A CASE STUDY OF THE EFL LEARNERS' SUBJECTIVITIES, ATTITUDES, AND INVESTMENT ON ENGLISH VARIETIES IN A STATE ISLAMIC UNIVERSITY IN EAST JAVA

THESIS

By:

Nur Nabilah Fauziyah
NIM 17320117

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2021

A CASE STUDY OF THE EFL LEARNERS' SUBJECTIVITIES, ATTITUDES, AND INVESTMENT ON ENGLISH VARIETIES IN A STATE SLAMIC UNIVERSITY IN EAST JAVA

THESIS
Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
In Partial Fulfilment of the Requirements for the Degree of Sarjana Sastra (S.S)

By:
Nur Nabilah Fauziyah
NIM 17320117

Advisor:
Ribut Wahyudi, M. Ed, Ph.D.
NIP 198112052011011007

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2021

i

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **"A Case Study of the EFL Learners' Subjectivities, Attitudes, and Investment on English Varieties in a State Islamic University in East Java"** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the reference. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 10 December 2021

The researcher
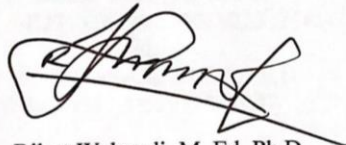
Nur Nabilah Fauziyah
NIM 17320117

APPROVAL SHEET

This is to certify that Nur Nabilah Fauziyah's thesis entitled **A Case Study of the EFL Learners' Subjectivities, Attitudes, and Investment on English Varieties in a State Islamic University in East Java** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).
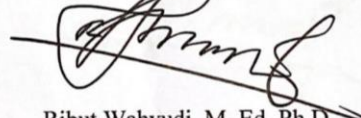
Malang, 10 December 2021

Approved by

Advisor

Ribut Wahyudi, M. Ed, Ph.D.
NIP 198112052011011007

Head of Department of
English Literature,

Ribut Wahyudi, M. Ed, Ph.D.
NIP 198112052011011007

Acknowledged by

Dean,

sol, M. Ag.
NIP 01012003121004

iii

LEGITIMATION SHEET

This is to certify that Nur Nabilah Fauziyah's thesis entitled **A Case Study of the EFL Learners' Subjectivities, Attitudes, and Investment on English Varieties in a State Islamic University in East Java** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in Department of English Literature.

Malang, 21 December 2021

The Board of Examiners   Signatures

Dr. Hj. Syafiyah, M.A.   (Main Examiner)
NIP. 196609101991032002
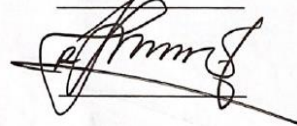
Mazrotul Islahiyah, M.Pd.   (Chair)
NIDT. 19910722201802012181

Ribut Wahyudi, M.Ed., Ph.D.   (Advisor)
NIP 198112052011011007

Approved by
Dean of Faculty of Humanities

sol, M. Ag.
NIP 197401012003121004

iv

MOTTO

O humanity! Indeed, We created you from a male and a female, and made you

into peoples and tribes so that you may ˹get to˺ know one another. Surely the most

noble of you in the sight of Allah is the most righteous among you. Allah is truly

All-Knowing, All-Aware

(Q.S. Al-Hujarat: 13)

DEDICATION

I express my deepest gratitude to my beloved parents, Bapak Najimuddin and Bu Sabariyah, who have always given their support, encouragement, and prayer throughout my journey in university. For all your sacrifice, may Allah reward you abundantly.

ACKNOWLEDGMENTS

First of all, praised be to Allah, the Almighty and the Most Merciful, who always gives me his guidance and blessings me to have reached this stage of the journey. Sholawat and Salam are also praised to the Prophet Muhammad SAW, who has pulled us all from the darkness to the light of life.

Through this acknowledgment, I sincerely thank my supervisor, Bapak Ribut Wahyudi, M. Ed., Ph.D, for giving me academic guidance, constructive feedback, as well as constant support during the process of my research. He is the one who inspires me a lot to choose this topic and I greatly feel fortunate to have been guided by him in my final year of university.

I also address special thanks to my academic advisor, Bapak Miftahul Huda, M. Pd., my thesis examiner, Bu Dr. Hj. Syafiyah, M.A. and Bu Mazrotul Islahiyah, M.Pd., and all lecturers at English Literature Department who have guided and taught me valuable lessons during my study at Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Subsequently, I would also like to express my gratitude to Dinda, Aisy, and Dudin for their kind assistance to proofread my thesis. I am so grateful for meeting them during my process of study in university. I also thank to Dila, Nisa, and Viola who have accompanied me from the beginning of my journey in university. Last, a million thanks are also addressed to my participants of this study who have given their time to share their thoughts about the topic of my study, so I could finish this thesis.

I admit that my thesis project is far from perfect. I would greatly appreciate constructive criticism and suggestions for my study. Hopefully, this thesis would give significant benefit to the readers, especially for those who contribute to the ELT practices.

Malang, 10 December 2021

Nur Nabilah Fauziyah
NIM 17320117

ABSTRACT

Fauziyah, Nur Nabilah. (2021). *A Case Study of the EFL Learners' Subjectivities, Attitudes, and Investment on English Varieties in a State Islamic University in East Java.* Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Ribut Wahyudi, M.Ed. Ph. D.

Key Words : *Attitudes, English varieties, Investment, Subjectivities.*

The global spread of English is one of the interesting topics to be discussed in relation to the context of English Language Teaching (ELT). In fact, English has been used by various speakers outside the UK or USA. Hence, it is crucial to critically examine the EFL learners' subjectivities, attitudes, and also investment on World Englishes or Standard English considering that none of the existing studies specifically discuss this topic in the context of multilingual and multicultural society such as Indonesia.

There are three objectives of this study, namely to investigate how EFL learners' subjectivities are constructed, how their subjectivities interplay or not interplay to their attitudes, and how they construct their investment towards World Englishes and/or Standard English. To collect the data, the researcher conducted semi-structured interviews with each of the participants and also conducted participant observation. The researcher also summarised several previous studies that have discussed the policy documents of the ELT curriculum in Indonesia. This data triangulation is conducted to capture an in-depth data related to the topic of this present study. Meanwhile, in terms of data analysis, this study employs various theories such as Gao's (2014) English learners' identity prototype, Darvin & Norton's (2015; 2017) model of investment, and Foucauldian Discourse Analysis (FDA) explained by Walshaw (2007) to examine the EFL learners' subjectivities, attitudes, and investment.

This study concludes that the EFL learners in IU tend to shape multiple and contradictory identities in conceiving English varieties. The EFL learners' subjectivities on English varieties are constituted through various factors such as; (1) their professional experiences, (2) institutional practices, (3) personal histories, (4) disciplinary courses, (5) policy documents, (6) cultural geography and (7) their hobbies related to English. In relation to the subjectivities' construction, the finding of this study also demonstrates that the participants' attitudes on English varieties could be negotiated in different contexts. This study, by extent, also indicates complex investment that is structured by the participants due to the exposure of World Englishes paradigm in the Introduction to Applied Linguistics course and the hegemony of Inner circle English in the ELT practices of formal or non-formal institutions of English learning in Indonesia. Overall, the findings of this study denote that the EFL learners' subjectivities, attitudes and investment are connected each other since the construction and reconstruction of the EFL learners' subjectivities also likely predispose the EFL learners' attitudes and investment on English varieties.

ABSTRAK

Fauziyah, Nur Nabilah (2021). *Studi Kasus mengenai Subjektivitas, Sikap, dan Investasi Mahasiswa EFL pada Salah Satu Universitas Islam Negeri di Jawa Timur*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Ribut Wahyudi, M. Ed., Ph. D.

Kata Kunci : *Sikap, Variasi Bahasa Inggris, Investasi, Subjektivitas.*

Penyebaran bahasa Inggris secara global merupakan salah satu topik yang menarik untuk dibahas dalam kaitannya dengan konteks Pengajaran Bahasa Inggris (PBI). Faktanya, bahasa Inggris telah banyak digunakan oleh beragam penutur diluar Inggris dan Amerika Serikat. Oleh karena itu, penting untuk secara kritis meneliti subjektivitas, sikap, dan investasi mahasiswa EFL mengingat bahwa belum ada kajian terdahulu yang secara khusus membahas topik ini dalam konteks masyarakat multibahasa dan multikultural seperti Indonesia.

Terdapat tiga tujuan dari penelitian ini yaitu untuk menyelidiki bagaimana subjektivitas mahasiswa EFL terkonstruksi, bagaimana subjektivitas mereka memengaruhi atau tidak memengaruhi sikap mereka, serta bagaimana mahasiswa EFL mengonstruksi investasi mereka terhadap Bahasa Inggris Dunia atau Bahasa Inggris Standar. Untuk mengumpulkan data penelitian, peneliti melakukan wawancara semi-terstruktur dengan masing-masing partisipan dan juga melakukan observasi partisipan. Peneliti juga merangkum beberapa kajian terdahulu yang telah membahas dokumen kebijakan kurikulum Pengajaran Bahasa Inggris (PBI) di Indonesia. Data triangulasi ini dilakukan dengan tujuan untuk memperoleh data mendalam terkait topik penelitian ini. Sementara itu, dalam hal analisis data, penelitian ini juga menggunakan berbagai teori seperti teori dari Gao (2014) mengenai macam-macam identitas mahasiswa bahasa Inggris, teori dari Darvin & Norton (2015; 2017) mengenai model investasi, dan Analisis Wacana Foucauldian (FDA) yang dijelaskan oleh Walshaw (2007) untuk menyelidiki subjektivitas, sikap, dan investasi mahasiswa EFL.

Penelitian ini menyimpulkan bahwa mahasiswa EFL pada salah satu universitas Islam cenderung membentuk identitas ganda dan kontradiktif dalam memahami Bahasa Inggris Dunia atau Bahasa Inggris Standar. Subjektivitas mahasiswa EFL pada variasi bahasa Inggris dibentuk melalui beragam faktor seperti; (1) pengalaman profesional mereka, (2) praktik-praktik dari institusi, (3) sejarah personal, (4) mata kuliah, (5) dokumen kebijakan, (6) geografi kultural, dan (7) hobi mereka yang berhubungan dengan bahasa Inggris. Berkaitan dengan konstruksi subjektivitas, hasil penelitian ini juga menunjukkan bahwa sikap partisipan penelitian terhadap variasi bahasa Inggris dapat dinegosiasikan dalam konteks yang berbeda. Penelitian ini juga menunjukkan investasi kompleks yang dibentuk oleh para partisipan penelitian karena adanya paparan paradigma Bahasa Inggris dunia dalam mata kuliah Pengantar Linguistik Terapan dan hegemoni 'lingkaran dalam' bahasa inggris dalam praktik Pengajaran bahasa Inggris di lembaga pembelajaran bahasa Inggris formal atau non-formal. di Indonesia. Secara keseluruhan, temuan penelitian ini menunjukkan bahwa subjektivitas, sikap, dan investasi mahasiswa EFL saling terkait satu sama lain mengingat konstruksi dan rekonstruksi subjektivitas mahasiswa EFL kemungkinan juga memengaruhi sikap dan investasi mahasiswa EFL terhadap variasi bahasa Inggris.

مستخلص البحث

فوزية، نور نبيلة (2021). *دراسة حالة عن الشخصية والموقف والاستثمار لطلاب اللغة الإنجليزية كلغة أجنبية في إحدى الجامعات الإسلامية في جاوة الشرقية*. البحث الجامعي. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة الإسلامية مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: ريبوت وحيودي الماجستير.

الكلمات الرئيسية : *الموقف، تنوع اللغة الإنجليزية، الاستثمار، الشخصية*.

يصبح انتشار اللغة الإنجليزية عالميًا أحد الموضوعات الجذابة التي يجب مناقشتها فيما يتعلق بسياق تدريس اللغة الإنجليزية. في الواقع ، قد أُستخدمت اللغة الإنجليزية من قبل مجموعة متنوعة من المتحدثين خارج المملكة المتحدة والولايات المتحدة الأمريكية. لذلك ، من المهم دراسة شخصية وموقف واستثمار طلاب اللغة الإنجليزية كلغة أجنبية بشكل نقدي بالنظر إلى عدم وجود دراسة سابقة تبحث عن هذا الموضوع بخاصةٍ في سياق مجتمع متعدد اللغات ومتعدد الثقافات مثل إندونيسيا.

هناك ثلاثة أهداف لهذا البحث ، وهي التحقيق في كيفية بناء شخصية طلاب اللغة الإنجليزية كلغة أجنبية ، وكيف تؤثر شخصيتهم على مواقفهم أو لا تؤثر عليها ، وكيف يبني طلاب اللغة الإنجليزية كلغة أجنبية استثمارهم في اللغة الإنجليزية العالمية أو اللغة الإنجليزية القياسية. لجمع بيانات البحث ، قامت الباحثة بالمقابلة شبه منظمة مع كل مشارك وأيضًا قامت بملاحظة المشاركين. أيضًا تلخص الباحثة العديد من الدراسات السابقة التي ناقشت وثيقة سياسة منهج تدريس اللغة الإنجليزية في إندونيسيا. تعقد هذه بيانات التثليث بهدف الحصول على بيانات متعمقة تتعلق بموضوع البحث هذا. وفي الوقت نفسه ، فيما يتعلق بتحليل البيانات ، أيضًا يستخدم هذا البحث نظريات مختلفة مثل النظرية من جاو (2014) فيما يتعلق بالهويات المختلفة لطلاب اللغة الإنجليزية ، والنظرية من دارفين ونورتون (2015 ؛ 2017) فيما يتعلق بنموذج الاستثمار ، تحليل خطاب *Foucauldian* الذي وصفه والشو (2007) لتحقيق الشخصية والموقف والاستثمار لدى طلاب اللغة الإنجليزية كلغة أجنبية.

يخلص هذا البحث إلى أن طلاب اللغة الإنجليزية كلغة أجنبية في إحدى الجامعات الإسلامية يميلون إلى تكوين هويات مزدوجة ومتناقضة في فهم اللغة الإنجليزية العالمية أو اللغة الإنجليزية القياسية. تتشكل شخصية طلاب اللغة الإنجليزية كلغة أجنبية في تنوع اللغة الإنجليزية من خلال عوامل مختلفة مثل ؛ (1) خبرتهم المهنية ، (2) الممارسات المؤسسية ، (3) التاريخ الشخصي ، (4) مواد الدراسة ، (5) وثائق السياسة ، (6) الجغرافيا الثقافية ، (7) الهوايات المتعلقة باللغة الإنجليزية. فيما يتعلق ببناء الشخصية ، تظهر نتائج هذا البحث أيضًا أن موقف المشارك في البحث تجاه تنوع اللغة الإنجليزية يمكن التفاوض عليها في سياقات مختلفة. يظهر أيضًا هذا البحث الاستثمار المعقد الذي شكله المشاركون في البحث بسبب وجود التعرض لنموذج اللغة الإنجليزية العالمية في مادة مقدمة في اللغويات التطبيقية وهيمنة الدائرة الداخلية للغة الإنجليزية في ممارسة تدريس اللغة الإنجليزية في المؤسسات الرسمية أو غير الرسمية لتعلم اللغة الإنجليزية في إندونيسيا. بشكل عام ، تشير نتائج هذا البحث إلى أن شخصية وموقف واستثمار طلاب اللغة الإنجليزية كلغة أجنبية مترابطة مع بعضها البعض بالنظر إلى أن بناء وإعادة بناء شخصية طلاب اللغة الإنجليزية كلغة أجنبية قد يؤثر أيضًا على موقف واستثمار طلاب اللغة الإنجليزية كلغة أجنبية تجاه تنوع اللغة الإنجليزية.

ABBREVIATIONS AND ACRONYMS

IU	Islamic University
EFL	English as Foreign Language
WE	World Englishes
ELT	English Language Teaching
FDA	Foucauldian Discourse Analysis
UK	United Kingdom
USA	United States of American

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

This chapter provides the introduction of this study that covers the background of the study, research questions, scope and limitation, significant of the study, the key terms of the study, and the previous studies. In addition, it also explains the research method and the researcher's subject position considering that this research also discusses the issue of English learners' subjectivities.

A. Background of the Study

The presence of the English language in the context of global communication has attracted the interest of many linguists to be discussed. Kachru (2019), for instance, describes the condition of the English language today as two contradict issues, namely a symbol of the global triumph of the Inner circle (e.g., the USA and UK) and a weapon which is used by Outer circle or Expanding circle (e.g., South Africa) in the culture war. This notion denotes that despite the Inner circle's hegemony, the English language is no longer exclusively represented by the Inner circle since it has been used by various speakers from various countries outside the Inner circle.

The emergence of English varieties, however, has caused a stereotype towards localised English varieties. Huntington (1996), for example, explained that "English is indigenized and takes on local colorations which distinguish it from British or American English and which, at the extreme, make these

Englishes almost unintelligible one to the other" (p.101). This statement reflects a fact that there is still a negative impression addressed towards some English speakers, especially those who do not come from the Inner circle of English.

The existence of English varieties worldwide, named "World Englishes" (Bolton, 2004), has also led to a debate especially in the context of English Language Teaching (ELT). Standard English, as the opponent of World Englishes, in this case, is frequently conceived as the standard in the practice of English in comparison to World Englishes. Specifically, Trudgill (1999) defines Standard English as a particular dialect with the most prestigious position. In the other study, Standard English is also associated with English from the Inner circles such as the USA and UK (Jindapitak, 2013). It perhaps suggests that British English and American English are mostly still positioned in the most prestigious position than other English varieties.

In the context of the ELT practices in Indonesia, Wahyudi (2018a) further describes British English and American English as the regimes of truth. Nonetheless, it is also crucial to note that in the other explanation, he also mentions the emergence of competing regimes of truth, besides Western discourses, in the ELT practices that might result in the construction of multiple subjectivities. Therefore, it is interesting to explore this issue through the lens of Foucauldian post-structuralism that enables the researcher to grasp the way language is operated and its relation to the context of power and politics (Olssen, 2003; Wahyudi, 2018a).

With the complex of English varieties issue as explained above, the researcher then collects several related studies that have discussed the topic of English varieties. Those existing studies, for example, discuss students' attitudes on English varieties (He, 2015; Wang, 2015; Tamimi, 2018; Tahmasbi, Hashemifardnia & Namaziandost, 2019; Al-Ahdal & Al-Qunayeer, 2020; Liu, Zang & Fang, 2021), the students' identities construction in English as Lingua Franca (Sung, 2014a; Sung, 2014b; Sung, 2017; Anjanillah, Wahyudi, & Syafiyah, 2021; Nabilla & Wahyudi, 2021), the impact of English varieties' exposures on English learners' attitudes (Galloway & Rose, 2014; Sung, 2014c; Ali, 2015; Rose & Galloway, 2017; Lee, 2018), the discursive construction of World Englishes (Wahyudi, 2018b), and students' investment on English (Ahn, & Lee, 2017; Darvin; 2017; Teng, 2019; Soltanian & Ghapanchi, 2021).

In the context of subjectivities construction, the previous studies (Wahyudi, 2018a; Anjanillah, 2019; Nabilla & Wahyudi, 2021) discovered several factors that might construct English learners' subjectivities on the global spread of English. These factors include the participants' personal histories, professional experiences, cultural geography which concerns the geographical place and cultural values, disciplinary courses which are related to the specific course taken in university, university documents, and institutional practices. Nevertheless, none of these existing studies specifically investigate the EFL learners' subjectivities, as well as the construction of their attitudes and investment towards the presence of English varieties in the context of Indonesia.

To address the research gap, this study then attempts to highlight the participants' subjectivities, attitudes, and investment towards the varieties of English. The researcher in this study specifically employs Foucauldian Discourse Analysis (FDA) explained by Walshaw (2007), the theory of investment (Norton, 2013), models of investment and identity (Darvin and Norton, 2015; 2017), and English learners' identity prototype (Gao, 2014) to examine the data that were collected through the semi-structured interview, participants' observation, and policy documents.

Foucauldian Discourse Analysis (FDA) in this study involves three aspects, namely subjectivity, regime of truth, and technology of the self. The notion of subjectivity here deals with the identities of someone which are produced and reproduced by virtue of the discourses and practices that are prevailed (Walshaw, 2007). Foucault's other concepts, such as regime of truth and technology of the self, are also used to extend the analysis of EFL learners' subjectivities.

Here, regime of truth explains the discourses that have taken as true in society, whereas technology of the self is defined as the way the subjects fashion their thought and action (Walshaw, 2007). These two concepts have been discussed previously in the context of English Language Teaching by Wahyudi (2018a) by asserting that the regime of truth in the classroom could be shifted from one to another by the lecturers depending on their pedagogical goals. Hence, the present study is also interested to analyse the data based on these two concepts.

To enrich the analysis, the theory of language investment is also selected in this study. In brief, Norton (2013) defines the concept of investment in the context of language learning as the way language learners relate themselves with their target language. She portrays the concept of investment here as something that is constantly constructed and reconstructed by language learners in different contexts in relation to the effort to increase the value of their cultural capital. Bourdieu & Passeron (1977), in specific, illustrate the term of cultural capital such as in the form of knowledge or academic credentials. In the model of investment explained by Darvin & Norton (2015; 2017), the concept of investment, by extent, is positioned at the intersection of ideology, capital, and identity.

Model of Investment explains the construction of the language learners' investment in such multiple contexts. It covers how language ideologies govern the way language learners act and think and how multiple identities and the value of capital referring to the power possessed by language learners determine their desire while investing to the target language (Darvin & Norton, 2015). By implementing this model, this study on the one hand recognises the exercise of systemic patterns of control that is perpetuated through language ideologies (e.g. Anglo-centrism ideology) in institutional educational practices, but on the other hand, it also considers the possibility of the exercise of language learners' agency in which learners could negotiate, reframe, and challenge the dominant ideology and the symbolic value that refers to the valuable resources in different contexts due to the multiple identities that they have.

It is crucial to delve into the EFL learners' investment as one of the objectives of this study since in the context of language learning, power relations could also govern the interaction between language learners and the speakers of the target language (Norton, 1995; Norton, 2013). By focusing on the notion of investment, this study is also fruitful to explore the complex relationship between the EFL learners' multiple identities and desires when constructing language investment.

Gao's English learners' identity prototypes (2014) that covers *a faithful imitator, a legitimate speaker, a playful creator, and a dialogical communicator* (p.59) is also used in this study to highlight the construction of the English learners' identity and its connection to the socio-historical change of English spread. In this matter, Gao (2014) shed light that each of the English learners' identity prototypes has different characterization in which *a faithful imitator* refers to English learners who adhere to the norms of native speakers, *a legitimate speaker* refers to English learners who encourage the equality of language varieties, *a playful creator* refers to English learners who display language hybridization as self-expression, and a *dialogical communicator* refers to English learners who uphold respect towards the varieties of language and culture.

This study, by extent, also highlights the construction of the EFL learners' attitudes since in multilingual and multicultural societies such as Indonesia, language attitude tends to be constructed differently due to the different language ideologies and societal ideologies that exist (Weekly, 2018). By investigating one group of the EFL learners who have taken the Introduction to Applied Linguistics

course, this study views the concept of attitude as a social construction that is interrelated with language identity and accent (Garrett, 2010; Moyer, 2013; Liu, Zang & Fang, 2021).

Under the scope of Critical Applied Linguistics (CAL), this study particularly highlights the connection between the global spread of English with the construction of English learners' multiple identities (Pennycook, 2001). This study conceives language phenomenon in relation to various contexts such as "gender, class, sexuality, race, ethnicity, culture, identity, politics, ideology, and discourse" (Pennycook, 2001, p.10). Thus, this approach is relevant to delve into the way EFL learners shape their subjectivities, attitudes, and investment towards World Englishes and/or Standard English.

B. Research Questions

Based on the study background above, the researcher then formulates three research questions as the following:

1. How are EFL learners' subjectivities constructed in relation to the presence of English varieties?

2. How do EFL learners' subjectivities interplay or not interplay their attitudes towards World Englishes and/or Standard English?

3. How do EFL learners construct their investment to World Englishes and/or Standard English?

C. Objectives of the Study

This study is conducted to fulfil three purposes. First, it aims to explore the construction of EFL learners' subjectivities in relation to the presence of English varieties. Second, it aims to examine the possible connection between the EFL learners' subjectivities on English varieties and their attitudes towards World Englishes and/or Standard English. Last, it aims to explore the way the EFL learners construct their investment to World Englishes and/or Standard English.

D. Significance of the Study

This research has a significant impact on the practice of English Language Teaching (ELT). It contributes to providing a deep analysis regarding the EFL learners' subjectivities on English varieties and its relation to their attitudes on World Englishes and/or Standard English as one of the major issues in ELT. This study also has pedagogical implications since the study examines the construction of EFL learners' investment on the varieties of English. In addition, the findings of this study may also help to increase the awareness of the education practitioners regarding the issue of English varieties in Expanding circle.

E. Scopes and Limitation of the Study

This research has several scopes in terms of the participants, focus, and data. In terms of the participant, this study consists of four EFL learners in the 8th semester who have taken the Introduction to Applied Linguistic course and are classified as advanced English learners that are proven by their TOEFL score that is above 520 (Carson, Carrell, Silberstein, Kroll, & Kuehn, 1990). In terms of the

study focus, this study particularly highlights the EFL learners' subjectivities, attitudes, and investment on English varieties.

Further, in terms of the data, the researcher collects the data from a semi-structured interview, participant observation, and policy documents. The data of this study, however, could be regarded as the limitation of this study since the researcher could not fully interact with the research participants in daily life due to the limitation of time.

F. Definition of Key Terms

1. **Discourse** is a practice whether in the form of spoken or written that could constitute the way individuals think, feel, and act as the subject in different historical times (Walshaw, 2007). In this study, the term 'discourse' refers to various forms such as institutional practices in English teaching, policy documents of the ELT curriculum, and also the dominant spoken discourses regarding English accent that exist in community.

2. **English varieties** English varieties refer to all the types of Englishes that exist worldwide (e.g. British English Indian English, Indonesian English). This concept is crucial in the context of World considering that the term 'Englishes' in World Englishes also particularly highlights the aspect of plurality and autonomy of the world English varieties (Bolton, 2006).

3. **Investment** is the way language learners connect themselves with the target language to increase the value of their cultural capital in relation to their multiple desires (Norton, 2013). In this study, the researcher positions the

notion of investment as an embodiment of English learners' subjectivities on World Englishes or Standard English in which it has a connection with the aspect of ideology, capital, and language learners' identity.

4. **Standard English** is a particular dialect that has the most prestigious position among other varieties (Trudgill, 1999). Particularly, this study refers Standard English to British English and American English since these varieties of English have been conceived as the regimes of truth in most of the ELT practice in Indonesia (Wahyudi, 2018a).

5. **Subjectivity** is the identity of EFL learners which is continuously modified and extended. It is constituted from the discourses and practices through a power relation (Walshaw, 2007). In this study, 'subjectivity' particularly indicates the positions of the EFL learners as a subject in perceiving English varieties.

6. **World Englishes** covers all varieties of English such as "standard, dialect, national, regional, Creole, hybrid, broken, etc.," across the world (McArthur, 2001, p.5). In this study, the researcher also defines World Englishes' term based on Kachru's explanation (1986) regarding three circles of English (Inner circle, Outer circle, and Expanding circle) since all the participants in this study still define World Englishes' term based on Kachru's explanation. Nevertheless, the researcher is also aware that the distinction of English three circles has been problematized considering that there is a migration in each circle (Pennycook, 2009; Wahyudi, 2018a).

G. Previous Studies

In recent years, a handful of studies related to the varieties of English have been conducted with various foci. By investigating the elementary and advanced English learners aged 15-25 in the Iranian institute language, Tamimi (2018) revealed a tendency from most of the participants to neglect localised English varieties (e.g. Iranian English) and to perceive British and American English as the legitimate accent. Al-Ahdal & Al Qunayeer (2020) who conducted the research in the Saudi university also explained that albeit the students who were previously known to acquire a score minimum of 75% on the comprehension test of the dominant World Englishes have aware of English varieties, they still showed their disfavour to the use of non-native English in speaking.

Those findings contradicted the study conducted by Tahmasbi, Hashemifardnia & Namaziandost (2019) who found out that in the context of the Iranian postgraduate students who were classified as advanced English learners, the majority of the participants supported World Englishes, especially in the global communication. It might indicate that the level of education and the exposure of English diversity in the context of formal learning contribute to the construction of learners' attitudes on the varieties of English.

In the setting of China, He (2015) and Wang (2015) also uncovered different findings regarding the Chinese university students' attitudes towards World Englishes. He (2015) who examined the attitudes of the Chinese university students elucidated that most of the students who were still not proficient in

practicing English espoused the emergence of the varieties of English such as China English due to the same mother tongue that they shared.

On the contrary, Wang (2015) who also focused on the attitudes of the Chinese university students from non-English major backgrounds revealed that the students who had an average experience of 10,7 years in learning English tended to show less support to the varieties of English due to the less English diversity's exposure that they got in the formal learning of English. The contrast result of these two studies might occur due to the different methods conducted by these two studies in which Wang (2015) asked the participants' responses by using authentic China English's speech. In addition, English language's position as a school subject only has also affected to the lack of the students' awareness of English diversity (Liu, Zang & Fang, 2021).

Other relevant studies also highlighted the construction of the students' identities in the context of English as Lingua Franca (ELF). Sung (2014a) and Nabilla & Wahyudi (2021) who categorized the university students' identities into global, local, or glocal discovered the students' tendency to shape complex and myriad identities. In this matter, Sung (2014a) who investigated the advanced English learners in the Hong Kong University and Nabilla & Wahyudi (2021) who examined the Indonesian university students displayed the same finding in which some of the students were known to maintain one identity, while others tended to construct dual identities (Sung, 2014a; Nabilla & Wahyudi 2021).

Although both of these studies indicate the similar finding in terms of the construction of myriad identities, there is still a slight difference in the finding of these two studies in which in the context of the Indonesian university students who were not fluent in English and still dominated by the Inner circle English varieties, the students who constructed one identity were skewed to construct global identity (Nabilla & Wahyudi, 2021), while in the case of Hong Kong, some of the students were foregrounding their local identity (Sung, 2014a). Taking into account this difference, it seems that the factor of cultural geography which refers to the aspect of geographical place and cultural values possessed by English learners has a significant role in the construction of English learners' subjectivities in the spread of English (Manathunga, 2015; Wahyudi, 2018a; Anjanillah, 2019).

English learners' professional experiences that are understood as the experiences in the setting of formal education (Manathunga, 2015; Wahyudi, 2018a) may also have a contribution to the students' identity construction. Sung (2014b) reported that in the context of Hong Kong university, the advanced English learners inclined to construct their identity as competent speakers in ELF interaction in which it encouraged them to reconstruct the dominant stereotype about the inferiority of the non-native status or accent. This finding denotes that from the point of view of the Outer or Expanding circle, the English language has been acculturated and transformed into localised variety (Kachru & Nelson, 206; Wahyudi, 2018b).

Sung (2017) who investigated the upper-intermediate and the advanced English learners in the Hong Kong university additionally explicated that most of the students tended to have the identity as an English user in the ELF interaction with non-native speakers and have the identity as an English learner in ELF interaction with native English speakers due to their native speaker ideology that placed native English speakers from the Inner circle in a higher position than other English varieties. It indicates that the notion of English standardization could be seen in relation to the context of power and ideology (Wahyudi, 2018b). Overall, these studies corroborate the fact that the student's identity interplays with the construction of the student's attitude.

Meanwhile, in the studies which were undertaken by Galloway & Rose (2014), Sung (2014c), Ali (2015), Rose & Galloway (2017), and Lee (2018), the issue of language attitude was also connected to the impact of World Englishes exposures. Rose & Galloway (2017) underscored the two classroom activities, debating the ideology of standard language and students' reflection, which contributed to raising the awareness of the majority of the participants from Japan university regarding the emergence of English diversity. These classroom activities were also known to encourage most of the students to view the notion of standard language in a critical way. Another study conducted by Lee (2018) also explained that the combination of the pedagogical tasks such as doing English interview with more than one foreign visitor in Korea and students' reflection, and the role of the teacher as a disseminator, resource, and facilitator in the classroom

could reconstruct the Korean university students' attitude in which the students changed their stereotype on the varieties of English.

Besides raising the students' awareness on the varieties of English, World Englishes' exposures also shaped the ambivalent attitude of the English students. Sung (2014c) elucidated that after being exposed to multiple accents of Englishes from Japan, Korea, India, Philippines, Singapore, the UK, and the USA, the majority of the university students in Hong Kong started to acknowledge the significance of English varieties theoretically, but only less than half of the students who showed their agreement on the practice of English varieties.

Rose & Galloway (2017) in the other study also explained that as a pedagogical task, listening to multiple accents from the UK, Australia, India, Singapore, Japan, China, and many more, on the one hand, could reinforce the stereotype of English varieties, but on the other, it could raise the awareness of the Japanese university students regarding World Englishes. Ali (2015) in the setting of Pakistan also revealed that after doing the workshops related to World Englishes, although most of the participants who were the Pakistani postgraduate students still showed their resistance to the existence of English varieties, they also started to challenge their own stereotype towards the varieties of English. These complex findings confirm the study conducted by Wahyudi (2018a) who mentioned that the students' subjectivities could encourage them to implement, negotiate, or resist the dominant discourses in the classroom.

Subsequently, in relation to the constructions of English learners' identities and attitudes, the studies about language investment also highlighted some interesting findings related to English learning. Soltanian & Ghapanchi (2021) who investigated 20 Iranian EFL learners from different levels of proficiency and age groups explained that most of the learners had a strong desire to learn English since they might get capital such as in the form of financial resources, social networks, or being labelled as educated people.

This finding was in tune with Feng & Teng's explanation (2019) regarding the investment of Chinese university students in English learning by which they extensively explained that the complex students' investment in English learning was predisposed by the students' dynamic identity that could change over time due to the factors of ideology, agency, perception of affordances, and imagined community. These two studies also indicated that though there was a strong desire to learn English from the students, the problems in the process of English learning such as learning environment that did not create an effective and pleasant feeling for the students, the factors from family, culture, and society have led the students to become not highly invest in certain contexts of English learning (Feng & Teng, 2019; Soltanian & Ghapanchi, 2021). It suggests that the context where someone learns English has also influenced their investment.

Other factors that might have a great contribution to discouraging learners' investment in English learning were also displayed in the studies conducted by Ahn & Lee (2017) and Darvin (2017). By focusing on the case of High School students in Korea, Ahn & Lee (2017) explained that the students' divestment in

English learning might exist due to some factors including students' ideology that did not conceive English as something necessary, the factor of the school curriculum and teachers that were inadequate, students' lack of understanding related to how they must study English, or the physically tired felt by the students during the process of learning in the school. Darvin (2017) in addition also stated that social class and ideology construction that more valorised native speakers of English have made the level of investment between two migrant Filipino adolescents became antithetical in which the privileged class became the one who could do mobility Canada.

As a whole, all of those previous studies have presented various findings related to the students' attitudes, identities, and investment. Nevertheless, none of these existing studies attempted to investigate and elaborate the data about English learners' subjectivities, attitudes, and investment on the varieties of English in the context of Indonesia. Therefore, this study is interested to examine these three topics since English learners' subjectivities may interplay or not interplay their attitudes towards English varieties. In addition, English learners' investment may also be predisposed by their subjectivities and vice versa.

H. Research Methods

1. Research Design

This study employs interpretivist paradigm which emphasises the importance of the analysis of the participants' direct experiences. According to Cohen, Manion, & Morrison (2007), the interpretivist paradigm encourages the researcher to discover, clarify, and demystify social reality by giving

consideration to the varied perceptions of the research participants. The interpretivist paradigm conceived reality as socially constructed, so the subjectivity of the participants needed to be highlighted (Willis, 2007). The implementation of this paradigm is in line with the purpose of this study that is to deeply investigate the subjectivities, attitudes, and investment on different varieties of English of four EFL learners who have taken the Introduction to Applied Linguistics course and were classified as the advanced English learners that were proven by their TOEFL score that is above 520 (Carson, Carrell, Silberstein, Kroll, & Kuehn, 1990).

The researcher also implemented a case study as the research design to explore a case study of four EFL learners who have taken to Introduction to Applied Linguistics course. Under the scope of the descriptive qualitative approach, case study was selected in this study in order to generate an in-depth understanding of the research issue (Simons, 2009). The type of case study that was used in this study was an exploratory case study. This type of case study was selected since it was congruent with the present study's goal that was to acquire a comprehensive and in-depth description of a social phenomenon (Yin, 2014).

2. Data Source

The researcher used convenience sampling since the research participants, English learners in a State Islamic University, are friends with the researcher. This sampling technique was chosen by considering the availability, readiness, and geographical proximity between the researcher and the participants (Dörnyei, 2007). In this study, the researcher chose four students of the Department of

English Literature in the 8th semester who have taken the Introduction to Applied Linguistic course as the research participants. The pseudonyms were implemented to the research participants in order to protect their privacy (Lee, 2018). The consent form was also provided to protect the participants' right in the research (Tsai et.al, 2016). In addition, this study intentionally divided the participants into two females and two male English learners in order to encourage gender democracy for female and male participants (Wahyudi, 2018a).

The participants who have taken the Introduction to Applied Linguistics course were selected for the study because they have been already introduced to the issue of World Englishes (Wahyudi, 2021). The exposure of World Englishes paradigm that they got in the classroom was regarded to be able to encourage them to be detached from the native English norms (Galloway & Rose, 2018). Besides having an understanding on English varieties' issue, the participants were also selected by considering their background of learning English in the non-formal institution. The historical experiences of the EFL learners might shape their subjectivities in which it encouraged them to implement, negotiate, or resist the dominant discourses in the classroom (Wahyudi, 2018a).

To support the data of the semi-structured interview, the researcher also took the data from policy documents and participant observation. The policy documents here were summarised from several previous studies (Dardjowidjojo, 2000; Mistar, 2005; Alwasilah, 2013; Gandana; 2014; Widodo, 2016; Wahyudi, 2018a) that have already discussed how the practices of control and discipline were enacted in relation to the construction of students' subjectivities (Walshaw,

2007) on the spread of English. Participant observation which required the researcher to interact, observe, and took the field notes of the participants' normal activities (Heigham & Crocker, 2009) was also conducted in order to unpack English learners' *subjectivities* (Anjanillah, Wahyudi & Syafiyah, 2021).

Table 1: The Characteristics of Research Participants

University	Name (pseudonyms)	Formal Learning	Informal Learning	Curriculum Implemented in Formal Learning	Cultural Background
IU	Bella	1.Primary School (2011) 2.Secondary School (2014) 3.High School (2017) Note: She did not study English in Primary School.	English Course in Pare (two months)	KTSP (Secondary School) and K13 (High School)	Bimanese
IU	Mudip	1.Primary School (2010) 2.Secondary School (2013) 3.High School (2016)	English Course in Pare (three months)	KTSP (Secondary School) and K13 (High School)	Javanese
IU	Faiz	1.Primary	English	KTSP	Javanese

		School (2010) 2.Secondary School (2013) 3.High School (2016)	Course in Pare (three times, first one was four months, second was one month, and third was one month)	(Secondary School) and K13 (High School)	
IU	Nana	1.Primary School (2010) 2.Secondary school (2014) 3.High school (2017)	English Course in Malang (three months)	KTSP (Secondary School) and K13 (High School)	Javanese

3. Data

The data of this study were derived from four EFL learners' semi-structured interview, policy documents, and participant observation. As the primer data, the participants' semi-structured interview was provided in the form of verbal and written which derived from the transcription of the audio recording of the semi-structured interview. The participants of this semi-structured interview were allowed to use Indonesian, English, or mixed language, so they could feel more comfortable in expressing their feeling and broke their language boundaries (Escobar, 2019; Wahyudi & Chusna, 2019). The data of the policy documents

were also provided by which it was taken from some previous studies (Dardjowidjojo, 2000; Mistar, 2005; Alwasilah, 2013; Gandana; 2014; Widodo, 2016; Wahyudi, 2018a) that have already explained the similar topic and the similar participants' ELT curriculum with the present study. Meanwhile, the data of the participant observation were provided in the form of the field notes including the description of the people, the place, the interactions that happened, as well as the researcher's impression on the events observed (Flick, 2009; Heigham & Crocker, 2009).

4. Data Collection

The data of this study were collected in several steps. Firstly, the researcher conducted a semi-structured interview which enabled the researcher to adjust and develop the questions for gaining more information from the participants (Wethington & McDarby, 2015). This interview was divided into two sessions. In the first interview, each of the participants was asked about their preference of the accents used, their subjectivities on Standard English and World Englishes, and how their investment in learning and practicing Standard English or World Englishes. To follow up the first session, in the second session, the participants were asked about their experiences on learning English in formal (e.g., the University) and non-formal institutions. The participants were required to reflect on how their English learning experiences might shape the way they perceive the spread of English.

Besides doing the semi-structured interview, the researcher also collected the data from the participant observation method by observing and doing a

conversation with the participants in daily activities, and also took the field notes from that. This observation included other details such as the participants' hobbies related to English and the accent used in speaking English. The researcher also observed the participants during their interview and wrote the description of the setting and the researcher's impression of the intriguing events that happen (Flick, 2009).

This observation was conducted since the data might reveal the participants' subjectivities, attitudes, and investment on English varieties. The data of the participant observation were also taken to be adjusted with the participants' previous interview which elucidated the participants' accent preference, assumptions regarding Standard English and World Englishes, and their investment in learning English. In addition, the analysis of policy documents collected from several previous studies (Dardjowidjojo, 2000; Mistar, 2005; Alwasilah, 2013; Gandana; 2014; Widodo, 2016; Wahyudi, 2018a) was also elaborated in the present study since it could delve into the way EFL learners shaped their subjectivities (Walshaw, 2007; Wahyudi, 2018a; Anjanillah, Wahyudi & Syafiyah, 2021; Nabilla & Wahyudi, 2021).

5. Data Analysis

The data of this study were analysed in several steps. In the first step, the researcher listened to the audio recording of the semi-structured interview repeatedly to obtain an accurate result (Wahyudi, 2018a). The researcher transcribed the audio recording of the semi-structured interview and read the transcript several times before returning the transcript to the participants to be

checked. After being accepted by the participants, the researcher analysed the transcript of the semi-structured interview by underscoring the interviewee's comments which referred to their subjectivities, attitudes, and investment towards the notion of World Englishes and Standard English. The researcher also summarised some analysis of policy documents that were explained by some previous studies (Alwasilah, 2013; Gandana; 2014; Widodo, 2016; Wahyudi, 2018a) to be elaborated with the data of semi-structured interview.

To identify the participants' subjectivities, attitudes, and investment on English varieties, the data were analysed with several theories such as model of investment in learning English (Norton, 2013; Darvin & Norton, 2015; 2017), subjectivity (Walshaw, 2007), and identity prototype (Gao, 2014). The analysis of the EFL learners' subjectivities and attitudes in this stage also highlighted the participants' accent used in speaking English since the accent also represented participants' identities. Then, in the last step, the researcher elucidated the findings and elaborated them into the form of a conclusion.

I. My Subject Position

I grow up in Paser, East Borneo. This district has many newcomers from various ethnic groups such as Banjarese, Buginese, Javanese, and Dayaknese. My father itself is also a Banjarese who started to live in East Borneo after getting employment. Because of that, I also possess a hybrid cultural identity. In the context of English learning, I started to learn English formally when I was in the 1st grade of Primary School. At that time, I only perceived English as a subject and did not put any interest in English. I started to be attracted to learn English

when I was in Secondary School. My experience to join an English speech contest was the first reason that encouraged me to learn English profoundly. During that time, I always drilled my English pronunciation by virtue of the English dictionary.

To improve my English skills especially in listening and speaking, I also frequently watched American television series such as Law and Order. Here, American media have a big contribution to construct my subjectivity (Crystal, 2003) on perceiving the use of English. Nevertheless, due to the shortage of English teaching materials in my formal institution, I did not have any exposure to the use of English in the global context. I even did not enable to recognise the varieties of English such as British English, American English, and other varieties of English.

After taking the Introduction to Applied Linguistics course that was taught by my supervisor, Ribut Wahyudi, M. Ed., Ph. D, I become more aware of the existence of World Englishes. My understanding on the phenomenon of English in a global context also becomes more comprehensive, deep, and critical since my supervisor frequently voices the existence of Inner circle English's hegemony in Indonesian education. In this regard, I realise that many of the students in Indonesia, including me, perceive British English or American English as regimes of truth. The exposure to World Englishes and the post-structuralism principle that I gained in university also significantly alter my identity from *a faithful imitator* to *a playful creator* (Gao, 2014). Hence, I am interested to discuss the topic of World Englishes and Standard English in my thesis writing.

CHAPTER II

REVIEW OF RELATED LITERATURE

To investigate the EFL learners' subjectivities, attitudes, and investment on English varieties, this chapter particularly explains the theories used in this study, such as (1) Foucauldian Discourse Analysis (Walshaw, 2007), (2) Model of Investment (Norton, 2013; Darvin & Norton, 2015; 2017), and (3) English Learners' Identity prototype (Gao, 2014). In addition, the history of English education in Indonesia also needs to be discussed considering that the historical constitution of knowledge in the context of ELT in Indonesia might predispose the construction of the EFL learners' subjectivities, attitudes, and investment.

A. The History of English in Indonesian Education

The development of English teaching in Indonesia can be traced back to three major phases, namely the pre-dependence period before 1945, the early independence period from 1945 to 1950, and the development period from 1950 onwards (Mistar, 2005). In the pre-independence period around the early 1900s, the English language started to be formally taught in Indonesia when there were movements to replace the subject of French with English at *Europeesche Lagere School* (European Primary School) and to establish English as the compulsory subject in the junior secondary school, named *Meer Uitgebreid Lager Onderwijs* (MULO) (Mistar, 2005). These movements were echoed during the period of Dutch colonialism in which the numbers of the students were limited only for the

middle and the upper social class, so the success rate for the students to able to speak, write, and read English was also high (Mistar, 2005).

After the transition of the political circumstance in 1942, the development of English teaching in Indonesia also underwent significant changes (Mistar, 2005). During Japanese colonialism, books and other resources written in English were banned in Indonesia concurrently with the start of the teaching practice of *Bahasa Indonesia* (Mistar, 2005). English was then re-promoted in Indonesia after Independence Day and selected as the first foreign language over Dutch due to the political conflict that existed between the Indonesian and Dutch governments (Dardjowidjojo, 2000). This status was perpetuated within the Law 1989 Chapter IX Section 39 regarding the position of English as a compulsory subject from Grade 7 at lower secondary level and the Government Regulation No. 060/U/1993 regarding the position of English as a local content subject from Grade 4 at the primary level (Alwasilah, 2013).

As a foreign language in Indonesia, the practice of English teaching in the early 1950s faced two major problems, namely the lack of a competent teacher and the lack of English teaching materials (Mistar, 2005; Gandana, 2014; Wahyudi, 2018a). To solve these problems, the Indonesian government set up B-1 courses and shaped a committee to plan the English syllabi with financial and technical aid from the Ford Foundation (US-sponsored Organisation) (Dardjowidjojo, 2000; Mistar, 2005; Gandana, 2014; Wahyudi, 2018a). British Council was also involved in the development of English teaching at the level of school (Dardjowidjojo, 2000; Gandana, 2014; Wahyudi, 2018a). These policies,

in fact, have driven the practice of English teaching in Indonesia revolving around British and American oriented as the standard of correctness (Gandana, 2014).

Further, in relation to developing English teaching in Indonesia, the change of English teaching policies is also noticed to have significant change across time. Mistar (2005), for instance, reports that though the 1975 curriculum and the 1984 curriculum implemented different teaching approaches, audio-lingual and communicative approaches, both of these curricula were known to still emphasise the aspect of English structure due to the position of grammar mastery as the main point in the practice of English teaching in Indonesian education. The practice of English teaching then started to customize the teaching materials with the situation in Indonesia in the 1994 curriculum through the meaningful approach (Mistar, 2005).

In the 2004 curriculum (Competency-Based Curriculum) and the 2006 curriculum (School-Based Curriculum), English teaching also elaborated the aspect of language skills with communicative competence and intercultural awareness as well as empowered the students to exploit their local potentials in the English classroom (Alwasilah, 2013; Widodo, 2016). In recent years, the 2013 curriculum has been employed to highlight the aspect of religiosity, productivity, innovation, passionate as well as contribution to the societal, nation, and world civilizations (Widodo, 2016).

The chronological events that have been mentioned above strongly indicate that the practices of English teaching in Indonesian education still recognise British and American English as the regime of truth (Wahyudi, 2018a). With the

status as a foreign language, English teachers seem only to depend on commercially published textbooks as the resource in teaching English by putting aside the fact that the values embedded in the teaching approach somehow are not suitable culturally with the local context (Gandana, 2014; Widodo, 2016). Hence, the researcher is interested to conduct research that concentrates on the construction of subjectivities, attitudes, and investment of the EFL learners of the Department of English Literature in one of the Islamic universities in Malang. In investigating this topic, the fact that Indonesia encompasses a multicultural and multilingual society is also vital in this study because in English learning process, the identities of English learners might be constructed, reconstructed, and deconstructed along the space and time (Norton & Mckinney, 2011).

B. Multilingual and Multicultural Context of Indonesia

The context of a multilingual and multicultural society is inseparable in the description of Indonesia considering Indonesia is an archipelagic country with over 3000 inhabited islands and 706 local languages (Lewis, Simons, & Fening, 2014; Dardjowidjojo, 2000). By considering the socio-geographical condition, many Indonesians are recognized as bilingual or even multilingual speakers who have the ability to code-switch from one vernacular language to another or from *Bahasa Indonesia* to a vernacular language (Widodo, 2016). The speakers of foreign languages including English and Arabic are also common to be found in Indonesia since English has been established by the Indonesian government as the first foreign language (Dardjowidjojo, 2000) and Arabic has been majorly

implemented at Islamic schools especially at Pesantrens (Islamic Boarding Houses) (Wahyudi, 2018a).

Kramsch (2006) categorises people who employ two or more languages, whether they learn a second or foreign language in school, or speak in their daily social encounter, or use more than one language in their writing as a 'multilingual subject'. In this phrase, the term 'subject' means that "it is not given but has to be consciously constructed against the backdrop of natural and social forces that both bring it into being and threaten to destroy its freedom and autonomy" (p.100). It exhibits that the aspect of multilingual and multicultural in the Indonesian context also contributes to the construction of multiple identities of English learners (Wahyudi, 2018a).

The factor of economics, educational background, global experiences, as well as technology indeed has assisted to construct Indonesian's mastery of English (Hamied, 2012; Wahyudi, 2018a). This ability, however, has shaped educational dilemmas in relation to the condition of multilingualism in Indonesia (Hamied, 2012). Zein (2019) describes the expansion of English in the context of multilingualism in Indonesia as a 'love triangle' condition in which on the one hand it shapes a rich culture, but it also brings up a challenge to the society (Hamied, 2012). With the great role of English in a global competition for science and technology (Hamied, 2012), the domination of English might endanger linguistic diversity (Skutnabb–Kangas & Phillipson, 2010).

On the whole, the aspect of multilingual and multicultural becomes indispensable in this study in order to dig up the EFL learners' subjectivities, as well as their attitudes and investment on the varieties of English. The EFL learners' background as multicultural and multilingual speakers need to be highlighted in this study since this background may influence the aspect of desire, myth, and symbolic of language learners in the process of language learning (Kramsch, 2006). In this matter, the aspect of desire involves the urge of language learners to achieve their self-fulfilment by pretending to be the others or by resisting the foreign language being learned, while the aspect of symbolic concerns with how language learners as the subject depend on the symbolic entity in the form of financial, psychological, or social for their well-being, and the aspect of myth has a relation with the way language learners use language in relation to their emotional dimension (Kramsch, 2006).

C. The Discourse of World Englishes in the Context of Indonesian Education

To counter the domination of Inner circle Englishes (British English and American English), several studies have specifically mentioned the significance of World Englishes' discourse in the context of ELT practices. Matsuda (2003), for instance, emphasises the significance of introducing various forms and functions of English in the classroom as part of the students' linguistic needs. Kirkpartrick (2007) additionally also advocates the incorporation of ASEAN cultures and English varieties in the English teaching materials of Indonesia because it is more relevant for the students' needs. Both of these existing studies denote that World

Englishes' discourse is equally crucial with Standard English in the context of ELT practices considering that it is more relevant for Indonesian English learners.

Despite several criticisms addressed towards the hegemony of native English norms, it is also undeniable that certain Englishes are still more valorised in the global market compared to others (Shin, 2006). In the context of Indonesian education, Dewi (2017) who investigates Indonesian English educators reveals that most of the participants have a desire to teach Inner circle Englishes in the classroom due to the availability of textbooks. Wahyudi (2018a) in his dissertation also mentions the domination of British English and American English at IU by connecting it to the hegemonic power of the global North over the global South.

Furthermore, it is also intriguing to take note that there is a possibility for academic practitioners (e.g., university leaders, lecturers, and students) to not simply perceive this domination as a part of imperialism, yet as positive imperialism to learn Western cultures (Dewi, 2012). Therefore, inspired by Wahyudi's explanation (2018a; 2018b) regarding the use of English, this study also conceives the use of World Englishes as a complex thing in which it is related to individual subjectivities, national category, or even gendered context.

D. Language Attitude

The term 'attitude' in research has been discussed by many scholars from a wide range of perspectives. Allport (1935), for instance, emphasised that attitude was the core in the field of social psychology, whilst Labov (1966) claimed that attitude was essential in the field of sociolinguistics (Garrett, 2010). As one of the

major issues in sociolinguistics, the phenomenon of attitude can be perceived from how people decide a certain language, how their sound changes, and how they judge someone based on the accent used (Moyer, 2013). Language attitude can also be associated with the response of favourable or unfavourable from people to a certain variety of a certain language, a speaking community, also different languages (Baker, 1992; Galloway, 2017; McKenzie, 2010)

Meanwhile, in this study, the analysis of language attitude does not view the attitude of EFL learners as something fixed. By adopting a poststructuralist perspective, this study conceives attitudes as social constructions that can be negotiated in a certain context (Liu, Zang & Fang, 2021). This perspective is fundamental in the analysis of the EFL learners' attitude on World Englishes and Standard English since in the context of a multilingual and multicultural society such as Indonesia, the attitude can be shaped in different ways (Weekly, 2018).

E. Foucauldian Discourse Analysis (FDA)

The concept of discourse by Foucault is construed as the "forms of social organisation and social practices, at different historical times, which structure institutions and constitute individuals as thinking, feeling and acting subjects" (Walshaw, 2007, p. 19). This concept does not only refer to written or spoken ideas, but it also has a vital role in constructing, defining, and producing the objects of knowledge in which a particular discourse maybe constructed in an intelligible way, while the other discourses are excluded (Barker, 2003).

Discourses have also contributed to producing truths (Walshaw, 2007) and delimiting a specific regime of truth that is established in a particular society (Barker, 2003). It is immensely powerful considering it does not only regulate what can be said, yet it also regulates who can speak, when, and where the discourse can be enacted (Barker, 2003). Thus, the notion of power cannot be ruled out in the investigation of the discourse. For Foucault, power is constituted through discourse and social relation is also constructed through discourse (Walshaw, 2007). Once a discourse is established, it disperses throughout society and it manages to discipline a group of society through 'normalisation' such as in the form of surveillance and monitoring (Grbich, 2004).

This study employs Foucauldian Discourse Analysis (FDA) in order to delve into how various discourses may situate, delimit, and control people in different ways (Walshaw, 2007). The discourses here include written, spoken, or even social practices in daily life (Weedon, 1987). Walshaw (2007) asserts that in the setting of education, the use of policy documents is salient in the discourse analysis because it may reveal learners' subjectivities. Hence, this study also discusses the construction of English on policy documents taken from several studies (Dardjowidjojo, 2000; Mistar, 2005; Alwasilah, 2013; Gandana; 2014; Widodo, 2016; Wahyudi, 2018a) that already have discussed similar topic.

1. Subjectivity

According to Danaher, Schirato and, Webb (2000), subjectivity is a product of discourses, ideologies, and institutional practices. It is shaped historically through a number of practices in politics, economics, culture, and social (Weedon, 1987).

Hence, it can be constructed differently in different sites. Subjectivity is also understood as a certain means to construct ourselves (Kelly, 2013). Mansfield (2000) explains that someone's subjectivity is likely constituted based on the "needs of the larger political imperatives of the capitalist state" (p.53) that oblige them to be specific types of people.

Subjectivity, by extent, is shaped through the relations on power and domination that is regulated in discourse (Walshaw, 2007). It is produced and reproduced because discourses always compete with each other to get people's attention at one time to another (Walshaw, 2007). It signals that subjectivity is fluid, not fixed (Walshaw, 2007). Meanwhile, in understanding subjectivity, the notion of discourse is vital to be underscored since they are interconnected with each other (Anjanillah, Wahyudi, & Syafiyah, 2021). In this matter, through different discourses that are regulated, there is a space for the construction of various subject positions (Walshaw, 2007).

In the setting of education, subjectivity can be constructed from various factors, such as personal histories, professional experiences, cultural geography, disciplinary courses, university documents, and institutional practices (Varghese, Morgan, Johnston & Johnson, 2005; Manathunga, 2015; Yayli, 2015; Wahyudi, 2018a; Anjanillah, 2019; Nabilla & Wahyudi, 2021). The factor of personal histories here maybe acquired from one's own experiences in cultural socialisation, whilst professional experiences are derived from the experiences in the setting of formal education (Wahyudi, 2018a). These multiple factors of the subjectivity construction are in line with the characteristics of subjectivity itself as

"gendered, multiple, context specific, contradictory, and crossing boundaries" (Wahyudi, 2018a, p. 216). Thus, it seems that there is an effect of competing regimes of truth and power on the subjectivity construction (Wahyudi, 2018a).

2. Regime of Truth

The notion of regime of truth also needs to be discussed further as one of the key concepts in Foucauldian Discourse Analysis (FDA) since it is interconnected with other key concepts, such as discourse and power/knowledge. For Foucault, regime of truth refers to the type of discourse that is recognised as true in social interaction (Walshaw, 2007). It is not universal considering that every society has its own regime of truth. Thus, a regime of truth cannot be seen as a singular thing, but as a plural. Regimes of truth can be discovered in various discourses such as in national policies, university curriculum documents, as well as in the dominant discourses, for example, global Western and neoliberal discourses (Wahyudi, 2018a).

In the field of ELT in Indonesia, the operation of regime of truth mostly refers to British and American English (Wahyudi, 2018a). The implementation of regimes of truth, for instance, can be seen from the emphasis on British and American English in two courses: Argumentative Writing (AW) and Cross-Cultural Understanding (CCU), in one of the Islamic University and Multi Religious University in Indonesia (Wahyudi, 2018a). This example signals that British and American English as the regimes of truth in Indonesian education are also perceived as the 'standard' of English.

The operation of regimes of truth in a classroom mostly constitutes students as *docile* considering that they have no other options rather than following the rules that exist (Foucault, 1995). Nonetheless, it is also intriguing to take note that, to some extent, some marginalised discourses such as Southern discourse may emerge as a critique of the domination of Western discourses (Wahyudi, 2018a).

As a matter of fact, the lecturers and teachers in the classroom still have an ability to adopt, negotiate, switch or even resist the regime of truth depending on their pedagogical goals and the context in the classroom itself (Wahyudi, 2018a). It seems that when one regime of truth is implemented, another regime of truth may emerge to break the existing regime of truth (Wahyudi, 2018a). By considering this circumstance, examining the implementation of regimes of truth within the issue of World Englishes and Standard English becomes vital in this study considering the EFL learners' subjectivities are possible to be constructed and reconstructed through regimes of truth, power relations, and technology of the self (Harwood, 2006).

3. Technology of the Self

As argued by Harwood (2006) previously, technology of the self along with regime of truth and power relation have a pivotal role in constructing someone's subjectivity. They are interconnected with each other since the technology of the self can be regarded as the extension of someone's subjectivity (Wahyudi, 2018a). Technology of the self is also defined by Walshaw (2007) as a means for individuals to intentionally govern themselves in relation to their socio-cultural conditions. It indicates that technology of the self that is exercised by someone

has a specific purpose such as to obtain "happiness, purity, wisdom, perfection or immortality" (Foucault, 1988, p.18).

In the analysis of technology of the self, Esteban-Guitart (2014) explains that a particular type of domination becomes a crucial thing to take note considering individuals may exercise a particular attitude in order to integrate him or herself into the normative society. He elucidates that technology of the self is inextricably connected to the idea of *governmentality* since *governmentality* covers two things at the same time, namely the ability of individuals to maintain or resist social control. In this correlation, it seems that the power of individuals to maintain or resist the dominant discourses only exists when individuals exercise their technology of the self. Thus, it is parallel with the notion stated by Gallagher (2008) regarding *power as actions over actions*.

F. Language Investment

In analysing the practice of English learning, another concept named language investment also needs to be discussed further in order to examine the way EFL learners construct their investment on World Englishes and Standard English. This concept is firstly advocated by Norton Peirce (1995) whereby she argues that language investment refers to the socially and historically relationship constructed between language learners' identity and learning commitment to the target language (Darvin & Norton, 2015). This concept is interlinked to the notion of power since learners' investment is also understood as something complex and contradictory depending on the dynamic negotiation of power that is exercised in different contexts (Norton, 2013, Darvin & Norton, 2015; 2017).

Norton (2013) explains that language investment signifies an ambivalent desire of learners in learning and practice the target language. It contradicts the previous concept named language motivation since it perceives language learners' desire as something complex and multiple, whilst motivation connotes learners' desire in learning the target language as something fixed (Norton, 2013). Through the lens of language investment, the analysis on language learners is expected to be able to sketch out a complex relationship among the notion of power, identity, and language learning (Norton, 2013).

In this study, language investment is essential to be highlighted in the field of language learning due to the fact that language learners tend to shape and reshape a sense of who they are and the way they connect themselves with the social world (Norton, 2013). Norton (2013) explains that when language learners invest in a target language, they do so with a purpose to attain a good return such as improving their social power in society. Thus, understanding the concept of identity, capital, and ideology is vital in this theory. The mechanism of language investment can be understood in more detail in the model of investment (Darvin & Norton, 2015; 2017) as explained below.

G. Model of Investment

Grounded by the current condition in social interaction, Darvin & Norton (2015; 2017) then propose Model of Investment to denote the relationship between identity, investment, and language learning. In this model, they explain that the development of technology and mobility has led social interaction into unbounded and deterritorialized space whereby the systemic pattern of control has

changed to become more invisible (Darvin & Norton, 2015). This model also conceives that understanding the asymmetric distribution of power in social interaction can not only concentrate on a simple dichotomy such as native speaker and language learner, but it requires a comprehensive explanation about power relations in a language learning process by considering a condition where language learners are also able to move fluidly in various spaces through various media either offline or online (Darvin & Norton, 2015).

The concept of investment is located at the intersection of identity, capital, and ideology in the Model of Investment (Darvin & Norton, 2015; 2017). This model on the one hand recognises the role of prevailing ideologies in governing the way language learners act and think in particular, but on the other hand, it also recognises the role of language learners' desire in investing certain practices to improve their values and social power in the social world (Darvin & Norton, 2015; 2017). Language learners' desire to be part of an imagined society becomes one of the key aspects of this model since through their desire, learners may have an ability to negotiate symbolic capital, rearrange power relations, and challenge normative ways of thinking (Darvin & Norton, 2015) by exercising their agency.

Figure 1 : Model of Investment (Darvin & Norton, 2015; 2017)

affordances/
perceived
benefits

Capital

Identity

Investment

Systemic
patterns of
control

positioning

Ideology
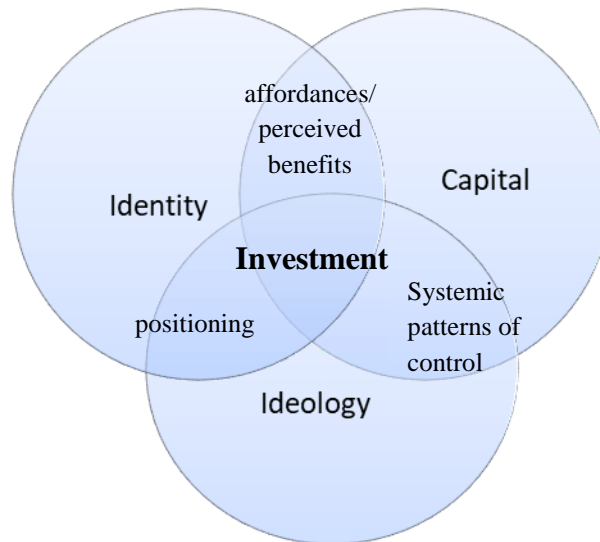
1. Identity

According to Norton (2013), identity is the way an individual conceives the
relationship between him or herself and the world, how that relationship is
governed over time and space, and how he or she conceives possibilities for the
future. It is regarded as fluid, multiple, and a site of a struggle considering it
constantly changes over time and space in social interaction (Norton, 2013). This
definition parallels with what is explained by Darvin & Norton (2015), in which
they state that identity is a struggle of habitus and desire. Habitus that is fashioned
through prevailing ideologies, in this case, on the one hand, has constructed
people's understanding regarding what is counted as appropriate in society, yet
the competing ideologies have also led people to exercise agency and position
their own selves in different contexts (Darvin & Norton, 2015).

Furthermore, the point regarding identity as multiple, fluid, and subject to change across contexts also confirm that in the construction of language investment, the way language learners invest to target language may change depending on the dynamic negotiation of power that occurs in different contexts (Norton, 2013; Darvin & Norton, 2015; 2017). In the context of EFL learners' investment on the varieties of English, for instance, learners' identity as *a faithful imitator* who maintains the norms of native speakers (Gao, 2014) may change along with the change of their investment on English varieties in different contexts due to the dynamic negotiation of power. Hence, this study attempts to analyse the construction of EFL learners' identity as well as their investment on English varieties.

2. Capital

Inspired by Bourdieu's explanation of capital, Darvin & Norton (2015; 2017) then implement the concept of capital as one of the aspects in the Model of Investment. For Bourdieu, capital refers to the power that is extended in various domains, such as *economic capital* that refers to wealth and income, *cultural capital* that refers to academic credentials and knowledge, and *social capital* that refers to the networks of power (Bourdieu, 1986; Darvin & Norton, 2015). Capital is determined by the construction of ideology (Darvin & Norton, 2015). It can be negotiated in different contexts whereby the value of a certain capital may also change across time and space (Darvin & Norton, 2015).

In relation to the construction of language investment, it is essential to underscore that capital itself is fluid and dynamic (Darvin & Norton, 2015).

Capital is a site of struggle since what is perceived as a value in a certain context maybe devalued in another (Darvin & Norton, 2015; 2017). For instance, in the context of language learners' investment, by recognising the value of their capital in various contexts, language learners indeed can enter new spaces using their own capital such as linguistic skills and social networks in order to obtain new material and symbolic resources, but their capital may also be not conceived as symbolic value due to the systemic patterns of control that exist (Darvin & Norton, 2015; 2017).

3. Ideology

The last concept that needs to be understood in the Model of Investment is ideology. Darvin & Norton (2015) define ideologies as the dominant ways of thinking that can structure, stabilize, and determine the modes of inclusion and exclusion in society. It is regarded as plural because ideologies themselves are constructed and reconstructed by different structures of power depending on institutional conditions and the practices of recursive hegemonic (Darvin & Norton, 2017).

As something complex, ideologies are also known to be frequently operated in an invisible way by the legitimated authority, in which this condition leads people either consciously or unconsciously to perceive the prevailing ideologies as ideas normative and common sense (Bourdieu, 1986; Darvin & Norton, 2017). Understanding the interconnection between ideology and two other concepts, identity and, capital, is fundamental in the analysis of the EFL learners' investment on World Englishes and Standard English since these three concepts

also open up the possibilities for learners to exercise their agency and resist the prevailing ideologies using their capital and multiple identities in investing certain practices in a certain context in English varieties.

H. English Learners' Identity Prototype

Gao (2014) proposed four categories of English learners' identity prototypes, such as *a faithful imitator, a legitimate speaker, a playful communicator, and a dialogical communicator* (p.59) to highlight the identity presented by the English learners. These four categories sequentially portray the development of the English learners' identity in which a faithful imitator is correlated with a small child who is fully predisposed by his or her parent, while a legitimate speaker and a playful communicator resemble a young adult and a dialogical communicator reflect a mature adult (Gao, 2014). The detailed explanation of each of the English learners' identities could be seen in the following explanation:

1. Faithful imitator

An English learner who is regarded as a faithful imitator has a predisposition to imitate the norm of a native speaker, especially from the UK and USA, in terms of language accuracy and cultural appropriateness (Gao, 2014). This English learner is known to have fully acculturated into the native speaker's culture in which she or he has a desire to minimize the misunderstanding while doing English communication by sticking to the common standard (Gao, 2014).

2. A legitimate speaker

In contrast with a faithful imitator, a legitimate speaker emerges as a response to the traditional dichotomy of Native speaker (NS) and Non-Native speaker (NNS) that was echoed by a faithful imitator (Gao, 2014). From the point of view of a legitimate speaker, every variety of language has equal status and English is not exclusively possessed by the native speaker from the USA and UK (Gao, 2014). Gao (2014) also elucidates that in the case of a legitimate speaker, an English learner has a fundamental tenet regarding the importance of effective communication compared to imitating the Native speaker norms.

3. Playful creator

In the other model of the English learner, a playful creator also develops as a consequence of the flow of linguistics and culture in the globalization era (Gao, 2014). In this matter, a playful creator delights to employ hybridization on the aspect of linguistics and culture by doing a mixed language as a form of self-expression (Gao, 2014).

4. Dialogical communicator

A dialogical communicator could be described as someone who has sensitivity, integrity, and respect towards every culture (Gao, 2014). He, by extent, elucidates that an English learner could be classified as a dialogical communicator if he or she has been freed from the feelings of superiority-inferiority complex regarding the position of a particular language and culture.

These English learners' identities prototype generally denote that in line with the change of socio-historical that exists due to the effect of globalisation, cross-cultural communication, and imperialism's collapse, the construction and reconstruction of English learners' identities could happen. It is also crucial to implement Gao's (2014) English learners' identity prototype in this study since in the context of multilingual and multicultural societies such as Indonesia, Gao's theory could enrich the analysis of EFL learners' subjectivities, attitudes, and investment on English varieties.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter elaborates the findings that were taken from the semi-structured interviews and the observation of the four participants. The data of this study are analysed through various theories such as English learners' identity prototype (Gao, 2014), Model of Investment (Darvin & Norton, 2015; 2017), and Foucauldian Discourse Analysis (FDA) explained by Walshaw (2007). These research findings are also complemented with the summaries of several previous studies that have explained the policy documents of the ELT curriculum in Indonesia. Meanwhile, in the section of discussion, this chapter also discusses the findings of the present study by displaying the differences and similarities of this study and the previous studies.

A. Findings

1. The Construction of English on Policy Documents

To investigate someone's subjectivity, one of the essential things that must take note of is policy documents. Walshaw (2007) explains that policy as one of the powerful tools that can regulate someone's behaviours has a vital role in shaping someone's subjectivity. Therefore, this study also presents the analysis of policy documents by which it is taken from several studies (Dardjowidjojo, 2000; Mistar, 2005; Alwasilah, 2013; Gandana; 2014; Widodo, 2016; Wahyudi, 2018a) that have already analysed several policy documents related to English in the context

of ELT. This chapter summarises the analysis of the policy documents provided by several previous studies considering that the topic and the participants' ELT curriculum background of this present study are similar to what has been explained in the previous studies.

In brief, the development of the ELT Curriculum that has been enacted in the secondary school of Indonesia could be described as the following table:

Table 2 List of the ELT Curriculum in Indonesian Secondary Schools

Teaching Approach	Name of Curriculum
Grammar Translation	1945 Curriculum (1945)
Oral	1968 Curriculum (1968)
Communicative	1984 Curriculum (1984)
Communicative	Meaning-Based Curriculum (1994)
Communicative	Communicative Competency-Based Curriculum (2004-2005)
Communicative	School-Based Curriculum (2006-2012)
Religious, productive, and innovative (Widodo, 2016).	2013 Curriculum (2013-)

(Adapted from different sources: Darjowidjojo, 2000; Mistar, 2005; Gandana, 2014; Wahyudi, 2018a)

Gandana (2014) explains that the school-Based Curriculum concentrates on school autonomy. She characterises this ELT curriculum with the teachers' ability to develop their teaching materials and syllabus in accordance with the Standard Competence of the Ministry of Education and Culture. Alwasilah (2013), in addition, also asserts that the school-Based Curriculum enables the teachers and students in school to utilise their local potential. It suggests that School-Based Curriculum has expanded the focus of English teaching from only targeting linguistic competence (Chomsky, 1965) to communicative competence (Hyme, 1966) that conceives language as a social phenomenon (Dardjowidjojo, 2000; Gandana, 2014).

In the current curriculum named 2013 Curriculum, the main purpose of English teaching is to set up the students that are "religious, productive, innovative, and passionate as well as who can contribute to societal, nation's, and world's civilizations" (Widodo, 2016, pp. 136-137). It includes several principles such as 1) student-centred pedagogy, 2) interactive pedagogy, 3) integrated pedagogy, 4) exploratory teaching and learning, 5) critical and interdisciplinary approaches, 6) the use of technology, 7) a collaborative learning process, and 8) students' needs inform pedagogy (Widodo, 2016, pp. 137). Nevertheless, there is still a limitation in terms of skills and experiences from the teachers and students to achieve the purposes of this ELT curriculum (Alwasilah, 2013). In fact, in the English language classroom, 'culture' is mostly still connected with the countries of native English speakers (e.g., UK and USA) (Dardjowidjojo, 2001; Gandana, 2014) by ruling out local context.

In Higher Education, the domination of British and American English as the reference of the ELT practices also exists. Wahyudi (2018a; 2021) reports that at an Islamic University (IU), British English and American English have been constructed as the primary reference to comprehend the cultures. It contradicts the Constitution of RI No 12, 2012 that instructs the teaching at the universities to be "based on the cultures of Indonesia" (Wahyudi, 2018a). Wahyudi (2018a; 2021) also mentions the desire of the Argumentative Writing course at IU to adhere to the standard of writing style from the UK and USA. It indicates that besides British and American English, other English varieties are excluded (Foucault, 1971; Hook, 2001; Wahyudi, 2018a) in the ELT practices.

In sum, the policy documents in Indonesian secondary school and higher education still revolve around Inner circle English. Although Indonesian higher education that based on Pancasila (State Ideology) and the 1945 Constitution of RI has emphasised the values of religiosity and national culture (Wahyudi, 2018a), the discourse of World Englishes in the ELT context seems to be still absent in national policies considering that the existing policies only focus on common rules rather than disciplinary practice (Wahyudi, 2018a; 2021). Hence, it is highly possible for the EFL learners' identity to be constructed as a *faithful imitator* that is skewed to imitate native English speaker norms (Gao, 2014), albeit in specific contexts the possibility for the EFL learners to negotiate and challenge the dominant discourse may also happen.

2. EFL learners' Multiple Subjectivities on English Varieties

a. Faiz

The first participant, Faiz, is an English learner of an Islamic University (IU) who has taken an English course in *Kampung Inggris* [1] three times; four months in 2017 and one month (two times) in 2017 and 2018. During the semi-structured interview that was conducted a couple of times, the researcher notices that Faiz has displayed multiple and contradictory identities in relation to the presence of English diversity. For instance, while explaining the role of English materials in *Kampung Inggris* to his accent preference, Faiz's statement likely represents his identity as a *faithful imitator:*

> I think the **English materials in *Kampung Inggris* may help me reach the accent that I love, such as British and American English**. In *Kampung Inggris,* **I used to play videos and podcasts to listen to the accents**. It is different from my real experience. For example, in university, maybe I can listen to the accent from my friends, but **when I listen to my friends and compare it directly with American people such as from debates or actors press conferences**, I think it is still **different**. (Initial interview, 02/08/2021)

The statement '**the accent that I love, such as British and American English'** (line 1-2) may suggest Faiz's identity as a *faithful imitator* since he has a predisposition to follow the native English norms (Gao, 2014). The statement '**when I listen to my friends and compare it directly with American people**' (line 5-6) may also demonstrate that Faiz regards American English as a legitimate pronunciation (Walshaw, 2007). It appears that the ELT practices in *Kampung Inggris* have become one of the factors that shape Faiz's subjectivities in viewing British or American English as a legitimate pronunciation. Thus, it

---

[1] *Kampung Inggris* (English village): a village in Kediri where consists of many non-formal institutions to learn English

indicates that the domination of the UK and USA has been *taken for granted* (Gao, 2014) by Faiz as an EFL learner.

Besides the institutional practices that may structure Faiz's subjectivities (Danaher, Schirato & Webb, 2000; Walshaw, 2007; Norton, 2013), the statement 'I **used to play videos and podcasts to listen the accents'** (line 3) and '**I listen to my friends and compare it directly with American people such as from debates or actors press conferences'** (line 5-6) also likely denotes the other factors that shape Faiz's subjectivities on English varieties. In this regard, the digital technology in the form of videos, podcasts, debates, and the actors' press conferences seems to have constructed Faiz's subjectivity that skewed towards native English norms. In fact, Faiz seems to also exercise his *technology of the self* by intentionally governing himself to enact American English as the main reference of English.

To get more explanation regarding the effect of the non-formal institution of English learning on Faiz's subjectivities, the researcher also specifically inquired Faiz regarding the way his tutor in *Kampung Inggris* taught English in the classroom:

> In *Kampung Inggris*, one of my tutors, Mr. X, introduced me various accents that come from native speakers such as British (Liverpool), American, Australian. Besides, he also considered Singlish, Indian English, and even Indonesian English as incorrect Englishes (Follow-up interview, 06/08/2021)

The statement '**In *Kampung Inggris*, one of my tutors, Mr. X, introduced me various accents that come from native speakers'** (line 1-2) perhaps exhibiting that Mr.X plays a significant role as an active agent in the classroom to shape

learners' subjectivities (Devine, 2003). The discourse **'Singlish, Indian English, and Indonesian English are incorrect English'** that is echoed by Faiz's tutor in *Kampung Inggris* might display that a particular discourse can be regulated in an intelligible way, while at the same time excluding other discourses (Barker, 2003). Thus, it seems that the ELT practices in *Kampung Inggris* still exclude the discourse of World Englishes and only focus on the dominant English norms such as American English and British English.

In the follow-up interview, Faiz also comprehensively describes the difference between the ELT practices of formal and non-formal institutions:

> When I was in *Kampung Inggris*, **my mind-set was 100% prescriptive grammar** in which English should be in this way, not the other way. However, **when I am in university, I started to learn other materials such as descriptive grammar and post-structuralism, so my mind-set also changes.** To illustrate, when I was speaking English to others, previously, **if I made a mistake, I did not continue it and would correct it**. However, **for now, it depends on the context, if the situation does not require me to speak English appropriately, then I will speak casually**. (Follow-up interview, 06/08/2021)

From his statement above, it is crystal clear that in Faiz's case, there is a significant difference between the ELT practices of the university and *Kampung Inggris*. In *Kampung Inggris,* the ELT practices seem to still glorify Standard English discourse considering that it mostly focuses on the '**prescriptive grammar'** (line 1-2) that refers to the terms of '**bad grammar'** and '**good grammar'** (Hinkel, 2018). This condition is likely interconnected with the context of power and ideology (Wahyudi, 2018b) since the classification of 'good grammar' frequently revolves around native English norms. By extension, the distinction between '**bad'** and '**good'** in prescriptive grammar also exhibits that the ELT practices in *Kampung Inggris* embed structuralism principle because

meaning is understood as being constructed through binary opposition (Grbich, 2004).

The ELT practices in *Kampung Inggris* described above seem to be contradicted with the ELT practices experienced by Faiz in university. On the statement **'when I am in university, I started to learn other materials such as descriptive grammar and post-structuralism, so my mind-set also changes'** (line 3-4**),** it seems like Faiz's subjectivities on various forms of English have been reconstructed. Thus, it is in tune with Walshaw's explanation (2007) related to someone's subjectivities that are fluid due to the differences of discourses and institutional practices (Walshaw, 2007).

The notion of '**descriptive grammar'** (line 4**)** that includes standard and non-standard varieties (Hinkel, 2018) in this context may become one of the factors that reconstruct Faiz's subjectivities in university. The introduction of '**post-structuralism'** (line 4**)** that embodies critical inquiry (Barker, 2003) also likely contributes to deconstructing Faiz's subjectivities on English varieties. This explanation confirms the role of disciplinary courses in governing English learners' subjectivities on English varieties (Anjanillah, 2019). In addition, the Introduction to Applied Linguistics course seems to also play a big part in the reconstruction of Faiz's subjectivities since one of the teaching materials in the course introduces World English paradigm (Wahyudi, 2021).

Meanwhile, in line with the reconstruction of Faiz's subjectivities, the researcher also uncovers the shift of Faiz's identity from *faithful imitator* into

playful creator (Gao, 2014). On the statement **'if the situation does not require me to speak English appropriately, then I will speak casually' (line 7-8)**, for example, it appears that Faiz employs the hybridisation in the use of English (Gao, 2014). Faiz's identity as a *playful creator* who constantly reconstructs the accent that he uses can also be seen from how he shifts his accent in the following excerpts (The transcripts are referred to the Cambridge Online Dictionary; Cambridge University Press, 2021):

Excerpt 1.1

I think it is very interesting /aɪ/ /θɪŋk/ /ɪt/ /ɪz/ /ˈver.i/ /ˈɪn.trə.stɪŋ/

Excerpt 1.2

English is important in this world /ˈɪŋ.glɪʃ/ /ɪz/ /ɪmˈpɔːr.tənt/ /ɪn/ /ðɪs//wɜːld/

Based on the transcript analysis, it seems like Faiz mixes his accent by using American pronunciation in the word 'important' and using British pronunciation in the word 'interesting'. In further observation while doing interviews, the researcher also notices that sometimes Faiz still uses an Indonesian accent while speaking English. Thus, it may indicate that Faiz's identities are contradictory, multiple, and dynamics, as Morgan (2007) and Gao (2014) explained.

Besides constructing a *faithful imitator* identity and a *playful creator* identity, Faiz's other statement also likely represents another identity:

Right now, I become more respectful by **not judging and more accepting the varieties of English outside the Inner circle** (Follow-up interview, 20/10/2021)

From the statement above, it seems like Faiz at a certain point also constructs a *dialogical communicator's* identity that emphasises the aspect of respect towards

each and every culture (Gao, 2014). By constructing this identity, Faiz as an English learner seems to be freed from the inferiority feeling regarding the position of a particular language and culture. Nevertheless, his previous statement seems to be contradicted with his other statement that evaluates Indian English in a lower position than the other varieties:

> For me, the least favourite accent is still Indian English because the accent is **weird** and **unintelligible** (Follow-up interview, 06/08/2021)

To verify Faiz's contradictory statement, the researcher then proposed another follow-up question towards Faiz regarding his answer that on the one hand stated that he does not want to judge English varieties, yet he perceives Indian English as weird.

> My answer about Indian English came up since you asked me about my least favourite accent. However, since I have already learned about World Englishes, I have become more respectful towards all of the varieties of English (Follow-up interview, 20/10/2021)

The portrayal of these contradictory and multiple subjectivities may correlate with Faiz's subjectivities in which it is constantly constructed and reconstructed through his historical professional experiences that deal with his educational background (Varghese, et.al, 2005; Yayli, 2015; Manathunga, 2015; Wahyudi, 2018a).

Besides, the other factors that affect his multiple subjectivities are also uncovered in the statement below:

> **Because in our society, the exposures of English from the UK and USA are so big** and **the movies that we frequently watch in Indonesia also come from there,** so I think that British English or American English is enough. (Initial interview, 02/08/2021)

On the statement 'Because in our society the exposures of English from the UK and USA are so big' (line 1-2), it seems like cultural geography (Manathunga, 2015; Wahyudi, 2018a) has also become one of the factors that shape Faiz's subjectivities. His subjectivities that more valorise the American accent maybe shaped by the common construction of English in his surrounding environment in which he assumes that English in Indonesia is still dominated by the Inner circle Englishes (British English and American English).

The statement 'the movies that we frequently watch in Indonesia also come from there' (line 2-3) may also indicate that English movies that mostly originated from UK and USA have fashioned Faiz's subjectivities on the varieties of English. The role of the movie to construct people's subjectivities, indeed, seems to be inevitable by considering that since late 1920, the industry of movies is dominated by English (Crystal, 2003). As a whole, Faiz's subjectivities, on the one hand, seem to still maintain the dominant discourse of Standard English due to his environment that still glorifies Inner circle English. However, it is crucial to underline that his subjectivities seem to have also reconstructed to be more open on the use of English varieties since he has gained World Englishes' exposure in the Introduction to Applied linguistics course.

b. Nana

Similar to the first participant, the second participant, Nana, is also an Islamic University (IU) student who has gained the material of World Englishes in the Introduction to Applied Linguistics course and had studied English for three months in one of the non-formal institutions in 2012. Nevertheless, different from

Faiz who explicitly emphasises his preference for American English, Nana when being asked about accent instead demonstrates her contradictory subjectivities on English varieties. In one of her statements, she simultaneously displays multiple identities such as *a faithful imitator, a playful creator,* and *a legitimate speaker*:

> **I actually do not really care about the native accents because I also frequently watch *vlogger* from Korea or Japan who uses English on their Youtube channel**. Right now, I think the accent is just for fun. I mean **I occasionally imitate British or American English for fun, but I do not want to imitate these accents in my daily life.** (Initial interview, 03/08/2021)

The statement '**I actually do not really care about the native accents because I also frequently watch *vlogger* from Korea or Japan who uses English on their Youtube channel**' (line 1-3) likely denotes Nana's openness towards the use of English varieties. By frequently choosing the video contents that are provided by Japanese and Korean on the Internet, it seems like Nana, in a certain context, has constructed a *legitimate speaker* identity in which she puts localised varieties of English in an equal position with native English norms (Gao, 2014). Her identity here may also indicate that she is no longer conceive localised variety of English as a deficiency, yet as a positive marker of group identity (Gao, 2014).

Despite Nana's support towards localised English varieties as described in the previous statement, Nana seems also to show contradictory subjectivities in the other statements. On the statement '**I occasionally imitate British or American English for fun, but I do not want to imitate these accents in my daily life**' (line 3-5), for instance, it may suggest Nana's identity as a *faithful imitator* since she makes an effort to follow native varieties norms such as British or American English (Gao, 2014). Her identity as a *faithful imitator* can also be

seen in the following transcript in which in one of her statements, it is revealed that Nana mostly adheres to American pronunciation and only uses 2 words with British pronunciation:

> The formal learning helps me a lot in the undergraduate stage where it provides me some subjects which talk about English in more critical way, so it helps me a lot in positioning myself with my English ability: /ðə/ /ˈfɔːr.məl/ /ˈlɜː.nɪŋ/ /help/ /mi/ /ə/ _/lɒt/_ /ɪn//ðə/ /ˌʌn.dɚˈɡræd͡ʒ.u.ət/ /steɪd͡ʒ/ /wer/ /ɪt/ /prəˈvaɪd/ /mi/ /səm/ /ˈsʌb.d͡ʒekt/ /wɪt͡ʃ/ _/tɔːk/_ /əˈbaʊt/ /ˈɪŋ.ɡlɪʃ/ /ɪn/ /mɔːr/ /ˈkrɪt̬.ɪ.kəl/ /weɪ/, /soʊ/ /ɪt//help/ /mi/ /ə/ /lɒt/ /ɪn//pəˈzɪʃənɪŋ/ /maɪˈself/ /wɪð/ /maɪ/ /ˈɪŋ.ɡlɪʃ/ /əˈbɪl.ə.t̬i/ (The transcripts are referred to the Cambridge Online Dictionary; Cambridge University Press, 2021)

Subsequently, besides constructing her identity as *a faithful imitator*, it is interesting to underline that the statement '**I occasionally imitate British or American English for fun, but I do not want to imitate these accents in my daily life**' (line 3-5) may also be interpreted as an effort from Nana to show her identity *as a playful creator*. Gao (2014) characterises this identity as someone who can mix various accents for self-expression. Thus, it is congruent with Nana's identity since she only imitates British or American English for having fun. In fact, the researcher also observes that in her casual conversation, Nana sometimes still uses her Indonesian accent while speaking English. Thus, Nana's case reinforces Morgan's explanation (2007) regarding identity that can be contradictory and hybrid.

The contradictory identities that Nana presents, in this case, are possibly related to Nana's subjectivities on English diversity in which it is structured and restructured from various factors as the following statement:

> When I was in Senior High School, I frequently read Oxford Dictionary to find out the meaning of English words in the **novel *The Matthias Ring***. This habit led me to another habit in which previously **I often read Oxford Dictionary**

and recorded my voice to be adjusted with the exact pronunciation as written in the Oxford Dictionary (Follow-up interview, 07/08/2021)

Based on the statement '**I often read Oxford Dictionary and recorded my voice to be adjusted with the exact pronunciation as written in the Oxford Dictionary'** (line 3-5), for instance, it seems that Nana's subjectivities on understanding English varieties are fashioned through a dictionary. Oxford dictionary in this case has a big role to maintain the domination of Standard English discourse since Nana as an English learner still employs the Inner circle English varieties as the reference (Kachru, 1990) in the process of English learning.

By mentioning ***The Matthias Ring*** novel (line 2)*,* it may also indicate that Nana's subjectivities on English varieties are fashioned through the novel that she reads by which the author of the novel, Rebecca Bond, is an American. It seems that the discourse of Standard English that reflected from Oxford dictionary and *The Matthias Ring* novel has contributed to producing a specific regime of truth (Walshaw, 2007) in which in Nana's case, it leads her to exercise her *technology of the self* since she intentionally governs herself (Walshaw, 2007) by correcting her pronunciation based on Oxford dictionary.

Nana's subjectivity that might more valorise Standard English is also likely shaped through her background as an English learner in one of the non-formal institutions in Malang:

I can say that the one which helps me a lot in terms of understanding **English tenses** is non-formal learning (Initial interview, 03/08/2021)

The phrase '**English tenses'** that Nana mentions in the statement above may suggest that the ELT practices in her non-formal institution majorly still focus on grammar and Standard English. Therefore, it appears that institutional practices have also contributed to constructing Nana's subjectivities (Danaher, Schirato & Webb, 2000; Walshaw, 2007; Norton, 2013) to favour Standard English. As a matter of fact, the ELT practices in Indonesia still regard British or American English as a regime of truth (Wahyudi, 2018a).

Meanwhile, another factor that likely governs Nana's subjectivities on English varieties is also described by Nana in the following data:

> **When I met a westerner from Netherland, I noticed that his English was also not really fluent. It changed my perception since previously I thought that being a native speaker was cool.** This experience happened in the same time **when I got World Englishes material in the classroom,** so now I think that there is nothing special between Western people and us. (Initial interview, 03/08/2021)

On the statement '**When I met a westerner from Netherland, I noticed that his English was also not really fluent. It changed my perception since previously I thought that being a native speaker was cool'** (line 1-3), it seems like Nana's personal history has also played a significant role in reshaping her subjectivities (Varghese et al, 2005; Manathunga, 2015; Yayli, 2015) related to native English speakers' superiority. Meanwhile, it is also intriguing to underline that Nana's perception of native English speakers seems to overlap with the notion of Western people in general since she assumes that Dutch people who can be categorised in the Expanding circle are native English speakers. Thus, it seems that the disciplinary course such as Introduction to Applied Linguistics has also

reconstructed her subjectivities on English varieties in which she starts to more understand about World Englishes paradigm after taking this course.

c. Bella

The third participant in this study is Bella. She is also an English learner of an Islamic University (IU) who has learned English in *Kampung Inggris* for two months in 2017. During the interview, the researcher notices that Bella has constructed a *faithful imitator* identity when being asked about accent:

> In my English course in *Kampung Inggris*, **British English is a superpower**, **if you can speak like a native English speaker, you will be seen as a great person.** Almost everyone competes to be able to speak English with the British accent. In my case**, I always made an effort to imitate British English including its intonation**. Instead, **if I could not implement the British accent in my English daily conversation, I would criticise myself because I could not implement British English spontaneously** and only could speak English with the British accent if I have memorized the speech. (Initial interview, 04/08/2021).

The statement '**I always made an effort to imitate British English including its intonation**' (line 4-5) is one of the pieces of evidence that indicates Bella's identity as a *faithful imitator*. Her desire to adhere to native English norms here might suggest that the domination of the UK and USA has been *taken for granted* (Gao, 2014) by Bella. Bella's *faithful imitator* identity, by extent, maybe shaped due to the practice of *linguicism* in her non-formal institution. The practice of *linguicism* that privileges the dominant standard form of language over the other (Phillipson & Skutnabb-Kangas, 2013) could be seen in the statement '**in my English course in *Kampung Inggris*, British English is superpower**' (line 1). In this matter, it appears that *Kampung Inggris* still positions British English in a higher position than other varieties.

Besides the practice of *linguicism*, the statement '**if you can speak like a native English speaker, you will be seen as a great person**' (line 1-3) also exhibits that *Kampung Inggris* exercises the practice of *surveillance.* This practice is exercised by giving a reward to the students who fulfil the standard that is enacted in the classroom (Grant, 1997). The statement '**I would criticise myself because I could not implement British English spontaneously**' (line 6-7), on the other side, also likely demonstrates the exercise of Bella's *technology of the self* since she intentionally governs herself to speak English with the British accent to get specific purposes such as 'happiness' and 'perfection' (Foucault, 1988). Thus, Bella's case confirms Danaher, Schirato & Webb's explanation (2000) regarding the role of discourses, ideologies, and institutional practices in shaping someone's subjectivity.

Specifically, the role of institutional practices in governing Bella's subjectivities on English varieties could be also seen from her statement while retelling her unforgettable experiences in the process of learning English in *Kampung Inggris:*

> In *Kampung Inggris*, **I was really impressed with my tutors' ability to speak English with the British accent** (enthusiastic tone). I did not even know what they're talking about, but it's really impressive. Also, because in *Kampung Inggris* the students are usually encouraged to practice tongue twister using the British accent, **it becomes a pride for me if I succeed in tongue twister using the British accent.** (Initial interview, 04/08/2021)

Based on the statement '**I was really impressed with my tutors' ability to speak English with the British accent**' (line 1-2), it appears that Bella's tutor also takes part as an active agent who constructs the students' subjectivities (Devine, 2003). The role of Bella's tutor in glorifying British English, in fact, still

has an effect on her subjectivities until today considering that while she was telling her impression towards the British accent used by her tutor, her tone in speaking sounds more enthusiastic than her casual conversation. The statement **'it becomes a pride for me if I succeed in tongue twister using the British accent'** (line 5), in addition, may also reflect a fact that Bella also feels pleasure when she exercises her power (O'Farrel, 2005) in the form of employing the British accent. Hence, Bella's case may be in tune with Wahyudi's explanation (2018b) regarding the relation between English standardization with the context of power and ideology.

Besides the ELT practices in Kampung Inggris, Bella in the follow-up interview also mentions the role of social media platforms such as Youtube to shape her subjectivity on the British accent:

> In many *vlogs* on Youtube, they say that **British pronunciation is more difficult than American pronunciation**. Due to this matter, having British accent also becomes more challenging for me because if I can do it, then it will be great. (Follow up interview, 08/08/2021)

Based on the excerpt above, it seems like social media platforms have also structured Bella's subjectivities on understanding English diversity. Interestingly, though British English and American English are classified in Inner circle, the statement '**British pronunciation is more difficult than American pronunciation**' (line 1-2) likely denotes that Bella only perceives British English as a legitimate pronunciation (Walshaw, 2007) and excludes other varieties of English (Hook, 2001) including American English. This situation may emerge since her historical professional experiences (Varghese, Morgan, Johnston &

Johnson, 2005; Yayli, 2015; Manathunga, 2015; Wahyudi, 2018a) especially in *Kampung Inggris* mostly concentrate on the British accent.

Furthermore, despite the hegemony of Standard English, it is vital to underscore that the competing regimes of truth also open up the possibility for the learners to construct or reconstruct their identities along space and time (Norton & Mckinney, 2011). As in Bella's case, she elucidates that during her college time, certain ELT materials have encouraged her to be more critical in viewing multiple forms of English:

> As I stated before, I really want to speak like a native English speaker especially using the British accent. Nevertheless, **when I got World Englishes materials in Mr. W's class, it all became refutable**. Previously, when I had to teach English in MSAA (Islamic Boarding School of the university), **I always required my students to only speak English in the process of learning.** However, **when I have gained *translingualism* materials** and since Mr.W also frequently mixes English and Indonesian language in the classroom, **I start to consider *translingual* practice and implement it in my class**. It is indeed important for using English, yet when there is a material that needs to be explained in-depth, it is also okay to employ the Indonesian language. It is not bad actually. (Initial interview, 04/08/2021).

The statement '**when I got World Englishes materials in Mr. W's class, it all became refutable**' (line 2-3) particularly demonstrates that Bella's subjectivities on perceiving World Englishes and Standard English have been reconstructed. Her lecturer, in this context, perhaps plays a big role to reconstruct her subjectivities as she stated in the statement '**I start to consider *translingual* practice and implement it in my class**' (line 7-8). In specific, the pedagogical shift from monolingual practice to *translingual practice* that emphasises the importance of fluid communicative practices (De Costa, et al, 2017) echoed by Bella's lecturer seems to have a significant impact on the reconstruction of Bella's subjectivities. Thus, it seems like the Introduction to Applied Linguistics course

that covers World Englishes paradigm has also become one of the factors that reconstruct EFL learners' subjectivities (Wahyudi, 2021).

In line with the reconstruction of Bella's subjectivities through the disciplinary course, *a playful creator* identity, at certain contexts, seems to be also constructed by Bella as mentioned in the following data:

> After learning World Englishes, though sometimes it still sounds weird, I have become more aware and accept the varieties of English. **I actually adjust my accent based on my interlocutor**. If they are native English speakers, I will use my British accent, but if the English proficiency level of my interlocutor is lower than mine, maybe I will use the Indonesian accent. (Initial interview, 04/08/2021).

The statement '**I actually adjust my accent based on my interlocutor**' (line 2-3), for example, represents Bella's *playful creator* identity since she employs hybridization of her linguistic and cultural aspect while speaking English (Gao, 2014). Nonetheless, it is interesting to take note that Bella has a tendency to shift her accent depending on the proficiency level of her interlocutor. Thus, it seems like Bella still has English standardization while practicing her English. In this case, if her interlocutor has a higher proficiency level of English, she has a desire to exhibit her English skills based on native English norms. In contrast, if her interlocutor has a lower proficiency level of English, she tends to adjust her English used in which in this context, she associates Indonesian English with a lower proficiency level of English compared to British English.

Bella's contradictory identity, by extent, could be seen from the data regarding the way Bella speaks English in real life:

> Talking about my hobby, I have several hobbies especially cooking because I like eating. I try to make myself get a high skill in cooking and then also in the

spare time I used to listen the music. /tɔːkɪŋ/ /əˈbaʊt/ /maɪ/ /ˈhɒb.i/, /aɪ/ /hæv/ /ˈsev.ər.əl/ /ˈhɒb.iz/ /ɪˈspeʃ.əl.i/ /ˈkʊk.ɪŋ/ /bɪˈkəz/ /aɪ/ /laɪk/ /ˈiːtɪŋ/. /aɪ/ /traɪ/ /tuː/ /meɪk/ /maɪˈself/ /get/ /ə/ /haɪ/ /skɪl/ /ɪn/ /ˈkʊk.ɪŋ/ /ən/ /ðen/ /ˈɔːl.səʊ/ /ɪn/ /ðə/ /speər/ /taɪm/ /aɪ/ /juːst/ /tu/ /ˈlɪs.ənɪŋ / /ðə/ /ˈmjuː.zɪk/ (The transcripts are referred to the Cambridge Online Dictionary; Cambridge University Press, 2021)

Based on the transcript above, it appears that Bella mostly employs the British accent and still maintains her identity as a *faithful imitator* while giving an example of how she speaks in English. This fact may indicate that though Bella has gained the exposure of World Englishes, it is still difficult for her to think beyond the dominant discourse (Walshaw, 2007) in which in most ELT practices in Indonesia, British English and American English are still regarded as a regime of truth (Wahyudi, 2018a).

The researcher even discovers a fact that Bella's subjectivity on supporting World Englishes is only 'temporarily reconstructed':

Actually, since my thesis discusses *monocentrism* that emphasises Anglo-American norms, **I become interested towards Standard English again** (Initial interview, 04/08/2021)

This interesting finding signifies that though Bella has gained World Englishes exposure, she still has a big desire to learn native English norms. Her desire in this context is likely shaped in relation to the operation of British or American English as regimes of truth (Wahyudi, 2018a) in most of the ELT practices in Indonesia. Therefore, Bella's case resonates with Weedon's explanation (1987) regarding the characteristic of subjectivity as something unstable and unpredictable.

d. Mudip

The last participant, Mudip, is also a student of an Islamic University (IU) who has the experience to learn English in *Kampung Inggris* for three months in

2016. During the interview, the researcher notices that Mudip exhibits multiple identities, including a *legitimate speaker* identity, for example, in the following data:

> Now, I prefer World Englishes. Non-native varieties are a normal thing. **As long as it is understandable, any accents of English could be accepted.** (Initial Interview, 05/08/2021)

The statement **'as long as it is understandable, any accents of English could be accepted'** (line 1-2) specifically signifies Mudip's identity as *a legitimate speaker* since he emphasises more on the effectiveness of communication, rather than trying to adhere to native English norms such as from UK and USA (Gao, 2014). This identity, in fact, has also brought Mudip to view any English accents in an equal position since *a legitimate speaker* identity itself is driven on the basis of disapproval with the traditional dichotomy of Native Speaker vs Non-Native Speaker (Gao, 2014).

As a *legitimate speaker,* Mudip's subjectivities are likely shaped due to certain factors:

> In the Introduction to Applied Linguistics, **my lecturer taught me many things about World Englishes, such as the relation between language and power and how to deconstruct our mind-set regarding the superiority of British English and American English**. Due to this exposure, right now, I think every accent has its uniqueness. (Initial interview, 05/08/2021).

The statement '**my lecturer taught me many things about World Englishes, such as the relation between language and power and how to deconstruct our mind-set regarding the superiority of British English and American English'** (line 1-4), for instance, suggests that one of the factors that may construct Mudip's subjectivities in such a critical way towards the varieties of English is his own lecturer. By employing critical pedagogy that emphasises the aspect of global

communication (Widodo, Perfecto, Van Canh, & Buripakdi, 2018), Mudip's lecturer as an active agent (Devine, 2003) in this case has likely restructured Mudip's subjectivities that formerly only valorising the dominant norms of English (e.g., British English or American English) to be more appreciating the varieties of English including their own localised variety of English. Thus, it confirms the role of the Introduction to Applied Linguistics course in the reconstruction of EFL learners' subjectivities (Wahyudi, 2021).

The reconstruction of Mudip's subjectivities on English varieties is further reflected in how Mudip acts and thinks while teaching English to others:

> I initially regarded that English teaching should be done by only using English language as the medium. However, to think about that again, **the use of the Indonesian language as the medium to explain the English materials is actually more effective**. I have implemented it when I privately taught English to my Elementary and Junior High school students. Therefore, in this regard, I think that teachers are better to implement multilingual pedagogy in English teaching since **we can also preserve our culture from being marginalised** (Follow up interview, 09/08/2021)

The statement '**the use of the Indonesian language as the medium to explain the English materials is actually more effective**' (line 2-4), for instance, denotes that in English pedagogy, Mudip tends to implement *translanguaging* by which he more accentuates the aspect of fluid communication (De Costa et al, 2017) rather than only focusing on the use of English language. This approach might be used by Mudip to challenge the monolingual ideology of native-speaker norms and to promote multilingual ideology in English pedagogy (Cenoz & Gorter, 2020). Thus, it signifies Mudip's effort to adopt the World Englishes paradigm in his daily life. Moreover, the implementation of *translanguaging* may also represent Mudip's desire to not put his own culture in a lower position than global culture

(Wahyudi, 2018a) as he stated in the statement **'we can also preserve our culture from being marginalised'** (line 7).

Subsequently, despite the exposure of World Englishes materials that have shaped Mudip's subjectivities on English diversity in such critical way, the contradictory subjectivities seem to be displayed by Mudip when being asked about his accent preference:

> **I prefer the American accent while listening and speaking English,** since, in fact, I also often listen to American songs and watch American movies. (Initial interview, 05/08/2021)

On the statement above, it is crystal clear that in terms of speaking and listening, Mudip prioritises more in American English compared to the other accent of English. Through various media such as Western movies and songs that may shape his subjectivities (Crystal, 2003), this statement may denote that Mudip has also constructed *a faithful imitator* identity. In this context, he conceives native English norms (e.g.British English or American English) as the main model of English (Gao, 2014).

Mudip's subjectivity that prefers American English, by extent, may also have a connection with his intention to adjust himself based on the "needs of the larger political imperatives of the capitalist state" (Mansfield, 2000, p.53). In this regard, power/knowledge that is exercised through school or media may become one of the factors that control people's behaviours (Wahyudi, 2018a) to prefer native English norms compared to localised varieties of English.

Kampung Inggris as the non-formal institution of English learning seems to also take a part to govern Mudip's subjectivities that favours native English norms:

> **In *Kampung Inggris*, English learning materials only revolve around British and American English**. I just found out that English has a variation in Mr.W's class in the 5th semester. One of the examples is Madurese English. It sounds *medhok* for me. Before learning about English varieties, though it's quite acceptable, I actually perceived it as something weird. However, right now, I have realised that there are many variations of English. (Initial interview, 05/08/2021)

On the statement **'In *Kampung Inggris,* English learning materials only revolve around British and American English'** (line 1-2), it appears that the institutional practices in *Kampung Inggris* that concentrates on British English and American English have a contribution to the construction of someone's subjectivities (Danaher, Schirato & Webb, 2000; Walshaw, 2007; Norton, 2013). The establishment of native speaker norms as the regime of truth in institutions as described in Mudip's case may also confirm Grbich's (2004) explanation regarding the way discourse disperses and manages to discipline a group of society through 'normalisation'.

In addition, Mudip's professional experiences that deal with his educational backgrounds (Varghese, et.al, 2005; Yayli, 2015; Manathunga, 2015; Wahyudi, 2018a) in *Kampung Inggris* and an Islamic University also likely drive Mudip's subjectivities into something unstable. In fact, though in the other statement Mudip claims his preference towards World Englishes over Standard English, the word '**medhok**' (line 4) that he employs to explain Madurese English may reflect Mudip's perception towards Madurese English as a deviant. As a whole, Mudip's

case may confirm Wahyudi's (2018a) explanation regarding the 'interruption' that may occur between someone's past discourses and their current critical knowledge dialogue.

3. EFL Learners' Attitudes on English Varieties

In relation to the construction of the EFL learners' multiple subjectivities, the attitude that is constructed by the participants towards World Englishes and/or Standard English seems to be also ambivalent. For instance, in Faiz's case, by constructing contradictory identities such as *a faithful imitator, a playful creator,* and *a dialogical communicator,* it seems like Faiz's subjectivities on English varieties have also predisposed his attitude towards English varieties in which on the one side Faiz indeed has started to accept World Englishes by not conceiving other varieties outside the Inner circle of English as a deficiency, but on the other side he seems to show his favouritism towards inner circle of English, especially American English. This thing may happen since Faiz's professional experiences, his surrounding community, and the movies that he watches mostly refer to the Inner circle countries such as the UK and USA.

Nana's case seems to also indicate a similar finding with Faiz's case. In this regard, due to the exposure of English varieties that she has acquired in the university and the other media such as novels and Youtube, Nana on the one hand indeed seems to show her support and favourability towards localised varieties of English such as Korean English and Japanese English, yet in one of her statements, she may also show the cynicism attitude towards native English accent

that is produced by Indonesian people. Nana's cynicism attitude can be seen in the following data:

> Honestly, I do not like Indonesian people who change their accent to the British accent. **It sounds freak to me**. (Follow up Interview, 07/08/2021)

The statement **'it sounds freak to me'** (line 2) likely represents Nana's dislike towards native English accent that is used by people who are not originated by UK or USA. This cynicism attitude maybe shaped since Nana only conceives native English speakers as the one who has been born in English-speaking countries and overlooks the fact that English has become a globalization language and a lingua franca (Mauko, 2014).

Subsequently, the unstable subjectivities on English varieties in Bella's case have also predisposed Bella's ambivalent attitude towards World Englishes and Standard English.

> In the university, I frequently observe my lecturers' accent. For example, **I was really impressed with Mrs. N's accent because it sounds similar to the British accent, but I did not put any interest on Mr. D since his English accent sounds like Indonesian accent for me.** The material of World Englishes indeed has changed my perspectives about the varieties of English. **I even start to implement the *translingual* practice while teaching English in my class**. However, if I watch people who use the British accent on Youtube, I feel like 'I want to do this'. Thus, right now, I think that it does not matter what kind of accent that we use, but I think that the correct pronunciation is still important. (Initial interview, 04/08/2021)

Based on the statements '**I was really impressed with Mrs. N's accent because it sounds similar to the British accent**' (line 1-2), '**I did not put any interest on Mr. D since his English accent sounds like Indonesian accent for me**' (line 3-4), and '**I even start to implement the translingual practice while teaching English in my class**' (line 5-6), it can be seen that there is a contradictory attitude that is presented by Bella. On the one side, Bella shows her supportive attitude

only towards Standard English in which it leads her to view Indonesian accent as 'deficiency'. However, on the other side, it can also be seen that Bella has attempted to negotiate her preference towards Standard English by implementing translingual practice to show her support towards World Englishes. This situation denotes that along with Bella's multiple subjectivities, her attitude can also be structured differently.

In Mudip's case, multiple subjectivities that have been shaped seem to also lead Mudip to more prioritize Standard English on the one hand, but support World Englishes on the other hand as described in the following statement:

> In the past, I assumed that the implementation of English grammar should be done correctly and the pronunciation had to be fluent. Nevertheless, right now, my perspective has changed a bit, though I unconsciously still emphasises the grammar aspect (Initial Interview, 05/08/2021).

Overall, these situations denote that along with someone's subjectivities that can be structured and restructured, the attitude construction can also be negotiated in a particular context since the attitude itself is a social construction (Liu, Zang & Fang, 2021). The ambivalent attitude that is shown by the four EFL learners may also reflect a fact that someone's attitude can be more complex and conflicting in multilingual setting since there are various language ideologies and societal ideologies in multilingual society (Giles, Hewstone, & Ball, 1983; Weekly, 2018) such as in Indonesia.

4. EFL Learners' Investment on English Varieties

a. Faiz

Parallel with his multiple identities, the way Faiz invests on English and its varieties are also notable to be discussed further. In this section, by positioning the concept of investment at the intersection of capital, identity, and ideology (Darvin & Norton, 2015; 2017), the researcher takes a conclusion that while he was learning English in one of the English non-formal institutions named *Kampung Inggris,* Faiz was highly invested to learn and practice Standard English that refers to British or American English (Jindapitak, 2013):

> I started to delve into the American accent while I was learning English in *Kampung Inggris*. At that time, I usually **imitated the accent from one of the American Youtubers named Prince Ea** and practiced it by making a video with a similar concept and similar intonation. In addition, **I also practiced my pronunciation by concentrating on the move of the tongue for each syllable** (Follow-up Interview, 06/08/2021)

Faiz's activities as he described in the statement **'imitated the accent from one of the American Youtubers named Prince Ea'** (line 2-3) and '**practiced the correct pronunciation by concentrating on the move of tongue for each syllable**' (line 4-5) perhaps show that Faiz has a strong desire to adhere and practice American English. By taking advantage of internet connectivity and social media, Faiz, in this context, seems to be also able to travel across transnational space (Lam & Warriner, 2012) in which he attempts to personify his imagined identity as someone who belongs to the group of people who can speak English like a native speaker.

Through an intensive practice that concentrates on the correct pronunciation like native English speaker, Faiz even has an opportunity to

exercise his agency as an English learner in *Kampung Inggris*. It appears that the exercise of Faiz's agency is driven by Faiz's expectation that assumes that his English skills can be used as a tool to get a good return in society. Thus, it seems that Faiz's investment on Standard English is in tune with his desire to improve various possible identities that can be claimed in a certain community.

To delve into how Faiz constructs his investment on Standard English, the researcher then posed a question regarding Faiz's desire in learning English. In this matter, by constructing his identity as a *faithful imitator* who wants to have similar pronunciation like native English speaker (Gao, 2014), it seems like Faiz's investment on learning English is encouraged from certain factors:

> **From the Elementary school until Senior High School, I did not even know that English has tenses**. Therefore, one of my big purposes of learning English in *Kampung Inggris* was to have an accent like native English speaker. Besides, **I also chose *Kampung Inggris* to help me to get a job** (Initial interview, 02/08/2021)**.**

The statement '**from the Elementary until Senior High School, I did not even know that English has tenses'** (line 1-2), for instance, suggests that one of the factors that push Faiz to be highly invested in practicing native English accent is his proficiency level of English that can be categorised in low level during his Senior High School period. Here, Faiz's effort to learn the American accent can be construed as his desire to acquire cultural capital by which it refers to the aspect of knowledge and academic credentials (Bourdieu, 1986; Darvin & Norton, 2015).

Beside expecting cultural capital, the statement '**I also chose *Kampung Inggris* to help me to get a job**' (line 4) may denote that Faiz's investment in

practicing Standard English is also shaped due to the economic capital that he wants to be acquired. The researcher then asked Faiz about the specific job that he wants to get:

> For now, I want to focus on creating movie and I think **English could help me to achieve my goal.** In fact, **when I applied for a job as a technician at a factory, English skills were also frequently required.** Therefore, **I think that it is really important to have English skills in every field of job.** (Follow-up interview, 09/11/2021)

 Based on the statement above, it could be seen that Faiz perceives English as a vital tool to expand his opportunity to gain employment. His statement even indicates Faiz's perception regarding the benefit of having English skills in every field of job. Thus, Faiz's subjectivities here confirm Pennycook & Candlin's argument (2017) regarding the position of English as a determiner of economic progress.

To critically examine the construction of the EFL learners' investment, the researcher further concentrates the analysis on the prevailing ideologies in Faiz's environment. According to Darvin & Norton (2015), ideology is able to govern, stabilize, or even determine the modes of inclusion and exclusion in community. The influence of ideologies in Faiz's investment, for instance, can be seen in the following data:

> I think English is an important language in this world. One of the real examples is my tutor in *Kampung Inggris*. He is only a High School graduate, but **since he has an ability to speak English like a native, he is considered as an educated and knowledgeable person.** Also, we cannot ignore the fact that **in East Java, having English skills can be seen as a high value, including in getting a job** (Initial interview, 02/08/2021).

On the statement '**he is considered as an educated and knowledgeable person**' (line 3-4) that refers to Faiz's tutor in *Kampung Inggris,* it seems that the

dominant discourse that is constructed in Faiz's environment is the view of English as a measure of someone's intelligence. By connecting his tutor ability **'to speak like a native'** (line 3) with an educated and knowledgeable person, this dominant discourse may also indicate Standard English ideology in which through the enactment of this ideology, Faiz presumes that native accent is a prestigious variety and also the main model in English education (Crystal, 2003). This dominant discourse is in tune with another ideology named *linguistic imperialism* that concerns the domination of English over other languages (Phillipson, 1992; Phillipson & Skutnabb-Kangas, 2013).

Neoliberal ideology seems to be also found in the other statement**.** By stating **'in East Java, having English skills can be seen as a high value, including in getting a job'** (line 4-5), it appears that in East Java where Faiz lives, language skills, including English skills, are seen as a marketable asset or human capital (Holborow, 2018). Neoliberal ideology that conceives language as a commercialized skill in this context is situated as a dominant discourse in East Java by which it views English language as a tool to obtain better employment and to move towards self-sufficiency (Warriner, 2016).

With the prevailing ideologies and also capitals that Faiz wants to acquire, Faiz's situation indeed has encouraged him into having a high investment towards Standard English. Nevertheless, the researcher also notices that though he has a strong motivation to implement Standard English, his investment can change in different contexts:

> Right now, I actually do not really put any attention to my English accent. Different with my tutor in *Kampung Inggris* that had a hard-and-fast rule for the American accent, **my university's environment, conversely, tends to accept all of the varieties of accents.** To tell the truth, I also have a problem to practice my English-speaking skills in the university. For example, while doing a discussion in the classroom, though it was an interesting topic to be discussed, **the students mostly did not actively contribute to the discussion and it made me feel uncomfortable since I could not get any response from the other students.** (Initial interview, 02/08/2021)

Based on the statement '**my university's environment, conversely, tends to accept all of the varieties of accents'** (line 3-4), it seems that during his college time, Faiz's investment on Standard English is lower than when he was learning in *Kampung Inggris.* This condition may occur since there is no strict rule that is enacted in Faiz's university regarding the use of accent in English speaking.

In addition, the statement '**the students mostly did not actively contribute to the discussion and it made me feel uncomfortable since I could not get any response from the other students'** (line 7-9) may also indicate that the lack of interaction with the other students in the classroom at a certain point has limited Faiz to invest on Standard English as the way he did in *Kampung Inggris.* Here, the students' tendency to remain silent in the classroom likely exists for various reasons such as the dread of making a mistake and losing face (Watson, 1999; Tani, 2005), the form of respect towards the teachers (Banks, 2016), the effort for not being mistaken as a form of showing-off (Lin, 2017), and other reasons. As a whole, this complex finding confirms the position of the investment itself as a complex and contradictory thing that depends on the dynamic negotiation of power that is exercised in different fields (Norton, 2013, Darvin & Norton, 2015; 2017).

b. Nana

Nana as a second participant of this study could be described as an EFL learner who lives in a rural area that has not adequate resources of English learning. While retelling about her English learning experiences in formal and non-formal institution, she seems to demonstrate a complex investment, either towards Standard English or World Englishes. In the beginning of studying English, for instance, she claims that she only wants to study English to pass on examination:

> From 16 students in my Junior High School, only 3 students that could understand English materials. Due to this matter, **I chose to study English independently with an expectation that I did not face any struggle like my friends and I could pass the National Examination** (Initial interview, 03/08/2021).

From the statement above, it appears that Nana's effort to learn English is firstly encouraged by her desire to acquire symbolic capital since she only concentrates on getting a good score in National examination. Her investment in learning English, in fact, has given her a good return beside a good score that formerly became her main purpose in learning English. By being considered as one of the accomplished students in her school, Nana even got an opportunity to improve her linguistic capital by learning English in one of the non-formal institutions of English learning.

> In the Junior High School, several students who were on top ranking including me had an opportunity to learn English for free in one of the non-formal institutions. At that time, I actually became uninterested in English since **I did not understand tenses materials that were taught in my English course**. However, in the 9th grade, **I started to learn English again independently by reading a handbook provided by my English course before and it helped me a lot to prepare the National examination** (Initial interview, 03/08/2021)**.**

Surprisingly, though she has an opportunity to improve her linguistic capital, Nana instead displays a decrease in the level of her investment of English

learning. This situation could be construed as a form of her frustration in understanding English materials as she stated in the statement **'I did not understand tenses materials that were taught in my English course'** (line 3-4)**.** As a matter of fact, Nana starts to invest her effort to learn English again when she tries to learn English by herself. Thus, it could be concluded that Nana's learning environment has a big contribution to structure her level of investment in learning and practicing English. In this regard, if her environment does not fulfil her expectation about what kind of English teaching that should be done in the classroom, then she will not invest her time and energy to learn English.

The researcher in further investigation also notices that Nana's investment in learning English is constructed higher when it has a connection with her hobbies:

> I like **watching Hollywood movies** and **reading English novels**. I also like to make English contents in my social media platforms. Therefore, **when I have already learnt new vocabularies and pronunciation of English, I usually post it in my Facebook account** (Initial interview, 03/08/2021).

The statement '**watching Hollywood movies** and **reading English novels'** (line 1), for instance, denote that Nana tends to invest more her time and energy to practice English outside the classroom by utilising the development of technology to access English resources. Online and offline media have pivotal role here since through these media, Nana can explore new vocabularies and practices new pronunciation that maybe she does not get in the formal or non-formal institution of English learning. Thus, it is in tune with Darvin & Norton's explanation (2015) regarding language learners' investment in which they assert that language learners may have an opportunity to move fluidly in various spaces by using online or offline media.

To get more explanation regarding Nana's investment towards Standard English or World Englishes, the researcher also posed a question regarding Nana's position in viewing Standard English.

> It is not important in daily communication, but **it becomes an important thing if it is related to getting a job or scholarship** (Follow-up interview, 07/08/2021)**.**

From her statement above, it appears that Nana's investment in learning and practicing Standard English is at a moderate level. The way she invests her time and energy to practice Standard English, in this context, seems to depend on the context as she stated in the statement '**It becomes an important thing if it is related to getting a job or scholarship**' (line 1-2). It exhibits that Nana's investment tends to be constructed in relation to her desire to acquire economic and academic capital.

Meanwhile, in tune with Nana's multiple identities that covers a *faithful imitator, a legitimate speaker, and a playful creator* (Gao, 2014), the researcher also notices that there is a contradictory investment that is constructed by Nana on Standard English or World Englishes. In this matter, on the one hand, by frequently watching Hollywood movies, reading Oxford dictionary (see the excerpt page 59-60), and practicing new vocabularies and pronunciation that she has learned, Nana, indeed, has constructed high investment in learning Standard English. Nevertheless, it also appears that Nana still insists with her claim that she does not put any interest in native English accent and feels more open with other variations of English (see the excerpt page 58). This finding resonates with Darvin & Norton's explanation (2015; 2017) regarding language learners' investment that

could be complex and contradictory depending on the dynamic negotiation of power that is exercised in different contexts.

The contradictory findings regarding Nana's investment on Standard English here may happen since, on the one hand, English has been positioned as 'the language of global competitiveness' (Piller & Cho, 2013, p. 24), yet her inferiority feeling towards native English speakers still exist.

> My problem is **I get a lack of confidence. I am afraid of not having value in front of native English speaker.** While meeting foreigners in Bali, for example, I could not even utter a few of words to talk to them though my English score is good enough in school. (Follow-up interview, 03/08/2021).

From the statement '**I am afraid of not having value in front of native English speaker**' (line 1-2), for example, it appears that Nana's mental is still 'colonised' in relation to the hegemony of native English speakers. Thus, this data reinforces Darvin & Norton's explanation (2015; 2017) related to the role of prevailing ideologies in structuring the way language learners act and think.

Meanwhile, in the other data, the researcher also discovers a finding regarding the construction of Nana's investment on World Englishes.

> Since in the village I am considered as a teacher, then I want every student that I teach will conceive English as **something normal**, not the superior one. (Follow-up interview, 03/08/2021).

To acquire more explanation, the researcher then inquired Nana regarding her definition of 'normal':

> What I mean by normal in this context is a fact that **people should not perceive English as something superior**. I hope that people will **view English in an equal position with Indonesian language or Javanese language** in daily communication (Follow-up interview, 08/11/2021).

From the statement above, it seems like as a teacher in her village, Nana wants to deconstruct the existing perception about the superiority of native English speaker. Her statement here may indicate her high investment on World Englishes since she clearly shows her enthusiasm to promote the equality of local languages and English in her surrounding community. Thus, it denotes that besides investing in learning English, Nana also starts to invest in practicing World Englishes that she has gained in the Introduction to Applied Linguistics course.

c. Bella

The third participant, Bella, is an EFL learner who took formal education from Elementary to Senior High School in her hometown, Bima, Nusa Tenggara Barat. As one of the districts in Nusa Tenggara Barat, the socio-economic condition of Bella's hometown, Bima, can be categorised at a low level, shown by the Mean Years of Schooling (Rata-Rata Lama Sekolah) that only reaches 7,78 years (Central Agency on Statistics of Nusa Tenggara Barat, 2020). The portrayal of Bella's English formal education can be seen further in the following data:

> In the 3rd grade of Senior High School, **I did not know about grammar and only knew some English vocabularies**. Actually, though I was on the 1st rank in my school, **I did not even know what was discussed in my English book** and I also did not able to speak English properly (Initial interview, 04/08/2021).

From the statement **'I did not know about grammar'** (line 1) and **'I did not even know what was discussed in my English book'** (line 3), it could be seen that during the process of English learning in her Senior High School, Bella faced some obstacles in understanding English materials. Despite of her status as one of the accomplished students, the situation where Bella could not improve her English proficiency level may indicate a problem of the ELT practices in Bella's

school. The problem here may occur due to the shortage of English teaching materials (Mistar, 2005; Gandana, 2014; Wahyudi, 2018a) that provided in Bella's formal education.

Further, the issue of the ELT practices in Bella's school may also lay on the fact that as a subject, English language is positioned in a low priority compared to other subjects in school (Dardjowidjojo, 1996). Nevertheless, despite of Bella's learning environment that does not support her to learn English properly, it is intriguing to note that Bella's interest towards speech seems to have also contributed to encourage her to learn English independently:

> In the Secondary school, I often participated in speech competitions, both in English or Indonesian. I have won the 1st place of English speech competition in Bima district and won the 3rd place of English speech competition in the province of Nusa Tenggara Barat. At that time, I learnt English by searching the correct pronunciation through a dictionary though I did not know its meaning. (Initial interview, 04/08/2021).

The fact that Bella has won several English competitions as mentioned in the data above suggests that as an English learner, Bella has a strong desire to learn English. For winning those competitions, Bella, in fact, takes an initiation to learn and practice Standard English independently by using a dictionary as the handbook of the correct pronunciation of English. Thus, it may indicate Bella's high investment to learn and practice Standard English in which it is likely shaped by Bella in order to increase her values and her social power in her community (Darvin & Norton, 2015; 2017).

Bella's desire to invest in the process of learning and practicing Standard English, in fact, is even stronger after graduating from Senior High School. In this

context, Bella mentions certain reasons that encourage her to learn English more in *Kampung Inggris* in the following data*:*

> After passing the selection of SNMPTN (National selection for entering universities) in English Literature, my English teacher who also positioned as the Head Master of my Senior High School suggested me to learn English in *Kampung Inggris* since he has already known the low quality of English teaching in our school. In *Kampung Inggris* I had a strategy in which in the first month, I wanted to **focus on speaking section**, whilst the next month I started to **focus on the grammar** (Initial interview, 04/08/2021).

From the statement **'focus on speaking section** (line 6) and '**focus on the grammar'** (line 7), it can be seen that in the process of learning and practicing English in *Kampung Inggris,* Bella has a desire to acquire cultural capital. This capital refers to English language itself by which through the knowledge and fluency of English*,* Bella may take a huge step in the future to improve her value in getting a success and self-sufficiency (Malik & Mohamed, 2014).

Besides of wanting to improve her English skills, Bella's high investment during the process of English learning in *Kampung Inggris* seems to be also related with different socio-economic condition and also the ELT method in Bima:

> My motivation to be smart like native English speaker is due to the condition of English teaching in Bima. I mean… even with my status as an accomplished student in Senior High School, my English skill was still far behind. **Only rich students who can learn more about English in a course, while the ability of the others students are pathetic. Therefore, I really want to be a competent person** by which when I come back to Bima, I have already known what kinds of English teaching methods that are easy to be understood by the students (Initial interview, 04/08/2021).

The statement '**only rich students who can learn more about English in a course, while the ability of the others students are pathetic'** (line 3-5) here perhaps denotes that Bella's investment to learn and practice English like native

English speaker is inspired by the difference in social class that exists in Bima. This external factor, in fact, has also provoked Bella to be '**a competent person**' (line 5-6) by which it could also be interpreted as Bella's desire to improve her human capital that could be used as one of her weapons in English teaching in the future.

Another factor that persuades Bella to more invest her time and energy to learn and practice Standard English is also revealed when Bella was asked about her reason to be so interested in the British accent:

> For me, it becomes a little bit of **pride** if I can speak English with the British accent. In workplaces, good English mostly refers to English that closed to native speaker. So, I assume that **my ability to speak English with the British accent will become my strength in getting a job** (Initial interview, 04/08/2021).

The use of word '**pride**' (line 1) that represents Bella's feeling while using the British accent likely indicates that the background of Bella's high investment in practicing British English is also to acquire cultural capital. This capital refers to the appreciation on certain cultural form (Bourdieu, 1986; Darvin & Notron, 2015). The statement '**my ability to speak English with the British accent will become my strength in getting a job**' (line 3-4) additionally also represents economic capital as the other capital that Bella wants to obtain while practicing British English.

As a whole, Bella's case seems to represent a fact that Standard English ideology is still dominant in most of the ELT practices in Indonesia. This ideology, in fact, has predisposed Bella's subjectivities regarding the most prestige English. By constructing her identity as *a faithful imitator (*Gao, 2014*)*,

Bella seems to also construct *colonial celebration* by which she celebrates the global spread of English by positioning English as the superior language that brings multiple advantages such as knowledge and prosperity (Pennycook, 2000). Thus, it signifies that Bella's investment in practicing Standard English is also constructed by the dominant ideology that is enacted in the process of English learning.

Meanwhile, to improve her linguistic capital and engage with a group of people who has the ability to speak like native English speakers may prove to be a great challenge for Bella, however. The following statement illustrates an obstacle that Bella faces as an English learner that wants to practice English, especially British English, in daily life:

> Since I rarely speak English outside the classroom, **my presentation in the classroom often feels stilted**. While doing English conversation, sometimes, I forget about the correct pronunciation of some words **since our mother tongue is also different** (Follow-up interview, 08/08/2021**).**

Overall, it seems like Bella's hardship to practice her English-speaking skills has a connection with her identity as an Indonesian that only regards English as a foreign language (Dardjowidjojo, 2000). This big challenge at certain point has brought Bella to such a dilemma. On the one side, she really wants to speak English like native English speaker, yet her environment does not support her to practice her English-speaking skills. Her mother tongue as an Indonesian speaker that is not the same with native English speakers also seems to have precluded her to achieve her imagined identity as an English speaker with the British accent.

Bella's high investment in learning and practicing English seems to also have been countered by World Englishes discourse that she learned in the Introduction to Applied Linguistics course. In this context, the researcher notices that though the level of her investment towards World Englishes is not higher than the way she invests on Standard English, she still invests in the practice of World Englishes. Bella's investment here could be conceived from how she implements *translingual* practice in her classroom in MSAA (see the excerpt page 65). Thus, these findings signify the contradictory and dynamic investment of Bella in relation to the presence of English varieties.

d. Mudip

While investigating the construction of language investment of the fourth participant named Mudip, the researcher notices that Mudip initially invests his time and energy to learn English with a main purpose of escalating his knowledge about English and other disciplinary.

> I initially decided to learn English in *Kampung Inggris* **because I wanted to extend my English comprehension.** In addition, I also assumed that English may help me to understand other subjects since most of the subjects also use English language (Initial interview, 05/08/2021).

His statement above signifies that in the process of English learning, his investment is initially to get cultural capital in the form of knowledge and academic credential (Bourdieu, 1986; Darvin & Notron, 2015) in which the knowledge that Mudip wants to get is not only restricted in the scope of English language, but also includes other disciplines.

Furthermore, in relation to the presence of Standard English or World Englishes in the setting of ELT, the construction of Mudip's investment towards World Englishes and Standard English seems to indicate a state of flux. It means that in different contexts, Mudip's level of investment towards World Englishes or Standard English could also be changed and negotiated. For instance, when being asked about his accent preference, Mudip claims that he prefers the American accent in speaking English since he gets many exposures from American songs and movies (see the excerpt page 70).

This statement, however, is out of tune with his practice in speaking English since the researcher notices that his Indonesian accent is frequently used than the American accent. When being asked about his obstacle to practice Standard English, Mudip in specific mentions this reason:

> Maybe, one of my obstacles is in the implementation of English since, in fact, I only listen or read English audio and text, but do not directly practice my English-speaking skills (Follow-up interview, 25/08/2021)

Based on the statement above, it seems that though Mudip has invested his time to learn the American accent as a part of Standard English, his identity as an Indonesia makes him obstructed to imitate native accent as he wants to be.

Beside of emphasising the American accent, Mudip in the other statement also explains how he invests in learning and implementing English grammar:

> I think that **my ability to understand the use of grammar may help me to improve my academic achievement**. In terms of writing, for example, I try as possible to use Standard English from UK or USA since if it is not similar to the standard one, it will restrict me to formulate my ideas (Initial interview, 05/08/201).

In line with his purpose in learning English as a subject in school, Mudip's investment in learning Standard English also seems to get cultural capital in the form of academic credentials (Bourdieu, 1986; Darvin & Notron, 2015). By constructing an investment that helps him to obtain a good return, it also means that Mudip wants to increase his social power in community (Norton, 2013) in which in Mudip's case, his social power could be in the form of appreciation and recognition of his academic achievement.

Meanwhile, in different context, Mudip also seems demonstrate high investment towards World Englishes. By implementing *translanguaging* when he teaches English to the students in his private course (see the excerpt, page 69), it is crystal clear that Mudip shows his high investment towards the practice of World Englishes in the setting of ELT. As a whole, a contradictory investment that is constructed by Mudip towards World Englishes and Standard English suggests that there are various factors that may predispose the way Mudip acts and thinks about these two phenomena, such as the competing regimes of truth, multiple desires, and multiple identities that are constructed by Mudip.

In Mudip's case, World Englishes paradigm that he has obtained in university at certain point indeed seems to have provoked him to construct such investment towards World Englishes, especially in the practice of English teaching. However, due to the domination of Standard English that has shaped his subjectivities on English, it seems that in different contexts in relation to his identity as an English learner Mudip still wants to invest more in practicing Standard English rather than World Englishes.

B. Discussion

The findings of the present study showcase that there are several factors that may predispose the construction of the EFL learners' subjectivities on World Englishes or Standard English: (1) their professional experiences, (2) institutional practices, (3) personal histories, (4) disciplinary courses, (5) policy documents, (6) cultural geography and (7) their hobbies related to English. These findings are generally in tune with several existing studies (Wahyudi, 2018a; Anjanillah (2019); Nabilla & Wahyudi, 2021) that also discuss the subjectivities construction in relation to the global spread of English. Nevertheless, there are still some differences that are discussed in the present study and the previous studies. The differences could be seen, for example, in the aspect of the research participants in which this study selects participants based on their backgrounds that have taken the Introduction to Applied Linguistics course in university and have learnt English in non-formal institution.

In terms of identity construction, this study, in some points, also shares a similar finding with the study carried by Sung (2014a) and Nabilla and Wahyudi (2021) related to the construction of multiple identities of English learners. The present study, however, exhibits different findings regarding the classification of English learners' identities since the analytical framework that is employed between this study and the previous study is dissimilar. This study categorises English learners' identities into four classifications; *a faithful imitator, a legitimate speaker, a playful creator, and a dialogical communicator* (Gao, 2014), whilst the existing studies (Sung, 2014a; Nabilla & Wahyudi, 2018a) categorise

English learners' identities into three classifications named global, local, and glocal identity (the combination between global and local identity). Therefore, this study also opens up the possibilities for the English learners to construct linguistic hybridization, integrity, or respect feeling towards English varieties as explained by Gao (2014) in *playful creator* identity and *dialogical communicator* identity.

Next, the results of this study also indicate a similar finding with the study conducted by Anjanillah, Wahyudi, and Syafiyah (2021) since this study also employs Gao's English learners' identity prototype (2014) as one of the analytical frameworks. In this matter, in line with Anjanillah, Wahyudi, and Syafiyah's finding (2021) regarding the construction of a *faithful imitator* identity from all of the participants, this study also uncovers data that at certain contexts, all of the participants still glorify Inner circle Englishes (British English and American English) as legitimate pronunciation.

Although at certain points the discussions of English learners' identities in this study display a similar finding with the study carried by Anjanillah, Wahyudi, and Syafiyah (2021), there are still new findings that are found in this study. For instance, in Anjanillah, Wahyudi, and Syafiyah's study (2021), they explain that the research participants do not shape *a dialogical communicator* identity, whereas the present study concludes that one of the participants, Faiz, has shaped a *dialogical communicator* identity since he mentions about how he puts a respect feeling towards English varieties outside Inner circle English.

The existing studies (Wahyudi, 2018a, Anjanillah, Wahyudi, Syafiyah, 2021, and Nabilla & Wahyudi, 2021) also do not particularly discuss the attitudes and investment of the EFL learners towards English varieties. Thus, the findings of the present study have filled the lacuna of the previous studies by providing the data about the EFL learners' subjectivities, attitudes, and also investment on English varieties using Model of Investment proposed by Darvin & Norton (2015; 2017).

The findings of this study also seem to suggest an intriguing finding that is different with the previous study conducted by Wahyudi (2018a). In this case, different with Wahyudi's finding (2018a) regarding the lecturers' desire to construct WE only in the context of informal communication, this study showcases that all of the EFL learners have a desire to construct WE in the formal context such as the ELT practices. As a matter of fact, in the case of Bella and Mudip, the researcher discovers that they have already employed *translanguaging* that emphasises on the aspect of fluid communicative (De Costa et al, 2017) in their ELT practices while they take a role of English teacher. Thus, this study perhaps extends Wahyudi's finding (2021) regarding the role of the Introduction to Applied Linguistics course to reconstruct the EFL learners' subjectivities in viewing the varieties of English since this disciplinary course also echoes WE's paradigm.

Furthermore, by picturing English learners' identities as something contradictory, multiple, and dynamics, the finding of this study also resonates with Morgan's explanation (2007) regarding the characteristics of identity. This

study uncovers that though all of the participants display *a faithful imitator* identity, the participants such as Nana and Mudip seem to also construct a *legitimate speaker* identity in certain contexts since they more emphasise the aspect of effectiveness in communication. The construction of *a playful creator* identity seems also exists in the case of Faiz, Nana, and Bella by considering that they employ hybridization of their linguistic and cultural aspect. Overall, the present study supports Wahyudi's explanation (2018a) that argues that students' subjectivities could impel them to implement, negotiate, or even resist the dominant discourses in the classroom.

In further investigation on identity construction, the finding of this study seems to also indicate a different result from the existing study conducted by Sung (2014b). In Sung's study (2014b), it is reported that the advanced English learners tend to construct their identity as a competent speaker that encourages them to deconstruct the dominant stereotype about the inferiority of the non-native status. This study, however, does not found a connection between the EFL learners' proficiency level of English and the exercising of their agency when viewing the hegemony of Inner circle Englishes.

Although the participants of this study could be categorised in the level of advanced English learners proven by their TOEFL score that is above 520 (Carson, Carrell, Silberstein, Kroll, & Kuehn, 1990), it does not mean that they have an ability to deconstruct the hegemony of Standard English. In fact, the EFL learners' goal to get a high score of TOEFL has opened up the possibility for the EFL learners to more depend on Standard English since this test is also based on

American standard. Thus, the finding of this study, at a certain point, likely confirm Sung's study (2017) who explains that in the case of the upper-intermediate and the advanced English learners, learners have a tendency to place native English speakers from the Inner circle in a higher position than other English varieties.

In the meantime, besides examining the EFL learners' subjectivities, the present study also highlights the EFL learners' attitudes towards Standard English and World Englishes. The findings of this study generally support Liu, Zang & Fang's explanation (2021) regarding the characteristic of attitude as a social construction that could be negotiated in particular contexts. In evaluating the attitude of the EFL learners, in distinct with the previous studies (Wang, 2015; Tamimi, 2018; Tahmasbi, Hashemifardnia & Namaziandost, 2019; Al-Ahdal & Al-Qunayeer, 2020) that describe the attitude of the participants as a fixed thing, this study conceives the EFL learners' attitudes as dynamic thing by which it could be constructed and reconstructed in different contexts.

For instance, in the case of Faiz, Bella, and Mudip, due to the huge impact of the formal or non-formal institutions of English learning that enacts Standard English ideology, they, indeed, on the one side incline to show their fondness towards British English or American English. This attitude, however, has been gradually negotiated. After understanding the existence of World Englishes, it is crucial to take note that the participants also start to show their support towards the varieties of English outside Inner circle of English. Bella and Mudip even have implemented *translingual* practice when they have to teach English to the

others. This condition signifies that Bella and Mudip have not limited to the discourse of Standard English in the ELT practices.

The findings of this study at some points also parallel with the study carried by Wang (2015), Tamimi (2018) and Al-Ahdal & Al-Qunayeer (2020) who display the tendency from most of English learners to view British or American English as the legitimate accent. This present study, however, does not in line with what has been explained by Tamimi (2018) and Al-Ahdal & Al-Qunayeer (2020) in the other data. To illustrate, in Tamimi's study (2018), he explains that most of the participants neglect localised English varieties. Tamimi's finding (2008) here contradicts with the finding of the present study since the present study discovers that there is support from all of the participants to the existence of World Englishes. The finding of this study is also different with Al-Ahdal & Al-Qunayeer's study (2020) who portrays the students' unfavourability to the use of non-native English in speaking since, in fact, half of the participants of this study constructs *a legitimate speaker identity* (Gao, 2014).

In the present study, the data, by extent, also indicates that the EFL learners' understanding of World Englishes in university has encouraged them to construct attitude in a critical way on English varieties. This finding supports Tahmasbi, Hashemifardnia & Namaziandost's explanation (2019) regarding the English learners' desirability to support the existence World Englishes especially in global communication. In this context, this study reveals that after understanding World Englishes paradigm, the EFL learners' desirability to

support English varieties outside Inner circle English has also increased in relation to the use of English in the context of global communication.

The findings of this study, in some points, also extend the study conducted by Rose & Galloway (2017), Lee (2018), and Sung (2014c). By viewing the attitude construction in relation to certain practices of ELT, the present study presents a similar finding with Rose & Galloway's study (2017) that explains the effect of one of the classroom's activities namely students' reflection to raising the awareness of the university students regarding the emergence of English diversity. This study at some points also supports Lee's finding (2018) regarding the role of the teacher as a disseminator, resource, and facilitator in the classroom to reconstruct the university students' attitude towards the varieties of English. In this regard, the present study also indicates that the lecturer of the Introduction to Applied Linguistics course has taken a big part as a facilitator to disseminate World Englishes paradigm and to reconstruct EFL learners' subjectivities.

This study also seems to parallel with Sung's finding (2014c) regarding the contradictory subjectivities constructed by the English learner. In this regard, this present study uncovers that in one of the participants named Faiz, though he claims that he supports World Englishes, he still conceives Indian English lower than the other varieties due to the English standardization that he is enacted. This finding is in tune with Sung's finding (2014c) since he also provides the data regarding English learners' tendency to acknowledge the significance of English varieties theoretically, but disfavoured towards non-native accent in the practice.

Meanwhile, by adopting model of investment proposed by Darvin & Norton (2015; 2017) to explore the EFL learners' investment towards World Englishes or Standard English, this study also displays other findings related to the construction of the EFL learners' investment and its relation to the notion of capital, identity, and ideology. In the present study, it is revealed that all of the EFL learners have invested their time and energy to learn and practice Standard English. This investment is mostly constructed by the English learners in order to acquire cultural capital (e.g., knowledge and academic credentials) and economic capital (wealth and employment) in relation to the enactment of Neoliberal ideology and Standard English ideology in community.

The finding of the present study at some points is in tune with the previous studies conducted by Soltanian & Ghapanchi (2021) and Feng & Teng (2019) since these two existing studies also highlight the role of cultural capital and economic capital as the major factors that encourage English learners' investment in learning English. This study shares similar finding with these two previous studies since it also discusses several problems in the process of English learning such as learning environment that does not effective in delivering the materials or the factors from culture and society may lead the students to become not highly invest in certain contexts of English learning.

The present study, however, focuses on the context of English varieties including Standard English and World Englishes, whereas the previous studies (Soltanian & Ghapanchi, 2021; Feng & Teng, 2019) only discuss the students' investment on the context of English in general. Thus, the findings of this study

have enriched the study of language investment that previously only focuses on the use of English in general. By extension, since the present study takes a study case in Indonesia that positions English as a foreign language, the finding of language investment and its connection with social class and the inequality of English speakers as explained in Darvin (2017) is absent in this study. This study also uncovers another finding related to the EFL learners' investment on World Englishes. In this regard, this study denotes that Bella and Mudip as an English teacher have implemented translingual practice that emphasises the effectiveness in global communication, rather than focusing on Standard English.

As a whole, the researcher has already answered the research questions that are formulated before. By providing the data about multiple and contradictory subjectivities, attitudes, and investment that are constructed by the EFL learners in relation to English varieties, this study at least provides three novelties. First, this study provides complex analysis regarding the construction of the EFL learners' subjectivities and attitudes by elaborating it to various analytical frameworks such as Gao (2014) and Foucauldian Discourse Analysis. Secondly, this study provides rich analysis regarding the construction of the EFL learners' investment on World Englishes or Sandard English by using the analytical framework proposed by Darvin & Norton (2015; 2017). Last, this study has also able to present the connection between the construction of subjectivities, attitudes, and investment of the EFL learners in a State Islamic University. In this regard, this study showcases that the construction and reconstruction of the EFL learners' subjectivities on World Englishes or Standard English could be a great factor that predisposes the

EFL learners to negotiate their attitudes and investment on English varieties in different contexts.

CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

This chapter generally provides the conclusion of this present study. In addition it also gives some suggestions for the numbers of parties such as students, teachers, policymakers, and the next researchers that have interest to delve into a similar topic with this study.

A. Conclusions

Based on Foucauldian Discourse Analysis (FDA), the researcher takes a conclusion that in terms of the EFL learners' subjectivities towards English varieties, there are several factors that may shape their subjectivities such as; (1) their professional experiences, (2) institutional practices, (3) personal histories, (4) disciplinary courses, (5) policy documents, (6) cultural geography and (7) their hobbies related to English as formerly explained by Wahyudi (2018a), Anjanillah (2019) and Nabilla & Wahyudi (2021).

All of the participants of this study seem to shape *a faithful imitator* identity (Gao, 2014) that is proven by their tendency to follow native English norms (British English or American English) in the practice of speaking or writing English. In the case of Faiz and Mudip, American English becomes their main reference in learning English since they frequently listen to American songs and watch Hollywood movies. *Kampung Inggris* as their non-formal institution of

English learning also contributes to constituting their subjectivities since this institution still positions Standard English discourse as the dominant discourse in the classroom.

In the case of Bella, the researcher also notices the construction of a *faithful imitator* identity by viewing the fact that Bella has a big desire to imitate the British accent while speaking in English. Her desire to follow the British accent in this case seems to be interconnected with the practice of *surveillance* in the non-formal institution of English learning that she joined. Meanwhile, in Nana's case, though she insists that she does not care about the native accents and makes her *faithful imitator* identity becomes blurry to detect, her habit to read Oxford dictionary and Western novel seem also indicate the construction of *a faithful imitator* identity. As a whole, this situation indicates that the EFL learners in one of the Islamic University in Indonesia still could not be detached from the hegemony of Standard English discourse.

Even though the hegemony of Standard English that refers to British English or American English is still perpetuated in most of the ELT practices in Indonesia (Wahyudi, 2018a), the possibilities for the EFL learners to negotiate or even resist the dominant discourse may still exist. In the case of Faiz, Nana, and Bella, for instance, it is revealed that they also construct *a playful creator* identity (Gao, 2014) in which they also implement hybridisation in English speaking. By shaping this identity, it seems that they could convert the way they speak English based on the context and their interlocutor.

Nana and Mudip, in the other data, also represent *a legitimate speaker* identity since they emphasise the aspect of equality of every variation of English (Gao, 2014). By extension, one of the participants named Faiz seems also shape *a dialogical communicator* identity (Gao, 2014) considering that he more prioritises respectful feelings in speaking English and also attempts to not judge English varieties outside Inner circle English. These contradictory and multiple identities may indicate that there is an interruption between someone's past discourses and their current critical knowledge dialogue (Wahyudi, 2018a). In addition, the Introduction to Applied Linguistics course likely plays a big role to reconstruct the subjectivities of all of the research participants since all of them state that they become more critical in viewing the phenomenon of English spread after gaining World Englishes' material in this disciplinary course.

Furthermore, in the analysis of the EFL learners' attitudes on English varieties and its relation to their subjectivities, the researcher also notices that all of the participants construct an ambivalent attitude. The participants here seem to frequently negotiate their attitude on English varieties depending on the context. This thing may happen since language attitude itself is a social construction (Liu, Zang & Fang, 2021). As a matter of fact, with the exposure of World Englishes paradigm that they acquired in the university, all of the participants in this study, indeed, on the one hand, have shown their support towards the existence of English varieties outside Inner circle Englishes (American English or British English). Nonetheless, it is an undeniable fact that all of the participants also still

prefer to use native English norms since the ELT practices in Indonesia mostly still recognise Inner circle Englishes as regimes of truth (Wahyudi, 2018a).

In meantime, by employing the concept of language investment proposed by Darvin & Norton (2015; 2017), this study also discovers another interesting finding regarding the EFL learners' investment on English varieties. In this regard, the researcher concludes that all of the participants construct a complex investment on English varieties. Their investment is likely structured in different contexts depending on language ideologies that are enacted, their multiple identities, and the capitals that they have and want to acquire.

In the analysis of language investment, the researcher generally discovers a fact that at some points, all of the participants have invested their time and energy to learn and practice Standard English. With a purpose to acquire cultural capital and economic capital, the EFL learners' investment towards Standard English here may have a connection with the position of English as 'the language of global competitiveness' (Piller & Cho, 2013, p. 24).

This high investment, however, at certain points also faces a challenge considering that in the context of Indonesia, the community mostly does not use English in daily communication. In addition, due to the exposure of World Englishes paradigm that the EFL learners have gained in the Introduction to Applied Linguistics course, it seems that the investment towards World Englishes has been also constructed, for example, by Mudip and Bella. In this regard, by positioning themselves as an English teacher, it is revealed that Bella and Mudip

also implement *translingual practice* in their English teaching in which in this state, they attempt to not focus on English standardization in the classroom.

As a whole, the findings of this study have filled the lacuna of the previous studies by providing the data about the EFL learners' subjectivities and its connection to the construction of attitudes and investment. This study denotes that in the context of English learning, the aspect of identity, capital, ideology, and power relations could shape the EFL learners' subjectivities, attitudes, and investment on World Englishes or Standard English. This study also signifies that the EFL learners' subjectivities on English varieties could affect the construction and reconstruction of the EFL learners' attitudes and investment on English varieties in different contexts since subjectivity itself is "gendered, multiple, context specific, contradictory, and crossing boundaries" (Wahyudi, 2018a, p. 216). Thus, these findings are highly significant especially in the context of ELT.

B. Suggestions

By reflecting on the findings of this study, the researcher offers several suggestions towards a number of parties that are directly or indirectly involved in the ELT practices. First of all, for the EFL learners in Indonesia, by being aware of how their subjectivities, attitudes, and investment towards the varieties of English are constructed, this study expects them to become more critical in evaluating the use of localised varieties of English and native English norms. The EFL learners are also expected to become more active in exercising their agency

in the classroom by implementing, negotiating, or even resisting the dominant language ideologies using their capital and multiple identities.

Secondly, English lecturers and teachers are expected to be more active in introducing and facilitating Periphery's discourses to the students in the classroom, so the students could more valorise the local discourses in the setting of ELT. By providing the data about the construction of language investment, the researcher also expects that English lecturers and teachers could be more attentive to the aspect of the students' identities, students' capital, and the prevailing ideologies in the context of language learning since this thing could predispose the way the students invest in the process of learning.

Thirdly, for the policymakers including in the realm of university, it is suggested for them to design a regulation that requires the involvement of local values in the ELT practices in the classroom. In arranging language planning policy, it is suggested for them to implement micro-perspective, not only macro-perspective, in which it requires the active role of the teachers and also the discussion of the critical notions, such as language ecology and linguistic imperialism (Sugiharto, 2020).

Lastly, for the next researchers, they could conduct similar research with the different participants, for example, from another major (e.g., English Education Department), from another cultural background, or another social class. The next studies could explore the effect of other disciplinary courses, such as Cultural studies and post-structuralism on the construction of English learners'

subjectivities, attitudes, and investment on English varieties. Future studies could also do a comparison between a group of participants who have and have not learned World Englishes. Finally, to obtain more comprehensive data and complex analysis, the next researchers could conduct research in a longer time and also implement other theories that also highlight the identities construction of English learners in different perspectives with this present study.

REFERENCES

Al-Ahdal, A. A. M. H., & Al-Qunayeer, H. S. (2020). A Socio-Linguistic Study of Arab College Students' Attitudes and Judgements Towards World Englishes. *The Asian ESP Journal*, 16 (1), 55-69.

Ali, Z. (2015). The prospect and potential challenges of teaching Englishes in Pakistan. *Asian Englishes*, 17(2), 152–169.

Allport, G. (1935). Attitudes. In C. Murchison (Ed.). *A handbook of social psychology* (pp. 798–844). Worcester, MA: Clark University Press.

Alwasilah, A. C. (2013). Policy on foreign language education in Indonesia. *International Journal of Education*, 7(1), 1-19.

Anjanillah, F. (2019). *English learners' multiple identities in English global positioning perspectives*. Unpublished Thesis: Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Anjanillah, F., Wahyudi, R., & Syafiyah, S. (2021). EFL Learners' Multiple Identities Constructions in Relation to Global Positions of English. *The Qualitative Report*, *26*(6), 1792-1816.

Baker, C. (1992). *Attitudes and language*. Clevedon: Multilingual Matters.

Banks, S. (2016). Behind Japanese students' silence in English classroom. *Accents Asia*, *8*(2), 54-75.

Barker, C. (2003). *Cultural studies: Theory and practice*. New York: Sage.

Bolton, K. (2004.). World Englishes. In Davies, A., & Elder, C. (Ed). *The Handbook of Applied Linguistics* (pp.367–396). New Jersey: Blackwell Publishing.

Bolton, K. (2006). Varieties of World Englishes. In: Kachru, B., Kachru, Y., Nelson, C. (Eds). *The handbook of world Englishes* (pp.289-312). Oxford: Blackwell Publishing.

Bourdieu, P. and Passeron, J. (1977) *Reproduction in Education, Society, and Culture*. Beverly Hills, CA: Sage Publications.

Bourdieu, P. (1986). The forms of capital. In J. F. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241–58). New York: Greenwood Press.

Cambridge University Press. (2021). Cambridge online dictionary. https://dictionary.cambridge.org/. Accessed August, 21st 2021.

Carson, J. E., Carrell, P. L., Silberstein, S., Kroll, B., & Kuehn, P. A. (1990). Reading-Writing Relationships in First and Second Language. *TESOL Quarterly*, 24(2), 245.

Cenoz, J., & Gorter, D. (2020). Teaching English through pedagogical translanguaging. *World Englishes*, *39*(2), 300-311.

Cohen, L. Manion, L. and Morrison, K. (2007). *Research methods in education* (6th ed.). London: Routledge.

Crystal, D. (2003). *English as a global language:* Second Edition. Cambridge: Cambridge University Press.

Danaher, G., Schirato, T., & Webb, J. (2000). *Understanding Foucault*. NSW: Allen.

Dardjowidjojo, S. (1996). The socio-political aspects of English in Indonesia. *TEFLIN Journal*, *3*(1), 1-13.

Dardjowidjojo, S. (2000). English teaching in Indonesia. In K.E. Sukamto (Ed), *Rampai bahasa, pendidikan, dan budaya: Kumpulan esai Soenjono* Dardjowidjojo (pp. 83-91). Jakarta: Yayasan Obor Indonesia.

Darvin, R., & Norton, B. (2015). Identity and a model of investment in language learning. *Annual Review of Applied Linguistics*, 35, 36–56.

Darvin, R., & Norton, B. (2017). Language, identity, and investment in the twenty-first century. In McCarty, T.L., & May, S. (Ed). *Encyclopedia of Language and Education: Language Policy and Political Issues in Education* (pp. 227-240). Switzerland: Springer International Publishing.

De Costa, P. I., Singh, J. G., Milu, E., Wang, X., Fraiberg, S., & Canagarajah, S. (2017). Pedagogizing translingual practice: Prospects and possibilities. *Research in the Teaching of English*, 464-472.

Devine, N. (2003). Pedagogy and subjectivity: Creating our own students. *Waikato Journal of Education*, *9,* pp. 29-37.

Dörnyei, Z. (2007). *Research methods in applied linguistics.* New York: Oxford University Press.

Escobar, C.F. (2019). Translanguaging by Design in EFL Classrooms. *Classroom Discourse*, 10(3-4), 290–305.

Esteban-Guitart, M. (2014). Technologies of self/subjectivity. *The encyclopedia of critical psychology,* 1930-1933.

Farrell, T. S., & Martin, S. (2009). To Teach Standard English or World Englishes? A Balanced Approach to Instruction. *English Teaching Forum*, 47(2), 2-7.

Flick, U. (2009). *An introduction to qualitative research* (4th ed.). London: Sage Publications Ltd.

Foucault, M. (1988). Technologies of the self. In L. H. Martin, H. Gutman, & P. H. Hutton (Ed.), *Technologies of the self: A seminar with Michel Foucault* (pp. 16–49). Cambridge, MA: The University of Massachusetts Press.

Gallagher, M. (2008). Foucault, power and participation. *International Journal of Children's Rights,* 16(3), 395-406.

Gandana, I. S. S. (2014). *ELT, interculturality and teacher identity: An inquiry into Indonesian university teachers' beliefs and practices.* Monash University, Unpublished PhD Dissertation.

Galloway, N. (2017). *Global Englishes and change in English language teaching.* Abingdon: Routledge.

Galloway, N., & Rose, H. (2014). Using listening journals to raise awareness of Global Englishes in ELT. *ELT journal*, 68(4), 386-396.

Galloway, N., & Rose, H. (2018). Incorporating Global Englishes into the ELT classroom. *ELT Journal*, 72(1), 3-14.

Garrett, P. (2010). *Attitudes to language*. Cambridge: Cambridge University Press.

Gao, Y. (2014). Faithful imitator, legitimate speaker, playful creator and dialogical communicator: shift in English learners' identity prototypes. *Language and Intercultural Communication*, 14(1), 59–75.

Giles, H., Hewstone, M., & Ball, P. (1983). Language attitudes in multilingual settings: Prologue with priorities. *Journal of Multilingual and Multicultural Development*, 4(2-3), 81–100.

Grant, B. (1997). Disciplining students: The construction of student subjectivities. *British journal of sociology of education*, *18*(1), 101-114.

Grbich, C. (2004). *New approaches in social research*. New York: Sage.

Hamied, F. A. (2012). English in multicultural and multilingual Indonesian Education. In A. Kirkpatrick & R. Sussex (Eds). *English as an International Language in Asia: Implications for language education*. (pp. 63-78). Heidelberg: Springer.

Harwood, V. (2006). *Diagnosing 'disorderly' children: A critique of behaviour disorder discourses.* London/New York: Routledge.

He, D. (2015). University students' and teachers' perceptions of China English and world Englishes: Language attitudes and pedagogic implications. *The Asian Journal of Applied Linguistics,* 2(2), 65-76.

Heigham, J., & Croker, R. (2009). *Qualitative research in applied linguistics: A practical introduction*. London: Palgrave Macmillan.

Hinkel, E. (2018). Descriptive versus prescriptive grammar. *The TESOL Encyclopedia of English Language Teaching*, *1*, 1-6.

Hook, D. (2007). Discourse, knowledge, materiality, history: Foucault and discourse analysis. *Theory and psychology*, 11, 521-547.

Holborow, M. (2018). Language skills as human capital? Challenging the neoliberal frame. *Language and Intercultural Communication*, *18*(5), 520-532.

Huntington, S. P. (1996). *The clash of civilizations and the remaking of world order.* New York: Simon & Schuster.

Jindapitak, N., & Teo, A. (2013). Accent Priority in a Thai University Context: A Common Sense Revisited. *English Language Teaching*, 6(9), 193-201.

Kachru, B. B. (1986). *The alchemy of English*. New York: Pergamon Press.

Kachru, B. B. (1990). World Englishes and applied linguistics. *World Englishes*, *9*(1), 3-20.

Kachru, B. B. (2019). World Englishes and culture wars. In: Kachru, B., Kachru, Y., Nelson, C. (Eds). *The handbook of world Englishes* (pp.447-471). Oxford: Blackwell Publishing.

Kelly., M. G. E. (2013). Foucault, subjectivity and technology of the self. In C. Falzon, T. O'leary & J. Swicki (Eds). *A companion to Foucault* (pp. 510-525). West Sussex: Wiley-Blackwell.

Kirkpatrick, A. (2007). Teaching English across cultures: What do English language teachers need to know to teach English. *EA Journal*, 23(2) 20-36.

Kramsch, C. (2006). The multilingual subject. *International journal of applied linguistics*, 16(1), 97-110.

Labov, W. (1966). *The social significance of speech*. Washington DC: Centre for Applied Linguistics.

Lam, W. S. E., & Warriner, D. S. (2012). Transnationalism and literacy: Investigating the mobility of people, languages, texts, and practices in contexts of migration. *Reading Research Quarterly, 47*(2), 191-215.

Lee, J. S. (2018). Teacher as change agent: attitude change toward varieties of English through teaching English as an international language. *Asian Englishes*, 1–16.

Lewis, M. P., Simons, G.F.,& Fening C.D. (2014) *Ethnologue: Languages of the world (17th edn)*. Dallas. TX: SIL International.

Lin, S. (2017). To speak or not to speak in the new Taiwanese university: class participation and identity construction in linguistically and culturally diverse graduate classrooms. *Language and Intercultural Communication, 18*(2), 184–203.

Liu, H., Zhang, X., & Fang, F. (2021). Young English learners' attitudes towards China English: unpacking their identity construction with implications for secondary level language education in China. *Asia Pacific Journal of Education*, 1-16.

Manathunga, C. (2015). Transcultural and Postcolonial Explorations: Unsettling Education. *International Education Journal: Comparative Perspectives*, 14(2), 10-21.

Malik, A. H., & Mohamed, A. E. A. (2014). English as cultural capital: EFL teachers' perceptions: A cross-cultural study. *Structure*, *5*(2), 63-74.

Mansfield, N. (2000). *Subjectivity: Theories of the self from Freud to Haraway*. NSW: Allen & Unwyn.

Matsuda, A. (2003). Incorporating World Englishes in teaching English as an international language. *TESOL Quarterly*, 37(4), 719-729.

Mauko, I. (2014). *The native speaker of English-A clash of conceptualisations: A comparative analysis of self-ascribed and non-elective native/non-native English speaker identity*. Unpublishes Theses: University of Helsinki.

McKenzie, R. (2010). *The social psychology of English as a global Language: Attitudes, awareness and identity in the Japanese context.* Dordrecht: Springer.

Mistar, J. (2005). Teaching English as a foreign language (TEFL) in Indonesia. In G. Braine (Ed.), *Teaching English to the world: History, curriculum and practice* (pp. 75-85). Hoboken: Taylor and Francis

Morgan, B. (2007). Poststructuralism and applied linguistics. In *International handbook of English language teaching* (pp. 1033-1052). Springer, Boston, MA.

Moyer, A. (2013). *Foreign Accent: The Phenomenon of Non-native Speech.* Cambridge: Cambridge University Press.

Nabilla, N. V., & Wahyudi, R. (2021). Global, Local, or Glocal Identity of EFL Learners as ELF Users. *MEXTESOL Journal*, 45(1), 1-16.

Norton, B. (2013). *Identity and language learning: Extending the conversation* (2nd ed.). Bristol: Multilingual Matters.

Norton, B., & McKinney, C. (2011). An identity approach to second language acquisition. In *Alternative approaches to second language acquisition* (pp. 73-94). New York: Routledge.

Norton Peirce, B. (1995). Social identity, investment, and language learning. *TESOL Quarterly*, *29*(1), 9–31.

O'Farrel, C. (2005). *Michael Foucault*. London: Sage Publications.

Olssen, M. (2003). Structuralism, post structuralism, neoliberalism: Assessing Foucault's legacy. *Journal of Education Policy*, 18(2), 189-202.

Pennycook, A. (2001). *Critical Applied Linguistics: A critical introduction*. London: Lawrence Erlbaum Associates Publishes.

Pennycook, A. (2009). Plurilithic Englishes: Toward 3D Model. In K. Murata& J. Jenkin (Eds). *Global Englishes in Asian context: Current and future debate*. (pp. 194-207). New York: Palgrave Macmillan.

Pennycook, A., & Candlin, C. N. (2017). *The cultural politics of English as an international language*. New York: Routledge.

Phillipson, R. (1992). *Linguistic imperialism*. Oxford: Oxford University Press.

Phillipson, R., & Skutnabb-Kangas, T. (2013). Linguistic Imperialism and Endangered Languages. In T.K. Bathia & W.C. Richie (Eds). *The handbook of bilingualism and multilingualism* (pp. 495-516). West Sussex: Wiley Blackwell.

Piller, I., & Cho, J. (2013). Neoliberalism as language policy. *Language in Society*, 42, 23–44.

Rose, H., & Galloway, N. (2017). Debating standard language ideology in the classroom: Using the 'Speak Good English Movement'to raise awareness of global Englishes. *RELC Journal*, 48(3), 294-301.

Simons, H. (2009). *Case study research in practice*. London: Sage.

Shin, H. (2006) Rethinking TESOL from a SOL's perspective: Indigenous epistemology and decolonizing praxis in TESOL, *Critical Inquiry in Language Studies,* 3 (2-3), 147-167.

Skutnabb-Kangas, T., & Phillipson, R. (2010). The global politics of language: Markets, maintenance, marginalization or murder? In N. Coupland (Ed.), *The handbook of language and globalization* (pp. 77-100). Malden, MA: Wiley-Blackwell.

Sugiharto, S. (2020). From policies as entities to policies as engagements: Transforming English language teachers into ELF-aware practitioners. *International Journal of Applied Linguistics*, *30*(3), 413-428.

Sung, C. C. M. (2014a). Global, local or glocal? Identities of L2 learners in English as a Lingua Franca communication. *Language, Culture and Curriculum*, 27(1), 43–57.

Sung, C. C. M. (2014b). Hong Kong university students' perceptions of their identities in English as a Lingua Franca contexts: An exploratory study. *Journal of Asian Pacific Communication*, 24(1), 94–112.

Sung, C. C. M. (2014c). Exposure to multiple accents of English in the English Language Teaching classroom: from second language learners' perspectives. *Innovation in Language Learning and Teaching*, 10(3), 190–205.

Sung, C. C. M. (2017). Exploring language identities in English as a lingua franca communication: experiences of bilingual university students in Hong Kong. International *Journal of Bilingual Education and Bilingualism*, 1–14.

Tani, M. (2005). Quiet, but only in class: Reviewing the in-class participation of Asian students. In *Higher Education Research and Development Society of Australia Conference, Sydney, New South Wales. Retrieved September* (Vol. 5, p. 2007).

Tahmasbi, S., Hashemifardnia, A., & Namaziandost, E. (2019). Standard English or world Englishes: Issues of ownership and preference. *Journal of Teaching English Language Studies,* 7(3), 83-98.

Tamimi Sa'd, S. H. (2018). World English and World Englishes: perspectives from English language learners in Iran. *Journal of World Languages*, 5(1), 23-45.

Trudgill, P. (1999). Standard English: What it isn't. In Tony, B (Eds.), *Standard English: the widening debate* (pp.117-128). Hove: Psychology Press.

Tsai, A. C., Kohrt, B. A., Matthews, L. T., Betancourt, T. S., Lee, J. K., Papachristos, A. V., Dworkin, S. L. (2016). Promises and pitfalls of data sharing in qualitative research. *Social Science & Medicine*, 169, 191–198.

Varghese, M., Morgan, B., Johnston, B., and Johnson, K. (2005). Theorizing language teacher identity: Three perspectives and beyond. *Journal of Language, Identity, and Education*, 4(1), 21-44.

Walshaw, M. (2007). *Working with Foucault in education*. Rotterdam: Sense.

Wahyudi, R. (2018a). *Situating English language teaching in Indonesia within a critical, global dialogue of theories: A case study of teaching Argumentative Writing and Cross-Cultural Understanding courses*. Unpublished Dissertation: Victoria University of Wellington.

Wahyudi, R. (2018b). World Englishes dan Beberapa (Kemungkinan) Implikasinya terhadap Pengajaran Bahasa Inggris. [World Englishes and some possibilities of their implications towards English teaching]. In M. Huda (Ed). *Antologi pemikiran linguistik interdisipliner[The anthology of interdisciplinary linguistic thoughts*] (pp. 25-39). Malang. UIN-Maliki Press.

Wahyudi, R. & Chusna, S. (2019). Learning from a teacher's classroom discourse to re-modify the ELF framework in the ASEAN context: A possible way forward?. In Subhan Zeid (Ed.). *Teacher Education for English as Lingua Franca* (pp.156-172). New York: Routledge.

Wahyudi, R. (2021). Using (Critical) Applied Linguistics to Negotiate the Teaching of Dominant Englishes. In M. D. Devereaux & C. C. Palmer (Eds). *Teaching English Language Variation in the Global Classroom.* New York: Routledge.

Wang, W. (2015). Teaching English as an international language in China: Investigating university teachers' and students' attitudes towards China English. *System*, 53, 60–72.

Warriner, D. S. (2016). 'Here, without English, you are dead': ideologies of language and discourses of neoliberalism in adult English language learning. *Journal of Multilingual and Multicultural Development*, *37*(5), 495-508.

Weedon, C. (1987). *Feminist practice and poststructuralist theory*: Cambridge MA & Oxford UK: Blackwell Publishers.

Weekly, R. (2018). "English is a mishmash of everything": Examining the language attitudes and teaching beliefs of British Asian multilingual teachers. *Critical Inquiry in Language Studies*, 1–27.

Wethington, E., & McDarby, M. L. (2015). Interview methods (structured, semistructured, unstructured). *The Encyclopedia of Adulthood and Aging*, 1-5.

Widodo, H. P. (2016). Language policy in practice: Reframing the English curriculum in the education secondary sector. In R. Kirkpartrick (Ed). *English language education policy in Asia* (pp. 127-152). Heidelberg: Springer.

Widodo, H. P., Perfecto, M. R., Van Canh, L., & Buripakdi, A. (2018). Situating Moral and Cultural Values in ELT Materials. *English Language Education*, *9.*

Willis, J. W. (2007). *Foundations of qualitative research: interpretive and critical approaches*. London: Sage.

Yayli, D. (2015). Tackling multiple identities in an EFL teaching context. In Y. L. Cheung, S. B. Said & K. Park (Eds). *Advances and current trends in language teacher identity research* (pp. 186-200). London/New York: Routledge.

Yin, R. K. (2014*). Case Study Research Design and Methods*. Thousand Oaks, CA: Sage.

Zein, S. (2019). English, multilingualism and globalisation in Indonesia: A love triangle: Why Indonesia should move towards multilingual education. *English Today*, *35*(1), 48-53.

CURRICULUM VITAE

Nur Nabilah Fauziyah was born in Tanah Grogot on February 2, 1999. She graduated from SMAN 1 Tanah Grogot in 2016. She started her higher education in 2017 at the Department of English Literature at UIN Maulana Malik Ibrahim Malang and finished in 2021. During her study in university, she had joined E-buddy program held by English Literature Department and volunteer in the *Omah Wacan* teaching community held by Humanities Faculty. Besides, she also joined national seminar, namely, the 2nd National English Education, Language and Literature Seminar (NEELLS 2021) organized by Department of English, Universitas Negeri Malang

APPENDICES

Appendix 1: Semi-structtured Interview Questions

1. When do you start studying English? How do you perceive English as a foreign language at that time?

2. How do you invest in learning English? What are your desires in learning and practicing English?

3. In what ways do you think that your academic credentials and knowledge regarding English might help you to improve your value in academic or society in general?

4. In what ways do you think that the practice of English teaching in the classroom might predispose the way you act and think about the value of your English skills?

5. As an English learner, do you have any accents preference in speaking English? If yes, why do you prefer particular accent over the other?

6. As an English learner, how do you perceive English language and the culture of the Inner circle countries such as UK and USA?

7. How do you perceive the role of English material in the classroom to the construction of your accent's preference?

8. How do you define Standard English and World Englishes? Do you appreciate more the idea of World Englishes or Standard English?

9. How do you view the use of non-native accent such as Indian English, Indonesian English, or Javanese English in communication?

10. Do you think that following standard American or British accent is important in communication? Why or why not?

11. As a student of English major who have also learnt English in non-formal institution, could you describe how was your experience in learning English in non-formal institution? Are there any differences with what you have already got in the university?

12. How do you reflect your own experience in learning English with the spread of English varieties?

- The participants are allowed to answer the questions in Indonesian, English, or mixed language

- Some of the questions are inspired from Darvin &Norton's explanation (2015; 2017) regarding language investment

Appendix 2: Consent form for participants

Faculty of Humanities
English Literature Department

Consent for Participants

Title of Project: "A Case Study of the EFL Learners' Subjectivities, Attitudes, and Investment on English Varieties in a State Islamic University in East Java"

I have been given and have understood explanation of this research project. I have had an opportunity to ask questions and have them answered to my satisfaction. I understand that I may withdraw myself (or any information I have provided) any time before .... 2021 academic period without having to give reasons by sending an email to the researcher or the supervisor.

I understand that any information I provide will be kept confidential to the researcher or the supervisor. I understand that any published results will use a pseudonym and the findings will not be reported in a way that will identify me or my institution.

- I consent to information and opinions on which I have given in any reports on this research
- I consent to be observed and audio-recorded during the participant observation
- I consent to be interviewed by Nur Nabilah Fauziyah in this research
- I understand that I will have an opportunity to check the transcripts of the interview
- I would like to receive the summary of the research when it is completed
  - o   I agree to take part in this research
  - o   I do not agree to take part in this research

Signed   :
Name of Participant   :
Date   :

Your email address for receiving the result:

Appendix 3: Information sheet for participants

Faculty of Humanities
English Literature Department

Information Sheet for Participants

Researcher: *Nur Nabilah Fauziyah*, English Literature Department, UIN Maulana Malik
Ibrahim Malang

I am an undergraduate student at English Literature Department at UIN Maulana
Malik Ibrahim Malang. As part of this degree, I am undertaking a research project leading
to a thesis. The project I am undertaking is "A Case Study of the EFL Learners'
Subjectivities, Attitudes, and Investment on English Varieties in a State Islamic
University in East Java". This research project has received approval from the Dean but
the Dean will not know which participants have agreed to participate in this study.

As part of my research, I am inviting you as one of the participants who have
taken the Introduction to Applied Linguistics course. The participants are selected for
those who are in the same the semester, the 8th semester. I would like to explore the
subjectivities, attitudes, and investment of the EFL learners in relation to presence of
World Englishes and Standard English.

You are invited to participate in semi-structured interviews, each lasting around
forty-five minutes to one hour. I would like to audio record the interview and the
observation. During the project, if you would like to withdraw from the project, you can
do it any time before ....2021 academic period without needing to give any reasons by
sending an email to me or my supervisor.

Responses will form the basis of my research project and will be put into a
written report on an anonymous basis. It will not be possible for you and your institution
to be identified. All materials collected will be kept confidential. No other person besides
me, my supervisor (Ribut Wahyudi, M.Ed., Ph.D) who will have access to the data. The
thesis will be deposited in the University library. It is intended that one book or more
articles and conference presentations will be drawn from the thesis study. All materials
you provide will be destroyed five years after the conclusion of the project.

If you have any further questions or would like to receive further information
about the project, please contact me at (nabilahziyah@gmail.com) or my supervisor

(Ribut Wahyudi, M.Ed., Ph.D: <u>ribut@bsi.uin-malang.ac.id</u>), at English Literature Department, UIN Maulana Malik Ibrahim Malang.

Sincerely yours,

Nur Nabilah Fauziyah
English Literature Department
UIN Maulana Malik Ibrahim Malang