

Language and Culture

in Multicultural Society

Iin Rachmawati

**LANGUAGE AND CULTURE IN MULTICULTURAL SOCIETY
IN SURABAYA**

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Penerbit

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(Berdasarkan SK. MenKumHam No. AHU.3296.AH.01.04 Tahun 2010 Tgl. 10-08-2010)

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Halaman: xviii+67
Ukuran: 18,2 cm x 25,7 cm
Cetakan Pertama: Januari, 2020
ISBN 978-623-7077-05-3

Penerbit

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Halaman Hak Cipta

LANGUAGE AND CULTURE IN MULTICULTURAL SOCIETY IN SURABAYA

Oleh

IinRachmawati, S.S., M.Hum.

Sebuah karya buku monograf yang diterbitkan sebagai salah satu kewajiban
dosen dalam tugas Tri Dharma PerguruanTinggi

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STKIP PGRI Bangkalan

Januari 2020

Hak Cipta dilindungi Undang-Undang.

Karya buku monograf ini tidak boleh diperbanyak seluruhnya atau sebagian,
dengan dicetak ulang, difoto kopi, atau cara lainnya tanpa ijin dari penulis.

Halaman Persembahan

Ucapan terima kasih dan rasa syukur mendalam kepada Allah SWT penulis panjatkan atas rampungnya buku ini. Setelah perjuangan selama satu tahun enam bulan, akhirnya selesai sudah buku monograf ini ditulis. Buku ini adalah salah satu hasil dari luaran penelitian berjudul “Language and Culture in Multicultural Society: A Case Study of Sociolinguistics”. Diharapkan bahwa buku ini akan bermanfaat untuk para peneliti, dosen, dan juga beberapa pengamat dalam ranah studi Sociolinguistics untuk membantu memperluas wawasan mereka mengenai studi *Language and Culture* khususnya dalam masyarakat multikultural, dalam hal ini mencakup beberapa ekspatriat yang tinggal dan bekerja di Surabaya.

Selanjutnya adalah ucapan terima kasih tak terhingga kepada keluarga: mama, papa, suami, dan juga anak yang senantiasa mendukung hasrat menulis saya. Mereka selalu berbesar hati ketika harus saya tinggalkan sejenak untuk melebur ke dalam dunia imajinasi ciptaan saya sendiri. Buku ini tidak akan pernah rampung tanpa adanya pengorbanan luar biasa besar dari orang-orang terdekat saya. Terima kasih pula kepada beberapa pihak terkait yang secara langsung maupun tidak langsung telah turut banyak berperan selama proses penulisan buku ini.

Tentu saja di sepanjang proses penulisan, ada banyak sekali kendala dan juga kesulitan yang bahkan lebih menguras tenaga, waktu, dan pikiran jika dibandingkan dengan menulis esai, kumpulan cerita pendek, hingga kisah perjalanan. Penulis harus lebih banyak membaca, merenung, menyatukan berbagai informasi hingga meramunya menjadi bentuk-bentuk pemahaman yang sederhana sehingga lebih mudah dimengerti oleh pembaca

pemula. Selain itu, penulis juga harus bisa mengubah sebuah penelitian menjadi sebuah buku monograf dengan pokok pembahasan yang lebih luas.

Akhir kata, penulis sangat berharap agar buku monograf ini bermanfaat bagi para pembaca untuk menambah khasanah pengetahuan mereka terutama mengenai studi *Language and Culture* yang merupakan bagian dari mata kuliah Sociolinguistics, khususnya dalam masyarakat multikultural.

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Kata Pengantar

Mata kuliah Sociolinguistics sejatinya adalah bagian dari penjurusan untuk mahasiswa yang mengambil jurusan Linguistics pada Program Studi Sastra Inggris dan Program Studi Pendidikan Bahasa Inggris, meskipun dalam Program Studi Sastra Indonesia dan Program Studi Pendidikan Bahasa dan Sastra Indonesia, mata kuliah Sociolinguistik juga menjadi mata kuliah yang wajib ditempuh. Pada dasarnya, mata kuliah Sociolinguistics ini akan banyak mempelajari mengenai segala hal dan fenomena di sekitar kita yang berkaitan dengan hubungan antara bahasa, masyarakat yang menggunakan bahasa tersebut, serta budaya yang dipahami dan diikuti oleh kalangan masyarakat tersebut.

Mata kuliah ini akan mengajarkan tentang bagaimana sebenarnya bahwa bahasa yang dipergunakan oleh sebuah kelompok masyarakat tertentu tersebut mempengaruhi budaya yang mereka yakini serta mempengaruhi pola hidup masyarakatnya. Dan sebaliknya, di waktu yang sama, budaya pada komunitas masyarakat tertentu juga dianggap bisa mempengaruhi masyarakatnya sekaligus memberikan pengaruh kepada bahasa yang digunakan sehari-hari. Singkatnya, dapat dikatakan bahwa budaya mampu mempengaruhi bahasa masyarakat setempat dan bahasa pun juga mampu mempengaruhi budaya masyarakat setempat, yang artinya bahwa antara bahasa dan budaya masyarakat ini akan saling mempengaruhi satu sama lain.

Buku monograf ini dibagi menjadi 7 bab utama yakni tentang bab Pendahuluan, bab Tinjauan Pustaka, bab Kerangka Penelitian, bab Metode Penelitian, bab Analisis Hasil Penelitian, bab Pembahasan, serta yang terakhir adalah bab Penutup. Dalam setiap babnya, akan dijabarkan secara runtut dan jelas mengenai fenomena yang terjadi di Indonesia, khususnya di

kota Surabaya yang berkaitan dengan bagaimana masyarakat dari kalangan ekspatriat (mereka yang berasal dari beragam negara yang berbeda) yang tinggal dan bekerja di Surabaya mempelajari bahasa Indonesia dan tata bahasanya sekaligus memahami perspektif personal mereka tentang penggunaan bahasa Indonesia yang mempengaruhi budaya masyarakat lokalnya. Fenomena semacam ini sangat menarik untuk dipelajari dan dipahami lebih jauh mengingat Surabaya sebagai salah satu kota megapolitan yang ada di Indonesia dimana masyarakatnya kebanyakan berupa komunitas masyarakat multikultural.

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Halaman Prakata

Puji syukur kehadiran Allah SWT Yang Maha Mendengar lagi Maha Melihat dan atas segala limpahan rahmat dan karunia-Nya sehingga penulis dapat menyelesaikan karya tulis yang berbentuk buku monograf ini sesuai dengan waktu yang telah direncanakan.

Penyusunan karya buku monograf ini adalah sebagai salah satu kewajiban dosen dalam tugas Tri Dharma Perguruan Tinggi. Dalam penulisan karya buku monograf ini, tentunya banyak pihak yang telah memberikan bantuan baik moril maupun materiil. Oleh karena itu, penulis ingin menyampaikan ucapan terima kasih yang tak terhingga kepada:

1. Secara khusus penulis ingin mengucapkan terima kasih banyak kepada ibunda dan ayahanda yang telah banyak memberikan dukungan dan pengorbanan baik secara moril maupun materiil sehingga buku monograf ini akhirnya dapat dirampungkan.
2. Untuk suami dan anak, penulis ingin mengucapkan rasa syukur yang tak terhingga karena telah memiliki kalian. Terima kasih untuk semua dukungan dan hiburan yang diberikan. Kalian adalah alasan utama penulis mampu berjuang sejauh ini untuk menyelesaikan karya buku monograf ini.
3. Ucapan terima kasih juga disampaikan kepada semua teman dan sahabat yang telah banyak memberikan bantuan dan motivasi sehingga karya buku monograf ini dapat selesai tepat pada waktunya.
4. Serta untuk semua pihak yang tak bisa penulis sebutkan satu-per-satu, terima kasih banyak untuk inspirasi yang diberikan.

Penulis menyadari bahwa karya buku monograf ini masih jauh dari kesempurnaan, maka saran dan kritik dari semua pihak sangat diharapkan demi sempurna dan lebih baiknya karya buku monograf ini. Semoga karya buku monograf ini bisa bermanfaat untuk semua pihak khususnya bagi para peneliti dan dosen yang berkecimpung dalam bidang ilmu Sociolinguistics.

Penulis,

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Halaman Pendahuluan

1. Deskripsi Mata Kuliah

Buku monograf ini dibuat berdasarkan dari mata kuliah Sociolinguistics dalam sub-bab Language and Culture. Mata kuliah Sociolinguistics sendiri bisa ditempuh oleh mahasiswa pada semester 8 atau pada semester akhir bersama dengan pengerjaan skripsi. Hal ini berdasarkan pada kurikulum KKNI yang diterapkan pada

mahasiswa angkatan tahun 2017 Program Studi Pendidikan Bahasa Inggris STKIP PGRI Bangkalan. Mata kuliah Sociolinguistics merupakan mata kuliah yang wajib ditempuh oleh mahasiswa.

2. Pembagian Bab

Setiap bab dalam buku ini terdiri dari beberapa sub-bab seperti yang lazim ditemukan dalam karya ilmiah penelitian yaitu:

- 1. Introduction**
- 2. Literature Review**
- 3. Research on Conceptual Thinking**
- 4. Methods of the Study**
- 5. Analysis of the Results**
- 6. Results and Discussions**
 - Introduction Research
 - Field Research
- 7. Conclusion**

Mengingat buku monograf merupakan sebuah buku hasil penelitian, maka penggunaan buku ini dikhususkan untuk para dosen atau peneliti yang tertarik dalam bidang Sociolinguistics. Oleh karena itulah, dalam setiap babnya tidak ada petunjuk penggunaan untuk mempelajari isi dari buku ini dan juga tidak ada ringkasan serta latihan soal seperti yang biasa ditemukan di sejumlah buku seperti buku ajar, diktat, ataupun modul perkuliahan. Dan sejumlah elemen tersebut adalah yang membedakan antara buku monograf dengan buku ajar.

CHAPTER I

INTRODUCTION

Linguistics is considered to be one of the most essential subjects in English Department as well as in English Education Department especially for students who are taking linguistics as their major. In term of linguistics study, there are several sub majors to be chosen from: syntax, semantics, pragmatics, phonetics, morphology, phonology, semantax, discourse analysis, psycholinguistics, and sociolinguistics. Humans cannot live without the assistance from others so that it is really crucial to maintain such good relationship with the society. And in order to understand more about the

relationship between language we use, the culture we have and the society, there is a linguistics study called sociolinguistics.

As part of the society, sociolinguistics study is a kind of very important subject which needs to be mastered clearly. Sociolinguistics study will conduct some of interesting topics including languages and communities (language, dialects, accents, varieties, style and register, genre, speech communities, language and social groups, multilingualism and bilingualism, lingua franca, pidgin and creole), inherent variety (language variation, social variation, variation studies, language change), language and interaction (ethnography and ethnomethodology), speech acts and maxim of politeness, language, gender and sexuality (sexist language, women's language, identities), sociolinguistics and education, language policy and planning, as well as national language and official language.

Talking about sociolinguistics means that we are talking about the close relationship between the language and the society, as well as the culture. The definition about sociolinguistics is varied lots. Wijana (2006:7) stated that sociolinguistics is a branch of linguistics which tend to see the relationship between the language and the society who are using those languages. Meanwhile, Fasold (1993) stated that the core of the sociolinguistics will depend on two facts. First, the variation of languages which tend to have relation with the choice on languages for those who are using languages. And the second, language has been used as a media to send information and someone's point of view to other people out there.

In short, sociolinguistics can also be defined as the study of our everyday lives. It means that we are studying about how language works on some of those informal conversations to what we heard on the media today. Since you are reading this book, it means that you may have a lot of ideas on what sociolinguistics will discuss about: you may have knowledge or even

experience about language and culture, regional dialects and accents, code mixing and code switching, speech acts, sexist language, men and women's language, language policy, language identity, lingua franca, and so on. This book will practically discuss on one big topic in sociolinguistics study: about language and culture.

Actually, the sociolinguistics study is not merely just about a compilation of several facts around the world related to the language, culture, and the society; it is more about what we called as a really good way to see the whole world and to understand the whole world in such different open-minded perspectives. You will find that it will be the best way to view the world today. Practically, there are myriad things that we can find in the society which is directly or indirectly related to the term of 'language and culture'. Take a look at this example of statement:

“Generally, Western people will tend to see something and express their words or comments in the form of “noun”; while Eastern people tend to see something and express their ideas in the form of “verb”.

The above sentence tends to be a kind of sociolinguistics phenomenon which is really easy to be found everywhere. The sociolinguists will try to investigate more about that sociolinguistics phenomenon by investigating some respondents from Western and from Eastern. Then, they will usually try to observe and do the interactions in which those Western and Eastern people are getting involved in certain situation. Of course, people in general will tend to analyze that Western people see the 'noun' while Eastern people see the 'verb'. But the sociolinguists will then go deeper for finding more reasons behind that fact. They may end up with more questions like How Western people see something and address the

‘noun’ first rather than the ‘verb’? And how Eastern people see something and address the ‘verb’ rather than the ‘noun’ in the first place? Why do we assume that those Western and Eastern people are socially relevant? In what ways do that situation takes place? And many more other questions popped up.

Thus, from that statement above, it can be clearly said that sociolinguistics is not a study of facts (e.g. Western people see the ‘noun’ and Eastern people see the ‘verb’), but it is more about a study of ideas such as how societal norms are intertwined with language use (e.g. what it means to be Western people who live in particular society and what it means to be Eastern people who live in particular society). The main point is that sociolinguistics study will see about the relationship of the language, culture, and the society must be viewed based on its social contexts and it must be interpreted. Thus, it is very normal when someone may have different interpretation about something or certain facts than other people. It is because different people with different personal background may end up with different perspectives and interpretation about things happened around them.

The researcher is interested in doing this research based on the background of the phenomenon happened in the society where there is such unbreakable relationship between the language and the society as well as the relationship between the language and the culture of the society. Moreover, it can also be said that it is clear to have such phenomenon about how language used in certain society can influence the culture of its society and the culture of certain society can also influence the language they’ve used. This kind of phenomenon is considered to be quite suitable with theory from famous sociolinguist, Ronald Wardhaugh. Wardhaugh, through his book entitled “Introduction to Sociolinguistics” said that cultures from a group of people

can be stated as a reflection from language they've used and on the other hand, it is also said that language can also be used as a media for the society to be able to interpret certain culture.

Furthermore, human is known as social creatures with the natural instinct to form certain group who tend to have similar purpose in order to be able to keep alive. Basically, each group of the society at least must faced two obstacles in communicating with other people around them: how to effectively adapt with the world's dynamic society as well as how to arrange the communication between those groups of people with the main purpose to gather them and to make such interaction which can become something that makes them to have good connection to each other.

At least, there are several variations of relationship between words or language which tend to be uttered by someone or a group of people and the cultural background of those people when it comes to interact with other people from different cultural backgrounds. In other words, it can be seen from the example where someone from eastern culture tends to be more polite and beware of the words spoken to other people than those who are coming from western culture. This kind of phenomenon is mostly influenced by the cultural background of those people where western culture is generally associated with the tradition in speaking directly to other people. If they feel unsecure or uncomfortable, they will say it directly. Ronald Wardhaugh (2006) in the chapter of Words and Culture stated:

“The exact nature of the relationship between language and culture has fascinated, and continues to fascinate, people from a wide variety of backgrounds. That there should be some kind of relationship between the sounds, words, and syntax of a language and the ways in which speakers of that language experience the world and behave in it seems so obvious as to be truism”.

In our everyday life, it is not unusual that we are all also living and growing with people with similar perspectives with us. At least, we have such experience to work or work together with some people who have the same training with us, such as those who come from similar school or college. For instance, when we are applied in the same English class, then we've all been trained and taught by the same teacher with the same way. Nevertheless, there are still so many things which seem so far away from us, such as from what culture they're all coming from, how they see the whole world through their experience and culture. In other words, what we've learned might be similar, but it is quite possible that we will produce a lot of different mental images, perspectives, and point of views. Then at last, they will ended up with certain conclusion about taking an idea which is drastically different when it comes to understand about how to 'be' something or someone. In fact, it is also possible that something that looks natural and normal in perspective from someone who comes from certain culture might not look normal if it is being seen from the other perspectives of people from different cultural background.

Thus, it is quite normal if someone feel a lot more comfortable when it comes to face something similar to their culture than facing something different from their culture. And due to that reason, it is truly important that we're all need to increase tolerance and motivation in order to be able to understand that cultures must be learned effectively. When we can learn our own cultures, then it can be much easier to learn more about the other cultures. Thus, cultures do exist because if all cultures are similar, then cultures might not become something essential anymore.

Tolerance will always need to be done in order to be able to understand and accept other people's cultures and perspectives. All those differences are not meant to be rejected or resisted because with all those

things, we can be someone with more broaden mind and perspectives so that we will be able to adapt well in any kinds of situations.



Picture 1: Tolerance (Source: Google images)

So, when it comes to understand about other cultures, someone must become more flexible so that they're not only understand well about the cultures, but they also need to understand about its language, intrapersonal and interpersonal relationship, tradition, and any other things related to cultural understanding development. When someone meets other people from different cultural background, he or she needs to know and understand about how to understand other people personally and generally. Knowing and understanding about one self can also become really important in order to know well about their own cultures and what's on their mind.

The analysis about close relationship between language, culture, and its society is becoming the focus on this research. As already mentioned above that sociolinguistics will mostly learn about how language and its

society can influence the culture as well as to learn about how culture can influence the language of its own society.

This research will basically pay more attention to the society of the international tutors in English First (EF) Language Course in dealing with Indonesian language and culture. This research is being done in an English language course and will only focus on the international tutors because the researcher wants to know more about the perspectives of those international tutors towards Indonesian language and culture. Moreover, all of them are decided to work in Indonesia in the academic fields through the biggest English language course in Indonesia. English First (EF) had been chosen because of its popular name, not just in Indonesia, but also in some other foreign countries (especially non-English speaking countries). Furthermore, most parents in Indonesia who come from numerous different backgrounds have also decided to put their kids and teenagers to learn more about English here. They trust EF as the best English language course because EF has had many professional tutors who come from several countries including England, America, Canada, New Zealand, and Australia.

Becoming a tutor in EF is not easy because all those international tutors must master Indonesian language so that they won't have such big problems in communicating with other local tutors, students, and parents as well as in understanding more about the richness of the Indonesian cultures. Some of them have been learned Indonesian language before they come to Indonesia. Some of them can understand Indonesian language very well including written and oral texts, but the rest of them are still having difficulties in learning about Indonesian grammar.

But of course, although the research will be limited with the case study of the use of language and culture towards multicultural society in English language course, but the whole essence of this book will not only

focused on that field. Actually, Surabaya as the second biggest city in Indonesia has been known as one of the most popular cities with all those multicultural and multilingual people inside. That is why, first of all the limitation of the research will be done in that English language course and will expand more on the phenomenon of language and culture among multicultural and multilingual society in Surabaya.



Picture 2: Language and Culture (Source: Google images)

In fact, there are three related studies that had been done in the field of sociolinguistics study especially which is focused on language and culture. First, there is a study done by Ahmad Mujib (2009) in a research entitled “*Hubungan Bahasa dan Kebudayaan: Perspektif Sociolinguistik*”. This research is presented on Adabiyat Journal, Vol. 8, No. 1, June 2009. Practically, the aim of this research is to get to know more about the relationship between the language and the culture based on sociolinguistics perspective. With the perspective theories, this relationship can be divided into two main categories: the subordinate relationship and the coordinate

relationship. The subordinate relationship correlates with the perspective that culture is regarded to be the main system, while the language has become the sub system. And the coordinate relationship is based on the understanding that language and culture are becoming two different systems which are adopted by human being.

Then, the second study is conducted by Lanza and Golden in "*Language, Culture, and Identity in Migrant Narratives*". This research is being presented at NFR Project on Language, Culture, and Identity in 2011. This research is focused on the multiculturalism and multilingualism happened as the consequences of immigration to Norway. Lanza and Golden analyzed more about the phenomenon of how those different cultural and linguistics groups can contribute generally on the development of symbolic expressions of identities. With the main objectives on analyzing about how those groups and individual identities can be influenced by language (through metaphors, loan words, language use) and culture (ritual performances and material culture). And the result from this research is proven to have usefulness and relevance to the entire society in Norway during the migration process.

And the last research is conducted by Kundharu Saddhono and Muhammad Rohmadi in a paper entitled "*A Sociolinguistics Study on The Use of Javanese Language in the Learning Process in Primary Schools in Surakarta, Central Java, Indonesia*". This paper can be seen in International Education Studies which has been published by Canadian Center of Science and Education, Vol. 7, No. 6, 2014. This study is focused on primary schools grade 1, 2, and 3 in Surakarta and belongs to descriptive qualitative research. The main result of the study stated that the use of Javanese language is still dominant in the learning process at primary schools in Surakarta. Some factors are detected on the dominant use of Javanese language: Javanese

language can make the learners easier to understand the material, teachers' habits to speak Javanese, as well as drawing learners' attention.

From all those three previous studies, it can be concluded that the first and the third study are collecting the data through the informants, events, as well as from the documents. And for the second study, it is analyzing the relationship between language and culture in general and more focus on the categories on the relationship between language and culture. Moreover, this study has tried to fulfill the gap on exploring about how international tutors will learn about Indonesian language and grammar as well as to examine about their personal perspectives on the influence of Indonesian language towards its culture. Some studies above had shown that there is no study yet which is focused on the way foreigners see about Indonesian language and culture towards their own language and culture. This is what makes this research is different from those previous researches and any other researches.

Moreover, what is new about this research is that every single foreign worker who works in Indonesia need to understand first about Indonesian language and culture. Their knowledge about local language and culture will be very useful to help them in adapting quickly with the society. Students will also feel closer to their tutors when the tutors can understand about their feelings regarded of their culture and background. In this case, the students will feel more secure when it comes to ask something they don't understand or even when they want to have chit chat with their tutors after the class. And by understanding about the local language and culture, the workers (or in this case is known as the tutors) will also have the feeling of being accepted by the society so that they will be able to work effectively and efficiently. In the future, the totality in teaching the students will be very useful for EF English language course specifically and for Indonesia in general.

There are several problems that they need to solve in relation to learn more about Indonesian language and grammar which is slightly different with English grammar, of course. Beside that, there are also a wide array of things they need to know when it comes to understand on how Indonesian language can influence the way its people think and their attitude towards other people. Based on that kind of phenomenon, this research is conducted.

Basically, not only do those foreign workers will look at how Indonesian language will generally influence the way its people use the language as well as influence their culture, but also there are many other foreign workers out there who tend to look at Indonesian people and its culture with the same perspectives as EF workers did. For instance, there are wide arrays of foreign workers in some companies whom met in the mall or in some business districts and hotels will tend to have several ideas about the culture of Indonesian people.

The present research seeks to describe and analyze how some international tutors in English First (EF) Language Course dealing with Indonesian language and culture. In order to address the issue, the following research questions will guide the study:

1. How those international tutors learn about Indonesian language and grammar?
2. How those international tutors' personal perspectives on the influence of Indonesian language towards its culture?

Moreover, the questions are not only limited for those international tutors because those questions will be asked to some other foreign workers in Surabaya, especially in the area of West Surabaya and East Surabaya. Those locations have been decided because it is considered as the best location in which there are most foreign workers live in Surabaya. In the area of West

Surabaya includes Citraland, Lidah, and Wiyung; while in the area of East Surabaya includes Mulyorejo and Sukolilo. Most of those foreign workers live in apartments or hotels.

From some of those previous researches as mentioned above, this research has some objectives:

1. To examine about how those foreign workers learn about Indonesian language and grammar.
2. To know more about the foreign workers' personal perspectives on the influence of Indonesian language towards its culture.

Moreover, these two research questions aim to capture the processes of how those foreign workers learning about Indonesian language and grammar, and to see about the foreign workers' personal perspectives on the influence of Indonesian language towards its culture. This research is expected as a new reference in the field of sociolinguistics study, both for the researchers and for the lecturers.

There is no study out there which does not have any benefits. Based on the objectives of the study that has been mentioned above, it can be strictly concluded about the benefits of the study as follows:

1. For developing the theory especially theory about language and culture aspects in sociolinguistics study.
2. For representing an understanding about the influence of language and culture in multicultural society of English language course.
3. For mapping the perspectives of foreign people (in the context of those who work in Surabaya) about Surabaya in specific and Indonesia in general, especially related to language aspects of the

standard Indonesian language as well as attitude and the habits of Indonesian people.

CHAPTER II

LITERATURE REVIEW

A. Linguistics

In general, linguistics is a scientific study of language. This study will show many things about how the words put together and how it functions in the text. Linguistics is also studying about the speech sounds and speech varieties, how people produce sounds by using mouth, nose, teeth, and tongue. Also, the study about how some individual words are formed to make such meaningful units called morpheme. Then, there is also a study about the construction and combination of phrases, clauses, and sentences so that they become language; the study of meaning; the study of how people use language and communicate with language; how language is processed and stored in the brain, and how it is acquired by young children; as well as the study of how language has changed over time. In short, linguistics is the study of all of this.

Thus sometimes, linguistics is not just about all those studies of morphology, phonetics, phonology, syntax, and semantics; but also it is all about specific branches of linguistics: sociolinguistics, dialectology, psycholinguistics, computational linguistics, historical-comparative linguistics, as well as applied linguistics.

Linguistics is also concerned with the nature of language and communication. It deals both with the study of particular languages and the search for general properties common to all languages or large groups of languages. Studying linguistics is very important because a student with an interest in linguistics can choose among several different career paths all

over the world. In the future, those who are studying linguistics will be able to make friends and spread their connections with people all around the world.

In the past, to be exact in the early 20th century, Ferdinand de Saussure distinguished between the notions of *langue* and *parole* in his formulation of structural linguistics. According to Saussure, *parole* is the specific utterance of speech, whereas *langue* refers to an abstract phenomenon that theoretically defines the principles and system of rules that govern a language. This distinction resembles the one made by Noam Chomsky between competence and performance in his theory of transformative or generative grammar. As we have known that competence is regarded to be something we have and something we master, while performance is an act where someone is presenting or sharing their competence to the others. Thus, it can be said that someone who have a good competence in certain area of study does not always mean that he or she also has a good ability in performing their competence towards the audience. But on the other hand, someone who has a great performance will also have a great competence and skill.

Linguistics also deals with the social, cultural, historical, and political factors that influence language, through which linguistic and language-based context is often determined. Research on language through the sub-branches of historical and evolutionary linguistics also focuses on how languages change and grow, particularly over an extended period of time

While some theories on linguistics focus on the different varieties that language produces among different sections of the society, other theories focus on the universal properties which are common to all human languages. The theory of variation therefore would elaborate on the different usages of

popular languages like French and English across the globe, as well as its smaller dialects and regional permutations within their national boundaries. The theory of variation looks at the cultural stages that a particular language undergoes, and these include the following terms:

- **Pidgin**

Pidgin stage in a language is a stage when communication occurs through a grammatically simplified means. It will develop between two or more groups that do not have a language in common. Typically, it is a mixture of languages at the stage when there occurs a mixing between primary language and other language elements.

- **Creole**

Creole stage in language occurs when there is a stable natural language developed from a mixture of different languages. It is a stage that occurs after a language undergoes its pidgin stage. At the creole stage, a language is becoming a complete language, which is used in a community and acquired by children as their native language.

- **Dialect**

Dialect is a variety of language that is characteristic of a particular group among the language speakers. A group of people who are the speakers of a dialect are usually bound to each other by social identity. This is what differentiates a dialect from a register or a discourse, where in the latter case, cultural identity does not always play a role. Dialects are speech varieties which have their own grammatical and phonological rules, linguistic features, and stylistic aspects; but it has not been given an official status as a language. Dialects often move on to gain the status of a language due to the

political and social reasons. Differentiation amongst dialects (and subsequently, languages too) is based upon the use of grammatical rules, syntactic rules, and stylistic features, even though not always on lexical use or vocabulary. The popular saying that “a language is a dialect with an army” is attributed as a definition formulated by Max Weinreich (2005).

A person who studies about linguistics is called as linguist. Few linguists study all the branches of linguistics in depth, whereas many linguists only focus on one of the branches of linguistics (phonetics, phonology, morphology, syntax, discourse, semantics, pragmatics, etc.) And other linguists focus on a particular language or language family that interests them. Still other linguists will prefer to focus on a particular language-related product or service, such as developing orthographies, developing dictionaries, writing grammars or teaching a language to speakers of another language. This last group is sometimes referred to as applied linguistics.

The good thing of being a linguist and learn about linguistics is that this study will cover all sorts of areas of discovery, such as language, science, puzzles, history, mathematical patterns, quirky things, musical pitches and sound waves, relating to language groups, travel, sociology, psychology, writing systems, programming, and many others. In fact, there is no communication happens without a language, so that people from various different competences will always need language to help them to communicate and interact with the others. That is why; it is a privilege to be able to spend time investigating the patterns in what we and others say and hear, and to discover so much in the process.

B. Sociolinguistics

Sociolinguistics in general is regarded to be the study of relationship between language and society. Sociolinguistics is a branch of both linguistics

and sociology. An American linguist , William Labov (2005) stated that sociolinguistics can also be called as secular linguistics, in reaction to the contention among many linguists working in such broadly Chomskyan framework.

Then, there is another statement which said that the core of the sociolinguistics will depend on two facts. First, the variation of languages which tend to have relation with the choice on languages for those who are using languages. And the second, language has been used as a media to send information and someone's point of view to other people out there (Fasold, 1993).

The basic premise of sociolinguistics study is about the way people use language in different social situations. As a result, language is not constant because it is always changing in so many different ways. People will tend to adjust the way they talk depending on certain social situations and interactions. For instance, someone will tend to speak very differently to a child than he or she will talk to their teacher or parents. This kind of socio-situational variation is often called as register. Register is not only depending on the relationship between the participants and the occasion, but it is also depending on the participants' ethnicity, age, gender, socio-economic status, as well as their region.



**Picture 3: Communication in Sociolinguistics Study (Source:
Google images)**

Sociolinguistics study tends to examine and to identify how language and society have interacted in the past. For more, it is also called as historical sociolinguistics: it is the study of the relationship between changes in the society and changes in language over time. As we have known that language will always change over time as there will always the development of language. That is why; English dictionary as well as other language dictionaries will always change following the development of technology and information. In every year, there might be an addition of new words in the language dictionaries in the world. The fastest development of technology and social media are several factors which affect on the change of language used by many people all over the world.

Thus, it will never be bored to learn and teach about language and its society. Dialects, accents, language standarization, speech community, as well as the variation of language can also become sub-categories on sociolinguistics study. And it can be stated that everything around us today can be researched as a study of sociolinguistics.

C. Language Aspects in Sociolinguistics

Kramersch (2002) stated about the relationship of language ‘creating’ socially shared realities or cultures – even if they are only temporary -, according to whom “language is used not just as a tool for the exchange of information, but as a symbolic system with the power to create and shape symbolic realities, such as values, perceptions, identities through discourse”.

Language is a system which consists of the development, acquisition, maintenance, as well as use the complex system of communication. Language is a system which consists of the development, acquisition,

maintenance, as well as use the complex system of communication. The scientific study of language is generally called as linguistics. Ferdinand de Saussure and Noam Chomsky are famously known as some major figures in linguistics study. From thousands of years ago, natural languages are those which are being spoken or signed, while any language can be encoded into secondary media through visual, auditory, or even stimuli such as signed language, whistling, and braille.

Human language has the properties of productivity and displacement as well as only relies entirely on such social learning and convention. Language has also had such complex structure with wider range of expressions. It can be said that one language must have different structure to another language and there is no other language which is considered to be similar whether in its structure, word choices, expressions, and many more aspects.

Some opinion said that language can also be derived into codes and other kinds of artificially constructed communication systems. For instance, there is a language called computer language used for computer programming. Unlike any other human languages, this computer language is regarded to be a system of signs for encoding and decoding information. Meanwhile, as an object in linguistics study, language has two primary meanings: an abstract concept and a specific linguistics system. For the example, let's take a look at the French language which firstly introducing the language for *langue* and *parole*. *Langue* is considered to be the abstract concept of language, whereas *parole* tends to be the concrete usage of speech in such particular language.

Significantly, there is still another definition for language which is divided into two basic categories: verbal language and non-verbal language (Adelman, 2000). Verbal language is basically stressed into a system of

communication which is generally used for social functions so that human can be easily to express their ideas, thoughts, and perspectives to the whole environment. And non-verbal language can be categorized as everything which are not being spoken but it can generally be understood by the entire society. The examples for this non-verbal language include eye-contact, gestures, body language, sign language, facial expressions, and many more.



Picture 4: Language (Source: Google images)

As a result, language is used not just as a tool for the exchange of information, but as a symbolic system with the power to create and shape symbolic realities, such as values, perceptions, and identities through discourse. In sociolinguistics study, the use of language in the right situation as well as in terms of the correct grammar is truly essential because it can barely influence the way people speak certain language based on their backgrounds.

D. Culture Aspects in Sociolinguistics

“The way of life, especially the general customs and beliefs, of particular group of people at a particular time” (Cambridge English Dictionary).

Byram (2008) said that culture defined as “shared beliefs, values and behaviors of a social group”, where social group can be a family at a micro level and a nation at a macro level. The Center of Advance Research on Language Acquisition stated that culture is the characteristics and knowledge of particular group of people. They tend to encompass the language, cuisine, social habits, religion, music, and arts. Culture can also be defined as shared patterns of behaviors and interactions which are learned and understood by socialization.

An anthropologist at Barnet and Southgate College in London, Cristina De Rossi told that culture encompasses food, religion, what we wear, how we wear it, marriage, music, language, what we believe, how we greet the visitors, how we behave, and various other things. Thus in short, culture can be defined as shared patterns of behaviors and interactions which are learned and understood by socialization. Culture will include everything in life, such as food, religion, what we wear, how we wear it, marriage, music, language, rituals and traditions, celebrations, what we believe, how we greet the visitors, how we sit at the chair, how we behave, how we think about something, how we socialize, and a million other things.

Today, the influences of the Western culture can be easily seen and found in almost every country in the world. Based on the statement from Khan University, the term Western culture does exist to define more about the culture of European countries as well as those which have been

influenced by European immigration, including the United States and Canada. Furthermore, no matter what culture people are a part of, one thing which can be sure: culture will always change. Culture seems to appear to become key in the interconnected world which is made of myriad ethnically diverse societies and ethical beliefs. Culture is essentially fluid and constantly in motion so that it is truly difficult to define any culture in only one way (De Rossi, 2013).

In short, culture is social behavior and norms found in human societies. Everything in our life can be seen as a part of culture: dance, music, rituals, religion, movie, arts, traditions, celebrations, ethnicity, technology, literature, medication, food, manners, working schedules, joking, science, clothing and fashion, mythology, philosophy, politics, and many other things. Thus, it can be clearly said that culture will always become an important part of our lives, no matter backgrounds we have. There is no society if there is no culture inside.

Literally, cultures will simply define the way we communicate to each other, the way we choose to live, the way we decide to wear things, the way we think, the way we appreciate others, the way we eat, and the way we tell people about who we really are.



Picture 5: Culture (Source: Google images)

E. Society Aspects in Sociolinguistics

There will be no languages or cultures exist without the existence of the society. Society can be defined as those who are giving the meaning to languages and cultures around the world. Language will only be spoken if the society or community realize it, understand it, and commit to use that language as the way to communicate and interact with each other. It is almost impossible to speak a certain language when there is no one understands about what we say. People may look language studies as something that is not truly important because of the advanced development of internet technology these days.

However, it is actually totally wrong because as long as we live, we will always need the existence of language. How we could communicate

with someone else to discuss about the new invention or the advanced technology and improvement without speaking a language? Language is very fluid or in other words, it can be said that language will always change throughout time. So, every individual will need to update their knowledge with the newest information which develops in a dynamic way. Information and data storage can change every second which makes the lives of many people throughout the world become much more adventurous as well as there will always a lot of interesting things to do everyday.

For more, culture will only exist if there is a group of people creates something to make their life become much easier than before. Things we have used in our everyday life can be mentioned as a part of the culture which namely as physics culture. And those things are including something like chairs, tables, lamps, computers, smartphones, cars, trains, planes, shoes, fashion items, sunglasses, bags, suitcases, buildings, escalators, and billion things around us. Moreover, there is also a term called as abstract cultures which include something such as perspectives, ideas, faith, beliefs, thinking, and many more. Thus, cultures are creating by human beings to define about their life and their needs.



Picture 6: Society (Source: Google images)

In the future, cultures will define something like ethnics, races, religions, skin colors, hair colors, eye colors, body shape, regions, and any other backgrounds. It means that someone who comes from different backgrounds will be influenced most by the cultures in which they know and they see in their everyday lives. For the example, American people will have such different perspectives and beliefs from those who come from some Asian countries like China, Japan, Korea, Indonesia, and many others. Even someone who comes from different regions in one country has different ideas and beliefs such as Sundanese people will have certain distinctive cultures than those Balinese people.

F. Language and Culture in Sociolinguistics

A half-century before LSA was founded William Dwight Whitney had proposed a close relationship of language, culture, and society and wrote:

Speech is not a personal possession but a social: it belongs, not to the individual, but to the member of society. No item of existing language is the work of an individual; for what we may severally choose to say is not language until it is accepted and employed by our fellows. The whole development of speech, though initiated by the acts of individuals, is wrought out by the community (1867, 404).

Whitney's concept was echoed nine years after LSA began, when Bloomfield's monumental work on "*Language*" echoed Whitney's concept. Then, it is devoted an entire chapter to speech communities and presaged later studies of social dialect, gender differences, and age grading. Then, some research traditions were evolving in the area of language, culture, and society (as stated by Shuy (2014):

(1) The Dialectology Tradition

Native speakers were interviewed in a variety of communities with the purpose of discovering the regional diffusion of selected linguistic features;

(2) The Language Contact Tradition

Analyzing and comparing what happens to languages when they bump up against each other;

(3) The Anthropological Linguistics Tradition

Ethnographic analyses of the relationship of cultural variability and language use.

(4) The Sociology Tradition

Even though to that point sociologists had dealt only marginally with language as a critical social factor in group interaction and stratification.

(5) The Psychological Tradition

The tradition is beginning to deal with language and cognition. These five research traditions focused on face-to-face interaction using the linguistic analysis of tapes and transcripts. Some were differentiated as “macro-sociolinguistics” (the concern with larger social units), and others differentiated as “micro-sociolinguistics” (the concern with smaller language units).

Language and culture are intricately related and dependent to each other. Language is formed by culture, while culture is influenced and impacted by language. In short, language is the medium of culture. This is clearly seen in immigrant societies in, for example, America. These immigrants are accustomed to a certain language, and therefore, despite the assimilation, will continue to use it and keep it alive, creating different and cultured societies in this foreign land to keep the language alive. Furthermore, language is not only becoming an expression and a display of heritage and history, it is also the component of culture that makes it unique, and that creates a difference from one to another.

Culture and language shape one's identity and personality which makes the importance of culture and language to one's individual identity. As Leveridge explains, each human being is born the same way and experiences the same stages in life. The difference is, however, the environment in which each individual grows up and the language to which he or she becomes accustomed to. Or, the child is exposed to their surroundings that they become individuals in and of their cultural group. From birth, the child's life, opinions, and language are shaped by what it comes in contact with. Brooks (1968) argues that physically and mentally everyone is the same; while the

interactions between persons or groups are vary widely from place to place.This creates identities of a certain culture and language; differentiate this person from another person.



Picture 7: Cultures in the World (Source: Google images)

Therefore, everyone's perspectives and views are dependent on the culture which has influenced them as well as being described using the language which has been shaped by that culture. The understanding of a culture and its people can be enhanced by the knowledge of their language. This brings us to an interesting point brought up by Emmitt and Pollock (1997), who argue that although people are brought up under similar

behavioral backgrounds or similar cultural situations but they speak different languages, their world view maybe very different. As Sapir-Whorf argues, different thoughts are brought about by the use of different forms of language.

Culture, as defined by the article “Understanding Racism”, a defining feature of a person’s identity, contributing to how they see themselves and the groups with which they identify. Culture may be broadly defined as the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another. Every community, cultural group or ethnic group has its own values, beliefs and ways of living and thinking. This statement clearly shows about the importance of language, culture, and heritage in forming and shaping one’s personality.

Furthermore, to further support the idea of the importance of culture and language to each individual identity, it can be explained from the reactions of the Asian countries when having to shift languages. Most of the reactions were those of anxiety as to how negatively these linguistic shifts from their ethnic language to English would impact “national culture identities”, even though the fact stated the other words.

Many anthropologists agreed about language as a part of culture. Language is being transmitted culturally or in other words, it is learned and taught. Parents will tend to encourage their children to talk as well as to respond to talk, enlarge their vocabulary, and correct their mistakes. What the children learn to talk and respond is a part of their own culture which they correspond as a language they’ve produced. Through the language, any techniques, skills, products, and modes of social control can be easily explained.

Kramsch (2009) said that the language socially creates shared cultures and realities. Moreover, this statement can also be concluded that language is not only used as a tool for the exchange of information, but also can be referred to as a symbolic system with the power to create and shape such symbolic realities including perceptions, values, and identities through discourses. Risager (2016) explored about language and culture as communicative event which also refers to cultural event. She made the new term “languaculture” (as in Agar, 1991) becoming popular throughout the world.

Risager also stated that the relationship between language and culture can be seen through three different perspectives: psychological, sociological, and linguistics. Psychological perspective needs language and culture to be inseparable because individual carries all the cultural experience within oneself. And for the sociological perspective, language and culture can be separable because it is really possible for a language to create or express different cultures. And the last perspective is only valid and suitable in the practice of linguistics study where the language is being analyzed outside its cultural context.

The relation of language and culture is the way they share human values, realities and behaviors of a social group. As a conclusion, according to Kramsch (2002), language expresses, embodies and symbolizes cultural reality.

G. Community of Multicultural Society

As culture defined as a kind of social form, customary beliefs, as well as the characteristic features of everyday existence, it can be said that cultures can be one thing which makes people need to deal with the multicultural society. Multiculturalism, on the other hand, is regarded as the

presence of a wide array of any distinct groups or ethnics or religions or cultural groups within a society (Ben Arie, 2018). In today's world, it can be seen that societies and countries are becoming multicultural as there are more and more different cultural and ethnic groups tend to live in somewhere new and sometimes they live in a place far away from their home.

Thus, it is truly essential to always know first about someone else's cultures, values, norms, and beliefs before you can start to talk with them. Considerably, every culture has its own uniqueness which makes them to be different from each other. Then, not only you need to know well about all those characteristics and cultures, but also you have to acknowledge as well as take into consideration about the possible gaps between your culture and theirs. Raising these gaps mean that you will be able to become more culturally competent. Actually, there is no one who will guide you through this kind of adaptation, but you.

Ben Arie (2018) also conducts four challenges in working in such multicultural society as well as about how to overcome with it. Here are the tricks:

1. Learning about the others' values, cultures, and beliefs.
2. Trying to acknowledge the gaps.
3. Being creative and outgoing.
4. Checking yourself by asking some questions like 'Am I being judgmental?' or 'Am I touching with the interests or issues which are relevant to the other communities around me?', etc
5. Respecting and empowering the uniqueness of those other cultures.



Picture 8: Multicultural Society (Source: Google images)

H. English Language Course – English First (EF)

English First (EF) has been widely known by people around the world, especially in Indonesia as one of the biggest English language course. The popular names of EF as English language course makes a wide array of parents in Indonesia have decided to put their children and teenagers to learn English in EF. Their main purpose is to make their children to become fluent in English as the most important language which is needed to be mastered during the globalization era. Those parents are not only hoping that their children will be able to understand English fluently and orally, but also understanding English in some of written expressions. There are four basic English language skills that are needed to be mastered: writing, listening, reading, and speaking.

This research had done in EF Kayoon Branch – Surabaya in order to limit the whole research so that the results will just focus on five

international tutors who work and teach English in that branch. EF has many branches in Surabaya as well as many branches spread all over Indonesia including in some of big cities like Jakarta, Bandung, Bogor, Semarang, Malang, Tangerang, Bekasi, Yogyakarta, Makassar, Medan, Denpasar, Balikpapan, and some more.

EF will provide a lot of different sections in teaching English for the golden generations. Some of those sections are including English for babies, English for children, English for young learners, English for teenagers, English for adults, English for academic purposes, as well as English for professionals. Here are the complete lists from www.ef.co.id:

- a. English for Babies □ typically for those at the age 2 – 4 years old
- b. English for children □ typically for children at the age 4 – 6 years old
- c. English for young learners □ typically for children at the age 7 – 10 years old
- d. English for teenagers □ typically for teenagers at the age 11 – 20 years old
- e. English for adults □ typically for adults at the age 21 – 35 years old
- f. English for academic purposes □ typically for adults who want to master on specific purposes like English for Maritime, English for Tourism, English for Hospitality Services, etc
- g. English for professionals □ typically for those who want to master English as a professional and it can be used as a purpose for scholarship abroad or working abroad



Picture 9: Throughout the World (Source: Google images)

CHAPTER III

RESEARCH OF CONCEPTUAL THINKING

In order to be able to answer the research questions as well as to unite it with the objectives of the study, then the researcher thinks that it needs research conceptual thinking. With this research of conceptual thinking, the readers will be able to understand persistently about step by step of this research until it gets to the findings, results, and discussions.

First of all, the researcher is interested in doing this kind of research because there is a phenomenon of the variation in language and culture in English language course (EF). The research will focus on the international tutors due to their different perspectives on language and culture with the local tutors. Those international tutors are coming from English-speaking countries including England, America, Canada, and Australia. In order to be able to teach English well in Indonesian community, those international tutors need to have such understanding on Indonesian language and grammar. And as they live in Surabaya, Indonesia, they need to interact with the local people in their everyday lives. In this situation, those tutors are sometimes facing with the condition where they need to communicate with the local people in some public places in order to fulfill their everyday needs. And that kind of condition, leads to their development of perspectives on the influence of Indonesian language towards its culture.

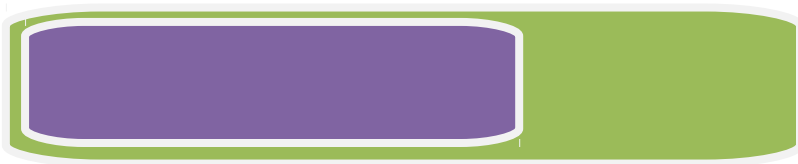


Picture 10: Multilingual Society (Source: Google images)

Since the research questions will focus on all about the relationship between language and culture, this research will use sociolinguistics theory on language and culture conducted by Ronald Wardhaugh (2015). Moreover, this research will use qualitative method in the field on narrative descriptive technique in order to be able to answer those research questions. All of the results and discussions will be answered by defining and describing about that kind of phenomenon in the language and culture.

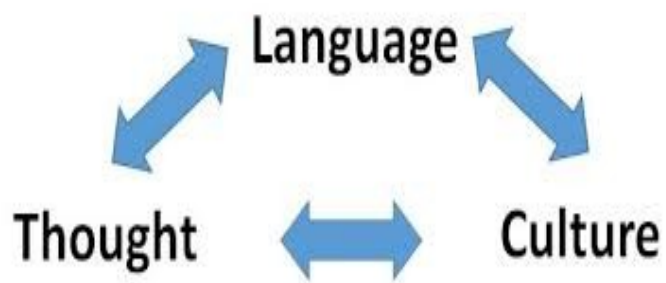
Conceptual Thinking:







the phenomenon of language and culture on English language course. However, it can be broaden into the same conceptual thinking but in the case of foreign workers who tend to live and work in Surabaya (limited to West Surabaya and East Surabaya). In any multicultural and multilingual society like in Surabaya, there will always be the never-ending relationship between language, thought, and culture. The thought itself is appeared based on the way its people thinking so that the society here will play such essential role for revealing their language and culture.



Picture 11: The Relationship on Language and Culture
(Source: Google images)

CHAPTER IV

METHODS OF THE STUDY

A. Introduction Research

a. Research Approach

Qualitative descriptive method will be used as the research design since in the analysis of the data, the researcher tends to use narrative descriptive technique in order to explain more on how international tutors need to learn about Indonesian grammar as well as how Indonesian language can affect on the development of culture of its society. The main focus on this research is about the personal perspectives of those international tutors who are working in EF Language Course Plaza Surabaya about learning Indonesian grammar and about finding out how Indonesian language influences its culture from the perspective of those tutors. And the supporting data will be taken based on personal perspectives of foreign workers in Surabaya about learning Indonesian grammar and about finding out how Indonesian language influences its culture from their own perspectives.

b. Population and Sample

The writer chose to do her research in EF Language Course because it is considered to be the oldest and the biggest English language course in Indonesia. Moreover, the writer has a friend who become a tutor in this English language course so that it is easier to do the research.

The population of this research consists of 30 tutors (local tutors and international tutors) in EF Language Course Plaza Surabaya. Meanwhile, the sample of the population consists of five (5) international tutors. And from these five international tutors, they come from some English speaking countries like England, Canada, America, and Australia. One tutor come from England, one tutor come from Canada, one tutor come from America,

and two tutors come from Australia. And the students are mostly coming from Chinese ethnic backgrounds who define as a group of wealthy society in Indonesia. And since the expenses to join an English club like in EF are quite expensive for most Indonesian people, there are only people who are coming from wealthy society whom can afford those high expenses.

Each of those international tutors is being given ten close questions and five open questions on the questionnaire. Those ten close questions tend to find out more about their experience in learning about Indonesian language especially in learning the grammar. And those five open questions are being used to find out more on what they think about how Indonesian language influences a lot of the culture of its society. For more details, the researcher also did the interview with those international tutors in order to get to know more about their perspective in seeing Indonesian language which influence the way its people think, speak, and act.

In broader situation of language and culture in Surabaya, the sample will be taken based on eight foreign workers who tend to live and work in Surabaya. The data will be taken briefly less details than the data taken based on those international tutors in EF because the data here will be only used for comparing the perspectives of those foreign workers towards international tutors.

c. Techniques of Data Collection

Technique of data collection is a process in which primary data are obtained for the research's purpose (Nasir: 211). The data were collected through four steps. First of all, the researcher tends to do the observations both in the class and outside the class. Then, the researcher prepares the questionnaires by writing some related questions in order to know and explore more about their opinions of the Indonesian language in relation to

the culture of its society. After that, the writer will start to distribute the questionnaires at the beginning of the research. And in order to get more details from the questionnaire which had already answered by the international tutors, there would be some interviews done.

Thus, steps of collecting data are:

1. Doing the observations.
2. Preparing the questionnaires.
3. Distributing the questionnaires.
4. Collecting the questionnaires.
5. Doing the interviews.

d. Techniques of Data Analysis

The analysis of the data has a purpose to find out the learning experience from those international tutors when it comes to learn about Indonesian language and grammar and to find out how those international tutors' personal perspectives on the influence of Indonesian language towards its culture.

Steps of data analysis are:

1. Calculating the scores of the answers on the questionnaires.
2. Changing the data on the questionnaire into more descriptive analysis.
3. Correlating the result of the questionnaires and the result from the observations with 'words and culture' theory. All those questionnaires will be analyzed later by connecting the answers with some theories from Ronald Wardhaugh about 'words and culture' in the field of sociolinguistics study.
4. Analyzing the interviews by listening again and making some transcripts.

B. Field Research

After the explanation on the introduction research above, then the researcher decided to do field research. Field research here means that the researcher will observe directly to English First (EF) Kayoon Branch – Surabaya. First of all, the researcher makes an appointment with some friends who work as the local tutors in that EF branch. The appointment has been made in order to be able to observe well about the situation and the atmosphere of teaching English in EF Kayoon Branch.

In the first field research, the researcher tried to collect as much information as possible in order to be able to make a good plan in the near future. After gathering some information, the researcher decided to come again in the next two weeks to do the observation in the class, to do the interviews, as well as to distribute and collect the questionnaires.

And in the end of the field research, the researcher will collect the additional data from a few foreign workers who tend to work and live in Surabaya (limited to West Surabaya and East Surabaya).

a. Research on Stage One

In the second field research, the researcher tried to observe some classes which are handled by the international tutors. There are two classes for children who are handled by two different tutors from America and from Australia. And then, another tutor from Australia is usually teaching in class for teenagers, while tutors from England and Canada tend to teach professional classes. In the observation, the researcher is only given the permission to observe in three different classes: class for children, class for teenagers, and class for adult professionals. The researcher played role as an observer while she is observing the activities during the class.

On this stage, the researcher tried to observe and find the models of communication which build by the tutors while teaching the students in the class. The researcher tried to discover about how those international tutors attempt to have such conversations with their students not only in English, but also in Indonesian. The researcher was then realized that while the students face with the difficulties in telling something or expressions in English, the tutor will directly guide them to express the word or phrase in Indonesian so that the students will still be able to say what they need to say without hesitation.

During this stage, the researcher found the fact that some students tend to use English while they communicate with their tutor whether it is during the class or outside the class. However, some of them were still using Indonesian when they want to interact with their tutor before or after the class, but during the class, they tried to use English for conversations.

b. Research on Stage Two

On the research stage two, the researcher was only focused on the conversations or interactions happened between the international tutors and their local tutors and front desk person. Most of the time, the interactions tend to use Indonesian mixed with English. Those international tutors prefer to communicate with mostly English when it comes to talk with the local tutors, but when they need to talk to the front desk person, they will switch into mostly Indonesian.

One tutor from Australia tends to communicate mostly with English and Indonesian just because he did not too fluent in speaking Indonesian. He tried so hard to speak in Indonesian, but when he found that he got stuck with the language or expressions, he will gently speak in English. Overall, the situation and the atmosphere of language switching are truly interesting

since each of them were trying their best to be able to communicate with the easiest way they could do.

After the informal observations, the researcher started to distribute the questionnaires to those five international tutors. Each tutor will only need five to ten minutes to answer all the questions in the questionnaire. They are really helpful to do this.

During this stage, the researcher were also decided to do some interviews with those international tutors in order to dig more about their personal perspective in seeing culture and language which been used by their Indonesian friends and students. The researcher tends to do the short interviews to all of those international tutors in EF Kayoon Branch due to their busy schedule in teaching.

Moreover, the observation and the interviews were doing in different days due to the effectiveness in observing. The interviews were done in two separate days with the details:

- Day 1 : interviewing tutors from Canada and Australia (three tutors)
- Day 2 : interviewing tutors from England and America (two tutors)

c. Research on Stage Three

On this stage, the researcher tried to make more advanced research by coming to some short interviews with a few of foreign workers who tend to work in Surabaya. There are three foreign workers live in the area of West Surabaya whom met in Lenmarc mall, Ascott Waterplace, and Permata Tower Pavilion Apartment. And then, in the area of East Surabaya, the short interviews were conducted in Puncak Kertajaya Apartment, Gunawangsa Manyar Hotel, Alimar Premier Hotel, and East Coast Center.

During the short interviews, the researcher has also asked those foreign workers to take few minutes to fill the close question questionnaire.

The data taken from the short interviews and the questionnaires will be used to know and understand about what they meant on language and culture in such multicultural and multilingual society happened in Surabaya.

CHAPTER V

ANALYSIS OF THE RESULTS

A. Introduction Research

Based on the result of the questionnaires, the general data can be seen as follows:

The Level of Understanding Indonesian Language

Name	Country	Good Understanding of Indonesian	Medium Understanding of Indonesian	Poor Understanding of Indonesian
Tutor A	England	v		
Tutor B	Canada	v		
Tutor C	America	v		
Tutor D	Australia		v	
Tutor E	Australia	v		

Name	Country	Good Understanding of Indonesian	Medium Understanding of Indonesian	Poor Understanding of Indonesian
Worker A	England		v	
Worker B	Italy			v
Worker C	Korea		v	
Worker D	Australia		v	
Worker E	America	v		
Worker F	Turki	v		
Worker G	Japan		v	
Worker H	America	v		

It can be stated that most of those international tutors understand Indonesian fluently because most of them had been learned about Indonesian language before they come to Indonesia to teach English and work at EF. Even though, some of them are still having some difficulties when it comes to speak with the local people especially in some public places like in a bus station, in the traditional market, in a gas station, in an institutional office, in modern market, and in other certain places; but at least they understand well about what other people said to them. Sometimes, they face some difficulties in responding to the conversations with people who do not understand

English or those who are using mixed language of Indonesian and Surabayan or any other regional dialects.

In fact, an American tutor is the one who often going to certain public places for middle to low people, such as going to the traditional market to buy some of fresh fruits and vegetables. She loves to cook her own meals so that she prefers to go to traditional market in order to get fresh local ingredients. During this visit, of course, she has to communicate with the sellers who seldom understand English. She sees that it is like her new adventure to be able to speak Indonesian with those sellers. That is why; her oral Indonesian language is the best one if it is compared to her friends in EF. Even, she can speak and understand well of some of the 'bahasa gaul' of Indonesian such as 'kepo', 'gile', 'dong', 'cabe rawit', etc.

An Australian tutor seems to be in medium level of understanding of Indonesian language because he's just landed in Surabaya for about six months ago. Some of his friends in EF stated that this Australian tutor is great enough to adapt with the local surroundings. Sometimes, he feels really confused about what other people tried to say to him, but he always tried to respond as hard as he could. Their friends are quite helpful to assist him to adapt better with the local people. As a matter of fact, it can be concluded that this Australian tutor is the one who can understand better in written Indonesian texts and grammar than his compatriots. Thus, even though he is still struggling with the oral communication, but at least he is one step forward from his friends when it comes to understand about the Indonesian grammar in the form of written expressions. Even the researcher finds that his pronunciation and grammar of Indonesian is quite great. He can speak the standard Indonesian very well.

Then, in the case of foreign workers who live and work in Surabaya, they are not only coming from some English-speaking countries, but also

coming from some of non English-speaking countries like Italy, Turki, Japan, and Korea. Among all those foreign workers who are coming from non English-speaking countries, it can be seen from the table above the level of understanding Indonesian language is mostly in the medium level, while three of them are in the good level, and the one from Italy has poor understanding of Indonesian language due to the difficulty he revealed during the interview process. From the first time he came to Surabaya two years ago, he said that it was really difficult for him to understand about Indonesian grammar and word order. It is because he was confused with the way Indonesian said about the time (there is no indicator for using past, present, and future) as well as about the word order in which Indonesian often use the mix language between official Indonesian and their own local language, especially Surabayan or Suroboyoan (a dialect of the local society).

And it is not too much when most of them are expected that the local people can speak a little bit slowly and in the right grammar when they discussed something together. The Australian worker realized recently that Chinese people are considered to be the society whom easily to adapt with the local society including their local culture and perspectives. Among all those foreign workers, it can be generally stated that those who are coming from non English-speaking countries tend to have medium to poor understanding of Indonesian language because they are not only facing with English when have to communicate with other people, but they will also need to learn more about Indonesian in order to be able to adapt well and live more comfortable in Surabaya.

Furthermore, those who are coming from English-speaking countries have better understanding of Indonesian language because they just need to focus on speaking and communicating in Indonesian. Overall, all of them

have similar agreement that people in Indonesia are strictly influenced by their local cultures, especially when it comes to communicate and handle situation in related with their foreign friends. As Cresswell (2002) said that it is very normal to have situation in which other local people will be very affected by their local cultures and perspectives. As we have known that cultures cannot be separated from the societies' habits and language.



Picture 12: Languages and Societies (Source: Google images)

B. Field Research

Triangulation technique is actually a technique which can be used as a tool or media to prove and measure about the validity on qualitative study. This is suitable with the statement from Cresswell (2002) that triangulation has already evolved as a new method for the advanced research, even though it still leaving with the frontier in which allows the science or knowledge to explain more about the significant presentage towards the phenomenon.

In the beginning, triangulation existed because there are several negativities about quantitative method and qualitative method. If quantitative

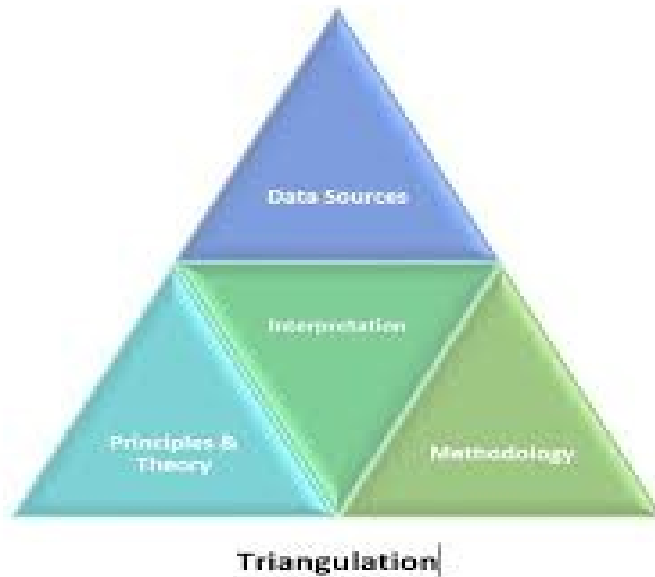
method is seen as a strict method just because it is related with the numbers and tables, then qualitative method is regarded to be a method which reveals certain problem based on its context which is very narrow. So from that situation, triangulation method is also being called as mix method which tends to fix those negativities.

The term triangulation needs to be done in qualitative study in order to make sure that the observation and results are valid. This new paradigm will need to observe something from any different perspectives so that it will meet the accuracy and the validity of the data taken. After doing observation, taking the data and analyze it, then the researcher needs to use triangulation method to make sure that everything is right and had been discussed by several points of view.

When it comes to triangulation method, there are three main ways (Neuman, 2001):

- a. Triangulation of observers: it means that the researcher can see and discuss about the data from several points of view so that it can ensure that the readers can understand well about the results and discussion. The researcher can make diversification between the hypothesis they have before they are taking the data and the results of the data taken after observation.
- b. Triangulation of theory: it means that the researcher can easily use several theories in order to make sure that their research has discussed deeply based on the main theory and a few supporting theories. In this case, the researcher will be able to make their research to become more trusted and valid by using more than one theory.
- c. Triangulation of methods: in this case, the researcher can use the typical of mix method between quantitative and qualitative. The use of mix method will be quite useful to help the researcher in

analyzing their data quickly, effectively, and have deeply understanding.



Picture 13: Triangulation Method
(Source: Google images)



Picture 14: Findings in Triangulation Method
(Source: Google images)

CHAPTER VI

RESULTS AND DISCUSSIONS

This chapter is divided into two sections which represent the problems stated in chapter one. The first section describes results and discussion of the first problem, ‘How those international tutors learn about Indonesian language and grammar?’ and the second section will describe results and discussion of the second problem, ‘How those international tutors’ personal perspectives on the influence of Indonesian language towards its culture?’

A. International Tutors and Foreign Workers Learning about Indonesian Language and Grammar

Basically, two out of five international tutors in EF have stated that they will be easier to learn about Indonesian language especially the grammar when they come to interact directly with some Indonesian people including their colleagues in EF. These two international tutors who are coming from England and Canada found that it was really beneficial for them to go interact in such intimate conversation or personal communication with their colleagues as well as with some groups of the local people.

In general, they consider that Indonesian language is quite simple and easier to be understood than English. There is no present, past, and future tense in Indonesian language because Indonesian people will say something similar whether it happened in the past, happening now, or even in the future. The only difference they found is about when it comes to say something happen in the future, Indonesian people will simply add the word ‘*akan*’ or ‘*mau*’ in front of the verb. For instance, Indonesian people will say: “*Aku mau pergi ke pasar besok*” in order to state about “I will go to the market

tomorrow”. And this kind of tense is just like adding the word ‘will’ for such future sentence.

Furthermore, based on the statement from these two tutors, they said that speaking is a kind of simple activity which can be really helpful for them to understand quickly about what the local people are going to say. When they make mistakes or grammatical error, the local people will quickly correct their mistakes and they will be able to fix their mistakes directly by saying it again and pronouncing the word or phrase or sentences directly. Thus, by speaking activity, they think that they are not only being able to know about the correct grammar of the Indonesian language, but also about how to pronounce every single word correctly. This way, they do not need to do those two lessons separately because they can learn about it altogether. And the most important thing is that the local people can understand what they said and they can ensure that the meaning is accepted and understood.

On the other hand, three of their international colleagues who are coming from America and Australia tend to have such difficulties in learning directly through speaking and conversation. One of Australian tutors has medium understanding in Indonesian language because she has just lived in Surabaya for five months so that the exposure with the local people seems to be less interaction. But at least, she tries hard to be able to interact and understand the local language and culture. Those three international tutors prefer learning about Indonesian language and grammar through written text. For the example, an American tutor said that he was easier to understand step by step on the lesson about Indonesian grammar by reading and writing when he came to Surabaya for about four years ago. At first, he was routinely trying to understand Indonesian by reading the dictionary and some other books.

He had already had knowledge and experience about learning Indonesian before he decided to teach English in Indonesia. He learned Indonesian language while he was studying in the USA. He thought that he was ready for teaching English in Indonesia, but he knew that he was wrong when he felt really confused on what the local people said to him. At that time, he knew for sure that he needed to increase his knowledge about the grammar and the pronunciation.

He learned Indonesian on his own and when he faced some difficulties with the grammar and he does not know how to answer some questions in Indonesian, he will go to his colleague whom also a professional tutor in EF. He will ask her about the lessons and everything he needs to know until he can actively interact with the local people easily.

However, these two Australian tutors had the same feeling when it comes to communicate with the local people: confused and stressful. Luckily, they made friends with a student in a college whom live in the same apartment. That student who will always teach them about how to understand Indonesian correctly, how to listening to someone else who is speaking Indonesian even mixing it with Javanese, as well as about how to communicate with the local people by inviting them to meet his family and friends. One of those Australian tutors even had one great experience when his local friend took him to the local market and force him to speak in Indonesian with the seller. Even though it was awful at first, but he can make it since the seller can understand well about what he said and gave him what he needs.

Since then, they felt really interest in learning more about Indonesian language which is truly fascinating. At least, they consider that Indonesian language is not that simple since there are also various different dialects and accents in one similar country. Sometimes, different local people will

pronounce some words differently just because they come from different regions. And now, they can even freely guess from the dialect of someone, from which region he or she comes from. As Wardhaugh said, that one can speak one language with some other dialects and/or accents. When it comes about dialects or accents, it does not mean that someone can only master in just one dialect or one accent. It is quite possible that he or she can speak more than one dialect or accent depending on where is his/her culture from.

From what they have learned above, it is really useful to help them when they start teaching their students about English. The working language is still being delivered in English, but sometimes the tutors need to use Indonesian language in order to make their interaction with the students become more closely. At least for the introduction, the tutors will use Indonesian language in order to evoke their students' spirit and willingness to learn.

Thus, it can be stated that generally there are so many things which can be done by those international tutors in order to be able to master Indonesian language along with the grammar and pronunciation. They can learn about it through reading dictionary or books, writing some phrases or sentences while practicing to spell and pronounce it, listening to the local people, as well as to learn to communicate with the local people through speaking. And the most important thing is that knowing that someone can not truly learn about certain language without learning about its culture and its society. Learning, knowing, and understanding about the local culture means that someone can practically easier to teach about the language to its society. They can give new perspectives and horizon through the local identity which come from the culture itself. It will make them much easier to be fully accepted to the society.

B. International Tutors' and Workers' Personal Perspectives on the Influence of Indonesian Language Towards Its Culture

Overall, all of these international tutors have agreed that Indonesian language played a crucial role in affecting its culture as well as influencing the way Indonesian people think, speak, and act. It is understood that in every aspect in life, there will always be a big relation between language, culture, and the society. As Wardhaugh (2016) said, 'There should be some kind of relationship between the sounds, words, and syntax of a language and the ways in which speakers of that language experience the world and behave in it seems so obvious as to be truism'.

Actually, language and culture can not be separated from each other when it comes to discuss about the role of the society. Language will influence the culture of certain society and so does the culture which will play a crucial role in affecting someone's language. Practically, language is formed by culture; while culture is impacted and influenced by the language. Whorf's idea stated about your language controls your 'world-view', speakers of different languages will, therefore, have different world-views. For example, one tutor who is coming from London (as downtown in England) sees almost everything in his life as discrete, countable, measurable, as well as recurrent. When he describes the waves, he will say it out loud for its countable thing, just like when he pronounces pens and pencils.

This statement is in line with what Whorf said before that he found the differences between speakers who are living close to rural areas in England will tend to pronounce the 'wave' without 's' instead of the 'waves' like the downtown people said. The different languages have different grammatical categories. In the Whorfian perspective, it can be stated that

language determines how the speakers perceive and organize the world around them, both for the natural world and for the social world.

Another example can be taken from the international tutors when they say about the word 'mistletoe' when some tutors in EF tend to have discussion about 2018 Christmas celebration. It is a tradition in EF that they tend to celebrate every single National Day in Indonesia as well as some of public holidays happened in their country such as Thanksgiving, Halloween, Independence Day of America, Labor Day, and many more celebrations. Practically, some of the local tutors are hardly finding out about what Indonesian called this 'mistletoe'. Those local tutors know for sure what 'mistletoe' is when it comes to Christmas celebration. All they know is that people under the mistletoe should have the kissing scene, and it's like a tradition in some of those Western cultures. And Indonesian people do not have the concept of that kind of leaves. Thus, if someone does not have any knowledge or experience about the 'mistletoe' itself, he or she will face such difficulty in understanding about the culture.

Wardhaugh said that if language A has a certain word for a particular concept, it would be pretty easier for speakers of language A to refer to that concept and understand it than speakers of language B who lack such a word. Indonesian people might translate the word 'mistletoe' into such a leathery-leaved parasitic plant which grows on apple or oak and that is true, but they still lacking the 'magical' context of English connotations.



Picture 15: Language All Over the World

(Source: Google images)

The fact said that all those five international tutors in EF who are voluntarily offering to become respondents in this research stated that Indonesian language really does influence the way its people interpret the local culture. They said that Indonesian language for expressing something plural will tend to repeat the word itself such as *orang-orang*, *barang-barang*, *buku-buku*, *botol-botol*, and many more expressions. They consider relating it with the habit of most Indonesian people who tend to act and speak a little bit slowly and tend to be pleonastic if they were compared to the Western people. Sometimes some people tend to see this kind of pleonastic habit as good manners, but sometimes it can also become attitude of having chit-chat for hours. And most Western people do not like it since they really appreciate time. Western people consider that time is money and they do not want spending too much time for something like having chit-chat. They even said that having chit-chat with friends or colleagues is

something useless. It is truly explained about Western culture on being on time as well as being practice on their use of language.

Moreover, all those international tutors in EF tend to teach their students by using some sort of Indonesian teaching style, which means that they often use the emphasis on using 'verbs'. For instance, a tutor from America is often simply using the sentence like "Clarice, the bus is coming to you. What do you do next?" From that sentence, the tutor is giving emphasis to the verb of 'coming' in order to gain his student's attention.

And sometimes, the tutor will also give a lesson to the students about the way they see something. What is done by tutor from Canada can be a good example. You can take a look at their conversation below.

Tutor : "Hey Sarah, can you please look at this picture?"

Sarah : "Yes, of course."

Tutor : "Good. I want you to look closely to this picture, observe it, and tell me what things you see?"

Sarah : "Ehm..em..I see a boy riding a horse. And I see there are many people playing in the livestock. And..and..that's it."

Tutor : "Ok. Good answer Sarah. You do great!"

And also, there is a picture of scenery from the livestock. There are many things there: horse, grass, mountain, fence, kids, parents, sun, clouds, rainbow, plants, flowers, ranch house, and the road. From that conversation, we can conclude that most Eastern people see the 'verb' rather than the 'noun'. And it emphasizes that those international tutors tend to explain the lessons by stressing on the verb in order to make sure that their students can

understand more quickly and easily since the culture of those Eastern people will mostly see the verb first.

Thus, it is very clear that Western sees the 'noun' and Eastern sees the 'verb'. And if those tutors insist on using the emphasis on the use of the 'noun' when they teach their students, they might have different results with their students' ability. From the picture above, it can give different result when it is questioned to students with Western background. It is already proven when the picture is being sent to one of another international tutor. The result concluded that Western see the livestock with a beautiful mountain view or he sees theflowers are shining as the sun goes down behind the mountain.

Then, there is also another example about the expression of taboo language in Eastern countries like in Indonesia. Tutor from Australia said that she felt really embarrassing when her students consider her words as the taboo words in their culture. At that time, she uses the word 'penis' and 'vagina' to describe about man and woman's genital related to gender and sexualities chapter. She did not know that saying those words mean something taboos in the Indonesian culture. Related to Wardhaugh said that it is true about certain things are not said, not because they can not be, but because 'people don't talk about those things'. In certain society such as in Indonesia, it is believed that using the taboo words would cause people embarrassment, anxiety, or shame. And Indonesian people seem to consider everything related to 'sex' and 'bodily functions' as taboo. And in Indonesian, someone or a group of people who are breaking linguistic taboo can take such severe penalty, just like what happened when someone was talking about religious matters and ended up in jail for the sake of blasphemy.

Sometimes, when it comes to discuss about the teaching style, all of those international tutors are more likely to use a teaching method which focused on student centered learning so that the students can be more active and participate well during the lessons. But sometimes, with most of the students coming from Chinese ethnic background in which they often refuse to accept such kind of informal discussion style of teaching due to their anxiety of making mistakes or their shame, the tutors need to be more innovative as well as creative.

One great way that tutors often do is by allowing their students to talk and interact with them as much as they possibly can. Tutors need to make their students feel comfort by raising the contact and interaction between students and teachers in the class and outside the class. And gradually, when the students have already felt comfort with the open interaction, then they will be easier to be taught by using student centered learning method. Overall, this kind of teaching style is proved to be the most beneficial for the students with the increasing of their grade point average. So, it is quite crucial to understand first about their culture and language before the tutors can go deeply on the implications for language teaching.

In some cases above, it can be easily concluded that some concepts might be more labeled which is, easier to express in some languages than in others. Wardhaugh stated about 'a society's culture consists of whatever it is someone has to know or believe in order to operate in such acceptable manner to its members'. Thus, it can be clearly said though that in order to be able to be accepted in certain society, then someone or a group of people need to know about its culture along with learning its language so that they can get through the task of daily living in that country. The tutors need to respect the culture in which they are located. Even though they have different point of view or perspectives, they need to share it with its people

where they live or teach, but they still need to adapt well with the new local culture.

A few of these foreign workers have several experiences toward Indonesian people as they have to work with some of those local people, both through online media and offline media like in the office. When it comes to hold a meeting, sometimes it is seen that a few Indonesian workers tend to come late due to several reasons. Actually, most of those foreign workers such as those from Japan and America do not really like that kind of habit. They find the habit is truly annoying and wasting their time.

In terms of the relationship between language and culture, it can be clearly stated that Indonesian language sometimes using the sentence like “*Aku lagi di jalan nih*” in order to answer someone’s question about what time they will come to certain event or meeting. By saying that sentence, it means that they are not always on the way or almost come to certain event, but often, it is used to say that they still at home and do some preparations. They say it because they don’t want to disappoint or make people asking about it; feel annoyed or angry to them.

Some experiences of those foreign workers also conclude that if Indonesian people said that they will meet at certain time, for example meeting at 8 pm, then it should be better if other people spare more time that all of them will gather completely at 9 pm. It seems like being punctual is still becoming such a big problem in Indonesia generally.

Overall, all of those international tutors and foreign workers feel really fascinating on how Indonesian people think, speak, and act; in which really influenced by the culture of its society. They also conclude that Indonesian people are expressing and using their language based on their experience with their own culture.

CHAPTER VII

CONCLUSION

Sociolinguistics is considered to be a branch of linguistics study which explore more about the close relationship between language, culture, and its society. It is clear to have such phenomenon about how language used in certain society can influence the culture of its society and the culture of certain society can also influence the language they've used. This kind of phenomenon is considered to be quite suitable with theory from famous sociolinguist, Ronald Wardhaugh. Wardhaugh, through his book entitled "Introduction to Sociolinguistics" said that cultures from a group of people can be stated as a reflection from language they've used and on the other hand, it is also said that language can also be used as a media for the society to be able to interpret certain culture.

Kramersch (2009) said that the language socially creates shared cultures and realities. Moreover, this statement can also be concluded that language is not only used as a tool for the exchange of information, but also can be referred to as a symbolic system with the power to create and shape such symbolic realities including perceptions, values, and identities through discourses. Thus, it is very easy to state that every society or every group of people has its own characteristics, values, perceptions, and identities which might be slightly different to each other.

Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties. Language provides us with many of the categories which are been used for expression of our thoughts, so it is therefore natural to assume that our thinking is influenced by the language we use. The values and customs in the country we grow up in

shape the way in which we think to a certain extent. Cultures hiding in languages, just like the link between Indonesian language and culture.

This research is focused more on analyzing about how international tutors in EF Language Course Plaza Surabaya dealing with Indonesian language and grammar. Before they are allowed to teach English as a native speaker in Indonesia, of course they must master Indonesian language first. English First (EF) is widely known as one of the biggest English language course throughout the world so that the management will always try to do their best in order to maintain the quality of its tutors, whether for the international tutors or for the local tutors. All those tutors need to have certain training in order to be able to teach English well as well as to be able to teach about some Western (European) cultures related to the Indonesian cultures to the students.

And about some foreign workers who tend to work and live in Surabaya, they generally feel a little bit frustrating with the habit of Indonesian people when it comes to be punctual and appreciate time. Among all those foreign workers, it can be generally stated that those who are coming from non English-speaking countries tend to have medium to poor understanding of Indonesian language because they are not only facing with English when have to communicate with other people, but they will also need to learn more about Indonesian in order to be able to adapt well and live more comfortable in Surabaya. Furthermore, those who are coming from English-speaking countries have better understanding of Indonesian language because they just need to focus on speaking and communicating in Indonesian.

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Biografi Penulis

Penulis adalah seorang dosen yang mengajar mata kuliah Cross Cultural Understanding, Sociolinguistics, English for Tourism, dan Translation sebagai bidang spesialisasinya. Penulis lahir di Malang pada tanggal 3 Februari 1985 kemudian menetap di Sidoarjo. Penulis menyelesaikan pendidikan SMA hingga S2 di Surabaya. Penulis berhasil meraih gelar sarjana Sastra di Jurusan Sastra Inggris Fakultas Sastra (sekarang Fakultas Ilmu Budaya) Universitas Airlangga pada tahun 2008, sedangkan gelar S2 diperoleh di Fakultas yang sama di Jurusan Kajian Sastra dan Budaya Universitas Airlangga pada tahun 2013.

Sejak kecil, penulis sangat menyukai dunia tulis-menulis. Dari hobi ini kemudian berkembang menjadi profesi sampingan penulis yakni sebagai editor bahasa, penulis buku, copy writer, dan juga sebagai penerjemah. Penulis telah menghasilkan lima judul buku: *Horizon of Cultural Studies* (2012), *Cultural Studies in Hands* (2014), *Colors of Cultural Studies* (2014), *Looking in the Eyes of Love* (2016), dan *The Last Mile of the Way* (2016).

Tiga judul buku pertama merupakan trilogi kumpulan esai sementara dua judul buku terakhir adalah dwilogi kumpulan cerpen.

Kesukaan penulis terhadap dunia *traveling* pada akhirnya membuatnya ingin membagikan pengalamannya selama berpetualang ke berbagai tempat melalui tulisan. Selain foto, tulisan menjadi salah satu media yang paling ampuh untuk terus mengenang dan mencatat segala hal yang terjadi selama perjalanan berlangsung. Penulis telah berhasil menyelesaikan satu judul buku yaitu “Expect the Unexpected: Exquisite Indonesia” (buku tentang kisah perjalanan keliling Indonesia) yang hingga saat ini masih dalam proses pengajuan penerbitan. Saat ini penulis sedang dalam proses penulisan satu judul buku lainnya tentang kisah perjalanan keliling Asia Tenggara yang berjudul “Exploring the Sights, Sounds, and Smells of the World (A Journey to South East Asia)”.

Selain buku, penulis juga pernah menelurkan artikel yang dimuat dalam beberapa jurnal diantaranya: artikel berjudul “Lawikan Kera Ngalam di Era Globalisasi” yang dimuat di Jurnal Kajian Sastra dan Budaya Fakultas Ilmu Budaya Universitas Airlangga, LAKON (Vol. 01 No. 01 Tahun 2012) serta artikel yang berjudul “Learning Strategies Used by TBI Upper-Intermediate and Advanced Students” yang dimuat di Jurnal Departemen Sastra Inggris Fakultas Adab Universitas Islam Negeri Sunan Ampel Surabaya, NOBEL (Vol. 07 No. 02 Tahun 2016).

Selama karirnya menjadi dosen Pendidikan Bahasa Inggris dari tahun 2016 hingga tahun 2019 ini, penulis telah menghasilkan:

1. 5 karya artikel penelitian yang diterbitkan di jurnal nasional (sebagian adalah jurnal nasional terakreditasi),
2. 3 karya pengabdian kepada masyarakat yang telah diterbitkan dalam beberapa jurnal Abdimas nasional,
3. 2 karya buku pengabdian kepada masyarakat yang tidak dipublikasikan,

4. 2 karya artikel penelitian yang diseminarkan dan diterbitkan dalam prosiding nasional,
5. 2 karya penelitian dan 2 karya pengabdian kepada masyarakat yang mendapatkan hibah mandiri internal kampus,
6. 6 buku yang diterbitkan secara online,
7. 1 karya buku ajar “Dasar-Dasar Teori Cross Cultural Understanding” yang ber-ISBN,
8. Serta 1 karya buku monograf “Language and Culture in Multicultural Society in Surabaya” yang juga telah ber-ISBN.