acquisition and language learning. Some experts regarded that two processes of getting linguistic competence and linguistic performance are strictly divided or separated from one another. Some others the processes are interchangeable between one and another. This means that the process of language acquisition may be followed and supported by language learning; and the process of language learning may be followed and supported by language acquisition.

Language Learning

Human language is created from symbols. These symbols have relationship their referents. The relationship between both symbols and referents is said to be arbitrary. This means that the symbols have meaning when we have assigned it to the referents. Keeping in mind the end goal to viably utilize a language system, we need to learn, after some time, which symbols of language run with which referents, since we cannot simply tell by taking a gander at the symbol.

Probably we learned the meaning of a word apple by looking into the letters A-P-P-L-E and its picture and ask someone (e.g. a teacher or caregiver) to help us pronounce those the letters until we said the whole word. Over time, we related the combination of letters to the picture of an apple and we no longer had to pronounce each letter. This process is deliberately passed; it seems to be slow at the moment. But in the next time, we will see that our ability in the language acquisition will be really quite surprising. We did not only learn words and their meanings separately; at the same time we also learned the grammatical rules of a language. These grammatical rules will help us put those words we have learned into meaningful utterances/sentences.[16]

Children learn language by listening to speech in the world around them. The parent, especially mother, is closed to her child. Mother and her child have the most familiar relationship Every time she serves everything her child wants. In serving her needs, though the child does not have ability to speak, she always speaks to her child. Mother may act as a language teacher. A child tries to acquire a linguistic competence/performance from mother. Her utterances (speech acts) may become a model or pattern of speaking, that in turn, he child hears and imitate those utterances. According to Brown, a child acquires a linguistic competence/performance through imitation. A good interaction between a mother and her child influences on the child's language development.

Generally, a mother and persons around children provide them the various inputs so that they enable to learn the languages quickly. This is to say that the input in the form of mothers' speech will bring about some affects to their children's output of language. However, children's language development is not only influenced by the mothers' input, it is

[16] Author is hidden, 2016. *Communication in the Real World: An Introduction to Communication Studies.* Minnesota : University of Minnesota Libraries Publishing Edition, page 17

also affected by many different variables related to language acquisition e.g. social status and cultural difference.

There are three aspects of parenting that have been considered as the central parts to early language acquisition and language and learning. These are (1) the frequency of children's participation in routine *learning activities* (e.g., shared book reading, storytelling); (2) the *quality of parent-caregiver interactions* plays a formative role in children's early language and learning. Children enable to practice conversation with the parents. They enable to be exposed to the adult speech which is varied and rich in information about may things. Their mistakes can be directly corrected by the parents; and (3) the provision of age-appropriate *learning materials* (e.g., books and toys) (Tamis-LeMonda and Rodrguez, 2009).

When children already have good language skills, in the sense that they have mastered the rules of language and used it to interact socially, then the family, especially the mother, gradually directs them to use good or polite utterances in accordance with the existing norms: "How they should speak with older people, how they should speak in certain situations, and so on". Spending time with the child, playing and talking with him will help encourage and facilitate his language as well as behavioral developments.

Kids' brains are wired to think about the patterns of utterances that they hear and observe the rules that are utilized by the persons who are talking. Kids learn the rules; then they try to implement them as they make their own utterances. The way toward learning language includes tedious and complex discovering that happens through customary communication. Being faced to the oral utterances or discourses (songs in TV or video, or talks of individuals around them), they listen and attempt to rehash after the talks or oral discourses are created.

As our children's language development, he will work to develop his linguistic competence via some stages of speech development.

From birth to around one year, children are in the stage of pre-language. He only cries. Crying is used for “a means of communication” by a new-born child. Around the age of three months, he is able to produce cooing and babbling sounds. The cooing and babbling are regarded as the starting point for children to develop their language development. Also, children practice their receptive skill through hearing utterances produced by people around them during this time. A child gradually has ability to speak using one-word utterances (holophrases). Frequently, one-word utterance is expressed in one-syllable utterance. Around 18-22 months, a child has ability to produce utterances in what we call *telegraphic speech*, two-word utterance. In this language development, the parents can help the child practice to produce longer sentences with the correct grammar.

Communication and interaction with the other people (family members and people around them) are the most important ways to children to learn a language. In the home, parents may talk to their child about everything he is seeing, whatever he is doing, and etc. Talking with the children and interacting with them mean that parents are building linguistic competence-performance and at the same time they are developing children’s social skills. Parents are necessary to establish what is called “person-oriented family” rather than “position-oriented family” as suggested by Bacilius Bernstein. Parents may also strengthen the democratic relationship among members of the family with free and regular conversations (Trudgill, 1974:51-52).

Parents may build their children’s language skills through reading aloud. While the parents are reading aloud, children are listening and matching words loudly read with objects and ideas. This way may enhance play or interaction between parents and children. It is suggested to point to the pictures and to mention the names of what can be seen.

Children can learn best from direct talks rather than from recorded utterances. Video, television and computers may be useful media when these are combined with the parental interaction. The interaction is the important key to the language acquisition.

2.7 Summary

A language acquisition for human beings happens in socio-cultural setting. This means that linguistic competence and performance are acquired through his socio-cultural interaction with people around him. It takes a very long process through which he eventually has competence and performance of a given language.

The language acquisition can be described as follows. *"New-born children babble, coo, cry, and send* vocally or non-vocally messages as well as receive more messages. When they are in the end of their first year, they conduct some specific attempts to imitate utterances they hear or listen around them. At this time the children have ability to utter their first "sentences" (in one syllable or one word sentence). At the 18 months of age, they will multiple their mastery of words considerably, and then they will begin to produce "telegraphic sentences", namely: two-word and three-word sentences (Brown, 2007:35)".

The child's language acquisition or linguistic development takes at least four essential stages: (1) *Babbling*, (2) one-word stage, (3) two-word stage, and (4) telegraphic stage (Brown, 2007:35). The more detailed stages are as follows: (1) crying, (2) cooing, (3) babbling, (4) first words, (5) single-word stage, (6) two-word stage, (7) telegraphic stage, (8) grammatical morphemes, (9) negation, (10) questions, (11) overgeneralization.

His linguistic competence and performance continually develop from time to time and eventually these enable him to be a language speaker who can communicate and interact with people around him.

A language acquisition is differentiated from language learning. When the former is unconsciously conducted, the latter refers to a conscious process. Language learning, on the other hand, is a structured learning of a language. Some linguists regard that the language acquisition and language learning can be interchangeably implemented. This is because, according to them, there may be a process of learning in the language acquisition and also there may be a process of acquisition in the language learning.

Some linguists strictly differentiate the language acquisition from the language learning. The reason is that the former is implemented for the first language; whereas the latter is used for the second, third etc. language(s). This is to say that the language learning is referred to as the process through which most people conduct when they try to learn another one.

PART 3
LANGUAGE IN SOCIO-CULTURAL SETTING

Fatchul Mu'in

3.1 Introduction

A man is a social being who always needs the help of other human beings in his life. It is almost impossible to imagine how hard and hard it would have been if he had lived alone without anyone accompanying him. In reality, people always live in groups and they need each other for help or assistant and work together with one another. Thus, we can justify that a man is a social being because he must live in society (Fatchul Mu'in, 2011: 24).

There is no human being without language; and also there is no language without human beings. In the daily lives, the term *language* is also attached to a means of communication used by animals. This is to say that a language does not only belong to human beings, but it also belongs to animals. But, we need to differentiate the means of communication used by human being from that which is used by animals. Firstly, we need to use the term *human language* to refer a means of communication used by human beings, and *"animal language"* to refer a means of communication used by animals.

3.2 Human language vs Animal "language"

For some linguists, only human being has a means of communication called a *language* and animals do not. It is right if we say that animals have a means of communication, but it is not a real language; therefore the right term to refer an animal language is an *animal's means of communication*. Secondly, both human language and animal' means of communication have similarities in production of sounds; both human beings and animals produce sounds using their mouths. However, the sounds produced by human beings are quantitatively and qualitatively different from those which are produced by animals. A human language comprises the various kinds of sounds, which are then called speech sounds. Speech sounds are sounds which produced using speech organs. Producing speech sounds are based on the production system belonging to a given language. This sound production is referred to as articulatory phonetics, a branch of linguistics showing how speech sounds are produced using speech organs.

There are three kinds of speech sounds: vowels, consonants, and diphthongs. These kinds of sounds do not belong to animals. The followings are the sounds produced by animals: Dog is barking; Cat is meowing; Bird is twittering; Goat is bleating; Duck is squirming; Mice is squeaking; Bee is buzzing; Tiger is roaring; Pig is snoring; Hen is clucking; Buffalo is trumpeting; Sheep is bleating; Horse is neighing; Snake is hissing; Crow (bird) is crowing; and Frog is scraping.

Besides articulatory phonetics, linguists also develop phonology. Phonology is the study of speech sounds showing how speech sounds (vowels, consonants, and diphthongs) differentiate meanings. On the other side, the sounds produced by a certain animal are very limited in number. We never study how animal's sounds are produced, but we only recognize the animals' sounds when they communicate between one and another. We only know that, for instance, a dog is able to communicate and interact with other dogs through their barking sounds. We do not exactly understand the meanings of their barking. We, of course, know that a hen is able to communicate and interact with her chicken through their clucking sounds.

Animals in the same species communicate among them by using communication medium belonging to them. For example, dogs will bark whenever they send some messages to others. A certain barking sound is produced for informing that there is food to eat; a different kind of barking is produced at the time there is an enemy. The dogs are able to understand the different barking sounds, either as good or bad signals. Do we understand the meaning of barking sound? Our linguists do not teach us the sound systems of the sounds produced by the animals.

Thirdly, distinguishing human language from animals' means of communication is based on the needs of using the two means of communication. Everyone must be in agreement that human beings use a language for communicating not only somethings related to biological needs, or preventive efforts from dangerous situation, but also they use it for communicating almost about everything. Human beings can communicate the objects available in their environment; and they can talk about the things that are in the two settings of place and time. Human beings are able to talk about, discuss on, give comments to things that are many kilometers far from them, and also talk about, discuss on, and give response to the events or phenomena happened in the past, at the present, and make assumptions, and predictions on somethings which may happen many years ahead. On the other side, animals are only able to communicate about somethings around them; their communication is very limited its coverage; it is only meant for fulfilling their biological need.

There are three things related to the existence of language, namely: human, society and language. These three things are related and cannot be separated from one another. This means that where there are people, there is always a society, and in that society there is always a language that is used as a means of communication by members of that society. The existence of language in society is very important. This is because, in reality, humans as social beings always live in society and need language as a means to interact with each other (Fatchul Mu'in, 2011: 25).

People in a speech community use a language to fulfill the needs in their lives; they use the language for the sake of interaction. That is to say that a language plays a very important role in human lives – people use a language to express their thoughts and emotions, to fulfil their needs or wants and to communicate everything to others, and also to establish and maintain their social relationship among them. These may happen in the various domains of language uses. The language use is a part of discussion on Sociolinguistics, the study discussing on relationship of language and society, and how the languages are used by multilingual speakers in the environment of their speech communities (Fatchul Mu'in, 2012).

The uses of languages are influenced or determined by what is suggested by Joshua Fishman as *domain*. The domain of language use involves certain interactions between certain participants in certain settings about a given topic. These language uses may take place in: family environment, friendship relation, religion affairs, educational setting, companies, and economic center or market place. In relation to the last domain (economic center or market place), Fatchul Mu'in conducted a research on the language use in the floating market of Lok Baintan, Banjar District (2012). The result of research shows that the domain influenced the use of language, namely: in some cases, marketing registers were used in the domain (Fatchul Mu'in, 2012).

The language use can be: in a classroom (educational domain), for generating trading activities (marketing domain), for praying in a mosque, church, and other worship places

(religious domain); for establishing and maintaining good relationship among members of the family (family domain).

When people come and join together, they may play (football, badminton, volleyball, etc.); they may fight one and another; they may make love; they may make automobiles. Whatever they do, they use a language. This means that they talk. People live in a speech community. They live in a language world. They cannot be separated from using a language. They speak to their friends, their associates, their wives and husbands, their lovers, their teachers, their parents, their rivals, and even their enemies. They talk to their bus drivers and total strangers. They may talk in a face-to-face way, or via the telephone, and every listener respond using a language. Their listeners may respond with more talk. Television and radio further swell this torrent of words. Hardly a moment of their waking lives can be free from using words, and perhaps in their dreams they use talk. We also talk or speak at the time there is no person to answer. Some of them may talk aloud in their sleep. Also they may talk to their pets and very often to themselves (Fromkin, et al, 2003:24).

3.3 Concepts of a Language in Socio-cultural Setting

What is then a language? What is meant by a language? When the questions are addressed to some persons, they may answer in different ways. One of them answers: "Oh, it is what we use in a communication"; another one says: it consists of sentences that have meanings, or he may say that "it is a tool for communication". They may have different definitions of a language; they may have different conceptions of a language. (Fatchul Mu'in, 2018).

Are these definitions of a language sufficient to explain a language? Of course, it is not. Why? Because, if we say "a language is what we use in a communication", there are several things we can use for communication. In the past times, the village head and his staff used *kentongan* as the medium of communication. Some *kentongans* had been positioned on strategic places such as those in the front of the village office, the village head's house, the *pedukuhan* head' and the security posts. There are the rules of using it: who used it, what for was it used, to whom the *kentongan* sound was addressed. *Pak Lurah* could invite *Pak Kamituwo* using *kentongan*. A certain sign of *kentongan* sound was an invitation, asking *Pak Kamituwo* to come and meet *Pak Lurah* in his office. Another sign of *kentongan* sound also meant another, such as: danger, death, or telling time. However, messages that can be presented by such means of communication are very limited. Besides, it is only used in the certain place and time; it cannot be used as frequently as possible. Thus, everything about the traditional means of communication is always limited.

By using a language, human beings cannot only regularly think but also they can communicate what they are thinking to the others. By using a language, human beings can express their attitudes and feelings. Human beings live in the real empirical and symbolic world. Both real empirical and symbolic world can be expressed by using language. Human beings are different from animals in the case of their ways of life and communication. The former can express and communicate things available either near or far from them. The latter cannot. That is to say that in fact, animals do not have language like that of human beings. The animals will "think" if there is an object available in their surroundings. Human beings and some types of animals live in group or community. Both have means of communication; but the means of communication belongs to animals is not known as a real language. Human beings are the only social creatures possessing a language.[17]

Answering the question on a language, the writer quotes the definition as suggested by Finocchioro. Although the following definition of a language is an old one, it is still relevant for understanding the language. Let us read this*: "A language is system of arbitrary vocal symbols that permit all people in a given culture or other people who have learned the system of that culture, to communicate or to interact* (Finocchioro, 1974)".

Based on the definition of a language, we can illustrate more about it. *Firstly*, a language is a system. Secondly, a language is arbitrary. *Thirdly*, a language is a (product of) culture. *Lastly*, a language is used for communication and interaction. A language is said to be a system; so that it must be systematic in nature. The concept referring the systematic nature of a language has been shown by the term 'system'. Studying a language should be directed to grammar learning of the language. Learning the grammar is not only meant to the grammar mastery itself, but it is also used to support the learners' oral and written competence (Fatchul Mu'in, 2008:56). Language learners should realize that a language is something arbitrary. Vocabularies and their pronunciation as the most important parts of linguistic system are arbitrarily determined, developed, and then used by its native speakers. Thus, language learning and teaching are also based on the linguistic system of the target language (Fatchul Mu'in, et al.2018).

Knowing the language sound system covers the inventory of speech sounds and the pronunciation of those in initial, middle, and final positions of words (Fromkin, et al, 2003:4). There are some kinds of English sound system. One of these is an *aspiration rule.* Without knowing the sound system

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17 Nurhayati in *eprints.unsri.ac.id/.../fungsi-bahasa-sebagai_pengembang_budaya_bangsa.....*, assessed at 05/05/2018, 11:13 PM

of English language, Indonesian students who learn the language find difficulties to pronounce such words as *pit*, *time*, and *clip*. English sound system teaches us the rule of pronouncing voiceless stop consonants. It says: "the rule in English that aspirates voiceless stops at the beginning of a syllable". Generally, aspiration occurs only if the following vowel is stressed. The /p/ in *pit* and *repeat* is an aspirated [p^h]; and the /t/ in *time* is an aspirated [t^h]. Also, the aspiration takes place so that words such as *crib*, *clip*, and *quip* ([k^hrɪb], [k^hlɪp], and [k^hwɪp]) all begin with an aspirated [k^h] (Fromkin, et al, 2003:289-290). The pronunciation rules are arbitrarily determined.

What is meant by the concept of language arbitrariness itself? A language is said to be arbitrary because it is initially created, constructed, and developed on the basis of social agreements of its native speakers. In this relation, as suggested by some linguists, there is no logical description or explanation on, for instance, a four-footed animal that can bark is known as *dog* in English language, *asu* in *bahasa Jawa*, or *anjing* in *Bahasa Indonesia*. Naming the animal has been on the basis of the socio-cultural agreement among the supporters of each language, namely: English, Javanese, and Indonesian speech communities respectively (Mariani & Fatchul Mu'in, 2008:15). This is supported by Yule (1987: 118-19) stating that the animal's name does not have natural relationship with that barking object (animal). Recognizing the general fact toward a language leads people to come to conclusion that a characteristic of signs belonging to the language is arbitrarily related to the objects these are used to refer.

3.4 Functions of Language in Socio-cultural Setting

Some linguists, sociolinguists, anthropolinguists, ethno-linguists, and psycho-linguists define a language in different ways. However, all of them have the same viewpoints in relation to some aspects: human beings, speech community, society, communication, and culture.

Utterances (words, phrases, or sentences) will make up human daily verbal/oral or written communication. Some utterances are used to convey meaning; some of them are expressed to convey emotions and attitudes; and some others are actually meant to produce actions. For the sake of communication, a language has five functions; these functions will show us that it is expressive, powerful, fun, dynamic, and relational.[18]

The other perspective on functions of a language is illustrated as follows. The primary function of a language is a means of communication. As a means of communication in a given speech community, a language has the following functions: (1) cultural function, (2) social function, (3) educational function, and (4) personal function (Nababan, 1984:38).

The communication conducted by human beings is meant to convey meaning. It is usual to distinguish between properties belonging to the expression with literal meanings and other properties of the expressions contributing to the message that will be conveyed. The study of literal linguistic meaning is semantics. The study of the use of language to communicate messages, namely: messages beyond the literal meanings of the expressions used – is pragmatics. Furthermore, semantics refers a study that discusses the rules known by a competent speaker who knows the meanings of sentences; whereas pragmatics refers to a study that discusses how sentences are used in conversational contexts to communicate a speaker's messages.

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[18] Author is hidden, 2016. *Communication in the Real World: An Introduction to Communication Studies.* Minnesota : University of Minnesota Libraries Publishing Edition

Pragmatics is thus concerned with linguistic performance rather than competence (Devitt and Hanley, 2006:19).

Words have denotative and connotative meanings. Denotation refers to definitions that are accepted by the language group as a whole, or the dictionary definition of a word. If these ones are related to meanings, we have two types of meanings: (1) denotative meaning, and (2) connotative meaning. This denotative meaning is the central or core meaning of a word. It is also called as lexical meaning, as can be found in a dictionary. These lexical meanings can form what we call as structural meaning. A structural meaning is a meaning that is derived from putting words together in a structurally right sentence.

For instance, we have some words involved in a sentence "Ali kicked dogs". Lexically, "Ali" refers to a certain person named *Ali;* "kicked" refers to an action of hitting by using one's foot happened in the past time; and "dogs" means more than one certain animal that have ability of barking. Structurally, the meaning of sentence "Ali kicked dogs" can be constructed as follows. A certain person named *Ali* conducted an action of kicking, e.g. hitting by using his foot happened in the past time (as indicated by the past tense verb *kicked);* while the object of kicking are *dogs (more than one animal that have ability of barking).*

It is therefore sometimes known as the referential meaning. A referential meaning is defined as the meaning of words or phrases in terms of the things (or actions, qualities, relations, etc.) that the word or phrase denotes (Kisno, 2012:6).

On the other hand, connotation is closely related to psychological and cultural aspects, as it is associated with humans' personality or emotion represented by words or utterances. When these associations are widespread and become established by common usage, a new denotation is recorded in dictionaries. A possible example of such change would be vicious. Originally derived from vice, it meant "extremely wicked". In modern British usage it is commonly used to mean "fierce", as in the brown rat is a vicious animal (Kisno, 2012:7).

We can get meanings through interaction using conversations. In this interaction, of course, we must follow the various social-cultural norms.

A given speech community makes some rules that are explicitly stated as conventions. The norms rules or order people how to behave in speech community. These norms are reflected in their attitudes, and followed by linguistic etiquettes.

Attitudes are essentially one's response to people, places, things, or events in life. It can be referred to as a person's viewpoint, mindset, beliefs, etc. Our attitude towards people, places, things, or situations determines the choices that we make.[19] The attitudes may be either positive or negative. The positive ones should be implemented in their social interaction with the others; whereas the negative ones must be avoided from being conducted in their social interaction.

The following attitudes are categorized as the positive ones; these are at the same time signalling the positive characters: (a) *Respect, (b) Responsibility, (c) Citizenship* – Civic Duty, (d) *Fairness, (e) Caring*, and (f) *Trustworthiness.*

The people, who have positive behavior, will explore good things in the others and will avoid something negative. This type of attitude can be seen in the following statements.

1. They move forward with confidence and optimism.
2. They remain happy and cheerful.
3. Their dealing with the other persons is comprised of Sincerity.
4. They are blessed with sense of responsibility
5. They remain flexible in their approach.
6. They remain determined in their tasks.
7. They are reliable.
8. They are tolerant.

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[19] https://www.linkedin.com/pulse/types-attitudes-zafar-bilal-nadeem

9. They are willing to adapt to the new challenges and situations.
10. They are very modest and keep themselves in low profile, even though they are not low profiled.
11. Such persons exercise great degree of diligence.[20]

The manners of speaking can be in the forms:

We should look at the speaker when he is talking to us. We should politely initiate the end to a conversation. We should not often consciously enact the others. We rely on routines and roles (as determined by social forces) to help proceed with verbal interaction, and these also help determine how a conversation will unfold. The personal and social context, from which we are speaking, helps them better interpret our meaning. One social norm that structures our communication is turn taking. People need to feel like they are contributing something to an interaction, so turn taking is a central part of how conversations play out (Crystal, 2005).

3.5 Summary

A language is initially acquired, learned, and used for communication in human environment. This means that a language is functioned as a means of communication. This chapter has discussed some functions of a language in human communication. The next chapter will explore some perspectives of language use in human environment.

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[20] https://www.linkedin.com/pulse/types-attitudes-zafar-bilal-nadeem

PART 4
LANGUAGE AND CULTURE

Fatchul Mu'in

Culture is the word for the collective general ideas, customs, and social behavior of a particular people or society. These influence how those people within the society act and form decisions.[21]

4.1 Introduction

A language is a part of culture; it in some cases, a culture is manifested in a language. The relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Communication is meant to present and to get meaning. That is why we must avoid misunderstanding among speakers and listeners. Their understanding of something is prone to interpretation. The meaning is closely related to in cultural context, even it is bound in the cultural context itself. We do not only depend on the meaning of the language we use, but also on its cultural context where and when it is used. Often meanings are lost because of cultural do not allow such ideas to persist.[22]

4.2. Language and Culture

4.2.1 Language in Cultural Perspective

Language is a specific thing to human beings. An ability to speak a language is culturally transmitted by the older generation of human beings. This is of course different from animals' ability to use their means of communication. This is

[21] https://literature-affects-culture.weebly.com/historical- literature.html
[22] https://www.tefl.net/elt/articles/teacher-technique/ language-culture/

because animals' means of communication (e.g. animal's 'language') is genetically transmitted by their older generation.

By using a language, human beings can communicate many things in their environment. The use of language is not only limited to their biological needs, but also their other needs such as needs of safety, social belonging, esteem, self-actualization, and self-transcendence.

As have been known, animals also have ability to communicate by using noises (sounds produced by the mouth) or by using other means, but they can only cover their biological needs. A certain animal has some ways to give a warning to the other members of the same species of danger, or inform availability of food, or threaten others for protecting their territory. The most essential feature to differentiate human language from the means or modes of animal communication is in the productivity and creativity of language. *Productivity* refers to the limitless ability to use language, to say new things. *Creativity* refers to the aspect of language that enables a user to use the language in new ways or enables him to create new linguistic forms.

4.2.2 Culture

According to Kluckhohn (1951) suggesting that "Culture is constructed in the patterned ways to think, feel and react; it is mainly acquired and transmitted through symbols; it constitutes the distinctive achievements of groups of people; and it includes their embodiments in artifacts; and also its essential core consists of traditional ideas and their cultural values."

Human cultures are classified into three parts. These are Perspectives, Practices, and Products.[23]

Firstly, cultural perspectives refer to the beliefs, ideas, meanings, values, and attitudes control and influence the society's

[23]carla.umn.edu/cobaltt/modules/.../Practices_Products_ Perspectives_Examples.pdf

cultural practices and products. They represent the world cultural view. They also refer to what are thought, felt, and valued by the members of a given culture.

Secondly, cultural practices refer to patterns of social interactions, behaviors. Cultural practices will involve the uses of cultural products. The cultural practices will represent the knowledge of "what is done, when it is done, and where it is done" and how people conduct an interaction within a given culture.

Thirdly, cultural products refer to the human's creations of a certain culture. They reflect the cultural perspectives. There are two types of cultural products: (1) tangible cultural products covering: literature, painting, cathedral, and a pair of chopsticks; whereas (2) intangible cultural products include: dance, oral tale, sacred ceremony, educational system, and law. These are the things that are created, shared, and then transmitted to the next generation. [24]

Furthermore, culture may be classified into two types: (1) formal culture, and (2) deep culture. *Formal culture* covers humans' manifestation and contribution, namely: arts, music, literary work, architecture, technology, and politics. *Deep culture* refers to humans' behavioral patterns or living styles. It covers eating time and food, humans' attitudes and behaviors towards friends, colleagues, and family members, ways to communicate (e.g. to accept or to ignore the others' ideas). Similar to products in the model of 3P, the formal cultural components are easily observed through cultures. However, as the label suggests, components/elements of deep culture are frequently hard to identify, because they tend to be value-based and deeply rooted in the psyches of individuals who make up a specific culture.[25]

Duranti states that culture is said to be something learned in a human community, then transmitted, and inherited

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[24]carla.umn.edu/cobaltt/modules/.../Practices_Products_ Perspectives_Examples.pdf
[25] https://americanenglish.state.gov/files/ae/resource_ files/51_4_2_frank.pdf

by one to the next generation, via human activities, frequently in the direct interaction, and all of those are conducted using a language as a means of communication (Duranti, 1997:24). This view on culture is meant to clarify why any new-born child, without regarding his genetic origin will grow up based on the cultural patterns belonging to the people around him. A child, who is separated from his parents or family and then brought up in a different society from that of his old generation, will be a member of the culture belonging to his adoptive family. Largely through socialization using a language, he will acquire the culture (and of course, language) used by the people he lives together with (Duranti, 1997).

4.2.3 Relationship between language and culture

Language boundaries which and culture are two sides of the same coin. This means that both language and culture cannot be separated from one and another. Language is used by its users to convey and -at the same time- to accommodate all the aspects of culture; whereas (one of the elements of) culture is a system of symbols known as a language. This is also in the sense that culture includes rules, norms, thoughts, attitudes, manners, etc. based on which people communicate and interact.

Furthermore, there are some relationships of language and culture. One of these relationships is that social structure (aspect of culture) may both influence and determine linguistic structure (aspect of language). This can be elaborated more based on the age-grading phenomenon. For instance, young children many speak in different ways from older children, and also children in general speak in different ways from adult persons.

Based on the various definitions on culture as stated above, it can be concluded that culture has been present in the forms of perspectives, practices, and products (e.g. ideas, activities, and artefacts). It covers knowledge, belief, arts, morality, laws, customs, habits, language, technology, and the other competence-performance acquired or learned by human beings as members of a given society, inherited from one to the next generation through human actions or activities and interpersonal communication by using a language as a medium.

4.3 Summary on *Language and Culture*

The r*elationship between Language and Culture* can be summarized as follows: (1) Language is part of culture. Language is both a component of culture and a central network through which the other components are expressed, (2) Language reflects culture. Language is the symbolic representation of a people, and it comprises their historical and cultural background as well as their approach to life and their ways of living and thinking, and (3) Cultural features vary not only synchronically from speech community to speech community, they also change diachronically within the same speech community, and this change also reflects change of language, which will cope with the change of society actively.

PART 5

LANGUAGE AS CULTURAL SYMBOLS

Fatchul Mu'in

5.1 Introduction

A language is also known as a system of symbols. As a system, it has at least four subsystems of symbols: (1) constitutive, (2) cognitive, expressive, and evaluative linguistic symbols. (Soetomo, 1985).

As a *system of symbols,* a language represents some symbols: constitutive, cognitive, evaluative, and expressive symbols. As a system of symbols, it has meanings. Words or utterances used by a language speaker are symbolically related to given objects or events in practical world. These utterances mean or include the various characteristics or have meanings. A meaning refers to something that is always present in human life; it will develop in line with the development of science and technology.

Culture provides guidance for humans in their lives. It teaches them the ways to behave in accordance with the existing cultural values. Some behavioral systems can be expressed through language. We find it difficult to distinguish the language from the realm of culture.

According to Parsons' theory (in Soetomo, 1985) human behavior is controlled by the human action system. The human system of action is categorized into four subsystems: the cultural subsystem, the social subsystem, the personality subsystem, and the human behavior subsystems. Behavioral aspects of using a language may be hampered by cultural values. Those values have been firmly entrenched in a language speaker (Indonesia, for example), then he may be influenced by Indonesian culture when he speaks in another language (English or other).

Human action system can be subdivided into four subsystems: (1) cultural system, (2) social system, (3) personality system, and (4) behavioral system. As subsystem of culture, a language represents four symbolic systems: (1) constitutive symbol, (2) cognitive symbol, (3) evaluative symbol, and (4) expressive symbol. These symbols may influence the uses of speech acts in the speech events. For instance, a given speech community regard a certain local language or foreign language as having higher cultural values than Indonesian for its capacity to express more ideas or concepts more accurately than that of Indonesian. As a consequence, the elements of local or foreign language used in the speech events of Indonesian are regarded to be socio-culturally positive, though linguistically these are not based on the standardized Indonesian Grammar.

5.2 Cultural Values of Language as Constitutive Symbols

As has been stated that the constitutive symbol refer to symbol of belief towards the God, Creator of Universe, and/or that of belief towards the supernatural power outside human's capacity. This is also referred to as Language of Religion.

Language of religion in general uses symbolic and metaphoric utterances. Therefore, such utterances cannot be understood based their literal meanings. If these are understood based on their meanings, we will not get the messages implied in those utterances. It will bring about misunderstanding. There are three aspects as the object of study on language of religion. These are (1) language of religion for explaining the objects of metaphysical thought, especially about God, (2) the Scripture (Al-Qur'an for Muslims) referring essentially to God's utterances which are metaphysical in nature and become language of humans as historical creatures which are tied to human culture, (3) ritual language which are not only limited to oral production, but also involve gestures and bodily expression.[26]

Another perspective on language of religion is as follows. Language of religion presents religious messages through religious sentences. "*Religious sentences* are containing a religious subject matter; a religious utterance is an utterance in oral or written forms containing religious teaching or religious message. Principally, religious subject matters can encompass the various agents, states of affairs and properties—such as God, deities, angels, miracles, redemption, grace, holiness, sinfulness. Most attention, however, has been devoted to the meaning of what we say about God.

According to the face value theory, an utterance "God is omnipotent" has some characteristics: (a) the utterance has the propositional/linguistic/semantic content *that God is omnipotent* and is true just in case God is omnipotent; (b) the utterance refers to an assertion that expresses conventionally the speaker's belief towards omnipotence of God, as represented in "God is omnipotent"; (c) the utterance is a descriptive one that represents the fact that "God is omnipotent". Generalizations of (a), (b) and (c) that extend to indicative religious utterances such as (God is omnipotent)—(a*), (b*) and (c*) respectively—can become the initial point to interpret the religious discourse.[27]

Language of religion can be categorized into two types: (1) prescriptive language, and (2) descriptive language. A Scripture of Religion, as a living guide for religious followers, expresses the substance or the thing descriptively –and it is more democratic by involving human beings as historical creatures to discuss any problem. This is because the Scripture, as a living guide, does not only contain orders and restrictions but also it contains the prescriptive utterances, e.g. the utterances in the forms of persuasive texts containing orders or commands and restrictions or prohibitions. Furthermore, messages of God in

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[26] https://fadhlilawang.com/2012/01/23/bahasa-agama/

[27] Religious Language in https://plato.stanford.edu/entries/

the Scripture are frequently expressed using metaphoric, symbolic, and iconic utterances.

Metaphor plays an important role in ensuring that verses of the Scripture are esthetic and have high literary values. Metaphoric concept of Al Qur'an is that a verse contains a comparison but it does not use such words as *like* or *as* or the like. In the verse, there is an utterance with the different meaning from the original one. For being able to understand the metaphoric utterance in the Holy Qur'an, it is necessary for someone to have a science of *balaghah.* Metaphoric utterance has a potential to new understanding. That is why the Scripture will always exist in anytime and anywhere. However, its negative side will occur; there will be a speculation and relativism in understanding the verses of the Scripture.[28]

The existence and the holiness of Scripture depend on humans' response. Besides, there was a shift of relation between readers and their Scripture. Initially, the Scripture had been revealed (by the God, as the subject) to the Prophet (as the object). In the next time, the Words of God have become the written texts. This condition also has changed the view towards the Scripture. It has been regarded as the object of reading by the readers (as the subject). This is a view showing that the existence and the holiness of Scripture depend on the humans' response. This is to say that the Scripture is highly valuable for the followers of a particular religion. In other side, for non-followers of the religion, it may be regarded just as a series of fairy tale.[29]

The Qur'an is the Scripture of Islam. The language of the Qur'an has special characteristics, which, of course, is very different from the inherent traits of a language used in everyday human life. The language used by humans in daily life generally

[28] https://fadhlilawang.com/2012/01/23/bahasa-agama/

[29] https://fadhlilawang.com/2012/01/23/bahasa-agama/

refers to the empirical world. The language of the Qur'an does not only reveal the empirical experience, but also covers the space and time in the metaphysical and theological senses.

Therefore, the verses of Qur’an are impossibly understood just on the basis of their linguistic aspects. That is why the hermeneutic experts of the Qur’an, who have excellent linguistic competence/performance in Arabic language and sufficient Islamic knowledge, have been conducting hermeneutic interpretation as an effort to have understanding on the metaphoric and analogic language of Qur’an. They have helped other ordinary followers of Islam in understanding the Qur’an.[30]

5.3 Cultural Values of Language as Cognitive Symbols

Cognitive symbols are created by human beings as their efforts to have knowledge on everything around them.[31] Susanne K. Langer gives an example way of how a child gets knowledge from his environment as follows. “Watch a young child that is just learning to speak play with a toy; he says the name of the object, e.g. Horsey! Horsey! Horsey! over and over again, looks at the object, move it, always saying the name to himself or to the world at large. It is a quiet time before he talks to anyone in particular; he talks first of all to himself. This is his way of forming and fixing the conception of the object in his mind, and around this conception all his knowledge of it grows. *Names* are the essence of language; for the name is what abstracts the conception of the horse from horse itself, and lets the mere idea recur at the speaking of the name. This permits or enables the conception that was gathered from a horse experience for being exemplified again and again by the other instance of a horse, so the notion represented in the name is referred to as a general notion (Langer, in Gar. 1993:17).

[30] Mustamar, Marzuki. Memahami Karakteristik Bahasa Al Qur’an dalam Perspektif Balaghiyah. Malang: UIN

[31] https://fatchulfkip.wordpress.com/page/6/

These cognitive symbols enable human beings to capture the dynamic relationship between the world of values and the world of knowledge. Language as a means of daily communication may shape our ways to use and to have knowledge, to analyze and formulate discourses, and determine certain patterns of discourses. In other words, cognitively, a language can be regarded as system of symbols on one side, and it can be used as a means of thinking as humans' to create and develop science.

A language is constructed of symbols. Symbols here are things that refer to the things else. This is what is called knowledge. Thus it can be said that language refers to knowledge. Then, what is meant by knowledge and where is it derived from? The term *knowledge* as it is used here has two sources: (1) knowledge that is received from the world around humans through their senses. This is what is called as direct knowledge based on experiences. Then the sensual knowledge are used as the basics to construct other concepts created of human experiences and imagination, and (2) from human experiences of 'cows' and 'purple', people may create 'purple cows'. From direct experiences people may create concepts such as 'relativity' or 'quantum mechanics'. Relativity was created by challenging assumptions; quantum mechanics was created to explain certain unexpected experiences. There is no question that those who understand these terms consider the understanding.[32]

In relation to the relation of language and knowledge on plants and animals, the biologists attempt to determine the structure and character of plants and animals. They observed four verbal variables of plant elements, namely: the shape of the plant element, the quantity of plant elements, the way the plant

[32] Sherzer, Laurence. 2012. In https://www.quora.com/What-is-the-relationship-between-language-and-knowledge

elements are distributed, and the relative distance of plant elements. If a botanical scientist will study the plant reproduction system, then he must calculate the number of pollen and pistil or record their quantities in the effort of identification for naming them. Then he will respectively notice how the geometric position of the spread of pistils and pollen in the flower whether they form circle, triangle or hexagonal (the way the elements are distributed). Through these ways, it is expected that the scientists may describe the particular identity names of the various types of plants and animals. The purpose is to determine the proper nouns of the various elements of plants.[33]

Biology or physics as a specialized field have vocabularies, at least, in three types or categories: (1) a main vocabulary as shared with all of the sciences and technologies; (2) a specific vocabulary as used for the branch of science itself; and (3) more specific vocabularies as only known in its specific subarea such as microbiology (a subarea of biology) or plasma physics (a subarea of physics) (Schiffri, et al 2001: 715).

In human life, there are various branches of sciences. Just as in biology or physics, there are at least three types of vocabulary in other sciences. Special terms in the economic field or company, among others, are: *balance sheet, income statement, investment, stocks, expenses, income, production, management, commodity, quality, stagnant, liquidity, inflation, profit, nonprofit*, etc. The term *income statement,* for instance, cannot be understood based on its lexical meaning. It does not only refer to *information about income* as it is understood in a daily life, but it also refers to more detailed information about company's income. Let us read: "**Income statement** – Also called Profit and Loss statement. An income statement is a financial statement that shows sales, cost of sales, gross margin, operating expenses,

[33] Nurdin Muhammad dalam: *bumibutur.blogspot.com/.../bahasa-dalam- pembentukan-ilmu.html*

and profits or losses. Gross margin is sales less cost of sales, and profit (or loss) is gross margin less operating expenses and taxes. The result is profit if it's positive, loss if it's negative."[34]

In the language field (linguistics), we have a term *construction* and *morphology*. However, a *construction* in linguistic concept is different from that in technological field; term *morphology* in a linguistic study is of course different from that in a biological study.

Likewise naming things related to physical environment. At first the things do not have names or words that symbolize them. The names or terms are created based much on their physical environment. People know that there are many types of snow in the Eskimo community. To differentiate one type of snow to another one, the community needs appropriate terms for all the types of snow. Their knowledge on different types of snow causes them to distinguish the various names of snow. For the Eskimos, naming the snow with the various names is very important for their life. This is because their physical environment demands the existence of such names of snow. While people living near the equator do not need to distinguish the types of snow and therefore they have only one word, namely: snow (Trudgill, 1983).

Meanwhile, the British people only have the word *rice* to refer to what the Javanese call *pari*, *gabah, beras*, and *sega.* This is because the British and Javanese have different interests. In this relation, Javanese people are more interested in creating the different vocabularies, because the words *pari, gabah, beras* and *sega* refer to the different objects. In the context of Javanese culture a word *pari* is often used in the context of cultivation activities, such as in *nandur pari* (rice planting); product of

[34]https://articles.bplans.com/business-term-glossary/business-terms-i/# *firefox-b*

nandur pari is called *gabah.* Dried *gabah* peeled through the process of grinding is called *beras*; small fraction *beras* is *menir*; and *beras* is used to refer to material for being cooked to make *sega*, *lontong, kopat* and so on. Meanwhile, the British call *pari, gabah, beras, menir* and *sego* with one word, namely:*rice* (Fatchul Mu'in, 2009).

In addition to the physical environment, the social environment can be reflected in language, and often has an effect on vocabularies. For example, a kinship system of a particular society is usually reflected in kinship vocabularies. We can say the kinship vocabularies are important for Banjarese people so that they have many kinship vocabularies. The followings are Banjarese kinship vocabularies: (from the oldest generation) *muyang, muning, waring, anggah, datu, kai, abah, anak, cucu, buyut, intah, cicit, muning* and *muyang*. Besides, there are some vocabularies: *uma, julak, gulu, paman,* and *acil*. Also, there are vocabularies: *ading, laki, bini, ipar, marui* and *warang.* (Suryadikara, 1989). English speech community has the kinship vocabularies: *son, daughter, grandson, granddaughter, brother, sister, father, mother, husband, wife, grandfather, grand- mother, uncle, aunt* and *cousin* (Trudgill, 1974).

Vocabularies of a given language are very great in number. Linguists classify them into: content words and function words.[35] ***Content words*** are defined as words that have clear lexical meanings; they are very great in number; they have formal markers by which they can be formed into inflections and derivations; and they are said to be open classes of words.

Meanwhile, *function words* are defined as words that have the opposite properties from the content words, namely: they do not have clear lexical meanings; their numbers are limited; they cannot be formed further either into inflections or derivations;

[35] https://www.google.com/search?q=content+word+and+function+ word&ie=utf-8&oe=utf-8&client=firefox-b

and they are said to be closed classes. *Content words* cover nouns, verbs, adjectives, and adverbs. *Function words* are also called as grammatical words including *auxiliary verbs, pronouns, articles,* and *prepositions*. *Function words* are present to explain or creating grammatical or structural relationship to make grammatical sentences or syntactical constructions based the patterns of the language itself.[36]

Furthermore, *content words* can be explained as follows. As have been discussed before, these word-classes include: nouns, main verbs, adjectives, and adverbs. These kinds of words can symbolize or represent *cultural contents.* As cognitive symbol, a language constructed from vocabularies, phrases, and sentences can be used to express their knowledge of everything on human beings and their lives.

5.4 Cultural Values or Contents of Language as Evaluative Symbols

A language can be regarded as the symbol used to give good-bad judgments, to state proper-improper behavior, to evaluate politeness-impoliteness, and the like. Human behavior will be closely related to values, norms, rules or laws (in the written form and convention), and the like. These values, norms, rules or laws are represented in the speech acts. Thus, other than symbolizing humans' belief (religion), and cognitive knowledge, a language also symbolizes behavioral evaluation or morality. In the social communication and interaction, human beings are ruled and controlled by cultural values, norms, and rules as their living guidance. Polite behavior should be followed by polite speech acts. Non-verbal behavior should be followed by

[36] Ibid

polite verbal communication/interaction), by using polite speech acts.

In one perspective, language use is influenced, controlled, and ruled by the socio-cultural norms. These norms can be related to the old idea as suggested by Fishman "*Who speaks what language to Whom and When* (1972:244), and by Pride and Holmes "factors influencing language use are participants, topics of discussion, setting, channels, mood, and intention (1972:35). The acts of speaking in front of the senior *audience* should be in the polite manners. The speakers should be *respectful* to their audience. They should choose the honorific utterances. Therefore, the participants involved in the speech events should use the utterances implying respectful attitudes. There are some characteristics of respect: *tolerance, acceptance*, *privacy*, *non-violence*, *courtesy*, *politeness, concerned*, and *responsibility.* .

In the modern era, British society has made an effort to build a democratic community. This has implications on forms or structures of language and behavior of speaking acts in democratic ways. The so-called democratization showed that there has been the gradual leveling out of overt social distinctions, although its implications are not so great that social differences of power and status no longer matter. That is to say that these social differences are not shown explicitly and they are referred to by the use of honorific devices. Honorific values are stated in the ceremonial addressing terms such as *Your Majesty* and *Your Grace,* and *indirect request* such as *Would you like to help me? Do you want to get the coffee?.* The utterances show politeness; and at the same time, social status and power are still maintained (Leech, 2014).

Politeness or polite character refers to an integrative part of – and it is automatically influenced by- socio-cultural setting in which politeness is conducted. When politeness is realized in *verbal language*, there will be inter-cultural similarities and differences, such as, in politeness degree of *greeting*. It can be expressed using such utterances as "Good morning", "Good day", "Hi", and "Hallo"; and in other languages such as Indonesian, the greeting with its different degrees are used in the same ways. Speakers of Indonesian may greet others using *"Selamat pagi", "Selamat siang", "Hai"*, and *"Halo"*. In relation to *personal affairs,* such as asking *marital status* for both English and Indonesian should be avoided. English speakers may regard *salary* as a part of personal affairs; whereas Indonesian speakers may regard it as a usual thing. Thus, cultural differences may bring about differences to express politeness (or polite acts). Some utterances may represent politeness in one culture; and these may represent impoliteness in another. Therefore, inter-cultural language speakers should realize that there are differences in expressing politeness degrees. They should have not only linguistic competence, but they also have competence in cross-cultural understanding. As a consequence, *linguistic competence* together with *inter-cultural competence* should be an essential goal for language learning and teaching

The following is the example of respectful and polite utterances in English Language. "A thank-you note is a simple phrase that contains a deeper meaning in a communication. Everyone would already understand the meaning of *thanks*. It is the single and simple word that has a deep meaning in human communication and interaction. It implies a binding force between both the speaker and listener. This cannot be separated from human daily life; therefore we should implement this good habit as character by giving a sincere gratitude. Broadly speaking, 'thank you note' is always associated with gratitude that we automatically say when accept something, whether it is in relation to the delivery of goods, help, service and etc. The thank-you note is important in a communication. This is because the thank-you note can make an interesting conversation. Besides, it can create a positive communication.

The thank-you note is a part of good attitudes showing good character. The following are the illustrations on the thank-you note: (1) It shows our appreciation to a person from whom we have his good treatment, (2) It may build our good personality, (3) It implies our gratitude to God; it enables us to share something to each other, and (4) It enables us to establish and maintain good social relationship to the other.

I can't believe you did that. You shouldn't have, but thank you so much! This was very kind of you.

In our daily life, we often have many problems. We may be able to solve almost all of our problems. There is one thing we cannot solve by ourselves. Someone knows we have a very hard problem. He then helps us to solve it so that our problem can be well solved. In this condition, we must thank to God and then to the person who has given us help. In this relation, we can use the expression as stated above.

What a thoughtful gift! I really appreciate this!

Frequently our friends or other persons give something as gifts. In fact, we say 'Thank you for the gifts'. But, we can use another expression as stated above. Although there is no a phrase 'thank you', the expression is the same in meaning. If we want to insert a phrase 'thank you' after the expression, as "What a thoughtful gift! I really appreciate this! Thank you!

I really owe you one. Next time you need help, I've got it.

Giving help to someone is a good character. We do not need to have expectation to be helped by him. As a good person, he will consciously help us whenever we have some problems to solve, as expressed using the utterances.

Respectful attitude toward the interlocutors can be expressed by using honorific speeches (=speeches with respectful connotation). Each language has a system that controls how people use their language. In English, similar attitudes are governed by *Honorific Devices*. Honorific device is a means to construct utterances implying respectful attitudes in accordance with the strategies of either oral or written communication, as suggested by Fishman, on *'Who speaks What language to Whom and When'* (Fishman, 1972). In Javanese language, respectful attitudes in the acts of speaking are governed through what Clifford Geertz call as *Linguistic Etiquettes.*[37] In Indonesian, respectful attitudes are suggested with a slogan *"Gunakan bahasa Indonesia secara baik dan benar"*[38], and English language, through *Honorific Devices.*[39]

5.5 Cultural Values or Contents of Language as Expressive Symbol

Expressive symbols are used to express emotion, feeling, and mood. Emotion refers to each experience consciously carried out and followed by intensively mental activities, and a given degree of pleasure or displeasure.

Feeling may be understood as either physical or emotional *sense.* A word *'hot',* for instance, can be used in the physical and emotional senses. In the context of sentence like "It is very hot here", a word 'hot' indicates a *physical sense*. Whereas, in the context of sentence like "This is a hot news", a word 'hot' here indicates an *emotional sense.* This is a direction for understanding "feeling". The feeling indicates something a person physically or emotionally perceives.

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[37] Geertz, Clifford. 1960. *The Religion of Java*. Free Press

[38] Fatchul Mu'in. 2009. *Maungkai Budaya.* Banjarbaru : Scripta Cendekia.

[39] Leech, G.2014. *Pragmatics of Politeness.* Oxford: Oxford University Press

While *mood* is a more general term. This mood is not tied to a particular incident, but it is related to a series of inputs or inputs. Mood is strongly influenced by several factors: (1) environment (weather, lighting, people around us), (2) physiology (food, sport, and health), and (3) our mental state (our recent attention and emotion). The mood can take several minutes, hours, and even many days.

5.6 Summary on Language as System of Symbols

A language is a symbolic system. This does not mean that there is a strict grouping of language elements into the four types of symbols. This can be explained as follows. Let's take the example of the word *father*. This word has implications as constitutive, cognitive, and evaluative symbols.

As a constitutive symbol, ***Father*** is used in the context: "In Jehovah's Witness theology, only **God** the **Father** (Jehovah) is the one true almighty **God**, even over his Son Jesus Christ. They teach that the pre-existent Christ is **God's** First-begotten Son, and that the Holy Spirit is **God's** active force (projected energy)[40].

As a cognitive symbol, a word *father* was arbitrary created to give an addressing term in the kinship relationship, referring to a male parent term.

As an evaluative symbol, a word *father* (ayah/bapak) implies a man as a head of household; he should play a good social role; he becomes a leader of his family members, and therefore, he should have respected morality. Family's morality is influenced much by the *father.*

As an expressive symbol, a word *father* or *father figure* may represent *a sad or happy feeling*, as expressed in some songs such as *Bang Toyib* (Indonesian song) and *My Father's Eyes.*

40 *https://www.google.com/search?q=Father+as+God&ie=utf-8&oe=utf-8&client=firefox-b*

Bang Toyib
Gebby Vesta[41]

Bang toyib
Bang toyib
Kenapa tak pulang pulang

anakmu anakmu
panggil panggil namamu

Bang toyib
Bang toyib
Kenapa tak pulang pulang

anakmu anakmu
panggil panggil namamu

Bang toyib
Bang toyib

reff ;

tiga kali puasa
tiga kali lebaran
abang tak pulang pulang
sepucuk surat tak datang

sadar-sadarlah abang inget anak istrimu
cepat cepatlah pulang semua rindukanmu

jika dijalan yang benar selamatkanlah ia
jika dijalan yang salah sadarkanlah dirinya

Bang toyib
Bang toyib

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[41] http://musiklib.org/ade_irma-bang_toyib-lirik_lagu.htm

Kenapa tak pulang pulang

anakmu anakmu
panggil panggil namamu

Bang toyib
Bang toyib
kapankah abangkan pulang

anakmu anakmu
rindu ingin bertemu

My Father's Eyes
Eric Clapton[42]

Sailing down <u>behind</u> the sun,
Waiting for my <u>prince</u> to come.
Praying for the <u>healing</u> rain
To <u>restore</u> my soul again.

Just a toe rag on the run.
How did I get here?
What have I done?
When will all my <u>hopes</u> arise?
How will I know him?
When I look in my father's eyes.
My father's eyes.
When I look in my father's eyes.
My father's eyes.

Then the <u>light</u> begins to <u>shine</u>
And I hear <u>those</u> ancient lullabies.
And as I <u>watch</u> this <u>seedling</u> grow,
Feel my <u>heart</u> start to overflow.

Where do I find the <u>words</u> to say?
How do I <u>teach</u> him?
What do we play?
Bit by bit, I've <u>realized</u>
That's when I need them,
That's when I need my father's eyes.
My father's eyes.
That's when I need my father's eyes.
My father's eyes.

Then the <u>jagged</u> edge <u>appears</u>
Through the <u>distant</u> clouds of tears.
I'm like a <u>bridge</u> that was <u>washed</u> away;

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[42] https://www.lyrics.com/lyric/1903623/Eric+Clapton/

My foundations were made of clay.

As my soul slides down to die.
How could I lose him?
What did I try?
Bit by bit, I've realized
That he was here with me;
I looked into my father's eyes.
My father's eyes.
I looked into my father's eyes.
My father's eyes.

My father's eyes.
My father's eyes.
I looked into my father's eyes.
My father's eyes.

PART 6
NORMS IN LANGUAGE USE

Fatchul Mu'in

Human behavior is culturally ordered and controlled by norms, rules, or laws.

6.1 Introduction

A discussion on the language use from the socio-cultural perspectives should be related to the socio-cultural aspects. The relationship of a language can be presented as follows: (1) the language is arbitrary; it is a product of the social agreement, (2) language competence is acquired or learned through social environments, (3) a language is used for social interaction, and (4) act of speaking or language use is influenced by the norms of speaking belonging to a given speech community. The three first points have been discussed before. The fourth point will be explained as follows:

6.2 Norms in Language Use

In general, the norms in language use are indicated in the following strategies of communication. *First strategy* shows that "a speaker should know what he wants to say, and to whom he conducts a communication and interaction." *Second strategy* is related to a language choice, "what language or varieties of language is (are) appropriate in the socio-cultural setting where the communication or interaction happens". *Third strategy* is in line with "when and how we use turns in speaking, interrupt when the other is speaking." *Fourth strategy* is the time to keep silent e.g. "when we should keep silent." *Fifth strategy* is about quality of voice and attitudes, e.g. "how well our voice is, and how good our attitudes are in the acts of speaking."[43]. All the strategies are meant to produce utterances followed by respectful and polite attitudes. The utterances produced are expected to be culturally acceptable for the participants involved in interpersonal communication.

A language use is controlled by linguistic etiquette. This linguistic etiquette refers to the practice in any speech community of organizing linguistic action so that it is seen as appropriate to the current communicative event.[44]

The linguistic etiquette in *Bahasa Jawa* (Javanese language) can be seen from the use of speech levels. There are three main speech levels in Javanese language (e.g. *ngoko* (lowest level), *krama* (middle level), and *krama inggil.* In one side, someone may change the speech levels. This change in using a given speech level is influenced by his social status and listener. The social status itself may be determined by age, expertise. He may use *ngoko* level when speaking to his children, his friends of the same age, his students, or other persons whose social status is lower than his one. In the other side, his listeners automatically use *krama madya* or *krama inggil* in responding his speech acts. For example:

Speaker: *"Kowe arep lungo menyang endi*?"
(where are you going?)

Listener: *"Ajeng (kesah dateng)sekolah"(krama madya* level)

Utterances in Javanese language *"Kowe arep (lungo) menyang endi?" (ngoko* level*), "Dateng pundi?, or "Ajeng dateng pundi?", or*

[43]http://dickysaptahadi.blogspot.com/2010/01/etika-dalam-berbahasa.html

[44] Coulmas, Florian (ed). 1998. *The Handbook of Sociolinguistics*. Blackwell Publishing. Blackwell Reference Online. 06 June 2018 http://www.blackwellreference.com/ public/ book. html?id=g9780631211938_9780631211938>

" Ajeng kesah dateng pundi?", "Sampeyan ajeng (kesah) dateng pundi" (krama madya *level*), and *"Panjenengan bade tindak pundi?" (krama inggil* level) linguistically has the same meaning, e.g. "Where are you going?". Those are used in the different socio-cultural contexts. In language use, the Javanese language speakers will consider "Who speaks What language (e.g. speech levels) to Whom and When", as suggested by Fishman (1972).

Table : Speech Levels in Javanese

Speech levels			
Ngoko	Krama Madya	Krama Inggril	Meaning
aku	kula	dalam	I
kowe	sampeyan	panjenengan	you
arep menyang	ajeng dateng	bade tindak	will go (be going to)
endi	pundi	pundi	Where (which)

In language use of *Bahasa Indonesia* (Indonesian), the suggested manner of using the language is *"Gunakan Bahasa Indonesia secara baik dan benar"* (Use *Bahasa Indonesia* in appropriate and right ways). An appropriate way of using *Bahasa Indonesia* refers to the use of *Bahasa Indonesia* in accordance with the socio-cultural context (especially, participants and domains). Whereas, a right way of using *Bahasa Indonesia* is the use of *Bahasa Indonesia* in accordance with the standardized language patterns, as prescribed in what is called **Prescriptive Grammar**.

"Penggunaan Bahasa Indonesia yang baik"(use of good Indonesian language) is not determined much by prescriptive grammar. This use of language is not seen from the right-wrong viewpoints, but from the appropriateness of utterances towards socio-cultural settings. The utterances are mostly constructed based what is called **Descriptive Grammar.**

"Penggunaan Bahasa Indonesia yang benar" (use of right Indonesian language) refers to language use in accordance with the rules or patterns of *Bahasa Indonesia* itself. It must be appropriate to the spelling, punctuation, terminology, and grammar of *Bahasa Indonesia*. The rules or patterns have been standardized by Board of Language of Ministry of Education and Culture, Republic of Indonesia.

In English language, the norms in language use are shown in honorific devices. Politeness is a form of communicative behavior that can be found in languages and among cultures; indeed, it is a universal phenomenon in human society. Being polite is speaking or behaving in such ways as to give value or benefit not only to oneself but also to the others, especially the person or people he is conversing with.

The following are characteristics of politeness: (1) politeness is *not obligatory,* (2) It has various *gradations* of politeness, (3) it is recognized by society members as to how and when they are polite, (4) it will happen depends on situation, (5) there is a *reciprocal asymmetry* in polite behavior between two parties, (6) it can manifest itself in repetitive behavior, (7) it is fairly central to politeness that it involves the passing of some kind of *transaction of value* between the speaker and the other party, and (8) politeness is its tendency to preserve a *balance* of value between the participants A and B (Leech, 2004:1 -9).

Politeness in language use may occur in using pronouns. Starting from the different use of pronouns of English and Banjarese representing politeness, Elvina Arapah and Fatchul Mu'in conducted a research on politeness in Banjarese and English with the topic "Politeness in using Banjarese and American English Personal Subject Pronouns"(Elvina Arapah & Fatchul Mu'in, 2017).

Geoffrey Leech offers a pragmatic account of politeness. Leech proposes a Tact Maxim, a *Politeness Principle.* This is complementary to Cooperative Principle or CP, as suggested by Grice. Grammar is rule-governed, whereas pragmatics is principle-governed. It is assumed that rules (in grammar) are said to be constitutive in force, whereas principles are said to be regulative.

On the whole, the Politeness Principle presents postulates that the persons who interact tend to imply or express polite belief than impolite belief. Polite belief which is expressed by the speaker (S) is a belief that is favorable to the other one (O); and/or it may be unfavorable to himself, but impolite belief is a belief that is unfavorable to the other (O); and/or it may be favorable to speaker (S). The Politeness Principle is a principle that can be observed.

The polite linguistic behavior can be postulated into six maxims, as follows: (1) Tact Maxim, (2) Generosity Maxim, (3) Approbation Maxim, (4) Modesty Maxim, (5) Agreement Maxim, and (6) Sympathy Maxim (Leech, 2014).

In observing the Politeness Principle, *Speaker* will conduct the following activities:

(1) Speaker will *tact maxim*.

The tact maxim is meant that the Speaker wants to minimize cost to the other person(s) and –when possible- he tries to maximize benefit to the other one(s).

The basic idea of maximization of tact maxim (wisdom) in the politeness principle is that the participants of speech acts should stick to the principle of reducing their own favor (benefit) and maximizing the other's favor (benefit). Someone who holds and implements the tact maxims will be regarded as polite one. The longer a person's speech is, the greater the person's desire to be polite to the other person is. Similarly, speech expressed indirectly is usually more polite than the spoken words directly. Implementation of the tact maxim can be seen in the following examples.

"Won't you sit down?"

It is the directive/ impositive utterance. The directive utterances are generally meant to ask someone to do or not to do something. It may be in the forms of order, instruction, command, request, permission, etc. The utterance is produced to ask the listener to sit down. The use of indirect utterance is meant to show more polite attitude and minimize cost to the listener. This utterance implies that sitting down is benefit to the hearer.[45]

"Can I get you a drink?

Can may be used to show ability. But *can* here means permission. The speaker wants O's permission to offer him a drink. The action of offering is of course a positive one; it may make favorable to O.

The use of the imperative mood does not mean that the maxims are presented as prescriptive; but they are descriptive of what happens in communication "by default," that is, if no other principles, maxims, or other constraining factors intervene.[46]

(2) Speaker will conduct *generosity maxim*

This maxim is meant to minimize benefit to Speaker, and to maximize cost to Speaker.

The generosity maxim states to minimizing benefit to self and maximizing cost to oneself. This maxim is centered to oneself, while the tact maxim is to other. The example will be illustrated as follows:

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[45]https://awinlanguage.blogspot.com/2013/06/leechs-politeness-principles.html

[46] https://littlestoriesoflanguages.wordpress.com/2012

"You must come and dinner with us."

It seems that the utterance is imperative for other to come to have dinner with speaker. Pragmatically, it is an advice utterance involved in directive illocutionary act. In this case the speaker implies that cost of the utterance is to himself. Meanwhile, the utterance implies that benefit is for whom it is addressed.

(3) Speaker will conduct *approbation maxim*.

This approbation maxim is meant to minimize dispraise of other, and may maximize praise of other. It is meant to instruct someone to avoid saying unpleasant things about others and especially about the hearer. It may occur in representative and/or expressive utterances (speech acts). A representative utterance is an utterance that expresses the true propositional. Meanwhile, an expressive utterance is an utterance that shows the speaker's feeling. The example is given below.

A: "The performance was great!"
B: "Yes, wasn't it!"

The above example shows that Speaker (A) gives a positive comment towards the performance. He presents an utterance or a talk showing the pleasant thing to other. The expression is a kind of congratulation utterance addressed and meant to maximize praise of the other. Therefore, the utterance is categorized as the approbation maxim.

(4) Speaker uses *Modesty Maxim*.

The use of this modesty maxim is meant for minimizing praise towards Speaker, and maximizing dispraise to *Speaker.* In the use of modesty maxim, the participants involved in the speech event must minimize their own praise and maximize their own dispraise. This maxim is used in assertive or representatives and expressives as in the approbation maxim. Both maxims (approbation and modesty) have concern towards the degree of both good and bad evaluation towards other or oneself uttered by Speaker. The former (approbation maxim) is exampled by congratulation courtesy. Whereas, the latter (modesty maxim) frequently occurs in utterance of apologies. The following is the example of the modesty maxim.

"Please accept this small gift as prize of your achievement."

In this case, the utterance above is categorized as the modesty maxim because the speaker maximizes dispraise of himself. The speaker notices his utterance by using "small gift".

(5) Speaker uses *agreement maxim*

This is meant to minimize disagreement between *Speaker* and *Other* and maximizes agreement between the two persons by using an *agreement maxim.*

Using agreement maxim, the speaker tends to maximize agreement between two persons (speaker and listener) and minimize disagreement between both of them. The example will be given below.

A: "English is a difficult language to learn.

B: "True, but the grammar is quite easy."

Based on the above example, actually B disagrees that all aspects of English are difficult to study or learn. In this relation, he does not state strongly his disagreement to avoid impoliteness.

(6) Speaker presents *sympathy maxim*.

The sympathy maxim is meant for minimizing the speaker's antipathy towards the other (his listener) and for maximizing his sympathy towards the other (his listener). The example is as follows.

"I'm terribly sorry to hear about your father."

This is an expression expressed by the speaker to show the sympathy for the other's misfortune. This utterance is spoken when the listener gets calamity of the father's death. This utterance shows the speaker's solidarity towards the listener.

6.3 Taboo and Eusphemism

Taboo is defined as a social or religious custom prohibiting or restricting a particular practice or forbidding association with a particular person, place, or thing.[47] Based on the definition, we can say that there two types of taboo: (a) taboo in practice and (b) taboo in utterance. Taboo in practice shows that we are forbidden to do or behave; whereas taboo in utterance means that we are forbidden to speak using the utterance in public places. In this relation, Fatchul Mu'in and Sirajuddin Kamal suggest that "Taboo can be characterized as being concerned with behaviour which is believed to be supernaturally forbidden, or regarded as immoral or improper; it deals with behaviour which is prohibited in an apparently with behavior" (2006).

Taboo utterances or tabooed words or taboo language refer to words, or utterances, or expressions that are prohibited to be mentioned in public places. These kinds of expressions are frequently related to (a) human belief towards supernatural power, (b) sexual cases, (c) some body organs, (d) death, and (e) many other things that are improper to be mentioned in public

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[47] Oxford Dictionary

places. These verbal taboos can cause embarrassment, shame feeling, shocked sense, and may offend the listener's belief and sensibilities; for the sake of avoiding those verbals taboos, the speaker frequently substitute them by using what are called as euphemistic utterances or expressions.

6.3.1 **Taboo in Language**

A language is used by a man as a means of communication in his effort to interact one with another. In reality, he is not free from rules of using language agreed by speech communities in which he lives and interact with the other members of the community in accordance with the values and the other cultural aspects. The values of a society, for instance, can be have an effect on its language. The most interesting way in which this happens is through the phenomenon known as taboo. Taboo can be characterized as being concerned with behaviour which is believed to be supernaturally forbidden, or regarded as immoral or improper; it deals with behaviour which is prohibited in an apparently with behavior (Fatchul Muin & Sirajuddin Kamal, 2006).

Furthermore, a language also refers to a means to express emotion and thought. Using a language, speakers can express their happiness or sadness, love or hatred, surprise, jealousy, curiosity, sensivity, empathy, sympathy, anger, and the like. Also, they can deliver their ideas, opinios, or other cognitive aspects. When they are in the condition, they frequently use some utterances or expressions that are usually considered as insulting, vulgar, or rude. Those utterances or expressions, according to the norms, must be avoided. In line with Wardhaugh's view (1992), that in some cases, a language is used to avoid saying certain things as well as to express them. Certain things are not said, not because they cannot be, but because 'people don't talk about those things'; or, if those things are talked about, they are talked about in very roundabout ways. In some cultural settings or in some conditions, those words or utterances or expressions are avoided or not to be mentioned directly; it is believed to be harmful to these using the words or utterances either for supernatural considerations/reasons or because the behavior is conducted to violate a society's moral code (Wardhaudh, Ronald. 1992). Acoording to Wardhaugh, verbal taboo is called as linguistic taboo. The following is Wardhauh's elaboration on verbal taboos.

Linguistic taboos are also violated on occasion to draw attention to oneself, or to show contempt, or to be aggressive or provocative, or to mock authority – or, according to Freud, on occasion as a form of verbal seduction, e.g., 'talking dirty.' The penalty for breaking a linguistic taboo can be severe, for blasphemy and obscenity are still crimes in many jurisdictions, but it is hardly likely to cost you your life, as the violation of certain non-linguistic taboos, e.g., incest taboos, might in certain places in the world (Wardhaudh, 1992; 239)

6.3.2 Euphemism in Language Use

A language covers many things either good or bad, proper or improper, moral or immoral things, or the like. Although, taboo words or utterances are socio-culturally forbiddin to be mentioned but these are part of a language. This is to say that the use of taboo words or utterances are ordered or controlled by socio-cultural rules. These taboo words or utterances are not permitted to be used vulgarly in public space. For being the part of a language, in certain circumstaces, these are still and allowed to be used (e.g. for academic discussion in a classroom or in a limited situation).

In this respect, Allan and Burridge (2006) state that there are words or utterances tabooed or forbidden to be said (in public space), but and the same time a society provides way out to avoid taboo words through euphemistic utterances or expressions. Therefore, the tabooed words or utterances and consequent censoring or euphemizing of language use can motivate language changes. These two language phenomena are promoting the creation of very inventive and playful new words, new utterances, or new expressions, and often new connotative meanings derived from old words, utterances, or expressions. As a result, these language phenomena have caused existing vocabulary to be abandonly provided. Basically, there are two ways through which new words, utterances, or expressions arise: (a) by changing a form of the tabooed word, utterance, or expression, and (b) by finding out figurative meaning of tabooed word, utterance, or expression based on speakers' perceptions of and conceptions about the denotata (about faeces, menstrual blood, genitals, death and so on)" (Allan, Keith and Burridge. 2016).

(a) Euphemism toward tabooed utterance relating to belief

The religious approach focuses on taboo as derived from belief in spirits and "inspired by awe of the supernatural". Taboo related to religious belief or anything believed as having supernatural power is also called as taboo of fear. Utterances that cause frightening for having supernatural power are categorized as taboo of fear. Mentioning directly the name of God and the spirits in a given culture is forbidden. For example, Jews are prohibited from calling their Lord's name directly; they use another word that is in the similar meaning to the word 'master' in English. In English and French, respectively, the words *Lord* and *Seigneur* are used instead of the word *God*.

In certain groups of people, words with religious connotation are judged as improper when they are used outside of formal religious ceremonies. Christians are forbidden to use God's name in vain. Then this prohibition develops into a ban in using a curse, which is believed to have magical powers. The word *hell* and *damn* is converted into *heck* and *darn*.

In English, the most potent swear words currently consist of words referencing various body parts and bodily functions. Expletives that reference faith have become notably less offensive over time unless you're in particularly religious company.[48]

In Indonesian, we often hear an utterance "soal jodoh itu urusan *Yang di Atas"* in daily conversation. The speaker uses "yang di atas" intead of using the word *Allah*. He/she judges that the use of *Allah* in daily conversation as improper. Therefore, he/she avoids using it. He/she will mention the name of *Allah* when he/she conduct a prayer or when he/she is in a formal religious ceremonies such and *pengajian* (religious teaching), *khutbah* (religious speech). In relation to the belief towards supernatural power, Javenese people believe that there are some places (e.g. beach, old building, water springs), big trees (e.g. banyan tree), traditional guns (e.g. kris, spear, arrow), sacred graves that have supernatural (magic) power; these are believed to be followed by the spirits (supernatural beings). People are not permitted to speak in vain manners. The local culture has taught them to talk or speak in certain manners. A given old building, big tree, or the like is belived to be inhabited by *hantu or setan* (ghost/satan/spirit). For instance, the word *hantu* or *setan* is also frequently replaced or changed by the word *penunggu* (Indonesian) or *Ingkang Mbau Rekso* (Javenese) meaning "watchman". When people pass around the place, they have to say a sentence which means asking for permission. Javenese people will say: *"Nuwun sewu Mbah Ingkang mbau rekso, nderek langkung"* (excuse me, I will pass around here).

In Javanese culture, for instance, a certain beast animal is considered as a tabooed one. People are not allowed to mention directly the animals' name such as *macan* (tiger), *gajah* (elephant), etc. There are at least two factors influencing the

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[48] http://www.k-international.com/blog/taboo-language/

condition. Firstly, the beast animals are considered to have a terrible and terrifying power. When looking at a *tiger* in the forest, people are not permitted to mention the animal using a word *macan*. Instead of using *macam,* they are suggested to use *Simbah* (grandfather in English, *kakek* in Indonesian). It is meant to reduce the sense of fear once the word tiger is said.

When seeing a *mouse* in rice or plantation field, people are not permitted to mention a word *tikus.* Instead of mentioning *tikus,* they should use *Den Bagus*. The condition is caused by their belief, that the animals will not be angry when they are addressed using *Simbah* and *Den Bagus* respectively. Secondly, the animals are regarded as sacred ones. Instead of using a word *kebo* (buffalo), Javanese people in Surakarta address it by using *Kiai Slamet* (a name given to the sacred buffalo in Surakarta). This is in accordance with their belief, that the animal is "holy" and therefore it must be sacred.

(b) Euphemism of tabooed utterances relating to sex, body organs, and insulting words

This deals with tabooed utterances categorized as Propriety of Taboo. This deals with sex, certain body parts and functions, and some insulting words that are all inappropriate or impolite to express. Words related to sex, sexual organs, and body functions naturally become a part of taboo words in different cultures. There are some languages that have many words to express sex, sexual organs, and body functions, and some of them are taboo words.

A number of words or sentences can have the same linguistic meaning. Some of them may be acceptable and some others are unacceptables. The word *vagina* is better and more polite than *cunt.* Therefore, *cunt* is tabooed; or the word *prick* or *cock* is tabooed, while the word *penis* is accepted as a term of male anatomy and is polite to use. The word *vagina* is also used in Indonesian to replace a female vital organ; it becomes *bawuk* in Javenese. The word *penis* is adopted to refer to a male vital organ in Indonesian; it becomes *manuk* in Javanese. Lexically, the word *manuk* means *burung* (in Indonesian or 'bird' (in English).

In any language in the world, there are some certain things which have to be avoided of talking or mentioning. This applies to some words having such connotative meanings as well. In English, these are words that deal with what are called as excretions. Except tears, in fact, all the words related to bodily excretions are believed as tabooes.

The utterances *move the bowels* and *pass water* are considered as inelegant ones. Also, *defecate* and *urinate* seem to be olny used in the hospitals. Therefore, these utterances are frequenly replaced with such as *answer the call of a nature* or *do one's needs.* The similar phenomenon occurs in Indonesian language. Instead of saying *buang air besar,* Indonesian speaker uses *memenuhi panggilan alam* or *buang hajat*. We also frequently ask "rest room" when we are in a hotel, although we do not need to take a rest. Instead of using "toilet", we use "rest room".

(c) Euphemism of tabooed utterances relating to women

Everything related to women is subject to taboo including dress, speech and behavior. Societies have made some social rules related to tabooes in order that they can protect women's interests (Bayisa, 2016). In Javanese society, there are two types of tabooes: behavioral and verbal tabooes. The behavioral taboo refers to prohibition to conduct something (eg. in dressing, eating, going outside home, etc.; and the verbal taboo refers to prohibition to produce utterances in public space. In Javanese culture, one of the social rules controlling the people's behavior can been seen from an utterance *'ira ilok'* (e.g. improper of doing). This utterance is meant to comvey a prohibition in order not conduct improper activities or dishonest behaviors, such as: eating and drinking while standing, leaving home in the evening or at night alone (especially for a young woman), or the like. A young woman will be reminded using an utterance *'ora ilok'* when leaving home alone in the evening or at night. In this respect, leaving home alone at the time for a woman is regarded as improper behavior, therefore it is socio-culturally forbidden. In general, in Javanese language, a girl or a woman who violates the rules of decency by making prostitution a commercial commodity is referred to as 'bocah nakal', 'wong nakal' or 'balon'. (e.g. a naughty girl/woman). This utterance 'bocah nakal', 'wong nakal' or 'balon' is usually used to replaced *'lonte'* or *'begenggek'* (prostitute). *Lonte* or *begenggek* is regarded as a vulgar utterance. In Indonesian, the word or utterance 'lonte or benggengek' is referred to as 'pelacur' (prostitute). In Indonesian culture, the utterance 'pelacur' (prostitute) is euphemized to be *'pekerja seks komersial'* (e.g. a woman earning money from prostitution), *'wanita tunasusila'* (e.g. an immoral woman), or *'pramuria'* (e.g. a woman satisfying the sexual appetite of the man behind the nose). Among three utterances, the most polite one is 'pramuria'.

In French, the word *fille* pertaining to 'daughter' is honorable. However, when it is aimed at addressing 'young women', people should use the word *jeune fille* because the word *fille* itself is often used as a form of euphemistic for 'prostitutes'. For women, especially a young and unmaried ones, the use of rules of taboo is meant to protect collective and public identities, as well as property and social identity (Bayisa, 2016).

In most cultures, especially in Javanese culture, virginity of a girls or a young woman is regarded as the symbol of honor for herself and her family. Therefore, a pregnancy before marriage is socio-culturally tabooed. A marriage in this condition is frequently called a marriage by accidence. A child born from a such marriage is commonly called *'anak jadah'* (bastard).

The utterance 'anak jadah' is tabooed to mention in a public space. Instead of mentioning *'anak jadah'*, people usually use '*anak*' followed by the name of mother, such as *'anak ibu Anu'*.

Furthermore, menstruation is a part of woman life. It has been considered as unclean, dirty and embarrassing thing. A woman during menstrual peroide is treated as untouchable person; she is permitted to do certain things such as to conduct a prayer, a visit to a sacred space, or the like. Therefore, the utterance 'menstruation' (e.g. *menstruasi*, in Indonesian) is usually tabooed to be mentioned. Instead of mentioning *menstruasi*, Indonesian people (especially, women) use M (the initial phoneme of *menstruasi*). This is meant to present a euphemistic meaning of *menstruasi* itself. They know that M stands for *menstruasi.* In the other side, some people choose the other utterances such as *'sedang kedatangan tamu'* (e.g. being visited by a guest), *'sedang berhalangan'* (e.g. having a monthly problem), or the like. Besides, generally women avoid discussing on a topic of menstruation.

As menstruation, menopause is a vital stage in the women's lives of women. In general, they are fearful of menopause, and therefore they try to hide from the beginning. Similar to menstruation, some women also try not to discuss the menopause problem. This psychological stage brings about a moral crisis that includes both sadness and anger.

(d) Avoiding taboo of delicacy

In general, people try to avoid directly mentioning tabooed utterances related to those of delicacy, such as various types of illness and death. The illness suffered by a person is in fact something unpleasant for him. People usually tend not to use names of illness as they refer to. But, they try to replace the utterances with their euphemistic forms. CA is usually used for cancer. In Indonesian, *buta, tuli, bisu*, and *gila* are replaced with tunanetra, tunarungu, tunawicara, and tunagrahita respectively.

These physical and mental shortcomings are usually called *'kekurangan fisik' atau 'keterbelakangan mental'* (e.g. disabilities).

(e) Euphemism related to Taboo of Misfortune, Diseases and Death

For everyone, fortune is expected; misfortune is enexpected. The fortune may be talked on a discussion; the misfortune is tabooed to talk about. Up to the present time, people still admit to the sort of fear and superstition associating with the taboos towards people who are exotic and unenlightened; there are many of them who often carry talismans when travelling, usually try to avoid walking under ladders, and still believe in the lucky or unlucky numbers. They try to avoid *tempting fate* by avoiding not to speak or talk about misfortune. When we have good fortune, we then try to protect it by doing things such as crossing fingers and touching the given wood. Human beings are said to be pessimistic creatures in nature. They are worried of misfortune. The English word '*accident*' originally had the much wider meaning of Latin '*accidens'* (happening) (preserved in the expression by accident), but now it has narrowed to be 'misfortune'. All the diseases are actually 'accidents' of the human body (Allan and Burridge. 2016).

The verbal taboos relating to the disease and sickness may be meant for other motivations. Some euphemisms may reflect the cooperative desire not to show someone's troubles on the others and not to be regarded as to whinge. People choose understatements, such as *being unwell, under the weather, off-color, down in the dumps, indisposed, out of sorts, below par, out of kilter, green around the gills, one degree under, in bad nick, in a bad way, poorly, funny, laid up and seedy*. The locutions are dysphemistic while the illocutionary point is euphemistic.

For instance, apparent opprobrium or humiliation terms are used in a good-humoured banter or raillery to show a good friendship and affection to someone having close relationship to a speaker. Calling a close friend an old bastard or silly little dag is to use dysphemistic euphemism. In Indonesian, the word *edan* (e.g. mad) is in the dysphemistic locution. However, when it is used among the close friends, is not regarded as taboo.

There are examples of improper or flippant expressions for death such as *quits, croak, check out, cock up one's toes, push up the daisies, buy the farm, bought it, kick the bucket, pop off, peg out, conk out* and *cark it*. These are of course, in many occasions, would be straight dysphemisms. Euphemisms for death often do more than cover up abhorrent reality; they invoke points of view like death as *a journey* (pass away), or the consolation of death as *the beginning of new life* (go to a better place). In Indonesian, Some words that are not suggested to use are: *mati*, *tewas,* and *mampus;* these words are improper or polite to use. These are the tabooed words, utterances, or expressions. The suggested euphemistic words for *kematian* (e.g. death) are *meninggal dunia, pulang ke rahmatullah,* and *wafat*. The word *wafat* is often used for public leaders or kings; the phrase *pulang ke rahmatullah* is often used for the muslim community, and the phrase *meninggal dunia* is generally used for the ordinary peole.

6.4 Summary on norms in language use

A language use is controlled by linguistic etiquette. The linguistic etiquette is something like a guidance for a language use in socio-cultural setting. This is meant to make the utterances used in social communication and interaction socially polite and acceptable. Besides, this is also meant to represent honorific connotation.

PART 7
VARIETIES OF LANGUAGE

Fatchul Mu'in

7.1 Introduction

All languages exhibit a great deal of internal variation. That is to say each language exists in a number of varieties. Nevertheless, what is meant by a variety of a language?. Wardhaugh define it as "a specific set of linguistic items" or "human speech patterns (sounds, words, grammatical features) which can be associated with some external factor (geographical area or a social group) (Wardhaugh, 1986: 22). A language itself can be viewed as a variety of the human languages.

A member of a speech community need not have communicative competence in just one speech variety. He could be competent in a number of them. This claim does not seem so hard to accept when we consider that speech varieties, after all, need not mean what is generally interpreted as 'language'. A speech variety could be a national language but it could also refer to a geographical or a social dialect (sociolect) or specialized varieties such as register, style, and speech levels, etc). The range of linguistic varieties which the speaker has at his disposal is referred to as a speech repertoire (John T. Plat and H.K. Plat, 1975: 33).

In the discussion of speech varieties the concept of domain is of importance as it signifies the class of situation within which a certain speech variety is used. A domain is also referred to as ' a social situation' as the implementation of the rights and duties of a particular role relationship in the place most appropriate or most typical for that relationship, and at the time societally defined as appropriate for that relationship (John T. Plat and H.K. Plat, 1975 : 36). The domains may refer to those of home, school, employment, mosque, etc)

Such terms as language, standard language, dialect, style, speech level, *register, pidgin, Creole are referred to as varieties of the language.* In this relation, Fishman states that each language variety can be identified its sound systems, vocabularies, grammatical features, and meaning (Fishman, 1972:5).

7.2 Language and Dialect

Every language is a composite of dialects. Banjarese language comprises, at least, two dialects: Banjar Hulu and Banjar Kuala dialects. Although we may not say that one dialect is better than that of another, there is an assumption that one of the dialects is regarded as a prestigious one. It seems that Banjar Kuala dialect is viewed as the prestigious dialect. This assumption is based on the fact that a speaker of Banjar Hulu dialect feels ashamed when using his dialect in the environment of Banjar Kuala speech community. Moreover, the speakers of Banjar Kuala dialect often laugh at those who speak in Banjar Hulua dialect. Furthermore, Javanese language is often divided into some dialects: Surabaya, Solo-Yogya, Banyumas dialects. Solo-Yogya dialect is viewed as the prestigious one.

The prestigious dialect is often referred to as one that is used by political leaders and the upper socioeconomic classes; it is the dialect used for literature or printed documents; it is taught in the schools; it is used by the military; and it is propagated by the mass media. When a dialect is regarded as a pretigious one, it is often identified as a dominant dialect. This type of dialect is often called the standard dialect. London dialect is the most dominant one in English speech community (Fromkin and Rodman, 1978 : 258).

In a speech community, there must be, what we call, standard dialect, namely, a dialect that is used by many speakers of the speech community. In Indonesia, we recognize, what is called by, *Bahasa Indonesia Baku*. In England, British English speech communities determine, what they call, *Received Pronunciation* (RP). In States Sates, English American speech communities introduce, what we know as, *Standard American English* (SAE). A dialect taught to nonnative speakers is a standard one.

7.3 Geographical Dialect and Sociolect

Language variety can be in the form of dialect that is divided again into geographical, social, age, gender, belief, ethnic, race dialects. (Poedjosoedarmo, 1975). Geographical or regional dialects are usually speech varieties pertaining to a particular local region (Pratt). Wardhaugh (1986) states: "Geographical or regional variation in the way a language is spoken is likely to be one of the most noticeable ways in which we observe variety in language. When we travel throughout a wide geographical area in which a language is spoken, and particularly if that language has been spoken in that area for many hundreds of years, we are almost certain to notice differences in pronunciation, in the choices and forms of words, and in syntax. There may even be very distinctive local colorings in the language that we notice as we move from one location to another. Such distinctive varieties are usually called regional or geographical dialects of the language."

These develop as different norms arise in the usage of groups who are separated by some kind of geographic boundary. This is commonly in vocabulary (Troike and Blackwell, 82-83); whereas sociolects are speech varieties that signal social status and educational background (Pratt).

With reference to dialect, Trudgill have a notion that in Language, there are two dialects: regional (geographical) and social dialects (14). The former refers to one which is determined by the area from which the speakers come from. In Banjarese Language, for example, we have known the dialects of Banjar

Hulu and Banjar Kuala; in Javanese, for example, we have known the dialects of Javanese language of Surabaya, Yogyakarta, Banyumas, and the others.

Social dialect refers to the dialect that is formed based on social levels from which they come from: high, middle, and lower social classes.

Styles

The term *style* refers to a language variety that is divided based on speech or speaking situation into *formal and informal styles.* We can speak very formally or very informally; our choice of the styles is governed by circumstances. Ceremonial occasions almost require very formal speech; public lectures are somewhat less formal; casual conversation is quite informal; and conversation between intimates on matters of little importance may be extremely informal and casual. We may try to relate the level of formality chosen to a number of factors: (1) the kind of occasion, (2) the various social, age, and other differences that exist between the participants, (3) the particular task that is involved, e.g., writing or speaking, and (4) the emotional involvement of one or more of the participants (Wardhaugh, 48).

In relation to formality in a speech act, Trudgill states:"*Formality* is not, in fact, something which is easy to define with any degree of precision, largely because it subsumes very many factors including familiarity, kinship-relationship, politeness, seriousness, and so on, but most people have a good idea of the relative formality of particular linguistic variants in their own language" (1974:110)

The term *style* refers to a language variety that is divided based on the criterion of formality. This criterion tends to subsume subject matter, the audience of discourse, and the occasion. Based on the criterion, Martin Jose (in Brown, 1982: 192) recognizes the speech into *frozen*, *formal, consultative, casual* *and intimate styles.* A *frozen (oratorical*) style is used in public speaking before a large audience; wording is carefully planned in advance, intonation is somewhat exaggerated, and numerous rhetorical devices are appropriate. A *formal (deliberative)* style is also used in addressing audiences, usually audiences too large to permit effective interchange betweens speaker and hearers, though the forms are normally not as polished as those in a frozen (oratorical) style. A typical university classroom lecture is often carried out in a formal (deliberative) style. A *consultative* style is typically a dialogue, though formal enough that words are chosen with some care. Business transactions, doctor-patient conversations, and the like are consultative in nature. *Casual* conversations are between friends or colleagues or sometimes numbers of a family; in this context words need not be guarded and social barriers are moderately low. An *intimate* style is one characterized by complete absence of social inhibitions. Talk with family, loved ones, and very close friends, where you tend to reveal your inner self, is usually in an intimate style.

Someone may speak very formally or very informally; his choice of the styles is governed by circumstances. Ceremonial occasions almost require very formal speech; public lectures are somewhat *less formal*; *casual* conversation is quite informal; and conversation between intimates on matters of little importance may be extremely *informal* and *casual*.

We may try to relate the level of formality chosen to a number of factors: (1) the kind of occasion, (2) the various social, age, and other differences that exist between the participants, (3) the particular task that is involved, e.g., writing or speaking, and (4) the emotional involvement of one or more of the participants (Wardhaugh, 1986: 48).

7.4 Register

Varieties of language which are more closely associated with setting or scene in which they are used that with the people who are using them are usually included in the concept of *register,* and distinguished from one another primarily on the dimension of relative formality (Troike and Blackwell).

The physical setting of an event may call for the use a different variety of language even when the same general purpose is being served, and when the same participants are involved. English greeting forms may differ inside a building versus outside and between participants at differing distances from one another.

This kind of language variety is based on specialty of language use. *Register* is one complicating factor in any study of language varieties. Registers are sets of vocabulary items associated with discrete occupational or social groups. Surgeons, airline pilots, bank managers, sales clerk, jazz fans, and pimps use different vocabularies. One person may control a number of registers.

Trudgill explains that the occupational situation will produce a distinct linguistic variety. Occupational linguistic varieties of this sort have been termed *registers,* and are likely to occur in any situation involving members of a particular profession or occupation. The language of law, for example, is different from the language of medicine, which in turn is different from the language of engineering- and so on. Registers are usually characterized solely by vocabulary differences; neither by the use of particular words, or by the use of words in a particular sense (1974:104).

7.5 Speech levels

Speech levels (of Javanese language) which are divided into: honorific speech levels *(krama madya and krama inggil)* and non-respective speech levels *(ngoko)*. In this relation, Soepomo Poedjosoedarmo explains that speech levels (of Javanese language) are also referred to as *codes*. The speech levels have special characteristics according to the speakers' social background, the relationship to their listeners, and the speech situation (1975:30). In this relation, Clifford Geertz discusses in the frame of linguistic etiquette. As stated before, in Javanese language we recognize the complicated speech levels. By speech levels are language varieties in which the differences from one to another are determined by the differences of etiquette existing in a speaker and his listener. Those speech levels are *ngoko, krama madya,* and *krama inggil (*Geertz, 1960). Each speech level has its own vocabulary, morpho-syntactic rules, and phonology (Poedjosoedarmo, 1979:3-8).

7.6 Elaborated Code and Restricted Code

The codes that are used based on the sake of communication can be divided into *elaborated code and restricted code*. The elaborated code contents complete sentences and fulfils grammatical rules. The speeches are stated clearly; and the change of one sentence to another seems to be logic. Whereas, the restricted code contents short and incomplete sentences; they are only understood by the participants. The other persons sometimes cannot capture the meaning of speeches. This is because the speeches are often influenced by non-linguistic factors at the time and place where the speech events happen. The language used in the informal situation among close friends, the same members of the family, is represented in the short forms.

Bacillus Bernstein, a professor of Educational Sociology at University of London, conducted a research on the codes used in the two different kinds of family: positional-oriented family and person-oriented family. The elaborated code, according to the professor, is generally used in formal situation such as a formal debate or an academic discussion. While the restricted code is generally used in an informal situation (Trudgill, 1974:51-52).

7.7 Lingua Franca : Pidgin and Creole

A lingua franca is defined as 'a language which is used habitually by people whose mother tongues are different in order to facilitate communication between.' A variety of other terms can be found which describe much the same phenomenon. That is to say that a lingua franca may refer to a trade language, a contact language, an international language (Wardhaugh, 55-56).

A lingua franca is needed in many areas of the world populated by people speaking divergent languages. In such areas, where groups desire social or commercial communication, one language is often used by common agreement (Fromkin and Rodman, 1978 : 267).

The lingua francas may be spoken in the various ways. They are not only spoken differently in different places, but individual speakers varied widely in their ability to use the languages. English serves today as a lingua franca in many parts of the world: for some speakers it is a native language, for others a second language, and for still other a foreign language (Wardhaugh, 56). In the past time, *Bahasa Melayu* was used as a lingua franca in Indonesian archipelago. Banjarese language may be used as a lingua franca by its nonnative speakers in South Kalimantan; it may be used by *Wong Jowo* (Javenese people) when communicating with *Oreng Madure* (Madurese people) in one of the markets in Banjarmasin, South Kalimantan.

A pidgin is a language with no native speakers: it is no one's first language but it is a *contact language.* That is, it is the product of a multilingual situation in which those who wish to communicate must find or improvise a simple code to enable them to do so. A pidgin is sometimes regarded as a 'reduced' variety of a 'normal' language, with simplification of the grammar and vocabulary of that language, considerable phonological variation, and an admixture of local vocabulary to meet the special needs of the contact groups (Wardhaugh, 1986 : 56).

Although a pidgin is reduced variety of a normal language, it is not devoid of grammar. The phonological system is rule-governed. The inventory of phonemes is generally small, and each phoneme may have many allophonic pronunciations (Fromkin and Rodman, 1978 : 269).

When a pidgin comes to be adopted by a community as its native tongue, and children learn it as a first language, that language is called a *creole*. That is to say that the pidgin has been *creolized*. Creoles are more fully developed than pidgins, generally having more lexical items and a broader array of grammatical distinctions. In time, they becomes languages as complete in every way as other languages. In this relation, we may say that first of all, *Bahasa Melayu* had been regarded as a *pidgin*, namely, a variety of language with no native speakers in Indonesian archipelago; it was, then, adopted as *Bahasa Persatuan* (unifying language) called *Bahasa Indonesia*. After being adopted as Indonesian community, it has been learnt by Indonesian people as native language. At present, there are native speakers of the language.

7.8 Linguistic Variables

In this section, the focus moves to the information conveyed by language variation in monolingual communities. People often use a language to signal their membership of particular groups. Social status, gender, age, ethnicity and the kinds of social networks people belong to turn out to be important dimensions of identity in many communities.

Within each community, there is a variety of language codes and ways of speaking available to its members. For example, when you answer the telephone, you can often make some good guesses about various characteristics of the speaker even though the caller had said nothing about her/his self. Most listeners can identify children's voices without any problem. When the caller is an adult, it is usually easy to tell whether a speaker is female or male. If the person has a distinctive regional accent, then their regional origins will be evident even from a short utterance.

No two people speak the same. There are infinite sources of variation in speech. A sound spectrograph, a machine which represents the sound waves of speech in visual form, shows that even a single vowel may be pronounced in hundreds of minutely different ways, most of which listeners do not even register. Some features of speech, however, are shared by groups, and become important because they differentiate one group from another. Just as different languages often serve a unifying and separating function for their speakers, so do speech characteristics within languages. The pronunciation, grammar, and vocabulary of Scottish speakers of English are in some respects quite distinct from that of people from England. However, there is variation within Scotland, there are also some features which perform an overall unifying function. The letter *r* in words like *girl* and *star* is pronounced in a number of English – speaking areas, and Scotland is certainly one of them. In addition, a Scot is far more likely to say *I'll not do it* than *I won't do it.*

To British ears, a New Zealander's *dad* sounds like an English person's *dead*, and *bad* sounds like *bed*. Americans, Australians and New Zealanders, tell of British visitors who were given *pens* instead of *pins* and *pans* instead of *pens*. On the other hand, an American's *god* sounds like an English *guard*, and *latter* sounds like *ladder* to many non-Americans English speakers.

There are also vocabulary differences in the varieties spoken in different regions too. Australians talk of *sole parents*, for example, while people in England call them *single parents*, and New Zealanders call them *solo parents*. South Africans use them *robot* for British *traffic light*. British *wellies (Wellington boots)* are New Zealand *gummies* while the word *togs* refer to very different types of clothes in different places. In New Zealand, *togs* are what you swim in. However, in Britain you might wear them to a formal dinner.

Pronunciation and vocabulary differences are probably the differences people are most aware of between different dialects of English, but there are grammatical differences too. Americans prefer *do you have*, though this can now be heard in Britain along side the traditional British English *have you got*. Americans say *gotten* where people in England use *got*. Many Americans use *dove* while most people in England prefer *dived*. Americans ask *did you eat?* While the English ask *have you eaten?*

Intra-national or Intra-continental variation

Example:

Rob : This wheel's completely disjaskit.

Alan : I might could get it changed.

Rob : You couldn't do nothing of the sort. It needs dumped.

The conversation above between two Geordies (people from Tyneside) is likely to Perplex many English speakers. The double modal *might could* is typical Geordie, though it is also heard in some parts of the Southern USA. The expression *needs dumped* is also typical Tyneside, though also used in Scotland, as in the vocabulary item *disjasket*, meaning *'worn out'* or *'completely ruined'*. The pronunciation is quite distinctive of Tyneside too, and perhaps especially the intonation patterns. Because they like the speech heard in television programmes such as *Auf Wiedersehen Pet* or *Byker Grove,* and used by the soccer player Gazza (Paul Gascoigne), some people can imitate the tune of Geordie speech.

Regional variation takes time to develop. British and American English, for instance, provide more evidence of regional variation than New Zealand or Australian English. Dialectologists can distinguish regional varieties for almost every English country, e.g. Yorkshire, Lancashire, North

Umbria, Somerset, and Lincolnshire and so on, and for many towns too. Some dialects, such as Scouse, Cockney and Geordie, even have distinct names showing how significant they are in distinguishing groups from one to another.

While in the USA, dialectologists can identify distinguishing features of the speech of people from different regions. Northern, Midland and Southern are the main divisions, and within those three areas a number of further divisions can be made. Different towns and even parts of towns can be distinguished. Within the Midland area, for example, the Eastern States can be distinguished; and within those the Boston dialect is different from that of New York City; within New York City, Brooklynese is quite distinctive. Finally, pronunciation, grammar and vocabulary distinguish these dialects.

In this part we mainly focus on the terms of geographical distribution of language, which is basically called a linguistic variable. We also try to relate that distribution to the historical development of both language aspects, internally, i.e. linguistically, and externally, i.e. politically, socially and culturally.

The investigation of social dialects has required the development of an array of techniques quite different from those used in dialect geography. Many of these derive from the pioneering work of William Labov, who, along with other sociolinguistics, has attempted to identify how language varies in the community and to draw conclusion from that variation not only for linguistic theory but also sometimes for the conduct of every day life, e.g. suggestions to how educators should view linguistic variation, particularly in radically mixed society. Investigators now pay serious attention to such matters as sampling, the statistical treatment data, stating hypotheses, drawing conclusions, and relating these conclusions to such matters as the inherent nature of language, the process of language acquisition, and the social function of dialect differentiation. Furthermore, we will find out that they may have been more serious about certain of these matters than the others have, with the possibility that some of the claims that they have put forward may be less strong that they appear to be.

Possibly the greatest contribution has been in the development of the 'linguistic variable,' the basic conceptual tool necessary to do this kind of work. As we have just indicated, variation has long been of interest of linguists, but the concept of the 'linguistic variable' has added a new dimension to linguistic theorizing. A linguistic variable is a linguistic item that has identifiable variants, for example, words like *singing* and *fishing* are sometimes pronounced as *singin'* and *fishin'*. The final sound in these words may be called the linguistic variable (ŋ) with its two variants (ŋ) in *singing'* and (η) in *singin'*. Another example of a linguistic variable can be seen in words like *farm* and *far*.

These words are sometimes given *r-less* pronunciation; in this case we have the linguistic variable (r) with two variants [r] and ∅ (pronounced 'zero'). Still another example involves the vowel in a word like *blend*. That vowel is sometimes nasalized and sometimes it is not; sometimes too the amounts of nasalization are noticeably different.

Linguists who have studied variation have used a number of linguistics variables. The (ŋ) variable has been widely used. So has the (r) variable. Others are (h) variable in the words like house and hospital, i.e. (h) or ∅; the (t) variable in the bet and better, i.e. (t): [t] or [?]; the consonant variables like the final (t) and (d) in words like test and told, i.e. their presence or absence. Vocalic variables used have included the vowel (ε) in words like pen and men; the (a) or (o) in dog, caught and coffee; the (ε) in beg; the (æ) in back, bag, bad, and half and the (ʊ) in pull.

Studies of variation employing the linguistic variables re not confined solely to phonological matters. The *-s* of the third-person singular, as in *he talks*, i.e., its presence or absence, has been investigated, as has been the occurrence or non-occurrence of be (and of its various inflected forms) in sentences such as *He's happy, He be happy, and He happy*, the occurrence (actually, virtual non-occurrence) of the negative particle *ne* in Montreal French, and various aspects of the phenomenon of multiple negation in English; e.g., *He don't mean no harm to nobody.*

As examples of how individual researchers choose variables, we can look briefly at a pair of studies to see the range of possibilities. In a major part of his work in New York City, Labov (1966) choose five phonological: the (th) variable, the initial consonant in words like *thin and three*; the (dh) variable, the initial consonant in words like *there and then*; the (r) variable, r-pronunciation in words like *farm and far*; the (æ) variable, the pronunciation of the vowel in words like *bad and back*; and the (a) variable, the pronunciation of the vowel in words like *dog and caught.*

This brief example indicates some of the range of variables investigated. The important fact to remember is that a linguistic variable is an item in the structure of A language, an item that has alternate realizations, as one speaker realizes it one way and another a different way or the same speaker realizes it differently on different occasions. For example, one speaker may say *singing* most of the time whereas another prefers *singin'* , but the first is likely to say *singin'* on occasion just as the second may be found to use the occasional *singing.* What might be interesting is any relationship we find between these habits and either (or both) the social class to which speaker belongs or the circumstances which bring about one pronunciation rather than the other.

Furthermore, Labov (1972) has distinguished among what calls indicators, markers, and stereotypes. An indicator is a linguistic variable to which little or no social import is attached.

Only a linguistically trained observer is aware of indicators. For example, some speakers in North America distinguish the vowels in *cot and caught* and others do not. But whether one distinguishes the vowels or not carries little or no social significance. On the other hand, a marker does carry with it social significance. In fact, markers may be potent carriers of social information. People are aware of markers, and the distribution of markers is clearly related to social groupings and to styles of speaking. Pronouncing *car and cart* in New York City in their *r-less* varieties marks one as using a type of pronunciation associated with *lower-class* speech in that city. New Yorkers are conscious of this fact and may vary their use of *r* according to circumstances. A stereotype is a popular and therefore, conscious characterization of the speech of a particular group: *New York boid for bird or Toityoid Street for 33rd Street*: a Northumbrian *Wot-cher (What cheer?)* greeting; very often stereotypes stigmatized. A stereotype needs not confirm to reality; rather, it offers people a rough and ready categorization with all the attendant problems of such categorizations. Studies of variation tend to focus on describing the distributions of linguistic variables which are markers; they may explain how stereotypes arise, but they merely notice indicators.

In a monolingual speech community, varieties of a given language may be dialects, speech levels, styles, or other varieties of the language. A monolingual speaker having only one language may use his language with some varieties of the language: dialects, styles, or speech levels.

In multilingual speech community, some languages together with their variations become parts of language varieties in the community. Therefore, we can say that varieties of language may refer to a single language and its varieties such as dialect, register, style, speech levels, etc.

PART 8

PHENOMENA OF LANGUAGE USE IN SOCIO-CULTURAL SETTINGS

Fatchul Mu'in

8.1 Introduction

Language use may occur in using of single language and two or more languages. Those two types of language use may bring about some consequences of both linguistic and socio-cultural phenomena.

8.2 Language use by a Single Language

The idea of language use with a *single language* seems only to be illustrated theoretically. This is because in a sociolinguistic perspective related to multilingualism in society, the single language use is very difficult to do. This may only be done in an official speech by a government leader based on a written text. The facts in the community show that we often encounter, or even we do, the phenomenon of code-switching. The single language use can only happen when all members of the speech community are monolingual speakers.

8.3 Language use with two or more languages

This subtopic under the language use is closely related to linguistic phenomena. These are bilingualism or multilingualism, code-switching or code-mixing, interference, and borrowing.

A language is an essential part of human lives. It is used as a means of communication and interaction. There are several languages used in a given society. Human beings may speak only in one language (his native language); they may speak two languages (native and national language); and they may have mastery of more than two languages (native, national, and foreign languages).

A new-born child, initially, does not have an ability to speak or to talk using a language; therefore, crying is used for the sake of communication. His ability to speak his native language/first language/mother tongue is achieved through a process of language acquisition. This is to say that he wants to acquire a language which is used his immediate socio-cultural environment, e.g. mother, father, family, and people around him. When he is in the age of pre-school, he has an ability to speak in his own native language, or local language, or first language. This means that he comes to be a monolingual speaker. In this age, being able to speak using his mother tongue is enough for him. For the next time, being a master of one language is not enough; he needs another language in order to be able to attend his lessons at school (elementary school). The new socio-cultural environment makes him to learn in order to have an ability of another language (e.g. Indonesian language, for children). This is say when Indonesian children have a mastery of Indonesian language their second language, they are called as bilinguals.[49]

8.3.1 Bilingual and Bilingualism

A language is used by its speaker for the sake of communication and interaction. Initially, a newborn child tries to master one language used his immediate social environment such as: family (father and mother) and surrounding people. In the age of pre-elementary school, he may have a mastery of one

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[49]Fatchul Mu'in. 2008. "Bilingualism and its Aspects" in: pbingfkipunlam.wordpress.com/2008/10/18/

language; or, he may have a mastery of his mother tongue or native language. In the age level, he can be said as being a monolingual speaker. For him, to be able to use one language is sufficient.

In the next development, when he wants to go to elementary school, the new social environment 'force' him to learn another language until he has a mastery of the language (Indonesian language, for example). When he can be stated as having a mastery of Indonesian language, he is called as bilingual speaker.

According to Weinreich, bilingual is a person who is involved in alternately using two languages. In this case, it can be said that before someone can be stated as bilingual speaker, of course, he has to master two languages. Mastering two languages enables him to use two languages alternately. That is to say that in one situation he uses one language, and in the other situation he uses the language. Therefore, he, then, can be stated as a person involved in what is called as *bilingualism, the practice of alternately using two languages* (Weienreich, 1968: 1).

Bilingual

A bilingual is a person involving himself in using two or more languages alternately. In this relation, before being a bilingual, someone has to master more than one language, at least, two languages. Mastery of two languages makes him enable to use two languages in an alternate way. This means that he may use a given language in a given situation, and he uses another language in another situation (Weinreich, 1953: 1).

A bilingual as suggested by Haugen is a person who is unnecessary to alternately use two languages; but he only *understands* one language besides his own first language or mother tounge. According to Haugen, an *ideal* bilingual is a person who understands two or more languages and is able to internalize the whole productive linguistic patterns or grammar and lexical elements of the languages in at least two *speech communities* (Fishman, ed., 1972:20).

A bilingual also refers to a person who has passive knowledge of the other language. He is called as a passive bilingual. This means that he has ability to use the linguistic knowledge in the speech community of native speakers of the language" (Mackey, in Fishman, ed., 1972: 555).

The extent of bilingual competence differs from one person to another. Different categories of individual bilinguals are distinguished in relation to the mastery of the languages. These are:

- Active bilinguals: who are able to understand both languages, speak, read, and write them.
- Passive bilinguals: who can understand both languages but cannot easily speak them, and can not read or write them (Khadidja, 2013 : 31)

Mastering two or more languages are frequently not in the same degrees between one and another. Therefore, there are some characteristics of their bilinguality. There are three types of bilinguals: compound, coordinate, and subordinate bilinguals.

First is a bilingual whose bilingualism is in the same degree between one and another. He is a compound bilingual. His mastery of native language and another language are in the same fluency and accuracy. He fulfils "native-like control of two languages" as suggested by Leonard Bloomfield. He states: "In this case where this perfect foreign [second]-language learning is not accompanied by loss of the native-language, it results in bilingualism, native-like control of two languages" (Bloomfield, 1935:56).

Thus, compound bilingual is an individual who learns two languages in the same environment so that he/she acquires one notion with two verbal expressions.[50] *A Compound* bilingual

[50] D'Acierno, Maria Rosaria. 1990. *Three Types of Bilingualism*. https://eric.ed.gov/?id=ED321574

is a bilingual who does not have the independent grammatical patterns for their second language. In this relation, people may learn their second language in such ways that these will be free form (or compounded to) the first language. In the learning process, they are taught the English equivalent for each Indonesian word. At last, they may become *balanced bilinguals* and their daily conversation might be indistinguishable from those of native speakers of the second language they have learned.[51]

Second is a coordinate bilingual. He acquires the two languages in different contexts (e.g., home and school), so the words of the two languages belong to separate and independent systems. Each word belongs to one specific concept and has its own meaning. Thirdly, a subordinate bilingual is a person who has a mastery of two languages in which one of them is dominant.[52] This is to say that for the subordinate bilingual, one of the languages dominates over the other.

Without distinguishing degree of bilingualism, Weinreich suggests a concept of bilingual as a *"person who is involved in alternately using two languages"*. This is to say that before a language speaker is stated as a bilingual speaker, he must have a mastery two languages. Through the mastery two languages, he may use alternately two languages. The alternate use of language depends on where (place) and when (time) he uses a given language, and he uses another language (Weinriech, 1968).

A person may have ability or mastery of two languages; he may **be able to** speak in two languages, but he tends only to speak by using one language in practice. The individual person may speak by using two languages, but his competence of his two languages is in different levels from one to another. He may

[51] Karl C. Diller (1970) "Compound" and "Coordinate" Bilingualism: A Conceptual Artifact, Word, 26:2, 254-261, DOI: 10.1080/00437956.1970.11435596

[52] Ibid

be very good in oral production of first language; therefore, when speaking (conversation) he uses the first language. Then, he will use his second language for writing and reading. The essential distinction is therefore between **language ability** and **language use**. This is sometimes referred to as the difference between **degree** and **function** (Baker, 2001)**.** At an individual level, there is a distinction between a person's ability in two languages and use of those languages.

Bilingualism

A discussion on *bilingualism* must be related to a person who has mastery of two or languages, known as a *bilingual*. Bilingualism is initially based on existence of a person who has a mastery of two languages. This bilingual language user functions his mastery of two languages for his personal need. A group of language users create a speech community in which more than one language are used. The same case occurs in bilingualism phenomenon. We should also distinguish between bilingualism as an individual or personal characteristic and bilingualism in a social group of language users (speakers), speech community, region and/or country.

Some experts have different views on *bilingualism.* Let us look at William F. Mackey's review on the term *bilingualism,* as follows:

The concept of bilingualism has become broader and broader since the beginning of the century. It was long regarded as the equal mastery of two languages. Bloomfield considered bilingualism as *"the native-like control of two languages"*. Haugen broadened this to *the ability to produce "complete meaningful utterances in the other language"*. Moreover, it has been now been suggested that the concept be further extended to include simply *"passive-knowledge" of the written language or any "contact with possible models in a second language and the ability to use these in the environment of the native language*. This broadening of the concept of bilingualism is due to realization that the point at which a speaker of a second language becomes bilingual is either arbitrary or impossible to determine. It seems obvious, therefore, that if we are to study the phenomenon of bilingualism we are forced to consider it as something relative. We must moreover include the use not only of two languages, but also of any number of languages. We shall therefore consider bilingualism as *the alternate use of two or more languages by the same individual* (Mackey, in Fishman, ed., 1972: 555).

Based on the concepts of bilingualism above, we can see that there is a distinction between one given by Bloomfield and the other ones given by another experts. The Bloomfield's definition of bilingualism as *"the native-like control of two languages"* implies the same fluency and accuracy as those of language use by each of its native speaker. Furthermore, Bloomfield states: "In the extreme case of foreign-language learning the speaker becomes so proficient as to be indistinguishable from the native speaker around him. This happens occasionally in adult shifts of language and frequently in the childhood shift ….. In this cases where this perfect foreign-language learning is not accompanied by loss of the native-language, it results in bilingualism, native-like control of two languages" (Bloomfield, 1935:56).

Thus, based on Bloomfield's idea, *'native-like control of two languages'* come into being when the learner does not lose his native language. However, the use of two languages by the bilingual speaker is always influenced by socio-cultural factors underlying the two languages. If two languages are alternately used, it means that they are said to be in contact. Essentially, language contact is one of the aspects of cultural contact. Weinreich, then, states: "In a great majority of contact between groups speaking different mother tongues, the groups constitute, at the same time, distinct ethnic or cultural communities. Such contact entails biculturalism (participation in two cultures) as well as bilingualism, diffusion of cultural traits as well as of linguistic elements" (1968:5 and 89).

Based on Weinriech's ideas above, it can be said that the alternate use of two languages, the culture and/or linguistic elements underlying the language used by the bilingual speaker may be involved in one of two languages. Istiati Soetomo (1985:2) states: "   If a bilingual speaker will send a message to his listener, he will meet two factors. First, it is the factor on the speaker's competence of language system. In this relation, can he distinguish and select each of the language system, so that when he uses one of the languages, the other language system does not influence his speech act? If he is incompetent, while he uses one of two languages, the other one may be involved in his speech. This results in interference and/or code-switching/code-mixing.

On the other side, if he is competent to separate one system from another when he uses one of two languages, it means that his speech act is in a single language; he does not make interference, code switching or code mixing. Second, it is the consideration on communication. A man as a means of communication uses a language in his effort to interact one with another. In reality, he is not free from rules of using language agreed by speech communities in which he lives and interact with the other members of the community in accordance with the values (way of life). This consideration will determine whether he will use a single-language, make interference, switch code or mix code".

A speech act conducted by a bilingual speaker whose mastery of languages can be categorized as *"the native-like control of two languages"*, will occur when he only consider his speech from the side of language use without considering non-linguistic factors, such as participants, topics, setting, and socio-cultural factors. However, non-linguistic factors often invlove in his speech act. These factors may result in deviation in language use.

We, then, regard to '*the native-like control of two languages*' as a type of bilingualism. This type of bilingualism can be said as the ideal one. Another definiton of bilingualism as it is stated above refers to *'the practice of alternately using two languages'*. This kind of bilingualism does need a criterion of "equal mastery of two languages". If someone has ability to use another language (either actively or passively), he can be called as a bilingual speaker. If he uses the two languages alternately, it means that he is involved in bilingualism.

Thus, bilingual speaker may or not have an equal mastery of two languages. If his mastery of two languages is said to be equal between one and another, he will be categorized as a *compound bilingual; and if is not, coordinate or subordinate bilingual speaker.* Based on the degree of languages mastery, we can say that there are compounds, coordinate and subordinate bilingualism.

As having stated above, the concept of bilingualism has become broader and broader. That is to say that it does not only refer to the mastery or use of two languages but of more than two languages. Therefore, the concept of bilingualism may imply to multilingualism. In this relation, William F. Mackey, as stated above, defines it as the alternate use of two or more languages by the same individual (Mackey, in Fishman, ed., 1972: 555).

Degree, Function, Alternation, and Interference

William F. Mackey states that bilingualism is a relative concept. Being a relative concept, (a) it involves the question of *degree.* How well does the individual know the languages he uses? In other words, how bilingual is he?. The discussion on the question of degree will determine whether he is a compound, coordinate, or subordinate bilingual speaker, (b) it involves the question of *function*. What does he use his languages for?. What role have his languages played in his total pattern of behavior?. The discussion on the question of function is related to the uses of his languages in the speech community. For instance, a speaker will use one of his languages in his family environment; and he will use the other in the other social environments such as school, market, etc., (c) it includes the question of *alternation*. To what extent does he alternate between his languages? How does he change from one language to the other, and what conditions?. This discussion on the question of alternation is concerned with code-switching/code-mixing and its influencing factors such as partcipants, topics, etc., and (d) it includes the question of *interference.* How well the bilingual keep his languages apart? To what extent does he fuse them together?. This discussion on the question of alternation will cover all kinds of linguistic deviations made a bilingual speaker as a result of his familiarity of more than one language.

Bilingualism is also seen from the viewpoint of a social group of language users (speakers), speech community, region and/or country. A region, for instance, in which two or more languages are used, will establish what is known as *diglossia.*

Diglossia may be broadly defined as a linguistic situation in which different language varieties, being genetically related or unrelated, hold different statutes and fulfil different functions which are determined by official language policy and social agreements in the community.[53]

A *diglossic* situation exists in a society when it has two distinct codes which show clear functional separation; that is, one code is employed in one set of circumstances and the other

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[53] Khadidja, Ait Habbouche. 2013. *Language Maintenance and Language Shift among Kabyle Speakers in Arabic Speaking Communities The Case of Oran.* Oran : University of Oran

in an entirely different set.[54] Acoording to Ferguson (Wardhaugh, 1986: 87), diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by an sector of the community for ordinary conversation

Diglossia refers to language situation in which two distinct codes show clear funtional separation; that is, one is employed in one set of circumstances and the other in an entirely different set (Wardaugh, 1986 : 87). Troike and Blackwell suggest that a diglossic situation refers to a situation in which two mor mere languages (or varieties of the same language) in a speech community are allocaed to different sosial functions and contexts. When Latin is the language of education and religious services in England, for example, English and Latin are in a diglosic relationship (1986 : 56).

Furthermore, Janet Holmes discusses diglossia using two terms, namely: in norrow and broad senses. In the narrow sense, diglossia has three crucial features:

1. Two distinct variaties of the same language are used in the community, with one regarded as a high (H) variety and the other a low (L) variety.
2. Each variety is used for quite distinct functions; H and L complement each other.
3. No one uses the H variety in everyday conversarion (Holmes, 2013 : 27).

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[54] Wardhaugh, 2006. An Introduction to Sociolinguistics 5th ed. Oxford : Blackwell Publishing, page 89.

The relationship between H and L varities are as follows:

1. There is a specilization of function for H and L.
   H as a higher level of prestige than L, and is considered superior.
2. There is a literary heritage in H, but not in L.
   There are different circumstances of acquisation; children learn L at home, and H in school.
3. The H variety is standardized, with a tradition of grammatical study and established norms and ortography (Troike and Blackwell, 1986 : 57).
4. The grammar of H variety is more complex, more highly inflected.
5. H and L varieties share the bulk of their vocabularies, but there is some complementary distribution of terms.
6. The phonology of H and L is a single complex system (Wardaugh, 1983)

The following table is an illustration of some functions of the H and L varieties:

Sermon in church or mosque	H	
Instructions to servants, waiters, workmen, clerks		L
Personal letters	H	
Speech in parliament, political speech	H	
University lecture	H	
Conversation with family, friends, colleagues		L
News broadcast	H	
Radio „soap opera"		L
Newspaper editorial, news story, caption on picture	H	
Caption on political cartoon		L
Poetry	H	
Folk literature		L

(Khadidja, 2013 : 28)

A key defining characteristic of diglossia is that the two varietis are kept apart functionally. One is used in one set of circumstances and the other in an entirely different set. For instance, the H varieties are used for delivering sermons and formal lectures, especially in a parliament or legislative body, for giving political speeches, for broadcasting the news on radio and television, and for writing poetry, fine literature, and editorials in newspapers. In contrast, the L variaties are used instructions to workers in low-prestige occupations ot to household servants, in conersation with familiars, in 'soap operas' and popular program on the radio, in captions on political cartoons in newpapers, and in 'folk literature'. On occasion, one may lecture in an H variety but answer questions about its contents or explain parts of it in an L variaety so as to ensure understanding (Wardhaugh, 1986 : 88).

The concept of using two or more languages is referred to as *bilingualism.* According to Leonard Bloomfiled in his book *Language* (1973), bilingualism is defined as *"the native-like control of two languages"*, and according to Weinriech in *Languages in Contact,* bilingualism is described as "In a great majority of contact between groups speaking different mother tongues, the groups constitute, at the same time, distinct ethnic or cultural communities. Such contact entails biculturalism (participation in two cultures) as well as *bilingualism*, diffusion of cultural traits as well as of linguistic elements"(Weinreich, 1967).

According to William F. Mackey (1972), bilingualism is defined as "*the alternate use of two or more languages by the same individual.* Based on the third concept, bilingualism also implies multilingualism.

Based on Mackey's concept on bilingualism " the alternate use of two or more languages by the same individual (Mackey, in Fishman, ed., 1972: 555), we can that there are, at least, two languages mastered and used by individual speaker.

This speaker is said to be a bilingual. In other words, bilingual speakers are required in bilingualism.

Diglossia is a characteristic of speech communities rather than individuals. In a diglossic situation, there must be two varieties or codes of a language. In broad sense, if languages are said to be varieties of all the human languages, diglossic situation can be extended to be one where two languages are used for different functions in a speech community, especially one language is used for H functions and the other for L functions. According to Troike and Blackwell (1986), the most important thing is that in speech community, there may be (1) both bilingualism and diglossia, (2) diglossia without bilingualism, (3) bilingualism without diglossia, and (4) neither bilingualism nor diglossia.

8.3.2 Code-Switching

We may refer to a language or a variety of a language as *code*. This is useful because it is neutral. This is to say that such terms as *language, standard language, dialect, style, speech level, register, pidgin, Creole, and the other variety of the language* can be called as *codes*. In other words, the term *code* is meant to refer to one of the varieties in language hierarchy. If a language is a variety of human languages, we, for example, will know that English, Javanese, Banjarese, Arabic, and Indonesia languages respectively, are *codes*. In reality a language has a number of varieties, and its varieties (*dialect, style, pidgin, Creole, speech level, register, etc)* are also referred to as *codes*. In this relation, Fishman states that each language variety can be identified its sound systems, vocabularies, grammatical features, and meaning (Fishman, 1972 : 5).

According to William F. Mackey, bilingualism is a relative concept. Being a relative concept, it involves the questions of *degree, function, alternation, and inteference.*

If a code switching is conducted by a bilingual speaker, it involves the question of *function*: "What does he use his languages for?. What role have his languages played in his total pattern of behavior?". The discussion on the question of function is related to the uses of his languages in the speech community. For instance, a speaker will use one of his languages in his family environment; and he will use the other in the other social environments such as school, market, etc.
This aspect of bilingualism is closely related to the question of *alternation:"* To what extent does he alternate between his languages? How does he change from one language to the other, and what conditions?". This discussion on the question of alternation is concerned with code-switching/code-mixing and its influencing factors such as partcipants, topics, etc.

The use of language in a situation of bilingualism and/or multilingualism often involves the problems of who speaks, what language, to whom and when (Fishman, 1972:244). In such situation, we often look at a speaker changes his language or a variety of the same language for one to another. This language change depends on a situation or a necessity of using a language or its varieties.

When a language is regarded as a system of code, the language change from one to another is known as a *code switching*. For instance, a speaker uses Indonesian language, and then he changes it to the other one. This language phenomenon is known as a *code switching.*

However, as illustrated above, there may be some possibilities of language varieties of the same language either in the forms of dialects, speech levels, styles or registers. Also, as steted above, all languages and/or varieties are known as *codes*. In this relation, the concept of *code switching* covers a switching of one language to another, that of one dialect to another, that of one speech level to another, that of one style to another, and that of one register to another.

Nababan argues that the concept of code switching involves a speech event in which one changes a functional style (for instance, an informal one) to another (for instance, a formal one), or changes a dialect to another one (1984:31).

Furthermore, as it is known, Javanese language has what we call the complex speech levels. Therefore, the concept of code switching can be extended to be the change of one speech level to another. This kind of code switching occurs, for instance, at the time someone speaks in the language using a formal and honorofic speech level *(krama)*, and suddenly he changes it to Indonesian language in a formal style, and he returns again to *krama*, then to *ngoko,* and at last he uses Indonesia language, etc.

The concept of code switching is distinguished from that of the code mixing. The former occurs because of various factors: participants (who speaks and to whom he speaks), topics he talks (discusses), channels of communication he uses, and purposes he intends. In this relation, Fishman argues that uses of two or more languages and/or varities of the same language is influenced by " Who speaks, What language, to Whom, and When (1972). In the other side, Istiati Soetomo states that the code switcing is determined by speaker's communicative consideration. The communicative consideration is taken based on the fact that in speech event he is always influenced by the cultural, social, personality, and behavioral subsystems of the human action system (1985:26).

The code mixing refers to a speech situation in which a speaker mixes two or more language or varieties of the same language in a speech act without determined factors; he behaves in such a way for his sake of easiness; or it is as his habit to use mixing languages (1985:88).

Different types of code switching have been recognized in relation to the kind of switch:

- Extra-sentential code switching: The insertion of a tag, such as phrase markers, Exclamations from one language into an utterance that is entirely in another language.

- Inter-sentential code switching: Switching at clause or sentence boundary. One clause in a language, the other being in another language.
- Intra-sentential code switching: It is switching within clause boundary. Some specialists call it code mixing. It is the most important kind of alternation as it is the most difficult in terms of interpretation.[55]

Dell Hymes (in Gumperz and Hymes, 1972 : 59-65) states the speech are in the sixteen components, being grouped together under the letters of the word SPEAKING. SPEAKING here stands for (S)etting, (P)articipants, (E)nds, (A)act sequence, (K)ey, (I)nstrumentalities, (N)orms, and (G)enres. The further explanation is as follows:

The first letter is *S* covering setting and scene; s*etting* refers to the time and place of a speech act and, in general, to the physical environment, and refers to the psychlogical setting or the cultural definition of an occasion as a certain type of scene. The second one is *P* referring to speaker or sender of message, addressor, hearer/receiver/audience, and addressee. The third one is *E* referring to *ends* as goal and as outcomes. The fourth one is *A* referring to *act sequence* consisting of message form and message content. The fifth one is *K* referring to key that is introduced for the tone, manner, or spirit in which an act is done. The sixth one is *I* referring to instrumentalities; it covers channels and forms of speech. A channel is a choice of oral, written, telegraphic, semaphore, or other medium of transmission of speech; while, a form of speech refers to a variety of language. The seventh one is N referring to norms;

[55]Khadidja, Ait Habbouche. 2013. *Language Maintenance and Language Shift among Kabyle Speakers in Arabic Speaking Communities The Case of Oran.* Oran : University of Oran, page 24.

they cover the norm of interaction and that of interpretation. The last one is G referring to genres. By genres are meant categories such as poem, myth, tale, proverb, riddle, curse, prayer, oration, lecture, commercial, editorial, etc.

A speaker will select one of the multiple languages and/or varieties of the same language available within the linguistic repertoire (referring to a totality of a language and its varieties) of a speech community and interaction strategies in any specific context. Knowing the alternatives and the rules for appropriate choice from among them are part of speaker's communicative competence. This one will determined that he will use one of the languages or the varieties of the same language in accordance with the *domain* in which a speech act occurs (Troike and Blackwell. 1986: 52). As a consequence, when he speaks in one domain using English language, he may changes his *code* to another in another domain.

Institutional support can be sought in domains such as education, religion, law and administration, and the media. Examples of this kind of support are: (a) the use of the minority language in education, e.g. bilingual education programmes, using or teaching the minority language in school, in pre-school, and in after-school programmes, (b) support by the law and administration, e.g. the right to use the language in court, the House of Assembly, in dealing with government offi cials, etc.,(c) the use of the language in places of worship, e.g. for services, sermons, hymns, chants, and (d) use of and support for the language in the media, e.g. TV programmes, radio programmes, newspapers, magazines. (Janet Holmes, 73).

A language is used for everyday interaction, without implying that it is appropriate only in informal domains. Also, a language is used in official institutional domains such as the law courts, offi cial government ceremonies and transactions, and in education (Janet Holmes, 105). It is now used in many entirely new domains, e.g., government, religion, agriculture, and aviation; it is employed in a variety of media; and it is supplanting the vernaculars and even English in many areas Wardhaugh, 2006 : 79).

Factors determining domains may include the general subject under discussion (in religion, education, family, etc), the role-relationship between the participants (e.g. mother-daughter, boss-secretary), and the setting of the interaction (e.g. mosque, home, office) (Troike and Blackwell, 1986 : 56)

To understand more about Dell Hymes' components of speech covered in an abreviation of SPEAKING above, we may need a further explanation. In this relation, we can start from a certain speaker (from non-English speaking countries) who were trained in English (and have a mastery of English) uses English when discussing, lecturing, and publishing about linguistics in English. The speech act is conducted in front of his own students, although they are not fluent in that language. In the illustration, we can note two components of speech: partcipants (speaker and his audience), and a form of speech (a kind of language he is using).

The language choice (at the same the code switching occurs) is primarily in line with the topic he discusses. Discussing the topic, he uses English and does not use his own language.

This speech act can be interpreted that (1) the topic is linguistics, (2) the participants involved have communicative competence in English, and (3) the topic and participants determine the speaker to use English because of the audience. This may be because the participants (especially, the speaker) do not know the necessary terminology in their national language, or because they have come to believe it is more appropriate to use English to talk such sujects as grammatical analysis, and even to use English examples rather than their own Indonesian Language. In this case, it can be said that *topic* is often a primary diterminants of language choice (code switching of one language to another) in bilingual or multilingual contexts; bilingual speaker have often learned about some topics through the medium of one language and other topics through the medium of the second, and thus may only know the vocabulary to discuss a topic in one of their languages, or feel it is more "natural" to use one language for the particular topic.

In almost different view, Istiati Soetomo (1985:2) states: "If a bilingual speaker will send a message to his listener, he will meet two factors.

First, it is the factor on the speaker's competence of language system. In this relation, can he distinguish and select each of the language system, so that when he uses one of the languages, the other language system does not influence his speech act? If he is incompetent, while he uses one of two languages, the other one may be involved in his speech. This results in interference and/or code-switching/code-mixing. On the other side, if he is competent to separate one system from another when he uses one of two languages, it means that his speech act is in a single language; he does not make interference, code switching or code mixing.

Second, it is the consideration on communication. A man as a means of communication uses a language in his effort to interact one with another. In reality, he is not free from rules of using language agreed by speech communities in which he lives and interact with the other members of the community in accordance with the values (way of life). This consideration will determine whether he will use a single-language, make interference, switch code or mix code".

Based on the discussion above, we can conclude that:

A monolingual speaker of a language may conduct code switching in the forms of the changes of (a) a dialect to another, (b) a speech level to another, (c) a style to another, and (d) a register to another of the same language. Other than those conducted by a monolingual speaker, a bilingual speaker may conduct code switching in the form of the change of a language to another.

Factors determining code switching are : (a) participants (who speaks and to whom he speaks), (b) topics he talks (discusses), (c) channels of communication he uses, (d) purposes he intends, (e) cultural system covering the aspects of constitutive symbol, of cognitive symbol, of expressive symbol, and of evaluative symbol, (f) social system covering status-role relationship, (g) personality system covering psycholical aspects of a speaker such attitude, identity, etc.

Furthermore,this part discusses: (1) concept of code-switching, (2) types of code-switching, (3) code-switching as sociolinguistic phenomenon.

Code and Code-Switching

Code-switching is a term used to refer to code alternation from one to another. A word *code* here is frequently understood in different ways. One student understands it as *a sign*; another student mentions it as *a password;* and another else regards it as *a symbol.* In sociolinguistic study, in fact, a code does not mean *sign, password,* or *symbol* but it refers to a language or a variety of language. A language itself may refer to Javanese language, Indonesian language, or English language; and a variety of language may refer to a dialect, a register, a speech level, or a language style. Therefore, code-switching may refer to *language-switching, dialect-switching, or speech level-switching.*

According to its terminology, code-switching is defined as the use of more than one language, variety or styles of language by a speaker within discourse or utterance, or between different speakers/interlocutors or situations (Romaine,1992:110). Mostly, code-switching occurs in bilingual speech communities. Speakers who have mastery of two or more languages are known as bilingual speakers. This means that they are known for their ability to code switch (conduct code-switching) or code mix (conduct code-mixing) from one code (e.g. language) to another code (e.g. another language) during their communication.

(b) Types of Code-Switching

Code-switching refers to a phenomenon in language use. This phenomenon can occur in speech communities in which two or more languages, or (in Javanese speech community, for instance) language varieties are used within a communication and interaction.

Some scholars give names with different types and degrees of code-switching. For instance, Blom and Gumperz (1972) identify code-switching in two types: situational and metaphorical code-switching. *First is a situational code-switching*; this type of code-switching refers to one that may be influenced by situation change in speech events such as the change of participants, topic of discussion, and setting. *Second is a metaphorical code-switching*; this type of code-switching refers to the conversational in which code-switching within a conversation for assisting such conversational acts as request, complaint, refusal, etc. Also, based on the metaphorical type, code-switching may vary in accordance with functions of discourse, e.g. to include or exclude someone from a given conversation, to emphasize a certain idea, or to show intimate relationship (Blom and Gumperz, 1972). Metaphorical code-switching occurs to show how speakers use certain codes to convey information that goes beyond their real vocabulary, especially to define the social situation. Besides, it is used when a change of topic requires a change in the language used. On the other hand, if the speaker switches within a single sentence, one sentence is expressed in one variety and the next sentence in another variety (Kesraoui, 2017).

Code-switching as Sociolinguistic Phenomenon

Sociolinguistically, code-switching conducted by an adult bilingual is influenced by characteristics of interlocutors (listeners or audiences), the situation (settings of place and time), and the purpose (goal) of communication and interaction. Adult bilingual speakers may conduct code-switching for various meta-communicative purposes: for instance, to mark their ethnic identities and/or affiliations, to negotiate social status and roles, and to establish intimate interpersonal relationship, and to keep social distance between speaker and interlocutor(s). As has been known, the social functions of code-switching conducted by adult speakers are conditioned by community factors (Gamal, 2018)..

Hymes suggests the factors influencing code-switching through his model of SPEAKING as follows:

- **a.** **S** stands for **SETTING/SCENE.** This refers to a place where the speech act is delivered; also it refers to the all mood and context (serious or funny conversation)
- **b.** **P** stands for **PARTICIPANTS.** The participants here are persons involved in the speech events, followed by their socio-cultural and/or sociolinguistic backgrounds.
- **c.** **E** stands for **ENDS** (goals). These are the goals and/or the real outcomes to be achieved from the speech acts.
- **d.** **A** stands for **ACT SEQUENCE.** This is indicated by chronological order of speech events. What happens at first, second, third, and so on; these are meant to exactly make the speech events unfold.
- **e.** **K** stands for **KEY**. This refers to the formality of situation whether it is formal or not; in which the participants involved in the speech events are fine or sad.
- **f.** **I** stands for **INSTRUMENTALITIES.** These refer to what linguistic and/or non-linguistic instruments are used for making the speech acts possible to do (such as

by a phone call, or a given language (English is used by an Indonesian and an American who meet in Jakarta).

g. **N** stands for **NORMS.** Norms here refer to the rules or conventions *(linguistic etiquettes, honorific device)* that should be implemented in the speech events to present speaker's respect and politeness to his interlocutors.

h. G stands for GENRE. This refers to the type of kind of speech act used in speech events (a story, a small talk in an informal discussion, a reseach paper, a gossip, jokes, and a conversation on daily activities).

The following is an example of a verbal interaction between two people conducted in English. The factor of "*participants*" (Gumperz & Hymes, 1972) or "*Who speaks What* language *to Whom*" (Fishman, 1972) involved in a speech event may influence a code-switching phenomenon. A speaker with the mastery of more than one language suddenly inserts some terms in the forms of word, phrase, or sentences of his other language(s) to express the content of his own cultural values in his speech. This language phenomenon can be judged based on the source of the cause of those terms from other languages. The inclusion of indigenous cultural values into his speech can be due to custom or ease of pronunciation. The behavioral system (as part of cultural system) guiding the speaker's behavior of speaking is said to the cause of using the terms with his own cultural values. The use of utterances : "Good morning, *ibu* and *bapak*" instead of "Goof morning, ladies and gentlemen", "Mr. Thom, this is *Pak* Wahyu, our dean" instead of "Mr. Thom, this is Mr. Wahyu, our dean" , etc. The speaker maintained Indonesian cultural values by using Indonesian addressing terms in English speaking context.

The personality system (part of the cultural system) also influences someone's language use. In the context of using Indonesian language, an Indonesian speaker may intentionally insert some elements of foreign languages (English, Arabic, or other languages) as his efforts to show his identity, attitude, motivation, experience, etc. in front of his listeners or audiences.

For instance, the use of name boards in English language terms such as "barber shop" instead of *"tukang potong rambut"*, "sports center" instead of *"gelanggang olah raga"*, "Ratu Plaza" instead of *"Toko Ratu",* "laundry" instead of *"binatu",* "Benyamin Residence" instead of *"Perumahan Benyamin"*, etc. can represent the language user's identity, attitude, motivation, and experience (that are formed by his personality system).

Social system (part of the cultural system) may influence a speaker's act of speaking. Social system, among other things, refers to someone's social status and roles. ***Social status*** is the social position of someone in his socio-cultural environments**.**

From the viewpoint of sociology, everyone has *status,* event a set of **statuses referring to** *established social position(s).* The term *status* is not like popular use of the term; because it is not in relation to a prestige. Someone' social status may have to do with a higher status than the other as it is judged by a given community. Each *social status* is followed by social role or even a set of social roles. Social statuses can be obtained in some different ways. They can be both achieved and ascribed ones. ***An achieved status*** *is a social position acquired through personal effort.* Being an English Department student, a teacher, an architect, a dancer, a parent, or a lawyer are all called *achieved statuses*. Those individuals had to do something(s) to be each of those things. ***An ascribed social status is a social*** *position acquired involuntarily through birth.* Being a female, a male, a son, toddler, a brother, or a sister are all called *ascribed statuses*. Some achieved statuses may depend at least to some extent on ascribed statuses (Stolley, 2005: 44).

The same as social statuses, social roles are also central to social interaction and social structure. The two concepts of social status and social role go in hand in hand way. A social **role** is a *behavior expected of someone in a particular status.* Using the social status of a doctor, for instance, we can identify a set of role expectations. A doctor should come to the office or workplace on in time. He should examine competently his patients, and should be ready to discuss his patients' concerns. He must prescribe medicine based on the law. He must be responsible to his profession as a doctor. These examples can illustrate how the pasients expect a doctor to act or to behave. At the same time, these roles give an illustration on what is called a set of social roles**,** namely**:** *all of the roles that go with a single social status* (Stolley, 2005: 45).

He may have a number of social statuses. Starting from his family, he becomes a head of his household, a husband of his wife, a father of his children; in the larger social environment, he may become a head of *Rukun Tetangga* (Neighborhood Association) and -at the same time becomes- *Koordinator Urusan Kematian* (Coordinator of Death Affairs); in his working environment, he may become a lecturer having an additional task as a head of Study Program and a member of faculty and university senate, etc. Each social status belongs to him is followed by the various social roles. A social role refers to an implementation of his right and obligation in accordance with his social status. Social status and social role are two sides of the same currency. This means that a social status cannot be separated from a social role. There is no a given social role to be conducted without a given social status; or otherwise, no social status can stand without a social role.

Someone named B shows his social statuses and roles in a verbal interaction. For instance, he is a lecturer -and at the same- a member of university senate may show his identity by using registers on democratic systems in universities (senate meeting, rector election, etc.) in his utterances, such as "*Mohon maaf, saya harus meninggalkan ruang ini untuk menghadiri rapat senat, membahas tata tertib pemilihan rektor*" (I'm sorry, I must leave this room to attend the senate meeting discussing conduct codes of rector election) in front of his audience. These utterances will remind his audience in order to be always aware of either his academic-social status (as a respected senate member) or the audience's social status (as an ordinary lecturer) in the social status relationship.

Summary on Code-switching

In language studies, a *code* is defined as a language or a veriety of language. In this relation, the language may refer to Javanese language, Banjarese language, Indonesian language, English language, or any other language; whereas, a variety of language may refer to a dialect, a style, a speech level, a register, or any other variety of language. Switching may be understood as a changing or alternating. Thus code-switching can be defined as a change or alternation from one language or one code to another (language or variety of language).

Code-switching refers to the practice of alternating between two or more languages or varieties of language in conversation. The factors influencing code-switching phenomenon can be traced back through Fishman' theory "Who speaks What language to Whom and When" or Hymes' model "SPEAKING" standing for S =Setting/Scene, P=Participants, E=Ends=goals, A=Act sequence, K=Key, I=Instrumentalities, N=Norms, and G=Genre.

8.3.3 Interference

As has been discussed before, a language user must have linguistic competence and linguistic performance for the sake of his oral and written communication. Linguistic competence refers to a mastery of grammatical patterns and other language components in a given language; this is also known as "human's underlying and unobservable language ability". Linguistic competence is the knowledge of language and its all components available in a person's mind, namely: it is knowledge providing ways to construct the right and acceptable grammatical utterances or provides a system for pairing sound and meaning.

Whereas linguistic performance refers to the actual manifestation of linguistic competence, or the real use of the language based on the linguistic competence a speaker has. Linguistic performance is the use of such knowledge of language in the real processing of sentences for the sake of their production and comprehension.

Interference is a language phenomenon as a result of bilingualism. Not all bilinguals have the same mastery of two or more languages. The fact shows that there are three types of bilinguals: compound, coordinate, and subordinate bilinguals. Diebold suggests the term *subordinate bilingual* as *incipient bilingual, a person who is in the initial stages between two languages or in the process of learning his second language.*[56] This is to say that the use of those languages (or the languages are in contact) may result in *interference phenomenon*. So, bilingualism and bilingual have a close relationship to the language phenomenon.

If a language user is a bilingual, of course his mastery of two languages should be supported by linguistic competence towards the two languages. If his linguistic competence in L-2 is insufficient, his linguistic knowledge in L-1 is implemented when using L-2.

Concept of Interference

Interference refers to a linguistic phenomenon resulted from bilingualism. This linguistic deviation as referred to as

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[56] http://www.translationdirectory.com/article419.htm

interference is made by a person in process of learning L-2. He is often called as an incipient bilingual. Being in the process of learning L-2, he does not have the equal mastery of L-1 and L-2 yet. His mastery of two languages cannot be categorized as "native-like control of two languages" as suggested by Bloomfield (1935). When a speaker has the mastery of two languages whose linguistic competence is in the equal degrees between both languages, he will be spared from making linguistic deviation known as interference. Therefore, in general, interference is made by an *incipient bilingual*.

Interference can be defined as the use of formal elements of one language in the context of another. This is to say that interference may be in the linguistic levels of phonology, morphology, and syntax as well as semantics. The use of those linguistic levels in a given language can be explained by the effect of contact with another language (Troike and Blackwell, 1986).

A similar concept of interference is suggested by Mackey; he defines it as *"the use of features belonging to one language while speaking or writing another".* The alternate use of two languages can bring about the use of linguistic features of one language in another.

In the effort of learning English, for instance, learners frequently face difficulties. According to Ramelan (1976:6), the difficulties faced by the learners are connected to learning new sound systems, new vocabulary, and various ways to arrange words into sentences.

The difficulties faced by learners can cause a number of errors in using the language being learned, both in speaking and writing. Dulay and Burt, for instance, posit that foreign language or second language learners always make errors. In this case, they state that "You cannot learn without goofing" (Richards, 1985:95). The term 'goof' as what they propose means a deviation from phonetic and grammatical patterns from the original language (namely English).

The error made by learners as the result of the application or the use of the elements of first language while speaking or writing in second or foreign language is called as interference. There are some points which affect the errors in using languages. *First,* before learning foreign or second language, learners have mastered their first language and use it based on the system of the language. Each language has their own system which is different from other languages. The system of first language which is different from the language system being learned can cause the occurrence of language errors on the language being learned. *Second*, in the process of learning second or foreign language, the language of instruction used is first language, so in learning the language learners still think by using their first language.

Interference may occur on the linguistic system including phonology, morphology, and syntax, as well as semantics. Moreover, interference may occur either both in spoken or written languages.

Types of Interference

Linguistic features may be in the forms of phonemes, morphemes, words, and meanings. If a language user applies phonological features of L-1 when speaking L-2, he will make a phonological interference. If he applies morphological features of L-1 when speaking or writing L-2, he will make a morphological interference. Types of interference depend on what features of L-1 are used in L-2. Thus, other than the phonological and morphological inteferences, there will be the syntactical and semantic interferences.

As has been stated, interference may occur in phonology, morphology, syntax or grammar, and semantics.

(1) Phonological interference

Phonological interference can be defined as the use of phonological element of one language when pronouncing another. In phonological level, the problem of interference concerns the manner in which a speaker perceives and reproduces the sounds of one language in terms of another.

This interference occurs in the speech of bilingual as a result of the fact that there are different elements in sound system between one language and another, or between native and foreign language. In some cases, the native and foreign languages have the similarity in sound system and in grammatical system. However, in most cases, both languages have different either in sound system or in grammatical system. Different elements in phonological system between both languages may be of several kinds.

An analysis on phonological interference can be based on comparison between two phonological systems of languages. Orthographical system of one language is not adequate to be used to compare that of another. As have been known, many languages such as Indonesian and English languages use the Roman alphabets (A until Z); however, their phonological systems are different from one to another. In most cases, Indonesian alphabets (often called as 'letters') are similar to the phonemes of the language. For instance, letters 'l-a-p-a-k' combined as word *lapak* refer to the similar phonemes, e.g. /b, a, p, a, k/. This word is pronounced as [lapak]. If the letters or alphabets are constructed to be words, their actual phonetic representations of of vowels, consonants, and diphtongs are different in numbers. The phonetic representations of the phonemes are greater in numbers than the alphabets.

Both Indonesian and English have similar phonemes and similar phonetic representations. For instance, both have /b/. In one case, it is pronounced in the same way. When it occurs in the initial position of words *biru* and *bee,* Indonesian phonetic system suggests to pronounce the word *biru* as [biru]; whereas, English one suggests to pronounce the word *bee* as [bi:]. Therefore, Indonesian speaker who is speaking English does not find difficulty to pronounce the phoneme /b/ when it occurs in the initial position of the word such as in *bee*.

A comparative study in phonological interference must be based on the phonetic and phonological systems of two languages. This is based on, at least, three reasons. *First*, it is the existence of a given sound in the L-2, which is not found in the L-1. Unavailability of a phoneme in L-2 enables a speaker to use a similar but not same phoneme of L-1. For instance, a phoneme /ð/ the word *thy* is phonetically realized as [tai] or [ti] instead of being pronounced as [ðʌɪ]. This is caused by the fact that Indonesian language does not have a phoneme /ð/; therefore, an Indonesian speaker makes interference through the use of [t] in pronouncing [ð]; and instead of pronouncing a word *then* [θen] he may pronounce as [den].

Second, two languages may have the same phonetic segments (phones) but have two different phonemic systems. The phoneme is an abstract unit or as a mental unit. We do not utter phonemes; we produce phones, the allophones of the phonemes of the language. In Indonesian, /g/ is realized phonetically as [g] in the initial and middle positions of words such as in words *gabah* (rice) and *tiga* (three); but it is pronounced as [k] in the final position of a word *sreg* (comfortable). Thus, the three words are pronounced as [gabah], [tiga], and [srek]. In English, /g/ is a phoneme that is realized phonetically (pronounced) as [g] in all the initial, middle, and final positions. That is to say that both languages may have the same phonemes but they are different in their distribution, namely: in what position they may occur in an utterance. This difference in distribution may become a factor influencing the occurance of interference when an Indonesian speaker pronounces a phoneme /g/ in the final position of a word;

instead of pronouncing a word *bag* as [bæg], he pronounces it as [bæk]. As a consequence, there is a change in the meaning of *bag* into one of *back*. This interference phenomenon is caused by the unavailabily of [g] in the Indonesian sound systems. Then, a speaker uses the nearest phone, e.g. [k].

Third, both have similar sounds that have different variants or allophones. Both Indonesian and English have a phoneme /t/. In Indonesian, a phoneme /t/ is phonetically realized as [t] either in the initial, middle, or final positions. A word *tali* /tali/ is realized as [tali]; a word *pita* /pita/ is realized as [pita]; and a word *alat* /alat/ is realized as [alat]. Wheras, in English, a word *tick* /tik/ is pronounced as [tʰɪk]; a word *stick* /stik/ is pronounced as [stɪk]; and a word *hits* /hits/ is pronounced as [hɪts]. In this respect, Fromkin, et al (2011) illustrate that /t/ has the allophones [tʰ], and [t]. According to them, English phonological rules roughly state that the aspirated [tʰ] occurs before a stressed vowel, the unaspirated [t] occurs directly before or after /s/.

Interference arises when a bilingual speaker identifies a phoneme of one language with that in another. For instance, he may replace /v/ with /p/, and /f/ with /p/. Intead of pronouncing a word *vain* as [veɪn], he pronounces it as [pain]; instead of pronouncing a word *inform* as [ɪnˈfɔːm], he pronounces as [ɪnˈpɔm].

Fourth, a phoneme /i:/ is not found in Indonesian. This may become a factor of interference in using a phoneme /i/ when pronouncing a word *key* as [ki] to replace the correct pronunciation e.g. [ki:]. Similarly, he may apply Indonesian phonological systems when pronouncing /æ/ as [e]; a word *bad* may be pronounced as [bet]. In this respect, there two phonemes of Indonesian phonology, e.g. /e/ and /t/ applied to replace /æ/ and /d/ (for final position). A phoneme /d/ is never phonetically realized as [d] /. Since there are no phonemes /ɔ/, /ɔ:/ and /u:/ in Banjarese language, these phonemes are likely to be replaced with phoneme /u/. The replacement can be seen in the following examples: *gone* [gɔn] may be pronounced as [gun]; lodge [lɔdʒ] may be replaced with [lud] or [lut]; cord[kɔ:d] may be uttered as [kud] or [kut]; and fool [fu:l] may be mentioned as [ful].

(2) Grammatical Interference

Every language has its own grammar. Grammar refers to a set of rules. These language rules enable a given user to arrange or combine words in the language (e.g. English or Indonesian) into larger utterances or units. Another term used to refers a given language grammar is syntax.

Some combinations of words are grammatical in English or another language (e.g. Indonesian), while others are ungrammatical. Every native speaker of English can easily determine that *Home computers are now much cheaper* is a possibly grammatical English sentence, whereas *Home computers now much are cheaper* is not grammatical. This is because the native speaker of English knows that a word much is wrongly placed in the second example. The native speaker's ability to recognize the rules of grammar of his own language has been established since his language acquisition and language learning. The ability to recognize such distinctions shows that the native speakers have already known the grammatical rules of English, eventhough they have never studied grammar formally. Similarly, native speakers of Indonesian will easily recognize *Ali pergi ke sekolah setiap hari* is a grammatical sentence; and *Ali pergi sekolah ke setiap hari* is an ungrammatical one. The native speakers of every language have ability to apply the grammatical rules every time they speak or write; that is, they can put or arrange words in the right order. Also, every time the native speakers of English interpret what others say. They know that *Susan likes Tom* means something quite different from *Tom likes Susan*. Similarly, the native Indonesian speakers know that

Ali cinta Aminah is in different meaning from *Aminah cinta* Ali (Greenbaum and Nelson, 2013 : 1).

In grammatical level, interference may involve the use of grammatical patterns of one language in another. The grammatical patterns or categories may be morphological or syntactical.

1. Subject-verb agreement (in English and Indonesian Language)

In relation to the sentence in the simple present with the third singular subject, English has a sentence pattern: S + V-1 + -s/-es such as Tom + like + s + Susan, combined to be *Tom likes Susan*. On the other side, Indonesian linguistic system does not follow the pattern. The verbs following all the subjects do not need the suffix to agree with the subects of sentences. The sentence pattern is : S + V + 0 such as Ali + cinta + Aminah, combined to be *Ali cinta Aminah*. If this sentence is transformed by replacing the subject such as into *Baik Ali maupun Umar cinta Aminah,* it seems the sentence is syntactical based on the Indonesian syntax or grammar (e.g. the subject agrees the verb).

Interference may occur when we apply ones' own language pattern in producing English sentence. A sentence '*Ali love Aminah*'* and '*The researcher present the result from the analysis of the research*'* are not syntactical or grammatical. These sentences are produced on the basis of sentence pattern of Indonesian language. The pattern is "when a sentence is in the simple present with the subject of the third person singular, the verb must be marked by the suffix –s or –es. In fact, these English sentences are constructed using Indonesian sentence pattern. This type of interference can be categorized as a morphological interference when it is viewed from the process of affixation; and as a syntactical/grammatical interference when it is identified through the process of combining words into a sentence.

2. Plurality (in English and Indonesian Language)

Plurality is related to the nouns. In English, there is formal marker for plural noun, namely: an inflectional suffix –s/-es (e.g a suffix *–s* in pen*s* (indicating more than one pen) or –*es* in box*es* (indicating more than one box). Plural nouns must be used after certain function words such as *many* (e.g. many *books*), *some* (e.g. e.g. some students), *two/three* (e.g. two pencils), *most* (e.g. most respondents). Besides regular countable nouns, there are some irregular countable nouns. The irregular countable nouns are formed in plurality without adding the suffix –s or –es. These plural nouns are arbitrarily determined by the native speakers of English, such as *child* (singular) – *children* (plural), (singular) – *teeth* (plural).

Plurality in Indonesian is different from that of English language. Plurality in Indonesian is marked by (a) some words as *dua/tiga* e.g. in *tiga buku* (two/three books), *banyak* e.g. in *banyak murid* (many students), *beberapa teman* (several friends), (b) full reduplication of a word e.g. *buku-buku* (books), and (c) partial reduplication e.g. *pepohonan* (many trees). Based on the morphological rules, the reduplicated words are classified into two types of reduplication: (1) a full reduplication (e.g. *buku-buku*) is made from a stem *buku* and (2) a partial reduplication such as *buah-buahan* (the stem *buah* is reduplicated and followed by a suffix –an) and *pepohonan* (the stem *pohon* is irregularly or arbitrarily reduplicated to make a plural form *pepohonan*).

There is no suffix to make or show plurality in Indonesian Language. This pattern may influence the occurance of interference, as can be seen in *'many student'*, 'several friend'*, etc.*

In addition through reduplication, the concept of plurality can be expressed lexically with the word *para*, *kaum*, and *ummat*. The words can be used to express the collective meaning of groups of people. Nouns (nomina) that can be preceded by *para* are limited to the nouns indicating a group of people with certain characteristics such as *para dosen* (a gourp of lecturers), *para hakim* (a group of judges), or *para menteri* (a group of ministers), or status such as *para pelajar* (a group of students), *para pemuda* (a group of young people), or *para pejuang* (a group of combatants).

The word *kaum* is used to express the collective meaning of a large group of people who share the same ideals, status, occupation, or fate, such as *kaum bangsawan (*a group of noble men), *kaum perempuan* (a group of women, *kaum duafa* (a group of poor people), and *kaum tertindas (*the oppressed people).

The word *umat* is used to express the collective meaning of a large group of believers, such as Muslims, Christians, and Hindus. Besides, the word *umat* is also used to declare the generic meaning of man, as in the sentence *Dana Haji harus digunakan untuk kepentingan umat* (Fund of Hajj must be used for the benefit of the Ummah). The word *umat* reflects a plural noun (a large group of people). So does the word *muslimin* (followers of Islam).

The possible examples are: (a) An English speaking Indonesian does not know the word-formation (using the affixes *me-kan*) may say *Dia <u>meninggal</u> tempat ini satu jam yang lalu*" instead of *Dia <u>meninggalkan</u> tempat satu jam yang lalu*. In the other side, in making a plural noun, Indonesian shows a different way from that of English language, (b) A student learning English may meet difficulties (and the same time, makes interference) when he wants to say *many book* instead of *many books*. This can be explained that he is influenced by the Indonesian word-order *banyak buku*. Although, a word *banyak* is a marker of plurality, it is not followed by a plural noun *buku-buku;* (c) A student learning English may use say *He go to school everyday* instead of *He goes to school everyday.* This interference occurs as a result of no system of agreement or concord between noun and verb (subject and predicate) in Indonesian; all the subjects are followed by the same predicate (verb) such as *Saya pergi; Dia pergi, Mereka pergi,* etc.

(3) In semantic level

Interference occurs when a speaker introduces new semantic structures. Even though the semantic units may be the same in both languages, a foreign way of combining them may introduced as a new semantic structure. Both Indonesian and English, for instance, have comparable units for *mengandung* – *consist of*; but when an Indonesian speaker uses a sentence *Paragraf itu mengandung beberapa kalimat* he introduces into his speech a foreign semantic structure based on the English model *The paragraph is pregnant of several sentences* instead of *The paragraph consists of several sentences.*

(4) In lexical level

Interference may involve the introduction of morphemes of language A into B. For instance, an Indonesian commentator using the words such as *hand ball, kick off, off side, goal, keeper,* etc in an Indonesian-language foot ball broadcast; the other speaker may say *Banyak handicap dalam perjuangan ini or Dalam pembuktian kita perlu melakukan cross check,* etc.

Summary on Interference

A bilingual speaker may have the equal mastery of two languages. He may have the unequal mastery of two languages. He may make some deviations in using one language he is using for communication if he is not able to separate the systems existing in one language from the other. For example, when he speaks or writes in English language, in one case, he uses Indonesian language phonology, or morphology, or syntax, or the other language system. This is to say that his speech in English is interfered by the Indonesian language system. Thus, interference of Indonesian language system occurs in the speaker's speech or writing.

6.3.4 Integration

According to Mackey, interference is *"the use of features belonging to one language while speaking or writing another".* while integration is "*the use of features of one language as if they were part of the other*" (Fishman, ed., 1972:555).

If interference occurs in the speech of bilingual, language borrowing (often related to integration) does not only occur in the speech of bilingual, but also in that of monolingual. In integration phenomenon, the elements of one language are used as if those are part of the other. In this relation, those elements are used by monolingual speakers who may not have knowledge about the source language or used by bilingual speakers who regard those elements as part of their habits (Fishman, ed., 1972:569 and Weinreich, 1968:11).

In this relation, Weinreich says: "we find interference phenomena which, having frequently occurred in the speech of bilinguals, have become habitualized and established. Their use is no longer dependent on bilingualism. When a speaker of language X uses a form of foreign origin not as an on the-spot borrowing from the language Y, but because he has heard it used by others in X-utterances, this borrowing element can be considered, from the descriptive viewpoint, to have a part of language X (1968:11). When words, grammatical elements or sounds from one language are incorporated in another language, we call this **borrowing.** The borrowing of a word does not presuppose knowledge of the language from which it is taken. Once borrowed, the borrowed element becomes part of the borrowing language. Therefore, speakers might not even be aware of the borrowed status of a word, especially when it is assimilated into the pronunciation system of their language.[57]

The English model undergoes various stages of adaptation. When the model is integrated in the receiving

[57] https://www.futurelearn.com/courses/multilingual-practices/0/steps/22665

language it is called a replica. This complex process of adaptation is regulated by two linguistic operations: substitution and importation. These two linguistic operations are completely opposite: the first one denotes the difference between the lending and the borrowing language, the second one denotes the similarity between them. If the phonological systems are different, substitution is a common feature, because the speaker borrowing a foreign word has to replace the phoneme of the foreign language with its own..[58]

In complete transphonemization, the phonemes of the giving language are substituted by the corresponding phonemes of the receiving language. Consonants are equal regarding the place and vowels do not differ.

A few examples of complete transphonemization:

Consonants

English	Indonesian
1. monitor	monitor
2. film	film
3. radar	radar

Vowels

English	Indonesian
1. team	tim
2. leasing	lising
3. group	grub

In partial transphonemization, phonemes of the giving language are substituted by analogue ones of the receiving language, but their description is only partially identical to the

[58] https://hrcak.srce.hr › file

description of the phonemes of the model. For example, vowels can differ in degree of openness, but not in the place of articulation, while consonants differ in place, but not in the way of articulation.[59]

Few examples of partial transphonemization:

Consonants

English	Indonesian
1. disco	disko
2. test	tes
3. campus	kampus

Vowels

English	Indonesian
1. box	boks
2. charter	carter
3. training	training

Language borrowing is a rather complicated and difficult process. As we know in the course of the history of the Indonesian language, there has been a general tendency to use a native word whenever possible. In spite of this tendency, a great number of loanwords have been borrowed from the English language. Since changes in all fields are constant and inevitable, there is no doubt that there will be a constant need for introducing new loanwords, especially today, when the Indonesian language is fully open to foreign influences.

Integration is usually related to loan word is a word borrowed from a foreign language that has been integrated into a given language and is generally accepted for use. There are two types of loan words based on the process namely: adopted words and adapted words. Adoption is the process of absorbing words of foreign language into another language by taking the

[59] *https://hrcak.srce.hr › file*

whole words, and adaptation is the process of absorbing words through changes in writing, pronunciation and spelling.

Language maintenance, Language shift, and language death

Language maintenance denotes the continuing use of a language in the face of competition from a regionally and socially more powerful language.[60] It is simply when a speech community preserves its native language from generation to generation in environments where conditions, consequently to a variety of factors, are hostile to the maintenance of the mother tongue. This implies that the language changes only by small degrees as a result of the limited contact with other languages. Consequently the features of the language (phonology, morphology, syntax, semantics and core lexicon) remain relatively intact.[61]

Language shift is the opposite of this: it denotes the replacement of one language by another as the primary means of communication within a community. The term *language death* is used when that community is the last one in the world to use that language.[62]

Languages can die gradually, which is probably the most natural way for it to happen, but many times there are outside influences involving the struggles of a minority community against the majority society in which they live. The death of a language can start in the home, or it can start in some area as high up as the government or aristocracy. Probably the most common cause of language death is when a community that previously only spoke one language starts to speak another one.

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60 https://www.futurelearn.com/courses/multilingual-practices/0/steps/22665

61 Khadidja, Ait Habbouche. 2013. *Language Maintenance and Language Shift among Kabyle Speakers in Arabic Speaking Communities The Case of Oran*. Oran : University of Oran

62 https://www.futurelearn.com/courses/multilingual-practices/0/steps/22665

This is called “language shift”. The community first becomes bilingual, not discarding their native tongue, but soon they start to use the new language more and more, until their native language is no longer used.[63]

It is simply when a speech community preserves its native language from generation to generation in environments where conditions, consequently to a variety of factors, are hostile to the maintenance of the mother tongue.

This implies that the language changes only by small degrees as a result of the limited contact with other languages. Consequently the features of the language (phonology, morphology, syntax, semantics and core lexicon) remain relatively intact.

There are four types of language death.

1. *Gradual language death*

Gradual death involves gradual replacement of one language by another. Gradual language death is the most common way for alanguage to become extinct.[64]

It happens to minority languages that are in contact with a dominant language, much as American Indian languages are in contact with English.[65]

2. *Sudden language death*

Sudden death is rapid extinction of a language, without an intervening period of bilingualism. The last speaker then is monolingual in the dying language.[66] Sudden language death occurs when all of the speakers of the language die or get killed. This was the case with Tasmanian. In 1887, the last speaker of a

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[63]https://alphaomegatranslations.com/foreign-language/what-causes-the-death-of-a-language/
[64] https://www.futurelearn.com/courses/multilingual-practices/0/steps/22665
[65] cr.middlebury.edu › public › usoltan › content › lecture22_language_death
[66]https://www.futurelearn.com/courses/multilingual-practices/0/steps/22665

Tasmanian language died, and so did the language. Another example occurred in 1962 when as (no doubt imported) influenza killed all speakers of Trumai, up until then spoken in a single village in Brazil. Only 10 speakers were left.[67]

3. Radical language death

Radical death is when a community stops speaking their language out of self-defence.[68] Radical language death is similar to sudden language death in its abruptness. Rather than the speakers dying, however, they all stop speaking the language. Often the reason for this is survival under the threat of political repression or even genocide. Speakers, to avoid being identified as "natives", simply stop speaking their native language. Children are thus unable to learn that language, and the language ends up dying.[69]

4. Bottom-to-top language death

Bottom-to-top death is when a language ceases to be used as a medium of conversation, but may survive in special use like religion or folk songs.[70] Bottom-to-top language death is the term that describes a language that survives only in specific contexts, such as a liturgical language. Latin is one such example. Sometimes, a process of language revival can bring back one of these languages, as the case is with Modern Hebrew, and perhaps Cornish in the near future, when it starts to get acquired by children as a native language.[71]

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[67]cr.middlebury.edu › public › usoltan › content › lecture22_language_death
[68]https://www.futurelearn.com/courses/multilingual-practices/0/steps/22665
[69]cr.middlebury.edu › public › usoltan › content › lecture22_language_death
[70] https://www.futurelearn.com/courses/multilingual-practices/0/steps/22665
[71] cr.middlebury.edu › public › usoltan › content › lecture22_language_death

In each generation, fewer and fewer children learn the language until there are no new learners. The language is said to be dead when the last generation of speakers dies out.

PART 9
POLITENESS IN CLASSROOM INTERACTION

Sandra Indriani, Sirajuddin Kamal, Fatchul Mu'in, and Yusuf Al-Arief

Being polite is a very complicated thing in any language and culture. It is difficult to learn because it involves understanding not just on the language, but also on the social and cultural values of the community. We often do not appreciate just how complicated it is, because we tend to think of politeness simply as a matter of saying *please* and *thank you* in the right place. In fact, it involves a great deal of more than the superficial politeness routines that parent explicitly teach their children. For example, in relation to the word *please,* children are told to say *please* when they are making request, as a way of expressing themselves politely.

First of all, we need to define what politeness is. Janet Holmes defines Politeness involves taking account of the feelings of others. A polite person makes other people feel comfortable. Being linguistically polite involves speaking to people appropriately in the light of relationship to you. Inappropriate linguistic choices may be considered rude. Using an imperative sentence such as *stop talking* or *shut the door* to a superior at work is likely to earn the office junior a reprimand. Calling the manager director *her or his name* when you do not know the person well and have only started work in the work place is likely to be considered impolite. Making the decisions about what is or not considered polite in the community involves assessing social relationships along the dimensions of social distance or solidarity, and relative power or status we need to understand the social values of a society in order to speak politely.

Furthermore, according to Janet Holmes, there are two different types of politeness. Positive politeness is solidarity oriented. It emphasizes shared attitudes and values. When the boss suggests that a subordinate should use first name (FN) to the boss, this is likely a positive politeness, expressing solidarity and minimizing status differences. A shift to a more informal style using slang and swear words will function similarly as an expression of positive politeness. The other kind is negative politeness. It involves people's respect and avoids intruding on them. Negative politeness refers to expressing oneself appropriately in terms of social distance and respecting status differences. For example, the using title + last name (TLN) to your superiors and to older people that you don't know very well, are further examples of the expression of negative politeness.

Being polite may also involve the dimension of formality. In a formal situation, the appropriate way of talking to your brother will depend on your roles in the context. If he is acting as the judge in law court then calling him *Tom* will be considered disrespectful, while at the dinner table calling *Your Honor* will be perceived as equally rude.

The following example will give a clear description the dimension of politeness in different contexts. Have a look at the following example:

a. Post office deliveryman to elderly upper – class woman.
   Can I have your signature, my love?
b. Director to colleague at a meeting where first names are generally used.
   I think it's time you to let someone else contribution, Mr. Morgan.

We may cause offence by treating people too familiarly, as in (a), or by treating them too distantly as in (b). Being polite means getting the linguistic expression of social of social distance right as far as your addressee is concerned. This is very variable from one community to another. In the North of England many newspaper vendors, bus conductors and people selling railway tickets call everyone *love* regardless of how well they know them, and often regardless by their gender. By contrast mutual *TLN* e.g. *Mrs. Landy, Mr. Duncan* is usual between upper-working class neighbors who live close to each other, but are not friends and do not see each other socially. While in the North America, it is usual to use first names to people you work with, regardless of how little or much you like them. In other English-speaking countries cultures mutual FN is experienced as too familiar. Mutual TLN is appropriate when you have worked together for a period or develop a friendship. Issues such as how long do you have to know someone, or how close a friendship does it have to be, to use FN raise further complications. The answers will be different for different communities.

9.1 Politeness and Its Aspects

9.2 Politeness and Classroom Interaction

In every human interaction, language has a very important role as means of communication. According to Chaer (2003:32), language is an arbitrary system which uses in society to cooperate, communicate, and to identify them. In short, language is used to build the communication, socialization, and interaction with each other. Communication happens between the teacher and students in every learning and teaching process. Then, communication is understood in the class through classroom interaction.

The classroom becomes the place where interaction happens between the teacher and students. Then, according to Barker (1987:72), classroom interaction is said to occur when teacher and students are talking together for purposes of learning conducted within the process-product paradigm. It can be done in written or oral form. The oral form is used more in daily interaction because the teacher and students can express their ideas directly and easily.

Since the interaction between the teacher and students happens in the classroom, then the researcher conducted the research in the classrooms of English language teaching for non-English department students which are the students of Indonesian Education department, Mathematics and Biology Department, and Technology of Education department. The reason is because mostly those students are not accustomed to listen English since English is not their primary subjects. Therefore, an appropriate linguistic approach is necessary to be used in order to build a good relationship between the teacher and students and to keep the learning atmosphere warm.

Moreover, to make the atmosphere warm, it begins in the way of interaction happens between the teacher and students. The interaction must be effective and meaningful. In order to make the interaction effective and meaningful, the people involved in the interaction must be able to convey each other's meaning clearly. The way to make it clear can be in verbal or non-verbal ways. In this research, the researcher intended to figure out the verbal way in the classroom interaction. One of the studies that has the use of analyzing interaction called Pragmatics. The presence of pragmatics is necessary since pragmatics is the way to convey the meaning through communication. Pragmatics is also useful to know the intention of the speaker well. Within Pragmatics, there is one theory that is closely related to the interaction namely Speech Act. This theory discusses the intention of the speakers within their speech. Therefore, in analyzing the speaker's intention,

the theory of Speech Act is needed because Speech Act is a communicative act that conveys an intended language function, and it is closely related to the researcher's objective. Speech Act is divided into three types such as locutionary act, illocutionary act, and perlocutionary act.

This research is focused on illocutionary act since illocutionary act is the performance of the act of saying something with a specific intention uttered by the speaker. In order in saying intention, the politeness is necessary to be used by the speaker in saving the hearers' face. According to Brown and Levinson (1987: 68), politeness is divided into three parts such as bald on-record, positive politeness, and negative politeness. However, this research is also focused on positive politeness.

According to Brown and Levinson (1987:70), positive politeness is the strategy which is oriented to satisfy the positive self-image of the hearer. It has fifteenth strategies called politeness strategies such as Notice or attend to hearer, Exaggerate, Intensify interest to hearer, Use in-group identity markers, Seek agreement, Avoid disagreement, Presuppose/raise/assert common ground, Joke, Assert S's knowledge of H's wants and willingness, Offer and promise, Be optimistic, Include both S and H in the activity, Give or ask reason, Assume or assert reciprocity, and Give gifts to Hearer. The urgency of researching about politeness is to know how to approach and teach students well by using politeness strategies. The importance of politeness strategies is to build smooth and harmonious social interaction between teacher and students; it is also necessary to avoid the speech acts that used by the speaker that may be potentially face-threatening or damaging the hearer. In addition, it is important to use an appropriate word or phrase in the suitable context of teaching and learning process.

There are a lot of researchers who have conducted research on politeness strategies. First, Pratiwi (2013) studied "Politeness Strategies Used in Complaint By Indonesian EFL Learners in Muhammadiyah University of Surakarta", second is

Kurniatin (2017) on "An Analysis of Politeness Strategies used by Teacher and Students in English Class at Mts NU Assalam Kudus", and the third is Sholichah (2012) on "Politeness in Requesting and Refusing Teacher's Instruction in English Teaching Learning of the Third Grade Students at SMPN 06 Salatiga 2011/2012.

Then, the differences of this research with the previous studies above are conducted in non-English department students while in those previous studies from Kurniatin and Faridotus, they conducted the research in junior high school and from Endah, she conducted the research in EFL classrooms. Meanwhile, the result of those previous studies were having many varieties in politeness strategies, they used all of four strategies of politeness, such as bald on-record strategy, positive strategy, negative strategy, and of off-record strategy, then the main focus of this research is in the illocution of lecturers' utterance in the positive politeness only. In short, this study is going to describe the use of positive politeness strategies of illocutions from lecturers' utterance.

The researcher would like to observe three lecturers in teaching English at the three classes of non-English students. The reason is that the researcher wants to find out the utterance of lecturers' illocution in the use of politeness strategies during the learning process.

9.2.1 Classroom Interaction

Interaction happens between the teacher and the students in every activity in the classroom. According to Mu'in, et al. (2018:83) classroom interaction is a collaborative exchange of thought, feeling, or ideas between two or more people resulting in a reciprocal effect on each other such as the action performed by the teacher and the students during teaching-learning process. Meanwhile, according to Barker (1987:72), classroom interaction is said to occur when teacher and students are talking together for purposes of learning conducted within the process-product paradigm. In short, classroom interaction is a reciprocal and meaningful interaction that performed by the teacher and students that happens in the classroom.

In teaching and learning process, classroom interaction has an important role. According to Allwright and Bailey (1991:25), through classroom interaction, the plan creates outcomes (input, practice opportunities, and receptivity). Then, the teacher has a plan for what he/she intends to teach such as syllabus, method, and atmosphere.

Furthermore, according to Rivers (1987:6-9), the teacher should not focus only on the best method, yet the teacher should focus on the most appropriate approach, materials' design, or set of procedures in a particular case. In addition, the teacher should be flexible while keeping the interaction central; interaction between teacher and students, students and teacher, student and student, student and authors of texts, student and the community that speak the language.

In teaching and learning process, there are three stages of activity; pre-activity, while-activity, and post activity. According to Keterampilan Dasar Mengajar Panduan Pengajaran Mikro (2017:59), there are several components of opening and closing a lesson as follows:

(1) Opening a Lesson

In every opening a lesson whether in pre-activity or while-activity teacher should open the lesson by using components of opening a lesson's skill such as interact the students' attention, giving motivation, giving a reference or structuring, and making a connection.

In the component of interacting the students' attention, there are three ways that can be used by the teacher; the first is by using teacher's style for instance teacher can choose the position when the teacher is teaching in the classroom. The teacher can stand in the center of the class to interact with the students' attention. The second is by using media, it can be a picture, schema, and so on to interact the student's attention. The third is by using a variety of interaction, it can be used by asking the students to do something or so on.

In giving the motivation section, the teacher can motivate the students by applying a friendly attitude, the teacher also can tell for instance an interesting story to make the students curious to learn. By giving contradiction idea, the teacher also can give the motivation to the students for instance by asking the daily activity of the students related to the lesson. Then, the other way to give the motivation to the students is by giving attention to the students' interest for instance by using role-playing and so on.

Giving a reference or structuring, it can be used in opening a lesson by telling the goals of the lesson, suggesting the steps that can be done by the students, retelling the topic that can be learned, and asking questions in order to make the students understand about the topic that will be discussed.

In making a connection, the teacher can ask the students about the lesson that already learned by the students, teacher also can compare the lesson that has learned before and the lesson that will be learned by the students and the last teacher can explain the concept or the definition of the topic that will be learned first.

(2) Closing a Lesson

In closing a lesson, the teacher can review the lesson that has learned by telling the summary of the lesson and then asking the students to answer questions. Then, whether the teacher or the students can make the conclusion about the topic that they have learned orally or written. Evaluation is also important in closing a lesson, the teacher can use demonstration skill, applying a new idea, expressing the students' opinion, and giving a written question to the students.

According to Kumar (2012:12), the three stages of teaching are a pre-activity phase, interactive phase or while-activity, and post-activity phase. In the pre-activity phase, a good planning makes the task of a teacher smooth, function able, and successful. The first step in planning for any teaching is the establishment of objectives. The second of the pre-activity phase is the methods/ways to achieve the stipulated objectives. In short, at the pre-activity phase teacher has to chalk out the details of his/her journey which the teacher wants to take the classroom along with his students.

In the interactive or while-activity phase, based on Kumar (2012:13) interactive phase is a stage of actual teaching. The success or failure of teaching depends upon the degree and quality of classroom interaction between the teacher and students. The activities in this phase can be grouped as; first, perception is the interaction process demands an appropriate perception on the part of the teacher as well as students. Second, diagnosis is a proper diagnosis of the abilities and behavior is essential for appropriate interactions for instance questioning, observing, assessing students' performance and so on. The third is a reactive process is verbal interaction plays a central role in classroom interaction. It involves initiation and response it can be reinforcement (positive).

Meanwhile, in post-activity phase according to Kumar (2012:16), this phase of teaching accounts for the concept achieved after the classroom situation undertaken by the teacher which led to the achievement of objectives as estimated earlier. It included a testing behavioral change of students, selection of the appropriate testing device, and the last is feedback for evaluation.

In short, in teaching and learning process the interaction will happen between teacher and students at the classroom. It will happen in every activity; pre-activity, while-activity, or post-activity. However, it is important for the teacher to make the teaching and learning process run smoothly by giving a good atmosphere in doing every interaction in the classroom.

9.2.3 Pragmatics

The natural language speaking ability to communicate more than one language than which is explicitly called as pragmatics. According to Thomas (1995:22), pragmatics is as meaning in interaction. He claims that to interpret speaker meaning, it involves the negotiation of the meaning or intention between speaker and hearer which is about the context of utterance physical, social and linguistic, and the potential meaning of an utterance. The reason is that the meaning in interaction is not something that is inherent in only one meaning, yet it is produced by the speaker or hearer relates to the several potential meanings of an utterance.

Thomas (1995:22) has a definition about pragmatics, and later developed by Yule (1996:3), the definition of pragmatics has been divided into four, as follows:

(1) Pragmatics is the study of speaker meaning

In this definition, people do not always say what they want or mean to say. People's intention has much more than the words that they said. Then, pragmatics deal with the study of the utterance meaning that uttered by the speaker and interpreted by the hearer.

(2) Pragmatics is the study of contextual meaning

In giving utterance, people will consider to whom that they are talking to, when, where, and under what situation. It is because all of them may influence what the speaker is going to say.

(3) Pragmatics is the study of how more gets communicated than what it said

In short, pragmatics is the study of analyzing the invisible meaning. It analyzed how a great deal of what is something that unsaid is recognized as a part of communication.

(4) Pragmatic is the study of the expression of relative distance

People will not say or talk about anything to anyone who does not recognize well. Therefore, closeness in a shared experience is necessary to do whether it physical, social, or conceptual.

Based on the explanation above, it can be concluded that pragmatics is the branch of science that learns the structure's language externally that is related to how the language unit is used in communication. To conclude, pragmatics basically investigates what is the meaning of the speech in understanding the pragmatics relationship between the contexts of the language.

9.2.4 Speech Acts

The British philosopher John Langshaw Austin is the founder of the Speech Act Theory (SAT). According to Austin (1962:12), the fact when a speaker says something; he/she is doing something. In short, the speech act is the condition of doing something in saying something. The act that performs can be stating a fact or opinion, confirming or denying something, asking questions, greeting, and so on.

Meanwhile, according to Yule (1996:47), speech act is an action that performed by people through utterances when they attempt to express themselves. He also states speech acts as a sequence of words that behave somewhat like actions. The term of actions in speech act includes requesting, questioning, and performing. Based on the explanation above, it can be said speech act is the action that people actually do through language. It can be a promise, offer, and so on. In short, speech act is the action performed by producing an utterance. According to Austin (1962:101), there are three basic acts in saying an utterance, such as locutionary act, illocutionary act, and perlocutionary act. The explanation will be explored as follow:

(a) Locutionary Act

It is known as ordinary spoken words. For instance: “today is very hot”. For the example above, it can be interpreted that the speaker wants to give information about the condition of the weather on that day. In short, locutionary act is the actual words uttered.

(b) Illocutionary Act

Illocutionary act is the real action performed by the utterances. For instance, “would you mind to close the door?”. From this example, it can be interpreted that the speaker wants the hearer to close the door. Then, it can be recognized that the utterance is intended as a request. To conclude, the intentions behind the speaker’s utterances called as illocutionary act.

(c) Perlocutionary Act

Perlocutionary act is a performed by utterances in saying something and not in saying something. According to Leech (1983: 199), perlocutionary act is known quite generally as the action of achieving something by means of speech. For instance: A: “today is very hot”, B: “I will turn in the fan for you”. From this example, it can be interpreted that the speaker intended to ask the hearer to turn on the fan since the weather is hot. In simply, perlocutionary act is the effect that utterances have on the hearer.

Based on the explanation of speech act above, this research uses illocutionary act since the illocutionary act is the real action which is performed by the utterance.

9.2.5 Illocutionary Act

According Austin (1962:101), illocutionary act is the act of doing something. According to Yule (1996: 53), the classification of illocutionary act that was introduced by Searle (1976) writes in the table, as follows:

TABLE 2.1

The Five General Function of Speech Act (Illocutionary Act)

No.	Speech Act Type	Description	Examples (S= Speaker, X= Situation)
1.	Representative	Make words fit to the world (speaker believes to be true or not)	(S believes X) "Today is hot"
2.	Directive	Make the world fit words (speaker uses to get someone else to do what speaker says)	(S wants X) "Come in, please!"
3.	Commisive	Make the world fit words (speaker uses to commit a future action)	S intends X "I will help you later"
4.	Expressive	Make words fit to the world that (say what the speaker feels include a psychological state)	S feels X "Today is amazing for me"
5.	Declarative	Words change the world (can be meant as declarations)	S cause X "I hereby declare you pass the exam"

Source: (Yule, 1996: 53)

The five speech acts above can be elaborated as follows:

1. *Representatives*

Representatives are kinds of illocutionary act that commit the speaker believe about something the truth or not. In performing this type of illocutionary act, it can be noted by some performative verbs, such as: state, tell, assert, correct, predict, report, remind, described, inform, assure, agree, guess, claim, believe, conclude and so on.

Examples:
"The earth is flat." (Stating a fact)
"Chomsky did not write about peanuts." (Stating an opinion)
"It was a warm sunny day." (Describing)
(Yule, 1996:53)

2. *Directives*

Directives are kinds of illocutionary act that attempts by the speaker to get the hearer to do something. They express about what they want directly to the hearer. It is commonly appear with some performative verbs such as: requesting, demanding, questioning, asking, proposing, advising, suggesting, interrogating, urging, encouraging, inviting, begging, ordering, and so on.

Examples:
"Gimme a cup of coffe. Make it black" (Commanding or ordering)
"Could you lend me a pen please?" (Requesting)
"Don't touch that!" (Forbidding)

(Yule, 1996:54)

3. *Commissives*

Commissives are kind of illocutionary act that is commit the speaker to some future course of action. The speaker uses to commit a future action like a promise, threats, refusal, and so on. Example:*"I will help you later"* (Promising, (Yule, 1996: 53)

4. *Expressive*

Expressives are kinds of speech act that say what the speaker feels include a psychological state such as pleasure, pain, likes, dislikes, joy, and so on. Example: *"Today is amazing for me"* (Yule, 1996: 53).

5. *Declarative*

The world is changed via utterance can be meant as declarations. It can be excommunicating, declaring a war, blessing, resign, and so on. Example: *"I hereby declare you pass the exam"* (Yule, 1996: 53).

Meanwhile, the illocutionary act can be categorized into direct and indirect speech act. According to Yule (1996: 54), both direct and indirect speech act related to sentence mode, as follows:

a) Direct Speech Act

It is included in the category of declarative, interrogative, and imperative. Declarative is a tool for informing, interrogative is as a tool for questioning, and imperative is a tool to give an order. When all of them functioned in the area, the result will be a direct speech act. Example: *"Who was not doing homework?"* (An Interrogative sentence used in asking).

b) Indirect Speech Act

Indirect speech act is a speech act that delivered indirectly to the hearer, and it is done by using a declarative and interrogative sentence which is the hearer does not realize if the hearer is being instructed by the speaker. Example: *"Oh my God, I do not bring my pen"* (This sentence is not only informed that the speaker does not bring a pen, but also gives a polite instruction to the hearer for lending a pen.

Based on the types of illocutions above, this research is only focused on five general functions of speech act such as representative, directive, commisive, expressive and declarative by Yule.

9.2.6 Face

Face has two aspects such as positive and negative based on Brown and Levinson (1987:62). Negative face defines as the want of every member of society that his or her action be unimpeded by others. While positive face defines as the want of every member of society that his or her wants to be desirable to at least some others members.

Face also has two parts; there are Face Threatening Acts (FTAs) and Face Saving Acts (FSAs). According to Yule (1996), FTAs means the people's deed which represents a threat to another person's self-image. In the other words, people usually say something that represents a threat to the hearer called as FTAs.

While keeping the hearer's face or respect another person when the conversation is going called as FSAs. Then, according to Brown and Levinson (1987:68), present five FSAs strategies such as say nothing, bald on record, off the record, positive politeness, and negative politeness. In conclusion, politeness strategies support the people to keep or watch over their face in an interaction.

9.2.7 Politeness

The term politeness has various meaning for the experts. According to Leech (1983:27), politeness is not only showed in the utterance but also the act of opening the door for someone. It means, being polite can be shown in a positive way in order to make a good relationship with each other.

Meanwhile, according to Brown and Levinson (1987:61), politeness is as showing concern for people's 'face'. The term face may become losing face or saving face. Then, saving face is the polite one to make the hearer do not be damaged by the speaker.

According to Brown and Levinson (1987: 68-71), they have divided the politeness based on how much the speakers and hearers minimize or avoid the threat when they were having a conversation. They have ranged in doing the Face Threatening Acts (FTA) directly without minimizing the threat at all for not doing the FTA. There are bald on-record, positive politeness, negative politeness, and off record strategy, and these are the explanation about the classification of the theory of politeness strategies by Brown and Levinson, as follows:

1) Bald on-record

In this strategy, the speaker does nothing to minimize or avoid the threat to the hearer's face. The reason is whenever a speaker wanted to do the FTA with maximum efficiency more than the speaker wanted to satisfy the hearers' or hearer's face, in any degree, this strategy is appropriate to choose. Then, according to Brown and Levinson (1987:95), there are two kinds of bald on record usages, such as non-minimization of the face threat and FTA- oriented bald on record usage. In short, both of them are different in the use of bald on record strategy.

2) Positive Politeness

According to Brown and Levinson (1987: 70), politeness is the strategy which is oriented by the speaker toward the positive face or the positive self-image of the hearer that the speaker claims for himself. It means the speaker can satisfy the positive face of the hearer by emphasizing what is the speaker wants.

Brown and Levinson (1987: 103-129), positive politeness strategy divide into 15 strategies. They are: Strategy 1: Notice, attend to Hearer (his interest, wants, needs, goods), Strategy 2: Exaggerate (interest, approval, sympathy with H), Strategy 3: intensify interest to H, Strategy 4: use in-group identity markers (addressed forms, dialect, jargon or slang), Strategy 5: seek agreement (safe topics, repetition), Strategy 6: avoid disagreement, Strategy 7: presuppose/ raise/ assert common ground, Strategy 8: joke, Strategy 9: Assert S's knowledge of H"s wants and willingness to fit one's own wants in with them, Strategy 10: Offer, promise, Strategy 11: Be optimistic, Strategy 12: Include both S and H in the activity, Strategy 13: give or ask for reasons, Strategy 14: Assume or assert reciprocity, and Strategy 15: Give gifts to H (sympathy, understanding, cooperation).

3) Negative Politeness

According to Brown and Levinson (1987: 129), politeness strategy is a regressive action addressed to the addressee's negative face - his want to have his freedom of action unhindered and his attention unimpeded. Brown and Levinson (1987: 132-210) also classify negative politeness strategy into 10 strategies, such as: Strategy 1: Be conventionally indirect, Strategy 2: Question, Hedge, Strategy 3: be pessimistic, Strategy 4: Minimize the imposition, Strategy 5: Give deference, Strategy 6: Apologize, Strategy 7: Impersonalize S and H, Strategy 8: State the FTA as a general rule, Strategy 9: Nominalize, and Strategy 10: Go on record as incurring a debt, or as not indebting H.

4) Off Record Strategy

The last politeness strategy that outlined by Brown and Levinson is the indirect or off-record strategy. Brown and Levinson (1987: 211), Off record utterance, are essentially indirect uses of language: to construct an off-record utterance one says something that is either more general (contains less information in the sense that it rules out for possible states of affair) or actually different from what one means (intends to be understood). In short, off record strategy has some purpose in doing communicative action. Then, there are g is fifteen strategies of off record strategy according to Brown and Levinson theory (1987: 213-227), such as: Strategy 1: Give hints, Strategy 2: Give association clues, Strategy 3: Presuppose, Strategy 4: Understate, Strategy 5: Overstate, Strategy 6: Use tautologies, Strategy 7: Use contradictions, Strategy 8: Be ironic, Strategy 9: Use metaphor, Strategy 10. Use rhetorical questions, Strategy 11: Be ambiguous, Strategy 12: Be vague, Strategy 13: Over-generalize, Strategy 14: Displace H, and Strategy 15: Be incomplete, use an ellipsis.

9.2.8 Politeness Strategies

According to Brown and Levinson (1987:91), politeness strategies are kinds of strategies which formulate an expression which is less threatening for the hearer's face in order to save their face. According to Yule (1996: 60-61), politeness strategies are kinds of strategies that used by people in their social interactions and in the specific contexts, for knowing what to say, how to say, when to say, and to be with other people. Then, people will know the right way to say something to others. From those definitions, it can be concluded that politeness strategies are kinds of strategies that save the hearer's face in order to make the interaction runs smoothly and to avoid the threat that may be said by the speaker.

Then, this research is only focused on Brown and Levinson theory, based on Brown and Levinson (1987: 103-129) positive politeness strategies are divided into 15 strategies:

1. Notice attend to the hearer (his interest, wants, needs, goods)

This strategy suggests that speaker (S) need to take notice the hearer (H) condition, for instance: *"Morgan, you are really good at solving and fixing the computer problems. I wonder if you could help me with a little problem that I got."*

2. Exaggerate (interest, approval, sympathy with hearer)

This strategy is done by using exaggerated intonation or stress as well as it can be intensifying modifiers, for instance: *"Oh Anna, so pretty you are. Just the girl I wanted to see. I knew I had met you here. Could you help me a couple of minutes?"*

3. Intensify interest in the hearer

This strategy is used by the speaker (S) that interest to the conversation to the hearer (H) by making a good story, for instance: "*I came down the stairs, and what do you think I see? – a huge mess all over the place, the phone's off the hook and clothe are scattered all over…"*

4. Use in-group identity markers (addressed forms, dialect, jargon or slang)

This strategy used so much address forms to indicate that S and H belong to share specific wants, for instance: *"Help me with this bag here, will you darling?"*

5. Seek agreement (safe topics, repetition)

This strategy is such another way to save the positive face of H. Seek agreement may be stressed by raising and repeating what the preceding S has said in a conversation. In this strategy, there are two ways: safe topics and repetition. Safe topic, If your neighbour comes home with a new car and you think that it is hideously huge and pollution producing, you might still be able to say sincerely *"Isn't your new car a beautiful colour!"*. Then, your neighbor's positive face is safe because you do not tell your neighbor about his dreadful car. The example of repetition: A: *"I had a flat tire on the way home."* B: *"Oh God, a flat tire!"*

6. Avoid disagreement

In this strategy, the speakers may go in not clear utterances to make it agree or to hide disagreement. Here are four ways to avoid disagreement in soft ways, such as token agreement, pseudo agreement, white lies, and hedging opinion. 'Token' agreement is the desire to agree or try to agree with the hearer that is pretending to. The utterance will be like "Yes, but…" in effect, rather than „No". For instance: A: "*What is she, small?"* B: "*Yes, yes, she"s small, smallish, um, not really small but certainly not very big*."

Pseudoagreement is used as a conclusion marker, an indication that the speaker is drawing a conclusion to a line of reasoning carried out cooperatively with the addressee, for instance: A: *"l love you"*. B: *"I love you, too"*.

White lies ways happened when a speaker faced with the necessity to states an opinion, and the speaker wants to lie rather than to damage to the hearer's positive face. It is also used to avoid confrontation when refusing a request by lying, pretending there are reasons why one cannot comply. An example in response to a request to borrow a radio, *"Oh I can't. The batteries are dead."*

Hedging opinion occurred when the speaker may choose to be vague about his own opinions, so as not to be seen to disagree. For instance: A: *"Are - are you saying I'm fired?"* B: *"No, no, not yet. I mean not yet, Na."*

7. Presuppose/ raise/ assert common ground

This strategy has three ways to save the hearer's face such as gossip or small talk, the point of view operations and presupposition manipulation. The first is Gossip or small talk, this way has a value of the speaker's effort and spending time on being with the hearer, for instance, the speaker wants to request something to the hearer. Meanwhile, point of view operations by means of deixis is used for reducing or avoiding the distance of the point of view between the speaker and the hearer:

a) Personal-center switch: the speaker to the hearer. This where the speaker speaks as if the hearer were the speaker, or the hearer's knowledge were equal to the speaker's knowledge (Brown and Levinson, 1987:119), for instance, when the speaker met a stranger and gave directions to her/him, for instance: "It's at the far end of the street, the last house on the left, isn't it".
b) Time switch, the use of 'vivid present', it means a tense shift from past to present tense (Brown and Levinson, 1987:120). The importance of using this way is to increase the immediacy and interest of the story. For instance: "*John says he really loves your roses".*
c) Place switch, this is using proximal rather than distal demonstrative, such as here, this, rather than that, there. Then, where either proximal or distance would be acceptable, seems to convey increased involvement or empathy (Brown and Levinson, 1987:121) For instance: *"Uh, this is my boss, Rico."* The word 'this' shows positive politeness strategy, place time.

Presupposition manipulation means that the speaker presupposes something that it is mutually taken for granted (Brown and Levinson, 1987:122). There are several kinds of presupposing, as follows:

a) Presuppose knowledge of the hearer's wants and attitudes for instance: *"Wouldn't you like a drink?"*

b) Presuppose the hearer's values being the same as the speaker's values. For instance, the use of scalar prediction like 'tall' to indicate the criteria to place the people or thing scale.
c) Presuppose familiarity in a speaker-hearer relationship. For instance: in the use of darling, honey, or sugar.
d) Presuppose the hearer's knowledge. It focuses on the use of any term. For instance, *"Well I was watching High Life last night"*. The speaker thinks that the hearer knows the program even though the hearer may be done not know about it.

8. Joke

This strategy contained funny things that uttered by the speaker, for instance: when a speaker wants to borrow his friend's new car by saying, *"How about landing me this old heap of junk?"* Actually, what the speaker means about an old heap of junk is new car hearer.

9. Assert speaker's knowledge of hearer's wants and willingness to fit one's own wants in with them

The speaker knows the willingness of hearer, for instance: *"I know you do not like parties. But this is different from others. You must like. Coming huh?"*

10. Offer, promise

This strategy is used to avoid the potential threat of some FTAs or Face threatening by offering and promising, for instance: *"I'll send the money tomorrow. Do not worry."*

11. Be optimistic.

This strategy means that H will cooperate with S because they have the same interest. For instance, a wife said something to her husband before goes in public: *"Wait a minute, you haven't brushed your hair!"* (Brown and Levinson, 1987: 126)

12. Include both speaker and hearer in the activity

This strategy is using 'we' form when S really means 'you' or 'me'. For instance: *"Let us stop for a bit"*.

13. Give or ask for reasons.

This strategy is looking for the appropriate the condition, for instance: *"I know there is no one in your home. Why not stay here tonight?"*

14. Assume or assert reciprocity.

This strategy is giving evidence of reciprocal between speaker and hearer, for instance: *"I washed the dishes yesterday so you do that for me today".*

15. Give gifts to H (sympathy, understanding, cooperation)

To satisfy the hearers' positive face, the speaker may do this classic strategy. The gift is not only giving gifts but also human-relation *"I'm sorry for what happened to you yesterday."*

9.3 Strategies in Classroom Interaction : An Analysis

This part contains the findings of the types of politeness strategies in illocutions uttered by lectures in teaching English for non-English department students. The researcher did the observation for two times in every three subjects. In total, the researcher was doing the observation for six times. Therefore, the findings consisted of the findings of the observation from the first meeting and the second meeting. The data was divided into three activities; pre-activity, while-activity, and post-activity.

Politeness Strategy 1: Notice Attend to Hearer

The researcher found the subjects used this strategy consistently in pre, while, and post activity. From the first and second meeting in pre-activity, the researcher found there were one illocution used by all of the subjects consistently, it was directive followed by strategy 1 notice to the hearer. Directive illocution and politeness strategy 1 occurred consistently in every subjects of subject I, II, and III in pre-activity of the first and second meeting. Here were several examples of directives illocution and politeness strategy 1 that occurred in pre activity of first and second meeting from every subject:

SJ1M2PRU1

L: *"**Ready?**"*

S: *"Not yet"*

This utterance "ready" was uttered by subject I in pre-activity; the subject as the lecturer had a purpose when she uttered this utterance, the reason was because the lecturer asked about the hearers' readiness for starting the lesson on the warming up section so that the students could prepare their stuff for starting to learn. Yet, the students said "not yet", it meant they needed more times to prepare their readiness. This utterance contained directive illocution because the lecturer indirectly asked the students to pay attention because the lecturer wanted to start the lesson. It also contained politeness strategy 1: notice to the hearer because the speaker noticed to the hearers' condition by asking their readiness first instead of asking them to pay attention to her directly.

SJ2M2PRU3

L: *"**Could you please take a whiteboard there?**"*

S: (The students took the whiteboard)

This utterance was uttered by subject II in pre-activity. To make the explanation easier, the lecturer used whiteboard to write something important to make the students could understand well about the material that they learnt. "Could you please take a whiteboard there" was uttered by the lecturer to ask the male students for taking the whiteboard that next to them. The purpose was because the lecturer wanted to write something there and it could be easier for the students to see if the whiteboard position in the centre of the class. This utterance contained directive illocution because the lecturer requested to the students for taking the whiteboard, and the male students' respond suddenly took the whiteboard to the centre of the class. This utterance also contained politeness strategy of strategy 1: notice to the hearer because the lecturer used the words 'could' and 'please' those words were kind of polite words for asking someone to do something.

SJ3M2PRU6

L: ***"Do you have any difficulty with your final project?"***
S: …. (Silent)

This utterance was uttered by subject III in pre-activity. Before starting the lesson, the lecturer asked about the difficulty of students' final project. The purpose was because the lecturer already gave the final project at the meeting before, then to make sure the students understand well the lecturer asked it again to make them could ask about everything that maybe bothered them in doing final project.

By asking about it in warming up section, the lecturer hoped it could not disturb their next topic that would learn later. However, the students' answer apparently seemed they had understood enough about the final project that given by the lecturer because they just kept silent. Then, this utterance contained directive illocution because the lecturer asked to the students' difficulties on their final projects in order they could tell their problems on final project that they would do.

This utterance also contained politeness strategy 1: notice attend to the hearer because the lecturer watched over to the students' understanding about the final project that they would do later.

In while activity, the researcher found the illocution consistently used by the subject I, II, and III was representative followed by strategy 1 notice to the hearer. Here were several examples of representative illocution and politeness strategy 1 that occurred in while-activity of first and second meeting from every subject:

SJ1M2WU32

L: *"For example university, ini kebalikannya ya huruf vocal tapi bunyi konsonan. Nah. Hour, apalagi"*

S: *"Honour"*

L: ***"Honour. It is an honour, yaa"***

This utterance was uttered by subject I in while-activity. This utterance was uttered by lecturer to do confirmation because the students' answer was right. This utterance contained representative because the students' answer was appropriate to the question that given by the lecturer. It also contained strategy 1: notice to attend the hearers because the lecturer used the word 'ya' about the students' answer.

SJ2M2WU9

L: *"Disebut apa conjuction yang digunakan untuk complex sentence?*

S: *"Subordinative conjuction."*

L: ***"OK. Subordinative conjunction"***

This utterance was uttered by subject II in while-activity, the lecturer used this utterance to do confirmation because the students' answer was right. This utterance contained representative because the lecturer confirmed the students' answer. Then, it also contained strategy 1: notice attend to the hearer because the lecturer used the word 'OK' first.

SJ3M1PRU30

L: "So, what does the word country mean?"

S: "Desa"

L: ***"Alright,** the city is the best place."*

This utterance was uttered by subject III in while-activity, the lecturer said 'alright' because the students' answer was right. Then, it contained representative illocution because the lecturer confirmed it as the correct answer. It also contained politeness strategy 1: notice attend to the hearer because the lecturer used the word 'alright' made the student felt noticed.

In post-activity, the researcher found the illocution consistently used by the subject I, II, and III was expressive followed by strategy 1 notice to the hearer. Here were several examples of expressive illocution and politeness strategy 1 that occurred in post-activity of first and second meeting from every subject:

SJ1M1POU72

(The studens came in front of the class to write the answer)

L: "Tadi, groupnya siapa ya?"

S: "Nadia, Isfaya, sama Danti, Bu."

L: *"Ya..thank you"*

This utterance was uttered by subject I in post-activity, the lecturer said 'thank you' because the students already came to the front of the class for answering the question. This utterance contained expressive illocution because the lecturer expressed her gratitude to the students' action. It also contained strategy 1: notice attend to the hearer because the lecturer used the word 'ya'.

SJ2M2POU18

L: *"Pertanyaan bapak apakah kata atau kalimat yang tidak memiliki independent bisa dikatakan fragment?"*

S: *"Masih"*

L: ***"I really appreciate his answer."****Tidak bisa dikatakan fragment ya…*

This utterance was uttered by subject II in post-activity, the lecturer actually did not agree to the students' answer but he still appreciate his answer as well. This utterance contained expressive illocution because the lecturer instead of getting disappointed of the wrong answer, he just let it go because he appreciated the student's answer even though it was incorrect. It also contained strategy 1: notice attend to the hearer because the lecturer noticed the student's answer and fixed it immediately by not damaging the student's face.

SJ3M1PRU46

L: ***"I think that's it so far, thank you very much."***

(The lecturer wanted to close the lesson as soon as possible because she thought the time was run out)

This utterance was uttered by subject III in post-activity, the lecturer chose to stop talking because she thought the time of the lesson finished. Then, this utterance contained expressive illocution because the lecturer felt sorry because she thought she had talked too much. It also contained strategy 1: notice attend to the hearer because the lecturer watched over to the students' time.

Politeness Strategy 2: Exaggerate

This politeness strategy used to satisfy or save the hearer's face by using exaggerated intonation or stress as well for instance *"Oh, Anna, so pretty you are. Just the girl I wanted to see. I knew I had met you here. Could you help me a couple minute?"* However, this kind of politeness strategy was not used by subject I, II, and III consistently so the researcher found this politeness strategy was not saturated enough to be analysed.

Politeness Strategy 3: Intensify in the Hearer

This kind of politeness strategy is used by the speaker to interest the conversation to interact the hearer by telling a good story first, for instance *"I came down the stairs, and what do you think I see? – a huge mess all over the place, the phone's off the hook and clothe are scattered all over.."* However, this politeness strategy was not used consistently by the subjects so the data could be analysed.

Politeness Strategy 4: Use In-group Identity Markers

This strategy is used by the speaker by mentioning the identity markers for instance *"Help me to bring these books, will you darling?"* However, the researcher found several subjects had used it by saying 'students' but it did not occur consistently so the data did not saturate as well.

Politeness Strategy 5: Seek Agreement

This politeness strategy occurred consistently in while-activity in the form of representative illocution. The researcher found this kind of politeness strategy had saturation data; subject I, II, and III uttered this politeness strategy in while-activity consistently both at the first and second meeting. Then, the researcher showed several examples that contained strategy 5 in representative illocution below:

SJ1M2WU32

L: *"For example university, ini kebalikannya ya huruf vocal tapi bunyi konsonan. Nah. Hour, apalagi"*

S: "*Honour"*

L: ***"Honour. It is an honour, yaa"***

This utterance was uttered by subject I in while-activity. This utterance was uttered by lecturer to do confirmation because the students' answer was right. This utterance contained representative because the students' answer appropriated with the question that given by the lecturer. It also contained strategy 5: seek agreement because the lecturer repeated the word 'honor'.

SJ2M1WU23

L*: "Iya I bring my phone for I like to..?*

S: *"Play my game"*

L: ***"Play my game. Play game. I like to play game ya"***

This utterance was uttered by subject II in while-activity, because the lecturer did confirmation about the students' answer. He said it twice and said 'ya' to make the students more noticed. This utterance contained representative illocution because the lecturer confirmed the student's answer. It also contained politeness strategy 5: seek agreement because the lecturer repeated the words 'play my game'.

SJ3M1PRU21

L: *"OK, over here. Which one is new?"*

S: *"I totally agree"*

L:***"I totally agree, thank you."***

This utterance was uttered by subject III in while-activity, the lecturer used it to do confirmation because the student's answer was right. Then, it contained representative illocution because the lecturer confirmed the answer directly. It also contained politeness strategy 5: seek agreement because the lecturer repeated the words 'I totally agree'.

Politeness Strategy 6: Avoid Disagreement

This strategy is used by the speaker may go in not clear utterance to make agreement or to hide this agreement. However, the researcher found the subjects did not used consistently.

Politeness Strategy 7: Presuppose/Raise/Assert Common Ground

This strategy had three ways to save the hearer's face by gossip or small talk, point of view operations, and presupposition manipulation. Then, the researcher found this strategy was the strategy that less used by the subjects. Therefore, the researcher did not analyse this politeness strategy because the data did not saturate enough.j

Politeness Strategy 8: Joke

This strategy is used by the speaker by telling funny things. Actually, the researcher found every subjects had used it in order to make the atmosphere of the class became friendlier. Yet, the joke appeared in form of Indonesian language, while this research is only focused on English language that uttered by the lecturers.

Politeness Strategy 9: Assert Speaker's Knowledge of Hearer's Wants and Willingness to Fit One's Own Wants in With Them

This strategy is used by the speaker by saying the hearer's wants for instance *"I know you do not like to have homework, but this is different, you will like it."* However, this strategy did not appear consistently so the researcher could not analyse it as the saturated data.

Politeness Strategy 10: Offer, Promise

This strategy is used to satisfy the hearer by offering or promising, for instance: "I will give you the material. Do not worry." Then, this strategy did not occur consistently which meant the data did not saturate enough.

Politeness Strategy 11: Be Optimistic

This strategy is used by the speaker to say the same interest that will make the hearer could cooperate with the speaker. However, the researcher found several lecturers used it but not consistently.

Politeness Strategy 12: Include Both Speaker and Hearer in the Activity

From the first and second meeting in pre-activity, the researcher found there were one illocution used by all of the subjects consistently, it was directive followed by strategy 12. Directive illocution and politeness strategy 12 occurred consistently in every subjects of subject I, II, and III in pre-activity of the first and second meeting. Here were several examples of directives illocution and politeness strategy 12 that occurred in pre activity of first and second meeting from every subject:

SJ1M2PRU7

L: ***"Last week we have finished until page twenty, ya?"***

S: *"Yes"*

This utterance was uttered by subject I in pre-activity. The purpose of this utterance was because the lecturer wanted to continue the lesson that they learnt before. It was uttered by lecturer in warming up because the lecturer also wanted to know the students' memory about the last page that they learnt before, and the students suddenly remembered the page as well. Then, this utterance contained directive illocution because the lecturer wanted the students to open their book in order to continue the topic that they learnt before. This utterance also contained strategy 12: include both speaker and the hearer in the activity because the lecturer used the pronoun 'we'.

SJ2M2PRU4

L: ***"Do we have any assignments to learn at home?"***

S: *"Yes"*

This utterance was uttered by subject II in pre-activity. Subject II as the lecturer here had a purpose when uttered this utterance in warming up section. The purpose was to make the students remember to work their homework at home in order to make them could more understand about the topic that they had learned before. The lecturer asked about the homework because it was related to the topic that would be given by lecture later. Therefore, the students said 'yes' because they had finished their homework at home. Then, this utterance contained directive illocution because the lecturer asked about the assignments and also the students already finished their assignments as well. It also contained politeness strategy 12: include both speaker and hearer in the activity because the lecturer used pronoun 'we'.

SJ3M2PRU8
L: ***"Let's see um.. How many skills are there?"***
S: *"Four skills"*

This utterance was uttered by subject III in pre-activity. The lecturer here was asking about the students' memory about the skills that should be learnt by the students in learning English. The purpose was to make the students could rememorize about the skills and mention it. Then, the students mentioned it correctly. It meant the students already knew about it. This utterance contained directive illocution because the lecturer tried to ask the students to answer the question that given by her. Then, it also contained politeness strategy 12: include both hearer and speaker because the lecturer used the pronoun 'us'.

Politeness Strategy 13: Give or Ask for Reasons

This strategy is used by the speaker by looking for the appropriate condition of the hearer. However, the researcher did not find the lecturer used it consistently.

Politeness Strategy 14: Assume or Assert to Reciprocity

This politeness strategy occurred consistently in pre-activity in the form of directive illocution. The researcher found this kind of politeness strategy had saturation data; subject I, II, and III uttered this politeness strategy in pre-activity consistently both at the first and second meeting. Then, the researcher showed several examples that contained strategy 14 in directive illocution below:

SJ1M1PRU8
L: ***"Listen and repeat please! Are you ready?"***
S: "Yes, Ma'am"

"Listen and repeat please!" was uttered by subject I in pre-activity. The lecturer started to open the lesson by asking the students to listen and repeat about the sentence that would be learnt by them. Then, the lecturer also said "are you ready" to make the students paid attention to the paper and the lecturer. Then, this utterance contained directive illocution because the lecturer wanted the students to listen and repeat after her, and she intended to ask the students to prepare the paper and pay attention to her. This utterance also contained politeness strategy of strategy 14: assume or assert respiratory because when the lecturer read the paper, then the students needed to repeat it which meant they had same contribution in doing this activity.

SJ2M2PRU3
L: "***Could you please take a whiteboard there?"***
S: (The students took the whiteboard)

This utterance was uttered by subject II in pre-activity. To make the explanation easier, the lecturer used whiteboard to write something important to make the students could understand well about the material that they learnt. "Could you please take a whiteboard there" was uttered by the lecturer to ask the male students for taking the whiteboard that next to them. The purpose was because the lecturer wanted to write something there and it could be easier for the students to see if the whiteboard position in the centre of the class.

This utterance contained directive illocution because the lecturer requested to the students for taking the whiteboard, and the male students' respond suddenly took the whiteboard to the centre of the class. This utterance also contained politeness strategy of strategy 14: assert or assume to reciprocity because the lecturer asked the students to take the whiteboard, and later the lecturer would use it as a tool to do explanation.

SJ3M1PRU3
L: ***"You can continue to check it by yourself, ya? Check it by yourself."***
S: *"Yes"*

This utterance was uttered by subject III in pre-activity. In this utterance, the lecturer asked the students to check the answer that already given by lecturer. The lecturer uttered it twice because she wanted the students to check it by themselves later. Then, the students said 'yes' which meant they needed to do it properly. This utterance contained directive illocution because the lecturer asked the students to check the answer later. It also contained politeness strategy 14: assume or assert to reciprocity which meant because the lecturer already gave the answer to the students, so they also needed to check it by themselves.

Politeness Strategy 15: Give Gifts to Hearer

This politeness strategy occurred consistently in while-activity in the form of representative illocution and in post-activity in the form of expressive illocution. The researcher found this kind of politeness strategy had saturation data; subject I, II, and III uttered this politeness strategy in while-activity and post-activity consistently both at the first and second meeting. Then, the researcher showed several examples that contained strategy 15 in representative and expressive illocution below:

SJ1M2WU11
L: *"Yang tidak tertentu contohnya adalah..?"*
S: *"a or an."*
L: ***"a or an. Good!"***

This utterance was uttered by subject I in while-activity, the lecturer did the confirmation about the students' answer because they had mentioned the correct answer. This utterance contained representative illocution because the lecturer confirmed the students' answer. It also contained strategy 15: give gifts to the hearer, the lecturer said 'good' to tell that the students' answer was right.

SJ2M2WU13
L: *"Kalimat yang hanya ada kata conjuctionnya dan jadi klausa, disebut apa namanya? Apa?"*
S: *"Fragment"*
L: ***"Iyaaaa. Here we go!"***

This utterance was uttered by subject II in while-activity, the lecturer said "here we go" meant that it was the answer that the lecturer wanted to hear from the students, and finally it occurred. It meant the students answered it correctly. Then, it contained representative illocution because the lecturer confirmed the answer. It also contained strategy 15: give gifts to the hearers because the students answer it correctly the lecturer finally said 'here we go' which meant the students' answer was very well.

SJ3M2WU22
L: *"Kata penanda dari implied questions, inferred, likely?"*
S: *"Probably"*
L: *"**Probably. Very good, yes"***

This utterance was uttered by subject III in while-activity, the lecturer confirmed the students' answer because their answer was true. Then, it contained representative illocution because the lecturer did confirmation by stating that was the right answer by using the words 'very good'. It also contained strategy 15: give gifts to the hearer because the lecturer said 'very good' to the students' answer.

SJ1M1POU81
S: *"Yang remedial gimana Ma'am?"*

L: *"Ya untuk yang remedial nanti, harus bersiap-siap. Materi yang kemarin, ya, materinta sama midtest nya dipelajari lagi."*
L: ***"Ya, thank you guys."***

This utterance was uttered by subject I in post-activity, the lecturer wanted to close the lesson by saying thank you. This contained expressive illocution because the lecturer gave her gratitude by saying thank you because the students could learn cooperatively. It also contained politeness strategy 15: give gifts to the hearers because the lecturer said 'thank you'.

SJ2M2POU25
L: ***"Thank you ya. That's all from me"***
(The lecturer closed the lesson)

This utterance was uttered by subject II in post-activity, the lecturer finished the lesson by saying thank you. This utterance contained expressive illocution because the lecturer said her gratitude by saying thank you. It also contained strategy 15: give gifts to the hearer by saying 'thank you'.

SJ3M2POU30
L: "**Thank you so much, I hope you understand all of the lesson that I delivered in this class**." (The lecturer closed the lesson)

This utterance was uttered by subject III in post-activity in order to close the lesson section. The lecturer also hoped that the students could understand about the lesson that had explained by the lecturer. It contained expressive illocution because the lecturer expressed her gratitude about the students' attention and she had a wish that students could understand her teaching style. It also contained politeness strategy 15: give gifts to the hearer because the lecturer said 'thank you'.

For the further explanation, the researcher would discuss it in discussion section, it related to theory and deeper explanation about illocutions and politeness strategies that consistently occurred in this result of the research.

Politeness Strategies in Lecturers' Illocutionary Acts in Pre-Activity

In pre-activity, the researcher found the illocution and politeness strategies consistently used by subject I, II, and III were directive followed by strategy 1 notice to hearer, strategy 12 include both speaker and hearer in the activity, and strategy 14 assume or assert reciprocity.

According to Yule (1996:53), directives are kind of illocutionary act that attempts by the speaker to get the hearer do something such as requesting, demanding, questioning, asking, proposing, advising, suggesting, interrogating, urging, encouraging, inviting, begging, ordering and so on. Then, based on the findings' result, the researcher found strategy 1, 12, and 14 that consistently used by the subjects. Firstly, the researcher would like to discuss about the strategy 1 notice to the hearer in illocution of directive. Based on Brown and Levinson (1987: 103-129), strategy 1 notice to the hearer is strategy that used by the speaker to give attention to the hearers' interest, wants, needs, and goods. Here were the examples of politeness strategy 1 in directives:

SJ1M2PRU1: *"Ready?"*
SJ2M2PRU3: *"Could you please take the whiteboard there?"*
SJ3M2PRU6: *"Do you have any difficulty with your final project?"*

From the utterance 1 *"Ready"* uttered by subject 1 in pre-activity, it contained directive illocution and strategy 1 notice to the hearer. The implied meanings of this utterance *"Ready"* here meant the speaker asked the hearers to prepare a book, pen, and so on in order to give an attention to the speaker while the speaker started the lesson, and the stuffs that the hearers prepared hopefully could help the hearers to learn well and they could take a note about something that important on the lesson that would be delivered by the speaker.

This utterance was stated when the speaker wanted to ask the hearers start explaining something, and this becomes the context that explains the implied meaning "Ready" as has been stated above. It was relevant to the theory of Yule that stated asking as kind of directive. Then, this utterance also contained strategy 1 notice to the hearer which had implied meaning that in order to avoid face-threatening of the hearers, the speaker chose to ask about the readiness of hearers first rather than ask the hearers directly to prepare and give attention to the speaker for starting the lesson. It was relevant to Brown and Levinson's theory that stated strategy 1 used by the speaker to give attention to the hearer's condition.

From the second utterance *"Could you please take the whiteboard there?"* uttered by the subject II in pre activity, it had politeness strategy 1 notice to the hearer in illocution of directive. The implied meaning of this utterance came from *"could"*, it meant permission. The speaker wanted the hearer's permission to take the whiteboard for her. This utterance contained a requesting to take something. It was relevant to the Yule's theory that said requesting is kind of directives. Then, this utterance also contained a politeness strategy 1 notice to the hearer. The implied meaning here were the speaker did politeness by using the word "*could*" and "*please*", it made the hearer did not feel like forced by the speaker. It was also relevant to Brown and Levinson theory that strategy 1 used by the speaker to give attention to the hearers' goods.

Then, from the third utterance *"Do you have any difficulty with your final project?"* was uttered by subject III in pre-activity, it contained directive and politeness strategy 1 notice to the hearer. The implied meaning of this utterance meant the speaker asked the hearers about their difficulties on final project that given by the speaker.

The speaker wanted the hearers to mention their difficulties in order she could give a further explanation to make the hearers understood about the final project and they could work it well. Then, it was relevant to Yule's theory that asking is also kind of directives. For the implied meaning of politeness strategy 1 here, the researcher found that the speaker tried to give more attention to the hearer and it was polite because the speaker saved the hearers' face well. If the speaker did not ask about it, it would make the hearers that had difficulties on final project felt ashamed to ask about it directly. In another hand, it was relevant to the Brown and Levinson theory that strategy 1 used by the speaker to give attention to the hearer's wants.

The next is the discussions about strategy 12 include both speaker and hearer in the activity that occurred in directive illocution. Based on Brown and Levinson (1987: 103-129), strategy 12 used by the speaker with the pronoun 'we' form when speaker really means 'you' and 'me'. Here were the examples of strategy 12 in directive:

> SJ1M2PRU7: *"Last week we have finished until page twenty, ya?"*
> SJ2M2PRU4: *"Do we have any assignments to learn at home?"*
> SJ3M2PRU8: *"Let's see um.. How many skills are there?"*

The first utterance *"Last week we have finished until page twenty, ya?"* was uttered by subject I in the pre-activity. It contained directive and politeness strategy 12 include both speaker and hearer in the activity. The implied meaning of this utterance was the speaker gave a question that contained "tell me the last page that we had learned before". The speaker also wanted the hearer to clarify the last page that they had learned before. Then, it was relevant with Yule's theory that said questioning is kind of directives. Meanwhile, this utterance also had implied meaning of politeness strategy 12. The speaker used pronoun "we" in order to make the hearer felt friendlier because the activity that they did before was not done only by the hearers but the speaker also included there, so it would made hearers' felt the togetherness existed. It was relevant with Brown and Levinson's theory that said strategy 12 used the form 'we' that meant 'you' and 'me.

The next utterance *"Do we have any assignments to learn at home?"* was uttered by subject II in pre-activity. This utterance contained directive and strategy 12 include both speaker and hearer in activity. The word 'do' and punctuation "?" meant questioning the hearer to answer the speaker's question. In short, the speaker asked the students to finish the assignment that he gave before. It was relevant with Yule's theory that asking was also kind of directive. Then, for the implied meaning of politeness strategy 12, the researcher found the speaker used the pronoun 'we' to make the space between the speaker and hearer closer which meant the speaker used strategy 12 in order to make the hearers felt the speaker also learnt about the assignment that given by the speaker himself. Based on Brown and Levinson's theory strategy 12 used the form 'we' that meant 'you' and 'me', and that theory was relevant with this utterance of strategy 12.

The third utterance was uttered by subject III in pre-activity, she said *"Let's see um.. How many skills are there?"* This utterance had directive and strategy 12 include both speaker and hearer in activity. "Let's see" meant the speaker wanted the hearers to give attention to the papers that they had", and "how many skills are there?" was contained about questioning, so the hearers needed to read and find the total of skills that stated on the papers they had. It meant this utterance contained about questioning for answering the speaker's question.

Questioning was kind of directive that was relevant with Yule's theory. Then, this utterance also contained strategy 12 include both speaker and hearer in the activity, it could be seen on the words 'let's' that meant 'let us', 'us' here meant 'we' that included polite utterance because the speaker tried to do the activity by using the word 'us' in order to build togetherness in the classroom and later it would make the hearers more appreciated in every activity that would do by using the pronoun 'we' or 'us'. 'Us' here meant the form that occurred in strategy 12 based on Brown and Levinson's theory the form 'we' that meant 'you' and 'me' to make both the speaker and hearer became friendlier.

The last politeness strategy that consistently used was strategy 14 assume or assert reciprocity. According to Brown and Levinson (1987: 103-129), strategy 14 is used by the speaker to give evidence of reciprocal between speaker and hearer. Here were several utterances of strategy 14 in directive that occurred consistently in every subject:

> SJ1M1PRU8: *"Listen and repeat please! Are you ready?"*
> SJ2M2PRU3: *"Could you please take the whiteboard there?"*
> SJ3M1PRU3: *"You can continue to check it by yourself, ya? Check it by yourself."*

The first utterance *"Listen and repeat please! Are you ready?"* was the utterance uttered by subject I in pre-activity. It contained directive and strategy 14 assume or assert reciprocity. The implied meaning of this utterance contained commanding that belonged to directive illocution. The speaker commanded the hearers to pay attention to her, it was because the speaker wanted to start the lesson by reading the material and then the hearers needed to repeat the words that read by the speaker. Based on Yule's theory, commanding is kind of directive so it was relevant with the theory.

For politeness strategy 14, based on Brown and Levinson's theory this strategy used to give evidence of reciprocal between speaker and hearer. It could be seen, in this utterance the speaker wanted the hearers to listen and repeat after her which meant *"I read the words here, so you need to re-read or repeat it for me"* but that implied meaning was covered by the speaker became politer because the speaker used the word 'please' in order to make the hearers did not feel like forced by the speaker.

From the second utterance *"Could you please take the whiteboard there?"* was uttered by the subject II in pre activity, it had politeness strategy 14 assume or assert reciprocity in illocution of directive. The implied meaning of this utterance came from *"could"*, it meant permission. The speaker wanted the hearer's permission to take the whiteboard for her. This utterance contained a requesting to take something. It was relevant to the Yule's theory that said requesting is kind of directives. Then, this utterance also contained a politeness strategy 14, based on Brown and Levinson's theory this strategy used to give evidence of reciprocal between speaker and hearer. The implied meaning of this utterance was the speaker asked the hearer to take the whiteboard for her so the speaker could use it as the tool to do an explanation about the material that would be delivered by the speaker. This utterance contained politeness utterance because the speaker used the words 'could' and 'please' in order to make the hearer felt more appreciated by using those polite words when the speaker asked the hearer to do something.

"You can continue to check it by yourself, ya? Check it by yourself." Was the utterance that uttered by the subject III in pre-activity. This utterance contained directive illocution and politeness strategy 14: assume or assert reciprocity. The implied meaning about directive illocution here showed the speaker commanded the hearer to check the right answer that was given by the speaker. The speaker also emphasized the hearers to check it by themselves which meant the speaker did repetition to make the hearer checked it by themselves seriously. Then, it

was relevant to the Yule's theory that said commanding is kind of directives.

This utterance also had strategy 14 of politeness strategy, based on Brown and Levinson's theory this strategy used to give evidence of reciprocal between speaker and hearer. The implied meaning of the speaker showed it was relevant with the theory and the speaker intended *"I gave you the correct answers, so you need to check it for me"*, then the speaker covered her implied meaning by using the word 'ya' which contained polite word in order to save the hearers' face so that the hearer did not feel like forced by the speaker.

Politeness Strategies in lecturer's Illocutionary Acts in While-Activity

In while-activity, the researcher found the illocution and politeness strategies consistently used by subject I, II, and III were representative followed by strategy 1 notice to hearer, strategy 5 seek agreement, and strategy 15 give gifts to the hearer.

According to Yule (1996:53), representatives are kind of illocutionary act that commit the speaker believe about something the truth or not. It could be: state, tell, assert, correct, predict, report, remind, described, inform, assure, agree, guess, claim, believe, conclude, and so on. Then, based on the findings' result, the researcher found strategy 1, 5, and 15 that consistently used by the subjects. Firstly, the researcher would like to discuss about the strategy 1 notice to the hearer in illocution of representatives. Based on Brown and Levinson (1987: 103-129), strategy 1 notice to the hearer is strategy that used by the speaker to give attention to the hearers' interest, wants, needs, and goods. Here were the examples of politeness strategy 1 in representatives:

SJ1M2WU32: *"Honor. It is an honor, yaa."*
SJ2M2WU9: *"OK. Subordinative conjunction"*
SJ3M1PRU30: *"Alright, the city is the best place."*

"Honour. It is an honour, yaa." was utterance that uttered by subject I in while-activity, and it contained representative illocution and strategy 1: notice to the hearer of politeness strategy. The implied meaning of this utterance showed the speaker corrected the hearer's answer by saying the word 'honour' was the appropriate answer. It contained both the speaker and hearers believed that answer was true. Then, it was relevant with Yule's theory that 'correct' is kind of representative illocutions. This utterance also had politeness strategy 1, the implied meaning showed the speaker gave attention to the hearer's answer by saying 'yaa'. It was relevant with Brown and Levinson's theory that stated the use of strategy 1 to give attention to the hearers. It showed the speaker appreciated the hearer's answer by saying 'ya' and it would make the hearer felt notice.

This utterance: *"OK. Subordinative conjunction"* was uttered by subject II in while-activity. It contained representative illocution and strategy 1: notice to the hearer. This utterance contained the speaker corrected the hearers' answer. The speaker mentioned the hearer's answer to make sure the answer was right. It was relevant with with Yule's theory that 'correct' is kind of representative illocutions. For the politeness strategy 1, it contained the implied meaning that the speaker paid attention to the hearers by saying 'OK' then it would make the hearer felt notice when she/he answered the answer correctly. Then, it was relevant with Brown and Levinson's theory that stated the use of strategy 1 to give attention to the hearers' wants.

The third utterance: *"Alright, the city is the best place"* was uttered by subject III in while-activity. Representative and strategy 1: notice attend to the hearer occurred in this utterance.

The implied meaning of this utterance showed that the speaker corrected the hearer's answer by telling 'alright' and repeated the answer. This utterance belonged to correct the hearer's answer, so it was relevant to the theory of Yule that 'correct' is part of representative illocution. Then, this utterance also contained strategy 1, which had implied meaning to notice the hearer's answer by saying a polite word 'alright', this utterance occurred because the speaker tried to give more attention to the hearer's answer in order to the hearer felt appreciate. It was relevant with Brown and Levinson's theory that stated the use of strategy 1 to give attention to the hearers' wants.

The second illocution that consistently used by subject I, II, and III in every while activity of first and second meeting was strategy 5: seek agreement that occurred in representative illocutions. Based on Brown and Levinson (1987: 103-129) strategy 5: seek agreement may be stressed by raising and repeating what the preceding speaker had said in a conversation. Here were the examples of politeness strategy 5 in representative:

SJ1M2WU32: *"Honour. It is an honour, yaa"*

SJ2M1WU23: *"Play my game. Play game. I like to play game ya"*

SJ3M1PRU21: *"I totally agree, thank you*."

The first utterance: *"Honour. It is an honour, yaa"* was uttered by subject 1 in while-activity, and it contained representative and strategy 5: seek agreement. The implied meaning of this utterance showed the speaker corrected the hearer's answer by saying the word 'honour' was the appropriate answer. It contained both the speaker and hearers believed that answer was true. Then, it was relevant with Yule's theory that 'correct' is kind of representative illocutions. For the strategy 5, the implied meaning was the speaker tried to do politeness strategy by doing raising her intonation in the word 'honour' and then the speaker did repetition in order to make sure the hearer's answer corrected. It was relevant with Brown and Levinson's theory that stated strategy 5 used by speaker by raising and repeating. This strategy used by speaker to make the hearer's felt his/her answer appreciated.

"Play my game. Play game. I like to play game ya" was the utterance that uttered by subject II in while-activity, and it contained representative illocution and politeness strategy 5: seek agreement. The implied meaning of this utterance was the speaker corrected the hearer's answer by mentioning the answer twice. It contained the speaker agreed with the hearer's answer. Then, this implied meaning was relevant with Yule's theory that 'correct' is kind of representative illocutions. For politeness strategy 5, the researcher found the implied meaning of the speaker tried to appreciate the hearer by raising and doing repetition of the words that led to the hearer's answer. The speaker did it because the speaker wanted to do politeness strategy in order to make the hearer felt notice because her/his answer was right. Then this implied meaning was relevant with Brown and Levinson's theory that stated strategy 5 used by speaker by raising and repeating.

The utterance: *"I totally agree, thank you*." was uttered by subject III in while-activity. This utterance had politeness strategy 5 in representative illocutions. The speaker's implied meaning was to correct the hearer's answer. The hearer's answer was appropriate with the willingness of the speaker, and then the speaker immediately corrected it. Then, 'correct' based on Yule's theory is also kind of representative. This utterance also had implied meaning of strategy 5, it contained the speaker repeated the hearer's answer about the example of agreement because the answer was true. Then to convince the hearer's answer was right, the speaker repeated it, it was relevant with Brown and Levinson's theory that stated strategy 5 used by speaker by raising and repeating. The use of strategy 5 would make the hearer's happy because her/his answer was appreciated by the speaker.

The last politeness strategy consistently used by the subject I, II, and III was strategy 15 in representative illocution. According to Brown and Levinson (1987: 103-129), strategy 15: give gifts to the hearer (goods, sympathy, understanding, cooperation) used by speaker to satisfy the hearer's positive face by doing this classic strategy, the gift is not only giving gifts but also human-relation. Then, here were examples of strategy 15 in representative illocution:

SJ1M2WU11: *"a or an. Good!"*

SJ2M2WU13: *"Iyaaaa. Here we go!"*
SJ3M2WU22: *"Probably. Very good, yes"*

The first utterance came from subject I that uttered *"a or an. Good!"* It contained representative and strategy 15: give gifts to the hearer. The implied meaning was the speaker corrected the hearer's answer by saying the words 'a or an' it meant the speaker agreed with the hearer's answer. 'Correct' here was relevant to Yule's theory that 'correct' is also one of kind of representative. It also had implied meaning for strategy 15. It could be seen, the speaker repeated the answer and saying 'good' to give gift to the hearer by giving compliment in order to make the hearer felt satisfy because her/his answer was true. It was relevant to Brown and Levinson's theory that strategy 15 is not only giving gifts but also human relation.

The second utterance: *"Iyaaaa. Here we go!"* was uttered by subject II in while-activity, and it contained representative and strategy 15: give gifts to the hearer. The implied meaning was the speaker finally found the correct answer from the hearer. It made the speaker uttered 'here we go' which meant the speaker stated the answer that he wanted to see finally uttered by the hearer. This utterance led to assert a statement about the very good answer from the hearer. Then, based on Yule's theory 'state' is also kind of representatives. For strategy 15, the researcher found the implied meaning of the speaker was the utterance 'here we go' meant the answer that the speaker was searching for. It also would make the hearer felt her/his answer was really good answer and it would make the hearer satisfied for telling the correct answer. Brown and Levinson's theory said that strategy 15 is not only giving gifts but also human relation. The human relation here meant the hearers would be more interesting to answer another questions because their answer appreciated well by the speaker.

The third utterance came from subject III, she said *"Probably. Very good, yes",* this utterance contained representative and strategy 15: give gifts to the hearer. It contained an implied meaning that the speaker corrected the hearer's answer by repeating the answer 'probably'. It meant the speaker and the hearer believed the answer that given was true. Then, it was relevant with Yule's theory that 'correct' is also kind of representatives. For the strategy 15, it could be seen the implied meaning of the speaker was to give the reinforcement by saying 'very good', it would make the hearer felt their answer more appreciated and also it could make the hearers tried to find the correct answer. It was relevant to Brown and Levinson's theory that strategy 15 is not only giving gifts but also human relation.

Politeness Strategies in lecturer's Illocutionary in Post-Activity

In post-activity, the researcher found the illocution and politeness strategies consistently used by subject I, II, and III were expressives followed by strategy 1: notice attend to the hearer and strategy 15: give gifts to the hearer.

According to Yule (1996:53), expressives are kind of illocutionary act that state what the speaker feels. They express psychological states and can be statements of pleasure, pain, likes, dislikes, joy or sorrow, surprise, apologize, thank, and so on. Then in expressives, the researche found strategy 1 and 15 that consistently used by the subjects. Firstly, the researcher discussed about strategy 1 that occurred in expressives. Here were the examples of strategy 1 in expressives:

SJ1M1POU72: *"Ya..thank you"*
SJ2M2POU18: *"I really appreciate his answer."*
SJ3M1PRU46: *"I think that's it so far, thank you very much."*

The first utterance uttered by subject 1 in post activity: *"Ya..thank you",* and it contained expressive and strategy 1: notice attend to hearer. The implied meaning came from the words 'thank you', the speaker thanked to the hearer because the hearer answered the right answer. 'Thank' here meant the hearer liked to hear the correct answer from the hearer because it meant the hearer understood with the topic that they learned.

Then, it was relevant with Yule's theory that 'thank' is kind of expressives. For strategy 1, it could be seen the speaker used the word 'ya' that contained the implied meaning which the speaker gave attention to the hearer's answer because the answer was right. That word would make the hearer felt his/her answer was noticed and appreciated by the speaker. Then, it was relevant with Brown and Levinson's theory that strategy 1 used by the speaker to give attention to the hearer's wants.

The second utterance: *"I really appreciate his answer."* was uttered by the subject II in post-activity. This utterance contained expressive illocution and strategy 1: notice to the hearer. The implied meaning of the speaker was the speaker praised the hearer because the hearer had courage to speak up her/his answer. It made the speaker appreciated it well. Then, it was relevant with Yule's theory that the speaker used psychological stated by giving a praise to the hearer. This utterance also contained strategy 1 because the speaker noticed the hearer by saying 'appreciate' word. It made the hearer felt more appreciated by the speaker because the speaker told it directly. Then, Brown and Levinson's theory that strategy 1 used by the speaker to give attention to the hearer's wants and goods.

"I think that's it so far, thank you very much" was utterance that uttered by the subject III and consisted of expressive and strategy 5: seek agreement. The implied meaning showed the speaker was afraid to take much times of the hearers because the lesson's time almost ended. Then, the speaker cut it by saying 'thank you' in order to say 'sorry' because the speaker thought she took much times. It was relevant with Yule's theory that the speaker used psychological stated because the speaker here felt afraid to take the hearers' time. For strategy 1: notice to the hearer, it could be seen the implied meaning was the speaker noticed to the hearers by saying 'I think that's it so far' which meant the speaker did not want to bother the hearers' times. Then, Brown and Levinson's theory that strategy 1 used by the speaker to give attention to the hearer's wants.

Meanwhile, the second politeness strategy that consistently used by the subject I, II, and III was strategy 15: give gifts to the hearer in expressive illocution. According to Brown and Levinson (1987: 103-129), strategy 15: give gifts to the hearer (goods, sympathy, understanding, cooperation) used by speaker to satisfy the hearer's positive face by doing this classic strategy, the gift is not only giving gifts but also human-relation. Then, here were examples of strategy 15 in expressive illocutions:

SJ1M1POU81: *"Ya, thank you guys."*
SJ2M2POU25: *"Thank you ya. That's all from me"*
SJ3M2POU30: *"Thank you so much, I hope you understand all of the lesson that I delivered in this class."*

For the first utterance *"Ya, thank you guys."* was uttered by the subject I in post-activity. The implied meaning showed the speaker said her feeling by saying 'thank you' because the hearers paid attention to the speaker during teaching and learning process and the speaker hoped the hearer understood about the material that the speaker delivered before. It was relevant with Yule's theory that the speaker used psychological stated because the speaker thanked to the hearers. This utterance also contained strategy 15 because the speaker used 'thank you' which had implied meaning that the speaker wanted to say thank you because the hearers gave their attentions during teaching and learning process. This utterance would motivate the hearers because the speaker gave reinforcement so that the hearer would be always enthusiasm in learning English with the speaker as their lecturer. It was relevant with Brown and Levinson's theory that strategy 5 was used by the speaker to give gifts to the hearer.

The second utterance: *"Thank you ya. That's all from me"* was uttered by the subject II in post activity. The expressive implied meaning showed the speaker wanted to thank the hearers because the hearers could learn cooperatively during teaching and learning process. It was relevant with Yule's theory that the speaker used psychological stated because the speaker thanked to the hearers. This utterance also contained strategy 15 that had implied meaning, the speaker liked to teach the students there because they paid attention well to the hearer during teaching and learning process. It was relevant with Brown and Levinson's theory that strategy 5 was used by the speaker to give gifts to the hearer. Then, it would satisfy the hearers because the hearers would feel they were more appreciated by the speaker

"Thank you so much, I hope you understand all of the lesson that I delivered in this class" were the utterances uttered by subject III in post activity. It contained expressive implied meaning in the words 'thank you so much'. The speaker really felt appreciated because the hearers could learn and pay attention to

the speaker well. The speaker also hoped her explanation could be understood and accepted by the hearers because she was afraid if the hearers did not understand it well. Then, it was relevant with Yule's theory that the speaker used psychological stated because the speaker thanked to the hearers.

The politeness strategies 15 implied meaning showed that the speaker wanted to motivate and satisfy the hearer because the teaching and learning process ended and the speaker said 'thank you so much' so that the hearer would feel motivated by the speaker because they could finish teaching and learning process cooperatively. It was relevant with Brown and Levinson's theory that strategy 5 was used by the speaker to give gifts to the hearer by saying 'thank you very much.

Politeness strategies in Illocutions that Used by Lecturers in Teaching English for Non-English Department Students

English is one of important subjects that should be learned by the students in university. It is not only learned by the students of English Department, but Non-English Department students also need to learn about it. The reason is because English subject is part of general basic courses that should be taken by the students in university for two credits in one semester. English subject that learned by non-English department students called *Mata Kuliah Dasar Umum (MKDU)*. For the lecturers, it is not easy as well to teach English course to the non-English department students because mostly those students are not accustomed to listen English since English is not their primary subjects. Therefore, an appropriate linguistic approach is necessary to be used in order to build a good relationship between the teacher and students. In this research, the researcher used politeness strategies in illocution to find the implementation of those linguistics approaches can be used to make teaching and learning process becomes more meaningful.

From the observation, the researcher found the three lecturers who became the subjects were consistently used illocution of directive followed by politeness strategy 1: notice attend to the hearer, strategy 12: include both speaker and hearer in the activity, and strategy 14: assume or assert reciprocity in pre-activity, while in while-activity the lecturers were consistently used the illocution of representative followed by politeness strategy 1: notice attend to the hearer, strategy 5: seek agreement, and strategy 15: give gifts to the hearer. Then, in post-activity, the illocution consistently used by lecturers was expressive and followed by politeness strategy 1: notice attend to the hearer and strategy 15: give gifts to the hearer. However, the researcher found strategy 2, strategy 3, strategy 4, strategy 6, strategy 7, strategy 8, strategy 10, strategy 11, and strategy 13 and commisive and declarative illocutions did not utter consistently by the three lecturers, the reason is because the researcher found these strategies did not appear consistently. Then, this research is only focused to the data that appeared consistently because the data that occurred consistently were the saturated data.

The researcher had interviewed three lecturers in order to do confirmation about the result that found by the researcher. From the interview, the used of directive in pre-activity was to make the students did what lecturer asked for. The three lecturers agreed this kind of illocution can help the lecturer as the speaker to direct the students to do something.

The researcher also found the three subjects consistently used strategy 1, 12, and 14 in pre-activity. The lecturers confirmed the use of strategy 1 was in order to make the students did not feel like forced in doing something. They confirmed this strategy also used to make the students felt noticed by the lecturers because the lecturers paid more attentions about the students' wants, goods, and situation.

For the use of strategy 12, the lecturers also confirmed it intended to be used because strategy 12 used pronoun 'we' here in order to make both lecturer and students became closer, friendlier, and it intended to make the students felt the togetherness occurred and it made the students felt more enjoyable in doing activity in the class. Then, for strategy 14, the lecturers confirmed strategy 14 so that the students would feel that they had cooperation with the lecturers.

Then for the while activity, it found the lecturers consistently used representative illocution followed by strategy 1: notice to the hearer, strategy 5: seek agreement, and strategy 15: gift gits to the hearer. From the interview, the three lecturers as the subjects in this research confirmed the use of representative to do asserting or stating about something. It helped the section of discussion in while-activity run appropriately as the context there because representative represented the appropriate situation that stated believes or not both from the speaker and hearer. From the interview, the lecturers also confirmed the use of strategy 1 in order to make the students felt more appreciated and noticed when the discussion section started.

The lecturers also used strategy 5: seek agreement, they confirmed this strategy intended to use because the lectures tried to satisfy the students by repeating and raising the answers that uttered by students were right, it would motivate the students to have encourages answering another questions or discussion section in while-activity. For the strategy 15: give gifts to the hearer, the lecturers confirmed this strategy used to do reinforcement to the students because they have tried to answer the question and they could answer the question well. This strategy intended to make the students more appreciated and active in the activity of the class.

In post activity, the researcher found the illocution and politeness strategies consistently used were expressive followed by strategy1 and strategy 15. The lecturers confirmed the use of expressive as the statement of psychological that could be thank, pleasure and so on. It was used because the lecturers wanted to give reinforcement or feedback during the last activity of the lesson.

From the interview, the lecturers confirmed the use of strategy 1: notice attend to the hearer in order to notice the students' wants or interest in doing evaluation about the lesson that they had learned before. It made the students felt well-motivated because the lecturers always took care of the students continuously. For strategy 15, the lecturers confirmed they used give gifts to the hearer because they wanted to give a more praise or reinforcement in post-activity because they wanted the students felt motivated and sympathized because the lecturers wanted the students ended the lesson meaningfully and it intended to make students more enthusiasm in learning English for the next meeting.

To conclude, the researcher found the illocution consistently used in pre-activity of the first meeting and the second meeting was directive since the subjects directed the students to do something. According to the book of Keterampilan Dasar Mengajar Panduan Pengajaran Mikro (2017:59) in opening a lesson or pre-activity teacher can use a variety of interaction, for instance by asking the students to do something or so on. It meant this theory relevant to the result because directive illocution can be found in every pre-activity.

It was also found on the book of Keterampilan Dasar Mengajar Panduan Pengajaran Mikro (2017:59) in opening a lesson or pre-activity it had component of interacting the students' attention, and this relevant with politeness strategy 1 used by the lecturers, the reason is because the subjects tried build a good interaction by giving the attention to the students' condition in order to make the students could feel noticed by the lecturer.

It was also found in the book of Keterampilan Dasar Mengajar Panduan Pengajaran Mikro (2017:59), in opening a lesson or pre-activity the teacher can give the motivation section, the teacher can motivate the students by applying a friendly attitude, it belonged to strategy 12 that the lecturers used pronoun 'we' to make the students felt friendlier and closer. The researcher also found in the book of Keterampilan Dasar Mengajar Panduan Pengajaran Mikro (2017:59), in opening a lesson or pre-activity, teacher should give a reference or structuring, it was relevant with strategy 14, the lecturers here as the reference for the students to do reciprocal during teaching and learning process it could build teaching and learning process run cooperatively.

For the while activity, the researcher found the lecturers consistently used representative illocution since the lecturers did discussions section that contained asserting about the students' answer. It was relevant to Kumar (2012:16), in while-activity, there was a reactive process that meant verbal interaction plays a central role in classroom interaction. It involved initiation and response that could be questions and answers section. In short, while-activity usually used to answer or discuss the exercise that they had in the class that refer to representative illocution.

Then, according to Kumar (2012:16), in while-activity, the success or failure of teaching depends upon the degree and quality of classroom interaction between the teacher and students, then in order to make it works, the lecturers used strategy 1: notice to the hearer by giving more attention to the students' wants, it was indirectly would make the students did the same, they would appreciate the lecturers as well, and it would make both the speaker and hearer had a good quality during classroom interaction.

Second, according to Kumar (2012:16), in while-activity, it has diagnosis that is called a proper diagnosis of the abilities and behavior, and it is essential for appropriate interactions for instance questioning, observing, assessing students' performance. In strategy 5: seek agreement, the lecturers observed and asserted the students' performance by raising and repeating their answer so that they could feel more appreciated when they could answer the questions section. The researcher also found in Kumar (2012:16), in while-activity, it involves initiation and response it can be reinforcement (positive). Strategy 15: give gifts to the hearer was used by lecturers to response the students' answer positively by giving reinforcement in order to satisfy them so that they could feel more sympathized by the lecturers.

The last, from the post-activity, the researcher found the lecturers used expressive illocution to express their psychological. in post-activity phase based on Kumar (2012:16), this phase of teaching accounts for the concept achieved after the classroom situation undertaken by the teacher which led to the achievement of objectives as estimated earlier. The lecturers gave achievement to the students by telling their psychological feeling such as thank, pleasure, and so on.

The lecturers also used strategy 1: notice to the hearer as the achievement for the students because they had learned cooperatively during the lesson and it would make the lecturers always did attention by noticing the students' needs and wants. According to Kumar (2012:16), in post-activity the teacher gives feedback for evaluation.

The feedback can be used by the lecturers in form of strategy 15: give gifts to the hearer, because the lecturers and the students were going to finish the activity so the lecturers chose to motivate the students by motivating them by giving a compliment or reinforcement in order to make the hearers felt the enthusiasm to evaluate the material that they have learned.

Based on the research findings and discussions, the result of this research shows that politeness strategies in lecturers' illocution can be found in the lecturers' utterances.

The researcher found that the illocution consistently used in pre-activity of the first meeting and the second meeting is directive with strategy notice attend to the hearer, include both speaker and hearer in activity, and assume or assert reciprocity. In while-activity, the illocution of politeness strategies consistently used was representative with strategy notice attend to the hearer, seek agreement, and give gifts to the hearer. In post-activity the illocution of politeness strategies consistently used was expressive with strategy notice attend to the hearer and give gifts to the hearer.

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PART 10
ETIKET DALAM BERBAHASA[72]

Fatchul Mu'in[73]

Pengantar

Diskusi tentang penggunaan bahasa harus dikaitkan dengan aspek sosial-budaya. Hubungan bahasa dan aspek aspek sosial-budaya dapat dijelaskan sebagai berikut: (1) bahasa itu arbitrer, hasil kesepakatan sosial, (2) kompetensi berbahasa diperoleh atau dipelajari melalui lingkungan sosial, (3) bahasa itu digunakan untuk interaksi sosial, dan (4) tindak berbahasa itu dipengaruhi oleh norma berbahasa yang berlaku dalam masyarakat bahasa tertentu.

Dalam suatu perspektif, bahasa merupakan tata lambang evaluatif, yakni dengan bahasa kita dapat memberikan penilaian perilaku baik-buruk, pantas-tak pantas, santun-tak santun, dan sejenisnya. Perilaku manusia terkait erat dengan nilai, norma, aturan atau hukum (dalam bentuk tertulis dan konvensi), dan sejenisnya. Nilai, norma, aturan berbahasa ini termanifestasikan dalam tindak tutur atau tindak berbahasa. Perilaku santun harus diikuti oleh tindak tutur yang santun pula. Perilaku non-verbal harus diikuti oleh komunikasi / interaksi verbal yang santun, dengan menggunakan tuturan santun pula.

Dalam suatu perspektif pula, penggunaan bahasa dipengaru dikendalikan, dan diatur oleh norma sosial-budaya. Norma-nor ini dapat dikaitkan dengan ide lama seperti yang disarankan o

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[72] "Naskah Pidato Pengukuhan Guru Besar Linguistik Terapan" dipertahankan dalam penulisannya dalam Bahasa Indonesia.

[73] Guru Besar dalam Linguistik Terapan (Professor in Applied Linguistics) pada Universitas Lambung Mangkurat, Banjarmasin-Kalimantan Selatan.

Fishman *"Who speaks what language to Whom and When* (1972:24 dan oleh Pride dan Holmes" faktor-faktor yang mempengaru penggunaan bahasa: partisipan, topik, latar, saluran, suasana ha dan maksud (1972: 35). Tindak tutur di hadapan para sen haruslah santun. Para penutur harus menghormati pendeng dengan memilih tuturan bernilai hormat. Oleh karena itu, pa peserta dalam peristiwa tutur harus menggunakan tuturan berni sikap hormat. Sikap hormat ditunjukkan dengan: toleran penerimaan, privasi, tanpa kekerasan, kesusilaan, kesantuna peduli, dan tanggung jawab.

Di era modern, masyarakat Inggris membangun komunitas yang demokratis. Ini memiliki implikasi pada bentuk atau struktur bahasa dan perilaku berbahasa secara demokratis. Demokratisasi yang demikian itu menunjukkan bahwa telah terjadi peningkatan level perbedaan sosial berjenjang yang jelas, meskipun implikasinya tidak begitu besar sehingga perbedaan sosial karena kekuasaan dan status tidak lagi penting. Dengan kata lain, perbedaan sosial ini tidak diperlihatkan secara eksplisit tetapi ditunjukkan dengan sarana honorifik. Nilai-nilai honorifik dinyatakan dengan istilah-istilah sapaan seremonial seperti *Your Majesty* dan *Your Grace* dan permintaan tak langsung *Would you like to help me? Do you want to get the coffee?*. Dalam bahasa Indonesia, seringkali kita dengar tuturan serupa seperti *Yang Mulia, dan Bisa membantu saya.* Sejumlah tuturan itu menunjukkan kesantunan, sekaligus, status sosial dan kekuasaan masih dipertahankan (Leech, 2014).

Karakter santun merupakan bagian integratif dari –dan secara bersamaan dipengaruhi oleh- latar sosial-budaya sebagai titik tolak dilakukannya kesantunan. Ketika kesantunan diwujudkan dalam bahasa verbal, akan ada persamaan dan perbedaan antar budaya, seperti, dalam tingkat kesantunan dari salam. Salam ini dapat diekspresikan dengan tuturan seperti "Good morning", "Good day", "Hi", and "Hallo"; dan dalam bahasa-bahasa lain seperti bahasa Indonesia, salam dengan derajat yang berbeda digunakan dengan cara yang sama. Penutur bahasa Indonesia dapat menyapa orang lain dengan "Selamat pagi", "Selamat siang", "Hai", dan "Halo". Dalam bahasa Jawa terdapat sejumlah bentuk salam atau sapaan dalam tingkat tutur yang berbeda: "Sugeng enjing" (**Selamat pagi)**, "Sugeng siang" (**Selamat siang)**. Sugeng dalu (**Selamat malam)**; "Piye kabare?", "Kados pundi kabaripun?, (Apa kabar?),. Dalam bahasa Banjar, kesantunan dikonstruksi, di antaranya, dengan memanfaatkan kata ganti *ulun* (saya), *piyan* (kamu,anda) *dan sidin* (dia); kata ganti *aku* dan *unda* (saya), *ikam* dan *nyawa* (kamu, anda), dan *inya* (dia) dianggap kurang mencerminkan kesantunan.

Sikap hormat terhadap lawan bicara dapat diekspresikan dengan menggunakan tuturan honorifik. Setiap bahasa memiliki sistem yang mengontrol bagaimana orang menggunakan bahasa mereka. Dalam bahasa Inggris, sikap serupa diatur oleh *Honorific Devices* (sarana honorifik). *Honorific Devices* (sarana honorifik) adalah sarana untuk menyusun tuturan yang menyiratkan sikap hormat sesuai dengan strategi komunikasi lisan atau tertulis, seperti yang disarankan oleh Fishman, pada '*Who speaks What language to Whom and When*' (Siapa yang bertutur Bahasa apa yang digunakan kepada Siapa dan Kapan tuturan itu disampaikan) (Fishman, 1972). Dalam bahasa Jawa, sikap hormat dalam tindak berbahasa diatur melalui apa yang Clifford Geertz sebut sebagai *Linguistic Etiquettes*[74]. Dalam Indonesia, sikap hormat dengan slogan "Gunakan bahasa Indonesia dengan baik dan benar"[75], dan bahasa Inggris, melalui *Honorific Devices*.[76]

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[74] Geertz, Clifford. 1960. *The Religion of Java*. Free Press

[75] Fatchul Mu'in. 2009. *Maungkai Budaya*. Banjarbaru : Scripta Cendekia

[76] Leech, G.2014. *Pragmatics of Politeness*. Oxford: Oxford University Press

Norma dalam Penggunaan Bahasa secara santun

Secara umum, norma-norma dalam penggunaan bahasa ditunjukkan dalam strategi komunikasi berikut. Strategi pertama menunjukkan bahwa "seorang penutur harus tahu apa yang ingin ia katakan, dan kepada siapa ia melakukan komunikasi dan interaksi." Strategi kedua terkait dengan pilihan bahasa, "bahasa atau ragam bahasa apa yang cocok dalam latar sosial-budaya di mana atau kapan komunikasi atau interaksi itu terjadi ". Strategi ketiga sejalan dengan "kapan dan bagaimana kita menggunakan giliran dalam berbicara, menyela ketika yang lain berbicara." Strategi keempat adalah waktu untuk tidak berbicara, yakni "Kapan kita harus berbicara atau diam." Strategi kelima adalah tentang kualitas suara dan sikap, mis. "Seberapa baik suara kita, dan seberapa baik sikap kita dalam tindak tutur[77]." Semua strategi dimaksudkan untuk menghasilkan tuturan yang diikuti oleh sikap hormat dan santun. Tuturan yang dihasilkan diharapkan dapat diterima secara budaya oleh para partisipan yang terlibat dalam komunikasi antarpribadi.

Penggunaan bahasa dikendalikan oleh etiket berbahasa. Etika berbahasa ini adalah norma yang mengatur bagaimana tindak tutur itu dilaksanakan dalam masyarakat tutur manapun sehingga tuturan yang dihasilkan sesuai peristiwa terjadinya komunikasi[78].

Etiket berbahasa dalam bahasa Jawa dapat dilihat dari penggunaan tingkat tutur. Bahasa Jawa memiliki tiga jenis tingkat tutur utama: ngoko, krama, dan krama inggil. Pada suatu sisi, seseorang melakukan pergantian tingkat tutur. Pergantian atau peralihan tingkat tutur dari tingkat tutur tertentu ke tingkat tutur yang lain dipengaruhi oleh status sosial dan lawan

[77] http://dickysaptahadi.blogspot.com/2010/01/etika-dalam-berbahasa.html

[78] Coulmas, Florian (ed). 1998. *The Handbook of Sociolinguistics*. Blackwell Publishing. Blackwell Reference Online. 06 June 2018 http://www.blackwellreference.com/ public/ book. html?id=g9780631211938_9780631211938>

tuturnya. Status sosial itu bisa saja ditentukan oleh umur dan atau keahlian seseorang. Dia menggunakan tingkat *tutur ngoko* ketika berbicara dengan anak-anaknya, teman-teman sebayanya, murid-muridnya, atau orang-orang lain yang status sosialnya lebih rendah darinya. Pada sisi yang lain, para pendengar secara otomatis menggunakan tingkat tutur krama madya atau krama inggil untuk merespon tuturan orang tersebut.

Penutur: *"Kowe arep lungo menyang endi*?" (Kamu mau pergi ke mana?)

Pendengar: *"Ajeng sekolah" (Saya mau pergi ke sekolah*

Tuturan dalam bahasa Jawa *"Kowe arep (lungo) menyang endi?"* (ngoko), *"Dateng pundi?, or "Ajeng dateng pundi?", or " Ajeng kesah dateng pundi?", "Sampeyan ajeng (kesah) dateng pundi"* (krama madya*), dan "Panjenengan bade tindak pundi?"* (krama inggil) secara linguistik memiliki arti yang sama, yakni: "Kamu mau pergi ke mana?". Tuturan-tuturan itu digunakan dalam konteks sosial-budaya yang berbeda. Dalam praktek penggunaan bahasa, penutur bahasa Jawa akan mempertimbangkan "Siapa yang berbicara dengan bahasa (tingkat tutur) apa, kepada siapa dan kapan tuturan itu diucapkan", sebagaimana disarankan oleh Fishman (1972).

Penggunaan bahasa Indonesia hendaknya didasarkan pada anjuran atau slogan *"Gunakan Bahasa Indonesia secara baik dan benar*. Penggunaan bahasa Indonesia yang baik mengacu pada penggunaan bahasa Indonesia sesuai dengan konteks sosial-budaya (khususnya, partisipan dan ranah), sedangkan penggunaan bahasa Indonesia yang benar mengacu pada penggunaan bahasa Indonesia sesuai kaidah bahasa terbakukan, sebagaimana diatur dalam *Tatabahasa Baku atau* **Tatabahasa Preskriptif.**

"Penggunaan Bahasa Indonesia yang benar" mengacu pada penggunaan bahasa sesuai dengan aturan atau kaidah bahasa Indonesia itu sendiri. Penggunaan bahasa seperti ini harus sesuai

dengan ejaan, tanda baca, terminology, dan tatabahasa bahasa Indonesia. Aturan atau kaidah ini telah dibakukan oleh Badan Bahasa Kementerian Pendidikan dan Kebudayaan, Republik Indonesia.

Dalam bahasa Inggris, norma-norma dalam penggunaan bahasa ditunjukkan dalam sarana penghormatan. Kesantunan adalah bentuk perilaku komunikatif yang dapat ditemukan dalam bahasa dan antar budaya; memang, hal itu merupakan fenomena universal dalam masyarakat manusia. Bersikap santun berarti berbicara atau berperilaku sedemikian rupa untuk memberikan nilai atau manfaat tidak hanya untuk diri sendiri tetapi juga untuk orang lain, terutama orang yang diajak bicara.

Karakteristik kesantunan adalah: (1) kesantunan tidak wajib, (2) memiliki berbagai tingkatan kesantunan, (3) diakui oleh anggota masyarakat tentang bagaimana dan kapan mereka berlaku santun, (4) akan terjadi tergantung pada situasi, (5) ada asimetri timbal balik dalam perilaku santun antara dua pihak, (6) dapat termanifestasi dalam perilaku berulang, (7) cukup sentral untuk kesantunan yang melibatkan proses transaksi nilai antara penutur dan pihak lain, dan (8) kesantunan adalah kecenderungan untuk menjaga keseimbangan nilai antara peserta tutur A dan B (Leech, 2004: 1-9). Kesantunan dapat terjadi dalam penggunaan kata ganti. Berawal dari penggunaan yang berbeda dari kata ganti Bahasa Inggris dan Bahasa Banjar yang merepresentasikan kesantunan, kami melakukan penelitian dengan topik *"Politeness in using Banjarese and American English Personal Subject Pronouns"* (Elvina Arapah dan Fatchul Mu'in 2017).

Geoffrey Leech mengajukan prinsip kesantunan pragmatis. Leech mengusulkan Tact Maxim, suatu Prinsip Kesantunan. Ini melengkapi Prinsip Kerja Sama atau CP, seperti yang disarankan oleh Grice. Tata bahasa diatur oleh aturan, sedangkan pragmatik diatur oleh prinsip.

Diasumsikan bahwa aturan (dalam tata bahasa) dikatakan berlaku konstitutif, sedangkan prinsip dikatakan bersifat regulatif.

Secara keseluruhan, Prinsip Kesantunan menyajikan postulat bahwa orang-orang yang berinteraksi cenderung menyiratkan atau mengungkapkan keyakinan santun daripada keyakinan tidak santun. Keyakinan santun yang diungkapkan oleh penutur (S) adalah keyakinan yang menguntungkan bagi yang lain (O); dan / atau itu mungkin tidak menguntungkan bagi dirinya sendiri, tetapi keyakinan tidak santun adalah keyakinan yang tidak menguntungkan bagi yang lain (O); dan / atau mungkin menguntungkan bagi penutur (S). Prinsip Kesantunan adalah prinsip yang dapat diamati.

Tindak berbahasa yang santun dapat dirumuskan dalam enam prinsip, sebagai berikut: (1) Tact Maxim, (2) Generosity Maxim, (3) Maxim Approbation, (4) Maxim Modesty, (5) Maxim Agreement, dan (6) Maxim Simpati (Leech, 2014).

Dalam mengamati Prinsip Kesantunan, Penutur akan melakukan kegiatan berikut:

(1) Penutur akan menggunakan tact maxim

Tact maxim dimaksudkan bahwa Penutur ingin meminimalkan beban kepada orang lain dan - jika mungkin - ia mencoba untuk memaksimalkan manfaat kepada orang lain. Gagasan dasar maksimalisasi maksim kebijaksanaan (wisdom) dalam prinsip kesantunan adalah bahwa para peserta tindak tutur harus berpegang pada prinsip mengurangi kebaikan mereka sendiri (manfaat) dan memaksimalkan kebaikan orang lain (manfaat). Seseorang yang memegang dan menerapkan prinsip-prinsip kebijaksanaan akan dianggap santun. Semakin lama seseorang berbicara, semakin besar keinginan seseorang untuk bersikap santun kepada orang lain. Demikian pula, ucapan yang diungkapkan secara tidak langsung biasanya lebih santun daripada kata-kata yang diucapkan secara langsung.

Implementasi *tact maxim* dapat dilihat pada contoh-contoh berikut.

"Won't you sit down?"

Ini adalah tuturan direktif / tidak positif. Tuturan direl umumnya dimaksudkan untuk meminta seseorang unt melakukan atau tidak melakukan sesuatu. Tuturan direktif mungkin dalam bentuk instruksi, perintah, permintaan, izin, Tuturan direktif ini diproduksi untuk meminta pendengar unt duduk. Penggunaan tuturan tidak langsung dimaksudkan unt menunjukkan sikap yang lebih santun dan meminimalkan bel bagi pendengar. Tuturan direktif ini menyiratkan bahwa dud adalah manfaat bagi pendengar[79].

"Can I get you a drink?

Kata *can* bisa digunakan untuk menunjukkan kemampuan, tetapi *can* dalam konteks ini berarti permisi/ izin. Penutur ingin diberi izin untuk memberikan minuman kepada pihak lain. Tindakan ini tentu saja positif, yakni bisa membuatnya senang hati.

Penggunaan nuansa imperatif tidak berarti bahwa maksim itu disajikan sebagai preskriptif; tetapi deskriptif tentang apa yang terjadi dalam komunikasi[80].

(2) Penutur akan menggunakan *generosity maxim.*

Maksim ini dimaksudkan untuk menimalkan manfaat bagi penutur. Artinya, maksim ini menurunkan manfaat bagi penutur dan meninggikan beban bagi dirinya sendiri. Maksim ini terpusat pada diri penutur dan memunculkan maksim kebijaksaan bagi yang lain. Contoh:

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[79]https://awinlanguage.blogspot.com/2013/06/leechs-politeness-principles.html

[80] https://littlestoriesoflanguages.wordpress.com/2012

"You must come and dinner with us."
Tampaknya, tuturan itu bersifat imperatif bagi pihak lain untuk datang makan malam bersama penuturnya. Secara pragmatis, ini adalah tuturan ajakan yang termasuk dalam tuturan ilokusi direktif. Dalam hal ini penutur menyiratkan bahwa beban tuturan adalah untuk diri penutur. Sementara itu, tuturan itu menyiratkan manfaat bagi orang yang dituju.

(3) Penutur menggunakan *approbation maxim*.

Maksim aprobasi ini dimaksudkan untuk menimalkan kritikan terhadap pihak lain, dan dapat memaksimalkan pujian/ sanjungan terhadap orang lain. Ini dimaksudkan untuk menginstruksikan seseorang untuk menghindari agar tidak mengatakan hal-hal yang tidak menyenangkan tentang orang lain dan terutama tentang pendengarnya. Ini dapat terjadi dalam tuturan representatif dan / atau ekspresif. Tuturan representatif adalah tuturan yang mengekspresikan proposisi yang benar. Sementara itu, tuturan ekspresif adalah tuturan yang menunjukkan perasaan pembicara. Contohnya diberikan di bawah ini.

A: "The performance was great!"
B: "Yes, wasn't it!"

Contoh di atas menunjukkan bahwa penutur (A) memberikan komentar positif terhadap tampilan seseorang. Dia menyampaikan tuturan yang menunjukkan hal menyenangkan terhadap orang lain. Tuturan tersebut semacam ucapan selamat yang ditujukan dan dimaksudkan untuk memaksimalkan pujian dari yang lain. Oleh karena itu, tuturan ini dikategorikan sebagai maksim aprobasi.

(4) Penutur menggunakan *Modesty Maxim*.

Penggunaan maksim kesederhaan ini dimaksudkan untuk menurunkan pujian terhadap penutur, and menghindari pujian berlebihan terhadap dirinya. Dalam hal ini, para partisipan dalam suatu peristiwa tutur harus menurunkan pujian dan meningkatkan kondisi untuk tidak dipuji secara berlebihan terhadap dirinya. Maksim ini digunakan dalam tuturan asertif atau representatif dan ekspresif seperti dalam maksim aprobasi. Contohnya:

"Harap diterima hadiah sederhana ini sebagai penghargaan atas keberhasilan saudara"

Tuturan di atas merupakan contoh maksim modesti. Dalam tuturan itu, penutur tampak menurunkan martabatnya sendiri dengan menyatakan "hadiah sederhana". Faktanya, sesuatu yang dihadiahkan itu mungkin saja sangat berharga bagi sang penerima.

(5) Penutur menggunakan *agreement maxim*

Maksim ini dimaksudkan untuk meminimalkan ketidaksetujuan antara penutur dan orang lain, dan memaksimalkan persetujuan antara dua orang.

Dengan menggunakan maksim persetujuan, penutur cenderung memaksimalkan persetujuan antara penutur dan lawan tuturnya, dan meminimalkan ketidaksetujuan antara keduanya. Contoh:

A: Bahasa Inggris merupakan bahasa yang sangat sulit dipelajari.

B: Benar, tetapi tatabahasa sangat mudah dipelajari.

Contoh tersebut menunjukkan, sebenarnya penutur B tidak setuju kalau semua aspek bahasa Inggris itu sulit dipelajari. Dalam hal ini, dia tidak menyatakan ketidaksetujuan sepenuhnya guna menghindari ketidaksantunan.

(6) Penutur menyampaikan *sympathy maxim*.

Maksim simpati dimaksudkan untuk meminimalkan antipati penutur terhadap pihak lain dan untuk memaksimalkan simpati terhadap pihak lain. Contohnya adalah sebagai berikut:

"Aku turut sedih mendengar (meninggalnya) ayahmu"

Ini adalah tuturan yang diungkapkan oleh penutur untuk menunjukkan simpati atas ketidakberuntungan orang lain. Tuturan ini diucapkan ketika lawan tutur (pendengar) mendapat musibah kematian ayahnya. Tuturan ini menunjukkan solidaritas penutur terhadap lawan tuturnya.

Norma berbahasa dengan menghindari tuturan tabu dengan Eufemisme

Tabu didefinisikan sebagai kebiasaan sosial atau agama yang melarang atau membatasi praktik tertentu atau melarang dalam hubungannya dengan orang, tempat, atau benda tertentu[81]. Berdasarkan definisi tersebut, kita dapat mengatakan bahwa ada dua jenis tabu: (a) tabu dalam perbuatan dan (b) tabu dalam tuturan/ucapan. Tabu dalam perbuatan menunjukkan bahwa kita dilarang melakukan atau berperilaku; sedangkan tabu dalam tuturan berarti kita dilarang berbicara menggunakan tuturan yang ditabukan di tempat umum. Dalam hubungan ini, "Tabu dapat dicirikan sebagai berkaitan dengan perilaku yang diyakini secara supernatural dilarang, atau dianggap tidak bermoral atau tidak patut; ini berkaitan dengan perilaku yang dilarang dalam perilaku yang tampaknya "(Fatchul Mu'in dan Sirajuddin Kamal 2006).

Ucapan tabu atau kata-kata tabu atau bahasa tabu merujuk pada kata-kata, atau ucapan, atau ungkapan yang dilarang untuk disebutkan di tempat umum. Ungkapan-ungkapan semacam ini sering dikaitkan dengan (a) kepercayaan manusia terhadap kekuatan supernatural, (b) kasus seksual, (c) beberapa organ tubuh, (d) kematian, dan (e) banyak hal lain yang tidak layak untuk disebutkan di depan umum tempat Tabu-tabu verbal ini dapat menyebabkan rasa malu, perasaan malu,

[81] Oxford Dictionary

perasaan terkejut, dan dapat menyinggung kepercayaan dan kepekaan pendengar; untuk menghindari hal-hal yang tabu, penutur sering menggantinya dengan menggunakan apa yang disebut ucapan atau ungkapan eufemistik.

Tabu dalam Bahasa

Bahasa digunakan oleh seseorang sebagai alat komunikasi dalam upayanya untuk berinteraksi dengan sesamanya. Pada kenyataannya, ia tidak bebas sekali dari aturan penggunaan bahasa yang disepakati oleh komunitas bahasa tempat ia tinggal dan berinteraksi dengan anggota komunitas lainnya sesuai dengan nilai-nilai dan aspek budaya lainnya. Nilai-nilai masyarakat, misalnya, dapat memiliki efek pada bahasanya. Cara paling menarik untuk mengenali terjadinya masalah ini terjadi adalah melalui fenomena yang dikenal sebagai tabu. Tabu dapat dicirikan sebagai fenomena yang berkaitan dengan perilaku yang diyakini secara supernatural dilarang, atau dianggap tidak bermoral atau tidak patut; ini berkaitan dengan perilaku yang dilarang (Fatchul Muin & Sirajuddin Kamal, 2006).

Selain itu, bahasa juga mengacu pada sarana untuk mengekspresikan emosi dan pikiran. Dengan menggunakan bahasa, para penutur dapat mengungkapkan kebahagiaan atau kesedihan, cinta atau kebencian, kejutan, kecemburuan, keingintahuan, kepekaan, empati, simpati, kemarahan, dan sejenisnya. Juga, mereka dapat menyampaikan ide, pendapat, atau aspek kognitif lainnya. Ketika mereka berada dalam kondisi tersebut, mereka sering menggunakan beberapa tuturan yang biasanya dianggap menghina, vulgar, atau kasar. Tuturan itu, sesuai dengan norma, harus dihindari.

Sejalan dengan pandangan Wardhaugh (1992), bahwa dalam beberapa kasus, bahasa digunakan untuk menghindari untuk mengatakan hal-hal tertentu. Hal-hal tertentu tidak dikatakan, bukan karena tidak mungkin, tetapi karena 'orang tidak membicarakan hal-hal itu'; atau, jika hal-hal itu dibicarakan, mereka dibicarakan secara tidak langsung. Dalam sejumlah latar budaya atau sejumlah kondisi, kata-kata atau ujaran-ujaran itu dihindari atau tidak disebutkan secara langsung; penyebutan kata-kata itu secara langsung dianggap berbahaya baik karena alasan supernatural atau karena perilaku yang dilakukan itu melanggar kode moral masyarakat (Wardhaudh, Ronald, 1992). Menurut Wardhaugh, tabu verbal disebut tabu bahasa. Berikut ini adalah uraian Wardhauh tentang tabu verbal.

Tabu bahasa juga dilanggar pada kesempatan untuk menarik perhatian pada diri sendiri, atau untuk menunjukkan penghinaan, atau untuk menjadi agresif atau provokatif, atau untuk mengejek otoritas - atau, 'berbicara kotor'. Hukuman karena melanggar tabu bahasa bisa berat, karena penistaan dan kecabulan masih merupakan kejahatan di sejumlah yurisdiksi. (Wardhaudh, 1992; 239).

Eufemisme Dalam Penggunaan Bahasa

Suatu bahasa mencakup banyak hal baik atau buruk, patut atau tidak patut, moral atau tidak bermoral, atau sejenisnya. Meskipun, kata-kata atau tuturan tabu secara sosial budaya dilarang untuk disebutkan tetapi ini adalah bagian dari bahasa. Ini berarti bahwa penggunaan kata-kata atau tuturan tabu diatur atau dikendalikan oleh aturan sosial-budaya. Kata-kata atau tuturan tabu ini tidak diizinkan untuk digunakan secara vulgar di ruang publik. Karena menjadi bagian dari bahasa, dalam keadaan tertentu, tuturan tabu masih digunakan dan diizinkan untuk digunakan (mis. untuk diskusi akademik di ruang kelas atau dalam situasi terbatas).

Dalam hal ini, ada kata-kata atau tuturan yang dilarang atau dikatakan (di ruang publik), tetapi pada saat yang sama suatu masyarakat menyediakan jalan keluar untuk menghindari kata-kata tabu melalui tuturan eufemistik. Karena itu, kata-kata atau tuturan tabu dan eufemisasi dalam penggunaan bahasa dapat mendorong perubahan bahasa. Dua fenomena bahasa ini mempromosikan penciptaan kata-kata baru yang sangat inventif dan lucu, tuturan baru, atau ungkapan baru, dan sering kali makna konotatif baru muncul dari kata-kata, tuturan, atau ungkapan lama. Akibatnya, fenomena bahasa ini telah menyebabkan kosakata bertambah banyak. Pada dasarnya, ada dua cara bertambahnya kata-kata, tuturan, atau ungkapan baru: (a) dengan mengubah bentuk kata, tuturan, atau ungkapan tabu, dan (b) dengan mencari makna kiasan dari kata kata, tuturan, atau ungkapan tabu berdasarkan persepsi penutur dan konsepsi tentang denotasi (tentang wajah, darah menstruasi, alat kelamin, kematian dan sebagainya) ”(Allan, Keith dan Burridge, 2016).

(a) Eufemisme terhadap tuturan tabu terkait kepercayaan

Pendekatan religius berfokus pada tabu yang berasal dari kepercayaan pada roh dan “terinspirasi oleh kekaguman terhadap kekuatan supernatural”. Tabu terkait kepercayaan agama atau apa pun yang diyakini memiliki kekuatan supernatural juga disebut tabu ketakutan. Tuturan yang menyebabkan ketakutan karena memiliki kekuatan supranatural dikategorikan sebagai tabu ketakutan.

Menyebutkan nama Tuhan dan arwah dalam budaya tertentu secara langsung dilarang. Misalnya, orang Yahudi dilarang memanggil nama Tuhan mereka secara langsung; mereka menggunakan kata lain yang memiliki arti yang mirip dengan kata 'master' dalam bahasa Inggris. Dalam bahasa Inggris dan Prancis, masing-masing, kata *Lord* dan *Seigneur* digunakan sebagai ganti kata Tuhan.

Dalam kelompok orang tertentu, kata-kata dengan konotasi religius dinilai tidak tepat ketika digunakan di luar upacara keagamaan formal. Orang Kristen dilarang menggunakan nama Tuhan dengan sia-sia. Kemudian larangan ini berkembang menjadi larangan menggunakan kutukan, yang diyakini memiliki kekuatan magis. Kata *hell* (neraka) dan *damn* (sialan) diubah menjadi *heck* dan *darn*.

Dalam bahasa Inggris, kata-kata umpatan yang paling ampuh saat ini terdiri dari kata-kata yang merujuk berbagai bagian tubuh dan fungsi tubuh. Kata-kata kasar terkait dengan kepercayaan atau iman menjadi kurang ofensif dari waktu ke waktu kecuali jika Anda berada di perusahaan yang sangat religius[82].

Dalam bahasa Indonesia, kita sering mendengar tuturan "soal jodoh itu urusan Yang di Atas" dalam percakapan sehari-hari. Penutur menggunakan "Yang di Atas" sebagai pengganti kata Allah. Dia menilai bahwa penggunaan *Allah* dalam dalam konteks itu sebagai tidak patut. Karena itu, ia menghindari menggunakannya. Dia akan menyebutkan nama *Allah* ketika dia melakukan sholat atau ketika dia sedang dalam upacara keagamaan formal seperti dan pengajian, khutbah.

Sehubungan dengan kepercayaan terhadap kekuatan supernatural, orang Jawa percaya bahwa ada beberapa tempat (misalnya pantai, bangunan tua, mata air), pohon besar (misalnya pohon beringin), senjata tradisional (misalnya keris, tombak, panah), makam keramat yang memiliki kekuatan gaib; ini semua diyakini diikuti oleh arwah (makhluk gaib). Orang tidak diizinkan berbicara sembarangan atau seenaknya. Budaya lokal telah mengajarkan mereka untuk berbicara dengan cara tertentu.

Sebuah bangunan tua, pohon besar, atau sejenisnya diyakini dihuni oleh hantu atau setan. Misalnya, kata hantu atau setan juga sering diganti atau diubah dengan kata *penunggu* atau *Ingkang Mbau Rekso* (bahasa Jawa) yang berarti "penjaga". Ketika orang-orang melewati tempat itu, mereka

[82] http://www.k-international.com/blog/taboo-language/

harus menyampaikan kalimat yang berarti meminta izin. Orang Jawa akan mengatakan: *"Nuwun sewu Mbah Ingkang mbau rekso, nderek langkung"* (permisi, kakek yang menjaga tempat ini, saya akan lewat di sini).

Dalam budaya Jawa, misalnya, binatang buas tertentu dianggap tabu. Orang tidak diperbolehkan menyebutkan secara langsung nama binatang seperti *macan* (harimau), gajah, dll. Setidaknya ada dua faktor yang mempengaruhi kondisi tersebut. Pertama, binatang buas itu dianggap memiliki kekuatan yang mengerikan dan menakutkan. Saat melihat harimau di hutan, orang tidak diizinkan menyebutkan binatang itu dengan menggunakan kata macan. Alih-alih menggunakan macam, mereka disarankan untuk menggunakan *Simbah* (kakek). Diyakini, harimau akan marah bila "dipanggil" *macan*. Ini dimaksudkan untuk mengurangi rasa takut dan menghindari kemarahan dan serangan harimau.

Saat melihat tikus di sawah atau ladang, orang tidak diizinkan menyebut kata *tikus*. Alih-alih menyebut tikus, mereka harus menggunakan *Den Bagus.* Kondisi ini disebabkan oleh keyakinan mereka, bahwa hewan tidak akan marah ketika mereka "disapa" dengan menggunakan *Den Bagus*. Kedua, hewan tertentu dianggap sebagai hewan suci. Alih-alih menggunakan kata *kebo* (kerbau), orang Jawa di Surakarta "menyapa"-nya dengan menggunakan *Kiai Slamet* (nama yang diberikan kepada kerbau keramat di Surakarta). Ini sesuai dengan kepercayaan mereka, bahwa hewan itu "keramat" dan karenanya harus dikeramatkan.

(b) Eufemisme ucapan tabu yang berhubungan dengan seks, organ tubuh, dan kata-kata yang menghina

Bentuk penghalusan ini berkaitan dengan tuturan tabu yang dikategorikan sebagai *Propriety of Taboo*. Ini berhubungan dengan seks, bagian-bagian dan fungsi tubuh tertentu, dan beberapa kata penghinaan yang semuanya tidak pantas atau tidak santun untuk diungkapkan. Kata-kata yang berhubungan dengan seks, organ seksual, dan fungsi tubuh secara alami menjadi bagian dari kata-kata tabu dalam budaya yang berbeda. Ada beberapa bahasa yang memiliki banyak kata untuk mengekspresikan seks, organ seksual, dan fungsi tubuh, dan beberapa di antaranya adalah kata-kata tabu.

Sejumlah kata atau kalimat dapat memiliki makna linguistik yang sama. Beberapa di antaranya mungkin dapat diterima dan beberapa lainnya tidak dapat diterima. Kata *vagina* lebih baik dan lebih santun daripada *cunt.*. Oleh karena itu, *cunt* adalah tabu; atau kata *prick* atau *cock* dianggap tabu, sedangkan kata *penis* diterima sebagai istilah anatomi pria dan santun untuk digunakan. Kata *vagina* juga digunakan dalam bahasa Indonesia untuk merujuk pada organ vital wanita; menjadi *bawuk* dalam bahasa Jawa. Kata *penis* diadopsi untuk merujuk pada organ vital pria dalam bahasa Indonesia; menjadi *manuk* dalam bahasa Jawa. Secara leksikal, kata *manuk* berarti *burung* (dalam bahasa Indonesia) atau ''bird' (dalam bahasa Inggris).

Dalam bahasa apa pun di dunia, ada beberapa hal tertentu yang harus dihindari untuk disebutkan. Ini berlaku untuk sejumlah kata yang memiliki makna konotatif juga. Dalam bahasa Inggris, kata-kata ini kata-kata berhubungan dengan apa yang disebut sebagai ekskresi. Kecuali air mata, pada kenyataannya, semua kata yang berhubungan dengan ekskresi tubuh diyakini sebagai hal yang tabu.

Tuturan *move the bowels* dan *pass water* dianggap sebagai sesuatu yang tidak elegan. Selain itu, *defecate (*buang air besar) and *urinate* (buang air kecil) sepertinya hanya digunakan di rumah sakit. Oleh karena itu, tuturan ini sering diganti dengan "*answer the call of a nature* or *do one's needs".* Fenomena serupa terjadi dalam bahasa Indonesia. Alih-alih mengatakan *buang air* *besar*, penutur bahasa Indonesia menggunakan *memenuhi panggilan alam* or *buang hajat*.. Kita juga sering bertanya *"rest room"* ketika kita berada di sebuah hotel, meskipun kita tidak perlu istirahat. Alih-alih menggunakan "toilet", kami menggunakan "rest room".

(c) Eufemisme tuturan tabu yang berkaitan dengan perempuan

Segala sesuatu yang berhubungan dengan wanita dapat menjadi tabu termasuk pakaian, ucapan, dan perilaku. Masyarakat telah membuat sejumlah aturan sosial terkait dengan tabu untuk dapat melindungi kepentingan perempuan (Bayisa, 2016). Dalam masyarakat Jawa, ada dua jenis tabu: tabu perilaku dan verbal. Tabu perilaku mengacu pada larangan untuk melakukan sesuatu (mis. dalam berpakaian, makan, pergi ke luar rumah, dll; dan tabu verbal mengacu pada larangan untuk mengungkapkan tuturan-tuturan tak sepatutnya di ruang publik.

Dalam budaya Jawa, salah satu aturan sosial yang mengendalikan perilaku masyarakat dapat dilihat dari tuturan *"ira ilok"* (tidak patut melakukan). Tuturan ini dimaksudkan untuk menyampaikan larangan untuk tidak melakukan kegiatan yang tidak pantas atau perilaku tidak jujur, seperti: *makan dan minum sambil berdiri*, meninggalkan rumah saat senja atau malam hari sendirian (terutama untuk wanita muda), atau sejenisnya.

Seorang wanita muda akan diingatkan dengan menggunakan tuturan *'ora ilok'* saat meninggalkan rumah sendirian saat senja atau malam hari. Dalam hal ini, meninggalkan rumah sendirian pada saat demikian seorang wanita dianggap sebagai perilaku yang tidak pantas, oleh karena itu dilarang secara sosial-budaya.

Secara umum, dalam bahasa Jawa, seorang gadis atau wanita yang melanggar aturan kesusilaan dengan menjadikan prostitusi sebagai komoditas komersial disebut sebagai '*bocah nakal*', '*wong nakal*' atau '*balon*'. (mis. seorang gadis / wanita nakal). Tuturan '*bocah nakal*', '*wong nakal*' atau '*balon*' biasanya digunakan untuk menggantikan '*lonte*' atau '*begenggek*' (pelacur). *Lonte* atau *begenggek* dianggap sebagai tuturan vulgar.

Dalam bahasa Indonesia, kata atau tuturan '*lonte atau begenggek*' disebut sebagai '*pelacur*'. Dalam budaya Indonesia, tuturan '*pelacur*' dinyatakan sebagai '*pekerja seks komersial*' (wanita yang menghasilkan uang dari pelacuran), '*wanita tunasusila*' wanita tidak bermoral), atau '*pramuria*' (wanita pemuas nafsu seksual pria hidung). Tuturan yang tersantun adalah 'pramuria'.

Dalam bahasa Perancis, kata *fille* yang berkaitan dengan '*anak perempuan*' memiliki konotasi hormat. Namun, ketika ditujukan untuk menyapa 'wanita muda', orang harus menggunakan kata *jeune fille* karena kata *fille* itu sendiri sering digunakan sebagai bentuk eufemistik untuk 'pelacur'. Bagi wanita, terutama yang muda dan belum menikah, penggunaan aturan tabu dimaksudkan untuk melindungi identitas kolektif dan publik, serta properti dan identitas sosial (Bayisa, 2016).

Dalam sebagian besar budaya, terutama dalam budaya Jawa, keperawanan seorang gadis atau wanita muda dianggap sebagai simbol kehormatan bagi diri dan keluarganya. Oleh karena itu, kehamilan sebelum menikah secara sosial budaya dianggap tabu. Perkawinan dalam kondisi hamil ini sering disebut sebagai perkawinan kecelakaan. Seorang anak yang lahir dari pernikahan semacam itu biasa disebut '*anak jadah*' (anak haram). Tuturan '*anak jadah*' ini tabu untuk disebutkan di ruang publik. Alih-alih menyebut *'anak jadah'*, orang biasanya menggunakan 'anak' diikuti dengan nama ibu, seperti *'anak ibu Anu'*.

Lebih jauh, menstruasi adalah bagian dari kehidupan wanita. Menstruasi dianggap sebagai hal yang najis, kotor dan memalukan. Seorang wanita selama periode menstruasi diperlakukan sebagai orang yang tidak tersentuh; dia tidak diizinkan melakukan hal-hal tertentu seperti sembahyang, berkunjung ke tempat sakral, atau sejenisnya. Karenanya, tuturan '*menstruasi*' biasanya dianggap tabu untuk disebutkan. Alih-alih menyebutkan menstruasi, orang Indonesia (terutama, wanita) menggunakan M (fonem awal dari menstruasi). Ini dimaksudkan untuk menghadirkan makna eufemistik dari menstruasi itu sendiri. Mereka tahu bahwa M berarti menstruasi. Di sisi lain, sejumlah orang memilih tuturan lain seperti *'sedang kedatangan tamu', 'sedang berhalangan'*, atau sejenisnya. Selain itu, umumnya wanita menghindari pembahasan tentang menstruasi.

Seperti halnya menstruasi, menopause adalah tahap penting dalam kehidupan wanita. Secara umum, mereka takut menopause, dan karena itu mereka berusaha menyembunyikan dari awal. Serupa dengan menstruasi, sejumlah wanita juga berusaha untuk tidak membahas masalah menopause. Tahap psikologis ini menyebabkan wanita berada dalam kesedihan dan kemarahan.

(d) Menghindari tabu terkait kondisi genting/tidak menyenangkan

Secara umum, orang mencoba untuk menghindari secara langsung menyebutkan tuturan tabu terkait dengan kondisi genting, seperti berbagai jenis penyakit dan kematian. Penyakit yang diderita seseorang sebenarnya merupakan hal yang tidak menyenangkan baginya. Orang biasanya cenderung tidak menggunakan nama penyakit seperti yang dirujuk. Tapi, ia mencoba mengganti tuturan itu dengan bentuk eufemistik. CA biasanya digunakan untuk kanker. Dalam bahasa Indonesia, *buta, tuli, bisu, dan gila* masing-masing diganti dengan *tunanetra, tunarungu, tunawicara, dan tunagrahita*. Kekurangan fisik atau mental ini biasanya disebut '*kekurangan fisik*' *atau* '*keterbelakangan mental*'.

(e**) Eufemisme terkait dengan Tabu Kemalangan, Penyakit, dan Kematian**

Untuk semua orang, keberuntungan merupakan hal yang diharapkan; kemalangan merupakan hal yang diharapkan. Keberuntungan dapat dibicarakan dalam diskusi; kemalangan itu tabu untuk dibicarakan. Hingga saat ini, orang masih mengakui ketakutan dan takhayul yang berhubungan dengan tabu. Sejumlah orang sering membawa jimat saat bepergian, menghindari berjalan di bawah tangga, dan masih percaya pada angka keberuntungan atau angka sial.

Mereka mencoba menghindari pengaruh nasib dengan cara tidak berbicara tentang kemalangan. Ketika kita memiliki keberuntungan, kita kemudian mencoba melindunginya dengan melakukan hal-hal seperti menyilangkan jari dan menyentuh kayu tertentu. Manusia dikatakan sebagai makhluk yang memiliki sifat pesimis. Mereka khawatir akan kemalangan.

Kata bahasa Inggris '*accident*' awalnya memiliki arti yang jauh lebih luas dari bahasa Latin 'accidens', tetapi sekarang telah menyempit menjadi *'misfortune'*. Semua penyakit sebenarnya *'accidents'* terhadap tubuh manusia (Allan dan Burridge, 2016).

Kesantunan Berbahasa melalui Alih-Kode

Kesantunan berbahasa dapat dikonstruksi dengan apa yang disebut alih-kode *(code-switching)*. Kalau bahasa dipandang sebagai sistem kode, maka peralihan bahasa yang satu ke bahasa yang lain disebut alih kode. Misalnya, seseorang penutur menggunakan bahasa Indonesia, dan kemudian beralih dengan menggunakan bahasa yang lain. Peralihan dari bahasa Indonesia ke bahasa yang lain itu disebut peristiwa alih kode (code-switching). Namun, dalam suatu bahasa terdapat kemungkinan varian bahasa baik dialek, tingkat tutur, ragam maupun register yang juga disebut sebagai kode maka peristiwa alih kode mungkin berwujud alih dialek, alih tingkat tutur, alih ragam ataupun alih register. Konsep alih kode ini mencakup juga ketika seseorang beralih dari satu ragam fungsiolek (misalnya ragam santai) ke ragam lain (misalnya ragam formal), atau dari satu dialek ke dialek yang lain, dan seterusnya.

Bahasa digunakan manusia untuk alat komunikasi dalam upayanya berinteraksi dengan sesamanya. Dalam kenyataannya, dia tidak bebas sama sekali. Ada seperangkat peraturan berbahasa yang telah disepakati oleh masyarakat di mana dia hidup dan bergaul dengan anggota-anggota lain sesuai dengan tata-nilai yang menjadi pedoman mereka dalam upayanya berinteraksi dengan sesamanya. Dalam kenyataannya, dia tidak bebas sama sekali. Ada seperangkat peraturan berbahasa yang telah disepakati oleh masyarakat di mana dia hidup dan bergaul dengan anggotaanggota lain sesuai dengan tata-nilai yang menjadi pedoman mereka. Pertimbangan komunikasi ini menentukan apakah dia akan menggunakan tunggal-bahasa atau melakukan alih-kode[83].

Kita perhatian contoh: (1) *Nuwun sewu*, saya bisa mengganggu sebentar? Dan (2) *Ulun* mencari *piyan* di kampus kemarin, piyan sudah bulikan. Titik tolak penggunaan bahasa ini adalah bahasa Indonesia. Atas dasar pertimbangan kosantunan, kemudian penutur melakukan alih-kode dari bahasa Indonesia ke bahasa Jawa, dan dari bahasa Indonesia ke bahasa Banjar. Fenomena bahasa ini kita sebut sebagai penggunaan dua bahasa secara berselang-seling. Terjadilah alih kode (atau sejumlah pihak menyebut nya campur kode). Dalam

[83] Fatchul Mu'in. 2009. Maungkai Budaya. Banjarbaru : Scripta Cendekia.

perspektif tatabahasa preskriptif, penggunaan bahasa seperti itu dinilai tidak normatif.

Ringkasan

Penggunaan bahasa dikendalikan oleh etiket dalam berbahasa. Etiket dalam berbahasa adalah panduan berbahasa dalam latar sosial-budaya. Panduan berbahasa ini mencakup: prinsip kesantunan atau kesantunan dan penghalusan (eufemisme). Ini dimaksudkan untuk membuat tuturan yang digunakan dalam komunikasi dan interaksi sosial secara social-budaya mencerminkan kesantunan dan berterima dalam masyarakat. Terima kasih,

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PART 11
LANGUAGE AND GENDER
Sirajuddin Kamal

Are there any differences in the way of men and women speak? The linguistic forms used by men and women show contrast. There are other ways in which the linguistic behavior of men and women differs. It is claimed in terms of linguistically that women seem to be more polite than men. Furthermore, men and women emphasize different speech functions.

In regarding with the terms, there is a slight different between sex and gender in sociolinguistics. The word sex is more likely to refer to categories distinguished by biological characteristics, while gender is more appropriate for distinguishing people on the basis of their socio-cultural behavior, including speech. Moreover, the term gender in this section mainly discusses the differences between features of men and women's speech.

Women and men actually do not speak in exactly the same way as each other in the same community. The example from Holmes (2001) shows that the Amazon Indians, the language used by a child's mother is different from her father's language, because men must marry outside their own tribe, and a different language distinguishes each tribe. Therefore, in this community men and women speak different language.

Gender differences in language in the society show the reflection of social status or power differences. In the hierarchical society, men are more powerful than women, and then linguistic differences between man and women may be just one dimension of more extensive differences reflecting the social hierarchy as a whole. The study of Holmes (2001) illustrate that in Bengali Society, a younger person should not address older people by calling their first name. Similarly, a wife, as being subordinate to her husband, she is not permitted to call her husband' name.

Later, there are clearly differences between men and women's speech in the community that reflects demarcated gender roles in the society. Gender-exclusive speech form, for instance, some forms are used only by women and others are used by men only, reflect Gender-exclusive social roles. The responsibilities of men and women are also different to some extents. It is clearly seen that who prepare, look after the children and who puts the children to bed.

In the western community not only the roles of men and women are overlap but also the way they speech. In other words, men and women do not use completely different forms. Women use more *–ing* pronunciations and fewer *–in* pronunciations than men do in words like swimming and typing. In Montreal, the French used by men and women distinguished by the frequencies with which they pronounce [I] in phrases such as *il y a* and *il fait.* Both men and women delete [I], however, men do so more often than women. Both the social and linguistic patterns above are considered as gender-preferential rather than gender-exclusive. Finally, it can summarize that women tend to use more of the standard forms than men do.

According to the survey conducted by Trudgill (1983), in every social group, men use more vernacular forms than women. In other words, women use more standard language than men. For example, in Detroit, multiple negation *(I don't know nothing about it)*, a vernacular feature of utterance, is more exist in men's speech than women.

Moreover, in many speech communities, based on the research of Trudgill (1983), when women use more of a linguistic form than men, it is generally the standard form. When men use a form more often than women, it is usually a vernacular form, which is not admired by the society, and is not considered as the correct form. These features of speech have been found in western speech communities all over the world.

Holmes (2001) suggests there are four explanations why women use more standard forms than men. Firstly, women concern more in status conscious than men. The women are more aware of the fact that the way they speak signals their social class background or social status in the community. Standard speech forms are generally considered as one has high social status in the community, so women use more standard form of speech as a way of claiming such status. The second reason is the way society tends to expect 'better' behavior from women than from men. Little boys are generally allowed more freedom than the girls. Misbehavior from boys is tolerated where girls are more quickly corrected. It is normally judged when boys are more naughty than women. It is not common for girls to break rules in the society while men are more tolerated to do so. Women are designated to be the role of modeling behavior in the society. Therefore, the community expects women to speak more correctly and standard than men, especially when they are speaking to their children.

Next reason is why women uses more standard forms because women are still considered as subordinate to man. People who are subordinate must be polite. For example, children must be polite to adults. Women also as a subordinate group, they should speak carefully and politely. It is argued that by using more standard speech, they are looking for the status in the community. By using standard forms a woman is protecting 'her face' (another word of losing face), she is avoiding offence to others as well. The last reason is that men prefer vernacular forms because they carry macho connotations of masculinity and toughness. The converse of this is that standard forms tend to be associated with female values and femininity. Some linguist have pointed to the association of standard forms with female teachers and the norms they impose in the classroom, with the suggestion that boys may reject this female domination and the speech forms associated with it, more vigorously than girls.

The next topic needs to be examined is the issue of women's language. An American linguist, Robin Lakoff, indicates that women were using language, which reinforced their subordinate; they were 'colluding in their own subordination' by the way they spoke. Her research deals with gender differences to syntax, semantics and style. She observes that women's subordinate social status in American society is reflected in the language women use, as well as in the language used about them. She then offered a number of linguistic features that she believed that were used more often by women than men, and which in her opinion expressed uncertainty and lack of confidence. The following expressions were characterized by Lakoff's study:

a. Lexical hedge or fillers, e.g. you know, sort of, well, you see.
b. Tag questions, e.g. she's very nice, isn't she?
c. Rising intonation on declaratives, e.g. it's really good?
d. 'Empty adjectives', e.g. divine, charming, cute
e. Precise color terms, e.g. magenta, aquamarine.
f. Intensifiers, e.g. just, I like him so much.
g. 'Hypercorrect' grammar, e.g. consistent use of standard verb forms.
h. 'Super polite' forms, e.g. indirect request, euphemisms.
i. Avoidance of strong swears words, e.g. fudge, my goodness.
j. Emphatic stress, e.g. it was a brilliant performance.

One of the linguistic devices listed by Lakoff, which may express uncertainty, is a tag question. The tag question focuses on not only the referential meaning of assertion but also expresses affective meaning. This may function as facilitative or positive devices, providing as addressee with an easy entrée into a conversation. Teachers, interviewers, hosts at parties, those in leadership roles who are responsible for the success of an interaction tend to use question tags. The point of the discussion about tag question is not always a question. Tag question is often being used as politeness devices rather than as expressions of uncertainty.

In using the standard forms the women could be seen as responding positively to their addressees by accommodating to their speech. Women's greater use of politeness devices can be regarded as another aspect of their consideration of the addressee.

It is not argued that the stereotype of women as the talkative sex and proverbs which characterize women as garrulous (women's tongue are like lambs' tails) in another context, for instance, in television interview, staff meetings and conference discussion, where talking may increase the status, men more dominate the talking time.

The research study found out that in same gender interactions, interruptions were pretty evenly distributed between speakers. However, in cross – gender interactions, almost all the interruptions were from males. In addition, it has been found that men interrupt others more than women do. It happens in departmental meetings and doctor – patient interactions. In family father did most of the interrupting, and daughters were interrupted most – both by their mothers and fathers. And a study for early age students found that some boys start practicing this interruption or dominating the talk at a very early age. Women are evidently socialized from early childhood to expect to be interrupted. Consequently, they generally give up the floor with little or no protest.

Regardless to the distribution of positive feedback e.g. mm and mhm in casual relaxed interaction between young people found that women gave over four times as much of this type of supportive feedback as men. A study in America and New Zealand of informal speech as well as talk in classrooms and under laboratory conditions have also demonstrated that women provide significantly more encouraging and positive feedback to their addressees than men do. In conclusion, it shows that on conversational interaction reveals that women as cooperative conversationalists, while men tend to be more competitive and less supportive of others. Why are the problems above occurred in women's interaction?

Despite the occupational status, social class or some other factors, gender is the most important factor affecting women's interactions. The societal subordinate position of women reflected in these patterns has more to do with gender than role or occupation. Women's subordinate position in a male – dominated society seems the most obvious explanatory factor.

Gossip describes the kind of relaxed in – group talk that goes on between people in informal contexts. In western society, gossip is defined as 'idle talk' and considered particularly characteristic of women's interaction. Its overall function form for women is to affirm solidarity and maintain the social relationship between the women involved.

Women's gossip focuses on personal experiences and personal relationships on personal problems and feelings. It may include criticism of the behavior of others, but women tend to avoid critising people directly because this would cause discomfort. In gossip sessions women provide a sympathetic response to any experience recounted, focusing almost exclusively on the affective message – what it says about the speaker's feelings and relationships – rather than its referential content.

The male equivalent of women's gossip is difficult to identify. The topic gossips of men tend to discuss on things and activities, rather than personal experiences and feelings. Topics like sport, cars, and possessions turn up regularly. The focus is on the information and facts rather than feelings and reactions.

In 1980 an American linguist published a book called *Language: the Loaded Weapon.* In his book he explored the wide variety of ways in which the English language provides categories and ways of encoding experience which could be regarded as 'loaded' – in other words carrying an implicit value judgment or manipulating response. In addition to his study, he discussed further the language used in advertising, politics, and also the area of sexist language. Sexist language is one example of the way a culture or society conveys its values from one group to another and from one generation to the next.

Language conveys attitudes. Sexist language stereotypes a person according to gender rather than judging on individual merits. Sexist language encodes stereotyped attitudes to men and women. In principle, the sexist language deals with the way language expresses both negative and positive stereotypes of both women and men.

Feminist believed that English is a sexist language. Sexism means behavior, which maintains social inequalities between man and women. There are a number of ways the English language make discrimination between man and women. Most obviously, perhaps, in the semantic area the English language metaphors available to describe women include an extraordinary high number of derogatory images compared to those used to describe them. Look at the following example:

> The chicken metaphor tells the whole story of a girl's life. In her youth she is a *chick*, then she marries and begins feeling *cooped up*, so she goes to *hen parties* where she *cackles* with her friends. Then she has her brood and begins to *hen – peck* her husband. Finally she returns into an *old biddy.*

The above example is animal imagery where the images of women seem considerably less positive than those for men. Consider the negative point of *bitch, old biddy*, and *cow* compared to *stud* and *wolf.* Animal imagery of men has at least some positive component e.g. *wiliness* or *sexual prowess*. Birds are regarded as feather – brained and flighty. Even the more positive *chick* and *kitten* are sweet but helpless pet.

Women are also considered in terms of food imagery, which is equally insulting. The words in saccharine terminology e.g. *sugar, sweetie, honey* are not considered as exclusively used for addressing women. Less complimentary terms such as *crumpet* and *tart,* however are restricted to female referents only. Terms which were originally neutral or affectionate eventually acquire negative connotations as they increasingly refer only to women and as their meanings focus on women as sexual objects.

Furthermore, many words reflect as a view of women as a deviant, abnormal or subordinate group. For example, in English morphology, its word-structure – generally takes the male form as the base form and adds a suffix to signal 'female': e.g. *lion – lioness, count – countess, actor – actress, usher – usherette, hero – heroine, aviator – aviatrix, steward – stewardess.* The male form is the unmarked form, and therefore, it is argued that implicitly the norm. The use of an additional suffix to signal 'femaleness' is seen as conveying the message that women are deviant or abnormal.

Another point of view suggested suffixes like –*ess and –ette* trivialize and diminish women, and when they refer to occupations such as *authoress* and *poetess*, carry connotations of lack of seriousness. 'Generic' structure provides further evidence to support the claim that the English language marginalizes women and treats them as abnormal. In fact, words like 'generic' *he and man* can be said to render women invisible. Look at the following example:

> Mountain land ecosystems are fragile, and particularly vulnerable to the influence of men and his introduced animals. ……………Life in the mountains is harsh. Storms are common, and temperatures are low. …………Into this

scene comes man, with his great boots, ready to love the mountains to death.

From the above example it is claimed that English renders women invisible in the use of forms such as *he* and *man* as generic forms. Since the forms are also used with the specific meanings of 'third person singular male subject pronoun' and male human being', the satisfactoriness of their use to convey the meanings 'third person human subject pronoun', and simply 'human being' or 'humanity' has increasingly been challenged. With the references such as *man, his great boots, his son, his brother,* it seems difficult to believe that the writer had ever conceived of the possibility that women too might venture the mountains.

It is clearly seen that the word *man* associated with male images, even when it is used generically. It can be seen in one of the books in sociology. Chapter titles such as Social Man, Industrial Man and Political Man evoke male images to a much greater extent than headings like Society, Industrial Life and Political Behavior. Those who claim *man* can still be used in generically are ignoring the fact that for many readers the term *man* is firmly established as meaning 'male'.

Nowadays there is some evidence that newspapers, journals and books are becoming aware of attitudes to the use of generic he and man, and writers are using a variety of strategies to avoid these terms.

PART 12

LANGUAGE PLANNING

Sirajuddin Kamal

Introduction

In a multilingual state, the government needs a national language to run the state. The people also need the national language to express to their representatives in the government their aspiration and their needs. In addition, the citizens should be sentimentally and functionally attached to the nation. Here, too, the existence of the national language is important. The national language is the symbol of identity and through the mere use of it this identify is announced and reinforced. However, within-group ties are not broken and ethnic cultural heritage is not lost. For this reason, the people should be able to speak in their ethnic language with their elders and their youngsters to allow the flow of wisdom, knowledge, and customs from the old to the young. The cultural heritage should not be sacrifice in the interest of the new bond of nationality. It has to be preserved to enrich the national culture.

Decisions are made at the national level as to what language is to be chosen as the national language and how that language is to be developed so that it can serve as the modern language, one fully capable of expressing the national sentiment, fully capable of fulfilling all the administrative needs and fully capable of expressing all modern concepts in all branches of science and technology. Such decisions are primarily in what is called *language planning.* Rubin defines language as "deliberate language change, that is changes in the systems of language code or speaking or both that are planned by organizations that are established for such purposes or given a mandate to fulfil such purposes (1971)".

The changes that are made in language planning include changes in linguistic rules and those in language use. However, to do these changes the language planners have to take the social context into account. The decisions as to what and how this is done must be based on various considerations such as economic, demographic, and psychological.

As a discipline, language planning requires the mobilization of a great variety of disciplines because it implies the channelling of problems and values to and through some decision making administrative structure.

Problems of Multilingualism

A language policy in a multilingual state should not put any ethnic group at a disadvantage. Ethnic communities must be allowed to speak their language and the government should protect the ethnic languages from extinction. Language problems are very common in a multilingual state. The biggest of problems is school education.

Trudgill exposes two different sorts of government language interventions. He explains that 'Welsh in Wales and Gaelic in Scotland-at one time' was illegal. The purpose here and often elsewhere was to suppress local vernacular in favour of English, 'the national language'. The reserve was enacted in South Africa. Bantu Education Department had as its stated aim the education of all Africans in their mother tongue..…an attempt to isolate them from each other, from the ruling elite, from the possibilities of advancement, and from international literature and other contacts.

Any language policy which is detrimental to the native speakers of the language because it bans the use of any language or orders citizens to use one language should be abandoned. A language policy should not just be adopted because it has worked somewhere else. Identical policies can have different implications in different contexts.

Policy making of this sort is not an easy task. Most of the time two different interests, the interest of ethnic groups and the interest of the nation, come into conflict. Not infrequently, ethnic groups should give in to solve the problem or to rescue the situation. They have to wait, because priorities are given to the national language development. This is always true in the situation in which there are perhaps hundreds of languages to be developed.

Approaches to Language Planning

One concept of language planning is instrumental. In this view language is seen as the instrument which, like any other instrument, needs standardization to make it more suitable to the purpose for which it is designed.

An underlying obstacle to this approach to language is to evaluate attitude which prompts some people to believe that "some languages are inherently better than others" (Fasold, 1984). Languages are compared in terms of the balance of beauty, clarity, elasticity, and economy. If the decision is to select one of 'the underdeveloped' language rather than 'the modern' one, the planners will develop the language by introducing the new forms – lexical, syntactic, phonological or semantic features, but largely lexical feature denote new concepts of science and technology.

Sometimes the result may conflict with the existing language systems, a problem the planner did not consider very well at the time the new forms were introduced. Thus in an effort to maximise the potentiality of affixes to make finer distinction in meaning, the planners may upset the balance in the morphophonemics of the language: 'the refinement' may make the language more difficult to pronounce and to learn. In fact, Kroch (1984) as cited in Fasold (1984) argues that nonprestige dialects tend to be articulatorily more economical than the prestige dialect.

The weakness of this instrumental approach is that it tends to neglect the symbolic value of language and language attitudes (Fasold, 1984). Einar Haugen rejects the 'tool' analogy and thus rejects the instrumental view of language for four reasons:

1. A linguistic system is more complex than any tool systems so that its analogy to any tool is only metaphorical.
2. A linguistic system is stored in the brain and is part of the individual himself; tools are not.
3. Language enables humans to perform complex and creative acts of communication such as telephone or a printed book. These can only extend the use of language can cannot be replace it.
4. Unlike tools, which are easily replaceable or even thrown away when they are not needed any longer, language is not easily replaced. You can easily replace parts in a machine but you cannot do it with language. Language cannot be installed like a telephone or a television. It takes a lot of time and effort to acquire it, and it is not easily forgotten (Rubin and Jernudd, 1971).

Perhaps the reason why language needs to be planned is because of its logical, redundant and ambiguous nature. Humans have developed logic and mathematics for this reason, so that they can escape from the logical imperfection of the natural language. But we cannot replace language with mathematics in our society. Language is rich in variety as it reflects social strata and attitudes. To abolish this is an impossible mission and should turn human beings into robots.

The second approach to language planning is *sociolinguistics;* the second approach stresses the recognition of a social problem that is connected with language (Fasold, 1984). This approach sees language as a resource that can be used to improve social life. The language planners who take this approach would marshal the facts, identity alternatives, design and execute steps the implementation of the plan carefully and evaluate the process (Rubin, 1971; Jernudd and Das Gupta, 1971 as cited in Fasold, (1984). However, this ideal and careful approach is extremely complex and is thus seldom realized in practice.

Nationalism and Language Planning

Nationalism can be defined as movement towards a new and broader bond which is far beyond the one which holds a family, tribe or an ethnic group together. This cohesive is achieved by means of three processes: unification/uniformation, authentification and modernization. Thus the nationalist will unify some different groups, seek a sentimental attachment among the people, and find more efficient ways of handling the problems in the pursuit of anything that can enhance the position of nationality in the world. In seeking the sentimental attachment the nationalist may seek a supra-ethnic authentification by finding a common history, a common interest or even a common enemy for the people.

The three characteristics of nationalism tend to conflict with each other and dialectic between conflicting elements feels the dynamism of nationalist causes. Thus their struggle is never finished. There is always something to be attained (Fishman in Rubin and Jernudd, 1971). Language planning, being related to nationalism, is also full of these conflicting elements.

1. The first conflict is between modernization and authentification. Modernization calls for newer, rational and efficient solution to problems, whereas authentification seeks purer, more genuine expressions of the heritage of yesterday. We can expect authentification to get in the way of modernization. For example, Graceo-Latin roots are very valuable in language of a developing country. The reason is very obvious: science and technology are mostly written in European languages, in

which in their development have nationalized thousands of words from Latin and Greek. Thus the Latin and Greek words which are already used in the language of South East Asia will certainly help them to learn science and technology. However, in terms of authenticity, these words have to be replaced by words of Austronesian origin, Austronesian being a supra-ethnic language of the South East Asian people.

2. The second conflict is between authentification and unification. The more one stresses the real authenticity, the more the danger of regionalism. Frequent use of loan words from an ethnic language can arouse resentment in people from other ethnic groups.
3. The third conflict is between unification/uniformation and modernization. Some modern goals may be fully attained through the encouragement of diversity (e.g. relations with important neighbouring sources of supply might will be improved if minorities speaking the same languages as those used in the sources of supply were encouraged to maintain their distinctiveness while some pre-existing uniformities are actually weakened by industrialization, urbanization, and other modern tendencies such as the weakening of religious bonds.

Processes of Language Planning

There are four steps in language planning (Rubin, 1971) as cited in Fasold (1984). The steps are:

1. Fact Finding
   In this step information concerning languages and domains of language used are gathered before planning decisions are made.
2. Planning
   In this step planners set goals, develop strategies and predict the outcomes.
3. Implementation
   In this step planners carry out the decisions.
4. Feedback

in this step planners evaluate the plan in terms of the degree of success.

In carrying out the plan, the government can ask people in the educational system to the language selected as *a national or official or national and official or a regional official language.* These terms are discussed under language determination. The government can order all schools to use the language as a medium of instruction. The government can order school to teach new terminology, a new spelling system, etc.

An authoritarian government may prohibit the use of particular language at school; as in the prohibition of the use of Guranian at school in Paraguay (Fasold, 1984). The government can make it a requirement for civil servants to be able to speak the selected language. The government may also give prizes or subsidies for publishers and media for using the selected language. Professionals can publish list of new terminology for use by the members of the professions when they speak or write about their professions. A journalist, a novelist, a playwright or a film maker with a good reputation can help in language planning if he or she uses new words, new grammar recommended by the language planners.

Stages in Language Planning

There are two categories of language planning activities: policy and cultivation. A policy refers to the selection of a national language and the policy regarding the selection the writing system to be used for the national language. Cultivation has to do with refining the language in terms of style and correctness. Jernudd (1973) prefers the language determination and language development which refers to 'largae –chunk' choice of language to be used for specific purposes. Language determination means decisions on what language to be used as an official language or as the medium of instruction in elementary school. Language development is concerned with "the selection and promotion of variants within a language, for example, the prescription for using *already* and *yet* with the present perfect tense and not with the simple past. Fasold states that we can use language development interchangeably with language standardization and language determination with language planning. However, in a broader sense we can use the term language planning to refer to both terms.

Language Determination

The choice of a national language may be very easy and smooth like the adoption of Indonesian as the national and official language of Indonesia. It may be difficult, like the adoption of Hindi as the national and official language of India.

There are three key factors determine the choice of a national language: the total number of languages in the state, the ratio of L1 users to the total number of population, and the demographic factor (Bell, 1976). If there are many distinctively different languages to the choice of a national language is difficult. The clear division between the Indo Aryan languages of Northern India and the Dravidian tongues of the South can be recognized as one of the many causes of the linguistic disputes of the subcontinent. The factor facilitating the adoption of Swahili as a lingua franca has been the fact that many of the languages are felt to be no more than dialects.

The choice of language spoken by the majority of the population of the state puts the minority groups at a disadvantage and may turn them against the unity of the state. It may be better in terms of the political aspect to select as indigenous of the minority like Irish Gaelic with only about three percent of the whole population of Eire who speak it as a native language. It has also been the reason for selecting a variety of Malay, a pidgin language to be the national and official language of Indonesia in preference of Javanese, which is spoken by 40 % of the population.

A language may be spoken mostly by demographic factors. A language of prestigious social or regional group has more chance to be selected to be a national language. For example, in U.K., USA and Australia. The group may consist of top businessman, leading intellectual, political leaders, high civil servant, senior military men, clerical and religious leaders.

The goal of language determination is to select a language to be used for running the state (the goal is nationalism) and as a symbol of the new ethnic identity. Communication between the government and its people is one of the reasons to choose a common language for a nation, but it is not the only reason.

The selected language for a state can be either for the goal of nationalism. The resulted language of the second goal, 'national language'. When one language serves the two functions above we call it national and official language or NOL. When one language serves the first function and another one, the second function, we have a national language and an official language respectively. In addition, we may have regional official languages. Thus a state may have one NOL like, Indonesia, USA, UK. Two NOLs like Cameroon, one NOL and one OL. One NOL and several ROLs and any other combinations.

Language Development

One way of developing a language is through standardization, that is through setting standards or norms of correct usage. Thus the variety that meets the prescribed norms is rated above regional and social dialect (Ferguson, 1984). Standardization is motivated by modernization, which creates demands for language change and demands for standardization.

In terms of linguistic forms, standardization may involve phonology, orthography, morphology, syntax, and lexicon. However, standardization does not only have to do with linguistic forms. It also involves differentiation of language functions and language attitudes (Kridaklaksana in Halim, 1981). The target of standardization can be speech variety in its entirety, so that it becomes a supradialectal norm aspect of a variety (e.g. terminological standardization). Written language is more easily standardized than spoken language. This may explain the greater saliency of written language problems, such as orthography and vocabulary in literate domains of usage (Jernudd in Rubin and Jernudd, 1971).

Jernudd agree that standardization produce benefits, but they believe that the optimal point of no further gain may be sociolinguistically complex. After repeated application of standardization to language, the speech community will have a more uniform and presumably more efficient language.

The characteristics of a standard language according to Moeliono (1981) are:

1. The language rules are fixed but are always open to systematic changes that are directed to the development of varieties and styles in sentences and meanings.
2. It has the characteristics of intellectualisations, that is, the capability of expressing a complex thinking process in various branches of science, technology, and inter-human relationships without losing its identity.

To develop the lexicon the planners either coin new words or borrow the already existing words from other languages. Some ways of creating new words are:

1. To take words from a foreign language, for example, words from Latin and Greek and Latin Origin.
2. To make up words or lexical groups from the language itself. For examples:

Tulang	*atas*	*belakang*	*kepala*
Bone	*upper*	*back*	*head*

3. To take items from a classical language which has or had influence on the culture and religion of the nation, e.g. Sanskrikit or Arabic. Thus in Indonesian, *ilmu bumi*

4. ‘geography’ from Arabic *ilmu* ‘knowledge, science’ and
5. Sanskrit *bumi* ‘earth, world’.

PART 13

ENGLISH AS GLOBAL LANGUAGE

Fatchul Mu'in

Accoding to Crystal, a language can be an international language if it meets the factors: (a) *geographical-historical factors*, and (b) *socio-cultural factors*. These two factors can be described into five factors: (a) its internal structure; (2) amount of its users; (3) its wide spread; (4) power domination on politic, and economic affairs related the lanuage; and (5) as a medium of communication in science and technology, and diplomacy. Based on the five factors, (6) the language has an impact on socio-cultural life. English language meets those six factors. As has been known, English has been the international. Historically, we know that the spread of English language throughout the world has begun since 1584, when Walter Raleigh arrived at North Carolina (Crystal, 2003).

13.1 English as an International Language

English is publically mentioned as one of the international languages. That is to say that English is not the only international language. Other international languages are: Mandarin, Spanish, French, Arabic, Russian, Portuguese, German, Japanese, Korean, and several other languages.

The occupation of a nation in the territories of other nations became one of the factors why the colonials' language is studied and used in their occupied territories. After having a freedom from the occupation, the occupied nations became the independent nations. Some independent countries decided the colonial language as their state's official language; some others decided it as the second language. Based on historical facts, America was occupied by English people; after having independence, it became *United States of America* (USA), and then, decided English as the state's official language, and so did Australia. English has been widely used as an international language due to the fact, that the ex-occupied territories of English people widely spread, e.g. Asia, Africa, and Australia.

As a consequence of an increasingly globalized world and supported by the development of science and technology, English language has been widely used by many people all over the world. This is to say that English language widely spread to the new geographical territories. This implies that the users of English language are also widely distributed in large numbers. As a result, the populations of English language users having fluency in using English language are also great in numbers. According to David Crystal, a quarter of the population of world already has fluency or competence in using English; this profile or figure is continually growing in the beginning of 2000s. This means that there are about 1.5 billion English language users. There is no other language that can match the growth, and the figure is steadily growing" (Crystal, 2003:6).

Towards the end of the eighteenth century, the continuing process of British world exploration established the English language in the southern hemisphere (Australia). The spread of English language to *New Zealand* began in 1770, when James Cook discovered this archipelago. Also, English language has established since a very long time in Africa. The British occupation South Africa took place in 1806, and English language was used in the territory. In India, the communication using English language has begun since 1612. Southeast Asia also became the interesting territory for Europian countries, especially for British nation, in 1786. Thus, geographically

English language has widely spread (Crystal, 2003).

Status of English language as a world language has been influenced, especially, by the power expansion of British colonialism and the interests of United States of America as the world economic stakeholder in the twentieth century. In relation to the aconomic, (and also, politic and military) interests, USA is necessary to develop English language as a medium of world communication.

The spread of English language throughout the world can be classified into three concentration cycles implying the various ways of how English language is acquired or learned. *The first base* is what we call as *inner circle*. This circle refers to the traditional base of English language, in which the language becomes the primary language for USA, England, Ireland, Canada, Australia, and New Zealand. *The second base* is what we call as *the outer or extended circle.* This cycle covers the first phase of the spread of English language in the setting of non-native speakers, namely: English language has been the part of the state's primary institution, and played some important roles as the *second language* in multilingualism situation. The states/countries in this category are Singapore, India, Malawi and the other 50 territories. *The third cycle* is what we call as *the expanding or extending circle* involving those countris which recognize the importance of English as an international language, though they do not have a history of colonization by members of the inner circle, nor have they given English any special administrative status. It includes China, Japan, Greece, Poland and (as the name of this circle suggests) a steadily increasing number of other states. In these areas, English is taught as a foreign language (Crystal, 2003).

As an international language, English language has been used as *'lingua franca'*, a medium of communication among speakers with the background of different languages. The most important starting point in determining English language as a *lingua franca* was the establishment of *United Nations* conducting the political communication in 1945. As has been known, the international institutionas under United Nations are as follows:

- UNICEF (*United Nations Children Fund*)
- UNESCO (*United Nations Educational, Scientific and Cultural Organization*)
- FAO (*Food and Agriculture Organization*)
- UNHCR (*United Nations High Commissioner for Refugees*)
- WHO (*World Health Organization*)
- ITU (*International Telecommunication Union*)
- UPU (*Universal Postal Union*)
- ILO (*International Labour Organization*)
- IMF (*International Monetary Fund*)
- IAEA (*International Atomic Energy Agency*)
- IBRD (*International Bank for Reconstruction and Development*)

The communication among nations are conducted through those international institutions under United Nations by using English language as the lingua franca.

13.1 Bahasa Inggris sebagai Lingua Franca

Global communities regard English language as having the important roles for their lives. The importance of English language can be seen from the various viewpoints. Firstly, a mastery of English language enables people from different countries to communicate easily. Secondly, a mastery of English language enables people from all over the world to access sciences and technology. Thirdly, a mastery of English language enables people all over the world to develop sciences and technology.

As a consequence, global communities need English language very much. Therefore, considering the importance of English language, some countries determine English language as their national language and as the second language after the national language. Some countries are the users of English language as the second language, such as India, Singapore, Malaysia and Pakistan, and also some countries in Africa and North America. People of those counteris are used to speaking by using English language. They do not find difficulties in speaking by using English language though English Government left those countries many years ago. Some other countries has determined English language as the foreign language, such as Indonesia.

English language is not only used as an international language for communication among native and non-native speakers of English language, but more broadly, it is also used as a medium of communication between speakers with the background of mother tongues other than English language. The use of English language as a lingua franca has evolved to all the domains of public lives such as economics, politics, popular culture, and so on.

Lingua franca is a language that is widely used as a medium of communication among speakers with different background of languages. As a lingua franca, English language is used in United Nations (UN) sessions, summits of countries belonging to the Organization of the Islamic Conference (OIC), and in international academic seminars / conferences where the participants come from different countries, as well as in international business communications or the like.

13.3 English language as Language of Sciences and Technology

English language is used as a medium of instruction or medium of transferring knowledge. When we discuss the issue of knowledge building in this country as an attempt to solve the problems of the nation in the present and the future, the question arises: for whom the knowledge is? Knowledge is not just an individual search; but it is also a social search. With knowledge one can expand his capabilities and can increase his capacity in understanding the social and natural world and in responding them. This is very relevant for discussion. That is to say that at the time when society is undergoing rapid changes, then new ideas, technologies and challenges will arise in the various fields. In this case, knowledge is the essential human capital for the social development.

In reference to the knowledge building, it is needed a medium for knowledge building itself. One of the media for building knowledge is a language. In learning and teaching process, English language plays important and strategic roles. Firstly, English language is used as means for transferring knowledge by teachers or lecturers, and for understanding knowledge for students. In this relation, English language is used as a medium of instruction in the learning and teaching process. Thus, there are two advantages of using English language as a medium of instruction. Firstly, it can be used for improving linguistic competence and communicative performance. Second, it can be used for building knowledge during learning and teaching process. Thirdly, it can be used for developing sciences in future time.

When the learning and teaching of any subject uses English language as a medium of instruction, (as has been mentioned before) both teacher/lecturer and learner can improve their linguistic competence and communicative competence. From the beginning, they will well prepare with the language skills (*listening, speaking, reading, writing,* and also *translation*, in order to be able to attend learning and teaching process successfully. They will build knowledge through their English language skills Thus, when they have good linguistic competence and communicative performance in English language, they are able to attend learning and teaching process well and as a result they will be able to complete their study with optimal achievement and in normal period of time. They will be able to improve their linguistic competence and communicative performance as their efforts to delevelop sciences and technologies, through attending international seminar/conference, producing teaching materials, monographs, and reference books, writing academic papers, publishing international journals. Besides, they will be ready and confident to communicate and interact in the global or international world.

Furthermore, if someone is an academic one, he will not find any problem in writing and publishing an international journal article in English language. He is of course able to conduct a research, and he may be able to write his research report in English language. Being able to conduct a research and, at the same time, to write in English language, will help him solve his problem in meeting his academic affairs.

Language, science and technology are three things related to one and another. English language is determined as a language of science. A science consists of a set of *disciplines* (epistemological products) used for searching, finding out, -and increasing an understanding on- a problem as the object of study by using a set of concepts and theories and a set of scientific methodologies (e.g. objective, methodical, systematic, and universal in nature). Therefore, principally, a science must be able to explain "what is an object of study?" (ontological perspective), "how is a science constructed?", and "what is its body?" (epistemological perspective), and "what is its benefit for human beings?" (axiological perspective), as well as "how is it procedurally studied" (methodological perspective).[84]

As has been said that a language is the source of knowledge. Books, magazines, journals, and scientific articles are sources of knowledge. Therefore, we can say that a language is a means of

[84]https://msdmandtraining.wordpress.com/2017/02/22/cabang-cabang-ilmu-pengetahuan

expression of knowledge. The various books, scientific journals are written using English language. Science is closely related to technology. On the one hand, English language as a means to study and develop technology. On the other hand, technological inventions are embedded in- and spread by using-the language.

Also, English language is said to be a language of technology. This implies that English language is used to discuss and accommodate the technological products. For instance, the development of technological products requires new names of recent products. The producers must find out appropriate names for the recent products. Thus, we can say that a language is an integral part of technology.

13.4 **Summary**

As a global language, English language has some statuses. Firstly, it is the first language for the native speakers and used as a national language. Secondly, it is the second language for the non-native speakers and used as a official language after their national language. Thidly, it is a foreign language for the speakers other than the two groups above. For the sake of international communication, it is used as a *lingua franca.*

As an international language, English language is functioned as the official language by United Nations (UN) and used for international communication. In the academic field, English language can be used as a medium of instruction and a means of developing science and technology.

PART 14
LEARNING AND TEACHING OF ENGLISH THROUGH LITERATURE

Fatchul Mu'in

14.1. Introduction

There are four language skills to be developed in the process of English language instruction. These four language skills are: listening, speaking, and reading as well as writing. In this part, why and how an English language educator should utilize the texts of literary works in English language classroom, what kind of literary works the English teachers or instructors should use with English language learners, literature, and the learning and teaching of language skills, and also benefits of the various genres of literature works towards the language teaching will be considered. Therefore, the position of literary works as a medium rather than a goal or an end in English language learning and teaching as a foreign language will be revealed.

Literature can be regarded as a product of culture. It talks about human life. Literature may give us a preview of human lives or experiences; it enables us to relate to our basic levels of desire and/or emotion. As a product of culture, literature has given a great impact on our society's development. It has established or shaped human civilizations, and it also has changed the nation's political systems and exposed the social injustice.

As stated, literature talks about human lives. This is to say that literature has to do with with human activities or experiences. Some of those human activities may be peculiar, some may be more widespread, and some may be universal. Thus, we can expect that literary work is a kind of the record of human lives or experiences. As a result of recording the human experiences, literature may record and reflect the various aspects of culture such as norms or morality, technological tools, economic system, family, political power, etc. Literature is known as a creative and imaginative work; it record human lives or experiences using a language as its medium.

"Literature is the work of art using a given language as its medium of expression. Literature uses a language as a medium of expression. In a narrow sense, literature can be said as a special type of language used to express human lives based on the literary rules or systems. Furthermore, learning literature is not only meant to learn a literature based on the literary systems, but also it is at the same time meant to learn a language. English literature refers to one that is written by using English language. Thus, it can be said that the learning of English literature implies learning English language as well. Besides, as stated before, the literary work is the record of human lives or human culture. This also implies that by using literary works we can learn and build our social awareness, and at almost the same time we can contribute to nation character building".[85]

Based on the description above, literary works are the texts that can be used as materials or medium for improving language skills (listening, speaking, reading and writing), and at the same for building our learners' characters. Learning literature is learning a language through which our learners are made to be aware of morality.

14.2. The Use of Literature in Language Teaching

Literature is language (Elkins, 1976: 2). This implies that literary works uses a language as its medium. Since literary works use a language, it can be argued that a literary work is a

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[85] https://staf.ulm.ac.id/fatchulmuin/2016/11/01/ ekokritisisme

language, that is, a language which is inherent to humanity values or aspects of human life. Let's follow Elkins's idea as follows. "What is the literature? What, for example, is its 'raw material'? And the answer is, in every case - Language! Language here can be in either spoken or written forms. In some extent, we can say that “Literature is Language” (Elkins, l976: 2).

Although literary works use language, but the use of language in literature will be different from that beyond literature. The language in literature has its peculiarities both in form, selection and collection. Because the specificity of language in literature, it will be different from the language used in everyday life. The use of language in literature will be different from that in the world of law. A lawyer, for example, will have much to do with the use of language, but he is totally not related to literature. On the other hand, someone involved in literary world, in many ways, will relate to the use of language (Elkins, 1976: 3).

The use of literature as the material for learning and teaching both four basic language skills (namely: reading skill, writing skill, listening skill and speaking skill) and language areas or components (namely: vocabulary items, grammar as well as pronunciation) is very well-known within the learning and teaching of English as a foreign language (EFL) nowadays. Moreover, in translation subject, some English language teachers ask their students to translate English literary works or texts like poetry, fiction proses (especially, short stories), and drama into the other language. Translation provides the learners or students the opportunities to practice the knowledge of lexicon, syntax, semantics, pragmatics and stylistics they have acquired through other subjects. Translation is regarded as an implementation field of four basic skills and as the fifth language skill is emphasized in the process of language learning and teaching.

In the next part, why English language teachers utilize the literary works/texts in the English language classes and primary criteria for the sake of selecting appropriate literary works/texts in the English language classes are emphasized in order to make the readers familiar with some underlying reasons as well as criteria for English language teachers in selecting and using literary works/texts.

14.3. Why use literature?

The use of language in literature much depends on the combination of individual and social aspects of the author. Creation of literary works by authors is intended to elicit a particular response on the listener or reader. for that, the author chooses the forms which in his judgment will be able to generate reaction or response from the audience or readers. Reactions or responses will arise when the literary works are read or heard (orally performed). Therefore, literary works must be interesting to read, hear and then discuss. The attractiveness of literary works allows language teachers, for example, to choose literary works as language teaching materials.

There are many good reasons for using literature in the classroom. Here are a few:

- Literature is regarded as authentic material. It is good material to be exposed towards learners as the source of unmodified language in the English classroom. This is because the language skills they acquire from unknown or difficult language can be utilized outside the classroom.
- Literature can encourage an interaction. Literary works/texts are very rich in multiple layers of meanings, and it can be mined effectively for the sake of discussions and sharing experiences, opinions, or feelings.

- Literature can expand learners' language awareness. When asking learners to examine non-standard or sophisticated examples of language or varieties of language (which occur in the literary texts), this can make them (learners) more aware of the rules or norms of a language use.
- Literature can educate the whole persons. Through examining values of literary texts, teachers can encourage their learners to develop attitudes towards them (teachers). The values and attitudes adopted from literary works are related to the real world outside the classroom.
- Literature can be motivating. Literature holds the high status in the various cultures in many countries. For this reason, learners can feel an actual sense of achievement at understanding a highly respected literary work. Literary work is often regarded as teaching material which is more interesting for the learners than the texts as found in the course books.[86]

In short, literature is something interesting and stimulating. Literature will allow its reader to imagine the world he/she actually is unfamiliar with. This is conducted by using the descriptive language. For the sake of understanding, the reader will create his/her vision about what the writer is talking. In this relation, the reader will become an actor or a performer in a communicative event when he/she is reading.

Literature has been a subject of study in many countries at a secondary or tertiary level, but not many language teachers has utilized literary works as the materials in in the EFL/ESL classroom. Since the 1980s, this area has become interest for

[86]http://www.onestopenglish.com/methodology/methodology/ teaching-materials/teaching-materials-using-literature-in-the-efl/-esl-classroom/146508.article

some EFL teachers. The purpose of this part is to consider some of the issues as well as ways in which literature can be discussed or exploited in the English language classroom. There are also links to classroom activities and lessons with literature that you can download and use straight away.[87]

There are four main reasons considered by a language teacher to use literature as the learning and teaching material in the language classroom. This is because the literary works are (1) valuable authentic, (2) cultural enrichment, (3) language enrichment and, (4) personal involvement. Besides those four primary reasons, there some other factors influencing the literary works, namely: (1) universality, (2) non-triviality, (3) personal relevance, variety, interest, economy and, (4) suggestive power and ambiguity. Those all the factors show that the literary works are powerful resources in the classroom context.

(1) Valuable Authentic Material

Authentic materials are texts produced for the non-educational purposes (Bacon & Finnemann, 1990).[88] Since these materials are not provided for educational purposes, generally, they are not taken from a given lesson book. These materials are not developed systematically in the stages for the language learners. However, at the present time, there are many teachers or lecturers who are interested in using the authentic materials for the learning and teaching of English, either written or spoken as the alternative materials.

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[87] Ibid

[88] Bacon, S. M. & Finnemann, M. D. 1990. A study of the attitudes, motives, and strategies of University foreign students. Modern Language Journal, 74 (1), 459-473.

There are some kinds of authentic materials such as a poetry, a short story, a novel, a song, a radio interview and a fairy story, and the like. These are the examples of authentic texts.[89] The authentic materials can also be defined as spoken or written language data produced in the subject of genuine communication, and not written specifically for the sake of language teaching.[90]

The authentic materials are regarded as media for contextualizing the language learning. This is to say that the authentic materials are effective in presenting the context of each text for the language learners. When the learning and teaching of English is only for studying the educational materials, the learners may only tend to focus more on the content and meaning rather than the context. On the other side, the authentic materials will provide rich sources of context in the language instead of the language that are only provided or presented by the teachers.[91] A new pedagogical term, e.g. *authentic learning* is then suggested.[92] The term *authentic learning* is related directly to the learners' real lives; and it prepares them to face and/or deal with the various real world situations. Thus, the authentic learning and teaching materials and activities are planned to imitate or reflect the real world situations.[93]

When using literary works as the authentic materials, learners are exposed to actual language samples of real life like settings. In reading literary texts, the students have to do with the target language as used by native speakers, so that, they are

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[89] Tomlinson, B. 1984. A glossary of basic EFL terms. In A. Cunningsworth (Ed.), Evaluating and Selecting EFL Teaching Materials (pp. 80-102). London: Heinemann.

[90] Nunan, D. 2001. *Second language teaching and learning*. Boston: Heinle and Heinle Publishers.

[91] Genhard, J., G. 1996. *Teaching English as a foreign language: A teacher self-development and methodology*. Ann Arbor: the university of Michigan press

[92] Herrington, J., & Oliver, R. 2000. "An instructional design framework for authentic learning". *Journal of Interactive Learning Research,* 10 (1), 3-24

[93] Herod, L. 2002. *Adult learning from theory to practice.* Heinle and Heinle Publishers. Heinemann.

expected to be accustomed to the various linguistic forms, communicative functions and meanings of the targer language.

(2) Cultural Enrichment

As the authentic materials, literary works may facilitate the language learners' understanding on how communication occurs in a given country. As has been known, though literature is an imaginative one, it provides a setting based on which social and regional characteristics can be presented. Literature provides humans' customs, feelings, thoughts, possessions, and traditions, possessions; and their manner of speaking as well as their behaviour in the various socio-cultural settings. Literature can be seen as a complementary material to the other materials provided for developing the foreign language learners'

(3) Language Enrichment

Literature provides learners with a large number of individual lexical or syntactic items. A lexical item is a single word, a part of a word, or a chain of words that forms the basic elements of a language's lexicon. Examples are cat, traffic light, take care of, by the way, and it's raining cats and dogs. Lexical items can be generally understood to convey a single meaning, much as a lexeme, but are not limited to single words. Lexical items are like semes in that they are "natural units" translating between languages, or in learning a new language.

In this last sense, it is sometimes said that language consists of grammaticalized lexis, and not lexicalized grammar. The entire store of lexical items in a language is called its lexis. Lexical items composed of more than one word are also sometimes called lexical chunks, gambits, lexical phrases, lexical units, lexicalized stems, or speech formulae. The term polyword listemes is also sometimes used.

Students become familiar with many features of the written language, reading a substantial and contextualized body of text. They learn about the syntax and discourse functions of sentences, the variety of possible structures, the different ways of connecting ideas, which develop and enrich their own writing skills. Students also become more productive and adventurous when they begin to perceive the richness and diversity of the language they are trying to learn and begin to make use of some of that potential themselves. Thus, they improve their communicative and cultural competence in the authentic richness, naturalness of the authentic texts.

(4) Personal Involvement

Literature can be useful in the language learning process owing to the personal involvement it fosters in the reader.Once the student reads a literary text, he begins to inhabit the text. He is drawn into the text. Understanding the meanings of lexical items or phrases becomes less significant than pursuing the development of the story. The student becomes enthusiastic to find out what happens as events unfold via the climax; he feels close to certain characters and shares their emotional responses. This can have beneficial effects upon the whole language learning process. At this juncture, the prominence of the selection of a literary text in relation to the needs, expectations, and interests, language level of the students is evident. In this process, he can remove the identity crisis and develop into an extrovert (Journal of Language and Linguistic Studies Vol.1, No.1, April 2005).

The non-English student who reads English well may have no difficulty in understanding denotations. However, he may find that sometimes the words bring to him different meanings or associations. Mastering a language is a matter of degree; and knowing the meanings of all the words may be not anough for a full response to literature. The first step in understanding a word is to know its denotative meaning. The next step is how to understand its connotation.

Literature, Reading and Writing

Reading skill can be developed from reading literary work. Reading literary work is more beneficial than reading non-literary work. This is because the former shows specific forms, diction and collection of the given language; it also shows a kind of creative, emaginative and simbolic written work. Reading literary work is not meant to understand the denotative meaning but at the same time it is meant to find out the connotative meaning. This is to say, reading the literary work is meant to understand what is explicitely and implicitely stated in the work.

English teachers should adopt a dynamic, student-centered approach toward comprehension of a literary work. In reading lesson, discussion begins at the literal level (denotative meaning) with direct questions of fact regarding setting, characters, and plot which can be answered by specific reference to the text. When students master literal understanding, they move to the inferential level (connotative meaning), where they must make speculations and interpretations concerning the characters, setting, and theme, and where they produce the author's point of view. After comprehending a literary selection at the literal and inferential levels, students are ready to do a collaborative work. That is to state that they share their evaluations of the work and their personal reactions to it - to its characters, its theme(s), and the author's point of view. This is also the suitable time for them to share their reactions to the work's natural cultural issues and themes. The third level, the personal / evaluative level stimulates students to think imaginatively about the work and provokes their problem-solving abilities. Discussion deriving from such questions can be the foundation for oral and written activities

Literature can be a powerful and motivating source for writing in English, both as a model and as subject matter.

Literature as a model occurs when student writing becomes closely similar to the original work or clearly imitates its content, theme, organization, and /or style. However, when student writing exhibits original thinking like interpretation or analysis, or when it emerges from, or is creatively stimulated by, the reading, literature serves as subject matter. Literature houses in immense variety of themes to write on in terms of guided, free, controlled and other types of writing.

Literature, Speaking, and Listening

Listening skill can be developed through literary works. The learners are exposed to recorded literary works or those that are read loudly. Using these, they can acquire how the language is spoken. In the other words, they can acquire knowledge on pronunction according to the sound systems of the target language.

The pronunction problem is one of the problems in learning English. The problem is often faced by the learners because (1) since they were children, they were used to produce speech sounds in their own language, (2) their habits to produce speech sounds in their own language make them difficult to produce in the other language, and (3) there are different sound systems in the two languages (native and foreign languages).

Through listening activity, the learners can improve their pronunciation in foreign language (English) by imitating the foreign language texts. The texts may be taken from the literary work. This activity of learning may result in improving not only pronunciation but also intonation, stress, vocabulary mastery and sentence patterns, which are, in turn, useful for developing writing and speaking competences.

The study of literature in a language class, though being mainly associated with reading and writing, can play an equally meaningful role in teaching both speaking and listening. Oral reading, dramatization, improvisation, role-playing, reenactment, discussion, and group activities may center on a work of literature (Stern 1991:337).

Speaking skill can be developed through the activities of reading and listening to literary works such as poetry and fiction prose. A teacher may ask his student to read the texts and at the same time the other students listen to it. Then, each student is asked to make an oral report based what has been read or listened to. But the most appropriate literary work is drama. Drama consists of dialogues. By using a role play technique, drama may be used for developing speaking skill.

14.4. Advantages of learning the literary works in nation character building.

The term *character building* also refers to *character education*. The Character Education Partnership (CEP) has identified 11 broad principles as defining a comprehensive approach to character education. One of them is to promote core ethical values as the basis of good character.

Since teachers are already using literature with students, it is imperative that they make their instruction more meaningful by engaging their students and promoting important moral values. If children are exposed to character-rich literature in a manner that can serve those dual purposes, character education can be taught, encouraged, and promoted in our classrooms. Role-playing is another type of teaching tool that has shown to have positive effects when promoting values. Character education can be very affective, when used with role-playing and children's literature since both have such promising outcomes on affecting students' value development.

There are many strategies teachers can incorporate when utilizing literature that have important character building issues. One particular study indicates that teachers should preview the books used carefully. Having background knowledge of the issues involved in a piece of literature with a moral dilemma, helps teachers "guide" class discussions. Teachers should ask questions and provide details that will have students begin thinking about the circumstances or the story's dilemma.

After reading stories that have important values embedded in them, there are a wide variety of activities that teachers can utilize to help students comprehend and get personally involved in the story's dilemma. Role-playing, using open-ended questions, identifying with characters and their feelings, providing an emotional release, group discussions, story expansion, and written responses are just some of the different strategies teachers can use after reading literature to promote good character in children or students.

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