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# PROCEEDINGS

## International Seminar

LANGUAGE MAINTENANCE AND SHIFT II

July 5-6, 2012



Master Program in Linguistics, Diponegoro University  
in Collaboration with  
Balai Bahasa Jawa Tengah

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Editors:

Agus Subyanto

Mualimin

Prihantoro



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## **Editors' Note**

This international seminar on Language Maintenance and Shift II is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University in July 2011. We do hope that the seminar with this theme can become a yearly program of the Master Program in Linguistics, Diponegoro University, as we see that this topic still needs our serious attention due to the inevitable impact of globalization on the life of indigenous languages.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar. The first five papers are those presented by invited keynote speakers. They are Prof. Dr. Hanna (Balai Bahasa Provinsi Sulawesi Tenggara, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Indonesia), Dr. Sugiyono (Language Center, Indonesia), Peter Suwarno, Ph.D (Arizona State University), and Herudjati Purwoko, Ph.D (Diponegoro University).

In terms of the topic areas, there are 33 papers on language maintenance, 24 papers on language learning, 19 paper on sociolinguistics, 15 paper on pragmatics, 8 papers on discourse analysis, 8 paper on morphology, 2 papers on syntax, 2 papers on translation, 1 papers on psycholinguistics, 1 papers on phonology, and 1 papers on semantics.



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International Seminar "Language Maintenance and Shift II", July 5-6, 2012

SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT II			
TIME	NAME	TITLE	ROOM
07.30 - 08.20 WIB	REGISTRATION		LOBBY
08.20 - 08.45 WIB	OPENING		PAKOEBUWONO
08.45 - 10.45 WIB	PLENARY 1		PAKOEBUWONO
	Hanna	BAHASA DAERAH PADA ERA GLOBALISASI PELUANG DAN TANTANGANNYA	
	Sugiyono	PENANGANAN BAHASA DAERAH: SEBUAH TANTANGAN	
10.45 - 11.00 WIB	COFFEE BREAK		PAKOEBUWONO
11.00 - 12.30 WIB	PARALLEL 1 A		ROOM A
	Asih Prihandini, Deny Nugraha	REVITALISASI BUDAYA NGA-DONGENG LEWAT TEKNOLOGI INFORMASI SEBAGAI UPAYA PELESTARIAN BUDAYA TUTUR (SASTRA LISAN) DIKALANGAN KELUARGA SUNDA MODERN	
	Deni Karsana	MENGURAI DILEMA BAHASA KAILI DITENGAH ARUS GLOBALISASI	
	Dwi Wulandari	THE IMPORTANCE OF POSITIVE LANGUAGE ATTITUDE IN MAINTAINING JAVANESE LANGUAGE	
	Zubaedah Wiji Lestari & Muhamad Qushoy	PERSON DEIXIS IN SUNDANESSE JOKES (THE ANALYSIS OF CANGEHGAR IN "BASA CINA" AND "ASAL-USUL" EPISODES)	
11.00 - 12.30 WIB	PARALLEL 1 B		ROOM B
	I Dewa Putu Wijana	PERANAN BAHASA-BAHASA DAERAH DALAM PERKEMBANGAN BAHASA GAUL REMAJA INDONESIA	
	Indah Arvianti	KARONESSE INTERFERENCE IN INDONESIAN AS THE REFLECTION OF KARONESSE MAINTENANCE	
	Hendarto Supatra	LANGUAGE ATTRITION IN JAVA (SOME NOTES ON THE PROSSES OF JAVANESES LANGUAGE LOSS)	
	M.Oktavia Vidiyanti	PANDANGAN WONG USING BANYUWANGI TERHADAP BAHASA USING: KAJIAN PEMERTAHANAN BAHASA	
11.00 - 12.30 WIB	PARALLEL 1 C		ROOM C
	Muhammad	SASAK LANGUAGE AND TINDIH MAINTAINING	
	Ngadiso	MAINTAINING JAVANESE LANGUAGE AND CULTURE TO SUPPORT CHARACTER EDUCATION IN GLOBALIZATION ERA	
	M. Suryadi	KERAPUHAN PENGGUNAAN BAHASA JAWA PADA KELUARGA MUDA JAWA PERKOTAAN	
	Yune Andryani Pinem	PEMERTAHANAN BAHASA VS PERUBAHAN BAHASA PADA CAKAP KARO DI TANAH KARO, SUMATERA UTARA	
11.00 - 12.30 WIB	PARALLEL 1 D		ROOM D
	Rukni Setyawati	ASPEK SOSIAL BUDAYA, DAN KEPERIBADIAN INDIVIDU SEBAGAI JEMBATAN PEMERTAHANAN BAHASA IBU	
	Swany Chiakrawati	MAINTAINING INDIGENOUS LANGUAGE THROUGH UNDERSTANDING THE PHILOSOPHY AND CULTURE (THE PROBLEM IN MAINTAINING 'FUKIEN (HOKKIEN)' AND 'HAKKA' DIALECTS AS INDIGENOUS LANGUAGE AMONG OVERSEAS CHINESE SOCIETY IN MEDAN, NORTH SUMATERA)	
	Teguh Sarosa	THE DYING PHENOMENON OF JAVANESE LANGUAGE USE IN ITS SPEECH COMMUNITY	
	Prihantoro	ON MONITORING LANGUAGE CHANGE WITH THE SUPPORT OF CORPUS PROCESSING	
12.30 - 13.30 WIB	BREAK		PAKOEBUWONO

International Seminar "Language Maintenance and Shift II", July 5-6, 2012

TIME	NAME	TITLE	ROOM
13.30 - 14.30 WIB	Aan Setyawan	PATTERNS OF LANGUAGE CHOICE IN SEMARANG SOCIETY; STUDY ABOUT LANGUAGE SHIFT AND MAINTENANCE	ROOM A
	Abadi Supriatin	PENGGUNAAN KOSA KATA DALAM BAHASA TEGAL	
	Agnes Widyaningrum	PRESERVING AND MAINTAINING NATIVE TONGUE THROUGH CULTURAL EXPOSURE	
	Andi Rizki Fauzi	THE EFFECTIVENESS OF JAVANESE AS A COMPULSORY LOCAL CONTENT SUBJECT IN THE PRIMARY EDUCATION CURRICULUM TO MAINTENANCE THE JAVANESE LANGUAGE IN JAVA	
13.30 - 14.30 WIB	Anggi Riris Pawesty	THE IMPLICATION OF BEHAVIOURISM THEORY IN TEACHING GRAMMAR FOR ELEMENTARY STUDENTS	ROOM A
	Anik Widyastuti	LANGUAGE CHOICE IN MULTILINGUAL COMMUNITIES	
	Barans Irawan Palangan	INTRODUCING TRANSLATION ACTIVITY: AN IMPLEMENTATION OF LANGUAGE MANTAINENCE IN CLASSROOM	
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	Juanda, Nungki Heriyati	BUKA PINTU: BUHUN YANG TIDAK SELALU TERISTIMEWAKAN	
	Katharina Rustipa, Abbas Achmad Badib, Djoko Sutopo	THE FLOWS OF IDEAS OF ENGLISH ARGUMENTS BY INDONESIAN WRITERS FOUND IN THE OPINION FORUM OF THE JAKARTA POST: AN INDICATION OF LANGUAGE SHIFT	
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	Sonezza Ladyanna	SALAM DALAM BEBERAPA BAHASA DI DUNIA	
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	Syaifur Rochman	CORPORAL PUNISHMENT IN SCHOOLS BASED ON THE STUDENT'S CULTURAL VALUES (A SURVEY OF CORPORAL PUNISHMENT IN SCHOOLS EXPERIENCED BY STUDENTS OF ENGLISH LANGUAGE AND LITERATURE DEPARTMENT, JENDERAL SOEDIRMAN UNIVERSITY)	
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	Daniel Ginting	THE RHETORICAL STRUCTURE AND COMMUNICATIVE STRATEGIES OF THE STUDENTS' REQUESTS IN THE WEB DISCUSSION FORUM	
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	Yusup Irawan	AMBANG KONTRAS AKUSTIK INTONASI KALIMAT DEKLARATIF-INTEROGATIF DALAM BAHASA SUNDA	
	Maryanti E. Mokoagouw	WACANA MOB PAPUA: KAJIAN EKOLINGUISTIK DIALEKTIKAL	
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	Hyunisa Rahmanadia	KOSAKATA WARNA DALAM BAHASA SUNDA KANEKES	
	Rizki Hidayatullah, Septi Mustika Sari	KONSEP WANGI DALAM <i>JANGJAWOKAN MINYAK SEUNGIT</i> : KAJIAN ANTROPOLINGUISTIK DI DESA JATISARI, KECAMATAN JATISARI, KABUPATEN CIANJUR	
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	Yovita M. Hartarini	PEMERTAHANAN LOGAT BAHASA IBU DI WILAYAH KOTA KENDAL	
	Nurhayati	FROM <i>MARTO</i> TO <i>MARFELINO</i> , A SHIFT IN NAMING IN GOTPUTUK VILLAGE	
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	Syihabul Irfan	MENDADAK "BAHASA INDONESIA": DAYA ILOKUSIONER DALAM TUTURAN M. TABRANI IHWAL USULAN NAMA BAHASA PERSATUAN	
	Mualimin	REQUESTS IN JAVANESE: A CASE STUDY ON READERS FORUM OF PS MAGAZINE	
	M. Abdul Khak	PERGESERAN BAHASA SUNDA DAN BAHASA CINA DI JAWA BARAT: ANALISIS KOMPARATIF	
	Hidayatul Astar	PEMERTAHANAN BAHASA IBU DI DAERAH TERTINGGAL	
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19.00 - 21.00 WIB	<b>DINNER</b>		PAKOEBUWONO
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07.30 - 08.00 WIB	<b>REGISTRATION</b>		LOBBY
08.00 - 09.30 WIB	<b>PARALLEL 4 A</b>		ROOM A
	Agus Sudono	POLA PILIHAN BAHASA DALAM JUAL BELI DI PASAR TRADISIONAL (STUDI KASUS DI PASAR WINONG, KABUPATEN PATI)	
	Devina Christania, Pradipta Wulan Utami	CAMPUR KODE BAHASA BETAWI DAN BAHASA INDONESIA DALAM KOLOM "ALI ONCOM" PADA SURAT KABAR HARIAN POS KOTA: KAJIAN SOSIOLINGUISTIS	
	Evynurul Laily Zen	SISTEM PANGGILAN KEKERABATAN SEBAGAI CERMIN BUDAYA DAN POLA PIKIR MASYARAKAT JAWA: DULU DAN KINI	
	Sudirman Wilian	THE POTENTIAL LOSS OF SASAK SPEECH LEVEL: A SURVEY OF LANGUAGE USE AMONG SASAK YOUTHS IN WEST LOMBOK	

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	Mohammed Azlan Mis, Mohammad Fadzeli Jaafar, Norsimah Mat Awal, Hayati Lateh	KAJIAN BAHASA PERHUBUNGAN MASYARAKAT DI SEMPADAN MALAYSIA-THAILAND: ANALISIS PILIHAN BAHASA	
	Sri Mulatsih	SPEECH PLANNINGS ON THE STUDENTS' CONVERSATION (A CASE STUDY OF FOURTH SEMESTER STUDENTS OF ENGLISH DEPARTMENT, DIAN NUSWANTORO UNIVERSITY)	
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	Taufik Mulyadin	INDUSTRI KREATIF, ANAK MUDA, DAN <i>BASA SUNDA</i>	
	Veria Septianingtias	ANALISIS DIALEK A DAN DIALEK O BAHASA LAMPUNG: KAJIAN FONOLOGI	
	Yuni Ferawaty	INTERFERENSI BAHASA CINA DIALEK HAKKA PADA ISTILAH PENAMBANGAN TIMAH BANGKA	
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	Frans I Made Brata	LEXICAL MEANING AND ITS LOSS AND GAIN OF INFORMATION IN TRANSLATION	
	Retno Purwani Sari	DECONSTRUCTION OF IDEOLOGICAL HEGEMONY OF LANGUAGE-CULTURE MAINTENANCE IN SUNDANESE MEDIA	
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09.45 - 11.00 WIB	<b>PLENARY 2</b>		PAKOEBUWONO
	Herudjati Purwoko	LINGUISTIC DOMAINS: KEYS TO THE MAINTENANCE OF JAVANESE	
11.00 - 11.15 WIB	<b>CLOSING</b>		PAKOEBUWONO

## ENGLISH LANGUAGE LEARNING THROUGH THE CULTURE OF LEARNER'S INDIGENOUS LANGUAGE

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### Abstract

*The concern on learners' competence to communicate in English culturally has been attaining multitude attention within attention to make learner be able to communicate effectively in English as part of the international society while learners have limited conceptualization upon cultural issues. On the other hand, the indigenous language(s) is also threatened by the improvement of interests and practices of learning English. Learners, along with the language policy in education, tend to move aside or to give less attention onto the indigenous languages and give more to English. Departed from the purpose of improving learners' cultural understanding in English and at the same time to encourage the existence of indigenous language, this paper presents language cultural background of English compared with Javanese and Sasak Languages by employing contrastive analysis and ethnography study.*

**Key words:** *English language learning, indigenous language, culture of communication, conceptualization of society, linguistic features.*

### INTRODUCTION

The threat on over six hundreds indigenous languages in Indonesia also comes from the growth of English language learning supported by language policy in education sector along with the strong pressure projected by *Bahasa Indonesia* (BI), the national language. Irawan (2011) identifies the English 'attack' phenomenon through the outdoor advertisements displayed all over Indonesia. He claims that English has been one of primary language preferences to communicate messages to the public of Indonesia, which also denotes the function of English to make a high image projection for the products being advertised.

To acquire English, learners are also required to comprehend the cultural aspect of functional English. An article written by Farzad Sharifian (in Sharifian and Palmer, 2007: 33-52) provides some of Iranian cultural, which is compiled as conceptualization, to account the domestic values that he believes to have no perfect equivalent expression in English, including *aberu*, *tarof*, and *shekasteh-nafsi*, and emotion conceptualization, including *ghorbun sadaghe* and body part emotional indicators.

In Javanese language, it is acceptable that older people to be more powerful to younger interlocutor, as power negotiation also occurs among social classes and in professional relationship, such as between lecturer and student or between superior and subordinate. The relationship is then influencing the language structures produced by both sides, which is used to reflect politeness or appropriateness.

Failure to give account toward cultural matters within communication will result on culture shock phenomenon. Culture shock, as mentioned by Garcia (2005: 205), is a term to denote the emotional tension, adjustment problems, and difficulties immigrants, refugees, and foreign students face at school and their personal lives when they are thrust into new environments. Any foreign language learning should prepare learners to avoid this circumstance to be too critical. The program should be integrated with the cultural aspect of using English. Meanwhile, learners also face the problem of local culture impairment, which also requires more concern of education enterprises. Garcia (2001a) suggests us to build bridges between learners' day-to-day lives and their learning in school.

This paper is aimed at showing how to use cultural aspect differences within indigenous language and English to give benefit to English language learning (ELL). Javanese language (henceforth JL) in East Java and Sasak language (henceforth SL) in Lombok Island are used as the source of data under an assumption that both have similarities as well as differences with English. We may encourage ELL through cultural acquisition, by employing the indigenous language cultural aspect to take place in ELL.

Therefore, analysis displayed in this article, in fact, is still perceived as a proposal to see the opportunity of conducting further research in this field.

## **METHOD**

Contrastive analysis (CA) provides opportunity to make comparison of language structure of the target language (TL) and indigenous languages (IdLs), as recently CA has been revisited to provide a newer version of analysis system. Through the socio-educational model (Gardner (1979, 1983, 1985) in Ellis, 2008: 330-331), we can make comparison to find the differences or even similarities between both language preferences in forms of cultural matters in communication; to access comparison, which is not connected with the assumption constructed through the inter-group model—as been developed by Giles and Byrne (1982); Beebe and Giles (1984); Ball, Giles, and Hewstone (1984), and Hall and Gudykunst (1986). To get into an understanding about the cultural properties of communication, the ethnographic study also allows us to view the cultural items of both units. **The ethnographic study (ES)**, as other qualitative study, comes to get the account of academic sense within the paradigm that human actively construct their own meaning in which meaning appears through social situations and is presented throughout interpretive process. Through this kind of study, we have to consider some key aspects as the important considerations arisen within a society, including social entities, context, realities that are multiple, constructed, and holistic, in which knower and known are interactive and inseparable (see Cohen, Manion, and Morrison, 2007:167-190). The ethnographic research provides freedom for us to be as free as possible to observe the realities from the field. By applying CA and ES, this article is designed to become an initial study for further and broader study in the future. Through field observation and unstructured interview toward people from both communities, some reflection of both units' values and norms come into account as cultural insight of learning English.

## **DISCUSSION**

### **The Features Necessarily Accounted in Intercultural Communication**

What further displayed in this writing actually limited number of categories and its examples that the writer succeeds to identify from EL, JL and SL. However, further identification of categories and examples might be explored further.

#### *The Concept of Politeness and/or Appropriateness*

In English, politeness in communication is demonstrated through word selection and structure, naming and topic as parts of intimacy, manners (ethic, language and body attitudes) of the speaker. Those three considerations are unique among the languages, like what we have in Javanese language (henceforth JL) and Sasak language (henceforth SL) compared with in English as the target language (henceforth TL). In deeper sense, politeness and appropriateness are two different things that have very close relationship, i.e. hyponym. Politeness mostly occurs as one's self-perception to behave by someone to other people while appropriateness judged by other people against norms violence of politeness.

#### *Word Selection and Structure*

In English, we have so many options to denote specific thing. For example, the word 'hear' and 'listening' convey different meaning. In JL and SL, we can find how the word selection can influence the concept of politeness or appropriateness in communication. The example can be found in the selection of second pronominal in sociolinguistic interaction. When English speaker consistently uses "you" to denote someone who we are talking with and to make no 'distance' or sense of proximity, someone allows other people to call her/his first name, which is not occurred in JL and SL. In JL the word "*sampeyan*" and "*panjenengan*" are used to show our politeness to the hearer. In Sasak language, showing politeness in using second pronominal is denoted by certain words, i.e. "*side*" or "*pelinggih*", while using "*kamu*" to denote the lower sense of politeness. Another example, in English is we call the last name to imply a more formal impression or in the sense of making 'distance' between the speaker and the hearer on dyadic conversation. For example, a group of children calls one of their friend's father by calling the last name after 'Mister', e.g. Mr. Sandler to refer Adam Sandler, the father of Jimmy Sandler, or a teacher calls her/his student using the last name to show her seriousness or to accentuate her/his intention. This culture is quite different in Javanese and Sasak, i.e. calling the second pronominal without putting name, or, just a name to the less powerful person. In both indigenous languages, we can find every second pronominal to refer the hearer in dyadic communication. The use of second pronominal mostly consider

the age of the person, except "Miq" (from *Mamiq*) which is used for calling an adult man (married) from noble family or in western part of Lombok to call a man after coming back from Mecca for Hajj, "Umi" also denotes the same function as the second one. Thus, it is possible to communicate in shorter 'distance' in both indigenous languages since we do not need to know the last name. The operation of the pronominal reference system can be further analyzed historically, sociologically, as well as psychologically (see Sadtono in Yap (ed), 1977:53-66).

We follow certain notations or norms to make standard language version, or the structure. Many researches have been conducted to compare two or more languages in terms of structure through contrastive analysis. This language feature can also be used to show the difference occur in communication culture of EL compared with JL and SL. One simple example to be used here is the order of pronouns in a sentence in which besides the speaker, the *subject* or the doer in the sentence is more than one persons. For example, in JL and SL, when stating him/herself and other person, speaker will say his/her name first than followed by other person's name. An example taken from SL, "*Tiang plungguh sami saq te Ican kesehatan siq Neneq Kaji Saq Kuase*" (I and all of you who are blessed with health by the Almighty God). *Tiang* refers to the 'speaker' while *plungguh sami* refers to 'all of you' indicating the hearers. In EL, the structure is reverse, i.e. the other doer or subject is placed before the "I" to refer the speaker, e.g. "Father and I went to the Mall last night".

#### *Language Speech Level*

In Javanese and Sasak languages, there is phenomenon of language speech level, which is highly related to the social stratification in society. Both in JL and SL speakers recognize this phenomenon. Both have three speech levels, i.e. *boso*, *ngoko*, and *kromo-inggil* in JL, while *biase*, *madya*, and *alus* in SL. The speech leveling influences word selection and structure used by a speaker, to accentuate their skill in communication. For instance, instead of saying "*piro*" to say "how much", to show his/her respect, a Javanese people would rather say "*pinten*" to express the same meaning. Another example in Sasak language, people would rather say "*mbe eakm lumbar?*" rather than "*mbe eaqm lai?*" for saying, "where are you going?", because the word "*lumbar*" demonstrates a more delicate sense of respect than "*lai*". This kind of evidences cannot be found in English, as the sense of respect to show politeness in English is not denoted by speech level. Language stratification seems to be the extremely distinguishing factors of English to Javanese and Sasak languages that influences the selection of words and structures of a speaker by putting many aspects as the consideration, including age, social status, richness, education, job and position, family, reputation, physical performance and level of intimacy among interlocutors.

#### *Naming and Topic Selection: parts of intimacy*

Decision of naming to someone in English speaking countries compared with Javanese and Sasak communities are tend to be different, in terms of sense. As mentioned earlier, English speakers tend to show their intimacy level by calling someone's first name and using the last name to show a more formal intimacy or to make social distance between the speaker and the hearer. This social norm can be a potential cause of culture shock in intercultural communication. One concrete example of this case can be seen from a story about Mr. Selamat (anonym). Mr. Selamat's family has been living for years in Australia. Living for many years in Australia makes him and his family to feel and to live the local culture there. One of her daughter is marrying a man from the country from whom he gets his beloved grandson, James. However Mr. Selamat copes the Australian culture, he still disapproves his son-in-law behavior in calling him just by name for not acceptable in his native culture, Javanese. A cultural schemata living for years in a person's cognitive system cannot be changed even for many years living in other country. He still believes that a son/daughter even their husband/wife should be respectful to his/her father/mother-in-law in calling him and his wife. It is the same with Sasak cultural belief.

Topic selection is one crucial component of communication. In Javanese and Sasak cultures, to be friendly, we may ask people we meet where to go, but not to English native speakers. What may and may not to deliver in communication becomes important since it can cause communication ineffective or even failure. To make a more intimate interaction, Javanese people may give comment on someone's physical appearances, such as, "You look so fat now, your stomach becomes bigger than used to be" etc. This expression in English will offend or insult the hearer. The common topics occurred when two strangers meeting somewhere is one of big cultural differences between the speakers of JL and SL compared with EL. We may ask many personal things to someone whom we just met somewhere, like

asking home address and works. Indeed, we may ask him/her about his/her family members, like how many children, what they are, and so on. As an illustration:

One day I met a person in the Juanda Airport Waiting Room. He was about 50 years old and travelling by himself. His destination was the same with me, and our flight was delayed for 2 hours. We started to chat to each other about many things and somehow I finally knew that he was a businessman running some restaurants in two cities. He told me about his business, his most favorite employees, his problems in running the business, the location of his business, his vision, his perception about government, his children and their jobs, as well as the amount of salary he paid to his employees. The discussion was going further on the plane, as I sat right beside him. After landing, we finally introduced our names to each other, then, he even invited me to visit his restaurant anytime I want. We did not start the conversation from mentioning name, but long story to go and ended up with mentioning names.

Joke is one of substances in communication that might be differed according to the surrounding norms and beliefs of the speakers. I observe the jokes of western people who speak English is quite distinguishable with jokes of Indonesian people, especially Javanese and Sasak. This is part of topic selection when getting involved in communication.

#### *Manners: body and language attitudes, ethic*

When passing some people sitting on sides of a narrow street, Sasak people would say "*Tabek*" to denote our respect upon the people while bending our body as the attitude of respect and right hand is put straight down as if making a straight line on the ground. Meanwhile, in English speaking countries, those saying and body attitudes do not appear. The people there just need to say the same saying, i.e. *excuse me*, when there are crowd of people that make them difficult to walk through, but not performing the same body attitudes as the earlier been stated. Using parts of body to communicate or to interact occurs in every culture. The best examples to show how this works to distinguish between English speaking countries and those speak JL and SL, i.e. in placing hand while talking. In the USA, people can put their hands anywhere while speaking, but in JL and SL we place our hands in front of our body to show our respect. Learning body and sign language of a target language by comparing the difference with learner's culture might help learners to seek out and acquire the norms of the target language, besides knowing or more understanding their native norms.

*Basa-basi* is a language attitude occurs in Javanese and Sasak culture in initiating or engaging in communication. For instance, people may offer someone passing his/her house to come over, drink some coffee, even eat to or just relax. The same thing may occur in Javanese community, but not in English speaking countries. An interesting expression occurs in SL when someone mentioning his/her child to other people who achieves his/her respect. Possessive pronoun containing respect value used to denote his/her own child is not "my" in "my son or daughter", but rather "your son or daughter". Not only that, when accounting the hearer is older (perhaps much older), speaker would rather say "your grandson or granddaughter". Indirectly, the speaker tries to give his/her appraisal to the hearer, as he/she considers the hearer to be an honorable or successful person that becomes a role to follow by the speaker's son or daughter in the future.

Ethic in sociolinguistic interaction is a vital component. In the middle of interaction, native English speakers maintain eye contact as a norm. In JL and SL, these norms are not operational since younger people avoid eye contact. Meanwhile, in JL and SL, people are not allowed to speak while standing to interlocutor who is sitting. Many more ethic issues can be identified from both languages.

#### Way of Delivering Intention: direct or indirect

People demonstrate their cultural identity not only in oral language use, but also within their written works. For instance, Nagri (2011) conducted a study to examine whether writers from shared culture backgrounds demonstrate common writing pattern in their argumentative essays, whether these patterns differ while writing in Indonesian versus English, and whether the participants' English essays fit the standard of English academic essay. The result of the study revealed some rhetorical preferences and their bidirectional transfer. Dealing with rhetorical patterns, the participants tended to apply general order of organization, paragraph pattern 'collection' (associating the essay topic with Indonesian symbols) and location of thesis statement (in the beginning and ending paragraph). In terms of coherence and transition signaling, participants failed to maintain consistency of being coherent and transitioning smoothly while writing in English, compared to the way they wrote in Indonesian. Another result showed some

Indonesian inference made by participants while writing in English. However, although most rhetorical patterns could be traced to the educational context, various other influences, such as English level, topic, and audience were also found to account for these pattern and their transfer.

Toward oral communication, as what I try to observe in this study, the phenomena of influences transferred by learners' native language system and cultural identity are observable too, even more. The evidence can be traced JL and SL. In Javanese and Sasak cultures, we tend to be more indirect in communication, while in English we do reversely. For example, a woman sees her neighbor to borrow some money. The woman begins with something that seems very far away from her primary intention, e.g. "*Napi kabar, sehat gih. Mule tilah gati plinggih niki*" (How are you? You always look fresh). Other actual evidence can be witnessed when we observe someone delivers a speech in JL and SL, even in *Bahasa* Indonesia. People from both ethnic groups like to make longer speech that mostly about general topic. As the result, the primary idea of the speech sometimes gets less time space.

### **Feasible Practical Action at School as a Marked Language Field**

#### **Required Teacher Competences**

Toward the account on features necessarily accounted in cross-culture communication, English teacher should be equipped with more than just English fluency and pedagogical enterprises, but teacher is required to have deep understanding on the cultural matters of EL as well as of local language background of learners, in this case JL and SL. Some scholars give their reviews on a report observed the Hispanic dropout by U.S. Department of Education (1998), including August & Hakuta, 1997; Garcia 2001b; in Garcia, 2005:162, resulting a conclusion on the role of teacher as crucial figure in the intellectual and academic development of Hispanic students. Two of the most important requirements toward teachers is to "Understand the roles of language, race, culture, and gender in schooling" and "Seek and obtain the professional development needed to engender these attitudes, knowledge bases, and specific instructional skills." Furthermore, Garcia (2005: 158) emphasizes how language as a cultural system and relates it with schooling enterprise. He states that in the matter of culture, the school becomes a place to acquire, diffuse, and transmit cultural values, beliefs, and customs through text, context, and graphics. In the same publication, Garcia accentuates on how educators have a duty to acquire knowledge about diverse texts, contexts, and identities that will allow them to be better serve bilingual students (p. 160).

#### **Integrated Curriculum System of English and Local Language Learning Program**

As mentioned earlier, to learn communication culture of English as a foreign language can be integrated with learning the local language communication culture. Since language program principally divided into three phases, i.e. designing, implementation and evaluation, then, in the first phase, the connection of the two languages learned should also be displayed in the learning design. The integration in the first phase should be manifested in a linked curriculum between English and local languages learning program. The same account from what been emphasized by Garcia above also connects with the curriculum design. The better design of English language learning program in bilingual setting is when the design can reflect both language settings adequately, thus learners will feel their family enterprise to be respected. Curriculum designer should consider to broaden the curriculum with more literature and cultural information of TL and IdL (see Llamzon in Yap (ed), 1977: 80-91).

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