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Balai Bahasa Provinsi Jawa Tengah



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“The Role of Indigenous Languages in Constructing Identity”

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NOTE

This international seminar on Language Maintenance and Shift V (LAMAS V for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Provinsi Jawa Tengah*.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists 92 papers presented at the seminar. Of these papers, 5 papers are presented by invited keynote speakers. They are Prof. Aron Reppmann, Ph.D. (Trinity Christian College, USA), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, USA), Dr. Priyankoo Sarmah, Ph.D. (Indian Institute of Technology Guwahati, India), Helena I.R. Agustien, Ph.D. (Semarang State University, Indonesia), and Dr. M. Suryadi, M.Hum. (Diponegoro University, Indonesia).

In terms of the topic areas, the papers are in sociolinguistics, psycholinguistics, theoretical linguistics, antropolinguistics, pragmatics, applied linguistics, and discourse analysis.

NOTE FOR REVISED EDITION

There is a little change in this revised edition, which as the shifting of some parts of the article by Tatan Tawami and Retno Purwani Sari entitled “Sundanese Identity Represented by the Talents of *Ini Talkshow* A Study of Pragmatics” on page 166 to 167. This has an impact on the change of table of contents.

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"The Role of Indigenous Languages in Constructing Identity"**

WEDNESDAY, SEPTEMBER 2, 2015					
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THINK IN SASAK, SPEAK IN ENGLISH

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Abstract

The emerging use of English in many fields have spread to all over the world. Contact between languages is then unavoidable. In Lombok, it can be witnessed three ways of how English has spread to the society, formal and informal learning, and non-formal acquisition. This study begins with a prior study finding the various attributes of Sasak and Indonesian languages that occurred in an English language class. The primary focus of the study is tracing the conceptualization of Sasak people in the English of learners, or thought in this study. The term conceptualization is taken from the emerging notion suggested by Farzad Sharifian (2007, 2015) to describe various concepts that exist and live within certain community. In this respect, this study conducts classroom observation to record the gamut of interaction and, therefore, is used to trace the concepts originated from Sasak community. Regarding the two focus of the study is concept and its manifestation in the language of the people, this study also uses the approach suggested by Hakan Ringborn (2007), i.e. cross-linguistic study, to enable the investigation of cross-similarities between the two languages. All data in recorded in observation sheets are then reduced, displayed, and used to draw conclusion, as suggested by Miles and Huberman (2004).

Key words: *Sasak, ethnolinguistic study, thought, conceptualization, cross-linguistic study*

INTRODUCTION

In few decades, Sasak community in Lombok begins to perceive English as a common language to be exposed with in everyday life. It began right after Senggigi emerging in the world of tourism around 1970s. Today, older generation of Sasak in Lombok begins to realize the importance of English for their descendants. English becomes more popular and familiar for children while the older people naturally acquire the language in real communication events, anywhere where foreigners come to see the daily life and amazing natural beauty in most parts of Lombok.

This study is inspired through a study conducted by Suadiyatno (2011), in which he explored the unique English spoken by local souvenir vendors around southern beaches in Lombok. He concluded that the vendors develop English with their native language attributes. If we relate Suadiyatno's study with Sharifian's works (2005, 2007, 2015), we will see one aspect that builds the vendors' English is their local conceptualization. In the interaction occurred between Sasak and English, conceptualization emerges as certain aspect that influences the natives' English. To understand local conceptualization in a foreign language, cross-conceptualization study seems to be a subtle angle to understand this phenomenon. Ringborn' (2007) approach to study cross-linguistic similarities emerges as a useful theoretical frame to identify native language conceptualization materialized in language use.

Different with Suadiyatno's study, the current study identifies the conceptualization that belongs to local community to appear in English classroom. While the earlier study deals with natural setting, this current study takes place in a classroom setting, organized in natural atmosphere.

Languages to be observed in this study are Sasak language (henceforth: SL) as the mother tongue of the learners and English (henceforth: EL) as the target language, the later serves a position as a foreign language in Indonesia, especially in Sasak community. However, as the most community in Indonesia, national language – Bahasa Indonesia (henceforth: BI) – serves important role in education. This language is administered as the official language including in classroom. In Sasak speaking community, the role of BI becomes wider since people tend to use the language as primary lingua franca to communicate with people from different places in the island. It is easily to prove by witnessing the language choice of rural people when seeing strangers visiting their village. In this study, BI is further seen as alternative language to express local 'thoughts' or conceptualization.

RESEARCH METHOD

This research was designed as a qualitative research in which the findings were exposed in descriptive in nature approach. Data was taken from classroom by employing observation sheets formulated in two components, descriptive and reflexive materials. The researcher also used audiotape recorder to help him to reconfirm his real-time notes in the observation sheets.

Observed classroom consisted of 16 participants. Here are the details of the participants:

Category	Description
<i>Student Background</i>	16 participants –15 of them were below forty years old. Most of the participants were experienced junior high school.
<i>Proficiency Level</i>	Low-novice
<i>Mother Tongue</i>	Sasak
<i>Other language & proficiency level</i>	Indonesian / intermediate
<i>Social/Economic Status</i>	Varied
<i>Classroom setting</i>	Classical class
<i>Teaching method</i>	Mixed

The tutor in the course was Mr. TS (pseudonym), who was a lecturer in a university in Mataram and worked as a tour guide too. He was a native Sasak speaker. Beside fluent in English, he also spoke Dutch. He was 37 years old and experienced as a tutor for some tourism classes arranged by several private institutions in Mataram.

Data from observation was then analyzed by following Miles and Huberman's approach (1994), i.e. data reduction, display, and drawing conclusion repeatedly to arrive at final conclusion. Display of data employed font accents provided in Microsoft word, i.e. English written in normal font, BI written underlined, and SL written in *italic*. Considering space use, displayed data were shortened by taking most important part in a speech to be quoted.

FINDING & DISCUSSION

In second or foreign language acquisition, the possible influence of existing language(s) toward a newer language is marked as language interference. This term is quite broad in terms of components to be seen as influencer. This study applies narrower framework to see certain psychological, social, cultural, and other aspects in community from which the language learners come from. The narrower frame of this state further marked as conceptualization, introduced by Sharifian (2005, 2006, 2015). The current study uses 'thought' as a simpler notion of conceptualization.

What to see within this concept is attribute that can be directly associated to certain language and community members who speak the language, considering that a language cannot be separated from its speakers. This part elaborates the findings demonstrating 'thought' of learners laid on their mother tongue and its psychological, social, and cultural setting.

Mother Tongue to Develop Learners' Grammatical Comprehension

During giving instruction, the tutor in front of the class happened to refer certain grammatical features of EL by comparing to SL. The following example is one of the use of SL's thought to explain the feature of tenses in EL, as follows:

Data (1): tutor's voice

<p>... How many tenses we have in English?... <u>kalau Mira?</u> Have you heard about/ have you heard? a...ok/ tenses... in English consist of sixteen parts... <i>lamun leq bahasa sasak nggih / kalau dibahasa Sasak/ bahasa Indonesia / itu ndeq naraq aran uwiq / lemaq / nuq pade doang ndeh / e... oneq nani ye pade doang/ (storing microphone) / oneq mangan/ lemaq mangan/ bareh mangan / e... sama/ kata kerjanya mangan semua / tapi</i></p>	<p>... <i>How many tenses we have in English?... How about you, Mira? Have you heard about / have you heard? a... ok / tenses... in English consist of sixteen parts... thus In Sasak language yes / in Sasak language / and Bahasa Indonesia / There is no yesterday / tomorrow / all have same, right? / e... sometime ago or now are no different / (storing microphone) / just eat / tomorrow eat / later eat / e... same / the verb is eat / but not in English... if someone says ago,</i></p>
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dalam bahasa Inggris tidak... kalau dia bilang tadi kan itu udah jelas/ udah lewat/ lampau / uwah liwat pegawai... oneq/ kelemaq Dadi lalo sekolah / tadi pagi-pagi (unclear) (talking to the assistant).. nani Mira jengken berajah nani. *it has clear meaning, right? / has been passed / past / the activity is done ... some time ago/ (in the) morning, Dadi want to school / very early in the morning (unclear) (talking to the assistant).. Now, Mira is studying.*

Tutor's speech in data (1) demonstrates how the tutor drives learners' comprehension on a topic about tenses in EL by exposing them to a comparison of EL to SL and BI. Learners were led to realize that there is no such feature in SL and BI. This cross-linguistic approach, as developed by Ringborm, was intentionally appeared to lead learners to grasp the difference but able to see why EL needs that such property in their grammar. If we look more to the script of classroom interaction, we will see further elaboration of SL (and BI) used by the tutor to explain each tense in EL. Not only about tenses, some other grammatical features were taught by taking benefit from SL (and BI), such as part of speech.

Mother Tongue to Raise Awareness of Cross-cultural Features

This study reveals the use of mother tongue also dealing with cross-cultural features between SL and EL. Tutor also employed mother tongue to emphasize non-verbal communication features that may useful for learners to comprehend, in order to avoid misunderstanding that may occur caused by cultural gap. In data (2), tutor told learners to demonstrate proper eye contact when communication with foreigners.

Data (2): tutor's voice

Pade maraq dengan anu kan... / ndeqn kanggo... lamun ngeraos dengan saq tao tata krame no kan / nunduk kalo di budaya kita / ya kan?/ dibudaya mereka itu/ ndeq sopan itu.../ kalo kita lawan orang barat bicara itu/ matanya kita liat... *The same with (that)... / It is not allowed... when you talk to someone with manner / bowing (our head) in our culture / right? / In their culture / it is impolite / If we talk to westerners / we see their eyes...*

Mother Tongue Provides the Nearest Equivalent Meaning

Due to linguistic restriction, SL generally has difficulties to transfer meaning expressed in EL. However, to some extent, SL may helpful for learners to see the nearest equivalent meaning, which in many cases not supplying perfectly equivalent meaning. Yet, for novice EL learners, this property is somehow necessary. Meanings served by SL may occur in various linguistic aspects, i.e. semantics, syntactic, and pragmatics, which may appear in the forms of word, phrases, sentence, and discourse. Data (3) provides the realization of how SL served the meaning of a phrase 'check-in' set in the pragmatic setting of language use, in which the phrase was contextualized in the frame of tourism industry. Furthermore, it is possible to find realization of the other aspects combined to various linguistic forms inside the classroom practice.

Data (3): tutor's voice

...ada istilah check-in/ if we translate to Indonesian / or / in Sasak what does check-in mean then... (laugh) (noise). Tame ya check in ya / tame ya / but it is / ee we cannot just translate into word by word ya / tidak kita translate ke kata / maka tame (laugh) but let's see in general / secara garis besar / ini kalau dalam bahasa Sasak / apa ya? / ee beratong / but / ee beratong / dalam artian / kita menjemput / kemudian kita mengantar ya / jemputnya itu di mana? / Kira-kira biasanya / kita mau check in itu / proses penjemputan di mana? *...there is a term called 'check-in' / if we translate to Indonesian / or / in Sasak what does check-in mean then... (laugh) (noise). Tame yes check in yes / tame yes / but it is / ee we cannot just translate into word by word yes / we don't translate to words / thus come in (laugh) but let's see in general / In general / what is this in Sasak language / what is it? / ee to drop (someone) / but / ee to drop / in the sense / we pick someone up / then we drop him yes / where to pick up? / Commonly where? / we should go to check-in? / where does this process take place?*

Mother Tongue Indicates Shared and Unshared Social Features

The fact that both SL and EL are developed in different social setting may cause different realization of social features of both languages in real communication event. One evidence was taken from data (4) regarding social features in language. SL has certain features to replace words (pronouns, verb, adverb, etc.) with other words believed as honorific equivalent words to indicate respect, which termed as respect vocabulary (Keith, 2005). In this case, tutor referred this property in SL to be interpreted in EL in different mechanism, i.e. additional respect feature or word replacing (similar with SL's property). The evidence is identified as pronoun, i.e. you. In SL, the respect form of you (*kamu*) is *pelungguh* that directly brings distinctive sense in communicating compared with *kamu*. The same case with the pronoun 'I' (*aku*), in which '*tiang*' as the more respectful form. The tutor also mentioned about social stratification in Sasak community that encourages the use of respectful vocabulary in daily interaction. Hence, the tutor explained that there is no such similar property in EL, but EL has different way to denote respectful impression of an utterance. Besides talking about class, the age was also discussed as another social aspect in the learning. Yet, other social features has not been identified, such as gender, education, welfare, etc.

Data (4): tutor's voice

Ok / *pelungguh* kita pakai / contoh *pelungguh* / *pelungguh* itu bahasa halus ya untuk orang tua kita / lebih-lebih dia keluarga kita yang punya kasta kan... ini bisa juga kita masukan juga ke orang barat/ walaupun bahasanya orang barat siapa saja itu dianggap you / eh you/ you katanya kan / sama dipukul rata/ tetapi bahasa kita/ kekuatan lokal kita yang kita punya/ seperti bahasa *pelungguh* kepada orang tua kita/ itu yang lebih tua atau lebih-lebih mereka yang punya kasta bisa diganti yang you tadi ini/ dipukul rata untuk siapa saja/ kecil/ tua/ muda/ sekarang *pelungguh* ... Ya bahasa dalam/ itu dia... apa?... your / your/ your ex/ Excellency (writing on whiteboard) atau yang mulia... tapi untuk mereka yang lebih tua enggak / yang punya kasta... **Duta Besar/ kalau ada tamu anda/ tamu kita yang dari/ dari pejabat gitu/ yang duta besar atau orang-orang millionaire ... jadi nda kita pukul rata you...**

Ok / pelungguh (hon. Sasak: you) we use / as an example pelungguh / pelungguh is honorific vocabulary for our parents / especially from noble family (caste)... This property can be also inserted to westerners / although they say YOU to anybody / eh you / you don't we / all are similar / but our language / our local strength / like in pelungguh to elders / older people or people from (higher) caste (in society) we can replace the 'you' / all similar / little / old / young / now pelungguh... Yes inner language / that's it... what? ... Your / your ex / Excellency or Your Majesty... But not for elders / people from (higher) caste (in society)... Ambassador / If you have / a guest from / from important position / ambassador perhaps or millionaires... So we don't use it for all

CONCLUSION

Based on evidences from classroom, it can be inferred that SL as a mother tongue has proven its facilitative role for learners to comprehend various thoughts in EL by using existing ones in SL. Based on data collected in three sessions, there are four functions served by SL as mother tongue of both tutor and learners. In this case, all data gathered from tutor's side. SL serves the following functions:

- 1) Develop Learners' Grammatical Comprehension
- 2) Raise Awareness of Cross-cultural Features
- 3) Provides the Nearest Equivalent Meaning
- 4) Indicates Shared and Unshared Social Features

However, possibility to extend this research scope in order to find further functions that may serve by SL in English language learning classroom is still existed. Further study can also find certain classroom discourse features widely used within the use of SL as a mother tongue regarding foreign language learning.

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