

School of Education

**An Examination of the Suitability of a Pluricentric Model of English
Language Teaching for Primary Education in Indonesia**

Hepy Adityarini

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Doctor of Philosophy
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DECLARATION

To the best of my knowledge and belief, this thesis contains no material previously published by any other person except where due acknowledgement has been made. This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

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ABSTRACT

The currency of the English language has increased significantly in Indonesia, particularly in the education sector. Official policy provides no guidance on which variety of English must be adopted for pedagogic purposes.

Within the paradigms of WEs, ELF and EIL, the pluricentric model advocates adopting endonormative models incorporating local varieties of English. Indonesia has more than 700 regional languages, in addition to Bahasa Indonesia, the official and national language. In this context, there are potential benefits in adopting a pluricentric model of English language instruction in which local varieties of English are accommodated.

However, the extent to which teachers are willing to adopt a pluricentric model is moot. The study aimed to investigate if a local variety (or varieties) of English has a place in the education of primary school students in Indonesia. A sequential exploratory mixed method was employed in which the qualitative investigation was followed by a quantitative investigation. The qualitative data were gathered through in-depths interviews with 15 primary school English teachers working in schools in Central Java. In the quantitative investigation, questionnaires were completed by 2033 primary school English teachers in Central Java. Both qualitative and quantitative investigations revealed that the participants recognised the value of adopting endonormative models and that the majority strongly supported the adoption of a pluricentric model of English language instruction. However, whether the support of teachers for adopting a pluricentric model would affect ELT pedagogy was not clear, since there were many complex issues of concern to teachers with respect to the sustainability of ELT in primary schools. In conclusion, unlike other Expanding Circle communities, the majority of participants in the study recognised that the adoption of their local variety not only benefitted their students but also maintained cultural values and identity. This study has identified implications for ELT in primary schools: (1) the teaching of English as a local content subject motivated the teachers to support the adoption of a pluricentric model, and, (2) the current status of English as an elective subject may have a serious impact on primary

school student English language proficiency thus undermining the intention of Government policy to improve the English competency across all levels of education.

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CHAPTER 1

INTRODUCTION

1.0 Overview

Veettil (2013, p.11) points out that one of the consequences of the spread of English around the world is the birth and growth of varieties of English which, according to Jenkins (2003) have commonalities with either British or American English: “But there is also much that is unique to each variety, particularly in terms of their accents, but also in their idiomatic uses of vocabulary, their grammars and their discourse strategies” (p.8). Hence, the contact between local languages and English has shaped the local varieties of English; that is, “non-native varieties of English... have become indigenised in their local contexts” (Belibi, 2013, p.173); for instance, Indian English, Singapore English, Korean English, and China English. Similarly, in Indonesia, Indonesian English has developed as the result of the language contact between English and Bahasa Indonesia. However, since the sociolinguistic situation in Indonesia is very complex, Indonesia has developed multiple layers of local varieties of English. Indonesia has around 700 regional languages as the first language of its speakers; consequently, these regional languages influence the English used by Indonesian people. A region-based variety of English is spoken by most Indonesians; for instance, Javanese English, Balinese English, or Sundanese English.

In addition, within these regional languages, there may be a number of dialects spoken in each region; for instance, Sundanese has 4 dialects (Muslim, Haerani, Motohiko, Hiroshi, 2010), Tamanic has 3 (Adeelar, 1994), Sasak has 5 (Austin, 2011) and Javanese has 3 dialects (Cole, Hara, & Yap, 2008). Therefore, another layer of the local variety of English would be dialect-based English - for instance, Bantenese English (Sundanese English with Bantenese dialect) or *Basa Ngapak* English (Javanese English with West Javanese dialect).

Thus, the linguistic profile of Indonesia is extremely complex. The need to respond to this complexity is particularly important in schooling. Therefore, this study aims

to investigate the attitudes of Indonesian primary school English teachers towards the use of their variety of English as a model of English language use by primary school students with view to examining the feasibility of adopting a pluricentric model of English language teaching in primary schools in Indonesia.

To place this aim in context, this chapter presents a general as well as a sociolinguistic profile of Indonesia, a description of local varieties of English in Indonesia, and the profile of Central Java province where the research was conducted. It outlines the objectives of the study, its significance, its research design and limitations, and includes a definition of terms and details the organisation of the thesis.

1.1 General Profile of Indonesia

Indonesia is the largest country in South-East Asia region. It shares borders with Malaysia (Kalimantan), East Timor (Timor) and Papua New Guinea (Papua). Based on the 2010 national census, Indonesia has a population of 237.6 million, making it the fourth most populous country in the world. Fifty eight percent of the population live on Java (Statistics Indonesia, 2012).

Indonesia was colonised by the Dutch for more than 350 years and later by Japan for 3.5 years, from which it gained its independence on 17 August 1945. Indonesia is a republic with a presidential system. The first president of Indonesia was Soekarno (from 1949 to 1968) and the second was Soeharto (from 1968 to 1998). Following the fall of Soeharto regime in 1998, Indonesia reformed its government system from one which was highly centralised to one in which there was considerable decentralisation.

Administratively, Indonesia comprises 34 provinces. Five of these provinces (Aceh, Jakarta, Yogyakarta, Papua and West Papua) have legislative privileges and, thus, more autonomy than the other provinces. Each province consists of smaller territories each with their own local government and a legislative body. The local government covering larger rural areas is called *Kabupaten*, whereas the local government covering smaller urban areas is called *Kota*. Based on the regional

autonomy measures, the key administrative units for providing most government service, including education, are the *Kabupaten* and *Kota* (Soebari, 2012).

Although Indonesia is not an Islamic nation, it is “the largest Muslim nation in the world” (Kirkpatrick, 2012, p.31). There are 6 officially recognised religions: Islam, Protestant, Roman Catholic, Hindu, Buddhism and Confucianism, with Muslims comprising 87.2% of the population (Central Intelligence Agency, 2014).

Indonesia is also rich in cultural diversity, with more than 400 ethnic groups (Kirkpatrick, 2012). Among these, the Javanese is the largest ethnic group, comprising 40.1 % of the population. The second largest ethnic group is the Sundanese (15.5 %) and a minority group influential in business is the Chinese Indonesians, representing 3.7% population (Central Intelligence Agency, 2014).

1.2 Sociolinguistic Profile of Indonesia

Indonesia is well known for its language diversity. According to Nababan (1991), as a multilingualistic country, Indonesia has the motto *Bhinneka Tunggal Ika* which means ‘Unity in Diversity’. There are three types of language spoken in Indonesia: regional languages, Indonesian or Bahasa Indonesia, and foreign languages.

Scholars have different views on the numbers of regional languages in Indonesia. For example, Nababan (1991) claims that Indonesia has more than 400 languages; Dardjowidjojo (2000) and Alisjahbana (1990) assert that there are more than 500, while Riza (2008) maintains that there are 726 regional languages. Regardless of the numbers suggested by different scholars, it is evident that Indonesia has enormous linguistic diversity.

According to Renandya (2004), Javanese is the largest regional language with 60.62 million speakers in Central and East Java; the second largest is Sundanese with 24.15 million speakers in West Java; and, the third largest regional language is Madurese with 6.72 million speakers in Madura and East Java. Other regional

languages spoken are Minangkabau (3.52 million) in West Sumatra and Batak (3.12 million) in North Sumatra.

Each regional language has various dialects. For instance, Tamanic language, a language spoken in the West Kalimantan province, has three dialects: Embaloh/maloh, Kalis and Taman (Adeelar, 1994). Sundanese, a language spoken in West Java province has four dialects: Pasundan, Cirebonese, Bantenese, and Betawinese (Muslim et al., 2010). Sasak, a language spoken in the West Nusa Tenggara province has five dialects: Meno-mene, Menu-meni, Meriaq-meriku, Kuto-kute and Nggeto-nggete (Austin, 2011). Thus, the existence of regional languages along with their dialects, illustrates the complexity of the linguistic situation in Indonesia.

Regional languages have a number of functions: for intra-group communication and for administrative and judicial official business at the village level (Nababan, 1991), and “as the symbol of local identity” (Hamied, 2012, p.69). Following the implementation of regional autonomy after the collapse of Soeharto regime, there have been efforts to maintain and develop the use of regional languages (Hamied, 2012; Lamb & Coleman, 2008). For instance, some local television stations use regional languages in their programs and primary schools in some *Kabupaten* or *Kota* are teaching regional languages as compulsory subjects in their curriculum.

Alisjahbana (1990) remarked: “The decisive epoch in the creation of the unifying Indonesian language in this most scattered country was the pledge of the Indonesian youth in 1928 of *one* country, *one* nation and *one* language, all called Indonesia” (p.317, italics original). After Indonesia proclaimed its independence in 1945, Indonesian or Bahasa Indonesia became the national and the official language of the country (Alisjahbana, 1990; Nababan, 1991). Based on the 1945 Constitution, Bahasa Indonesia as the national language has several functions: “a symbol of nationhood, a conveyor of national identity, an instrument for unifying tribes and communities that have different cultures and language, and a tool for cross-cultural communication” (1945 Constitution Article 36, as cited in Hamied, 2012, p.65). As an official language, Bahasa Indonesia has ‘high’ speech function since it is used for official communications and instruction in schools and universities (Renandya,

2004). Renandya (p.123) comments that “*Bahasa Indonesia* in Indonesian schools is effective in fostering students’ sense of national identity and in nurturing national unity and integration” (italics original). However, since Bahasa Indonesia is a second language to most of its speakers, Lamb and Coleman (2008) have argued that it is “not an identity marker in the same way that a first language might be assumed to be”. Thus, it is regional languages that serve as ethnic identity markers to most Indonesians (Lowenberg, 1992).

The National Centre for Language Development is the Government body which is responsible for the process of standardising Bahasa Indonesia. Yet, despite it being codified and standardised, varieties of Bahasa Indonesia still exist (Nababan, 1991). Among the varieties of Bahasa Indonesia, Adelaar (1996) and Anderbeck (2010) argue that the dialect spoken in the Jakarta region is considered the most ‘prestigious’.

Currently, particularly in urban areas in Indonesia, there is tendency for people to use Bahasa Indonesia as their first language. This has been affirmed by Lamb and Coleman (2008) who stated that “There is a growing number of people, especially in urban areas, who are monolingual in *Bahasa Indonesia*” (p.191) (italics original). Controversy surrounds the use of Bahasa Indonesia and regional languages in education. Hamied (2012) pointed out that there is competition between ‘nationalism and nationism’. The local autonomy regulations gives more authority to local government to develop regional languages, yet such language diversity has the potential to harm the growth of nationalism.

To add to the country's linguistic diversity, a range of additional languages are also spoken in Indonesia; for example, Arabic, Mandarin, French, German, Korean, Japanese and English (Lauder, 2008). Two languages have unique functions in very defined circumstances - Arabic, which is used for Muslims prayer (Renandya, 2004) and Mandarin, which is particularly used by Chinese ethnics in their business dealings. French, German, Korean, and Japanese are taught as elective subjects in upper secondary schools (Lie 2007, Renandya, 2004).

Among additional languages in Indonesia, English is considered the most important (Renandya, 2004), since it is officially the first additional language and has been made the only compulsory additional language in the public school curriculum. Based on Indonesia's current policy, the promotion of English as an additional language has several objectives: to facilitate international communication; to assist in research and the development of knowledge, culture and technology; to meet practical needs - for example, to aid tourism, trade, diplomacy and military affairs; and as a resource to support the development and modernisation of Bahasa Indonesia (Lauder, 2008; Renandya, 2004; Smith, 1991). With respect to the latter objective, Lowenberg (1991) argues that "English lexical items are officially or 'spontaneously' borrowed ... to provide new registers for Bahasa Indonesia, to foreground a modern identity for educated urbanites ... and to express or neutralize new values and behaviour patterns in Indonesia's rapidly modernizing society" (p.127). Since Bahasa Indonesia cannot keep pace with the influx of modern English terms, "the public often seem to prefer the transcription of an English word" (Smith, 1991, p.41).

Although Government policy stipulates the use of English as a resource for development and modernisation of Bahasa Indonesia, in reality the use of English by Indonesian communities goes beyond what has been dictated by policy makers (Lauder, 2008). For example, some official documents such as birth and marriage certificates are produced in dual-languages: Bahasa Indonesia and English. In some *Kabupaten* and *Kota* in Central Java, English is one of the requirements for civil servant recruitment. Some private television stations such as JakTV, MetroTV, and JogjaTV offer English programs and similar programs are also offered by many local radio stations. Both national and local newspapers advertise many job vacancies in English and new products are often labelled and advertised in English (Lamb & Coleman, 2008). The increasing use of the Internet has also expanded English literacy among Indonesians (Hamied, 2012).

Many private English courses of varying quality have been established to meet the demand from those who failed to learn English at school (Smith, 1991). Some prestigious providers, such as British Broadcasting Corporation (BBC), English First (EF), Lembaga Indonesia Amerika (Indonesian America Foundation), and Indonesia

Australia Language Foundation (IALF), hire native English speakers as their tutors and use materials from Inner Circle countries. Currently, there is also a trend among young Indonesians to learn English in *Kampung Inggris* or English villages, which are English immersion courses situated in an ‘English environment’ setting. There are three English villages in Indonesia - in Pare, Kediri, East Java (the first and the most popular); Parakan, Magelang, Central Java; and Karang Indah, South Borneo, Kalimantan.

Although Bahasa Indonesia is now the first language for many people in urban areas, as English is taught as a compulsory subject in lower and higher secondary school, it has become the second language for those who live in regional areas. Lie (2007) notes that there has been a growing number of English speakers, particularly urban middle class youth, who speak at least ‘chunks of English’ to boost their urban lifestyle.

The increasing use of English among Indonesians has been a concern for some educators since it is regarded as a threat for national identity (Lauder, 2008; Zacharias, 2012). Alwasilah (1997) views English use as an expression of post-colonial imperialism, encapsulating liberal western values that will pollute Indonesian culture. Similarly, some (Anugerah, 2012; Ismail as cited in Kompas, 2012) have argued that the frequent use of English terms in public signs and on television has the potential to undermine Indonesian nationalism.

Despite the criticism over the use of English, the majority of Indonesians believe that learning English conveys prestige. For instance, in primary school, although English is taught as an optional subject, it is treated as a compulsory subject “because of the pressure from higher authorities, the parents’ wishes, and the school headmasters’ pride” (Lestari, 2003, p.199).

Based on its sociolinguistic profile in Indonesia, the use of English is dynamic. As an additional language, it is now frequently used in some urban areas of Indonesia where it has become a symbol of prestige and modernity. In education, English has

become an important subject, taught as a compulsory subject at secondary school and as a local content subject in most primary schools.

Many scholars have argued that the use of English by Indonesians has resulted in the emergence of local varieties of English which are characterised by the influence of regional languages and Bahasa Indonesia (Alip, 2007; Azis, 2003; Hamied, 2012). Despite the existence of these local varieties of English, the Indonesian Government has paid little or no attention to the variety or varieties of English adopted in English pedagogy. Dardjowidjojo (2000) stated: “The government has no special policy on the variety to be taught” (p.27) and research conducted to investigate which variety or varieties of English are suitable as the model for English pedagogy is rare.

1.3 Local Varieties of English in Indonesia

The English used by Indonesians is influenced by their linguistic background (Alip, 2004, 2007; Azis, 2003; Hamied, 2012; Nababan, 1983; Yuliati, 2014). For example, in terms of consonant features, the voiced stop consonants are not fully voiced in word final position (Alip, 2007; Nababan, 1983) and the final consonant in consonant clusters is simplified (Nababan, 1983; Yuliati, 2014). In terms of vowel features, the difference between tense and lax phonemic is absent (Alip, 2007; Nababan, 1983). With regards to intonation pattern, Hewings (1995) found that Indonesian participants produced an intonation pattern that is different from that of British participants - for example shorter tone units, more level tones, and selected falling tones in contexts where British participants selected rising tones. According to Azis (2003), Indonesian English is characterised by the simplification of tense usage, the use of modal auxiliaries, such as ‘can’, ‘could’, and ‘may’, which are different from those of British and American English and a unique use of prepositions; for instance, ‘with’ as in ‘same with’ and ‘different with’. Based on an analysis of Indonesian product advertising through audio and audio visual media, Damanik (2010) reported that Indonesian English is characterised by simplification of pronunciation (e.g. /fres/ from ‘fresh’, /sof/ from ‘soft’) and spelling (e.g. cek from ‘check’, eksis from ‘exist’), modification of grammar (e.g. the use of affixes such as *ngegame*, *internetan*, *glamourmu*), and reduplication (e.g. *outlet-outlet*, *plus-plus*). Lowenberg (1991) provided examples of lexical features of Indonesian

English which are reflected in spontaneous borrowings (for example, in registers e.g. in commercial enterprise: the word ‘bisnis’ is adopted from ‘business’); used to promote modern identity (e.g. the use of ‘groggi’ from ‘groggy’ to refer to being afraid of), and to express neutralisation (e.g. the adoption of ‘you’ in informal speech to neutralise background distinctions). Based on an analysis of ‘borrowed’ words in the Jakarta Post newspaper, Tabiati and Yannuar (2012) found that some local words are features of Indonesian English, such as ‘dangdut’ (a type of music popular among lower and middle class communities), ‘raskin’ (a government program to help the poor people), and ‘salak’ (local fruit).

There has been growing interest by Indonesian academics in the field of discourse strategies. In several studies, the discourse features employed in articles written by these academics in English, and published locally, are different from that of L1 English speakers (Adnan, 2014; Mirahayuni, 2002; Rakhmawati, 2013; Safnil, 2013). The findings from these studies suggest that these academics’ discourse features are influenced by their linguistic backgrounds. Simatupang (as cited in Lauder, 2008) has asserted that the variation of English use in Indonesia is partly due to the ‘influence’ of different indigenous regional languages. Hamied (2012) concurred, stating that the linguistic features of local varieties of English are characterised by the influence of hundreds of regional languages from across Indonesia. He pointed out that “As the Indonesian people represent an extensive number of linguistic backgrounds, we teachers should accept varieties of English” (p.76). Several other studies have suggested that regional languages influence the English used by Indonesians; for example: the influence of Javanese (Laila, 2012; Poedjianto, 2004; Sumukti, 1958; Wijayanto, 2013; Zaharani, 2011), of Sundanese (Sumukti, 1958); of Acehnese and Gayo (Matthew, 2005); of Padangnese and Mandailingnese (Zaharani, 2011), and of Balinese (Beratha, 1999) on the English spoken. As each regional language has a number of dialects, it is possible that the dialect of the regional language also influences the English used. For instance, a Javanese speaker who speaks a West Javanese dialect (*Basa Ngapak*) may speak Javanese English but with features of the West Javanese dialect.

Thus, the varieties of English spoken in Indonesia can be Indonesian English, region-based English, or a dialect-based local variety of English. Indonesian English

is characterised by the influence of Bahasa Indonesia while region-based local varieties of English are characterised by the influence of regional languages, and dialect-based local varieties are characterised by the influence of dialects on regional languages. There is currently no theoretical framework that accommodates the language diversity found in Indonesia.

1.4 Profile of Central Java Province

The study was conducted in Central Java province which is located in Java, the most populous island in Indonesia. Administratively, Central Java province has 6 *Kota* and 29 *Kabupaten*. The capital city of Central Java province is Semarang.

The regional language spoken in Central Java province is Javanese, a member of the Malayo-Polynesian language family of the West Indonesian subgroup (Sumukti, 1971). Javanese is a language with well-defined speech levels: *ngoko* and *krama* (Cole et al. 2008; Sumukti, 1971). *Ngoko* is used in informal situations with intimates and subordinates; it is characterised as simple, straightforward and unrefined (Keeler, 1992). In contrast, *krama* is characterised as elegant and polite (Keeler, 1992) and is usually used in formal situations (Cole et al., 2008).

Generally speaking, Javanese dialects can be divided into three groups: West Javanese, Central Javanese, and East Javanese (Cole et al., 2008). Only the first two dialects are spoken in Central Java province. The West Javanese dialect, also known as *Basa Ngapak* (Nugroho, 2011), is spoken in the western part of Central Java, whereas Central Javanese dialect is spoken from the capital city to the regions near the border with East Java province (see Figure 1.1). The West Javanese dialect can be divided into Banyumasan and Peralangan dialect. Banyumasan dialect is spoken in the south-western region of Central Java (Alim, 2010), whereas Peralangan dialect is spoken in the north-western shore of Central Java, from Tegal to Pekalongan (Jakarta Field Station, 2007). There are only slight differences between the Banyumasan and Peralangan dialects.

The West Javanese dialect, particularly in Banyumasan region, is considered to be marginal, whereas the Central Javanese dialect is standard (Alim, 2010). Compared

to the Central Javanese dialect, the West Javanese dialect or *Basa Ngapak* has different features - for example, in phonological realisations (Jakarta Field Station, 2007), and the occurrence of a glottal stop /ʔ/ after a final vowel is obvious (Alim, 2010; Jakarta Field Station, 2007). In terms of vocabulary, the word ‘I’ in *Basa Ngapak* is ‘inyong’ or ‘nyong’ whereas in Central Javanese dialect the word ‘aku’ is used.

Figure 1.1 Distribution of Javanese dialects in Central Java Province (adapted from Peta Administratif Jawa Tengah, 2006)



1.5 Conceptual Framework

In the World Englishes paradigm, Kachru (1985) has provided an influential model to depict the spread of English across the world. Kachru’s model, which is also known as the World Englishes model, consists of three concentric circles: Inner Circle; Outer Circle and Expanding Circle. The Inner Circle belongs to the countries where English is used as the primary language; for example: England, United States of America, and Australia. The Outer Circle communities are the countries of former British colonies in which English is used by multilingual communities for education and administrative purposes; for example: India, Pakistan, and Nigeria. The Expanding Circle represents the countries in which English is used as an additional language in restricted domains, for example: China, Japan, and Indonesia.

Traditionally, in terms of a pedagogical model, the Expanding Circle communities have adopted monocentric or exonormative models; that is, the model used in Expanding Circle communities is imposed from Inner Circle communities. However, in the populations of Expanding Circle countries, L2 speakers outnumber L1 speakers of English and English is used as a lingua franca (ELF) by non-native speakers as an additional language (Li, 2009). With these considerations in mind, the monocentric model is, arguably, no longer relevant. In circumstances in which “English is used between speakers coming from different cultural and national backgrounds” (Sharifian, 2009, p.3), the teaching of English may be best based on a pluricentric model, “each valid within its own context” (McKay, 2009, p.50). According to Modiano (2009, p.59), “Both the EIL [English as an International Language] and the World Englishes paradigms position English as having local as well as global dimensions”.

Similarly, in an ELF paradigm in which “English [is] being used among non-native English speakers from the Expanding Circle”, the English used in ELF interaction involves “both common ground and local variation” (Jenkins, 2009a, p.201). According to Seidlhofer (2009), “Both [World Englishes and ELF] share the pluricentric assumption that ‘English’ belongs to all those who use it” (p.236).

It is clear that the status of English as an international lingua franca requires changes to the way appropriate models for English pedagogy in Expanding Circle countries are selected. As pointed out by Hino (2012) “the need for endonormative models of English for the Expanding Circle seems rather obvious. Without indigenous models, it is often difficult to enable the students to express the value of their own [culture]” (p.31). Hino adds that endonormative models can be developed “to suit the needs of the local students, irrespective of the fact that such English may not exist as a national variety” (p.29). In terms of pronunciation models, Nihalani (2010) has recommended the adoption of endocentric models which are built on local varieties of English but “globally intelligible without sacrificing their own local (national) identity” (p. 36). Similarly, many scholars have argued that EIL materials should include various contexts, including students’ local contexts (Acar, 2009; Alptekin, 2002; Canagarajah, 2006; McKay, 2012). On this basis, Indonesia, as an Expanding

Circle country, may be able to defend the adoption of an endonormative model in which local varieties of English are accommodated.

The local varieties of English evident in Indonesia are characterised by the influence of Bahasa Indonesia, the relevant regional language as well as its dialects. Hence, it is useful to adopt the term 'pluricentric' to accommodate the local varieties of English within an endonormative model. However, to determine the extent to which a pluricentric model is applicable to education, requires that the attitudes of the teachers towards the adoption of such a model be investigated. As pointed out by Lewis (1981) "Any policy for language, especially in the system of education, has to take account of the attitude of those likely to be affected" (p.262).

1.6 Research Questions

The overarching objective of this study was to examine whether a variety (or varieties) of English should be taught in primary schools in Indonesia. To this end, it utilises four main research questions:

1. What are the attitudes of Central Javanese primary school English teachers towards the widespread use of English in Indonesia?
2. What are the attitudes of Central Javanese primary school English teachers towards local varieties of English?
3. What are the attitudes of Central Javanese primary school English teachers towards the adoption of a pluricentric model of English language teaching?
4. How suitable is a pluricentric model for the teaching of English language to primary school students in Central Java?

1.7 Significance of the Study

The results of the study will be significant for several reasons. First, findings will inform the area of language attitude studies, particularly on the issue of how L2 speakers view their own variety of English. In addition, the results of the study will

add to the body of knowledge in World Englishes, particularly in Expanding Circle contexts.

Second, the results of the study can provide insights into the model(s) of English possible for ELT in Indonesia. This is a critical issue in a context where English is used as an international language and a lingua franca.

Third, as teachers' attitudes towards the English language play a significant role in ELT, the voices of teachers in the study may provide a basis for government review of ELT quality in Indonesia.

Fourth, the recommendations made by this study may contribute to the discussion between teachers and curriculum designers about the appropriate variety of English to be taught in their local context.

Finally, the study may inform local publisher decisions related to development of appropriate materials for ELT.

1.8 Research Design and Limitations of the Study

The study involved mixed methods in which qualitative and quantitative approaches were used. The underlying assumption in using mixed-method design is that the combination of two approaches can provide better understanding of the research problem and questions (Creswell, 2008).

The study had several limitations that can be speculated to be:

1. The current study was conducted at a specific time. According to Baker (1992) attitudes are subject to change. Hence, this study cannot capture the attitude changes of the participants over time.
2. The time allocated for collecting the data was 6 months. Therefore, it was impossible to cover all 34 provinces in Indonesia.

3. As Indonesia is diverse in terms of geography, development, and regional language, the results of the study based in Central Java cannot be generalised to other contexts in Indonesia.

4. Some of the participants in this study were known to the researcher which had the potential to compromise the reliability of the research. However, the researcher made every possible effort to minimise the bias, for example by making clear to the participants that the purpose of the investigation is descriptive not evaluative, using open-ended questions in interviews and questionnaires so the participants could express their views in their own ways, and interpreting the data using the participants' own information to ensure objectivity.

5. The study was conducted when *Curriculum 2006* was still being implemented in primary schools. In 2013, the Government introduced *Curriculum 2013* which has significant differences compared to *Curriculum 2006* with regards to how English is taught in primary schools. During data collection, English was taught as a mandatory local content subject, whereas in *Curriculum 2013* the Government gives local authorities the discretion to include English or not as a local content subject. However, the majority of primary schools in Central Java province still maintain English in their curriculum. Thus, it is reasonably argued that the findings of this study are still valuable.

1.9 Definition of Terms

Some of the terminology used in the study is explained here in order to clarify the content and the intent of the study.

Attitude: Dalton-Puffer, Kaltenboeck, and Smit (1997) describe attitudes as “mental constructs acquired through experience, predisposing a person to certain feelings and reactions in response to certain situations, persons or objects” (p. 116).

Variety: For the purpose of this study, variety refers to any language production determined by users, uses, and modes of communication (Mahboob, 2015).

Local varieties of English: In this study, the phrase ‘local varieties of English’ is used interchangeably with ‘local Englishes’ and conceptualised as varieties of English used by L2 speakers which are influenced by their local cultural traditions. Therefore, local varieties of English in Indonesia refers to varieties of English spoken by Indonesian people, for instance Indonesian English, region-based English (for example Javanese English, Sundanese English), or dialect-based English (for example *Basa Ngapak* English, Cirebonese English).

English as a Lingua Franca (ELF): In this study, ELF is defined as English used for communication among speakers from Expanding Circle countries (Jenkins, 2009a).

English as International Language (EIL): Friedrich and Matsuda (2010) conceptualise EIL as “those uses of English in an *international* context, or a context that cuts across and goes beyond any national border” (italics original) (p.23).

Endonormative and Exonormative: Melchers and Shaw (2003) explain “If speakers in a country look to one of the norms in their own society as standard, we can call them *endonormative*. If they look to a norm outside their own country we can call them *exonormative*” (italics original) (p.32).

Institutionalised, Nativised, or Indigenised varieties: This term refers to varieties of English used in Outer Circle countries whereas **performance varieties** are varieties of English used in Expanding Circle countries.

Identity: Norton (1997) denotes identity as “how people understand their relationship to the world, how that relationship is constructed to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future” (p.410).

Local Content Subject: According to the *Guidelines to Develop School-Based Curriculum at Elementary and Secondary Level* (Badan Standar Nasional Pendidikan, 2006a, p.8) and *Model for Local Content Subject* (Badan Standar Nasional Pendidikan, 2006b, p.3), a local content subject is defined as “the curricular

activities aimed at developing students' competence in accordance with specific characteristics of the local region and which cannot be accommodated in existing subjects" (author translation).

L1 Speakers and L2 Speakers: In this study, the terms 'L1 speakers' and 'L2 speakers' are preferred to 'native speakers' and 'non-native speakers', since the latter have recently generated controversy about their precise definition (Rajadurai, 2007, Zacharias, 2003); for instance 'native speaker' is frequently viewed as "superiority, racial purity, asymmetrical power relationships...while the non-native is often viewed as deviant and deficient" (Schmitz, 2013, p.137). For the purpose of this study, the term 'L1 speakers' refers to speakers whose English is their mother tongue whereas 'L2 speakers' refers to speakers who speak English in addition to their mother tongue.

Monocentric models: In this study, monocentric models refer to varieties of English from Inner Circle countries.

Pluricentric model of English: In this study, the term 'pluricentric model' is conceptualised as an endonormative model which accommodates local varieties of English.

Nativisation: According to Crawford (2005), the adoption of local or native concepts in English to give expression to local identity.

RP: The acronym stands for Received Pronunciation accent which is a standard British English accent whereas **GA** stands for General American which is standard American English accent.

1.10 Organisation of the Thesis

Chapter 1 introduces the thesis. It begins with a broad overview of Indonesian governance, linguistic diversity and local varieties of English, and provides specific details about Central Java province. It then outlines the objectives of the study, the significance of the study, the research design, as well as describing the limitations of

the study. The chapter concludes by providing a definition of terms used in the study and the structure of the thesis.

Chapter 2 provides an expanded background which further contextualises the study. It outlines the profile of Indonesia in terms of its geographical and socio-economic situation and its education system, with a focus on ELT in primary schools. It continues with a description of geographical, socio-economical and primary education profile (with particular reference to ELT) of Central Java province.

Chapter 3 presents a review of the literature relevant to the study, addressing the spread of English and the issue of varieties of English, its implication for ELT, models of English pedagogy, and the relationship of language to identity. It includes a discussion of attitudes and a summary of the major findings of language attitude studies. It then discusses the attitudes of Indonesians towards English and varieties of English.

Chapter 4 outlines the methodology used in the study and provides a rationale for using a mixed-methods approach. It details the instruments used, the selection of participants, data collection and analysis methods in both qualitative and quantitative approaches. It concludes with an outline of the study's ethical considerations.

Chapter 5 reports the profile of participants and the findings of the study encompassing the qualitative results of content analysis of interviews and the quantitative results of statistical analysis of questionnaires.

Chapter 6 provides a discussion about and the conclusions to be drawn from the study in relation to the research questions. It also addresses the potential implications of the findings of the study and offers suggestions for possible future research.

CHAPTER 2

BACKGROUND AND CONTEXT

2.0 Overview

This chapter provides an expanded context for the study. It begins with a general description of the geographical and socio-economical profile of Indonesia followed by a profile of Central Java province. It outlines the structure of the education system and describes how ELT in primary education is constructed both in Indonesia more broadly and in the Central Java context.

2.1 Geographical and Socio-Economic Circumstances of Indonesia

Indonesia is the largest archipelagic nation in the world, with over 17,000 islands of which 6,000 are inhabited (Bandur, 2008). The five largest islands are Java, Sumatra, Kalimantan, Papua and Sulawesi. The capital city of Indonesia is Jakarta, which is located on Java. The other largest cities in Indonesia are Surabaya (East Java province), Bandung (West Java province), Semarang (Central Java province), and Medan (North Sumatra province) (Witton et al., 2003).

The socio-economic profile of Indonesia is outlined in the following table.

Table 2.1 Socio-Economic profile of Indonesia (adapted from Statistics Indonesia, 2012)

Category	Average (in Indonesia)	Province with the highest figure	Province with the lowest figure	Central Java Province
School Participation rate for primary students (in 2010)	98.02%	DKI Jakarta (99.69%)	Papua (76.22%)	98.95%
Human development index (in 2012)	73.29%	DKI Jakarta (78.33%)	Papua (65.36%)	73.33%
Adult literacy rate	93.25%	DKI Jakarta (99.07%)	Papua (65.69%)	90.45%

(in 2013)				
Open unemployment rate (in 2013)	5.92%	Banten (10.10%)	Central Kalimantan (1.82%)	5.57%
Percentage of poor people (in 2013)	11.37%	East Nusa Tenggara (20.03%)	DKI Jakarta (3.55%)	14.46%
Gross Regional Domestic Product (Million Rupiah) (in 2012)	6.731.535	DKI Jakarta (1.103.738)	Maluku (6.918)	556.480
Minimum wage (IDR) (in 2013)	1.332.400	DKI Jakarta (2.200.000)	Central Java (830.000)	830.000

It is clear that in terms of development across the nation, DKI Jakarta can be categorised as the most developed province whereas the eastern part of Indonesia, particularly Papua, is still far below other provinces. Compared to other provinces, Central Java province mostly reflects the national averages in all but income and the percentage of poor people.

2.2 Geographical and Socio-Economic Profile of Central Java Province

Central Java province is located in Java Island. It shares land borders with West Java province (in the west), East Java province (in the east) and DI Jogjakarta province (in the south). It had a population of more than 32 million people in 2010, making it the third most populous province in Indonesia after West Java and East Java (Statistics Indonesia, 2012).

Based on the census 2010, the largest populations were found in *Kabupaten Brebes* and *Cilacap* which are located in the western part of the province (Badan Pusat Statistik Provinsi Jawa Tengah, 2012c). In addition, it was estimated that 31.39% of the population was working in agriculture sector, and that 30.63% of the population was working either as labourers or other low level employees (Badan Pusat Statistik Provinsi Jawa Tengah, 2012b). In 2012, the highest Gross Regional Domestic Product (GRDP) was achieved by *Kota Semarang* with 54.384.654,53 million rupiah

and the second highest was *Kabupaten Cilacap* with 49.908.374,59 million, whereas the lowest GRDP was 2.239.538,12 million rupiahs from *Kota Salatiga* (Badan Pusat Statistik Provinsi Jawa Tengah, 2012a). These statistics indicate wide-ranging employment and productivity outcomes across the province.

2.3 Indonesian Education System

The Indonesian National Education System Act (INESA) 2003 states the aim of national education as being “developing each student’s potential to become people with faith and piety towards God the Only One, good morality, good health, knowledge, intelligence, creativity, independence, and to become democratic and responsible citizens” (INESA as cited in Raihani, 2007, p.173). Based on the Act, the formal education system consists of three levels: basic education, secondary education, and higher education (UNESCO, 2011). The Indonesian Government has implemented a Compulsory Basic Education Program which requires all children between 7 and 15 years of age attend 6 years of primary education, followed by 3 years of lower secondary education (Soebari, 2012). At the national level, education is controlled by the Ministry of National Education (MONE), which is responsible for both public and private schools, and the Ministry of Religious Affairs of Indonesia (MORA), which is responsible for Islamic schools. MONE has an office in each province and in each *Kota* or *Kabupaten*.

Political reforms in Indonesia since 1945 have been driven by Act No.22/1999, which has brought about the decentralisation of policy implementation and its management (Raihani, 2007). These reforms have had a significant impact on education. With Act No.22/1999 as the legal basis, the national government introduced *Manajemen Berbasis Sekolah* or School-Based Management (SBM). In SBM, each school has greater authority in managing “learning and teaching processes, school program planning and evaluation, curriculum development, staff management and recruitment, resources and facilities maintenance, finance management, student services, school-community partnership, and school culture development” (Raihani, 2007, p.175). MONE provides financial aid called *Biaya Operasional Sekolah* (BOS) or School Operational Fund to each school annually - a sum of approximately AUD 3,500 (Zein, 2012).

Local communities are also given opportunities to participate in “developing quality education through planning, supervision, and evaluation of educational programs” (Bandur, 2008, p.14). Consequently, the SBM scheme has led to the establishment of independent bodies comprising local community representatives. These bodies operate at two levels: at the *Kabupaten* or *Kota* level is the *Dewan Pendidikan* or Board of Education; at school level is the *Komite Sekolah* or School Committee.

Following the implementation of SBM, the government also introduced *Kurikulum Berbasis Kompetensi* (KBK) or Competency-Based Curriculum, officially called *Curriculum 2004* (Raihani, 2007). According to Raihani (p.180), *Curriculum 2004* was conceptualised as “(a) setting nationally standardised competencies for students to attain, (b) making a clear link between school graduates and job demands, and (c) accommodating local needs by involving local school stakeholders in the development of their school”. In 2006, the national government revised *Curriculum 2004* and introduced *Kurikulum Berbasis Kompetensi* (KTSP) or School-Based Curriculum, officially called *Curriculum 2006*. Curriculum 2006 still focused on competency-based achievement; however, it gave more authority to each school to develop its educational plans by taking account of the standards set by *Badan Standar Nasional Pendidikan* (BSNP) or National Board of Educational Standards (UNESCO, 2011).

In 2007, in response to the challenges of globalisation and low learning outcomes in English, the Government established *Sekolah Bertaraf International* (SBI) or International Standard Schools (Hamied, 2012; Kirkpatrick, 2012). By law, every province and every *Kabupaten* or *Kota* was required to establish at least one SBI (Hamied, 2012). In these schools, English was used as the medium of instruction, and both teachers and principals were required to be competent in English (Hadisantosa, as cited in Kirkpatrick, 2012, p.32). Since SBI received financial aid from both central and local governments and were allowed to charge extra fees to parents, they became wealthy and attracted students from rich families (Kirkpatrick, 2012). Some scholars were concerned with the quality and the role of these schools (Coleman, 2011; Hadisantosa, 2010). In addition, Hamied (2012) claimed that SBI created a gap between the poor and the rich. Because of these criticisms, the

Government finally dropped SBI from the Indonesian education system in 2013 (Damarjati, 2013; Firdaus, 2013; Revianur, 2013).

In July 2013, *Curriculum 2006* was replaced by *Curriculum 2013*. The new curriculum emphasised “character building of the students to correspond to the Principles of State, Pancasila, and the 1945 National Constitution” (Zein, 2012, p.84) and reduced the number of subjects being taught (Wardhani, 2013). *Curriculum 2013* was to be implemented gradually from 2013 to 2015. In the first stage of implementation only 6,325 schools across Indonesia were scheduled to adopt the new curriculum with the following arrangement: year 1 and year 4 in primary level, year 7 in lower secondary level, and year 10 at higher secondary level (Zein, 2012).

The new curriculum had the potential to impact significantly on ELT practices in Indonesia (Sahiruddin, 2013). Although in *Curriculum 2013* English was no longer listed as a local content subject in primary education, the status of English varied across the provinces, since the school authority could determine its local content subjects. Consequently, English could be taught as a local content subject, (Keteng, 2013), as an extracurricular activity (Tribunnews, 2013); or English may no longer be taught at all (Aziza, 2013). According to the Minister of Education and Culture (as cited in Ledysia, 2013), in *Curriculum 2013* the priority was to be given to Bahasa Indonesia since it serves not only as a means of communication but also a symbol of nation identity.

The release of *Curriculum 2013* triggered protests from communities across the nation (Zein, 2012), indicating that communities were in favour of the teaching of English in primary schools. Not only teachers (Viridhani, 2013) but also parents (The Globe Journal, 2012) and the Provincial House of Representatives (Lampost, 2013) opposed the Government’s decision to remove English from the curriculum of primary schools.

It should be noted that when the data were collected (February to April 2013), *Curriculum 2013* had not been launched by the Government and the majority of primary schools in the urban areas were still teaching English as a local content subject based on KTSP or *Curriculum 2006*.

2.4 ELT in Primary Schools in Indonesia

Unlike the teaching of English language in secondary schools, the teaching of English in primary schools is relatively recent. Some scholars maintain that there were several reasons for the introduction of English into primary education in Indonesia: the demand of English in many tourist destinations; the unsatisfactory results of the National English Examination in secondary schools; a wide-held assumption that learning English at an earlier age is better; and, the Government's objective to produce human resources that are able to compete in an era of globalisation (Lestari, 2003; Rachmajanti, 2008)

Government policy

English at primary education level was introduced formerly in 1994 through the Ministry of Education Decree No. 060/U/1993 and *Curriculum 1994* (Lestari, 2003; Rachmajanti, 2008; Zein, 2011) which required English to be offered as a local content subject in primary school in years 4 to 6 (Septy, 2000). In 1999, reforms to the centralised administration of education provided regional governments with greater authority to govern the region (Jamilah, 2008) and affected the education system, including its curriculum (Bjork, 2003; Raihani, 2007).

In 2006, the Government introduced a new curriculum known as KTSP (School-based Curriculum) and released several policy documents in support of this curriculum, some of which are related to the teaching of English, these being: *Guidelines to Develop School-Based Curriculum at Elementary and Secondary Level*; *Model for Local Content Subject*; and *Standard Competence for Subject of English at Primary Education* (Badan Standar Nasional Pendidikan, 2006a, 2006b, 2006c)

According to the *Guidelines to Develop School-Based Curriculum at Elementary and Secondary Level* (Badan Standar Nasional Pendidikan, 2006a, p.8) and *Model for Local Content Subject* (Badan Standar Nasional Pendidikan, 2006b, p.3), a local content subject is defined as “the curricular activities aimed at developing students' competence in accordance with specific characteristics of the local region and which

cannot be accommodated in existing subjects” (author translation). In other words, English is taught as an elective subject to be taught in accordance with local and regional needs (Septy, 2000). The *Guidelines* (p.5) state that “each region needs education that is in line with its characteristics and everyday life experiences” (author translation).

A Model Local Content Subject

Badan Standar Nasional Pendidikan (2006b) lists three specific objectives of a local content subject:

- (i) that the students know and become more familiar with their natural, social, and cultural environment;
- (ii) that the students develop knowledge about their local region which is useful to them and to their local communities in general;
- (iii) that the students develop attitudes and behaviours that are in line with the norms and values in their local region, and that the students develop the necessary abilities and skills to preserve and develop the cultural values of their local region in order to support national development (p.3, author translation)

With respect to the teaching of English as a local content subject, the *Standard Competence for the Subject of English in Primary Education* (Badan Standar Nasional Pendidikan, 2006c) formulated the competencies that should be achieved by primary school students in terms of four language skills. In three language skills - listening, speaking and reading - the document stated that students are expected to use language skills in accordance with the context of “...*kelas, sekolah dan lingkungan sekitar*” which translates as “...class, school, and surrounding environment (Badan Standar Nasional Pendidikan, 2006c, p. 19) (author translation). The term ‘*lingkungan sekitar*’ is important – it highlights the demand to incorporate local culture and local context into ELT, with teachers required to adopt resources as well as materials from the students’ local community and to encourage students to be actively engaged in the learning process by accommodating their interests, abilities, and needs.

Teachers

Many scholars have maintained that English teachers in primary schools in Indonesia are not well-qualified (Rachmajanti, 2008; Sikki, Rahman, Hamra, & Noni, 2013). Zein (2011) explains that primary English teachers who graduate from a non-English language education program have major problems in several areas: poor English proficiency, limited curriculum design and development skills, and limited or outdated pedagogical skills. Other teachers may have good English command and proficiency, but may lack pedagogical knowledge or experience. A survey in ten regencies in South Sulawesi province, conducted by Sikki et al. (2013) found that 51% of primary English teachers did not have English qualifications, only 21% had attended training in teaching English to young learners, and 68% had experience teaching English of less than 5 years. The prevalence of unqualified English teachers was also identified by Lestari (2003) who discovered that only 3 out of the 29 English teachers in his study had English language qualifications. This profile of English teachers in primary schools in Indonesia indicated that different groups of teachers required varied approaches to enable them to improve their skills in teaching English to young learners.

Zein (2011) concluded that most tertiary education institutions do not produce graduates who are ready to teach English in primary schools. Supriyanti (2012) points out that only a few universities offer a significant number of credits hours for a Teaching English to Young Learners (TEYL) course, as most institutions focus on producing graduates who are ready to teach in secondary schools (Jamilah, 2008; Lestari, 2003; Supriyanti, 2012). For this reason, some scholars argue that professional development for English teachers in primary school is essential (Jamilah, 2008; Sikki et al., 2013; Supriyanti, 2012).

Constraints on the teaching of English

Despite its introduction twenty years ago, the outcome of English teaching in primary schools is far from satisfactory (Kurniasih, 2011; Kamal & Triana, 2011). It has been argued (Kurniasih, 2011) that some problems are the result of the status of English as a local content subject giving many teachers the feeling that they are teaching an unimportant subject. Hawanti (2011, pp. 66-67) writes: “Teachers

perceived that the labelling of English as a local content subject leads to the introduction of two conditions for teaching English which are less supporting for them: the *motivation* for the program and the perceived *seriousness* of teaching English in primary schools” (italics original). English as a local content subject has a limited time allotment - taught once a week, with 2 x 35 minutes sessions. This allocation time is considered insufficient for the students to achieve English proficiency (Kamal & Triana, 2011).

Another influential factor contributing to the unsatisfactory outcomes of ELT in primary schools is the teachers’ poor remuneration (Listia & Kamal, 2008). Many English teachers in primary schools are working as part-time teachers on a low salary (Listia & Kamal, 2011). They are often discriminated against in favour of those who have been appointed as civil servants (Zein, 2012). Civil servants in Indonesia are considered to hold prestigious positions since they receive a regular salary from the government as well as a pension allowance. They also have career opportunities since the length of their working experience is automatically rewarded with promotion. Thus, teachers with civil servant status have more ‘certainty’ in terms of salary and future career prospects compared to those who work part time.

Other problems that have beset the teaching of English in primary schools are: the lack of teaching facilities and teaching resources (Lestari, 2003; Listia & Kamal, 2008; Kamal & Triana, 2011); the large number of students in a class (Listia & Kamal, 2008, Zein, 2012); teachers’ poor understanding of appropriate teaching methods for TEYL (Lestari, 2003; Karani, 2008; Sikki et al., 2011); and teachers’ heavy reliance on books as the main resource for teaching (Lestari, 2003).

Kuniarshih (2011) claimed there is a focus on teaching grammar rather than the four language skills. Lestari (2003) pointed out, almost twelve years ago that the “English classroom at the primary school was dominated by teachers. Students only used a small amount of the class hour for self-expression” (p.210). In a study conducted in Kalimantan, Karani (2008) found that, although most of the teachers had an English qualification, only 10% of the teachers conducted teaching activities which were not grammar exercises i.e. singing songs, telling stories, and playing games. The results of her study indicated that an English qualification does not necessarily equip teachers to teach English to young learners.

Zein (2012) identified two other obstacles for the teaching of English in primary schools: unequal capital distribution and lack of support for underprivileged schools. In terms of unequal capital distribution, Zein explains that middle-income families can afford to send their children to private English courses to compensate for the ineffectiveness of English instruction in public schools. On the other hand, the children from low-income families do not have this opportunity. Consequently, children from middle-income families have more exposure to learning English compared to those of low-income families. As schools located in rural and remote areas do not generally have qualified English teachers because they cannot afford to hire them, the teachers in these schools are required to teach English as well as other subjects.

Although the teaching of English in primary schools has been largely portrayed as unsuccessful, public support for the teaching of English has been significant. In this respect, Damayanti (2008) comments:

The inclusion of English into the curriculum has been warmly welcomed by many people, especially parents. Parents are eager to support their children to learn English. They see English as a prestigious language, they are proud when their children are able to speak English ... Therefore, regardless of the readiness of the school, English is taught in almost all primary schools in Indonesia (p.36).

2.5 ELT in Primary Schools in Central Java Province

English was introduced in 1995 as a local content subject in primary education in 35 *Kabupaten* and in Central Java (Faridi, 2008). There are 19,635 primary schools in Central Java province (Dinas Pendidikan Provinsi Jawa Tengah, 2011) and 4010 English teachers (Dinas Pendidikan Provinsi Jawa Tengah, 2012).

In general, the obstacles to the teaching of English in primary schools in Central Java are similar to those experienced elsewhere in Indonesia: (1) insufficient qualified English teachers (Faridi, 2010); (2) inadequate teacher knowledge about appropriate

teaching methodology for young learners (Faridi, 2010); (3) a teacher-centred orientation to teaching (Faridi, 2008; Muflikah, 2008); (4) lack of teacher knowledge about how to develop appropriate teaching materials (Faridi, 2010); (5) the status of English as a local content subject has resulted in English receiving little attention from the Government (Faridi, 2008; Hawanti, 2011); (6) the time allotment for teaching English is insufficient (Hawanti, 2011); and (7) the teaching facilities are not adequate (Faridi, 2010).

Curriculum 2013 has resulted in only 347 out of 19,635 primary schools in Central Java implementing English as a local content subject. However, its status is as an ‘elective’ local content subject. The decision to teach English resides with each primary school (Satelitpost, 2014). In urban areas, English is still taught in most primary schools, although greater emphasis is now given to the subject of Javanese as *Bahasa Daerah* or regional language, which is a compulsory local content subject in all primary schools in Central Java (Ristanto, 2013).

2.6 Summary

This chapter outlines the background and the context of the research, with particular focus on issues related to the education system in Indonesia. It illustrates the factors impacting on ELT in primary schools in Indonesia and in Central Java province, in particular: government policy, teacher preparation and experience, and constraints on the teaching of English. The next chapter reviews literature pertinent to the study.

CHAPTER 3

LITERATURE REVIEW

3.0 Overview

This chapter reviews the literature underpinning the current study. It describes the spread of English and its implication for English language pedagogy from the perspectives of World Englishes (WEs), English as an International Language (EIL), and English as a Lingua Franca (ELF) and how it relates to the issues of variety and identity. It discusses the attitudes towards language, varieties of English and the adoption of a variety of English as a model for ELT. It also reviews language attitude studies involving Indonesian participants.

3.1 The Spread of English and the Adoption of a Pluricentric Model for ELT

In the past, from a linguistics perspective, English was believed to be the property of L1 speakers only and viewed as a ‘homogenous’ language (Kachru, 1992a) constituting a single variety (Kirkpatrick, 2007b). Through the prescriptivism approach — in which formal rules are applied to all English uses in all contexts, for examples grammar and spelling manuals (McGroarty, 1996, p.22) — the codification of English derived from L1 speaker norms. It is through this codification that norms were seen as the ‘standard variety’ (Kirkpatrick, 2006). Thus, any varieties spoken by L2 speakers were not considered as legitimate varieties.

Similarly, the dominant role of L1 speakers was obvious in traditional ELT practices and Second Language Acquisition theory. As L1 speakers are assumed to have the ‘authority’ to determine codification for English (Kachru, 1992a), they become the ‘only’ point of reference for both the ELT model (Kirkpatrick, 2006; Walker, 2005) and intelligibility (Rajadurai, 2007). Hence, mimicking and being intelligible to the L1 speaker became the goal of learning English. In addition, any linguistic indicators that differed from the standard variety were viewed as ‘deficient’, an ‘error’, a

‘transfer’, the result of ‘interference’, an ‘interlanguage’, or an example of ‘fossilization’ (Acar, 2009; Jenkins, 2006; Kachru, 1996b).

Today, however, English is the most widespread language in the world (Balteiro, 2011). According to Svartvik and Leech (2006), there are several factors that have reinforced the status of English as a world language: British colonial expansion; the influence of the USA as a superpower; the increase in international communication triggered by modern technology; and the preference of English as a lingua franca.

The spread of English around the world has also changed the ‘landscape’ of English, as it “has diversified into many different forms” (Davydova, 2012, p.366). The dissemination of English around the globe has turned it into a pluricentric language (Kachru, 1996a), that is, a language “with several interacting centres, each providing a national variety with at least some of its own (codified) norms” (Kloss as cited in Clyne, 1992, p.1).

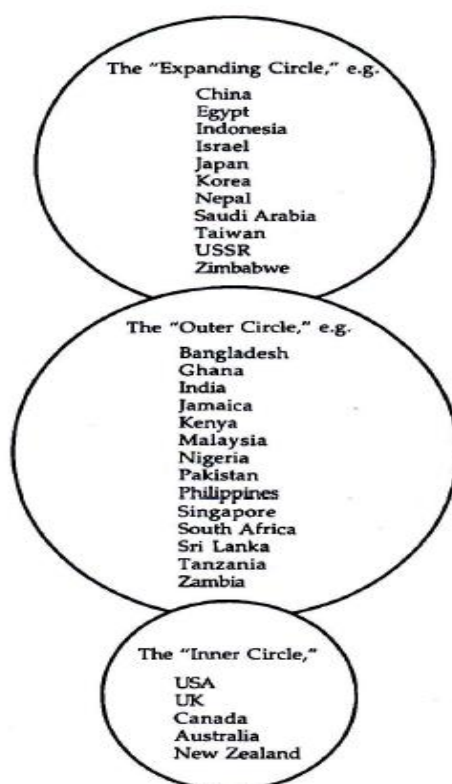
Since English expansion has resulted in the development of new varieties of English, with “new norms shaped by the new sociocultural and sociolinguistic contexts” (Acar, 2009, p. 14), the validity of L1 speaker norms as the standard variety and monocentric models has been challenged in three paradigms: WEs, EIL, and ELF. The following discussion focus on how these three paradigms interpret the current use of English worldwide and provides a rationale for the adoption of pluricentric models in ELT.

World Englishes (WEs)

The WEs paradigm was developed in the 1980s, pioneered by Braj Kachru, Larry Smith and other scholars (Bolton, 2012). The term ‘World Englishes’ (WEs) itself has multiple meanings. On the one hand, it refers to the study of varieties of English in colonial and postcolonial contexts (Mesthrie & Swann, 2010, p.99); earlier description of Kachru’s institutionalised varieties of English (McKay, 2011, p.124); or identification of nativised varieties of English in the former British colonies (Cogo, 2012, p.97). On the other hand, Kachru (1997) used the term to cover the varieties of English used in the three Concentric Circle countries (see below).

At the heart of the WEs paradigm is Kachru's Three Concentric Circle model (Pennycook, 2011) which illustrates the pluricentricity and sociolinguistic profiles of English. The model consists of an Inner Circle, an Outer Circle and an Expanding Circle (Kachru, 1985, 1992b) (see Figure 3.1).

Figure 3.1 Kachru's Concentric Circles of English (adapted from Kachru, 1996b, p.137)



The Inner Circle belongs to countries where English is used as the primary language: for example, England, United States of America, Australia, and New Zealand. The Inner Circle communities create the 'norm-providing' varieties of English; that is, they are endonormative (Kachru, 1992c), adopting "the norms in their own society" (Melchers & Shaw, 2003, p.32).

The Outer Circle communities are the countries of former British colonies in which English generally had official status and developed institutionalised varieties; for

example, in India, Pakistan and Nigeria. Kachru (1992a) explained that the main characteristics of institutionalised varieties are:

(a) they have an extended range of uses in the sociolinguistic context of a nation; (b) they have an extended register and style range; (c) a process of *nativization* of the registers and styles has taken place, both in formal and in contextual terms; and (d) a body of nativized English literature has developed which has formal and contextual characteristics which mark it *localized* (italics original) (p. 55).

The Expanding Circle includes those countries in which English is an additional language used in restricted domains - for example, China, Japan, and Indonesia. Expanding Circle countries adopt 'norm-dependent' varieties or exonormative approaches (Kachru, 1992c), where the standard of English is imposed from "outside their own country" (Melchers & Shaw, 2003, p.32) and is mostly based on American or British English (Kachru, 1992c).

Kachru's Concentric Circles model, also known as the World Englishes model, is "probably the best known and most often cited" (Pennycook, 2011, p. 519). It has been very significant in the WEs paradigm since it promotes a pluricentric view in which the variations of English in Outer Circle countries are recognised as innovations and the variety of a English spoken is not the traditional 'standard' beset with errors and mistakes, but a variety of English that can be adopted as a new standard (Acar, 2009). It is the Outer Circle communities that are central in the WEs paradigm since, according to Kachru (1997), they provide 'a body and substance' for the concept of WEs.

Kachru (2009) pointed out that the WEs paradigm rejected six myths concerning English. First, that English is learned mainly to communicate with L1 speakers: the interlocutor myth. Second, the monocultural myth, a belief that learning English means learning about American or British culture associated with the Judeo-Christian literary tradition. Third, that it is American or British varieties of English that should be taught as a model in the global context: the exocentric myth. Fourth, that L2 speaker varieties are stigmatised varieties associated with 'interlanguage' and 'fossilization': the interlanguage myth. Fifth, L2 speakers should make themselves

intelligible to L1 interlocutors: the intelligibility myth. Finally, the Cassandra myth, the belief that diversification and variation found in L2 speaker communities is an indication of linguistic decay.

According to Kachru (as cited in Brown, 1993), there is a ‘cline of bilingualism’ ranging from the bazaar variety (basilect), semi-educated variety (mesolect) and educated variety (acrolect) and a belief that the localised lexical and morphosyntactic features that evolved in former British colonies have pragmatic bases, and a belief that English belongs to everybody who uses it. Furthermore, Kachru (1976) asserted that the codification and authentication of English should not be judged with reference to L1 speakers but to the socio-cultural context of the particular L2 speakers who are using their own varieties. In this view, WEs advocates “the pluricentricity of English, seeking variety recognition, accepting that language changes and adapts itself to new environments, and highlighting the discourse strategies of English knowing bilinguals” (Pakir, 2009, p. 228). Thus, unlike conventional linguistics which adheres to prescriptivism, WEs adopts a descriptive approach because it describes English based on the sociolinguistic context in which factors such as “the types of language spread, the patterns of acquisition, and the functional allocation of English in diverse context” are taken into account (Kachru, 1992b, p.356). The WEs framework inspired several studies into institutionalised varieties of English; for instance, Singaporean English (Gupta, 1999; Low, 2012), Hong Kong English (Bolton, 2000; Hung, 2012), Philippino English (Bautista, 2000; Dayag, 2012), Malaysian English (Hashim & Tan 2012) and Nigerian English (Bamgbose, 1992).

Despite its popularity, Kachru’s concentric circle has been challenged for several reasons. First, since the model is proposed on the basis of history and politics, it fails to take social varieties within Circles into consideration (Bruthiaux, 2003; Mesthrie & Bhatt, 2010; Motschenbacher, 2013). Second, as the model is nation-based, it oversimplifies the complexity of the current wave of globalisation in which the varieties from all Circles are interrelated (McKay, 2011; Pennycook, 2003; Saxena & Omoniyi, 2010). Third, as Kachru’s model positions Inner Circle countries at the core, it leads many to believe that the Inner Circle variety is superior to those in other Circles (Li & Mahboob, 2012; Pennycook, 2003, Rajadurai, 2005). Fourth, the

model cannot adequately account for Englishes in Expanding Circle countries as it assumes that, in these countries, English has restricted functions and varieties are not legitimate (Cogo, 2008; Jenkins, 2009a; Seidlhofer, 2009). These assumptions are challenged because, in the globalisation era, Expanding Circle countries have increasingly used English intranationally in various domains (Bruthiaux, 2003; Canagarajah, 2013; Rajadurai, 2005) and have developed their own norms (Bruthiaux, 2003; Canagarajah, 2013; Lowenberg, 2012; Rajadurai, 2005). In addition, it is the Expanding Circle communities that shape the character of English the globalisation era since their populations outnumber Inner and Outer Circle countries (Canagarajah, 2013; Tam, 2004).

In summary, the WEs paradigm has adopted a descriptive orientation in which English is not described with reference to a L1 Standard variety, nor has it positioned the Outer Circle communities as the centre of its paradigm. It has promoted pluricentricity by recognising institutionalised variety as an appropriate standard variety in an Outer Circle context.

English as an International Language (EIL)

In the globalisation era, the status of English as an international language has been enhanced and is unique in several ways: “for the extent of its diffusion geographically; for the enormous cultural diversity of the speakers who use it; and for the infinitely varied domains in which it is found and purposes it serves” (Dewey, 2007, p.333). In particular, since the populations of Expanding Circle communities outnumber those of Inner Circle communities (Canagarajah, 2013; McKay, 2011; Seidlhofer, 2009), it is likely that EIL interaction among L2 speakers is commonplace.

There are two perspectives with regards to EIL. On the one hand, EIL is considered as a single variety. Among the scholars who are of this view is McArthur (1992) whose model of World Standard English is illustrated with a wheel consisting of a hub, spokes, and rim. The hub represents World Standard English. The spokes represents eight standard regional varieties including Australian, British and Irish Standard English, American Standard English, South(ern) African Standard(ising)

English and South Asian Standard(ising) English. The rim refers to the range of subvarieties, lesser national varieties and creoles. In relation to World Standard English, McArthur (1987) pointed out that it is “a more or less ‘monolithic’ core, a text-linked World Standard negotiated among a variety of more or less established national standards” (p.11). Modiano (1999) proposed a model for EIL using five interconnected circles to represent English users: American English; British English; Englishes spoken in English-speaking countries other than America and Britain; Englishes in the Outer Circle countries; and Englishes in the Expanding Circle communities. Overlapping the five circles is the ‘core’ circle representing features of English that are intelligible to the majority of L1 and competent L2 speakers. “Moreover, this core of standard English is what constitutes the starting point for a definition of EIL” (Modiano, 1999, p.11).

The representation of EIL as a single variety or ‘core’ has been challenged for several reasons: it oversimplifies the reality of how English is used in international contexts, it creates a super-national variety which is impractical and unrealistic, and there is no single variety that can be used successfully in all contexts and situations (Matsuda & Friedrich, 2012). Li and Mahboob (2012) and Peter (2008) contend that it is impossible to identify a ‘common core’ or ‘universals’.

Other scholars purport that EIL constitutes many varieties. For instance, Yano (2009) believes that EIL refers to “varieties of English with multi-ethnic, multicultural and multilingual local identities and yet high international intelligibility” (p.216). Similarly, Matsuda (2012) insists that EIL represents “more than one variety of English” (p.7) since each speaker brings his or her own variety.

Proponents of the EIL paradigm believe that WEs can no longer be viewed as Englishes in Outer Circle countries only. Sharifian (2009) argued that “The focus of the EIL paradigm is on communication rather on the speakers’ nationality” (p.5); hence, English which is used for international communication by speakers “regardless of which ‘circles’ they belong to” can rightly be called EIL (Sharifian, 2009, p. 2). With these considerations in mind, the monocentric model is, arguably, no longer relevant and the teaching of English may be best based on a pluricentric

model, in which each variety of English is “valid within its own context” (McKay, 2009, p.50).

In relation to ELT practices, McKay (2006, p.116) explained that the EIL rejects certain assumptions: that ELT practices should be informed by L1 speaker norms, the cultural content for which should be L1 speaker culture and that ELT method should be informed by Communicative Language Teaching (CLT). Therefore, EIL adopts the following position: EIL learners do not need to conform to the L1 speakers’ culture, the ownership of EIL becomes ‘de-nationalized’, and the goal for EIL learning is to enable learners to communicate their ideas and culture (Smith, as cited in McKay, 2006, p.116).

Thus, scholars have proposed ways in which a pluricentric model can be implemented in teaching EIL. Alptekin (2002) advocated that “Instructional materials and activities should involve local and international contexts that are familiar and relevant to language learners’ lives” (p.63). Similarly, McKay (2012) enunciated some principles for the design of EIL materials: relevance to students’ local context; the inclusion of a wide range of English varieties and examples of interactions among L2 speakers; provision for code-switching; and, teaching that is sensitive to the local culture of learning. Shin, Eslami, and Chen (2011) posited that textbooks for EIL should emphasise cultural beliefs and values and include a variety of ‘Englishes’.

Acar (2009) put forward the view that, in teaching EIL, teachers not only need to develop their students’ competence in their local variety but also raise their awareness of the multiple norms of English used in international contexts. Nihalani (2010) recommended the adoption of endocentric models of English pronunciation which are built on local varieties of English but are “globally intelligible without sacrificing their own local (national) identity” (p. 36), maintaining that this approach would give expression to segmental features that characterise national identity but incorporate supra-segmental features to permit international intelligibility.

Expanding Circle countries can also develop endonormative models for pedagogic purposes that suit the needs of local students, irrespective of whether a national

variety already exists (Hino, 2012), thus providing a pedagogical alternative to exonormative models. Hino proposed the Model of Japanese English (MJE) as “a sample model that exemplifies the range of possibilities for Japanese users of English to communicate effectively in international situations while maintaining their Japanese voice” (p.29).

It is clear that the EIL paradigm emphasises pluricentric models in which the endonormative standards in each circle (Inner, Outer and Expanding) are considered valid in their respective context. Thus, proficient EIL users are those who are able to shuttle between varieties of English from Inner, Outer and Expanding Circle communities (Canagarajah, 2013).

English as a Lingua Franca (ELF)

The ELF paradigm emerged in the late 1990s, a period that coincided with the increasing use of English in international education and business in the Expanding Circle countries of Europe (Bolton, 2012). Originally, the term ‘lingua franca’ derives from Arabic ‘lisan-al-farang’ which refers to the language used between Arabic and European travellers (House, 2003). Nowadays, some scholars use the term ELF to describe the English used by people with different ‘linguacultural backgrounds’ (Jenkins, 2009a, p.200) or different ‘first language backgrounds’ (Seidlhofer, 2005, p.339) or ‘mother tongues’ (Meierkord, 2004, p.111). The ELF paradigm has focussed on the use of English by and between L2 speakers (Sifakis, 2007), particularly those within the Expanding Circle (Ferguson, 2009; Schmitz, 2012).

Many of the proponents of ELF have maintained that the WEs paradigm has not paid sufficient attention to Expanding Circle Englishes (for example, Jenkins, 2009a; Seidlhofer, 2009) on the basis that the population of Expanding Circle communities outnumbers that of Inner and Outer Circle communities and that ELF is frequently used in these Expanding Circle communities (Jenkins, 2009a; McKay, 2011; Seidlhofer, 2009). Kirkpatrick (2006) claimed that “the major role of English today is as a lingua franca” (p.78). To some, for example, Cogo (2008) and Hino (2012), the ELF paradigm is viewed as “an attempt to extend to Expanding Circle members

the rights that have always been enjoyed in the Inner Circle and to an increasing extent in the Outer” (Jenkins, 2006, p. 38). Therefore, since ELF interactions frequently happen in and across Kachru’s Concentric Circles (Seidlhofer, 2009), WEs should be used to refer to “*all* local English varieties regardless of which of Kachru’s three circles” they are used in (Jenkins, 2009a, p.200, italics original).

Similar to the WEs paradigm, ELF tends to use descriptive approach “in that it attempts to describe the contemporary realities of language use” (Litzenberg, 2013, p.7) in which English is considered as a ‘legitimate object’ of investigation (Seidlhofer, 2009).

Jenkins (2011) argued that there are significant differences in the underlying assumptions about ELF and EFL. First, while ELF is a global Englishes paradigm in which all Englishes are viewed as unique, EFL contends that proximity to L1 speakers is the primary goal in learning English. Second, any norms that do not conform to that of L1 speakers are considered as ‘differences’ in ELF, whereas they are viewed as ‘deficient’ in EFL. Third, ELF is underpinned by the theories of language contact and evolution, while EFL is highlighted by the theories of interference and fossilization (Jenkins, 2011, p.928). Fourth, code-switching is seen as a bilingual pragmatic resources in ELF but it is an evidence of gap of L2 speakers’ knowledge in EFL (Jenkins, 2011, p.928).

Furthermore, according to Jenkins (2009b), ‘accommodation’, ‘code-switching’, ‘intelligibility’ are viewed as essential characteristics in ELF interactions. The concept of accommodation is adopted from the theory of accommodation developed by Giles and his colleagues (cited in Li & Mahboob, 2012). In this theory, accommodation refers to “an attempt on the part of the speaker to modify or disguise his persona in order to make it more acceptable to the person addressed” (Giles & Powesland, 1975, p.158). Edwards (2009) pointed out that speech accommodation can be viewed in terms of convergence (an aspiration for approval) and divergence mode (an intention for personal disassociation). In the context of ELF, accommodation is the strategy used by L2 speakers by converging their speech to make it intelligible and appropriate to their interlocutors, for instance through repetition and convergence to interlocutors’ speech style (Cogo, as cited in Jenkins,

2009b). The second characteristic, code-switching, refers to the strategy used by ELF speakers of switching to their first language and, in some occasions, their interlocutors' first language (Jenkins, 2009b) to signal solidarity and group membership. The third characteristic, intelligibility, is one of three components in the 'language-in-use' notion of understanding: 'intelligibility', 'comprehensibility', and 'interpretability' (Kachru & Nelson, 2006). The notion of intelligibility refers to the degree of word or utterance recognition; comprehensibility is the degree of ensuring meaning of word or utterance; and interpretability is the degree of identifying the intention behind word or utterance (Smith & Nelson, cited in Smith, 2009, p.17). In ELF context, intelligibility is conceptualised as a two-sided perspective, in that ELF users should not conform to L1 norms but should aim for mutual intelligibility among themselves (Patil, 2006, p.106).

Another characteristic of ELF is its 'fluidity and flexibility' (Pennycook, 2009) or 'variability' (Firth, 2009). Pennycook (2009) argued that ELF "seeks to show how English is always under negotiation" (p. 195). In a similar vein, Canagarajah (2007) pointed out that the form of ELF is simultaneously "negotiated by each set of speakers for their purposes" (p. 926).

A number of WEs studies have focussed on Outer Circle Englishes (Cogo, 2012; Park & Wee, 2011). Given the increasing call to embrace Expanding Circle communities, there appears to be a need to bridge 'a conceptual gap' (Seidlhofer, 2001) in order to describe how ELF is used in Expanding Circle communities. Pennycook (2011) claimed that ELF studies are oriented on description rather than prescriptivism. Much of the earlier study of ELF was directed at identifying those ELF norms that are different from those of L1 speakers (Jenkins, 2009b). Seidlhofer (2004) identified several lexico-grammatical features of ELF including, among others, the dropping of the third person present tense *-s*, confusing the relative pronouns *who* and *which*, and omitting definite and indefinite articles where they are obligatory in ENL (p.220). In terms of the pronunciation features of ELF, Jenkins (2006) identified what she called the 'Lingua Franca Core', for example: consonant sounds except for substitutions of 'th' and of dark /l/; aspiration after word-initial /p/, /t/ and /k/; and avoidance of consonant deletion (as opposed to epenthesis) in consonant clusters (p.37). The emergence of ELF has inspired other studies into the

features of ELF in the ASEAN region (Kirkpatrick, 2010); features of ELF in academic settings (Mauranen, 2012); and, the use of ELF in business meetings in a European context (Rogerson-Revel, 2007).

There has been a shift in research orientation from investigating the features to investigating “the process underlying and determining the choice of features used in any given ELF interaction” (Jenkins, Cogo, & Dewey, 2011, p.287). For example, Kirkpatrick (2008) found that participants from South East Asia employed three communicative strategies in their ELF interactions: avoidance of speakers’ local idioms or lexis, adopting ‘let it pass’ strategy to encourage the other speaker to speak, and adopting paraphrase strategy. Mauranen (2006) reported that clarification, self-repair, and repetition are frequently used strategies to ascertain understanding and mutual intelligibility.

The enthusiasm for ELF is not shared by WEs scholars. The ELF common core is viewed as monocentric or monolithic (Kachru & Nelson, 2006; Rubdy & Saraceni; 2006). In a defence of this assertion, Jenkins (2006) argued that the core approach legitimised the regional accents of Expanding Circle speakers. Kirkpatrick (2006) asserted that “Lingua franca English becomes the property of all, and it will be flexible enough to reflect the cultural norms of those who use it” (p. 79). Acar (2009) and Prodomou (2006) claimed that the ELF core concept is too new to be categorised as an endonormative standard, since Expanding Circle communities do not develop institutionalised varieties which can be commonplace in Outer Circle communities. In response, Seidlhofer (2006) maintained that “it can be demonstrated that Expanding Circle speakers are using English successfully but in their own way” (p.42) and Pickering (2006) argued that the findings in ELF studies have suggested that comprehensibility and intelligibility in ELF interactions are achieved in ways that differ from those in L1 speaker-based interactions. Meierkord (2004) illustrated this point by her claim that, while grammatical aspects are crucial in L1 speaker-based interactions, they play a minor role in establishing comprehensibility in ELF interactions.

It is clear that the ELF paradigm relies on descriptive approach to depict how English is used by Expanding Circle communities, recognises the validity of

varieties used by L2 speakers, and promotes pluricentricity of English (Cogo, 2012; Pakir, 2009) because it includes both ‘common ground and local variation’ (Jenkins, 2009a). In ELF interaction the speakers communicate using their local variety of English and, simultaneously, adopt a common core to maintain mutual intelligibility. Schmitz (2012) claimed that “Those who opt for ELF are not tied down by problems of identity with exocentric norms and are free of linguistic and cultural imposition from outside” (p. 279).

The similarities of WEs, EIL, and ELF are the rejection of prescriptivism and monocentric model in which L1 English speakers varieties become the only point of reference, the support for endonormative models, and recognition of L2 varieties as legitimate varieties (Cogo, 2008; McKay, 2011). In addition, the three paradigms: promote a pluricentric model, accepting language changes to adapt to new environments and recognise diverse discourse strategies employed by L2 speakers (Pakir, 2009).

However, despite these similarities, the three paradigms are different in several ways. First, WEs primarily focuses on Outer Circle countries, whereas EIL is interested in all three Circles (Matsuda, 2012; Sharifian, 2009) and ELF concentrates on Expanding Circle communities (Pakir, 2009; Pennycook, 2011). Second, WEs does not consider Expanding Circle varieties as legitimate varieties, while EIL (McKay, 2011; Sharifian, 2009) and ELF have the opposite perspective (Jenkins, 2009a; Seidlhofer, 2009). Third, WEs imposes an exonormative model on the Expanding Circle (Jenkins, 2009a), whereas EIL (Hino, 2012; Matsuda & Friedrich, 2012) and ELF support endonormative model for Expanding Circle countries (Jenkins, 2006; McKay, 2011). Fourth, WEs aims to describe national varieties, while ELF is focussed on describing the commonalities of English across the regions (Pennycook, 2012). Fifth, in terms of the uses of English globally, EIL is interested in interaction involving L2 and L1 speakers (Sharifian, 2009), whereas ELF’s focus is the interactions among L2 users, particularly those from Expanding Circle countries (Jenkins, 2006). Sixth, whereas WEs focuses on the rise of Englishes in Outer Circle contexts, both EIL and ELF are oriented “to project self-image, to establish self-identity, and to develop personal voice” of Expanding Circle communities (Modiano, 2009, p.65). Seventh, unlike the other two paradigms, ELF

is interested in seeking common ground shared by proficient L2 speakers to achieve mutual intelligibility (Jenkins, 2006)

In relation to how English used in the globalisation era, this study maintains that WE encompasses all varieties of English regardless of the Circle from which they come. In a normative sense, this study endorses EIL and ELF paradigms in which all local varieties from any Circle are considered legitimate. From this position, all local varieties in Indonesia are legitimate varieties and, therefore, a valid object of investigation.

3.2 Reconceptualisation of Variety in the Globalisation Era

Historically, the term ‘dialect’ is usually used to identify “types of English that are identified with the residents of particular places” (Kachru & Nelson, 1996, p.73). However, nowadays, the term ‘variety’ is preferred to ‘dialect’ since the latter has acquired ‘stigmatized baggage’ or ‘negative association’ over the years (Kachru & Nelson, 1996, p.73). The term ‘variety’ is an important concept in the field of sociolinguistics. Crystal (2008) defined variety as “any system of linguistic expression whose use is governed by situational variables” (p.509), whereas Bauer (2002) used it to refer to “any kind of language production, whether we are viewing it as being determined by region, by gender, by social class, by age or by our own inimitable individual characteristics” (p.4). Based on the previous definitions, variety is any ‘system of linguistic’ or ‘human production’ determined by situational or social variables. Variety can be described in terms of linguistic forms/features: phonology, lexicon, orthography, syntax, and pragmatics (Melchers & Shaw, 2003). Furthermore, the variation of these linguistic forms will be determined by its user, uses/register, style (formal/informal), and medium of communication (written/spoken) (Strang, 1971; Strevens, 1964).

In the past, the traditional grammarians tend to view English as a homogeneous language consisting of a single variety (Kirkpatrick, 2007b; Pennycook, 1994). They use a prescriptivism approach concerning English, prescribing formal rules based on what was considered correct, best and standard in an L1 speaker community (Richards & Schmidt, 2002, p.415). Such a view “perpetuates the myth that there is

one “correct” way of language use which is “fixed” and invariant, and that any deviation is at best “incorrect” or “illiterate” and at worst, a threat to social stability” (Clark, 2013, p.58). It also means that English is viewed as a monocentric language with only one standard variety determined by the L1 speakers’ community.

As English spread around the globe through British colonialism it metamorphosed into different forms that are different to that of L1 speakers - it became a pluricentric language. Thus, the assumption that English is a homogeneous and consists of a single variety no longer hold. In this respect, sociolinguists believe that English should be described based on how it actually used in societies (descriptivist approach).

Descriptivism has inspired WEs, EIL, ELF to reconceptualise the traditional grammarians’ view of variety. The three paradigms acknowledge the existence of varieties other than L1 speaker varieties. WEs framework has broadened the perception of variety of English in several ways. First, Pennycook (2011) pointed out that in WEs paradigm “English has become locally and institutionalized to create different varieties of English (different Englishes) around the world” and “has made it possible to argue that different forms of English should be understood as local varieties rather than errors, interlanguages, dialect or misformations” (p.518). Second, it is WEs that the term ‘Englishes’ is introduced to reflect the diversities of varieties of English around the world. Third, WEs maintains that the standard and codified varieties used in Outer Circle contexts should not be judged based on the institutionalised variety, since it is “the length of time in use, the extension of use, the emotional attachment of L2 users with the variety functional importance, and sociolinguistic status” that are important (Kachru, 1992a, p. 55).

According to Omoniyi and Saxena (2010), WEs falls within the traditional sociolinguistics of colonisation since it focuses its description and analysis of the language variety on former British colonies. Therefore, they argue that there should be a new paradigm describing how English is used in the era of ‘globalisation’, a concept defined as “a compression of time and space, an intensification of social, economic, cultural and political relations, a series of global linkages that render events in one location of potential and immediate importance in other, quite distant

locations” (Giddens, as cited in Pennycook, 2011, p.514). Bloommaert (as cited in Saxena & Omoniyi, 2010) has promoted the sociolinguistics of globalisation in order “to look at English in interstate and transnational relationships and communicative contexts” (p.4). In addition, the sociolinguistics of globalisation addresses the issue of variety by investigating “the ways in which people take on different linguistic forms as they align and disaffiliate with different groups at different moments and stages” (Bloommaert & Rampton, 2011, p.5).

Bloommaert (2010) argued that the notion of variety is closely link to several concepts. First, variety as ‘mobility’: linguistic patterns become mobile and less predictable. Second, variety as ‘cultural blending’: the transfer of the speakers’ local languages to English (for example code-mixing and code-switching). Third, variety serving local functionality: “it provides local meanings...that provide frames for understanding the local environment, to categorise and analyse the (strictly) local world” (Bloommaert, 2010, p.44). Fourth, variety as ‘super-diversity’: language is determined by diverse factors including “the spatial reconfiguration of the local, translocal, as well as real and virtual” (Bloommaert, 2010, p. 7-8). In other words, the description of a variety should also embrace digital communication due to “the unprecedented engagement of people in the virtual online world” (Xu, 2013. p.5). Fifth, in the sense of normativity, a variety is ‘micro-hegemonies’: “people have different normative expectations of which sound, word, grammatical pattern, discourse move or bodily movement fits which context” (Bloommaert & Rampton as cited in Kytölä & Westinen, 2015, p.2). Sixth, related to the concept of micro-hegemonies is ‘polycentricity’: a variety constitutes multiple normative complexes (Bloommaert, 2010, p.60).

The importance of understanding the role of local varieties in driving globalisation is also emphasised by Pennycook (2011) who urged the need to explore “the local embeddedness of English” (p.518) since “Not only does globalization thus invoke new forms of localization but also it changes them” (p. 515). Sharing a similar view, Canagarajah (2006) asserted the importance of describing local norms since them “inform communication in everyday life in local communities” (p.236).

The sociolinguistics of globalisation has brought EIL and ELF paradigms into the light. Unlike the WE paradigm in which a variety is tied to a particular community in an Outer Circle country, in EIL and ELF paradigms the concept of community does not hold since English is used by people across Circles and borders. Therefore, the notion of a ‘community of practice’ (Seidlhofer, 2009) or an ‘imagined community’ (Mauranen, 2010; McKay, 2011) is arguably more appropriate to represent people engaged in shared practice and enterprise (Wenger, as cited in Seidlhofer, 2009, p.238).

The notion of variety is not central in either paradigm since they are focused on the functions of English. It is impossible to describe EIL as ‘a variety’ since the users of English (both L1 and L2 speakers) bring their own varieties (Matsuda, 2012; McKay, 2011; Sharifian, 2009) and “speakers employ various strategies to negotiate linguistic and other differences to make themselves mutually intelligible and to communicate effectively” (Matsuda, 2012, p.7). Similarly, in ELF, to conceptualise a variety of English is untenable since ELF constitutes both ‘forms and functions’ (Cogo, 2008). ELF consists of local norms and the core (common ground) shared by ELF/Expanding Circle speakers (Jenkins, 2009) who are focused on ‘the purpose of the talk’ (Seidlhofer, 2009, p.242) by employing communication strategies to ensure intelligibility and to signal group membership (Cogo, 2008; Kirkpatrick, 2008) and that the “linguistic forms emerged from its contexts of use” (Canagarajah, 2007, p. 925). Similarly, Pennycook (2012) pointed out that the forms are “built from the bottom up: it is an emergent collection of local language practices” (p.152).

It is clear that notion of variety of English has been reconceptualised in several ways. First, in terms of its users, English is no longer the property of L1 speakers - instead, it belongs to anybody who uses it. Second, different users of English create different varieties of English. Consequently, English is no longer a single variety. Third, the traditional assumption that the identification of a community is what makes a variety is contested. It is now a community with a mutual engagement in shared enterprises (imagined community or community of practice) that characterises the concept of variety. Fourth, unlike the traditional concept of variety which focus on the use of English within Inner Circle communities, globalisation has resulted in English being used intranationally (within Outer and Expanding Circle countries) and

internationally (across the three Circles) and how English is used locally and globally are related and mutually affect one another. What is needed, then, is a framework to understand the relationship among these varieties of English. In this regard, Mahboob (2015) proposed a comprehensive three-dimensional framework comprising ‘users of English’, ‘uses of Englishes’, and ‘modality of communication’. These dimensions influence people’s choice of linguistic forms (sounds, grammar, lexis, and discourse).

The term ‘users’ refers to participants involved in communication. The type of variety used is determined by the social distance which is influenced by gender, social class, and other variables. The less the social distance is, the closer the relationship among the participants resulting in a localised variety being used; for example, the language used in sibling talk and couple talk. On the other hand, it is global language that is commonly used in the interaction involving people with high social distance. In such interaction, people tend to minimise local forms and features in order to be understood by their interlocutors (Mahboob, 2014, p268).

The second dimension, ‘uses’ of English’, relates to the purpose the language is used for: everyday/casual and register (technical/specialised discourse). For example, the language used to talk about the weather is used differently at an environmental scientists seminar compared to an ice breaker at a social event. The final dimension, ‘mode/modality of communication’, consists of oral (through speaking), visual (through writing), and mixed channels of communication (combination of speaking and writing, for instance: on line chats and blogs).

Mahboob (2014) explained that the three dimensions relate to each other in eight domains. The first four domains reflect the local usages – written and oral, locally oriented language, some of which is for a specialised purpose (for example, an information sheet written by local farmers for local use or the language used among local farmers talking about farming).

The other four domains illustrate the use of language in a context where the participants have different local varieties: written or oral globally oriented language and used for an everyday goal. The final domains are written or oral globally

oriented language used for technical purpose (for example, published academic research papers, presentations as an international conference). The implication of this framework for education is that government can promote a particular world view by controlling the language domain used in written discourse.

Mahboob's (2015) three dimensional framework of language variety fits with the purpose of this study for several reasons. Firstly, it allows for local varieties of English as valid objects of investigation. Secondly, the three elements are applicable Indonesia: as illustrated in the chapters on Background and Context, in Indonesia there are varieties of users of English ranging from elite and educated speakers living in cosmopolitan areas to youths in regional areas. In terms of uses, Indonesians use English both locally (for instance: to project identity as a modern society) and globally (for example: to build friendship with people from other countries). With respect to modalities of communication, Indonesians have used English in written mode (locally produced English textbooks, newspapers and official documents), in oral mode (English debates among university students and English news programs on TV and radio), and combination of both written and oral communication (online chat particularly among youths on Facebook or Twitter). Based on Mahboob's language variation framework, the concept of variety in this study is defined as any language production (sounds, grammar, lexis, and discourse) that are determined by the user, the uses and the mode/modality of communication.

3.3 English as a Global Language and L2 English Speaker Teacher Identity

The spread of English as the result of globalisation, along with the growing population of English users in the countries where English is not the first language, has resulted in the development of new varieties of English (Wang & Hill, 2011). McKay (2009) pointed out that "These new varieties are a factor of cultural and linguistic contact; they reflect individuals' desire to signal their unique identity while speaking a global language" (p. 49). Llorca (2004) asserted that to accept English as a global language does not necessarily mean one has to accept the dominant ideology of Inner Circle countries. English should be viewed as a heterogeneous language which accommodates diverse local values and identities (Canagarajah, 2006). Thus, in the discussion of English as the language of the global community, the concept of

identity has become much more important (Modiano, 2009) because “English has multiple identities” (Kachru, 1989, p.86).

According to Norton (1997), identity is “how people understand their relationship to the world, how that relationship is constructed to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future” (p.410). Since the participants in this study were English teachers, it is important to understand their identity. Varghese, Morgan, Johnston, and Johnson (2005) argued that “in order to understand teachers; we need to have a clearer sense of who they are: the professional, cultural, political, and individual identities which they claim or which are assigned to them” (p. 22).

Varghese et al. (2005, p. 23) also postulated that language teacher identity is multiple, shifting, and in conflict. It is impacted by its social, cultural and political context. An example of this is the promotion of a local variety of English in textbook materials used in Pakistani government schools to reinforce and maintain the socio-political and economic interests of dominant groups (Mahboob, 2015). In addition, language teacher identity is constructed, maintained, and negotiated to a significant extent through language and discourse.

In the Indonesian context, Basalama (2010) pointed out that English teachers have multiple identities: professional identity; personal identity; socio-cultural identity; national identity; and ethnic identity. According to Beijaard, Meijer, and Verloop (2004), teacher professional identity is “an ongoing process of integration of the ‘personal’ and the ‘professional’ sides of becoming and being a teacher” (p.113). The personal identity refers to an individual’s self-image which cannot exist on its own (Basalama, 2010) since it is “socially constituted, a reflexive, dynamic product of the social, historical and political contexts of an individual’s lived experiences” (Hall, 2012, p.31). The socio-cultural identity refers to “the relationship between an individual and other people in the socio-cultural network” (Basalama, 2010, p.44), for instance, but not limited to, family, community and society, and school. National identity is the relationship between an individual and his/her nation (Martin & Nakayama, 2004) which can be indicated through the use of national language

(Demirezen, 2007). In the Indonesian context, Bahasa Indonesia has a function as a national language; thus, an English teacher in Indonesia accesses his/her national identity through the use of Bahasa Indonesia. Ethnic identity is defined as “allegiance to a group – large or small, socially dominant or subordinate – with which one has ancestral links” (Edwards, 2009, p.162). In the Indonesian context, the use of regional languages such Javanese, Sundanese, or Balinese can be viewed as a signal of ethnic identity.

Some scholars have argued that language plays a significant role in establishing group identity (Edwards, 2009; Fasold, 1984; Giles & Johnson, 1981). Le Page and Tabouret-Keller (1985) asserted that “we engage in ‘acts of identity’ through our use of language, revealing both our personal identity and sense of social and ethnic solidarity and difference” (as cited in Nero, 2005, p. 194). However, the extent to which one has a desire to engage in acts of identity depends on several conditions:

We can only behave according to the behavioural patterns of groups we find it desirable to identify with to the extent that: (i) we can identify the groups; (ii) we have both adequate access to the groups and ability to analyse their behavioural patterns; (iii) the motivation to join the groups is sufficiently powerful, and is either reinforced or reversed by feedback from the groups; (iv) we have the ability to modify our behaviour (Le Page & Tabouret-Keller, 1985, p.182).

Le Page and Tabouret-Keller’s theory of acts of identity (1985) implied that identity formation is determined by an individual agency which is motivated by the desire to establish affiliation with, or distinctiveness from, identifiable groups. Further, West (1992) extended Le Page and Tabouret-Keller’s theory by arguing that the desire for affiliation and recognition can only be realised if one has access to material resources. Based on West’s position, “a person’s identity will shift in accordance with changing social and economic relations” (as cited in Norton, 1997, p.410). In a similar vein, Nero (2005) pointed out that the motivation to maintain affiliation with one’s language group depends on the benefits derived from internal and external factors, and the desire to show solidarity or acceptance is often determined by the

perception of the group's language (and by extension, by the group itself) by the society at large (p.195).

It is clear that individual and social and political factors play important roles in constructing one's identity. It is through the use of language that one's identity is constructed and revealed. With respect to English, there are several factors which determine an individual's engagement in acts of identity through the use of a variety of English, these being: the ability to identify the groups and access material resources; the desire to establish affiliation with, or distinctiveness from, an identifiable group, which is reinforced or reversed by feedback from the group; and the perception of the group's language by society. As stated by Basalama (2010), Indonesian English teachers have multiple layers of identity: professional, individual, social, national, and ethnic identities. Thus, their identities along with their social and political contexts may influence their attitudes towards the use of a local variety of English.

3.4 Attitudes towards Language

Attitudes have been a focus of study in the field of social psychology over many decades (Allport, 1935; Cooper & Croyle, 1984; McKenzie, 2010; Olson & Zanna, 1993). Despite extensive research on attitudes, there has been no agreement among scholars about how attitudes are formed (Cargile, Giles, Ryan, & Bradac, 1994; Edwards, 1988; Suedfeld, 1971), with two major schools of thought emerging regarding the nature of attitude: behaviourist and mentalist (Agheyisi & Fishman, 1970; Fasold, 1984; Ihmere, 2006).

From the behaviourist perspective, attitudes are the responses people make to a social situation (Fasold, 1984) or are "a set of stimulus-response" behaviours (Cooper & Fishman, 1974, p.7). From the mentalist perspective, attitudes are defined as "mental constructs acquired through experience, predisposing a person to a certain feelings and reactions in response to certain situations, persons or objects" (Dalton et al., 1997, p. 116), mental constructs that consist of three elements: feelings (affective

element), thoughts (cognitive element) and action (behavioural element) (Bohner & Wänke, 2002; Dalton-Puffer et al., 1997; Edwards, 1994; Garrett, 2010).

In the field of sociolinguistics, attitude is considered significant (Edwards, 1988; Holmes, 1992; McKenzie, 2010). Garrett (2010) explained that language attitude studies have been influential because they have provided a research basis for explaining linguistic variation and change. Some scholars asserted that the mentalist perspective has dominated language attitude studies (Fasold, 1984; Lammervo, 2005; McKenzie, 2006) because there has been “a growing amount of evidence of the existence of attitudes at the level of latent psychological processes, i.e., where attitudes ... cannot be observed directly” (McKenzie, 2006, p.26).

Ryan, Giles, and Sebastian (1982) defined language attitudes as “any affective, cognitive, or behavioural index of evaluative reactions toward different language varieties or their speakers” (p.7). However, Baker (1992) claimed that language attitude is an umbrella term encompassing attitudes towards varieties of subjects; for instance, language variation, dialect and speech style; language preference; language lessons. It could also be extended to include language maintenance and language planning (Fasold, 1984).

According to Gardner & Lambert (1972), there are two components of language attitudes: instrumental and integrative orientations. The first orientation refers to the desire to learn a language to gain social recognition or economic advantage (for example, learning English to get a good job), whereas the latter implies the motivation to learn a language is in order to be affiliated with the member of the target language (for instance, learning English to be able to chat with American friends). However, Benson (1991) argued that there is one orientation which does not belong to either instrumental or integrative orientations; that is, personal orientation (for example, learning English to have pleasure in being able to read novels in English).

Baker (1992) listed several factors affecting language attitudes: age, gender, schooling, cultural background, language ability (for instance, the higher the English proficiency achievement, the more favourable are attitudes towards English), and

language background. With respect to the last factor, Baker argued that “attitudes are socially constructed through language. Discourse is an important process in the way attitudes are learnt, modified and expressed” (p. 46). In addition, Garrett (2010) posited that attitudes are influenced by personal experience as well as social environment, including the media.

According to Edwards (1999), there are three possible reasons why people hold different attitudes towards language varieties, such as accents and dialects. First, a certain type of language variety is considered superior to other language varieties; for example, the RP accent is considered more prestigious than the Birmingham accent (Hiraga, 2005). Second, a certain type of variety has more aesthetic qualities compared to other varieties; for example, in two Greek dialects, the Athenian dialect, the prestige standard form, sounds more mellifluous than the Cretan, a nonstandard variety from low social status (Edwards, 2009). Third, the social status attached to the speakers of given varieties; for instance, Spanish speakers in the USA are often pejoratively classified as ‘wetbacks’ (Galindo, 1995).

Gudykunst and Schmidt (1988) posited that language attitude is affected by ethnic identity. In the situation where one ethnic group is considered to be separate or different, the members of the group may display language loyalty (Rampton, 1990), that is, feeling proud of their own native culture and perceiving their language as a symbol of their social identity (Appel & Muysken, 2005; Ayodele, 2013; Riley, 1975). Galindo (1995) found that although Chicano communities in Texas recognised the importance of English for economic and survival benefits, they also displayed language loyalty in their desire to maintain Spanish as an integral part of their Mexican heritage and a symbol of ethnic identity.

Edwards (2009) asserted that people make evaluations of different language varieties based on social conventions and preferences. Consequently, language varieties, including dialect, are subject to social stereotypes; for instance, prestige and power is frequently associated with speakers of a standard variety (Edwards, 2009). Although the speakers of a non-standard variety are very much aware of its low status and hold negative attitudes towards it, nonetheless, they still perceive their variety as a symbol of their group identity (Appel & Muysken, 2005). In this respect, Edwards (2009)

pointed out that “A language or dialect, though it may be lacking in general social prestige, may nevertheless function as a powerful bonding agent, providing a sense of identity” (p.96). Ogbu (1999) reported that the black community in West Oakland, California, while describing their variety of English, Black English Vernacular (BEV), as poor and non-standard English, also believed that it was a symbol of black identity and racial solidarity.

It is clear that attitudes towards language are influenced by several factors, including age, sex, schooling level, language background, cultural background, and exposure to the media. In addition, social perceptions about language varieties also affect the way people evaluate them. Although standard varieties carry prestige and power, non-standard varieties are still considered by some to be a symbol of group identity. In contexts where certain groups are considered to be separate or different, there is a motivation for the groups to display loyalty to their native language.

3.5 Attitudes towards Varieties of English

Several studies have suggested that the participants were not in favour of varieties of English with which they were not familiar. Chiba, Matsura and Yamamoto (1995) found that varieties of English from Sri Lanka, Hong Kong and Malaysia tended to be rated lower than American and British English by EFL Japanese students. The negative attitudes towards these three varieties of English were claimed to be due to lack of exposure to these varieties. Al-Dosari (2011) reported that Saudi EFL students rated Standard South African English lower than Standard Indian English since they had not been exposed to Standard South African English in their day-to-day activities. The results from Zhang and Hu’s study (2008) also suggested that ESL Chinese students studying in the U.S. held more positive attitudes to American and British English than Australian English since they had been exposed more to the first two varieties.

In his study, McKenzie (2008) identified three factors that influenced Japanese university students’ attitudes towards 6 varieties of English: gender, self-perceived proficiency in English, and level of exposure to English. The female participants, the participants with high level perceived proficiency, and the participants with

experience of travelling to English-speaking countries favoured Inner Circle varieties over Japanese English varieties.

Participants' recognition of the speakers also influenced their attitudes towards varieties of English spoken by the speakers being evaluated. Yook and Lindeman (2013) investigated the attitudes of 60 Korean students towards five varieties of English: African-American Vernacular English (AAVE), American English (AmE), British English (BrE), Australian English (AuE) and Korean English (KE). In their study, the participants who were told the nationality of five speakers tended to rate AmE and KE speakers higher and BrE and AAVE speakers lower than uninformed participants. In a similar vein, McKenzie (2008) reported that misidentification of a Medium Japanese-accented English (MJE) speaker as a speaker from another Asian or European Expanding Circle country by Japanese university students resulted in the MJE speaker's low rating in the solidarity category. In contrast, the Heavily Japanese-accented English (HJE) speaker was highly favoured in the social attractiveness category correlating with the high rate of HJE speaker identification as a Japanese speaker.

Some studies have indicated that there is a hierarchical framework with respect to the status and solidarity dimensions of certain accents from Inner Circle varieties of English. For example, Ladegaard (1998) found that Danish participants evaluated positively American speakers in the sense of humour dimension, RP speakers on all status and competence dimensions, and Scottish and Australian speakers on solidarity dimensions. Birnie (1998) investigated the attitudes of Bavarian business people towards American and British English. The findings revealed that British English was more preferred since it was perceived as 'High English' - a standard educated variety - while American English was associated with non-standard dialect, a less prestigious variety and slang. In Hiraga's study (2005), British university students rated RP highly on the status dimension, whereas the Birmingham accent, a variety of British English spoken in urban areas, was rated the lowest in this dimension. On the other hand, the Yorkshire accent, a variety of British English spoken in rural areas, was rated highest in the solidarity dimension.

In several studies, participants from Expanding Circle countries generally favoured Inner Circle varieties over their own varieties. Dalton-Puffer et al. (1997) evaluated the attitudes of 132 EFL Austrian students towards 5 varieties of English: three native accents (RP, near RP, and GA) and two Austrian non-native accents of English. The findings show that majority of participants preferred the RP accent most as the model for pronunciation and held negative attitudes towards their own non-native English accents. Pishghadam and Sabouri (2011) found that Iranian English learners preferred American English to Persian English, offering three possible reasons: the status of the U.S. as a super power; participants' lack of knowledge of varieties of English; the perceived aesthetic quality of the American English accent; and, participants' Inner Circle norm-oriented preference. Takumoto and Shibata (2011) reported that although both Korean and Japanese university students favoured L1 speaker varieties, the latter developed prejudice patterns against their own variety of English, resulting in the authors surmising that educational and social factors might have impacted on participants' attitudes towards varieties of English.

Compared to Expanding Circle countries, participants from Outer Circle communities tend to display positive attitudes towards their own variety of English. In Bernaisch's study (2012), Sri Lankan participants rated their own variety of English higher than American English in 10 out of 13 categories, including beauty, humbleness and friendliness. Based on an acceptability questionnaire for Indian English, Kaushik (2011) found that participants accepted maximum numbers of lexical variants and minimum number of syntactic variants and were not concerned about missing or intruding articles, prepositions, etc. The findings implied that English-educated metropolitan Indians were prepared to accept a range of 'Indianisms' in the classroom. Similarly, the findings from Baumgardner's study (1996) revealed that endonormative features of Pakistani English were accepted by Pakistani journalists, teachers, and university students. Studies in Outer Circle countries in South East Asia also displayed similar results. Based on a survey with Filipino university students, Borlongan (2009) discovered that in addition to Tagalog, Philippine English was viewed as a symbol of Filipino identity. In Tokumoto and Shibata's (2011) study, Malaysian university students valued their own variety of English more highly compared to Korean and Japanese students.

The results from several studies conducted in Expanding Circle countries have shown that participants recognise the influence of their local language on English. In Hagens' study (2004), South Korean English teachers accepted Konglish (Korean English) as a valid variety of English defined as "a unique use of English by South Koreans that results in words that have different pronunciation and meanings from the original English" (p. 40). Similarly, in Meilin and Xiaoqiong's study (2006), the teachers from three universities in China showed favourable attitudes towards China English. He and Li (2009) found that both Chinese EFL teachers and EFL learners accepted 'China English' due to the recognition of cross-linguistic influences of Chinese on the English used by Chinese, its practicability in delivering some content ideas specific to Chinese culture and its practicality in assisting Chinese EFL learners. Similar results were also obtained in Xu, Wang, and Case's study (2010) in which Chinese university students tolerated and accepted Chinese English as a means of creating cultural identity.

In summary, several studies have identified factors that influence attitudes towards varieties of English: familiarity with, and exposure to, varieties of English; recognition of the speakers of the varieties being evaluated; and, educational, social and political factors. Outer Circle communities tend to have more favourable attitudes towards their own varieties of English compared to Expanding Circle communities. However, there has been recognition of local varieties of English in some Expanding Circle countries, particularly in China.

3.6 Attitudes towards the Adoption of a Variety of English as a Model for ELT

In multilingual societies comprising different ethnic groups, there appears to be a tendency for a speaker whose English accent is less influenced by the first language to be preferred as a local model. For example, in the Nigerian context, Williams (1983) conducted a study involving 81 pre-service teachers to investigate which type of English accent spoken by various ethnic groups was considered the most acceptable and which English accents were rated most highly. The study revealed that the majority of the teachers were in favour of the native and near-native accents. In another study, similar results were found showing the preference for near-native

accents. Muthwii and Kioko (2003) examined the attitudes of 210 Kenyan speakers towards three varieties of English: ethnically marked Kenyan English, standard Kenyan English (near-L1 English) and L1 speaker English. The results of the study revealed that standard Kenyan English was the most preferred, with participants associating standard Kenyan English with intelligence, ambition, expertness, and confidence. They also believed that standard Kenyan English not only demonstrated correct pronunciation and grammar but symbolised a ‘wider world identity’.

Although participants had favourable attitudes towards their local variety of English, their attitudes towards the adoption of their local variety as the teaching norm were exactly the opposite. In the studies conducted by Hagens (2004) in South Korea and by Meilin and Xiaoqiong (2006) in China, the participants still preferred exonormative models, favouring American or British English. Likewise, in Japan, Butler (2007) found that Japanese primary school English teachers believed that English is best taught by L1 speakers.

The preference for exonormative models was also common to teachers in other Expanding Circle countries, particularly in Europe. For instance, in Greece, Sifakis and Sougari (2005) found that the teachers strongly favoured L1 speaker pronunciation models because they identified a language with its L1 speakers and that pronunciation as a feature of language, once acquired, is static rather than dynamic. Similarly, Coskun (2011) discovered that pre-service teachers in Turkey believed that the goal in teaching pronunciation is to achieve a L1 speaker accent and they disapproved of the idea of teaching non-native varieties of English. In Finland, Ranta’s study (2010) suggested that teachers still preferred Standard English as the type of English variety that should be taught in schools.

The adherence to exonormative models is reflected in the ‘positive label’ attached to L1 speakers’ accents. In a small scale study, Jenkins (2005) interviewed 8 teachers from Italy, Japan, Malaysia, Poland, and Spain to examine their attitudes to, and identification with, L2 and L1 English speaker accents and their beliefs about teaching these accents. The teachers described L1 speaker accents as ‘good’, ‘perfect’, ‘correct’, ‘proficient’, ‘competent’, ‘fluent’, ‘real’, and ‘original English’. Lai (2008) also reported that university English teachers in Taiwan felt that they had

to adopt exonormative norms from United Kingdom or United States, since these norms were believed to be ‘best’ and most ‘advantageous’ to the students’ future.

The participants who favoured exonormative models viewed their local variety of English negatively. In Jenkins’s study (2005) L2 speakers’ accents were considered ‘not good’, ‘wrong’, ‘incorrect’, ‘not real’, ‘fake’, ‘deficient’ and in Crismore, Ngeow and Soo’s study (1996), Malaysian English was labelled as full of ‘mistakes’ by Malaysian speakers of English who also expressed their concern that their local Englishes might not be intelligible when they communicated with people who spoke a different variety of English. Young and Walsh (2010) reported that teachers from Greece and Saudi Arabia expressed disappointment with the local English modelled by their previous teachers, since it made them unintelligible to L1 speakers.

Likewise, Li (2009) found that Chinese university-educated participants in his study were in a dilemma: caught between their motivation to project their identity through use of their local English and concern about their intelligibility. This tension had resulted from three factors: the domination of exonormative models in English curricula, a lack of familiarity of other varieties of English, and failure to recognise the legitimacy of L2 speaker varieties of English. On the other hand, in two other studies, the teachers from two Outer Circle communities, Malaysia and Nigeria, believed that their local English was internationally intelligible (Crismore, et al., 1996; Olatunji, 2012).

Although exonormative models are generally popular in European contexts, several studies showed that there has been a shift towards the adoption of endonormative models. In Spain, Llorca and Huguet (2003) discovered that secondary school teachers were more supportive of L2 speaker teachers and less dependent on exonormative models in language teaching compared to primary school teachers. Similarly, in Turkey, Bayyurt (2006) found that the teachers believed that they were perceived by their students as good learning models and guides. In Chilean context, McKay (2003) found that teachers from public schools especially supported the inclusion of Chilean cultural content in ELT material since they believed that it was important to maintain and to reinforce the Chilean culture.

In summary, previous studies indicate that a speaker with a near-native accent is preferred as a local model for English compared to speaker whose accent is heavily influenced by their first language. The majority of teachers in most Expanding Circle countries still conform to exonormative models for ELT, viewing English as the property of L1 speakers of English, the consequence of which is that L1 speaker varieties are viewed more positively than non-native varieties of English.

3.7 Language Attitudes in Indonesia

Several studies conducted in different provinces of Indonesia have shown that participants hold positive attitudes towards English. For instance, Siregar (2009) investigated Indonesian tertiary students' attitudes towards English and language education policy in Indonesia. The findings of the study showed that the students had more positive attitudes toward English as both a language and a medium of instruction than toward Bahasa Indonesia and regional languages. In Sumatera, Lamb (2007) reported that lower secondary school students had positive attitudes towards English since they believed that mastering English was the key to their success in the future. In Central Java, Zacharias (2003) explored tertiary education teachers' beliefs regarding the importance of English in Indonesia, the use of first language in the classroom and the issue of culture in ELT. The participants believed that English was important as it facilitated communication in a globalised world, helped students to get better jobs, allowed them to compete with other scholars, and increased their prestige in society. They also believed that L1 speakers were more suitable teachers of English, particularly in the teaching of pronunciation and speaking, labelling L1 speaker teachers as 'perfect', 'standard', 'real', and 'original'. The majority of the participants agreed that limited use of the first language in the class was appropriate to explain new words, to check students' understanding and to explain grammar concepts. In terms of ELT materials, most participants preferred internationally-published materials.

In some studies, participants displayed positive attitudes towards the inclusion of local content in ELT materials. Hartono and Aйдawati (2011) discovered that pre-primary, primary and lower secondary teachers in Semarang, Central Java, showed

positive attitudes towards the use of an Indonesian setting in textbook materials written by Indonesian authors because they were more interesting, more easily understood by the students, helpful in enriching students' knowledge of Indonesia, and familiar to the teachers. The support for Indonesian culture based English materials was also reported by Kirkpatrick (2007a) who found that all locally developed materials gave the learners the opportunity to learn about topics of cultural significance to Indonesians and equipped them to talk in English about their own culture and concerns to other people. Intani (2012) reported that primary school students in Semarang exposed to Indonesian children's song lyrics that had been translated into a local variety of English reported positive attitudes since the songs were perceived as comprehensible, enjoyable, and motivating.

However, overall, very few studies have been conducted on Indonesians' attitudes towards varieties of English. In Lombok, in West Nusa Tenggara province, Moedjito (2008) investigated lower secondary teachers' views of what English variety was appropriate for Indonesian EFL learners, what components of pronunciation were important and what techniques were best for teaching pronunciation. The study found that Indonesian English was rated as the least appropriate model for Indonesian EFL learners compared to varieties spoken by L1 speakers. Moejito suggested that the low rating of Indonesian English was probably due to the fact that Bahasa Indonesia was the second language of the participants, whereas Sasak was their first language. This opinion is confirmed by Lamb and Coleman (2008) who pointed out that Bahasa Indonesia is "not an identity marker in the same way that a first language might be assumed to be" (p.190). With respect to aspects of pronunciation, the segmental features—vowels and consonants—were valued more than supra-segmental features, such as stress and intonation. Sound discrimination was rated most highly, because it was seen as essential for teaching pronunciation although the study identified the teachers' lack of knowledge of pronunciation as a problem.

Indonesians' recognition of the value of their local English was found in three studies. Oanh (2012) examined the attitudes and perceptions of educators, administrators and teachers from 8 Asian countries, including Indonesia, and found that the use of local English was more popular among Indonesian participants than

among participants from other Expanding Circle countries (Japan, Vietnam, Thailand, and South Korea). Sari and Yusuf (2009) interviewed 6 Indonesians living overseas (2 English teachers and 4 teachers of other subjects) who had different first languages (Acehnese, Javanese, and Flores), to investigate their attitudes towards their English accent and the extent to which they agreed with the adoption of their English accent in teaching English pronunciation. The findings revealed that the participants acknowledged that they speak English with an accent influenced by their first language but they did not mind if other people identified them as L2 speakers. A participant from Kupang reported being very proud of her Indonesian English accent. However, all participants rejected the idea of teaching their local variety of English to students because they believed that they should teach American or British English which they perceived as ‘original’, ‘correct’ and ‘standard’.

In Salatiga, Central Java, Dharma and Rudianto (2013) examined Indonesian EFL students’ attitudes towards varieties of English, including the participants’ own variety. The study revealed that L1 speaker accents are more favoured than non-native accents, with American English the most favoured accent. However, the study also found that Indonesian EFL learners concurred that intelligibility was more important than native English accent. They reported feeling ‘comfortable’, ‘confident’ and ‘proud’ of their own accents and maintained that their own accents were quite understandable.

It is clear from the reviews of the studies above that Indonesians have positive attitudes towards English. Although L1 speaker varieties were favoured, there is evidence of acceptance of local Englishes in Indonesia. The studies identified recognition that a local English is influenced by the first language and Bahasa Indonesia and acknowledged the value of integration of local content into ELT materials.

3.8 Summary

This chapter outlines the literature relevant to the current study. It elaborates on the spread of English internationally and how this has affected the practice of ELT, in

particular the choice of models for ELT, and how the issue of cultural identity is inextricably bound to language attitudes. The following chapter presents the methodology and methods employed in this study.

CHAPTER 4

RESEARCH METHODOLOGY AND METHODS

4.0 Overview

This chapter presents the methodology and methods used in the study. It describes the research design, with details of the mixed methods employed. The participants are presented and the process of collecting and analysing data the qualitative and quantitative data is outlined. In addition, ethical issues are addressed.

4.1 Research Design

It is important to ensure that the selected research approach is directly tied to research problems and purposes. Both qualitative and quantitative research approaches have “a basic set of beliefs and assumptions that guide action” (Bloomberg & Volpe, 2012, p.28).

Historically, the debate between quantitative and qualitative research proponents has been long-term (Johnson & Gray, 2010). On the one hand, there are those who support the quantitative research claim that “social science inquiry should be objective” (Johnson & Onwuegbuzie, 2004, p.14), advocating the concepts of “deduction and certainty as a requirement for true knowledge, materialism/physicalism, positivism, hypothesis testing, causal explanation, and the production of nomothetic/universal knowledge” (Johnson & Gray, 2010, p.90). On the other hand, the qualitative research proponents assert that social inquiry is subjective (Creswell, 2008; Johnson & Onwuegbuzie, 2004), consequently adhering to the concepts of “relativism, humanism, idealism, constructivism, and a focus on human understanding, culture, and ideographic/particularistic knowledge” (Johnson & Gray, 2010, p.90).

However, in the 1950s, inspired by pragmatism as a philosophical consideration, mixed method research emerged (Cameron, 2009; Creswell, 2008; Johnson & Gray, 2010; Johnson & Onwuegbuzie, 2004). The philosophical foundation of mixed method is pragmatism which

...offers a practical and outcome-oriented method of inquiry that is based on action and leads, iteratively, to further action and elimination of doubt; and it offers a method for selecting methodological mixes that can help researchers better answer many of their research questions (Johnson & Onwuegbuzie, 2004, p.17).

In short, pragmatism allows the researcher to “choose the combination or mixtures of methods and procedures” that are most suitable to answer his or her research questions (Johnson & Onwuegbuzie, 2004, p.17).

This study adopted a mixed method design and has integrated qualitative and quantitative methods of collecting and analysing data. The combination of qualitative and quantitative methods provides “a better understanding of the research problems and questions than either method itself” (Creswell, 2008, p.552).

According to Creswell, there are four types of mixed methods design: triangulation and embedded, explanatory and exploratory design. In exploratory design, the research begins with qualitative study followed by quantitative investigation.

Exploratory design was selected for this study. First, as the aim of the study is to explore teacher’s attitudes, the design is suitable for answering exploratory questions (Teddlie & Tashakkori, 2006). Second, the design “allows the researcher to identify measures grounded in the data obtained from study participants” (Creswell, 2008, p.561). Third, the strengths of qualitative research allow the researcher to determine how participants interpret the construct (local variety of English) and to describe phenomena (teachers’ attitudes) in rich detail, in the local context (Central Java) (Johnson & Onwuegbuzie, 2004). Fourth, the quantitative study in the second phase enables teachers’ attitudes towards local varieties of English in a larger population to be investigated (Cresswell, 2008). Fifth, the exploratory design is “easier to conduct by a solo investigator ... because it is easier to keep strands separate and the studies

typically unfold slower and in a more predictable manner” (Teddlie & Tashakkori, 2006, p. 22).

Since the current study is aimed at investigating teachers’ attitudes towards varieties of English, it was important to overview the three approaches used in language attitude measurement studies. There are three approaches used: societal treatment, the indirect approach and the direct approach (Edwards, 1988; Garrett, 2010; Giles, Hewstone, & Ball, 1983; McKenzie, 2010).

In the societal treatment approach, the researcher infers attitudes by observing informants’ behaviour, by conducting ethnographic studies, or by analysing documents or content analysis (Cargile et. al, 1994; McKenzie, 2010). The societal treatment approach has been criticised for a number of reasons: Garrett (2010) considered it too informal and claimed that the results of studies employing this approach cannot be generalised to either broader or more specific populations. McKenzie (2010) argued that the societal treatment approach is “often considered insufficiently rigorous” (p.41), while Cargile et al. (1994) pointed out that “content analysis cannot indicate all types of language attitude” (p.212).

The indirect approach assesses participants’ attitudes without revealing the purpose of a study (Fasold, 1984; McKenzie, 2010), eliciting attitude from the listener’s subjective reactions to different speech styles (Giles et al., 1983). A widely used indirect method is the Matched Guise Technique (MGT) which was developed by Lambert in 1960 (Bradac, 1990; Giles & Coupland, 1991) and used to investigate attitudes towards speech varieties and their speakers (McKenzie, 2006). In MGT, the listeners rate speakers on a bipolar semantic-differential scale in relation to personality traits, while controlling extraneous variables such as pitch, speech rate and hesitation (McKenzie, 2006). Although MGT has provided valuable insights into language attitude, Giles and Coupland (1991) criticised MGT for its lack of programmatic, longitudinal work, linguistic sophistication, and its tendency to ignore message content. Cooper and Fishman (1974) pointed out that “Indirect attitude measures are typically less reliable than direct ones” (p.11) and McKenzie (2010) highlighted the ethical dimensions of this approach since it involves deception of the informants during the data collection period. Hiraga (2005) maintained that MGT is

only appropriate to measure accents not dialects and it is often ‘unnatural’ and ‘artificial’.

Unlike the indirect approach, the direct approach requires the respondents to infer, to report, or to give an account of their own attitudes (Cargile et al., 1994; Fasold, 1984; Garrett, 2010; McKenzie, 2010). It is now the most widely used approach in language attitude studies (Agheyisi & Fishman, 1970; Garrett, 2010). Language attitude studies employing the direct approach usually use observation, interviews, and questionnaires (Agheyisi & Fishman, 1970; Edwards, 1988; Fasold, 1984). One key advantages of the direct approach is the discernment of a greater number of language varieties and attitudes compared to the societal treatment approach (Cargile et al., 1994).

This study employed the direct approach, combining interviews and questionnaires. The rationale for adopting the two data collection methods are detailed in Section 4.2.2 (interviews) and Section 4.3.2 (questionnaires).

4.2 Qualitative Study

This section outlines the participants in the qualitative study and how they were selected, how the data were collected and analysed, and how trustworthiness was established.

4.2.1 Selection of participants. Purposive sampling was employed to select the participants. As Flick (2007) suggested:

Sampling in qualitative research in most cases is not oriented on a formal (e.g. random) selection of a part of an existing or assumed population. Rather it is conceived as a way of setting up a collection of deliberately selected cases, materials or events for constructing a corpus of empirical examples for studying the phenomenon of interest in the most instructive way. Therefore, most suggestions for qualitative sampling are around a concept of purpose. (p. 27)

The participants in the study were selected using a combination of snowball sampling and maximum variation. The snowball sampling utilised the existing networks of a small number of participants and relied on them to identify other people who might be relevant to the study (Bryman, 2012; Miles & Huberman, 1994). Maximum variation sampling ensured that the final sample demonstrated a diverse set of characteristics (Ary, Jacobs, & Razavieh, 2002; Bryman, 2013; Miles & Huberman, 1994) including a spread of gender, teaching experience and qualifications; the type of schools (private or state schools) in which participants worked and their geographical location (*Kabupaten* or *Kota*). There were 15 participants in this study, an adequate size of sample to achieve maximum variation (Baum, 2002). Details of participants are provided in Chapter 5.

4.2.2 Qualitative data collection. The data in the qualitative investigation were collected through interviews with 15 primary English language teachers in Central Java. According to Punch (2009), an interview is “a very good way of accessing people’s perceptions, meanings, definition of situations and constructions of reality” (p.144). This method accords with the objectives of the study which are to gain an understanding of the teachers’ perspectives and attitudes. There are two types of qualitative interview: structured and semi-structured (Bryman, 2008). Semi-structured interviews were employed in this study because, according to Bauman and Adair (1992), a semi-structured interview “capitalizes on the richness of qualitative open-ended responses, but structures the content of the interview through the use of an interview guide” (pp.9-10). The interview guide has been conceived as “A set of topical areas and questions that are researcher brings to the interview” (Hesse-Biber & Leavy, 2011, p. 103).

The use of semi-structured interviews has several advantages (Bryman, 2012). First, since the researcher had a clear idea of the issue being investigated, the use of an interview guide allowed the researcher to focus on the issues when meeting with participants. Second, the approach is efficient because the interview guide, which was given to the participants prior to the interviews, allowed the researcher to minimise pre-determined responses. In other words, the participants can focus on the issues being raised in the interviews. Third, semi-structured interviews are flexible

since the use of open-ended questions can stimulate the participants to express their views freely. Fourth, since the participants were asked ‘identical’ questions, it was easier for the researcher to compare and contrast their responses later in the data analysis process.

In preparation for the interviews, an interview guide was developed. The interview questions were formulated to elicit answers to the research questions. The two main sources of information used in the development of the interview guide were official policy documents relating to ELT in primary schools and the research literature on English language usage in Indonesia, including reports on local varieties of English in use and the attitudes of Indonesians towards varieties of English. Government policy documents largely support the adoption of an endonormative model in which ELT takes into account students’ local contexts. The use of these documents ensured that questions aimed at eliciting participants’ views about a pluricentric model, and how it can be incorporated into ELT contexts, were framed consistent with the Government’s declared approach. The research reports provided the researcher with information concerning the features of local varieties of English in Indonesia and were used to construct questions to assess whether the participants shared similar views about local varieties of English and the extent to which they would support a pluricentric model.

A draft of the interview guide was piloted with four students pursuing doctoral degrees in Education at Curtin University to assess its practicality and limitations, to detect any ambiguous and leading questions and to identify any important issues which had not been nominated in the guide. The piloting process also provided experience for the interviewer (Barriball & While, 1994; Bryman, 2012; Turner, 2010) in collecting interview data.

Eleven open-ended questions were initially developed: the first four questions were aimed at gathering information about teachers’ perceptions of how English is used in Indonesia; the next 5 questions aimed to obtain participants’ views concerning the teaching of English in primary school (four of these questions contained a long quotation in Bahasa Indonesia derived from the policy documents and, to make it easier for the participants to respond, the questions were presented in Bahasa

Indonesia); the last 2 questions sought to elicit teacher's attitudes towards the adoption of a pluricentric model of English in primary schools. Based on the feedback received, one more general question concerning ELT in Indonesia was added.

Using the revised guide, a second pilot study was conducted which involved two English teachers at different primary schools in Central Java in order to ensure that the interview guide would work with the real participants in the study. After reviewing the results of the second pilot study, no further amendment was necessary. The final interview guide consisted of twelve open-ended questions (Appendix 1).

About one week prior to the interviews, the participants were given a copy of the interview guide to provide them with information about what was to be asked during the interview and to ensure that they had sufficient time to reflect on the questions. Along with the interview guide, the participants were also given an information sheet about the purpose of the study (Appendix 3) and a consent form (Appendix 4). Most of the interviews took place in restaurants accessible to participants. A restaurant was selected because its atmosphere was informal which helped participants to relax.

All the interviews were recorded and conducted in English; however, there were several occasions when participants switched to Bahasa Indonesia or Javanese to give examples of their ELT context. Since the participants' English language qualifications varied, their command of English varied too. Consequently, the length of the interviews ranged from 10 minutes to more than 30 minutes. However, the length of the interview was not an indication that some participants offered more valuable insights than others; the analysis of some short interviews (10 to 15 minutes) showed that these participants were able to express ideas that were instrumental in generating new codes.

4.2.3 Qualitative data analysis. Before the data were analysed, the audio recordings were transcribed. The participants were asked to provide feedback on the transcript to ensure its accuracy. However, 13 out of 15 declined the offer and the two participants who received the interview transcript indicated that no amendment

was necessary. The analysis of qualitative data in this study was conducted manually. As the source of the qualitative data were interview transcripts of less than 500 pages, the analysis was relatively easy to manage (Cresswell, 2008).

The data were analysed in 5 stages: rereading, segmenting, coding, reducing overlap and redundancy codes, and collapsing codes into themes (Creswell, 2008). In the first stage, the interview transcripts were reread several times to make sense of what had been said by the participants before they were broken into segments. In addition, the reading process allowed the researcher to immerse herself in the data (Bloomberg & Volpe, 2012). To make the transcripts easier to read, compare and analyse, they were transferred into a table. The columns of the table consisted of the 12 interview questions and a row was allocated to each participant. These rows in the table were divided every time new data emerged. Through this table, the data was integrated visually and compared easily. The process of comparing is significant in qualitative data analysis: “Comparing is essential in identifying abstract concepts, and to coding. At the first level of coding it is by comparing different indicators in the data that we arrive at the more abstract concepts behind the empirical data” (Punch, 2009, p. 182).

In the second stage of analysis, the data were divided into segments (Creswell, 2008). According to Johnson and Christensen (2008, p.534), a segment is defined as “A meaningful unit (i.e. segment) of text can be a word, a single sentence, or several sentences, or it might include a larger passage such as a paragraph or even a complete document. The segment of text must have meaning that the researcher thinks should be documented”. Segmenting involved highlighting a meaningful unit of text. The segments assumed to share similar meaning or characteristics were highlighted in the same colour.

Coding of the data followed: “the process of marking segments of data (usually text data) with symbols, descriptive words, or category names” (Johnson & Christensen, 2008, p.534). Segments that had been identified were labelled using category names. After all the codes were identified and listed, any overlap or redundant codes were eliminated. This was conducted by rereading all codes and matching the codes to their context (original transcript interviews) to see if the codes had been properly

determined. During the process of coding, intercoder reliability was important to check coding consistency (Johnson & Christensen, 2008). Two fellow doctoral students replicated the coding process, the result of which was a final set of codes.

The final stage of analysis was theming. Saldaña (2012) defines a theme as “an outcome of coding, categorization, and analytic reflection, not something that is, in itself, coded” (p.139). Theming the data was carried out by finding out the connection between the codes. Those that shared similar properties were put in the same group and assigned a numerical index (sample of themes developed in the qualitative study is provided in Appendix 2).

4.2.4 Trustworthiness. Trustworthiness refers to “how well the researcher has provided evidence that her or his descriptions and analysis represent the reality of the situations and person studied” (Bloomberg & Volpe, 2012, p. 112). There are four criteria to assess trustworthiness of qualitative research: credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985).

The credibility of the study was established in several ways: frequently asking for clarification to ensure the interpretation of the researcher matched the participants’ responses; offering the interview transcripts to the participants to improve their accuracy (albeit only 2 elected to accept this offer); adopting maximum variation sampling so that “individual viewpoints and experiences can be verified against others and, ultimately, a rich picture of the attitudes, needs or behaviour of those under scrutiny may be constructed based on the contributions of a range of people” (Shenton, 2004, p.66); piloting and revising the interview questions; and informing the participants that they could refuse to participate and withdraw from the study anytime so that honesty in responding to the interview questions could be assured. In addition, since the researcher had a similar cultural background to the participants (Javanese), it was easier for her to establish rapport with the participants. This could also motivate the participants to give genuine responses during interviews.

A detailed description of the research context has been provided so that the readers can judge whether the findings were applicable to their setting. To achieve dependability, the research design has been clearly explained and intercoder

reliability, a process involving two colleagues replicating the coding process to check for its consistency, was carried out.

Finally, to establish confirmability, an audit trail providing detailed explanation about the process of data collection and data analysis is presented to the reader and the qualitative findings are backed up by direct quotation from the participants so that the readers can follow the logic of the conclusions arrived at. In addition, all interviews were digitally recorded and transcribed; hence, they will be “available for re-analysis by others” (Miles & Huberman, 1994, p.278).

4.3 Quantitative Study

This section discusses issues related to the type of sampling, how the data were collected and analysed, and how validity and reliability were established.

4.3.1 Selection of participants. The sample for the teacher questionnaire was the entire population (4420) of English teachers at primary schools in Central Java, Indonesia. The names of the teachers were obtained from MONE in Central Java Province. The number of potential respondents was reduced to 4065, as schools in two *Kabupaten (Pekalongan and Pati)* no longer teach English.

4.3.2 Quantitative data collection. The questionnaires were administered through two modes: face to face and mail (Ary et al., 2002). It was recognised that mailed questionnaires tend to have a low response rate (Ary et al., 2002; Fowler, 1988; Henerson, Morris, & Fitz-Gibbon, 1987) and there can be delays in the return of the questionnaire. Providing the questionnaire directly to the respondents had the advantages of low cost and a potentially higher response rate (Ary et al., 2002).

The questionnaires were distributed directly to the majority of teachers by research assistants who were given a short briefing concerning the aims of the study, the questionnaire distribution and collection. Where this approach was impractical, the questionnaire, information sheet and a statement concerning participant consent

(Appendix 5) were mailed to teachers along with a return post-paid envelope. The respondents were asked to return the questionnaire within 3 weeks.

Data collection took 3 months. The number of questionnaires administered directly by research assistants was 3562 and the number of returned completed questionnaires was 1947 – a response rate of 54.7%. Of the 503 questionnaires mailed to respondents, only 88 were returned, two of which were not completed – a response rate of 17.1%. Overall, the number of return completed questionnaires from direct administration and mail administration was 2033, a response rate of 55.01%, an adequate response rate for social survey studies (Richardson, 2005).

To develop an initial draft of the questionnaire, representative interview transcripts were used. To visualise the connection between the interview transcripts, the codes and the questionnaire, a table embodying these three elements was constructed. The wording of items in the questionnaire was matched to the transcript and the codes (Table 4.1).

Table 4.1 Sample of questionnaire development

Representative Sample of Transcript Interviews	Codes	Questionnaire Items
<p>Ya I think the English use in Indonesia is so very important ... (E, Interview 9)</p> <p>I think the use of English in Indonesia begins more important now ... (Ar, Interview 11)</p> <p>... so maybe some people said that English is not so important (T, Interview 6)</p>	<p>1. Teachers' perception of English use in Indonesia</p> <p>1.1 Level of Importance</p> <p>1.1.1 Very important</p> <p>1.1.2 Important</p> <p>1.1.4 Not important</p>	<p>1. I believe that the use of English in Indonesia is important.</p> <p>a. Strongly disagree</p> <p>b. Disagree</p> <p>c. Agree</p> <p>d. Strongly agree</p> <p>e. No opinion</p>

Some items in the questionnaire used a Likert scale format, while other items were multiple choice. Some of the items used a contingency format in which one question lead to another. At the end of the questionnaire, space was provided for the participants to express their thoughts regarding English and varieties of English in Indonesia, either in English or in Bahasa Indonesia.

The questionnaire was piloted to examine the clarity and suitability of the instrument and adjusted in accordance with the feedback received, which consisted of amendments to the wording of questions and to the contingency questions.

The questionnaire was completed anonymously, with participants providing only the length of their teaching experience and the teaching qualification(s) held. Participants had the option not to supply this information, if they were concerned about their anonymity.

The questionnaire consisted of 2 questions to elicit personal details about the respondent, 18 multiple choice questions and 1 open-ended question (Appendix 6).

4.3.3 Quantitative data analysis. The quantitative data for this study were teachers' responses to the questionnaire. The data from Q1 to Q18 were analysed through 7 stages: labelling, sorting, scoring, inputting data, cleaning data, conducting descriptive analysis, and presenting results.

In the labelling process, the questionnaires were labelled with consecutive numbers, then sorted - a process of sight-editing in which the completeness of the questionnaire was judged (Alreck & Settle, 1995). This allowed for the scoring (Creswell, 2008) or assigning of codes (Iarossi, 2006). A value or numeric score was assigned to each response category for each question. The data obtained were entered into a data file using the computer software program, Statistical Package for Social Science (SPSS), v.20. The data underwent a cleaning process involving "inspecting the data for scores (or values) that are outside the accepted range" (Creswell, 2008, p.189) followed by descriptive statistical analysis. The results of the analysis were presented in the form of a histogram.

The responses to Q19, an open-ended question, were coded by categorising them based on the main issue being raised. All the codes listed were reviewed and overlap codes were eliminated. Themes emerging from the data were identified and analysed.

4.3.4 Validity and reliability. The validity and reliability of the questionnaire were established through a review provided by a panel of experts and a pilot test. The expert panels consisted of 2 senior lecturers at Curtin University and 6 doctoral students who were also senior lecturers at universities in Indonesia. The pilot test was conducted with 6 primary school English teachers in Central Java. On the basis of the experts' recommendations, the wording of the questionnaire was adjusted; for example: "I believe that the use of English in Indonesia is significant" was changed to "I believe that the use of English in Indonesia is important". In addition, it was suggested that the long quotation from a government policy document in Q9, Q10, and Q11 be written in its original language (Bahasa Indonesia). Similarly, the pilot test results indicated that there was a need to readjust the wording of the instructions, since the participants failed to complete contingency questions. Hence, the instruction "Please go to question 6" was modified into "Please go to question 6 and complete questions 6, 7, 8".

4.4 Ethical Issues

The study was approved by the Human Research Ethics Committee at Curtin University (Approval Number EDU-47-10).

Interview participants were informed that their participation in the research was voluntary and they were at liberty to withdraw their participation at any time without consequence. They were given an information sheet (Appendix 3) and a consent form (Appendix 4) prior to the interview. In addition, the interview guide was distributed to participants one or two weeks prior to the interview so that they would know the topics to be raised during interviews. Questionnaire participants were also

given an information sheet and advised that completion and return of the questionnaire constituted their consent (Appendix 5).

Since some of the interviewees were familiar to the researcher, there was a possibility of compromise to the integrity of the research for a number of reasons. For instance, the researcher may not ask questions they find obvious or sensitive, or may not explain the norms and experiences they may have shared with participants. In addition, the interviewees may be reluctant to disclose certain information because of fear of being judged by, or wariness of, the researcher. Aware of these shortcomings, the researcher took every possible effort to reduce the potential bias. At the beginning of the study, the researcher explained clearly to the interviewees that the purpose of the interviews was a descriptive rather than evaluative investigation of their beliefs. During the study, the researcher used semi-structured interviews and provided open-ended questions in the questionnaire to provide opportunities for the participants to express ideas in their own ways. In conducting data analysis, the researcher interpreted participants' beliefs based on their explanations, not the researcher's information, and she remained conscious of and cautious in ensuring her objectivity.

4.4.1 Confidentiality. The participants' anonymity was maintained at all times. Potentially identifiable details in the interview transcripts were removed during the transcription process. In addition, there was no name-related data on questionnaires, as the participants were allocated a number code.

4.4.2 Data storage. Digital recordings of the interviews and other electronic files were kept securely and stored in password-protected files. Raw paper data has been securely stored in the School of Education at Curtin University. After five years, all data will be destroyed.

4.5 Summary

This chapter presents how an exploratory mixed method approach was employed in the study, an approach in which a qualitative investigation, an interview with a limited number of participants, was followed by a quantitative investigation, a questionnaire to a substantial number of primary school English teachers. It elaborated upon the processes for instrument development, sampling, data collection and data analysis in the qualitative and quantitative investigations. It also addressed the issues of trustworthiness in the qualitative study and validity and reliability in the quantitative study. In addition, the ethical issues related to consent, confidentiality and data storage were addressed. The next chapter presents the findings from the qualitative and quantitative studies.

CHAPTER 5

FINDINGS: INTERVIEWS AND QUESTIONNAIRE DATA

5.0 Overview

This chapter reports the findings generated from interviews with 15 English teachers and the data from 2033 completed questionnaires. Participants in the interview will be referred to throughout this chapter as ‘interviewees’. Participants in the questionnaire component of the study will be referred to as ‘respondents’. The profiles of interviewees and respondents are outlined first, then the findings from the three main topic areas of both the interviews and questionnaires are analysed and emergent themes identified. The three topic areas were:

- (1) English use in Indonesia
- (2) local varieties of English
- (3) attitudes towards the teaching of English in primary schools.

Finally, the key points from the findings are summarised.

5.1 Participant Profiles

5.1.1 Interviewees. The profiles of 15 interviewees are outlined in Table 5.1.

Table 5.1. Profile of interviewees

No.	Interviewees	Gender	Years of teaching experience	Qualifications	Schools	Regions
1	Ma	F	3	Bachelor in English Language Education	Private	Kota Surakarta
2	As	M	9	Bachelor in Economics	Public	Kota Surakarta
3	K	F	5	Diploma 3 in English	Public	Kabupaten Wonogiri

4	W	M	7	Diploma 1 in English	Public	Kabupaten Boyolali
5	S	F	4	Bachelor in English (in progress)	Public	Kota Tegal
6	T	M	8	Bachelor in English	Private	Kabupaten Blora
7	Mu	M	3	Bachelor in English Language Education	Private	Kabupaten Wonosobo
8	An	M	4	Bachelor in Computer	Public	Kabupaten Sukoharjo
9	E	M	10	Bachelor in English Language Education	Public	Kabupaten Pekalongan
10	H	F	7	Bachelor in English (in progress)	Private	Kota Semarang
11	Ar	F	5	Diploma 3 in English	Public	Kabupaten Magelang
12	Amn	F	3	Bachelor in Primary Education	Public	Kabupaten Cilacap
13	Arn	F	2	Bachelor in Primary Education	Public	Kabupaten Jepara
14	Ans	F	6	Bachelor in English Language Education	Private	Kota Surakarta
15	Inz	F	8	Bachelor in Mathematics	Public	Kabupaten Pemasang

5.1.2 Questionnaire respondents. The respondents were asked the length of their teaching experience and their highest level of qualification. Respondents could ‘prefer not to say’ if they were concerned about anonymity. Demographic information of the respondents is summarised in the following table:

Table 5.2 Demographic information about respondents

Category	Details	Total N = 2033	
		N	%
Teaching Experience			
	5 years or less	764	37.58
	more than 5 years	863	42.45
	Prefer not to say	406	19.97
Highest Qualification			
	Prefer not to say	969	47.67
Degree	Master	10	0.49
	Bachelor	959	47.17
	Diploma	84	4.13
	Senior High School	11	0.54
Qualification	English	587	28.87
	Non-English	477	23.46

It is notable that nearly half the respondents selected ‘prefer not to say’ to the question about their highest qualification. Those who had an English qualification graduated either from an English Language Education Program or English Language and Literature Program. On the other hand, those with a non-English qualification graduated either from an Education Program (the program designed for teachers, for instance: Mathematics, Biology, Physics, Bahasa Indonesia, etc.) or a non-Education Program (for example, Economics, Accountancy, Psychology, etc.).

5.2 Topic Area 1: Teachers’ Perceptions of English Use in Indonesia

The responses to interview Q1 and Q2 generated data which focussed on English use in Indonesia. Four main themes emerged: the importance of English use in Indonesia by Indonesians; the context in which English is used in Indonesia; the status of English in Indonesia; and the standard of English used by Indonesians.

5.2.1 The importance of English use by Indonesians. Five interviewees discussed the importance of English in Indonesia, indicating a continuum ranging from ‘very important’ to ‘not so important’. Both interviewees with English and non-English qualifications agreed that English is very important in Indonesia.

Two interviewees, H and Ar, with teaching experience of more than 5 years, mentioned that English is ‘important’; interviewee H claimed that English is ‘important’ to be introduced to primary schools in Indonesia, while interviewee Ar commented that English is ‘important’ for another reason:

I think the use of English in Indonesia begins more important now because people feel that English is needed when they want to apply for a job (Ar, Interview 11)

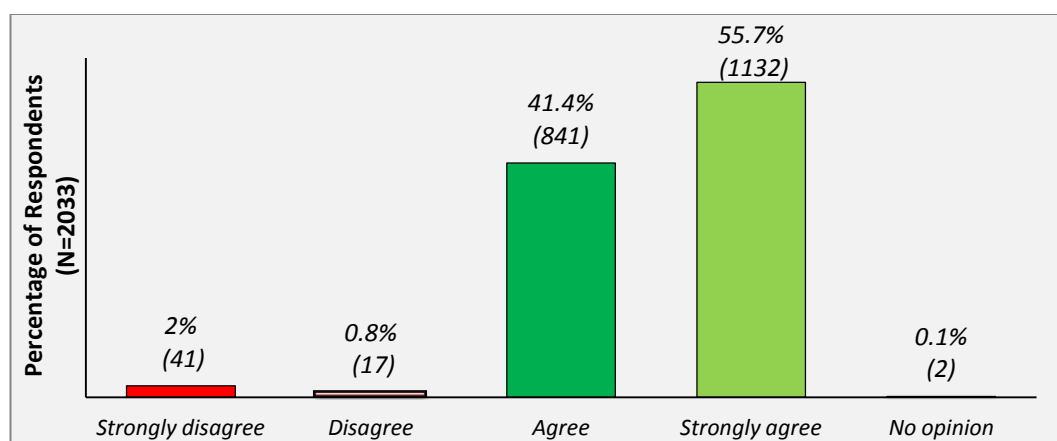
However, interviewee T who lived in a rural area thought that English was ‘not so important’ because it is just a foreign language and not the primary language in Indonesia:

In my opinion English use in Indonesia is different with in other countries ...as here this is as a foreign language...not as prime language...so maybe some people said that English is not so important (T, Interview 6)

It is clear that interviewees recognised the role of English as a means of communication (E), as a subject taught at primary schools (Inz, H) and as an important requirement for many occupations (Ar). Interviewee T perceived English as not so important because of its status as a foreign language.

The importance of English in Indonesia was more clearly demonstrated by the results of the questionnaire in which over 96 % of respondents either strongly agreed (55.7%) or agreed (41.1%) that English is important in Indonesia (Figure 5.1).

Figure 5.1 English is important in Indonesia according to respondents



The belief that English is an important language in Indonesia concurs with a number of comments provided in the open-ended question, Q19 of the questionnaire; for instance:

I think English language is very important because English language is an international language and it is spoken by many people in the world. English also contributed in scientific and technical knowledge such as economic and political development of many countries in the world. And the last, in this global era, English language is needed and requirement in seeking jobs. Applicants that master either active or passive English are [viewed] more favourable than those who do not. It means that everybody need to learn English to develop the global era! (Respondent 1496)

Similar to interviewee T, a number of respondents who lived in remote areas commented that English is not important, for instance:

Development of English language is different in Indonesia. In big cities English language is important and many parents support their children to learn English. But, in village, English language is not too important ... (Respondent 449)

5.2.2 The contexts in which English is used in Indonesia. There were comments about the various contexts in which English is used in Indonesia. The context most frequently mentioned by interviewees was ‘education’. For instance,

interviewee An said that English in Indonesia is taught ‘at all levels of education’, from kindergarten to university.

Beside ‘education’, interviewee Amn mentioned that English is used in ‘tourism’. According to interviewee W, English is also used in ‘business’ and ‘IT’, whereas two interviewees commented that English is used in ‘media’ such as television (Ma) and the internet (Ans). Two interviewees, Ar and Mu, believed that English is ‘not used in daily conversation or activities’, particularly among family members.

The results from the questionnaire also emphasised the importance of English in education, with almost 93% of respondents indicating English’s importance in that domain (Figure 5.2), particularly in primary education:

English is very important in Indonesia. ...Actually, all student competitions use English - such as science Olympic, smart student, etc. (Respondent 926)

English language is very important in Indonesia especially in elementary school or beginners, because it is the basic to understand English language in junior high school ... (Respondent 173)

The responses to Question 19 – the open-ended question – reflected the importance of other contexts in which English is important, two of which aligned with the interview data:

I think the English language is very important in Indonesia. As communication language in foreign company office in Indonesia, as language to communicate with foreign tourists in Indonesia etc. (Respondent 227)

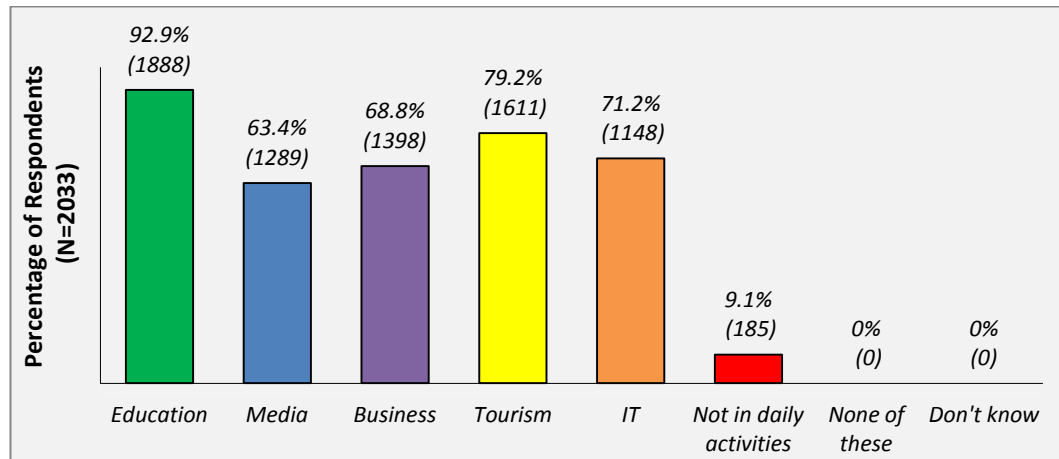
Bahasa Inggris digunakan untuk mengenalkan pada/komunikasi ke dunia luar terutama untuk mempromosikan wisata Indonesia untuk menuju visit ASEAN atau visit Indonesia khususnya...

English is used to introduce Indonesian tourism to the world. In particular, to promote Indonesian tourisms in support of Visit ASEAN program or the Visit Indonesia program... (Respondent 1868, author translation)

Learning English will give benefits to the learners and ...society because all disciplines, knowledge, IT, and information is spread out with English.

(Respondent 408)

Figure 5.2 Respondents' beliefs regarding the contexts of English use in Indonesia



5.2.3 The status of English in Indonesia. The comments from interviewees also made reference to the status of English in terms of how English is acquired and whether English is official or unofficial. With respect to language acquisition, two interviewees (E and As) believed that in big cities, such as Jakarta and Medan, people use English as a ‘second language’ after Bahasa Indonesia.

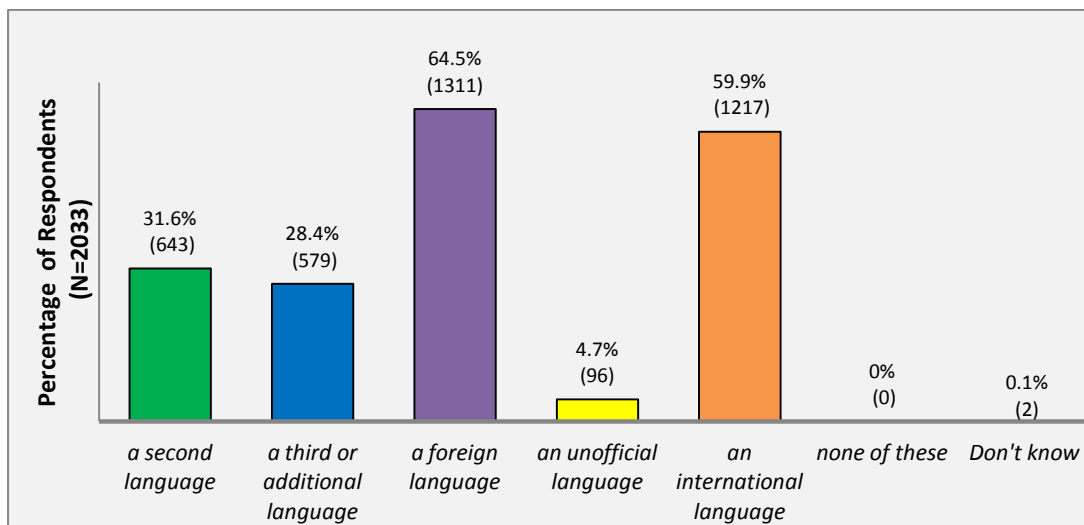
Three interviewees (As, An, and E) concurred English was a ‘third language’ acquired after a regional language and Bahasa Indonesia. According to interviewee Ma, English can be a ‘fourth’ or a ‘fifth’ language because she believed that Indonesians generally speak many languages.

In terms of English’s status in Indonesia, four interviewees mentioned that English is ‘a foreign language’ in Indonesia since it is not a daily language (H), a primary language (T), a mother tongue (Amn) and it is just a local content subject at primary school (Am). One interviewee (Mu) stated that English is ‘not official language’ because Indonesia is not an English-speaking nation like Malaysia, Singapore, India

or Pakistan. Three interviewees (K, An, and Inz) commented that English is ‘an international language’ used in many countries in the world.

English’ status as a foreign language and an international language was mentioned most frequently by interviewees. The questionnaire data showed similar results with more than half of the respondents indicating that English in Indonesia is both a foreign language and an international language (Figure 5.3).

Figure 5.3 Respondents’ beliefs regarding the status of English in Indonesia



The recognition of English as an international language and a foreign language is confirmed by comments in the open-ended response section:

English is an international language that is needed to be acquired to be able to access communication, information, and technology... (Respondent 653)

As I stated before that mostly in Indonesia English is a foreign language. (Respondent 8)

The comments indicating disagreement with the proposal that English is a second language were few and any reference was qualified:

Only a few regions consider English to be a second language. (Respondent 117)

5.2.4 English used in Indonesia by Indonesians. In the interviews, two out of fifteen interviewees talked about the need to improve the English used by Indonesians. One interviewee (S) mentioned that the English proficiency of Indonesian workers was still low compared to that of people from Outer Circle countries, e.g. Philippines:

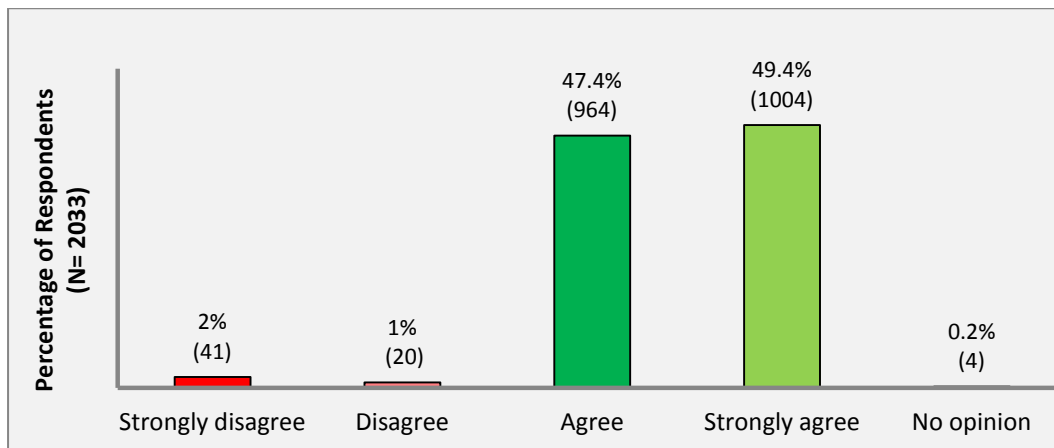
In my opinion English use in Indonesia should be improved ... because other country have preferred ... their people to have a good English ... for instance Philippine they send their people as immigrant worker to be a nurses... it's quite different with Indonesian ... we send just the house worker (S, Interview 5)

Another interviewee (Mu) talked about the failure of ELT to improve the English proficiency of Indonesian people since the education system emphasises theory rather than practice:

...we have tried to use English, we have tried to teach English since maybe ...nineteen nineties until now two thousand and eleven, but we fail...I think nobody in Indonesia uses English in our daily activity nobody...I think in our national system educational system...we give more theory but less practice I think that is something bad (Mu, Interview 7)

These comments infer that the standard of English used by Indonesian is still low and that there is a need to improve it. More than 96% of respondents either agreed or strongly agreed that the English used by Indonesians in Indonesia must be improved (Figure 5.4).

Figure 5.4 English used by Indonesians needs improvement according to respondents



Some respondents commented on the need to upgrade the status of English from a foreign language to an official language:

I think English will never gain any official status in Indonesia. That is why we never move forward. I think the time to consider English as a part of our daily activity has come or we will be left behind. (Respondent 705)

Actually, I am just thinking that English is very important but sometimes if English to be taught as foreign language the children can't apply it in their daily life and English is just as a subject at school. (Respondent 822)

Similar to interviewee Mu, some respondents raised their concerns related to the outcome of ELT:

I hope quality of the English teaching in Indonesia should be improved because it's very important in globalisation era (Respondent 1185)

The English teachers teach only how to do the test. They seldom teach the students how to speak in English well. So most of students who graduate from senior high school, maybe even from university, can't speak English. (Respondent 340)

Dalam mengajar Bahasa Inggris di Indonesia khususnya di wilayah saya dan dijenjang dasar, proses belajar mengajar terganggu dan kurang efektif dikarenakan sumber pembelajaran seperti buku, kamus dll sangat terbatas dan nyaris tidak ada.

The English teaching learning process in primary education in my region does not run well and is not effective because the teaching resources such as books, dictionaries, etc. are very limited and rare. (Respondent 1063, author translation)

5.3 Topic Area 2: Local Varieties of English in Indonesia

This topic area comprised responses to Q3 and Q4 of the Interview Guide. Themes that emerged were: the influence of regional languages and Bahasa Indonesia on English in Indonesia and the recognition of local varieties of English in Indonesia.

5.3.1 The influence of regional languages and Bahasa Indonesia on English in Indonesia. All 15 interviewees agreed that local varieties of English in Indonesia are characterised by the influence of regional languages. In fact, five interviewees (Ma, Mu, S, An, and E) mentioned that the influence of their first language, Javanese, on English was ‘inevitable’ because it happens ‘unconsciously’, ‘unintentionally’, and ‘automatically’. Two interviewees (T and Amn) were emphatic that the phonological features of English in Indonesia are characterised by the influence of regional languages:

Yes absolutely agree because the accent of the mother language will influence English...and I have a lot of friends from different regions and they came from Sunda, from Java, and each of them has different accent of English due to their mother language (T, Interview 6)

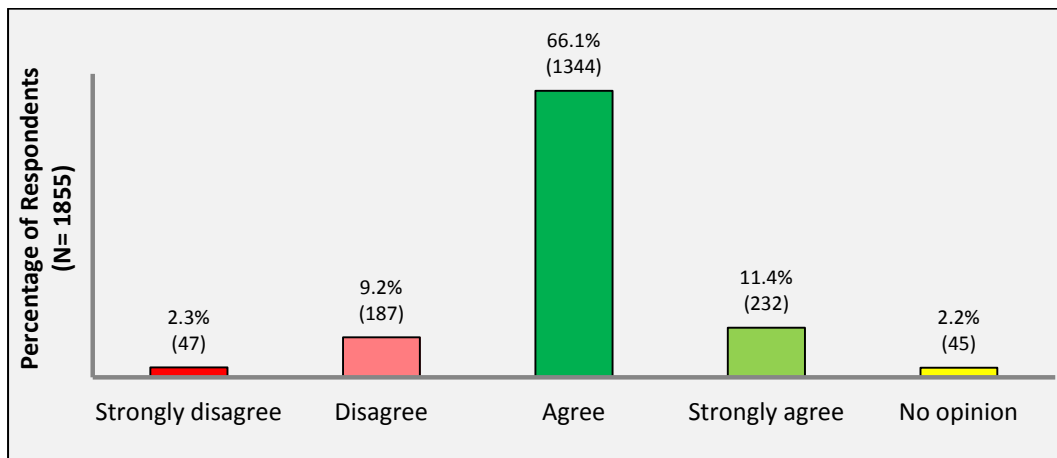
Yes I agree with that ...Indonesia has many variations in dialect ...Indonesia has so many provinces...each province has different style how to say...how they pronounce the words in English (Amn, Interview 12)

Another interviewee mentioned that variations in English use also occurred within the same province:

Yes I do I agree with that opinion because when there are people for example from Tegal they will have variation in dialect (Ar, Interview 11)

The belief that English in Indonesia is influenced by regional languages was supported by over 77 % of questionnaire respondents (Figure 5.5).

Figure 5.5 Regional languages influence local Englishes in Indonesia according to respondents



This belief is also evident in respondents' open-ended comments:

Indonesian people use Indonesian language in daily activities and... still speak regional languages. When they speak up English, they're influenced [by] the dialect of regional language. (Respondent 56)

Talking about style: the style and dialect could not be erased and covered because it is the mother tongue... (Respondent 408)

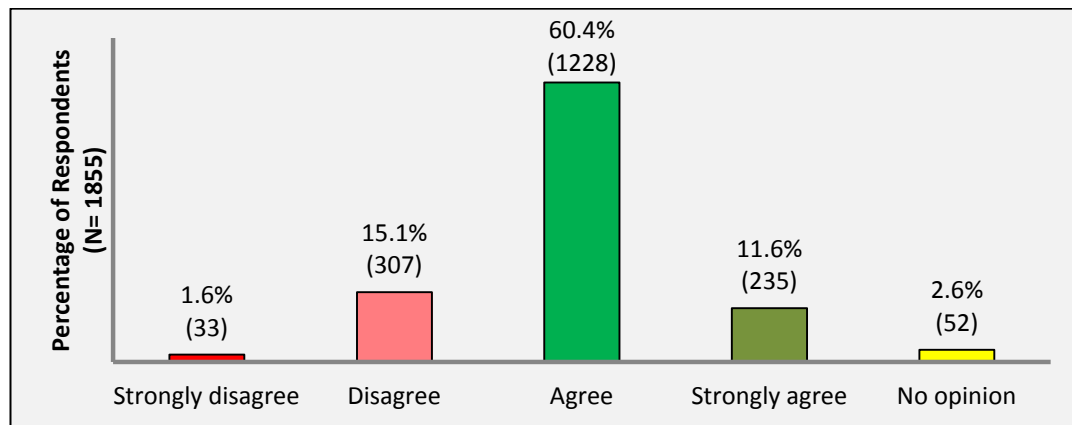
That the local variety of English in Indonesia is influenced by the grammar of Bahasa Indonesia was also raised in the interviews:

...we try to use English vocabs but sometimes the grammar we have is Indonesian ... (Mu, Interview 7)

For example, if we speak and we want to translate in English the Indonesian structure still influences the English... (Arn, Interview 13)

Likewise, the questionnaire data showed that more than 70% of respondents believed that the varieties of English used by Indonesian people are influenced by the grammar of Bahasa Indonesia (Figure 5.6).

Figure 5.6 Bahasa Indonesia influences English according to respondents



The common perception among respondents was that:

English in Indonesia has [been] influenced by dialect and grammar of regional languages or Indonesian language. (Respondent 126)

5.3.2 The recognition of local varieties of English in Indonesia. Interviewees commented on whether or not they thought that Indonesia was developing a local variety or local varieties of English. The opinions were diverse.

One out of fifteen interviewees (K) felt that Indonesia has its own local variety of English in terms of its accent, while seven other interviewees believed that Indonesia is developing a local variety or varieties of English. Five of these interviewees (Ma, T, An, E, and Arn) felt that the influence of local languages makes for ‘many forms of English’ and one of these interviewees commented:

...about the Englishes in Indonesia that would be...a lot of forms...we've got mother tongues [from each] region so it will influence the Englishes in Indonesia (Ma, Interview 1)

One interviewee (Mu) believed that different local varieties of English are developing because many actors on television use different 'styles' of English.

Another interviewee (Inz) believed that Indonesia is developing a local variety of English and that its 'dialects, the grammar, the structure and the pronunciation' are different from that of American, Australian or British English.

Interviewee Ans mentioned the speech of SBY (the former President of Republic of Indonesia) to illustrate that a local variety of English in Indonesia is still developing:

...it is still on its way...for example SBY give a speech in Harvard University with slow clear understandable English...(Ans, Interview 14)

Five interviewees held the view that Indonesia is not developing 'a local variety' of English. Three of these interviewees (W, S, and H) maintained that the influence of so many local languages makes it difficult to develop a single local variety of English:

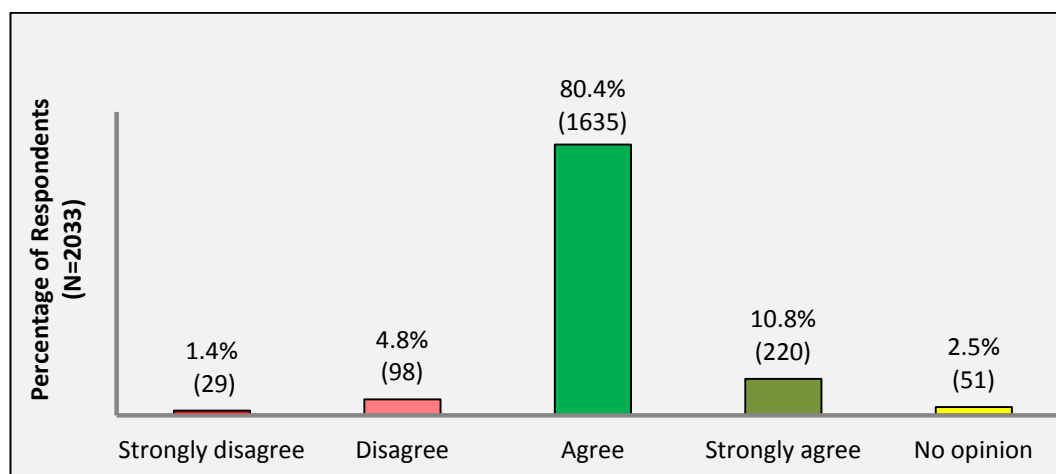
I think Indonesia...is not developing...a form of English because as we know that Indonesia has many kinds of dialects coming from different regions, so it's quite difficult to have [our] own form of English (S, Interview 5)

These comments suggest that the majority of interviewees recognised the existence of local varieties of English, with distinctive features such as grammar and pronunciation, which have emerged as a result of the transfer of some elements of regional languages and of Bahasa Indonesia. Few interviewees believed that local varieties of English were used by Indonesian public figures such as celebrities and politicians. The minority view held that Indonesia is not developing a local variety of

English because the diversity of regional dialects makes it difficult to develop a common form of ‘Indonesian’ English.

Acknowledgement of the existence of local varieties of English was evidenced by the responses of over 90% of the respondents to the questionnaires (Figure 5.7).

Figure 5.7 Local varieties of English in Indonesia exist according to respondents



This consensus among respondents is also confirmed by open-ended comments in the questionnaire:

There are many varieties [of] English in Indonesia. There are many regions in Indonesia ... [and] each region has its own dialect in the using of language. This influences the use of English in Indonesia. The Indonesian people tend to use their own dialect in all language they speak. (Respondent 1)

Based on the regional dialect, the varieties of English are enormous. Because Indonesia is rich in different cultures in speaking. (Respondent 220)

On the other hand, a minority of respondents held negative views about local varieties of English, reflected in the following comments:

For elementary students, they still have the tendency in mixing their local dialect [with] English. This kind of problem needs to be taken into account by English teacher. (Respondent 407)

If an Indonesian speak[s] English with an Indonesian accent, it does not mean that [it is a] variety of English. Rather, such a thing happens due to the individual's weakness due to his phonological mastery. (Respondent 1505)

Varieties of English grammar in Indonesia may be due to people [making] errors or mistakes ... (Respondent 1935)

5.4 Topic Area 3: The Teaching of English in Primary Schools in Indonesia

Responses were generated from the interview questions related to the policy document of ELT in primary school (Q5-Q9), the adoption of local varieties of English as the model for ELT in primary school (Q10-Q11), and about English or Englishes in Indonesia (Q12). Responses for Q5 to Q12 generated 7 themes.

5.4.1 The status of English as a local content subject. The responses to the question regarding the implementation of local content subject definition in the subject of English revealed the attitudes towards the status of English as a local content subject. Just over half the interviewees were in favour of English being a local content subject, offering a number reasons to support their opinion. For example, interviewees W and E accepted English as a local content subject because it enabled them to teach English using 'local English' in order to suit 'the linguistic background of the student':

...local English is very important for understanding about the student ...
local English in [one district] ... has a difference with some [other] district
...[if] we teach the student in one different region...we have to know...the
background of the student there...(E, Interview 9)

Interviewee H believed that English as a local content subject taught the students about the local culture:

English can be used to teach the students about traditional custom folklores in the certain place so it can improve the students' understanding about their own place (H, Interview 10)

The remaining interviewees held different views, with two interviewees (Ma and An) claiming that the status of English as a local content subject wasn't aligned with the status of English as an international language. In this respect, interviewee An mentioned that the status of English as an international language is considered as 'the most important language' in Indonesia whereas the status of English as a local content subject implied it is not an important subject:

Of course I don't agree about English as the local content subject because English is international language...English is not the local content subject like art or may be like the computer...actually English in Indonesia must be the main subject for any level education...because English is an international language and this is...the most important language for our country (An, Interview 8)

Three interviewees raised the point that the concept of English as a 'local' content subject was misleading, since English is taught nationally and, on that basis, it is more correctly described as a 'compulsory subject':

...almost every school has English as local content; something national, but we call it local. I think that is not fair (Mu, Interview 7)

...I think the school should set the proper aim of giving English as a compulsory lesson so that it can be used to improve the local culture or to introduce...the special characteristic of the environment surrounding the student (Ar, Interview 11)

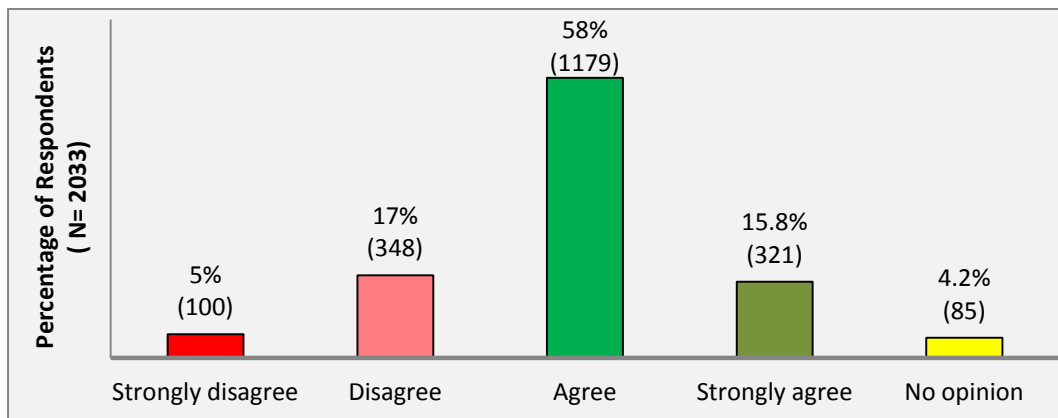
Two interviewees (S and Arn) were not in favour of English as a local content subject since the definition of local content subject set by the Government was perceived to be 'difficult' to apply to primary students; they believed that primary school students should only be taught simple lessons:

...for other lessons such as science, mathematics I think it [they] can be applied in primary school but for English lesson it's quite difficult as you

know because in elementary school or in primary school the lesson is...just like a very simple English (S, Interview 5)

Unlike the results from the interviews, nearly three-quarters of respondents were in favour of English as a local content subject - over 73% of respondents either agreed or strongly agreed that the status of English as a local content subject was appropriate (Figure 5.8).

Figure 5.8 English as a Local Content Subject is appropriate according to respondents



The following open-ended comments support the data:

English is important. Learning English won't change our identity. So defend English as the local content subject (Respondent 1594)

The use of English in Indonesia is very important. I agree with the status of English as a local content subject...Teaching English in elementary school must be suitable to our region, especially, in the dialect. So it can make the student easy to understand. (Respondent 360)

On the other hand, those who did not approve of the status of English as a local content subject gave a number of reasons:

English is important because it is an international language. But in fact, it is only a local content subject in elementary school. It should be a primary

subject that every student should take even though in elementary school. The government should make new policy for English and the teachers especially in elementary school to make the future of our nation better. (Respondent 213)

Karena hanya sebagai mata pelajaran mulok, maka Bahasa Inggris di SD masih kurang diminati...

Since English is only as a local content subject in primary schools, the students' motivation to learn English is still low... (Respondent 1512, author translation)

In fact, the local content subject of English language is still discriminated from other subjects. (Respondent 1540)

So I disagree with education curriculum in Indonesia that English is a local content subject in elementary school. In a week, the teacher just teach[es] [for] two hours. I think we need more than two hours to improve their English... (Respondent 648)

5.4.2 The aims of English as a local content subject. The policy document related to a local content subject specified the three aims of a local content subject: (1) to make students familiar with their natural, social and cultural environment; (2) to develop knowledge about local regions; and, (3) to preserve local cultural values.

Six interviewees fully accepted the three aims for English as a local content subject. The other five interviewees, although not specifically addressing these aims, talked about the relevance of English. For example, interviewee Mu said:

We need English as a skill to express our life, to communicate, to write something (Mu, Interview 7)

For three interviewees, English in primary schools was a means of supporting national development. Interviewee Ans, for instance, mentioned:

...the develop[ed] countries like USA, England and Australia use this language [English] as their common language... so if we want to be like those countries, I think we should learn using their language first of all (Ans, Interview 14)

Four interviewees accepted that some, but not all, of the three aims of a local content subject could be applied to the subject of English. For example, interviewee H accepted that the first aim of local content subject English could be applied by introducing words related to the students' social and cultural environment, while the second aim could be applied by teaching students to hold short conversations about their community in English.

Five interviewees did not accept that the three aims of a local content subject could be applied to English. For instance, interviewee Ma, who was teaching in a private school, maintained that she could not apply the aims since she was obliged to use foreign-produced textbooks:

...based on my school...I cannot apply English as a local content subject, so I cannot support this...we have our own English book [which] comes from Singapore...the book has its own culture (Ma, Interview 1)

Two other interviewees claimed that the three aims of a local content subject did not match school expectations, were too 'difficult', particularly in rural areas where the students came from lower income families, or were too 'complicated' to be implemented in a primary school:

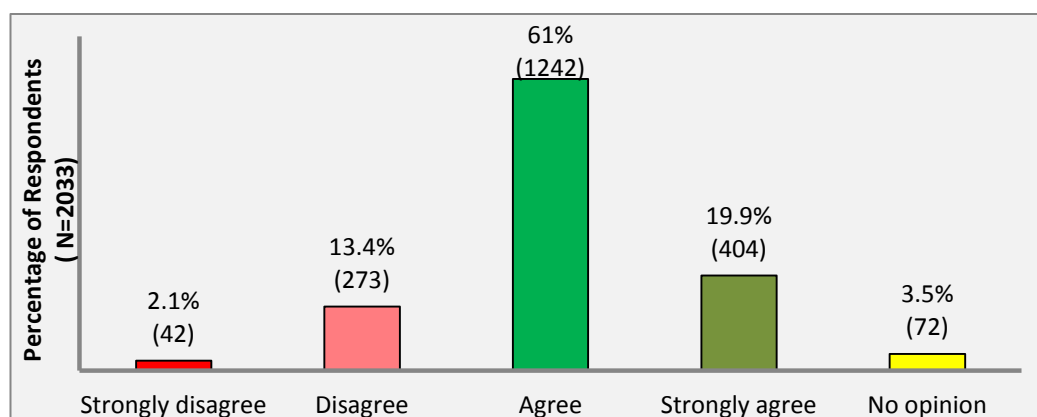
...in primary school, especially in rural areas...the English lesson is quite simple with limited time... he parents do not really care [or] support the students especially in learning English...mostly their parents are only farmers...with limited income...so it's quite difficult to teach them and it's difficult for them to accept the English lesson (S, Interview 5)

The number of interviewees who did not accept the three aims of English as a local content subject was fewer than those who did. The questionnaire data also indicated

support for the three aims, particularly the first aim (81%) that seeks to make students familiar with their natural, social and cultural environment through the medium of English (Figure 5.9):

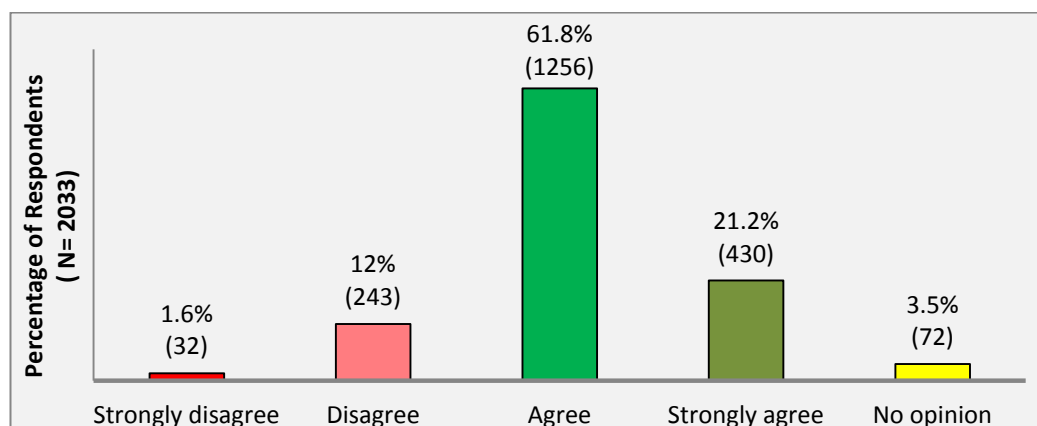
I believe it is important for the teachers to teach English, introducing our culture, social and nature environment... (Respondent 1561)

Figure 5.9 Appropriateness of making students familiar with their natural, social and cultural environments through the medium of English according to respondents



It was also seen as appropriate to use English to develop knowledge about the students' local region (83% of respondents) (Figure 5.10).

Figure 5.10 Appropriateness of developing knowledge about local regions using English according to respondents

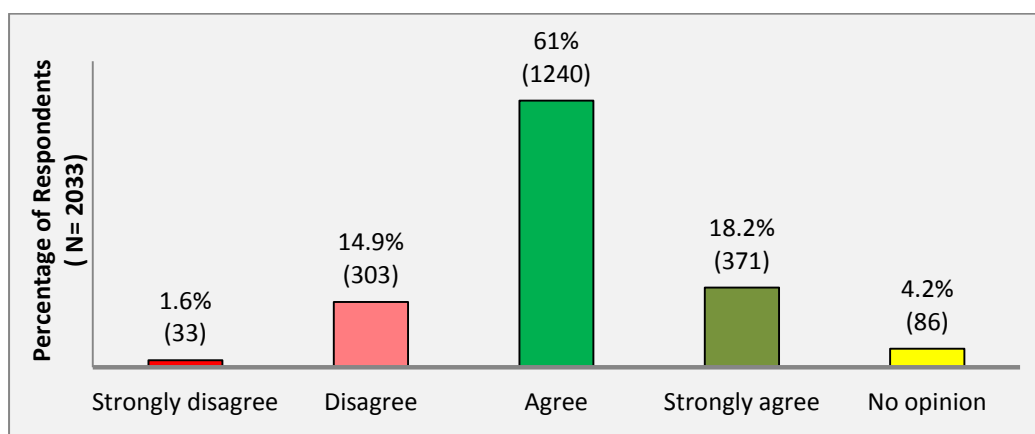


The responses in the open-ended section indicated further support for this aim:

...it is better that the government makes or creates the English curriculum based on the local region's culture, so students can learn English and their local region culture. (Respondent 1040)

The third aim of a local content subject, to preserve students' cultural values, was upheld by over 80% respondents (Figure 5.11).

Figure 5.11 Appropriateness of using English to preserve local cultural values according to respondents



The comments of respondents in Question 19 indicated support for the application of the third aim to the subject of English:

...learning English is not only learning English. The teacher can put in some moral values in the teaching activities. Students also can learn local culture, good behaviour, and many things about how to live in social life. (Respondent 1929)

5.4.3 English teaching content used in primary schools. The responses to the questions regarding the implementation of curriculum policy related to the teaching of English in primary school revealed the type of teaching content the interviewees used in the classroom. Most interviewees mentioned teaching content related to specific 'topics', while a few interviewees talked about specific 'functions'.

Interviewee S gave examples of simple topics such as: numbers, colours, animals, and means of transportation. Ten interviewees reported that they teach topics specific to the students' local context. Some interviewees mentioned the topics related to 'things around us', for example: students' hobbies, Indonesian weather and seasons (E); things in the classroom, school, or at home (As, W, An, and Inz); and students' daily activities (T and As). Other topics that were mentioned by interviewees were 'local community and the environment' (H and Amn), 'local regions' (T), 'local animals and plants' (Mu), 'local tourism' (As and Amn) and topics related to 'traditional games' (E), 'traditional clothes' (Amn) and 'traditional music' (Ans).

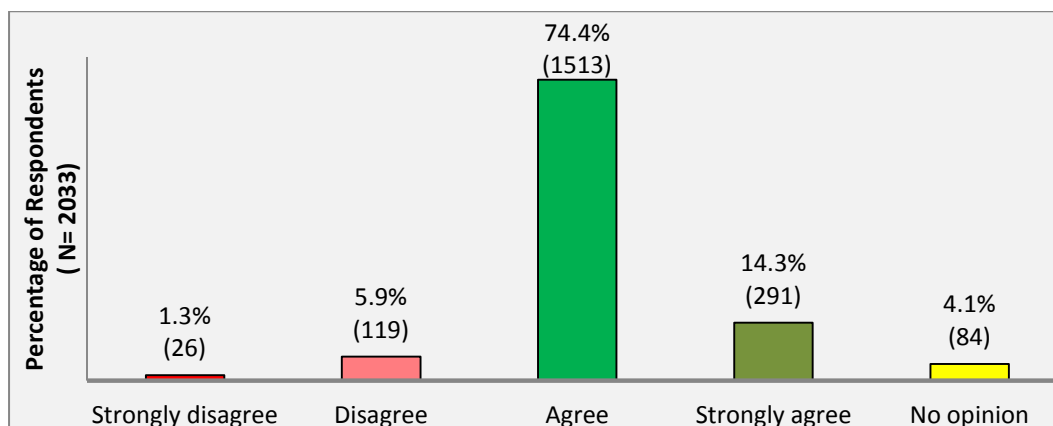
Some interviewees (K, Ar, Amn, and Inz) reported that they taught content related to 'functions'; for instance, 'introductions' and 'greetings and politeness':

...sometime[s] I ask them to practise it [English] by introducing themselves so...they can be more confident (K, Interview 3)

...for everyday experience I teach greeting and politeness; for example how the student should say...[if] they want to go to the toilet... (Amn, Interview 12)

Similarly, the majority of respondents (88.7%) believed that the aims of a local content subject were applicable to the subject of English and would easily be achieved by the introduction of teaching content related to the students' local context (Figure 5.12).

Figure 5.12 The aims of English as a Local Content Subject can be achieved through its teaching content according to respondents



Further support was reflected in the following open-ended comment:

For example, it can be started with the way of life, clothes, food, dances, songs, folktales, the history of kingdom in those areas...They can see that by learning English, they will not lose the identity of Indonesian people. In other hand, it also can enrich the knowledge of the students about their own regional cultures. (Respondent 1040)

5.4.4 English teaching activities used in primary schools. The responses to the questions regarding how the interviewees implemented the policy related to English teaching in primary school showed ten kinds of teaching activity used in the teaching of English. Five were more frequently mentioned than others: translation, reports, playing games, building sentences, and retelling; many of these activities incorporated the students' local context. For example, in reports, interviewee K asked her students to report what her students saw outside the classroom:

....in class I also ask them to go out class...to watch their surrounding...then telling in English (K, Interview 3)

Some interviewees (As, T, W, E, and Inz) used more than one teaching activity. Those who had more than 5 years teaching experience used more activities than those with less experience. For example, interviewee E who had 10 years teaching

experience reported he is teaching his students through singing and building sentences.

Singing was unpopular among interviewees, but was the most preferred teaching activity of the questionnaire respondents (93.6%) (Table 5.3). The use of singing as a teaching tool was also mentioned favourably in the comments section of the questionnaire. Playing games, an activity frequently mentioned by the interviewees, was also the second most popular activity among respondents to the questionnaires (91.2%) (Table 5.3).

Table 5.3 Respondents’ beliefs regarding kinds of activities used to teach English

Teaching Activities	<i>N = 1800</i>		
	Could be (%)	Could not be (%)	I'm not sure (%)
Memorisation	86	4	10
Translation	89	3	8
Role plays	81	6	13
Report	60	13	27
Repetition	75	7	18
Interviews	66	12	22
Singing	94	2	4
Playing games	91	3	6
Building sentences	76	8	16
Retelling	69	8	23
Others	3	-	-

The preference for ‘singing’ and ‘playing games’ was also reflected in the comments of respondents with more than 5 years teaching experience:

English teachers must be creative when teach[ing] English by singing a song, playing a game, etc. so students don't feel bored when they study English with their teacher. (Respondent 1571)

The students looked like happy when they joined into the games or sing any songs. (Respondent 835)

5.4.5 English teaching resources used in primary schools. The responses concerning implementation of English teaching policy in primary schools also revealed the kinds of teaching resources the interviewees used in their lessons. Books were the most frequently mentioned resource in the interviews. Interviewee E, a teacher in a government school, reported he used local books, while another interviewee (Ma) who was teaching in a private school, used books from Singapore provided by her school.

Two interviewees (Amn and Ans) reported they used resources obtained from the students' local context such as *kebaya* and *batik* - traditional clothes - and *gamelan* - traditional instruments from Central Java, whereas one interviewee (H) who was teaching in a private school used expensive resources, such as CDs.

Books were the most popular resource among interviewees and respondents to the questionnaire (96.5%) (Table 5.4). This was also confirmed by a respondent who relied on books as the main teaching resource:

Selama ini kami selalu berinisiatif sendiri untuk menggabungkan materi-materi dari satu buku dengan buku lainnya, yang sebenarnya kami tahu cara itu salah dan dapat menyebabkan siswa kebingungan dalam belajar.
All this time, we always have initiatives to compile materials from one book and another, we know that this is not appropriate and can cause confusion for students in learning. (Respondent 43, author translation)

Table 5.4 Respondents' beliefs regarding teaching resources used to teach English as a Local Content Subject

<i>N = 1800</i>			
Teaching Resources	Could be (%)	Could not be (%)	I'm not sure (%)
Books	97	1	2
Games	93	2	5
Traditional games	66	12	22
Traditional clothes	52	17	31
Traditional songs	56	16	28
Traditional music	55	17	28
Quizzes	87	4	9
Dolls	68	11	21
Gifts	68	11	21
Movies	82	5	13
Short stories	88	4	8
CDs	78	6	16
Others	5	-	-

5.4.6 The need for improving English teachers' professional competence.

The interview aimed to gauge teachers' attitudes towards the feasibility of adopting a local variety of English as the model for primary education in Indonesia. Two interviewees indicated concern about teachers' English language competency, maintaining that more opportunities for development were needed and that employing only teachers with an English qualification was an imperative. Arn who has no English qualification and only 2 years teaching experience, talked about the need to attend workshops to improve her proficiency.

The concern of interviewee Arn was also shared by the majority of respondents to the questionnaire (95%), with 60.6 % strongly supporting more professional development opportunities for primary school English teachers (Figure 5.13). The

data clearly identifies that ‘insufficient professional development’ was perceived as a very important issue by the majority of respondents, including those with or without English language qualifications. For example:

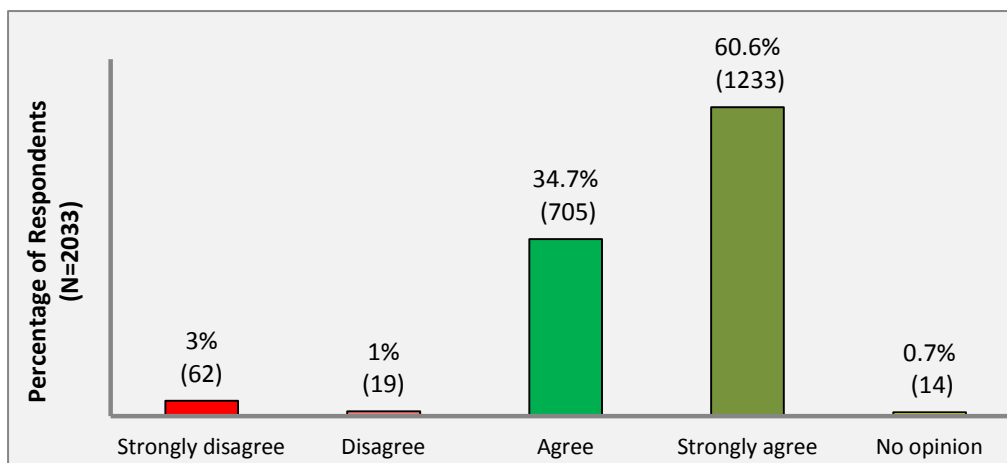
The Government has responsibility to improve the teacher’s competence in English by establishing workshops, seminars, and training sessions.

(Respondent 1561)

Perlu adanya pembinaan dan pelatihan terhadap guru Bahasa Inggris pada tingkat dasar karena tidak semua yang mengajar Bahasa Inggris di SD memiliki ijazah yang sesuai yaitu sarjana pendidikan Bahasa Inggris.

English teachers in primary schools should be provided with professional development because not all the teachers who are teaching English in primary schools have English teaching qualification. (Respondent 1843, author translation).

Figure 5.13 Professional development for teachers should be provided according to respondents



Interviewee Ar was concerned that unqualified English teachers have a negative impact on student learning; hence, there is a need for the Government to recruit teachers with an English qualification:

If the English lesson is taught by a teacher who does not have an English background education...it will be worse for the student because sometimes the teacher does not know how to pronounce it correctly (Arn, Interview 11)

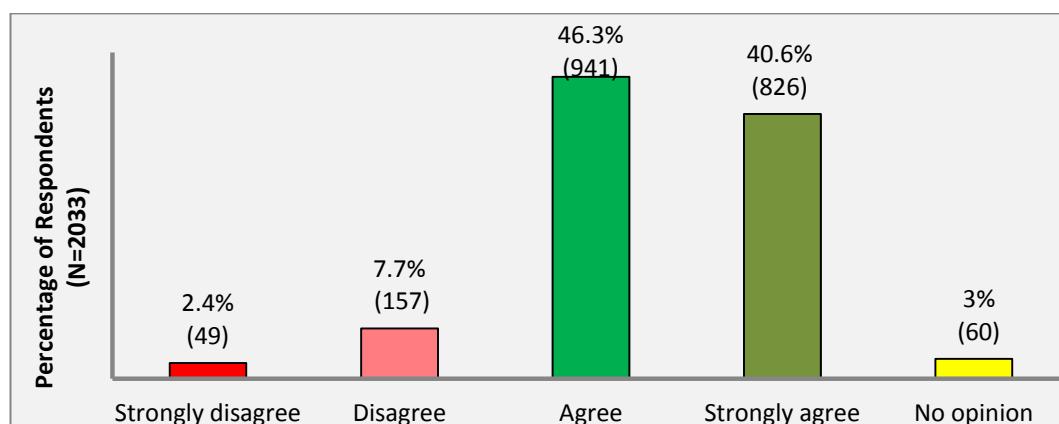
Similarly, nearly 87% of respondents to the questionnaire agreed with the proposition that the Government should only allow teachers with an English language qualification to teach English (Figure 5.14). This belief was also supported by respondents who provided no information about their highest level of education:

Saya mengajar Bahasa Inggris terpaksa karena tidak ada yang mau mengajar. Menurut saya Bahasa Inggris untuk SD penting. Jadi perlu guru Bahasa Inggris yang benar-benar lulusan Bahasa Inggris.

I teach English because nobody wants to teach the subject. I think English in primary school is important. Therefore, English teachers should be those who graduated from English department. (Respondent 1518, author translation)

The Government should only allow teachers with qualification in English to teach English because it is very important to transfer knowledge about foreign language correctly. (Respondent 1527)

Figure 5.14 Only teachers with an English qualification should teach English according to respondents



Among those who disagreed that English should only be taught by qualified teachers, was the view that:

I think that “Experience is a great teacher” is better in assuming that English teachers have to be...the certified English teachers. In the fact ... lots of local people that works daily in...conversational English [are] better to teach English to their co-workers... (Respondent 1388)

5.4.7 The adoption of participants’ local varieties of English as the model for ELT in primary schools. The interviewees were asked whether they would accept the idea of using their own local varieties of English to teach English. The responses to this question were diverse: those who accepted their local variety; those who conditionally accepted it; and those who did not accept its use at all.

For those positively predisposed to the local variety of English, some believed it helped the students do well in tests:

I think my local English will give more benefits to my student...when they do...the test with English I think my student will get a good score (E, Interview 9)

According to interviewee Ans, the use of Javanese English not only makes her students ‘more interested in English’ but also makes them ‘more confident’:

Well I think that is a good idea... [students are] more interested in English ... and they will listen to me and then indirectly they got it what I said...yeah they do understand...it [is] the best method to make someone become confident (Ans, Interview 14)

Three other interviewees (K, W, and E) believed that the use of their local variety of English accommodated their students’ linguistic background. As their students’ first language is Javanese, the use of Javanese English in the class helps students comprehend the lessons:

...because I teach in Central Java so I think that teaching by mixing it [English] with our region [Javanese] is more appropriate so that the student can...accept it [lesson] easily (K, Interview 3)

Other interviewees were less enthusiastic, voicing the view that using their local English contradicted their personal commitment to adopting L1 speaker models. At the same time, they seemed to realise that what they preferred did not necessarily provide what their students needed. Interviewee Ma pointed out that although she disagreed with the adoption of Javanese English, she recognised that it motivated the students to speak in ‘English’. Interviewee Mu found that using the local variety helped particularly in grammar lessons:

...while it is not [normally] appropriate if we use Javanese English with our students, sometimes it is helpful to...give more knowledge to our students because we have different grammar (Mu, Interview 7)

Two other interviewees (T and As) commented that, while they used their local English as it seemed to bring benefits to the students, they also felt that it may not be good for the students in the future and that their ‘intelligibility’ in communicating with people from other regions would be negatively impacted. Interviewee T commented:

I think it will make it easier to understand what we explain and the English ...will not be so difficult for them, but I think for the future it’s not so good because when maybe someday they’ll go abroad or in the more extended area they will be confused because what they learn first at the elementary school [was] very different (T, Interview 6)

Four interviewees disapproved of adopting a local variety of English as the model for ELT, with one interviewee (Amn) claiming that it would change ‘the meaning’ of what was said, although she did not explain how local English changed meaning. Three interviewees (H, Ar, and Arn) believed that L1 speaker varieties are more appropriate than their own local English variety since these varieties of English were

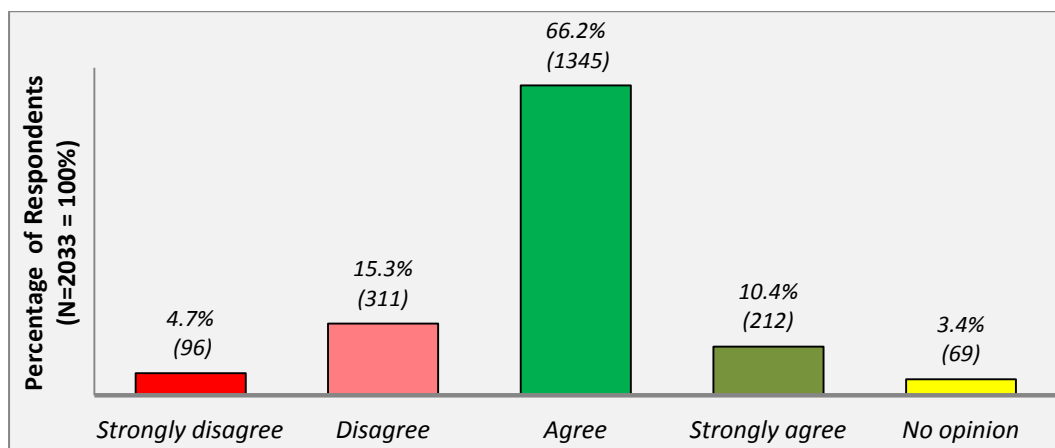
perceived as ‘correct’, and ‘original’ English. Ironically, although interviewee Ar preferred L1 speaker varieties, she also admitted that the use of local English was inevitable:

I would not use my local English when I teach my students because...the way the teacher pronounce the words... will be different from American or British English and sometimes it doesn't match with the original English...but I know that it will be difficult for the teacher because...their mother tongue sometimes influence not sometimes but often ... influences the way...the teachers...pronounce or the way the teacher speaks using English (Ar, Interview 11)

Therefore, on the positive side, many of the teachers recognised the value of local varieties of English on the basis that it is relevant to the linguistic background of the students and has some practical value in the classroom: it helps the students understand the lesson; it is useful for teaching English grammar; it can motivate the students to speak; it can be used to attract students' attention; it helps to build student self-confidence; and, it can help the students do well in the English test.

The support for teaching Javanese English in particular was clear in the questionnaire results which showed that nearly 76% of respondents agreed that teachers should teach the variety of English from their local region (Figure 5.15).

Figure 5.15 Teachers should teach using their local English according to respondents



Comments from the open-ended section supported this:

Menurut saya metode pluricentrik untuk pengajaran SD sangat bagus menimbang dialek di Indonesia sangat bermacam-macam. Walaupun belajar bahasa asing tidak mengesampingkan dialek daerah asal. Saya sangat setuju jika metode ini digunakan di Indonesia sebagai pelajaran bahasa Inggris.

In my opinion, the pluricentric method is very good to be applied in primary schools considering there are many dialects in Indonesia. Although we are learning a foreign language we should not forget our local dialect. I strongly agree that this method should be used in teaching English in Indonesia. (Respondent 323, author translation)

We need to consider students' ability to comprehend the lesson when we are teaching English, particularly in pronouncing vocabulary by using our own dialect. (Respondent 359)

Those who did not accept use of their local English were driven by adherence to exonormative models, the perception that local English is not 'correct English' and 'not a match with original English' and a concern for the intelligibility of local English if it was used to communicate with people from different regions or countries.

In response to Question 19 in the questionnaire, respondents made similar comments about the need to adopt exonormative models:

Students need to be taught by the native. It can help students to understand how to speak, read and write English correctly. (Respondent 117)

Teachers or teacher candidates should learn the original English from (both American and British) at a specific lecture, in order they can teach the appropriate English, based on the international standard, to elementary school students. (Respondent 127)

5.4.8 The adoption of a local variety of English in Indonesia as the model for ELT in primary schools. There were two different views expressed about the adoption of a local variety of English: those who supported the local English of a specific region in Indonesia as the model and those who believed that the local English of each region should be used. There were, of course, those who disapproved of the idea of adopting any local variety of English. However, the majority of interviewees supported the idea of adopting a local English in Indonesia as the model for ELT, either a nominated local variety or any regional variety.

Five interviewees nominated the local English variety from certain regions in Indonesia as candidates for a more broad-based local variety for use in teaching English. Three interviewees (As, E, and Ar) preferred the local English from the Jakarta region as it was ‘more familiar’, ‘more acceptable’, ‘not complicated’ and ‘not too influenced’ by dialects from regional languages:

I think Jakarta English because it more familiar compared with other local English...the way they speak it is more acceptable and their dialect doesn't influence English [pronunciation] compared with other local Englishes (Ar, Interview 11)

Jakarta English was also considered appropriate as people in Jakarta use English as a ‘second language’ after Bahasa Indonesia:

...ya from Jakarta...in every daily activity [they are] using Indonesian language...and the second language is English (E, Interview 9)

Besides Jakarta English, the local English from Medan was identified as a possibility, since the people in this region use English more frequently than those in other regions:

...also in Medan...I think that... they...practise [English] a lot...different with [other] the local [regions] (As, Interview 2)

Another variety nominated was Javanese English, on the basis that the Javanese population is the largest in Indonesia:

...maybe Javanese...because... most of us are Javanese...in Java island and this is the most crowded province, the most crowded island in our country
(T, Interview 6)

The local English from the Bali region was also nominated on the basis that the people in this region are accustomed to using English in their interaction with tourists:

...the appropriate local English as the model I think Balinese maybe... many tourist visit Bali so the Bali people is usual with English then they could be as the model (Arn, Interview 13)

Four interviewees (K, An, W, and Inz) believed that each region should use its own local English as the model in ELT since the local English of each region was considered by the community to be the ‘best’ and that the selection of an appropriate model should be based on the linguistic background of the local community:

I don't say that my local [English]...is the best...each region has... their own best English (K, Interview 3)

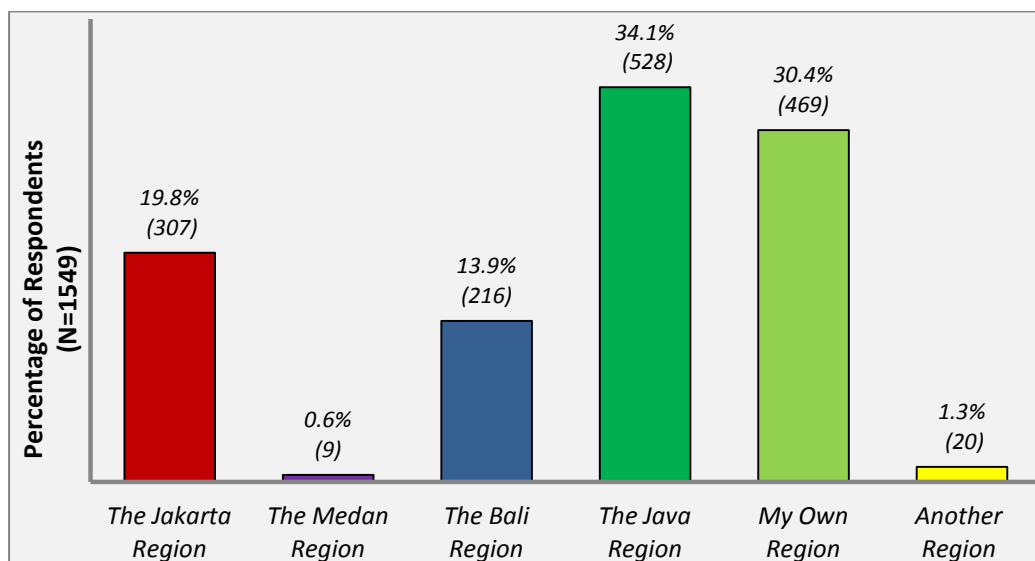
...it depends on the local language or it depends on the community...if we are Javanese...we use Javanese [and] like Javanese English (An, Interview 8)

One interviewee (Ans) commented that she ‘did not know’ which local English in Indonesia that can be adopted as a model in ELT because she has never been exposed to local English from other regions.

The local English from the Java region was the most preferred local variety for the majority of respondents to the questionnaire (34.1%) (Figure 5.16). The second most popular was the local English from respondent's own region. Unlike the results from

the interviews, in which Jakarta English was the most popular local English, the results from the questionnaire showed that it was the third most popular followed by local English from the Bali region. Overall, the majority of the interviewees recognised the legitimacy of endonormative models for Indonesia.

Figure 5.16 Respondents' beliefs regarding a local English from Indonesian regions being adopted as a model for ELT



Support for nominating the local English of a certain region in Indonesia was also evident in the following comments by respondents:

Menurut pendapat saya, karena Jakarta adalah pusat ibukota dan bahasa nasional kita adalah Indonesia yang berpusat juga di ibukota, maka dialek bahasa Inggris mungkin akan lebih tepat jika disesuaikan dengan dialek model Jakarta.

In my opinion, since Jakarta is the capital city and our national language, Bahasa Indonesia, is also centred in the capital city... it is more appropriate if the English dialect is matched with Jakarta dialect. (Respondent 315, author translation)

Menurut pendapat saya, akan lebih baik pembelajaran bahasa Inggris di Indonesia menggunakan bahasa dialek daerah Bali karena Bali merupakan

pusat pariwisata bertaraf internasional dan banyak turis-turis mancanegara yang berkunjung kesana.

In my opinion, it will be better if we use Bali dialect in the teaching of English in Indonesia because Bali is an international tourist destination and there are many international tourists visiting the region. (Respondent 314, author translation)

Saya berpendapat, apabila pembelajaran bahasa Inggris menggunakan variasi dialek bahasa Batak akan lebih menarik dan memiliki ciri khas tersendiri.

I think if the teaching of English using the Batak dialect will be more interesting and have its own characteristic. (Respondent 313, author translation)

However, some respondents proposed local English with *Basa Ngapak* or *Ngapak-Ngapak* dialect for teaching English to students in the western part of Central Java:

Menurut pendapat saya, kalau pembelajaran bahasa Inggris menggunakan dialek Pemalang yaitu bahasa ngapak-ngapak sepertinya lebih bagus.

In my opinion, the use of Pemalang dialect (*Basa Ngapak*) in teaching English seems better. (Respondent 316, author translation)

Mungkin bisa ditambahkan bahasa Inggris ala 'ngapak-ngapak' untuk mengajar bahasa Inggris di daerah Pemalang, Tegal, dan Brebes yang bahasa kesehariannya dengan menggunakan bahasa Jawa 'ngapak'.

Perhaps we could add English with 'ngapak-ngapak' version to teach English in Pemalang, Tegal, and Brebes since 'ngapak-ngapak' Javanese is used in daily conversations in those regions. (Respondent 317, author translation)

Menurut pendapat saya, karena di Indonesia itu kaya /bermacam-macam suku dan budaya, maka alangkah baiknya pembelajaran Bahasa Inggris menggunakan Bahasa dialek setempat karena akan lebih mudah penyampaiannya dan kemungkinan lebih mudah penyerapannya untuk

peserta didik. Contohnya menggunakan Bahasa dialek daerah Tegal karena dialek daerah Tegal mempunyai nada Bahasa yang lebih menekan. Jadi, akan lebih mudah dalam penerapan pembelajaran Bahasa Inggris.

In my opinion, considering there are many ethnic groups and cultures in Indonesia it would be better to adopt local dialects in teaching English because it will be easier to deliver and the students will possibly find it easier to understand. For example teaching English using Tegal dialect, since it has stressing intonation the students will be easier to comprehend English lessons. (Respondent 321, author translation)

Although preference for the local English from ‘other regions’ was very few, it is still worth mentioning the regions most frequently mentioned by these respondents:

In Java Island, there are two popular places to learn English with fun. Those are in Pare, Kediri and in Ngargogondo, Borobudur. Those places are known as *kampung Bahasa*. (Respondent 61)

Five interviewees did not accept the idea of adopting a local English variety as the model in ELT. One interviewee, Amn, stated that there is no local English variety in Indonesia that is suitable as the model in ELT since selecting one and ignoring others would make one ethnic group feel superior to the others, resulting in regional ‘jealousies’. Interviewee S was concerned with the intelligibility of local English in Indonesia, particularly when it is used to communicate with people who have different mother tongues:

I mean there is no appropriate local Indonesian because...when we speak in front of...Sundanese I think they will not really understand what I’m saying in English (S, Interview 5)

Three interviewees (H, Ma, and Mu) claimed that there is no local English in Indonesia that is as good as L1 speaker models:

I think it will be better if the primary school also provide at least one or two native speakers who can teach English in the correct pronunciation and then

the correct form so the process of learning English also produce the correct one (H, Interview 10)

The support for adopting exonormative models was shared by only a minority of respondents to the questionnaire (1.1 %) (Figure 5.16). This was evident in the following comments:

I wish there will be more native speakers who will teach Indonesian students. It will help students to speak English fluently. (Respondent 6)

...students need to be taught by the native. It can help student to understand how to speak, read and write English correctly. (Respondent 117)

A number of these respondents acknowledged the value of exonormative models. The comments provided in the open-ended question reflected this view:

I learnt that in teaching I cannot delete the local form of dialect and grammar, I'll have to explain, add and use it continuously to my children to make them understand basic English grammar...I believe the English that I used is kind of Indonesian-Javanese-English. I'm not proud of myself because of it. (Respondent 1388)

When I teach my students, sometimes I take Indonesian sentences to [show] the difference [between] the grammar in English or Bahasa Indonesia. I also take Javanese words to make my students understand about the difference in pronouncing some words... by using comparison between English and Indonesian/Javanese my students will learn English easily. Although I'm not native speaker, I emphasise my students to imitate the dialect of Englishman... (Respondent 1541)

I believe it is important for the teachers to teach English, introducing our culture, social and nature environment but we have to use the English grammar and dialect correctly, not local (grammar and dialect) (Respondent 1561)

5.5 Summary

This chapter presents the findings from the interviews and the questionnaire. Most findings from the interviews were confirmed by findings from the questionnaire, the notable exception being the preferred local variety of English as a model in ELT.

Both interviewees and questionnaire respondents perceived English as an important language in a range of contexts: education, tourism, business, media and IT, although they had differing perceptions about the status of English in Indonesia, with the majority seeing English as a foreign or international language.

The existence of local varieties of English in Indonesia was acknowledged by the majority of interviewees and respondents. In addition, there was consensus that the local varieties of English in Indonesia demonstrated the influence of regional languages and the grammar of Bahasa Indonesia.

The adoption of endonormative models was supported by the greater majority of participants in this study evidenced by their positive comments regarding the appropriate status of English as a local content subject and their support for proposition that the three aims of a local content subject are applicable to the subject of English. The acceptance of endonormative models can also be demonstrated by comments advocating the incorporation of local context into teaching content, teaching activities and teaching resources.

Importantly, the positive attitude towards the adoption of endonormative models was clear in comments about the adoption of their own local English variety, Javanese English, or the nomination of the local English from Jakarta, Medan, Bali and Java as the model for ELT in Indonesia. However, caution needs to be made when interpreting the participants' comments. Some interviewees accepted Javanese English for the teaching of English but rejected local English from other regions. On the other hand, there were interviewees who were not in favour of Javanese English, yet, nominated local English from the other region in Indonesia. The majority of participants, including those who preferred exonormative models, recognised that the

adoption of local English was inevitable and helpful to assist their students in learning English.

Participants felt that the Indonesian government does not pay sufficient attention to the professional development of English teachers and the recruitment of qualified English teachers in primary schools and that improvement in the standard of English is compromised by these two factors. The need for a formal qualification to teach English was emphasised, with most participants stating that the Government should only allow teachers with an English qualification to teach English.

The next chapter discusses how the findings from both the qualitative and quantitative investigations relate to the research questions.

CHAPTER 6

DISCUSSION AND RECOMMENDATIONS

6.0 Overview

This chapter further summarises and discusses the findings of the study and situates them within the literature in the fields reviewed in Chapter 3. The implications emerging from the data are outlined and recommendations for ELT and future research are discussed.

6.1 Research Question 1: What are the attitudes of Central Javanese primary school English teachers towards the widespread use of English in Indonesia?

In general, the primary school English teachers from Central Java in this study held positive attitudes towards English and its role as an international language. However, it is important to note the discrepancies between the interview data and the questionnaire responses in relation to the importance of English in Indonesia. While only a few interviewees perceived English as an important language in Indonesia, a similar perception was surprisingly shared by the majority of questionnaire respondents. A possible explanation for this is that, when the data were collected, the teachers were aware of the Government's proposal to remove English as a subject from the primary school curriculum in 2013. Consequently, the outstanding support for the retention of English may have been an attempt to emphasise its importance in primary education. Consecutive comments in Question 19, the open-ended section of the questionnaire, reflected its perceived importance as the language of science and technology, of economic and political development, and the language required for employment.

The positive attitudes held by the majority of the participants in this study are consistent with those of studies conducted by Siregar (2009) in West Java, Lamb (2007) in Sumatera, and Zacharias (2003) in Central Java. Although the participants

in Zacharias' (2003) study were tertiary teachers, they viewed English as an important language in ways that reflect the views of the study's participants, including its role in promoting international communication and tourism, improving job prospects, allowing Indonesians to engage more effectively with the internet as a means of knowledge exchange, and conferring prestige in society. The attention focussed on the role of English in tourism is likely to have been driven by respondents' recognition of Bali's reputation as an international tourist destination (Lowenberg, 1991) and recognition of the 2009 ASEAN charter which advocated the promotion of ASEAN cultures (Kirkpatrick, 2012). Indonesia had 42,248,824 internet users in 2014, making it the thirteenth largest internet-user country in the world (Internet Live Stats, n.d.). As "English continues to be the chief lingua franca of the Internet" (Crystal, 2000, p.107), Indonesians have the opportunity to have "daily contact with and exposure to English" (Hamied, 2012, p.76), this exposure complemented by the increasing use by young people of social networking sites such as Facebook and Twitter.

In this study, education was mentioned and selected most frequently by the interviewees and the respondents to the questionnaire. This suggests that, from the perspective of participant primary school teachers, English was considered more important in education in Indonesia than in other contexts. The teachers were aware of the Government's proposal to remove English as a subject from the primary school curriculum in 2013. Consequently, their selection of education as a key context for English may have been an attempt to highlight the importance of English in primary education. Subsequent comments in the open-ended section of the questionnaire, Question 19, confirmed its perceived importance as a foundation for the next level of education and as the language used in academic competitions (such as Science Olympics).

While the majority of participants viewed English as an important language in Indonesia, a minority (participants living in rural areas) thought the opposite, perhaps influenced by the fact that the community's need to use English was relatively rare compared to that of urban areas. This view was endorsed by Lie (2007) who points out that "there have been unequal opportunities in the learning environment for learners of English" in rural and urban areas (p.8). Furthermore, the

comments from interviewees and respondents suggested that family background played an important role in shaping the students' mindsets. In rural areas, parents were mostly farmers with lower incomes and education qualifications; thus, their recognition of the importance of English for their children's future was limited. The discrepancy between the English literacy of students from rural and urban areas was also reported in other provinces. In a two phase study, Riau and Jambi, Lamb and Coleman (2008) observed that students from less privileged families had hardly any 'access to English' and that they frequently had "to help boost the family income by working after school, at home, in the market or in the field" (p.198). In contrast, the students in privileged areas received support for their learning of English from their parents, some of whom sent them to private English courses to enhance their English proficiency.

Most interviewees and respondents to the questionnaires recognised the status of English as a foreign language (EFL). The participants' recognition of EFL may be related to their acknowledgement of the status of English as a foreign language enunciated in Government language policy. As a foreign language, English is used in restricted domains (for example, education, tourism, business, and the media) and is not commonly used in everyday life (Lauder, 2008; Lie, 2007; Mattarima & Hamdan, 2011). Bahasa Indonesia is the medium of instruction in formal education and has increasingly become the language of daily life in larger cities, whereas regional languages are the typical means of communication between family members and within local communities in regional areas (Renandya, 2004).

While the recognition of English as an international language (EIL) was evident in the questionnaire data, the interview data showed the opposite. It is possible that the selection of English as an international language in the questionnaire may have been an endeavour to draw attention to the importance of English in primary education. Successive comments in the open-ended section of the questionnaire, Question 19, validated its perceived important roles as a required language to access communication, information, and technology.

The participants' perceptions of English as a second language were possibly a consequence of the sociolinguistic situation in urban areas where more people are

monolingual in Bahasa Indonesia (Lamb & Coleman, 2008). Therefore, English has attained the status of a second language after Bahasa Indonesia, as it is taught as a subject from primary to tertiary education levels. However, an increasing number of middle class youths in urban areas are adopting English in their everyday conversation (Lie, 2007).

Since most Indonesians, particularly those in regional areas, are bilingual in their regional language and in Bahasa Indonesia (Dardjowidjodjo, 2000; Hamied, 2012), English may be their third language. There are a number of additional languages used in Indonesia; for example, Arabic, Mandarin, French, German, Korean, Japanese and English, some of which have unique functions in very defined circumstances. Two specific examples are Arabic, which is “not used in social interaction, but is used for religious purposes by Indonesia’s Muslims such as for the *Sholat* prayers” (Renandya, 2004, pp. 117-118) and Mandarin, which is particularly used by Chinese ethnics in their business dealings.

Shortly after Indonesian Independence in 1945, English was officially selected as the first additional language and taught as a compulsory subject in lower and higher secondary schools (Nababan, 1991). Consequently, among additional languages in Indonesia, “English is the most important” (Renandya, 2004, p.118). It also plays an important role in the development of Bahasa Indonesia. Lowenberg (1991) argued that “English lexical items are officially or ‘spontaneously’ borrowed ... to provide new registers for Bahasa Indonesia, to foreground a modern identity for educated urbanites ... and to express or neutralize new values and behaviour patterns in Indonesia’s rapidly modernizing society” (p.127). The other additional languages (German, Korean, Japanese, and French) are usually taught as elective subjects in upper secondary schools (Lie, 2007; Renandya, 2004).

Despite participants’ recognition of the overall importance of English, they believed that the level of English proficiency among Indonesian people is poor and needs improvement. A number of scholars have claimed that, in spite of the teaching of English for 6 years (3 years in lower secondary school and 3 years in higher secondary school), the quality of ELT in Indonesia is discouraging (Lie, 2007; Mattarima & Hamdan, 2011; Renandya, 2004) and has resulted in sub-optimal levels

of English proficiency in students. One of the factors contributing to the failure of ELT is the status of English as an additional language which has limited its use in society at large (Lauder, 2008). Participants strongly advocated for the Government to upgrade the status of English from an additional language to an official language to increase its use and to provide Indonesians more opportunities to practise it. Some scholars identified an unsuitable curriculum, large class sizes, teachers unqualified to teach English, English teachers' employment status and consequent low salary (Dardjowidjojo, 2000), teacher-centred pedagogy (Matarima & Hamdan, 2011), insufficient and inappropriate English teaching resources, especially in rural areas (Lamb & Coleman, 2008), and the primary focus on textbooks as a means of instruction (Hawanti, 2011) as factors leading to unsatisfactory outcomes in ELT. Therefore, some scholars have argued that the quality of ELT in Indonesia can only be improved by reforming the English curriculum and encouraging students to supplement their learning of the language beyond school (Lamb & Coleman, 2008); providing funding "to upgrade English teachers' proficiency, producing good textbooks, acquiring library materials, and raising teachers' salaries" (Renandya, 2004, p.129); and by ensuring adequate professional development for teachers (Lie, 2007; Zein, 2011).

6.2 Research Question 2: What are the attitudes of Central Javanese primary school English teachers towards local varieties of English?

The majority of Central Javanese primary school English teachers held positive attitudes towards the use of local varieties of English. They recognised that there are local varieties of English in Indonesia which are characterised by the influence of many regional languages and the national language, Bahasa Indonesia. The influence of regional languages is particularly evident in the phonological features of the local English, whereas the influence of Bahasa Indonesia manifests itself in its grammatical features. However, the respondents to the questionnaires who live in the western part of Central Java province, also believed that their West Javanese dialect influenced their local English.

The participants were keenly aware that they were members of multilingual communities. Indonesia has more than 700 regional languages and most Indonesians speak a regional language as their first language in family and social interactions and Bahasa Indonesia as their second language (Dardjowidjojo, 2000). As a result, when they speak English, their first and second languages influence their English (Alip, 2007; Azis, 2003; Hamied, 2012). Participants also recognised the legitimacy of their local variety of English and believed that the influence of their local language on English was natural, normal and inevitable, confirming the findings of Dharma and Rudianto (2013).

The recognition of the influence of participants' local language on English is also found in other studies conducted in Expanding Circle countries. In Hagens' study (2004), South Korean English teachers accepted Konglish (Korean English) as a valid variety of English defined as "a unique use of English by South Koreans that results in words that have different pronunciation and meanings from the original English" (2004, p. 40). Similarly, in Meilin and Xiaoqiong's study (2006), the teachers from three universities in China generally showed favourable attitudes towards China English. He and Li (2009) found that both Chinese EFL teachers and EFL learners accepted China English due to their recognition of cross-linguistic influences from Chinese on the English used by Chinese, its practicability in delivering some content ideas specific to Chinese culture, and its efficacy in assisting Chinese EFL learners.

In Indonesia, people are accustomed to using Bahasa Indonesia as the lingua franca. Although participants expressed favourable attitudes towards their local variety of English, there was a concern that students' local English might not be intelligible when they communicated with people who spoke a different variety of English. The issue of a local English's intelligibility was also found in the study by Young and Walsh (2010) who reported that teachers from Greece and Saudi Arabia expressed disappointment with the local English modelled by their previous teachers, since it made them unintelligible to L1 speakers. Likewise, Li (2009) found that Chinese university-educated participants in his study were in a dilemma: caught between their motivation to project their identity through use of their local English and concern about their intelligibility. This tension resulted from three factors: the

domination of exonormative models in English curricula, a lack of familiarity of other varieties of English, and failure to recognise the legitimacy of L2 speaker varieties of English (Li, 2009). On the other hand, two studies involving teachers from two Outer Circle communities, Malaysia and Nigeria, reported that participants thought their local English was internationally intelligible (Crismore, et al., 1996; Olatunji, 2012).

6.3 Research Question 3: What are the attitudes of Central Javanese primary school English teachers towards the adoption of a pluricentric model of English language teaching?

Most primary school English teachers in Central Java held positive attitudes towards a pluricentric model of English teaching in which an endonormative model was adopted for ELT. Their positive attitudes were indicated by their support for the status of English as a local content subject; the acceptance of the aims of English as a local content subject; the inclusion of local contexts into their teaching content, teaching activities and resources; the teaching of English using their local variety of English; and nomination of other local varieties of English in Indonesia as the model for ELT.

It is important to note the discrepancies between the interview data and the questionnaire data in relation to the classification of English as a local content subject. While the questionnaire data clearly defined the opinions of those who were in favour of the status of English as a local content subject from those opposed to it, the interview data showed the opposite. This may be due to the nature of the instruments used in the data collection process. The semi-structured interviews allowed the interviewees to express their feelings and thoughts freely, whereas the questionnaires restricted the respondents' responses. Responses from the interviewees in relation to the definition of a local content subject lead to two views. First, that a local content subject was a subject accommodating both local culture and local Englishes. Second, that a local content subject is an unimportant subject/non-compulsory subject. Those who were in the first opinion supported English as a local content subject and those who were in the latter opinion said otherwise. The reason put forward by the interviewees who supported English as a local content subject

was that, primarily, English is ‘an international language’ and ‘an important language’. The labels attached to English seemed to indicate that English was perceived to confer prestige. Thus, the classification of English as a local content was viewed as an attempt to downgrade the position and importance of English. The conflicting opinions regarding the classification of English as a local content subject reflects the tensions between the teachers who were willing to accommodate local models and norms in English and those who believed English should be given a special status in primary education.

The participants’ positive attitudes can be attributed to several factors. First, although they recognised the important role of English as an international language, they were aware that maintaining their own identity was equally important. This was also confirmed by respondents who commented on the importance of learning English in the context of the local culture. It is possible that they perceived the introduction of students’ local context, including their natural, social and cultural environment, into English lessons was important not only because it helped to develop knowledge about their local region, but also because it worked to preserve local cultural values. Second, the adoption of local English was perceived as interesting, familiar, comprehensible and suitable to the students’ linguistic backgrounds. In fact, out of 15 interviewees, only 2 interviewees consistently rejected the notion of teaching and learning local English from their own region and from other regions in Indonesia. There was majority support for (previous) Government policy in which English was taught as a local content subject in primary schools.

The results of this study, in which the integration of local culture into the teaching of English was supported by teachers, are in line with previous studies. In Chile, McKay (2003) found that the teachers from public schools strongly supported the inclusion of cultural content in ELT material since they believed that it was important to maintain and to reinforce Chilean culture. In a study conducted by Hartono and Aйдawati (2011), teachers from various levels of education in Semarang, Central Java, demonstrated positive attitudes towards the use of Indonesian environment-based teaching materials. Kirkpatrick (2007a) reported that university students in Bandung, West Java, were in favour of textbooks that

incorporated Indonesian-based materials and gave them access to topics of cultural significance to Indonesia and, thus, equipped them to be able to talk about their own culture and concerns in English to other people. Intani (2012) found that third grade class of primary school students in Semarang, Central Java, had strong interest in learning English using modified Indonesian children's song lyrics, since they were perceived them as comprehensible, enjoyable, and motivating.

The focus on the singing and playing games as a way of teaching English also emerged in this study. The majority of respondents preferred singing and playing games as one of their key teaching activities indicating that they were aware that these activities are appropriate for young learners. This preference was particularly evident amongst more experienced teachers whose teaching experience had, perhaps, made them more sensitive in selecting appropriate teaching activities for their students. This finding was in contrast to a previous study by Karani (2008), who found that only 10% of the primary school English teachers in her study conducted teaching activities such as singing songs, telling stories, and playing games.

Overall, the favourite resource for teaching English as a local content subject was books. This choice might have been driven by several factors. First, some studies have indicated that locally-published English books are readily available and easily accessed by teachers (Faridi, 2010; Hartono & Aydawati, 2011; Hawanti, 2011; Hernawan & Noerkhasanah, 2012). The requirement to teach English in primary schools and the high cost of imported English books appears to have motivated local publishers to produce English handbooks and worksheets. Since the local books are readily available and affordable compared to imported books, most teachers become familiar with and select for use the books written by local authors. Prastiwi (2013) has pointed out that many of the local English textbooks for primary schools have already incorporated aspects of local cultures which are familiar to the students. Therefore, familiarity with the materials presented in the books may motivate the teachers to use them as a teaching resource. Second, teachers' English qualifications can influence their selection of appropriate teaching resources for their students. Under-qualified teachers often rely heavily on books as their teaching resources, confirming a study conducted by Faridi (2010). Third, the type of school in which the teachers work also plays an important role in the teaching resources provided.

Generally speaking, private schools are better-resourced than public schools, giving teachers access to a wider range of teaching resources.

Most participants had a positive attitude to the teaching of English using a particular variety of English - Javanese English - which they considered compatible with the students' linguistic backgrounds (comprehensible, familiar) and offered practical benefits (helpful for teaching English grammar; motivates the students to speak; builds the students' self-confidence; helps the students do well in the test). There were several factors that contributed to the perceived value of adopting Javanese English. First, the participants recognised that English as an international language belongs to anyone who speaks the language. Therefore, the perceived goal of teaching English does not necessarily mean achieving native-like pronunciation. Second, they were aware that adopting an exonormative model was unattainable and irrelevant to the contexts in which they were currently teaching. Third, it is possible that the influence of their first language contributed to the teachers' positive attitudes towards Javanese English, compared to their second language, Bahasa Indonesia. Javanese English is more likely to reflect their identity as Javanese people, something that could not be achieved by the more generic Indonesian English. This possibility is confirmed by Lamb and Coleman (2008) who pointed out that Bahasa Indonesia is "not an identity marker in the same way that a first language might be assumed to be" (p.190). Similarly, in another study, Moedjito (2008) found that lower secondary school English teachers in West Nusa Tenggara province rated Indonesian English as the least appropriate model since Bahasa Indonesia, which characterised Indonesian English, was their second language.

Although varieties of English from three other regions - Jakarta, Bali and Medan – were proposed as suitable models of English to be taught and learned in Indonesia, Javanese English was considered the most appropriate variety to be adopted. Since the study was conducted in Central Java, it is possible that the teachers exhibited 'language loyalty' in their choice, feeling proud of their own native culture and perceiving their language as a symbol of their social identity (Appel & Muysken, 2005, Ayodele, 2013; Riley, 1975). Since their native or first language is Javanese, it follows that they would prefer Javanese English over other local Englishes. The choice of Javanese English was also reflected in the comments of interviewees who

believed that, as Javanese people, they must use Javanese language in the classroom too. Edwards (1999) claimed that one of the reasons people hold positive attitudes towards their own language is their positive perceptions about the speakers of the language rather than the language itself. As argued by one interviewee in this study, the Javanese ethnic group is the largest in Indonesia and is considered by many to be ‘the dominant group’, the one which has the power to determine which variety of English is adopted as a model for ELT in Indonesia. Another convincing factor for one interviewee was the use of Javanese English by high-profile people such as Susilo Bambang Yudoyono, the former President of Indonesia.

The nomination of the variety from ‘my own region’ as the second preference indicated a pattern of language loyalty in which the participants’ Javanese dialect was perceived to be better than other Javanese dialects which are broadly of three types: West Javanese, Central Javanese, and East Javanese (Cole et al., 2008). Only the first and the second dialects are spoken in Central Java province. The West Javanese dialect, also known as *Basa Ngapak*, has features that distinguish it from the Central Javanese dialect, one of which is the presence of phoneme /k/ or /ʔ/ at the end of the vowels (Alim, 2010). Edwards (1999) argued that one of the reasons people value their own language is because it has ‘paralinguistic aesthetic quality’ (p.102). As reflected in the comments of a respondent, the phonemic features of *Basa Ngapak* might be perceived as the features that make students better understand English. Although *Basa Ngapak* is considered as non-standard Javanese or a ‘stigmatized dialect’ (Alim, 2010), it appears that respondents who live in the regions where the West Javanese dialect is spoken seem to be more attached to ‘their own region’ than ‘the Java region’ and it is likely that, in some way, the West Javanese dialect represents their identity. In this respect, Edwards (2009) points out that “A language or dialect, though it may be lacking in general social prestige, may nevertheless function as a powerful bonding agent, providing a sense of identity” (p.96). Consequently, in this study, *Basa Ngapak* might be viewed as a symbol of group identity for respondents who live in the western part of Central Java. By way of comparison, Ogbu (1999) reported that the Afro-American community in West Oakland, California, while describing their variety of English - Black English Vernacular (BEV) - as poor and non-standard, also believed that it was a symbol of black identity and racial solidarity.

Another indication that the participants of this study held positive attitudes towards the adoption of a pluricentric model of English is their acceptance of other local varieties of English in Indonesia - Jakarta English, Bali English, and Medan English – as the potential basis for teaching English. The nomination of these varieties also indicates familiarity with the users of local Englishes and the type of English that operate locally. There are two possible explanations for nomination of Jakarta English. First, it is linked to the status of Jakartan Indonesian, a variety of Bahasa Indonesia spoken in the Jakarta region (Adelaar, 1996), which is considered as a ‘prestigious’ dialect (Adelaar, 1996; Anderback, 2010). This is reflected by the comments of an interviewee who mentioned that the dialect spoken in Jakarta was ‘not exaggerating unlike other regional dialects’ and the comments from participants who referred to the dialect in Jakarta as ‘the standard’ of Bahasa Indonesia dialect. As a dialect is subject to social stereotypes (Edwards, 2009), it is possible that the participants in this study perceived the local English spoken by the Jakartan people as ‘high-status’ dialect, appropriate as a model for teaching English in Indonesia. The preference for a prestigious dialect is also found in other studies. For example, in terms of status, Oxford University students rated a Received Pronunciation accent higher than Birmingham accent (Hiraga, 2005), and Chinese college students favoured the Glasgow variety of English more than the Birmingham variety (Xu et al., 2010). Another explanation is the preference for a ‘non-ethnic-marked’ variety. As reported by participants in this study, the local English spoken by Jakartan people was perceived to be free from the influence of regional languages. Their attitudes indicated that a local English that was not affiliated with any ethnic groups was seen positively and fulfilled the criteria of a good model of English in multiethnic societies. A similar view was expressed in a study conducted in Nigeria, in which the teachers preferred the speaker who was free of influence from any particular first language as a model for spoken English (Williams, 1983). Likewise, Muthwii and Kioko (2003) found that the teachers in Kenya nominated a non-ethnic-marked variety of Kenyan English as the standard variety, since it was easy to use and understand by the majority of Kenyans and was viewed as a symbol of unity for different ethnic groups and a symbol of African identity.

The nomination of Bali English was most likely due to participants' recognition of Bali as an international tourist destination. In Bali, many people use English to communicate with foreign visitors on a daily basis (Lowenberg, 1991). Compared to other regions, the people in Bali have more opportunity to use, and be exposed to, spoken English. It is possible that the frequent use of English by the Balinese makes them more proficient in English than people from other regions, an important factor to consider when selecting the appropriate local variety of English as a model for ELT in Indonesia. Unfortunately, the participants in this study were not forthcoming with the reasons for why they thought Bali English was a suitable model for Indonesian to adopt.

Medan English was the least favoured by participants in this study. Many, if not most, were unfamiliar with Medan English, thus corroborating the outcomes of two studies in which the participants were not in favour of varieties of English because the varieties were unfamiliar to them. Chiba et al. (1995) found that varieties of English from Sri Lanka, Hong Kong and Malaysia tended to be rated lower than American and British English by EFL Japanese students due to lack of exposure to the former varieties of English. Al-Dosari (2011) reported that Saudi EFL students rated Standard South African English lower than Standard Indian English since they had not been exposed to Standard South African English in their day-to-day activities.

A minority of participants in this study supported exonormative models, favouring American, British, or Australian English. English was still perceived by these participants as the property of Inner Circle countries best taught by speakers from these communities. Their endorsement of these varieties of English was reflected in the use of descriptors such as 'correct', 'true', 'original', 'good', 'real' and 'standard'. On the other hand, they viewed their local variety of English negatively. For example, Javanese English was perceived as 'wrong English', 'does not match with original English', 'not correct English', 'mistakes', and 'errors'. Their attitudes may have been influenced by their self-identification as subordinate to L1 speakers, suggesting that a 'L1 speaker' is the best English teacher. According to Varghese et al. (2005, p.35) "Identity is constructed, maintained, and negotiated primarily through discourse". In this respect, Manara (2013, p. 150) explained that "Discourses

of professionalism in the area of ELT in Indonesia are often dominated by the discourse of the West”. Hence, it is possible that participants in this study who had formal English qualifications had been exposed to exonormative models in their tertiary education and educated to approximate these styles. Another possible factor contributing to the preference for L1 speaker varieties of English could be the influence of private English courses offered in Indonesia but affiliated with Inner Circle countries. As English is in high demand, private English courses have multiplied, particularly in big cities and many, particularly the most reputable, use L1 speaker teachers and modules (for example, those offered by the British Broadcasting Corporation, English First, Lembaga Indonesia Amerika and the Indonesia-Australia Language Foundation). Another factor is that private primary and secondary schools, especially in urban areas, usually prefer L1 speaker models of English instruction. This was commented on by an interviewee who teaches in a private school in the capital city of Central Java province who maintained that the preference for L1 speaker teachers in private schools was generally driven by the motivation to boost the prestige of the school.

The findings of this study aligned with Jenkins’s study (2005) in which L2 speakers’ English accents were described as ‘not good’, ‘wrong’, ‘incorrect’, ‘not real’, ‘fake’, ‘deficient’, and ‘strong’, whereas L1 speakers’ accents were labelled ‘good’, ‘perfect’, ‘correct’, ‘proficient’, ‘competent’, ‘fluent’, ‘real’, and ‘original’. Among the factors that influenced the participants’ negative attitudes towards their local English were lack of self-confidence in their own accents; negative past experiences; the absence of local varieties in teaching materials and in teacher education programs; and pressure from colleagues, parents and students.

The acceptance of a local variety of English as the most efficacious for the teaching and learning of Indonesia English by this study’s participants contradicts the findings of some previous studies. In the studies conducted by Hagens (2004) in South Korea and by Meilin and Xiaoqiong (2006) in China, although the participants recognised their own local varieties of English, they did not accept them as teaching norms. In both studies, the participants still preferred exonormative models, favouring American or British English. Likewise, in Japan, Butler (2007) found that Japanese primary school English teachers believed that English is best taught by L1 speakers.

The adherence to exonormative models was also common amongst teachers in other Expanding Circle countries; for instance, in Turkey (Coskun, 2011), in Greece (Sifakis & Sougari, 2005), and in Finland (Ranta, 2010).

The findings of this study demonstrated fundamental differences with the findings of studies conducted in most Expanding Circle countries where exonormative models are still preferred as the teaching norm. Although Indonesia is an Expanding Circle country, primary school English teachers in Central Java province have, in the main, accepted their local variety of English as the teaching norm. There are several possible explanations for this. Firstly, the policy of teaching English as a local content subject in primary school has emphasised the incorporation of students' local context and may, as a consequence, have generated positive attitudes towards the adoption of the local variety of English. In addition, students' local contexts have also been incorporated into English textbooks written by local authors and published locally.

Secondly, although Indonesian's language policy stipulates English is a foreign language, English has an important role in the development and modernisation of Bahasa Indonesia. As a consequence of this role, there has been a remarkable degree of 'nativisation' in which English lexical items are borrowed to meet Indonesian communicative needs (Lowenberg, 1991). Since Bahasa Indonesia cannot keep pace with the influx of modern English terms, the public often seem to prefer these borrowed English lexical items (Smith, 1991). Hence, it is possible that the participants in this study perceived this nativisation process as part of local English development.

Thirdly, the widespread use of English is beyond what is stated in Government policy. English has become the language demanded by employers, schools and parents, broadcast by the media, and promoted by Government (Lamb & Coleman, 2008). For example, some official documents such as birth and marriage certificates are produced in dual-languages: Bahasa Indonesia and English.

Fourthly, there is a growing number of Indonesian public figures who are proficient in English. In addition, "a steady flow of postgraduate students and technical trainees

overseas has created an extensive English-speaking intelligentsia” (Smith, 1991, p.43). The use of a local variety of English by some local public figures and educated people may have motivated the participants in this study to support the use of their own variety of English, despite this trend.

Fifthly, the participants’ positive attitudes towards their local variety of English might be driven by ‘acts of identity’ in which they have a strong motivation to be affiliated with their nation as well as their ethnic group (Le Page & Tabouret-Keller, 1985). In addition, according to Varghese et al. (2005), identity is influenced by social, cultural, and political contexts. The new curriculum has emphasised “character building of the students to correspond to the Principles of State, *Pancasila*, and the 1945 National Constitution” (Zein, 2012, p.84). In other words, it is aimed at building a sense of national pride in being Indonesian. The Indonesian Government’s target to build national pride has been strengthened since the introduction of *Curriculum 2013*, as the time allotment for English in secondary schools has been reduced and English is no longer a compulsory local content subject in primary schools. The restriction of the teaching of English in schools is based on the assumption that “the widespread use of English would have an impact on Indonesian culture, values and behaviour” (Lauder, 2008, p.13). Most of the comments from the participants in this study reflected their sense of pride of being Indonesian, as well as Javanese, and their acknowledgement of the need to preserve local cultures. Therefore, their comments might be interpreted as an ‘act of identity’, a response to the perception that learning English is a threat to national identity.

Sixthly, as identity is constructed by social, cultural and political contexts (Hall, 2012; Varghese et al., 2005; West, 1992), regional autonomy might have had a positive impact on attitudes towards ‘Javanese English’ and the participants’ own local variety. Since regional autonomy was implemented in 1999, local governments have been trying to preserve and promote regional languages (Hamied, 2012; Lamb & Coleman, 2008) through various initiatives; for instance, by encouraging local television and radio stations to broadcast in the regional language and introducing a regional language as a compulsory local content subject in primary schools. Thus, local government endeavours may have raised the participants’ awareness of their own ethnic group identity.

Finally, although only a few respondents in this study nominated local Englishes from regions other than Jakarta, Bali, Java, Medan, and their own region as suitable varieties to be taught in primary school, it is still worth considering the impact of the local English used in these alternative regions on participants' positive attitudes towards the local English variety. Among the 'other regions' mentioned by participants in this study, the Kediri region was most frequently mentioned. It is in this region that the first and the most popular English village, (which offer immersion English courses in English environment setting) is located; others are located in Parakan, Magelang, Central Java and in Karang Indah, South Borneo, Kalimantan. Thus, the nomination of Kediri region could be an indicator that the participants were aware of the use of local English in Indonesia. In another Expanding Circle country, South Korea, an English village has also been established to boost Koreans' communicative competence (Park, 2009).

6.4. Research Question 4: How suitable is a pluricentric model for the teaching of English language to primary school students in Central Java?

Although a pluricentric model was generally accepted and supported by the primary school English teachers in this study, at the time of the interviews and questionnaire its suitability for primary school students remains unclear.

The first influencing factor is the sustainability of English as a local content subject. The looming introduction of *Curriculum 2013*, raised concerns among participants that English would no longer be taught in primary schools as a local content subject. Some *Kabupaten* had already removed English language from the primary school curriculum even before the *Curriculum 2013* policy was due to be officially launched. In some schools, English had been relegated to an after-school extracurricular program. This adhoc level of English language instruction has the potential to create marked differences in the proficiencies of students who live in urban and rural areas, and students studying at schools where English is not offered will be put at a disadvantage.

A number of participants believed the status of English as a local content subject was not aligned to its status as an international language; thus, English should be taught as compulsory subject. However, *Curriculum 2013* did not propose such a status subsequent to the dropping of English as a local content subject. Some participants were of the view that the status of English as a local content subject reduced it to a 'not important subject' that was often discriminated against. For instance, as a local content subject English had a very limited time allotment of two credit hours per week (1 credit hour equals to 35 minutes), in contrast to compulsory subjects such as mathematics, which are taught for five credit hours. The 'unimportant' status of English as a local content subject was also believed to decrease the students' motivation to learn the language. Most English teachers in primary schools are part-time teachers. As they are teaching a local content subject, their employment status is 'uncertain' as they do not have permanency as civil servants and the changes mooted in *Curriculum 2013* has serious implications for their employment viability. A change in the status of English – particularly its relegation to an elective subject - would bring either significant drawbacks to these teachers.

Zein (2012) reported that a negative perception of English as a local content subject made primary school English teachers feel more discriminated against than teachers of compulsory subjects since they were not given equal opportunity to be promoted or to attend professional development. In Hawanti's study (2011), English teachers in Banjarnegara, Central Java, felt that the label of English as a local content subject led to students' lack of motivation to learn English and resulted in them taking the subject less seriously. However, most private schools elect not to treat English as a local content subject because they are given more freedom to organise and manage their schools. This freedom includes adopting additional curriculum, such as the Singapore curriculum. Hence, the teachers in private schools prefer to use the curriculum and associated resources provided by their schools.

Nearly 50% of respondents declined to provide information about their qualifications to teach English. While the exact reasons for this remain unclear, it is possible that these respondents do not have an English qualification and they were, therefore, reluctant to divulge this information in case it impinged on their other responses in some undefined way. However, those who had no English qualifications clearly

viewed themselves as eligible English teachers since they believed that teaching experience is more important than a formal English qualification. In East Java province, Susanto (1998) reported that teachers without English qualifications were often compelled to teach English by their principals since the offering of English encouraged parents to send their children to the school. Lestari (2003) reported that only 3 out of 29 English teachers in his study in East Java had an English qualification. A survey in South Sulawesi province, conducted by Sikki et al. (2013), found that 51% of English teachers in primary schools did not have an English teaching qualification and that only 21% had attended training in teaching English to young learners (2008). Zein (2011) reported that even with an English qualification teachers were not well-prepared pedagogically to teach English to young learners due to the absence of TEYL (Teaching English for Young Learners) courses in primary teacher education institutions in Indonesia (Jamilah, 2008; Kurniasih, 2011; Supriyanti, 2012). The status of English as a compulsory subject in lower and higher secondary schools has led to many English training institutions abandoned TEYL courses.

The underdeveloped pedagogical skills of teachers have resulted in the perceived need by the majority of participants in this study for more professional development. Zein (2011) found that English teachers needed different types of professional development. Those who have an English qualification needed professional development emphasising TEYL, while those without English qualifications required professional development to improve both their pedagogical skills and their English competency. Improvement in the level of English teaching qualifications and professional development in TEYL would impact positively on primary school students' English proficiency (Sikki et al., 2013).

6.5 Conclusion and Recommendations

Support for a pluricentric model

There was clearly demonstrated support for the adoption of a pluricentric model of ELT by primary school teachers of English in Central Java. However, two preferences in relation to the pluricentric model emerged, albeit one was more

strongly endorsed: one based on a region-based variety of English and another based on a dialect-based variety of English. The region-based type uses a local variety of English that is characterised by the influence of regional languages (in the phonological aspects) and Bahasa Indonesia (in the grammatical aspects), including Javanese English, Bali English, Medan English, and Jakarta English, while the second type is a local variety of English that is characterised by the influence of dialects of the regional languages, such as in this case study *Basa Ngapak* English—Javanese English spoken with West Javanese dialect.

The results of this study suggest that Javanese English is a more suitable variety of English for the Indonesian speakers. On the one hand, Javanese English could be recommended as a pedagogical model in the Central Java context for several reasons. First, it represents Javanese speaker identity. Second, it has already been modelled by educated Javanese speakers who are internationally intelligible. Third, as a language variety, it is subject to stereotypes, a variety that is spoken by educated speakers will potentially be considered as standard (Edwards, 2009). Ahmed, Abdullah and Heng (2013) asserted that speakers “who use the standard language are preferred for prestigious jobs” (p.249) are “often associated with a high socioeconomic status group” (p. 250). With this in mind, the use of Javanese English opens opportunity for Central Javanese students to gain socio-economic benefits in their future careers. Third, in relation to pronunciation, Javanese English is more familiar, attainable, and realistic for Central Javanese students. In addition, it has practical values in the classrooms, including motivating students to practise speaking, useful for teaching grammar, and assists students to achieve good scores in English-based tests and competitions. Finally, the promotion of Javanese English as a model for ELT in Central Java is feasible and cost-efficient since the local sources and resources are already available, unlike the adoption of exonormative models which require hiring L1 speakers and buying imported books that are not affordable for the majority of schools.

On the other hand, it should be noted that both government and educational institutions have responsibilities “to ensure that students are able to use the language with the proficiency required to enhance that prospects in accessing better opportunities in education, community membership and employment within their

own contexts and/or globally” (Mahboob, 2014, p.277). Thus, selecting Javanese English as ‘the only pedagogical model/standard’ will pose three potential problems. First, the establishment of a single region-based standard variety neglects the current global spread of English in which the “new technologies and communications are enabling immense and complex flows of people, signs, sounds, and images across multiple borders in multiple directions” (Pennycook, 2010, p.65). Second, since Indonesia is a multilingual society, the establishment of Javanese English as the Standard English variety in Indonesia would not only create jealousy among ethnic groups but also compromise local Englishes spoken in other parts of Indonesia. Third, Javanese English, as a local-based standard variety, will put the students at a disadvantage since they “may not be taught or given access to how globally oriented language works” (Mahboob, 2014, p.272).

Consequently, there is a need to assist the students to improve their abilities “to shuttle between different varieties of English and different speech communities” (Canagarajah, 2013, p.8). This implies that the Government needs to promote multiple standards by exposing students to different varieties of English.

In Mahboob’s framework (2014), the users of English can be classified in terms of age, social class, educational background, geographical location, gender and other social variables. It is possible that the Government and educational institutions can promote English based on the category of its users. Although the Englishes raised by participants as the Standard English variety were not favoured by the majority of the participants, exposure of these varieties can bring several advantages. First, familiarity with these Englishes can help the students to choose appropriate communication strategies so that they can communicate effectively with the users in the geographical locations mentioned earlier. Second, as the language variety is subject to stereotype, the promotion of these Englishes can foster positive attitudes towards the users/speakers of these Englishes. This is particularly important with respect to *Basa Ngapak* English since it is associated with stigmatised variety. Third, the promotion of local Englishes is in line with Indonesian national motto ‘unity in diversity’ in which differences are respected and encouraged.

The participants acknowledge varieties of English that are used locally (Jakarta English, Medan English, Bali English and *Basa Ngapak* English) and used globally (Inner Circle varieties). Jakarta English and Medan English are associated with local Englishes used in metropolitan areas, Bali English refers to local usage in the tourism industry, and *Basa Ngapak* English is used to signal solidarity and group affiliation in western part of Central Java. On the other hand, the Inner Circle varieties are considered as essential for a global orientation such as studying and working abroad. The exposure to both local and global Englishes will facilitate the students to move between local and global Englishes to achieve their communication goals.

The responses from the participants concerning the contexts in which English is used indicate their familiarity with varieties of English in written mode (such as newspapers and textbooks), oral mode (English programs in TV and radio) and in combination of written and oral modes (online chats). The promotion of such varieties will equip the students to adjust their linguistic choices to suit different modes of communication.

The adoption of Englishes as pedagogic models has several implications for ELT in primary schools and policy making in English education in Indonesia.

Multiple standards as pedagogic models

Bloommaert claims that there is a need to understand English as “*mobile speech*, not a static language” (2010, p.173). Thus, in ELT, there is a need to assist the students to achieve this mobility (Canagarajah, 2013; Pennycook, 2012) and to use varieties appropriately according to its context (Milroy & Milroy, 2012). In addition, there is a need to assist the students to improve their communicative skills so they can negotiate appropriate strategies to meet their communication goals in EIL and ELF interactions (Acar, 2009; Jenkins, Cogo, & Dewey, 2011; Seidlhofer, 2009). This can be done by promoting Englishes that operate at local and global levels, defined in terms of its users, uses, and modes of communication (Mahboob, 2014).

While the users of English can be defined according to various social variables, the participants in this study only recognised the users of English based on their geographical locations. Therefore, the government need to disseminate Englishes used by others. The participants in this study acknowledged the existence of local and global Englishes, varieties which are used differently for everyday/casual goals and specialized/technical goals. Hence, it is recommended that the Government promote Englishes for both these purposes and in its spoken and written modalities. Special attention needs to be given to the written mode since textbooks are the most frequently used resource among students and their teachers. According to Mahboob (2014), textbooks are potential resources “to create and promote particular world views” (p.272). Mahboob believes that by monitoring not only the formal/structural variations but also discourse structure and semantic variations in the textbooks, the Government “can control access to this cultural capital” (p.279). The Government needs to oversee the content of textbooks used in schools so that the heterogeneity of Indonesian communities can be reflected in its content and language choices.

The status of the subject of English as a local content subject in the curriculum

As demonstrated by the results of this study, the teachers recognised the values of adopting local varieties of English through the teaching of English as a local content subject. However, it has been indicated by the Government that English as a local content subject will not be retained in *Curriculum 2013*. If Javanese English were to be adopted as a model for ELT in Central Java, it is critical that the Government reconsider the position of English in the curriculum. The teaching of English as a local content subject in primary schools should not only be the foundation of English learning for the next level of education, but also expose students to, and help promote, their local variety of English as a means of connecting students to their local context.

English: elective or compulsory?

As a local content subject, English has a very limited time allotment, arguably insufficient to develop learners’ English proficiency. Only a change in status from an elective local content subject to a compulsory local content subject would provide a time allotment sufficient to produce a reasonable level of English language

competency. If English were taught as a compulsory subject throughout the nation, it would provide equal opportunity to children in both rural and urban areas to learn English. In addition, the compulsory introduction of English in primary schools would impact positively on students' achievement in lower secondary school and standards of English would rise (Rachmajanti, 2008).

Enhanced teacher competencies

The findings of the study indicated that both teachers with and without English qualifications still struggle to teach English in primary schools and have identified a need for ongoing professional development. The provision of high quality professional development may do much to raise the standard of ELT throughout Indonesia. Should the Government provide professional development programs to improve the teaching of English, the programs should be designed carefully, taking teacher profiles into consideration. Those who have no English qualifications need further tuition in English to improve their English proficiency as well as professional development to improve pedagogical skills. Moreover, those who have an English qualification need knowledge about TEYL to equip them to teach young learners. In terms of improving English proficiency, it is important to ensure the teachers with or without English qualification familiar with local and global Englishes. To do this, professional development should also include dissemination of local and global Englishes materials as well as training to develop competence in their uses. Consideration should also be given to exposing primary school English teachers to World Englishes in order to raise their awareness of different varieties of English and how these can support both local and national identities.

Establish TEYL and World Englishes courses in English Education Programs

The study revealed that the teachers with an English qualification experienced pedagogical issues in teaching English in primary schools due to the absence of TEYL courses in their preparatory study. Hence, English Education Programs which include TEYL options would assist in producing graduates trained to teach English in primary schools. In addition, exposure to a course in World Englishes would ensure that graduates were aware of the varieties of English in their own country and elsewhere.

6.6 Future Studies

This study offers recommendations for future research projects. Firstly, since the study was conducted in Central Java, only a percentage of the population of English teachers in Indonesia was included; hence, its results cannot be generalised. Thus, replication of this study with larger samples from different provinces in Indonesia would provide a more comprehensive picture of primary English teachers' attitudes towards the use of their local variety of English for ELT.

Secondly, since the results of the study showed that Central Javanese teachers have a demonstrated language loyalty, future studies could be directed at examining whether teachers from other regional groups have a similar response. As people can react differently to regional accents (Cargile & Giles, 1998), research into the response of Indonesian speakers with different local English accents would add depth to the pluricentric model debate.

Thirdly, with respect to Bali English, this study is limited in that the responses from the participants could not reveal comprehensive reasons why they nominated Bali English as a possible model for Indonesian speakers of English. Hence, in future research, longer and more in-depth interviews to investigate the preference of Bali English would illuminate this perspective.

Fourthly, although Javanese English was accepted by the majority of teachers of primary schools in this study, its teaching sustainability at higher levels of education remains unclear. Therefore, an investigation into the extent to which teachers in lower and higher secondary levels are willing to adopt Javanese English as the model in their English teaching would be valuable.

Finally, although the use of region-based varieties of English was supported, there is still a need to maintain broad intelligibility (Jenkins, 2006). Hence, there is a need to establish the standards of a local English for pedagogical purposes throughout the nation, particularly for the National English Examination held in secondary schools. Therefore, much work needs to be done if a local English is to be adopted as the model for ELT across Indonesia.

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APPENDIX 1

Interview Guide

- Q1:** What do you think of English use in Indonesia?
- Q2:** Do you think it is different from other countries?
- Q3:** The variation in English used in Indonesia is partly due to influence from many different mother tongues, indigenous regional languages such as Javanese, Batak, or Balinese. Would you agree with this?
- Q4:** Do you believe that Indonesia is also developing its own a form or forms of English?
- Q5:** According to the document A Model of Local Content Subjects, the aims of local content are

(1) agar peserta didik dapat mengenal dan menjadi lebih akrab dengan lingkungan alam, sosial, dan budayanya; (2) agar peserta didik dapat memiliki bekal kemampuan dan keterampilan serta pengetahuan mengenai daerahnya yang berguna bagi dirinya maupun lingkungan masyarakat pada umumnya; dan (3) agar peserta didik memiliki sikap dan perilaku yang selaras dengan nilai-nilai/aturan-aturan yang berlaku didaerahnya, serta melestarikan dan mengembangkan nilai-nilai luhur budaya setempat dalam rangka menunjang pembangunan nasional.

(1) that the students know and become more familiar with their natural, social, and cultural environment; (2) that the students develop knowledge about their local regions that are useful for them and to their local communities in general; and (3) that the students develop attitudes and behaviours that are in line with norms and values in their local regions, and that the students develop the necessary abilities and skills to preserve and develop cultural values in their local regions in order to support national development.

Do you think these aims should be applied into the subject of English in primary school?

- Q6:** If so, how would you do that?

- Q7:** According to the document A Model of Local Content Subjects, local content is defined as ‘the curricular activities aimed at developing students’ competence in accordance with specific characteristics of local region in which cannot be accommodated in the existing the subjects’. In your opinion, how could this definition be applied into the subject of English?
- Q8:** The Guidelines to Develop School-Based Curriculum at Elementary and Secondary Level (p.5) stated that each region needs education that is in line with its characteristics and everyday life experience. How would you apply this guideline into the subject of English?
- Q9:** The document of Standard Competence for Subject of English at Primary Education p.19 states” ...berdasarkan konteks kelas, sekolah dan *lingkungan sekitar* “. How would you interpret the word ‘*lingkungan sekitar*’ in terms of the guidelines of local content?
- Q10:** What do you think of the idea of using your own local English (for example: Javanese English/Sundanese English) as the model in primary school? Would you teach it? Why/Why not?
- Q11:** Which local English in *Indonesia* do you think is appropriate as the model in primary school? Why?
- Q12:** Is there anything else you would like to say about English or Englishes in Indonesia?

APPENDIX 2

Samples of Themes Developed in Qualitative Data Analysis

Representative sample from Interview Transcripts	Topic Area	Codes
	1. Teachers' perceptions of English use in Indonesia	
		1.1 Level of importance
Ya I think the English use in Indonesia is so very important because that we know that English as one of the communication ... (E, Interview 9)		1.1.1 very important
... I think the use of English in Indonesia begins more important now because people feel that English is needed when they want to apply for a job (Ar, Interview 11)		1.2 important
... in my opinion English use is in Indonesia is different with in other countries ... as here this is as a foreign language ... not as prime language ... so maybe some people said that English is not so important (T, Interview 6)		1.3 not important

APPENDIX 3

Information Sheet for Interviews

Title of Project: An Examination of the Suitability of a Pluricentric Model of English Language Teaching for Primary Education in Indonesia

The aim of this project is to explore the suitability of models of English for teaching in primary education context in Indonesia and to investigate the attitudes of education practitioners in primary education towards the models.

You will be asked to answer questions about models of English teaching in primary education in Indonesia. The interviews will take approximately 30-45 minutes. You will be asked to answer the questions in English.

All data you provide will be stored in a secure place and will only be accessible to my Supervisor and the Unit Coordinator. You will not be identifiable in the reporting of the results of this research.

Participation in this research is purely voluntary, and you are at liberty to withdraw your participation at any time without negative consequences.

My contact details and those of my Supervisor are:

Name : Hepy Adityarini

Name: Dr Chris Conlan

Mobile phone number: +61430997778

Phone : +61892662386

Email: adityarini2002@yahoo.com

Email: C.Conlan@curtin.edu.au

Researcher

Supervisor

“This study has been approved by the Curtin University Human Research Ethics Committee. If needed, verification of approval can be obtained either by writing to the Curtin University Human Research Ethics Committee, c/- Office of Research and Development, Curtin University of Technology, GPO BOX UI1987, Perth, 6845 or by telephoning +61892662784

Lembar Informasi untuk Wawancara

Judul Penelitian: An Examination of the Suitability of a Pluricentric Model of English Language Teaching for Primary Education in Indonesia

Tujuan penelitian ini adalah untuk mengeksplorasi model-model dalam pengajaran bahasa Inggris di tingkat sekolah dasar di Indonesia dan untuk meneliti sikap praktisi pendidikan di tingkat sekolah dasar terhadap model-model tersebut.

Anda akan diminta menjawab pertanyaan seputar model-model dalam pengajaran bahasa Inggris di pendidikan sekolah dasar di Indonesia. Wawancara ini akan memakan waktu sekitar 30-45 menit. Anda akan diminta menjawab pertanyaan dalam bahasa Inggris.

Semua data yang anda berikan akan disimpan dalam tempat yang aman dan hanya boleh diakses oleh Pembimbing dan Koordinator Unit saya. Identitas anda akan dijaga kerahasiannya dalam penelitian ini.

Partisipasi anda dalam penelitian ini adalah sukarela, dan anda boleh mengundurkan diri sewaktu waktu tanpa ada konsekuensi negative apapun.

Berikut kontak saya dan pembimbing saya:

Nama : Hepy Adityarini

Nomor telpon seluler: +61430997778

Email: adityarini2002@yahoo.com

Peneliti

Nama: Dr. Chris Conlan

Telpon : +61892662386

Email: C.Conlan@curtin.edu.au

Pembimbing

“Penelitian ini telah disetujui oleh Curtin University Human Research Ethics Committee. Jika diperlukan, verifikasi persetujuan dapat diperoleh baik melalui surat ke Curtin University Human Research Ethics Committee. , c/- Office of Research and Development, Curtin University of Technology, GPO BOX UI1987, Perth, 6845 atau melalui telpon ke nomor +61892662784”

APPENDIX 4

A Consent Form for Interviews

Title of project: An Examination of the Suitability of a Pluricentric Model of English Language Teaching for Primary Education in Indonesia

I have been informed and understand the purpose of this research. I have been given an opportunity to ask question. I understand and I can withdraw at any time without prejudice. Any information which might potentially identify me will not be used in published materials.

I agree to participate in this research.

Name of participant :

Signature :

Date :

Surat Persetujuan untuk diinterview

Judul penelitian: An Examination of the Suitability of a Pluricentric Model of English Language Teaching for Primary Education in Indonesia

Saya telah mendapat informasi dan saya mengerti tujuan penelitian ini. Saya telah diberi kesempatan untuk bertanya. Saya mengerti dan saya boleh sewaktu- waktu mengundurkan diri dari penelitian ini tanpa prasangka apapun. Segala hal yang terkait dengan identitas diri saya tidak akan dipublikasikan dalam materi apapun.

Saya setuju untuk berpartisipasi dalam penelitian ini.

Nama peserta :

Tandatangan :

Tanggal :

APPENDIX 5

Information Sheet and Consent for Questionnaire

Title of Project: An Examination of the Suitability of a Pluricentric Model of English Language Teaching for Primary Education in Indonesia

The aim of this project is to explore the suitability of a pluricentric model of English teaching in primary education context in Indonesia and to investigate the attitudes of education practitioners in primary education towards the pluricentric model.

You will be asked to complete a questionnaire. This should take about 10 minutes.

You are considered to give your consent once the questionnaire completed.

All data you provide will be stored in a secure place and will only be accessible to my Supervisor and the Unit Coordinator. You will not be identifiable in the reporting of the results of this research.

Participation in this research is purely voluntary, and you are at liberty to withdraw your participation at any time without negative consequences.

My contact details and those of my Supervisor are:

Name : Hepy Adityarini

Name: Dr. Chris Conlan

Mobile phone number: +61430997778

Phone : +61892662386

Email: adityarini2002@yahoo.com

Email: C.Conlan@curtin.edu.au

Researcher

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Lembar Informasi dan Persetujuan untuk Pengisian Kuesioner

Judul Penelitian: An Examination of the Suitability of a Pluricentric Model of English Language Teaching for Primary Education in Indonesia

Tujuan penelitian ini adalah untuk mengeksplorasi kecocokan penerapan pluricentric model dalam pengajaran bahasa Inggris di tingkat sekolah dasar di Indonesia dan untuk meneliti sikap praktisi pendidikan di tingkat sekolah dasar terhadap pluricentric model.

Anda akan diminta mengisi kuesioner. Ini akan membutuhkan waktu sekitar 10 menit.

Anda dianggap sudah memberikan persetujuan jika anda mengisi kuesioner ini.

Semua data yang anda berikan akan disimpan dalam tempat yang aman dan hanya boleh diakses oleh Pembimbing dan Koordinator Unit saya. Identitas anda akan dijaga kerahasiannya dalam penelitian ini.

Partisipasi anda dalam penelitian ini adalah sukarela, dan anda boleh mengundurkan diri sewaktu waktu tanpa ada konsekuensi negative apapun.

Berikut kontak saya dan pembimbing saya:

Nama : Hepy Adityarini

Nomor telpon seluler: +61430997778

Email: adityarini2002@yahoo.com

Peneliti

Nama: Dr. Chris Conlan

Telpon : +61892662386

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Pembimbing

“Penelitian ini telah disetujui oleh Curtin University Human Research Ethics Committee. Jika diperlukan, verifikasi persetujuan dapat diperoleh baik melalui surat ke Curtin University Human Research Ethics Committee. , c/- Office of Research and Development, Curtin University of Technology, GPO BOX UI1987, Perth, 6845 atau melalui telpon ke nomor +61892662784”

APPENDIX 6

Questionnaire

Personal details

How long have you been teaching English?

- a. 5 years or less b. More than 5 years c. Prefer not to say

What is your highest level of education?

- a. (Please write the title and the major of study).....
b. Prefer not to say

There are 19 questions in this survey. The first 18 questions are in multiple choice form and the final question is open-ended.

For questions 1 to 18, please indicate your answers by circling the appropriate corresponding letter or letters.

Example:

a. Strongly disagree b. Disagree c. Agree d. Strongly Agree e. No Opinion

1. I believe that the use of English in Indonesia is important.

- a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

2. I believe that in Indonesia English is used in (you may circle more than one option):

a.	Education
b.	Media
c.	Business
d.	Tourism
e.	IT
f.	Not in daily activities
g.	None of these
h.	Don't know

3. I believe that the status of English in Indonesia is (you may circle more than one option):

a.	a second language
b.	a third or additional language
c.	a foreign language

d.	an unofficial language
e.	an international language
f.	None of these
g.	Don't know

4. I believe that the quality of the English used in Indonesia should be improved.
a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

5. I believe that there are regional forms (in the dialect and the grammar) of English used in Indonesia.

a.	Strongly disagree	Please go to question 8
b.	Disagree	Please go to question 8
c.	Agree	Please go to question 6 and complete questions 6, 7, 8
d.	Strongly agree	Please go to question 6 and complete questions 6, 7, 8
e.	No opinion	Please go to question 8

6. I believe that forms (in the dialect and the grammar) of English used by Indonesian people are influenced by regional languages.
a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

7. I believe that the forms (in the dialect and the grammar) of English used by Indonesian people are influenced by the grammar of Bahasa Indonesia.
a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

8. I believe that the status of English as a Local Content Subject is appropriate.
a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

9. The *first aim* of the Local Content Subject Policy stated in the document *Model Mata Pelajaran Muatan Lokal* (2006, p.3) is “agar peserta didik dapat mengenal dan menjadi lebih akrab dengan lingkungan alam, sosial, dan budayanya”. I believe that this aim is applicable to the subject of English.
a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

10. The *second aim* of the Local Content Subject Policy stated in the document *Model Mata Pelajaran Muatan Lokal* (2006, p.3) is “agar peserta didik dapat memiliki bekal kemampuan dan keterampilan serta pengetahuan mengenai daerahnya yang berguna bagi dirinya maupun lingkungan masyarakat pada umumnya”. I believe that this aim is applicable to the subject of English.
a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

11. The *third aim* of Local Content Subject Policy stated in the document *Model Mata Pelajaran Muatan Lokal* (2006, p. 3) is “agar peserta didik memiliki sikap dan perilaku yang selaras dengan nilai-nilai/aturan-aturan yang berlaku didaerahnya, serta melestarikan dan mengembangkan nilai-nilai luhur budaya setempat dalam rangka menunjang pembangunan nasional”. I believe that this aim is applicable to the subject of English.
- a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

12. I believe that it is possible for the aims of the Local Content Subject Policy to be applied in the subject of English through its teaching content.

a.	Strongly disagree	Please go to question 8
b.	Disagree	Please go to question 8
c.	Agree	Please go to question 6 and complete questions 6, 7, 8
d.	Strongly agree	Please go to question 6 and complete questions 6, 7, 8
e.	No opinion	Please go to question 8

13. I believe that teaching English as a Local Content Subject could be applied in the following teaching activities

- | | | | |
|--|-------------|-----------------|-----------------|
| 13.1. memorisation | a. Could be | b. Could not be | c. I’m not sure |
| 13.2. translation | a. Could be | b. Could not be | c. I’m not sure |
| 13.3. role plays | a. Could be | b. Could not be | c. I’m not sure |
| 13.4. report | a. Could be | b. Could not be | c. I’m not sure |
| 13.5. repetition | a. Could be | b. Could not be | c. I’m not sure |
| 13.6. interviews | a. Could be | b. Could not be | c. I’m not sure |
| 13.7. singing | a. Could be | b. Could not be | c. I’m not sure |
| 13.8. playing games | a. Could be | b. Could not be | c. I’m not sure |
| 13.9. building sentences | a. Could be | b. Could not be | c. I’m not sure |
| 13.10. retelling | a. Could be | b. Could not be | c. I’m not sure |
| 13.11. others (please specify other teaching activities) | | | |

14. I believe that teaching English as a Local Content Subject could be applied in the following teaching resources

- | | | | |
|---------------------------|-------------|-----------------|-----------------|
| 14.1. books | a. Could be | b. Could not be | c. I’m not sure |
| 14.2. games | a. Could be | b. Could not be | c. I’m not sure |
| 14.3. traditional games | a. Could be | b. Could not be | c. I’m not sure |
| 14.4. traditional clothes | a. Could be | b. Could not be | c. I’m not sure |
| 14.5. traditional songs | a. Could be | b. Could not be | c. I’m not sure |
| 14.6. traditional music | a. Could be | b. Could not be | c. I’m not sure |
| 14.7. quizzes | a. Could be | b. Could not be | c. I’m not sure |

- 14.8. dolls a. Could be b. Could not be c. I'm not sure
 14.9. gifts a. Could be b. Could not be c. I'm not sure
 14.10. movies a. Could be b. Could not be c. I'm not sure
 14.11 short stories a. Could be b. Could not be c. I'm not sure
 14.12. CDs a. Could be b. Could not be c. I'm not sure
 14.13. others (please specify other teaching resources)

15. I believe that the government should provide more professional development (for example: workshops, training sessions, seminars) for English teachers.

- a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

16. I believe that the government should only allow teachers with qualifications in English to teach English.

- a. Strongly disagree b. Disagree c. Agree d. Strongly agree e. No opinion

17. I believe that teachers should teach the forms (in the dialect and the grammar) of English from their local region.

a.	Strongly disagree	Please go to question 19
b.	Disagree	Please go to question 19
c.	Agree	Please go to question 18 and complete questions 18, 19
d.	Strongly Agree	Please go to question 18 and complete questions 18, 19
e.	No opinion	Please go to question 19

18. I believe that if there is one local form (in the dialect and the grammar) of English from an Indonesian region to be adopted as the model for English teaching in Indonesia, it should be the form of English used in (please circle one):

a.	The Jakarta region
b.	The Medan region
c.	The Bali region
d.	The Java region
e.	My own region
f.	Another region (please specify).....

19. Is there anything else you would like to add about English or varieties of English in Indonesia? (Please write down your comments in either English or Bahasa Indonesia)