ELT LECTURERS' PERCEPTION OF WORLD ENGLISHES IN ENGLISH LANGUAGE TEACHING: A CASE IN AN INDONESIAN HIGHER EDUCATION

A Thesis
Presented to Department of English Language Education as Partial Fulfilment of Requirements to Obtain the *Sarjana Pendidikan* Degree in English Language Education

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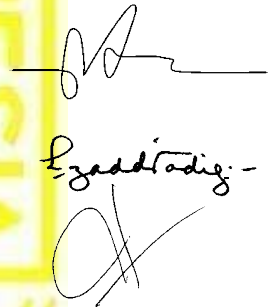
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STATEMENT OF WORK'S ORIGINALITY

STATEMENT OF WORK'S ORIGINALITY

I hereby declare that this thesis, which I have written, does not contain the work or parts of the work of others, except those cited in references and quotations, as a scientific paper should.

Yogyakarta, January 30th 2022

The Writer,

Rasyid   Fahmi   Suroso

17322047

MOTTO

"You may delay, but time won't."

-Benjamin Franklin-

DEDICATION

To ummi and abi, this undergraduate thesis is dedicated for you.

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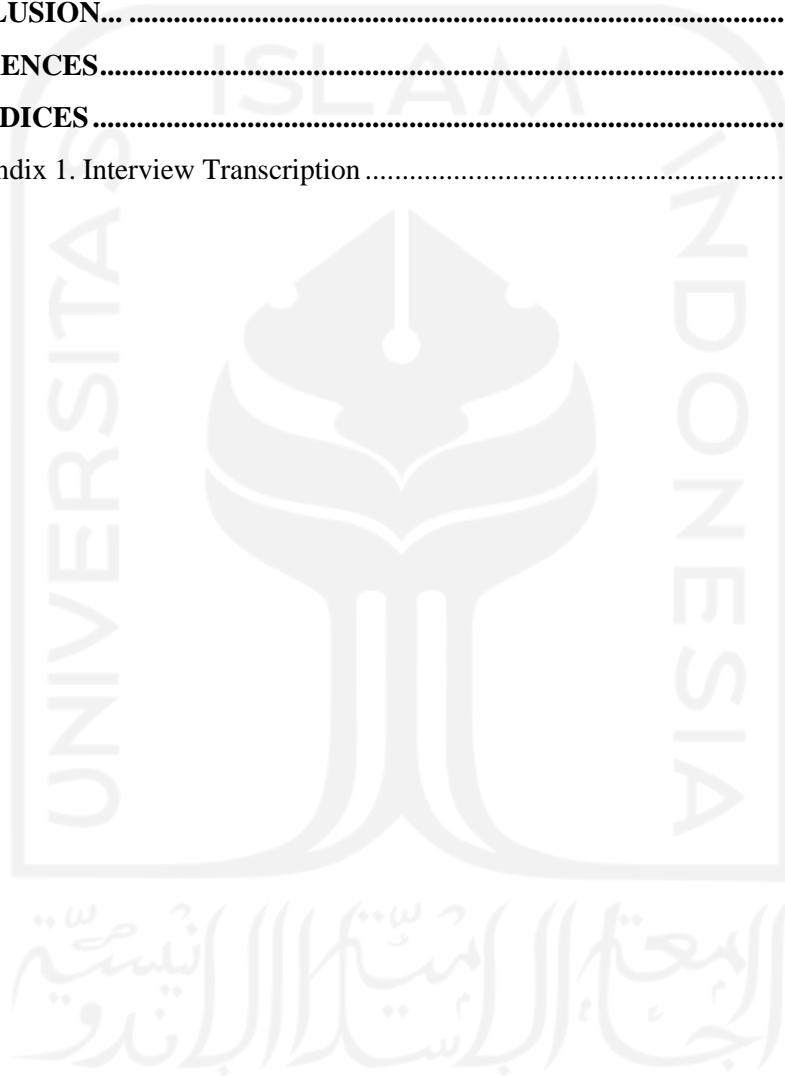
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ABSTRACT

This study investigates English lecturers' view on World Englishes in English Language Teaching (ELT). For this purpose, three English lecturers from a private university in Sleman were interviewed. The results revealed the divergence in acknowledging and applying World Englishes (ie. Non-native varieties of English) in the classroom. The finding of this study showed five major themes: (a) English as a communication tool, (b) Experience in communicating with native speakers (and/or non-native speakers), (c) The uniqueness of the use of World Englishes, (d) English teaching method applied by lecturers, and (e) Views on World Englishes, Global Englishes, English as an International Language, & English as a Lingua Franca.

Keywords: *lecturers' view, lecturers' perception, World Englishes, English as an International Language, English as a Lingua Franca*

CHAPTER I

INTRODUCTION

1.1 Background of the Study

The number of English users reaches nearly two billion in the world and continues to grow (According to Schneider (2011, as cited in Monfared & Khatib, 2018)). English has spread so widely that several experts give the term 'global language status' to it (Crystal, 2003; Jenkins, 2015, as cited in Lim, 2019). English as a lingua Franca (Seidlhofer, 2011), International English (McKay, 2012), and World Englishes (Kachru & Nelson, 1992; Kirkpatrick, 2007) are new names that have emerged due to the rapid growth of English as an international language (EIL)

In English Language Teaching (ELT) context, traditionally, General American (American English) and Received Pronunciation (British English) has been considered as the primary goal for second-language learners (McKay, 2012). However, Kirkpatrick (2007, as cited in Lim, 2019) proposed 'a localized version of the language' that is Lingua Franca model (ELF).

In World Englishes (WE) paradigm, Kachru (1985, 1992) divided the spread of English into three concentric circles: the Inner Circle, the Outer Circle, and Expanding Circle. Furthermore, Kachru (1992) writes that the division of concentric circles is based on historical, sociolinguistic and literary contexts.

There has been an increasing number of studies that focus on exploring the views, perceptions, and beliefs of teachers in World Englishes within ELT in English as a Foreign Language (EFL) context (Ahn, 2015; He, 2015; Lim, 2019; Sadeghpour & Sharifian, 2017). However, there are relatively few published studies on Indonesian English higher education lecturers' perception of WE within ELT in EFL context. To

fill out the gap, the purpose of this study is to investigate a group of lecturers of English

regarding their perception towards World Englishes within ELT in Indonesia

1.2. Formulation of the Problem

What are English Language Teaching (ELT) Lecturers' Perception towards World

Englishes?

1.3. Objective of the Study

The objective of this study is to investigate English lecturers' perception towards

World Englishes.
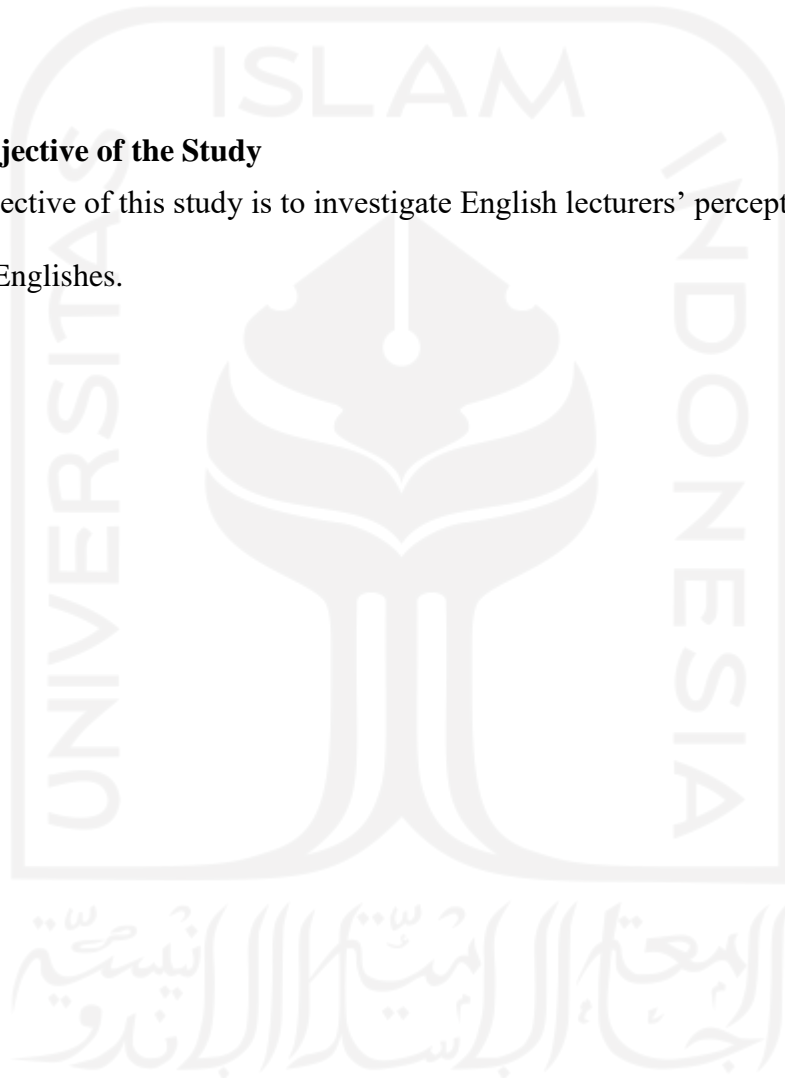
1.4 Significance of the Study

This study is expected to give several contributions to higher education English teachers, learners, and researchers in Indonesia. Practically, this study is expected to help English learners (especially those in English Language Education department) to comprehend World Englishes from their lecturers' perspective. Theoretically, this study is expected to give a bit of knowledge with regard to lecturers' perception of World Englishes in English Language Teaching field (in the form of: a. an explanation of World Englishes theory, b. interview result).
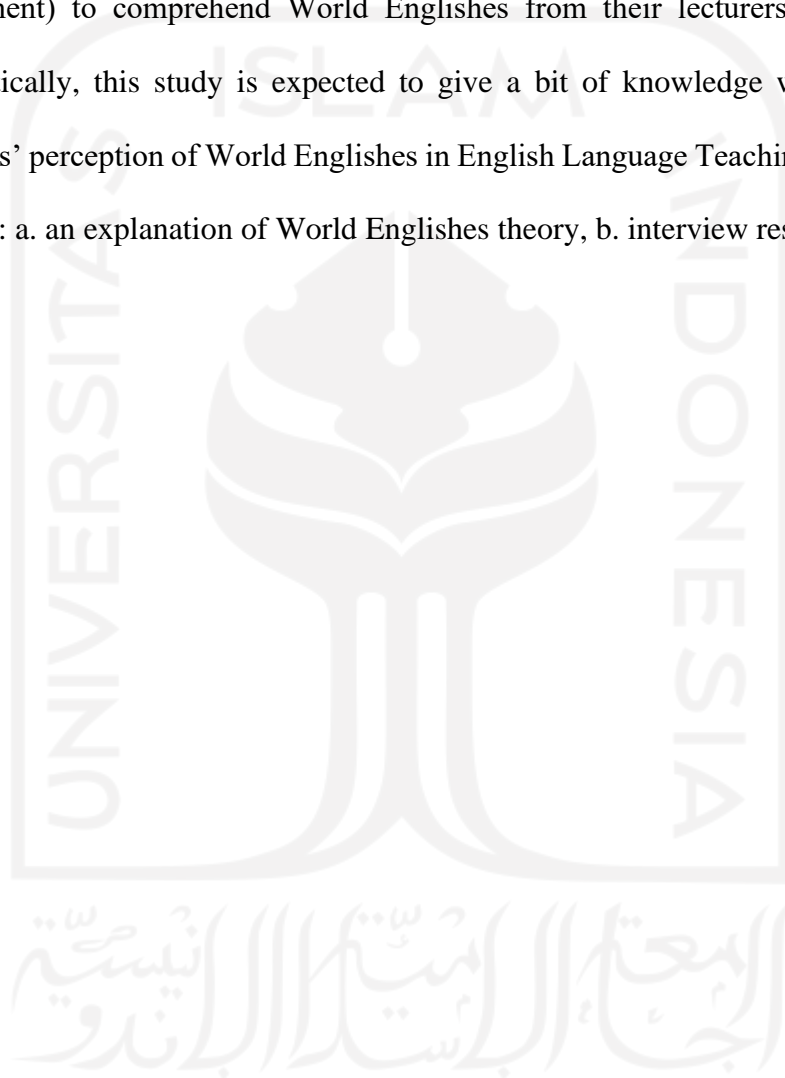
CHAPTER 2

LITERATURE REVIEW

2.1 World Englishes: Definition and Scope

The conceptualization of World Englishes with a theoretical framework actually goes back to the early 1960s (Kachru, 1965 as cited in Kachru, 1992). The term 'Englishes' symbolizes the functional and formal variations, divergent sociolinguistic contexts, ranges and varieties of English in creativity, and various types of acculturation in parts of the Western and non-Western world (Kachru & Smith, 1988 as cited in Kachru, 1992).

In World Englishes paradigm, Kachru (1985) proposed a model containing three concentric circles: the Inner Circle, the Outer Circle, and the Expanding Circle. These three circles are based on historical, sociolinguistic, and literary contexts.

In the Inner Circle, English is dominated by variations of the language 'mother tongue' (Kachru, 1992). Outer Circle represents the English that has been institutionalized. While, Expanding Circle covers countries that consider English as a foreign language. Examples of Inner Circle member countries are the UK, the US, Canada, New Zealand, and Australia. Examples of Outer Circle member countries are India, Malaysia, Nigeria, and Tanzania. Then, examples of Expanding Circle member countries are Egypt, China, Indonesia, Russia, and Saudi Arabia.

Meanwhile, Kirkpatrick simplified the term Englishes to refer to the English variation in the Outer Circle and several countries in the Expanding Circle (2007). The variation here is defined as the development of a "local norm" of English that is different from the Inner Circle countries. "Local norm" includes phonology,

pragmatics and lexis.

2.2 Teachers' Awareness and Perception of World Englishes

In the past 10 years, a myriad of experts have conducted research related to the awareness, beliefs, perceptions, and understanding of teachers of World Englishes (Ahn, 2015; He, 2015; Lim, 2019; Monfared & Khatib, 2018; Sadeghpour & Sharifian, 2017, 2019), both in general and partial terms (eg Singaporean English, Korean English, Asian English, Indian English, Iranian English, etc). In Indonesia, research on teachers' perceptions of Englishes has been conducted by Pudyastuti & Atma (2014).

Monfared & Khatib (2018) investigated 260 English teachers from Iran and India who are members of expanding and outer circles, respectively. The interview is about teachers' awareness of their own variants of English. All teachers who were respondents to Monfared & Khatib's research - teaching English at the British Council. Their findings show that English teachers from Iran (expanding circle; Kachru, 1992) have an exonormative orientation, which tends to follow native speakers, especially American English pronunciation. Meanwhile, the tendency of English Indian teachers is to have an endonormative orientation, which prefers local forms of English.

Meanwhile, Lim (2019) interviewed six English teachers from Cambodia regarding their understanding of World Englishes and its impact on the way they teach English. Teachers who were interviewed had teaching experience ranging from 6 months to 20 years. The results show that most of the teachers have negative attitudes towards non-Inner Circle English varieties, such as Indian English, Singaporean English, and African English. Teachers prefer American English and British English because they think 'it's easy to communicate'. Furthermore, British and American

English are considered learning targets.

Teachers in South Korea share the similar perception. The semi-structured interview and survey conducted by Ahn (2015) shows that teachers have resistance to Asian English. In particular, the teachers viewed Indian English and Singaporean English as *strange*. The teachers also perceived Chinese English and Japanese English as *wrong and broken English*.

However, there are different findings in Australia. Sadeghpour & Sharifian (2019) interviewed 56 English teachers working in Australia about the relevance of World Englishes in English Language Teaching (ELT) in Australia. Most of the participants felt that WE was relevant in the ELT context in Australia. Having said that, they believed that WE in ELT is impractical to implement.

A radical belief is shown by teachers and students in China. They agree that China should have its own variety -- China English is a more acceptable name (rather than Chinese English) for the variety of English in China for teachers and students (He, 2015).

In Indonesia, research on World Englishes was conducted by Pudyastuti and Atma (2014). The results showed that the majority of teachers thought that knowing variety of English was useful. However, they admitted that it is quite difficult to integrate it into teaching practice.

2.3. Theoretical Framework

World Englishes (also known as International English; Kirkpatrick, 2007) can be defined as variations of English language that emerges because of heterogeneity of English speakers (Kachru, 1992). Kachru outlined the study of World Englishes into 11 related issues: the spread and stratification of English, characteristics of the stratification, interactional contexts of World Englishes, implications of the spread, descriptive and prescriptive concerns, the bilingual's creativity and the literary canon, multi-canons of English, the two faces of English, fallacies concerning users and uses, the power and politics of English, teaching World Englishes (1992). The researcher only utilizes 3 related issues in Kachru's paper (classification of English, two faces of English, Teaching World Englishes) due to limitedness of the researcher in finding related literature.

Figure 2.1 Theoretical Framework

Kachru (1985, 1992)
World Englishes
A variation of the English language that emerges because of the heterogeneity and diversity of English speakers

Teachers' and /or Lecturers' Awareness on World Englishes
Lim (2019)
Cambodia
Monfared & Khatib (2018)
Iran and India

ELT Lecturers' Perception of World Englishes in English Language Teaching: A Case in Indonesian Higher Education

CHAPTER III
RESEARCH METHODOLOGY

3.1. Research Design

This study uses a qualitative research method and employs thematic analysis as a research design (Braun & Clarke, 2006). Thematic analysis is employed to determine, analyse, and present the theme from data that has been obtained. This study is designed to investigate and describe perception of World Englishes among lecturers in Indonesia.

3.2. Setting and Participants

The participants of this study are three English lecturers from several faculties in one of Indonesia private universities. The researcher determines that the participants should have been teaching English for at least two years. All participants are Indonesian citizens. Therefore, the researcher considered that another criterion is—participants have visited a country (or some countries) where English is used as first (the inner circle) or second language (the outer circle). This is to ensure that participants have the exposure to distinguish Englishes (as we know that in Indonesia, English is considered as a foreign language).

3.3 Data Collection Techniques

In-depth interview is used as the primary instrument of the study. The researcher applied a semi-structured interview where the research questions were developed before the researcher interviewed the participants. The in-depth interview emphasizes how the perception of World Englishes among lecturers in ELT context in Indonesia.

The researcher interviews the participants in shifts. The interview is

conducted online since the Covid-19 cases is rising. The researcher records the whole process of interview utilizing *Zoom* application. The interview is used as the only primary data.

Table 3.1 Interview Questions

No	Subject	Concept	Components	Interview Questions
1.	**World Englishes**	World Englishes is a variation of the English language that emerges because of the heterogeneity and diversity of English speakers (Kachru, 1985 & 1992)	- Classification of English - Two faces of English: *Nativisation* and *Englishisation* - Teaching World Englishes - Non-native speakerism	- What do you think about the use of English in Indonesia? (Probing: In your opinion, why English is not used widely in Indonesia?) - What do you know about the concept of World Englishes (or English varieties)? (Probing: What are the specific features of one of varieties in World Englishes that you recognize?) - What is your opinion/perception about the English spoken by non-native speakers? (Probing: Based on your experience/observation, do you think that most non-native speakers' use of English can be understood by native speakers? How well do you think they communicate with and/or understand each

other?)

- As an English lecturer, what do you think of the existing English varieties nowadays? (Probing: Do you consider WE as less formal or incorrect forms of English to be taught to your students? Why/why not? Do you think other varieties of English should have a place in ELT in Indonesia?)

- As an English lecturer, how important is is / what are the benefits of knowing different varieties of English. Do you think that those varieties (if any) influence the way you teach? Please explain. To what extent your awareness about WE influence your teaching practice?

- Do you think that non-native English lecturers are equally competent to teach English compared to the native teachers/lecturers ? Why/why not?

3.4. Data Analysis Techniques

Thematic analysis is used by the researcher as a qualitative data analysis method. This method is employed to determine, analyse, and present the theme and describe the data in detail (Braun & Clarke, 2006). Braun & Clarke (2006) write six steps-of-thematic-analysis in detail as follows:

Step 1**: Familiarizing myself with the data**. The first step in analysing data is the most crucial step and affects the subsequent steps. In simple terms, the most basic thing a researcher needs to do is 'familiarize' with the data. The way that can be taken is to re-read the data. If the data is in the form of audio (verbal data), then what needs to be carried out is 'verbatim' transcription. This step may seem 'time-consuming' and 'boring', but it is a good way to familiarize oneself with verbal data (Riessman, 1993). Another reason is that verbatim transcription can 'keep' the natural meaning (Poland, 2002).

Step 2: **Generating initial codes**. After familiarizing with the data, the researcher can start producing initial codes from the data. Generally, initial codes are different from themes (themes are broader than codes). In this step, Braun & Clarke suggested that researchers write down as many codes as possible, because it is feasible that there are interesting things that can be investigated from these codes.

Step 3: **Searching for themes**. The third step can be commenced after the researcher obtains the codes that have been compiled. Then, the researcher will focus on a broader range of themes. Various codes that have been obtained in the second step will be classified as potential themes. It is important for the researcher to thoroughly analyse the codes and to consider what kind of code fits into what theme.

Step 4: **Reviewing themes**. After potential themes are obtained, the researcher will 'refine' the themes. According to Braun & Clarke (2006), there are two main reasons why a theme is 'eliminated'. First, there is not enough data to support this theme. Second, the data

is too 'diverse'. Meanwhile, Patton (1990) proposed two terms *internal homogeneity* and *external heterogeneity* to indicate whether potential themes are worthy of being a theme or not. This phase consists of two levels of reviewing. Level one reviews the code, while level two reviews potential themes.

Step 5: **Defining and naming themes**. Braun & Clarke (2006) provides one way to examine the extent to which researchers understand the definition of a theme - namely by seeing whether the researcher can describe the scope and content of each theme. If researchers are unable to do this, further 'refinement' of that theme may need to be undertaken. Regarding the 'naming' of the theme, Braun & Clarke (2006) suggest that the name is *concise, punchy,* and *immediately give the reader a sense of what the theme is about.*

Step 6: **Producing the report.** The final step includes two things: final analysis and report writing. It is important to ascertain the purpose of writing the report, whether for publication or for submitting assignments, such as a thesis. Braun & Clarke (2006) emphasizes that report writing is not just showing and providing data. Report writing is necessary to provide 'an analytic narrative' that can describe the stories about the data (go beyond the description of the data).

3.5. Trustworthiness

The researcher reviews the credibility of the method by communicating the data to the academic counsellor and confirming data to all of the participants (Widodo, 2014). The researcher reviews conformability by conducting audit and verification (Ibrahim, 2015).

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter consists of two parts: findings and discussion. Each part is explicated in detail below.

4.1 Findings

The data were collected through face-to-face interviews with a tight COVID-19 protocol and through Zoom meetings. The data of this study was elicited through a videoconferencing interview (via *Zoom* meeting) since the Covid-19 cases rose. The researcher used e-mail to contact Mrs YAN and WhatsApp to reach Mr AMU and Mrs MAW. Each participant has given the permission to the researcher to record and snapshot (capturing screenshots) the entire process of interviews. The duration of each participant's interview varied: 1 hour 18 minutes, 36 minutes, and 1 hour 1 minute respectively for Mr AMU, Mrs MAW, and Mrs YAN. The researcher reviewed the data by reading and checking the transcript several times to familiarize with the data. The transcription – which in Indonesian – was translated into English and thematized. The following is sample transcript excerpts and the coding table.

I would say... probably for the past 1-2 years, I didn't find any questions about (the) British and American accents from my students. I am pleased to know that – the students' paradigm has changed (PBI/YAN/I3/L395-399).

When you claim that 'she/he is wrong', that means you're holding native-speakerism philosophy (ICV/AMU/I1/L429-431).

In the first analysis, the researcher found twelve raw themes. After receiving feedback and views from the thesis supervisor, the researcher diminished the twelve themes into five based on three criteria. First, how close the theme is to answering the research question. Second, based on the frequency of occurrence (how often the

quote in the theme appears). Third, the researcher decided to reduce the number of themes (from twelve to five) and not to merge themes (two or more themes were combined into one larger theme).

Meanwhile, data reduction was conducted in two levels. At the first level, the researcher noted the main points of all the utterances/quotations conveyed by the participants. The reductions are presented in tabular form, with a total of 41 pages. At the second level, the researcher only wrote down the quotations/utterances that have the potential to become themes, still in tabular form with a total of 16 pages.

In the latest process of reviewing, analysing, and thematizing, the researcher ultimately obtained five final themes: 1) English as a communication tool, 2) Varied ways in communicating with native and/or non-native speakers, 3) The uniqueness of the use of World Englishes, 4) Divergence in teaching method applied by lecturers, 5) Views on WE, GE, EIL, and ELF.

Table 4.1. Coding

Themes	Abbreviation	Sample of Codes
English as a Communication Tool	BIK	BIK/AMU/I1/L252-253 BIK/MAW/I2/L371-373
Lecturers' Experience in Communicating with Native Speakers (and/or Non-native Speakers Abroad)	PB	PB/YAN/I3/L626-635 PB/AMU/I1/L641-645
The Uniqueness of the Use of English in Several Places and Situations	KI	KI/MAW/I2/L153-157 KI/AMU/I1/L505-509

English Teaching Method Applied by Lecturers	CM	CM/MAW/I2/L176-180
		CM/YAN/I3/L446-448
World Englishes, Global Englishes, and Other Relevant Aspects to Discuss	WGT	WGT/YAN/I3/L336-242
		WGT/MAW/I2/L228-229)

Other important abbreviations:

L232: Line 232

I1: 1st Participant (AMU is the first, MAW is the second, and YAN is the third)

4.2 Discussions

4.2.1 English as a Communication Tool

More than two decades ago, a leading expert on linguistics, David Crystal, estimated that there were more than 1.1 billion English speakers with details of 320 million using it as a first language, 225 million using it as a second language (and/or as an additional language), and 600 million who learn it as a foreign language (1997, as cited in Graddol, 2000). By 2021, according to *Statista*, there are 1.35 billion English speakers – and continuing to grow – with varying levels of proficiency. As an alternative, reports from *the South China Morning Post* and *The Washington Post* have a higher rough estimate that there are 1.5 billion of the world's population who speak English.

In viewing the purpose of learning English, the participants tend to have the same opinion.

For me, what's important is the English that we speak could be used to communicate with other

people (BIK/MAW/I2/L371-373).

> **I reckon that the 'end result' is more about the ability to communicate, as far as I can see** (BIK/YAN/I3/L707-708).

Based on the data above, Mrs MAW and Mrs YAN believe that communication is the main goal of learning English. Not only English, but in learning any language, the main purpose is to be able to use the language.

> **I could say that variety and accent aren't important anymore, what's significant is that we understand what we're talking about and people understand what they want to hear so that interaction occurs** (BIK/AMU/I1/L385-389).

Meanwhile, Mr AMU emphasizes in more detail that other aspects can be put aside, since what's needed is the understanding between the speaker and the listener. This perspective is in accordance with Kirkpatrick (2007) which points out that one of the three main functions of language is communication - not variety, accent, or even grammar, etc.

4.2.2 Varied Ways in Communicating with Native and/or Non-native Speakers

Each participant has unique and diverse experience, both in duration and in the countries visited. Mr AMU has been living in the UK for more than five years to earn his doctoral degree. He has also visited various countries in Asia such as Japan, Thailand, Cambodia, and Malaysia. Mrs MAW has visited three countries: Singapore, England, and South Korea – to attend several conferences. Meanwhile, Mrs YAN has been back-and-forth to Malaysia four to five times.

> **My supervisor was a Brit, and definitely he spoke very fast. Since he had a lot of experience in guiding 'non-native English speaker' students, he always said this since the very beginning, "Bring a recorder before the class started, so you don't keep confirming what I explain during face-to-face supervision." I could quite catch his explanation actually, but when I got home, I tried to listen again to check the extent of my understanding. It turned out that there were some details that I failed to notice** (PB/AMU/I1/L787-803).

Although living in Southampton, England for more than five years, Mr AMU admits that it is still quite challenging to listen to a native speaker. A study conducted by Rahimirad & Moini (2015) showed a similar result. MA graduates in Iran (based on Kachru's concentric circle, Iran is one of the members of the expanding circle) find it difficult to listen to native speakers because of *the fast delivery of speech*.

Years ago, I took a train from Malang to Jogja. I sat next to a woman from, from Czech, or from Slovakia. I don't really remember where she came from. She asked a lot of questions about my religion since she knew I was a lecturer at an Islamic university. Basically, she asked many things related to Islam. Then, all of a sudden, she went, "I like the way you explained things, I totally understand what you mean". I was surprised, to be honest. I think she was struggling to understand my explanation (PB/AMU/I/L646-661).

It means that my position to be myself with my English 'style', is the right thing to do, in that context (PB/AMU/I1/L671-673).

Mr AMU encounters a special experience when interacting with a non-native speaker in Indonesia. Talking with a woman from Slovakia (or Czech), Mr AMU was quite shocked to know the fact that she could fully understand what Mr AMU is saying. Mr AMU regards that 'being himself' is a right action. The researcher presumes that what is implied by 'being himself' is not trying to imitate an American or British accent.

They (Mrs YAN's students) used Google Translate - they could survive with it. One time, they ordered a taxi, they wrote something in Indonesian and then translated it into Mandarin, then showed it to the driver, things like that (PB/YAN/I3/L667-670).

Meanwhile, Mrs YAN recounts her students' experience while in Tianjin, China. After failing to communicate using English, her students try to use a translation tool and also nonverbal communication. "It worked", Mrs YAN claims.

4.2.3 The Uniqueness of the Use of World Englishes

Deterding (2013) divides English as a Lingua Franca (ELF) features into two types: Lingua Franca Core (LFC) and Non-Lingua Franca Core. LFC, in brief, is the pronunciation that non-native speakers need to achieve in order to be understood by international English speakers, while Non-LFC can be interpreted as a more flexible pronunciation in its application. One of the features of Non-LFC is the frequent use of Dark-L.

> When I was in Cambodia, right after attending a conference, a tuktuk driver offered me, 'go to pele?' Pele? What is pele? Definitely that pele is not a football player, but he went, 'go to pele, go to pele, I take you, I take you," with his hands, he formed this (AMU's index finger and thumb form a triangle), 'big, big pele' pelle? Big? Wait a minute... ah I see, pele is probably a palace, right? But he called it pele, because it was influenced by the way he spoke Cambodian. I mean, that's ELF (KI/AMU/I1/L318-323).

In American English (General American English), there are two ways of pronouncing the L sound, Light L and Dark L. The IPA transcription for Light L is /l/, for example in the words *like* and *clean*. Meanwhile, the IPA transcription for Dark L is /ɫ/ [some dictionaries still write it as /l/], like in the words *pull* and *ball*.

The excerpt above shows a real example of non-native speakers' utterance – Cambodia is one of the members of expanding circle countries. Instead of using Light L, the tuktuk driver uses Dark L when pronouncing 'palace' (/ˈpæləs/) which became 'pele' (/peɫe/). As for the unspoken '-ce' (/əs/) snippet, the researcher assumes that it is just part of the tuktuk driver's idiolect.

The extract also shows how the tuktuk driver employs nonverbal communication. The tuktuk driver provides additional information by forming a triangle using his fingers, whether it is intentional or not – which Mr AMU eventually interprets as a 'palace'.

> In Southampton, they have different styles and accents from Londoners or even Birmingham

people. Literally different. The way they speak are very smooth and lilting. 'Excuse me, can I help you please?' (AMU tried imitating Southampton people's speech style) (KI/AMU/I1/L342-348).

With more than five years of experience in the UK, Mr AMU is well aware of the variations that arise in several counties, regions, towns, and cities in the UK. A variation, adapting Trask and Stockwell (2007), is 'observable differences' in a language. A judge certainly doesn't talk like a bank clerk. A high school student doesn't talk like a doctoral graduate. As a matter of fact, we, as individuals, are not homogeneous. We don't speak in the same way when we are in the university, for example, and when we are at home. The examples above are aspects of sociolinguistics. For the linguistic aspect, some instances are vocabulary (lexicon) and grammar (syntax).

In the excerpt above, Mr AMU utters, "excuse me, can I help you please?" with a Southampton accent – although the researcher is not able to confirm the 'legitimacy' of the accent. Mr AMU continued, "...different from Londoners or even Birmingham people." Through this sentence, the researcher believe that we need to redefine the term 'British English'. In a simple definition, British English is English that spoken and used by the people of Britain. Britain (also known as Great Britain) refers to an island consisting of three countries: Wales, England and Scotland. As we know, Southampton, London, Birmingham are cities located in England – which are part of Britain. Therefore, the researcher considers that the concept of British English becomes vague.

You know, what surprised me the most was when I had a workshop in Manchester. Their English, at some point, sounds like ours. They would say 'thank you very much' (pronunciation of 'much' is based on the spelling m u c h) instead of very much (pronunciation as it is) (KI/AMU/I1/L366-372).

Mr AMU expressed his astonishment after noticing a major mistake and even non-standards in a country that is often considered the 'owner' of English. If we take a look at two of the most prominent dictionaries in the world – the

Cambridge Dictionary and the Oxford Learner's Dictionary – we will find the IPA transcription /mʌtʃ/ for 'much'. However, the Manchester people, or at least the Manchester people that Mr AMU met, pronounce it as /mʊtʃ/.

To confirm this, we can look at a comprehensive work by Hughes, Trudgill, and Watt (2013, 5th edition). Those three renowned writers collected more than twenty accents and dialects in the United Kingdom. The Manchester accent, or also known as Mancunian, is quite distinctive compared to the Received Pronunciation, for example. Manchester people tend to replace the vowel /ʌ/ with /ʊ/. *Put* and *Putt* will be considered as homophones, using the vowel /ʊ/. Another characteristic is the tendency to omit the /h/ sound at the beginning of words (e.g. horrible).

Indonesians, as far as I observe, have a specific way of writing English. It's not entirely wrong, but sometimes it's not quite straightforward, not straight to the point. For example, "Prays to Allah, the Almighty, salawat and salaam to our prophet Muhammad" and "I do apologise for the mistakes". At several occasions, it's not necessarily needed (KI/YAN/I3/L337-343).

Mrs YAN identifies characteristics of Indonesians when writing in English: less straightforward and not to-the-point. Not only in written style, even in spoken speech, has it tended sometimes considered too pleonastic. Ms YAN's students often end their presentations with 'I do apologise for all the mistakes' which according to Ms YAN, is not really necessary. This is reinforced by research by Arsyad and Adila (2017) who reviewed forty journal articles in four Indonesian journals with the Scopus index. The result shows that Indonesians tend to be 'presenting positive justification' rather than 'evaluating other writers' work'.

4.2.4 Divergence in Teaching Method applied by Lecturers

So, as of 2015, my teaching method was still influenced by monolingual ideology, Standard

English norms, and native speaker norms. But definitely, when I return to Indonesia, I will undeniably change that. I will no longer insist... um, for example, 'you have to – you have to imitate native speakers' no, it's not gonna happen. Some of them don't even talk properly (probably refers to the 'much' earlier). I don't think it's fair (CM/AMU/I1/L683-691).

When you claim that 'someone's wrong', it simply means you're holding native-speakerism philosophy (ICV/AMU/I1/L429-431).

From the excerpts above, Mr AMU openly expresses that monolingual ideology influenced his teaching method from the very beginning of his teaching career to 2015 – before he continued his doctoral education. In a simple sense, monolingual ideology is a belief in which only one language is needed in an interaction or communication. This ideology is considered problematic (Peel, 2001) not only because it ignores the fact that there are other languages that live and is widely used in society, but also neglect the reality that there is always something unique and even exclusive in each language.

Meanwhile, the term 'native-speakerism' appears at least four times in the interview with Mr AMU. This term appears as a continuation of the monolingual ideology, which distinguishes between 'native speakers' and 'non-native speakers' (Jenkins, 2000, as cited in Holliday, 2006). Moreover, Holliday (2006) defines native-speakerism as an ideology which views that 'native-speaker' teachers represent 'western culture' and are authoritative towards English language and English language teaching methodology.

Personally, I still refer to the native speaker norm. My teaching method is based on the textbooks. Usually, the textbooks are usually still imported from England or American publishers (CM/MAW/I2/L176-180).

My viewpoint is more of introducing these variations to students, but not to be taught. 'This is Indian English, this is Malaysian English,' but it won't be used practically in the classroom (CM/MAW/I2/L240-243).

I won't oblige students to be like American English or British English speakers, or worship British or American English, no (CM/MAW/I2/L275-277).

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Mrs MAW denotes her perspective regarding the practice of the 'native speaker norm' in her teaching method. Mrs MAW mentions that her teaching resources came from textbooks published by 'English-speaking country' publishers, such as the United States and the United Kingdom. In addition, Mrs MAW believes that variations of English can be taught to students but not for practical use in a classroom. At the same time, Mrs MAW does not require her students to duplicate or even glorify British or American English.

From that point, it seems there is a gap between the use of textbooks published by the United States and the United Kingdom as a teaching reference, and the lenience that Mrs MAW gives her students to choose whether to use British or American English or neither of them. This is understandable considering the written English (books, articles, etc.) seems stricter, and the grammar is relatively homogeneous. In contrast, the spoken English (conversation, audio, etc.) is more flexible and varied.

4.2.5 Views on World Englishes, Global Englishes, English as an International Language, and English as a Lingua Franca

There are two major perspectives when it comes to Global Englishes (GE), English as an International Language (EIL) and English as a Lingua Franca (ELF). If it's EIL, English as an International Language, it talked about the English varieties that existed in the British colonies, like Singlish, Malaysian English, they were colonized by the British Empire, right? However, Lingua Franca didn't talk about that. It described how people with their respective characters can communicate in English (WGT/AMU/I1/L277-292).

The paradigm or perspective of GE never made a parameter: standards, Standard English norms, never. Global Englishes saw language as a function of communication. So, it's not about whether you're right or wrong. Remember, it's not just American or British English. Every English variation can be taught to the students (WGT/AMU/I1/L476-489).

Of the three participants, the term 'Global Englishes' only appears in the interview with Mr AMU since he has been studying this topic profoundly, especially when he continued his PhD in the UK. According to Crystal, English achieves a global status since it has a 'special role' in nearly every country (2003). Special roles itself has two main facets. First, as an official language. Second, as a language used as a mandatory subject in one's education system. Ethnologue, a language research centre, noted that in 2021, there are 55 countries that establish English as an official language (French is in second place recognized by 29 countries, Arabic is in third place recognized by 26 countries), de jure (legally recognized) and de facto (used in daily conversation). Meanwhile, concerning the second aspect, the University of Winnipeg (located in Manitoba, Canada) compiles various official documents and publications from 183 countries. The result shows that 142 countries (including Indonesia) enact English as a mandatory subject of national education policy. It seems that to this day, English is the only language that has gained a global language status.

In the matter of Global Englishes (GE), Mr AMU affirms there are two branches of GE: English as an International Language (EIL) and English as a Lingua Franca (ELF). EIL, as Mr AMU said, discusses countless variations in a language, while ELF deal with how humans use a language to communicate.

Numerous previous papers have discussed the definition, limitations, and scope of EIL and ELF. Slightly different from the Mr AMU's outlook, Sharifian (2009) views that EIL is not just variations in English but more of the fact that those many variations make English a language of international and 'intercultural' communication. A similar understanding comes from Dewi, who discerns EIL paradigm does not refer to certain variations of the English language, but rather to

its function in international communication (2012). Meanwhile, McKay (2018) describes that there are two roles of EIL, first as a type (or varieties) of English, second as a way of using English.

In the realm of ELT and TESOL, it is common to see various terms to be overlap. Several terms are even more difficult to identify its boundaries. Two terms whose meanings are often used interchangeably are EIL and ELF. EIL, as described above, is defined as the English used in international communication without emphasizing one particular variation. Moderately contrasting from EIL, according to House (1999, as cited in McKay, 2018), ELF is English spoken by speakers who do not use English as the mother tongue. The implication is that every native speaker is excluded from the discussion of ELF. ELF is also often referred to as 'a contact language' (Seidlhofer, 2004, as cited in Ur, 2010) and 'a bridging language' since it is bridging speakers from different linguistic and cultural backgrounds.

World Englishes is English variations appear in countries where English is the official language or joint-official language. That's the reason of why people in those countries regard that variations are something normal. On the contrary, Indonesians, who consider English as a foreign language, has not yet reached WE level as we are still learning English from the inner circle country **(WGT/MAW/I2/L111-120).**

The term "World Englishes" (WE) can be viewed from three points of view (Bolton, 2004). The first definition of WE is every variety of English worldwide. Referring to Kachru's concentric circles (1992), this includes the inner circle, outer circle, and expanding circle. The second definition is narrower, referring to English variations exist in three regions: West Africa (Nigerian English, Caribbean (Jamaican English), and Asia (Hong Kong English, Malaysian English, Indian English, Singaporean English, etc.). The third definition emphasizes the view that all varieties of English are equal in international communication. From the three perspectives, Mrs MAW tends to perceive it in the second sense.

As to Indonesian English variation, I don't think we're there yet (WGT/MAW/I2/L201-202).

Based on the extract above, Mrs MAW comes up with the term 'Indonesian English' which means English spoken by Indonesians and adapted it into Indonesian language rules. Mrs MAW also emphasizes that in Indonesia there seems to be no sign that so-called Indonesian English will be used in the near future considering that countries in the expanding circle (Kachru, 1992) are still learning English based on exonormative (tending to rely on British or American English) model (Monfared, 2020).

The researcher traces back to one of the Web Corpus, *English Corpora: iWeb Corpus*. The website consists of approximately 14 billion words sourced from 22 million web pages. The term *Indonesian English* only appears seven times. Only two of them refer to an English variation. It seems that Indonesian English is not quite a popular term to use, at least on those wide range of websites.

I can say that we are a contender – a strong contender in English Language Teaching, especially in more varied use of English (WGT/YAN/I3/L236-239).

Mrs YAN shows optimism that in the future, Indonesia will probably have its own variation. Even more, it could be a policy in the formal education system in Indonesia. Nonetheless, the endonormative view (tending to rely on local rules and norms) is unusual in expanding circle countries and more popular in outer circle countries (Monfared & Khatib, 2018).

CHAPTER V

5.1 Conclusion

This study aimed at investigating the lecturers' view on World Englishes in English Language Teaching. Based on the interview, the researcher found that lecturers are in agreement when it comes to language learning, that communication is the main purpose. Regarding the method, Mr AMU perceives there should be inclusivity in applying Englishes. It simply means that *any* Englishes is possible to be taught. Meanwhile, Mrs MAW tends to believe that it's not impossible to introduce the 'other' English, but not to use them in the classroom.
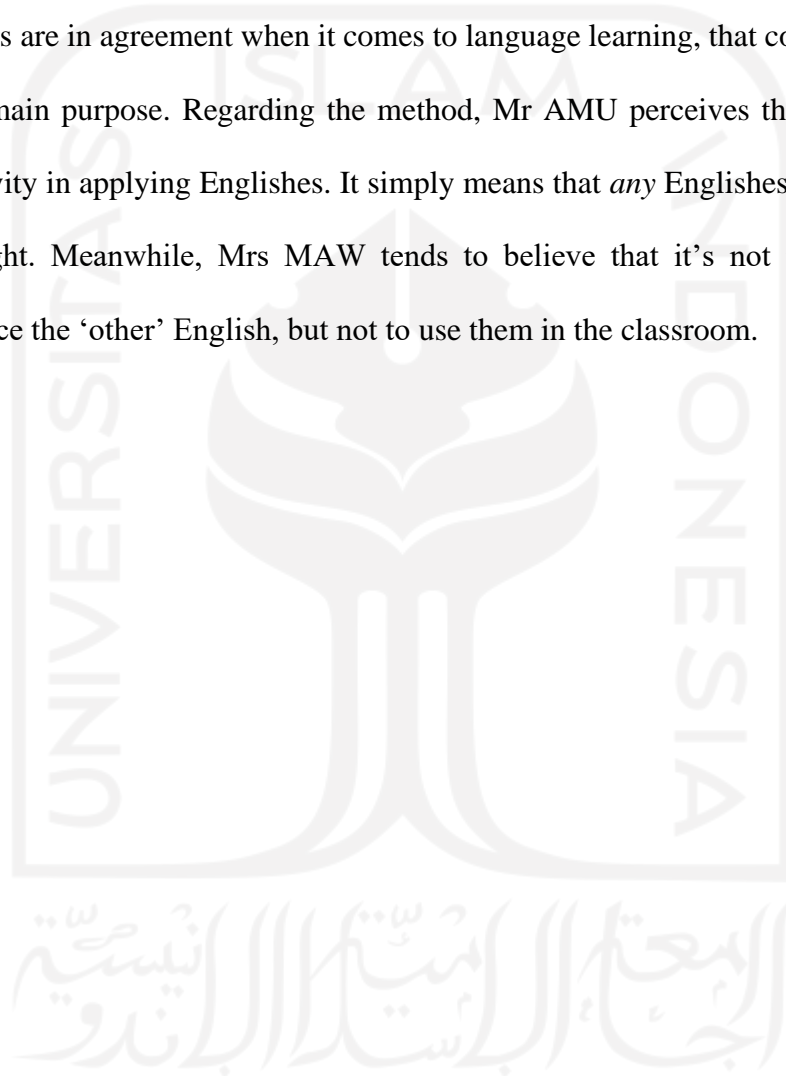
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APPENDICES

Appendix 1. Interview Transcription (*After* and *Before* Conducting Data Reduction)

Interview Transcription

Components:

1. **Lecturers' view on non-native English speakers' skill**
2. **Lecturers' view on World Englishes, Global Englishes, English as a Lingua Franca, and English as an International Language**
3. **Inner circle's view on English as an International Language**
4. **Domination of Standard English in Indonesia's Education System**
5. **English used by students in Indonesia**
6. **The importance of English for students in Indonesia**
7. **The perks of teaching World Englishes**
8. **Varied ways in Communicating with native and/or non-native speakers**
9. **English teaching method applied by lecturers**
10. **The uniquesness of the use of World Englishes**
11. **English as a communication tool**
12. **Benchmark for non-native English speakers**

No	Theme	Excerpt	Colour	Coding
1	Pandangan terhadap kemampuan berbahasa Inggris penutur nonjati (PPN) // *Lecturers' view on Non-native English speakers' skill*	Kalau setara dalam pengertian kemampuan berkomunikasi, saya kira iya. Jadi banyak sekali orang, orang non-native ya, non-native English speakers itu yang ngomongnya sudah kayak native, banyak. Banyak sekali. Jadi menurut saya kalo, apa, eee apa tadi, eee kualitasnya diukur dengan itu saya kira ya. Tapi kalo kualitas yang dimaksudkan harus ngomong seperti orang bule, ya itu enggak, nggak bisa. Sampai kiamat pun ya kita nggak bisa dapat orang non-native English speakers bisa ngomong persis kayak orang bule	DARK RED (8)	PPN/AMU/I1 (L853-861)
		Saya pernah ada itu, orang China, mungkin dia dibesarkan di sini, dibesarkan di UK dan ngomongnya sudah kayak British banget ya, maksudnya cara, aksennya, dialeknya, fluency-nya itu udah kayak orang British. Tapi nggak bisa dinafikan bahwa dia China itu		PPN/AMU/I1 (L865-869)
		Amat susah melepaskan identitas ya. Baik itu fisik, genetic, maupun socio-culture dari seseorang itu, meskipun dia lahir dan dibesarkan di		PPN/AMU/I1 (L880-887)

		UK. Ya kan. Karena dia mungkin dapat pengaruh di rumah, dari orang tuanya yang China, gitu kan. Ya mungkin dia berkomunikasi dengan nenek-kakeknya di China. Nggak bisa itu di- di apa, di- di- dipisahkan. Yaudah begitu aja. Makanya nggak usah di-judge aja		
		Jadi, menurut saya kalo dalam pengertian kualitas itu maksudnya kemampuan berkomunikasi, saya kira sama. Tapi kalo memandangnya kemampuan kualitas itu dipandang sebagai, apa namanya, mirip-mirip, sama persis seperti orang native speakers, itu yang nggak bisa. Tetap kapan pun tetap tidak akan bisa 100 persen sama persis		PPN/AMU/I1 (L891-896)
		Kalo kita samaratakan entah itu educated atau non-educated tentunya native speaker lebih bagus, dia dari lahir sudah belajar bahasa Inggris		PPN/MAW/I2 (L349-351)
		Secara umum tentunya eee native speaker lebih ini ya, lebih bagus ya daripada yang non-native speaker. Cuma kalo di kelompok-kelompokkan lagi yang non-academic sama akademisi, tentunya walaupun akademisi itu tidak berasal- atau bukan penutur asli bahasa Inggris pun itu bisa dianggap bahwa dia proficiency-nya bagus		PPN/MAW/I2 (L355-360)
		Saya berbicaranya dalam- dalam ranah praktis yang saya temui sehari-hari sebagai pengajar gitu ya. Kalo setara mungkin enggak ya mas. Setara mungkin tidak. Tapi menuju ke sana iya. Artinya bahwa ada usaha untuk menyetarakan itu bisa		PPN/YAN/I3 (L695-699)
		Tapi kemudian apakah kemampuannya sama ya saya pikir tetap beda ya, karena mereka kan background-nya bukan penutur asli kan. Mereka kan bisa bahasa kedua, bahkan bahasa ketiga gitu		PPN/YAN/I3 (L700-703)
2	World Englishes, Global Englishes, dan turunannya (WGT) // *World Englishes, Global Englishes, and some other important aspects to discuss*	Kalo dia berbicara Global Englishes, Ada dua mazhab besar, yaitu English as an International Language dan English as a Lingua Franca.Kalo dia EIL, English as an International Language, itu pokok, eee pokok kajiannya itu language variety, language variety ya. Jadi kalo dalam konteks Global Englishes, dia mempelajari eee variety-variety	PINK (20)	WGT/AMU/I1 (L277-284)

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		Bahasa Inggris yang ada di jajahan Inggris dulu		
		Misalnya Singlish, Malaysian English itu kan pernah dijajah Inggris semua itu kan. Singlish, Malaysian English. Apa lagi misalnya, pokoknya lish-lish yang lain, dia, variety itu yang dipelajari. Nah kemudian kalo dia Lingua Franca dia bukan mempelajari itu. Dia mempelajari bagaimana orang dengan karakter masing-masing itu bisa berkomunikasi dengan menggunakan bahasa Inggris		WGT/AMU/I1 (L286-292)
		Paradigm atau perspektif Global Englishes itu tidak pernah eee membuat parameter, standar eee, standard English norm, norma-norma Bahasa Inggris, nggak pernah		WGT/AMU/I1 (L476-478)
		Jadi orang Global Englishes itu melihatnya lebih ke fungsi komunikasinya, jadi bukan benar-salah		WGT/AMU/I1 (L489-490)
		Jadi dia ngomong, ngoceh-ngoceh, tapi nggak paham, berarti bukan English, gitu aja. Tapi kalo kita masih paham, mungkin pronunciation-nya menyalahi pakemnya native ya silakan saja atau eee apa namanya, aksennya sama sekali enggak ada Inggris-Inggrisnya		WGT/AMU/I1 (L500-504)
		Orang Global Englishes itu menganggap apa pun itu bisa diajarkan., sesuai kebutuhanlah		WGT/AMU/I1 (L533-535)
		Tidak hanya American atau British English saja. Tapi English-English yang lain bisa diajarkan, terutama Global Englishes itu kan. Menurut saya amat cocok		WGT/AMU/I1 (L539-542)
		Jadi Global Englishes itu tidak serta merta menafikan eee menafikan American atau British ya		WGT/AMU/I1 (L548-550)
		As a Lingua Franca itu ya you speak as you want, as you do, speak it. Kenapa harus imitating, why you must imitate someone that you don't like atau you nggak nyaman gitu		WGT/AMU/I1 (L633-635)
		Apalagi orang ELF ya, ELF itu tidak membedakan dia bule dia nggak bule. Pokoknya bule nggak bule, ilmunya begini, harus belajar begini. Maksud saya, orang bule pun harus paham bahwa ada fenomena ELF ini, sehingga mereka bisa, eee mengakomodasi. Ada namanya teori		WGT/AMU/I1 (L769-775)

		akomodasi. Jadi mereka bisa mengakomodasi bagaimana cara kita ngomong	
		English as a Lingua Franca itu tidak pernah membedakan antara native dan non-native. Karena siapa pun itu, orang native harus mengakomodasi non-English eee non-native English speakers. Orang non-native English speakers juga harus sebisa mungkin itu bisa memahamkan orang bule agar orang bule itu paham apa yang dia sampaikan. Selesai, itu aja. Jadi, ada, apa namanya, eee mutual ya, mutual understanding, ada mutual interaction gitu	WGT/AMU/I1 (L776-782)
		World Englishes itu adalah variasi bahasa Inggris yang munculnya di negara-negara yang official language-nya bahasa Inggris	WGT/MAW/I2 (L103-105)
		Kachru itu kan dia membagi tatanan bahasa Inggris menjadi tiga ya. Inner circle country, outer circle country, sama expanding circle country	WGT/MAW/I2 (L106-109)
		World Englishes itu munculnya ada di outer, eee outer circle, nah di outer itu negara-negara yang di dalamnya, atau negara-negara yang menganggap bahasa Inggris itu sebagai official language. Makanya muncul variasi bahasa Inggris di mana semua orang di negara tersebut sudah menganggap bahwa variasi itu sesuatu yang biasa. Nah, tadi kalo di posisi kita sebagai orang Indonesia yang menganggap bahasa Inggris itu sebagai bahasa asing, belum ke level World Englishes-nya. Karena kita masih belajar bahasa Inggris dari inner circle country	WGT/MAW/I2 (L111-120)
		Misalnya kita nganggep kalo ada bahasa Inggris yang tidak sama dengan inner circle country atau native English, kita nganggepnya sebagai bahasa Inggris yang salah atau broken English	WGT/MAW/I2 (L122-125)
		Tapi kalo tentang variasi Indonesian English, kita, menurut saya kita belum sampai sana	WGT/MAW/I2 (L201-202)
		Variasi bahasa Inggris itu levelnya mungkin masih dalam level communication, itu ketika mereka ngobrol gitu ya. Dia merasa bahwa ohya saya ngerti apa yang	WGT/MAW/I2 (L222-226)

		dibicarakan lawan bicara saya. Jadi lebih ke non-formal situation		
		Kalo untuk writing, atau mungkin official event, tentu nanti masih refers ke native speaker norm		WGT/MAW/I2 (L228-229)
		Di luar sana banyak sekali variasi-variasi bahasa Inggris yang di luar native speaker norm itu. Dan itu dipake dan intelligible, disepakati dan dimengerti satu sama lain antara orang-orang tersebut. Misalnya di India atau di Malaysia itu sendiri		WGT/MAW/I2 (L246-250)
		Ada mata kuliah itu di S2 dulu soal World Englishes. Tapi setelah saya lihat, artinya setelah lulus terus kerja, terus apa yang saya pelajari dulu itu berbeda ya ternyata atau setidaknya dalam, apa namanya, dalam perspektif saya gitu. Artinya bahwa-kita kan outer- lapisan kedua atau lapisan ketiga		WGT/YAN/I3 (L229-234)
		Saya bisa bilang bahwa kita adalah contender gitu lho mas. Jadi, strong contender untuk- pemain-pemain yang potensial untuk eee- terutama di pembelajaran bahasa Inggris, terutama di penggunaan bahasa Inggris yang lebih bervariasi. Entah apa pun konteksnya ya. Kalo saya melihatnya bahwa eee ada confidence kita di situ. Kita bisa bermain di area internasional dengan eee kepercayaan diri kita gitu		WGT/YAN/I3 (L236-242)
3	Inner circle's view→ native speakerism (ICV) // *Inner Circle's View on English as an International Language*	Nah kalo dia di inner circle, itu menganggap nggak bisa disamakan antara inner circle dengan outer circle, apalagi dengan expanding circle ya. Jadi variasi-variasi bahasa Inggris itu, itu nggak bakal sama ya, dan karena hegemoni inner circle itu terlalu kuat sehingga menganggap bahwa semua Bahasa Inggris yang nggak sama dengan inner circle itu salah. Nah menurut saya itu justifikasi yang keliru. Ya kan. Kalo dia mengatakan salah, berarti dia itu masih mempertahankan pendapat lama, pendapat eee native-speakerism	BLACK (5)	ICV/AMU/I1 (L420-428)
		Jadi kalo misalnya mengatakan 'kamu keliru', nah keliru itu berarti dia, apa, memegang eee filosofinya native-speakerism		ICV/AMU/I1 (L429-431)
		Kalo kita masih mempertahankan itu, berarti kita masih ikut eee		ICV/AMU/I1 (L478-481)

		perspektif eee apa namanya, eee monolingual ideology, yaitu native-speakerism		
		Jadi kalo benar-salah itu masih native-speakerism. Sesuai apa nggak sesuai		ICV/AMU/I1 (L490-492)
		Native-speakerism itu lebih ke, apa ya, benar-salah gitu kan, sesuai nggak sesuai. Sesuai itu apakah sesuai dengan aksen ini ya, sesuai dengan aksen, apa namanya, imitiation ya. Imitating		ICV/AMU/I1 (L517-520)
4	Pengaruh kuat standard English (Received Pron. dan Gen. American) di Indonesia (PSE) // *The Domination of Standard English in Indonesia's Education System*	Selama ini, Indonesia itu sangat dipengaruhi oleh eee standard English ya, norm. Jadi norma-norma standard English. Ya kan. Jadi, kita dituntut agar bisa berbahasa Inggris seperti orang bule, harus fasih, nyebutnya harus 90% sama, cara ngomongnya juga, menurut saya itu terlalu, apa, terlalu berlebihan	TEAL (4)	PSE/AMU/I1 (L247-252)
		Menurut saya secara pribadi waktu itu, waktu saya kuliah. Kan tuntutannya waktu kuliah itu kan kalo speak itu be like American, kalo writing be like British. Dua itu waktu kuliah. Jadi kalo ngomong itu ya harus, apa, ekspresi wajah itu kayak – harus Amerika itu		PSE/AMU/I1 (L582-586)
		Karena posisi kita adalah di expanding circle country, dan kita belum ada yang semacam apa ya, kita nganggap sesuatu yang beda dengan native speakerism itu, kita masih nganggap itu adalah sesuatu yang salah, it's broken English		PSE/MAW/I2 (L203-206)
		Tapi kalo di Indonesia, sesuatu yang berbeda dengan native speaker itu masih sesuatu yang salah		PSE/MAW/I2 (L209-211)
5	Penggunaan bahasa Inggris oleh pelajar (PIP) // *The students' use of English* or *The English used by students in Indonesia*	Bahasa Inggris oleh siswa itu masih sangat, apa ya, istilahnya mungkin sangat terbatas ya. Terbatas itu maksudnya kemampuan untuk mengekspresikan eee ide, atau mengekspresikan sesuatu, atau menyampaikan informasi, ataupun berkomunikasi itu masih sangat terbatas. Karena pola pendidikan atau pengajaran Bahasa Inggris di Indonesia itu tidak mensupport atau tidak mendukung siswa untuk bisa berkomunikasi dengan Bahasa Inggris. Karena penekanan pengajarannya bertumpu kepada pengajaran grammar	BLUE (6)	PIP/AMU/I1 (L179-187)

		Bahasa Inggris yang dipelajari oleh mahasiswa itu lebih ke ini English for- as a foreign language, bahasa asing		PIP/MAW/I2 (L72-74)
		Mahasiswa menggunakan bahasa Inggris itu ya untuk hal-hal yang berhubungan dengan pendidikannya aja. Jadi di luar kelas, misalnya PBI, di luar kelas gitu ya, mereka tetep memakai bahasa Indonesi		PIP/MAW/I2 (L74-78)
		Sependek yang saya pahami, memang saya bertemu dengan anak-anak yang eee, istilahnya apa ya, yang eee mau belajar. Artinya mereka mungkin bukan kapasitas untuk berbicara dalam bahasa Inggris yang mumpuni, begitu, belum, belum sampai ke sana. Tapi saya lihat mereka, apa namanya, mereka mau belajar gitu		PIP/YAN/I3 (L113-118)
		Sejauh yang saya lihat terutama di prodi- eh di-homebase saya ya. Itu he he he bahasa Inggrisnya ki sakjane average mas. Sebetulnya it's not really that outstanding gitu. Tapi saya ketemu anak-anak yang mau belajar. Nah, itu yang biasanya nge-drive mereka untuk belajar bahasa Inggris lebih. Artinya karena mereka punya kebutuhan ya		PIP/YAN/I3 (L131-136)
		Secara kemampuan eee, secara kemampuan berbicaranya nggak-nggak fluent ya mas. Artinya mereka bisa bahasa Inggris, bisa. Tapi untuk survival aja		PIP/YAN/I3 (L269-271)
6	Urgensi bahasa Inggris bagi pelajar (UIP) // *The importance of English for students in Indonesia*	Kalo ditanya seberapa penting ya tergantung ya. Maksudnya tergantung di konteks apa bahasa itu akan digunakan. Kalau misalnya siswa tersebut, atau pembelajar Bahasa Inggris itu bekerja dengan kemampuan Bahasa Inggris, maka Bahasa Inggris itu akan menjadi sangat penting	TURQ- (7)	UIP/AMU/I1 (L199-203)
		Kalau saya sesuai konteks saja. Jadi Bahasa Inggris itu akan sangat penting sesuai dengan kebutuhannya		UIP/AMU/I1 (L206-208)
		Jadi kalo ditanya seberapa penting ya tergantung. Tergantung butuhnya apa. Oleh karena itu, maka saya tidak memaksakan diri agar setiap siswa bisa Bahasa Inggris, nggak. Karna mungkin ya dia nggak butuh		UIP/AMU/I1 (L216-219)

		Jadi kalo ditanya seberapa penting itu tergantung kebutuhan yang bersangkutan		UIP/AMU/I1 (L236-238)
		Tergantung purpose-nya ya. Kalo, eee mahasiswa itu masih di lingkup, apa, perguruan tinggi, itu penting. Karena emang pertama untuk, kalo pendidikan bahasa Inggris, karena mereka mau mengajar bahasa Inggris di masa yang akan datang ya. Tapi kalo untuk mahasiswa biasa, non-English department, tentunya untuk, sebagai apa namanya, official skills ketika nanti berhubungan dengan mungkin orang lain dari negara, misalnya from English-speaking country		UIP/MAW/I2 (L85-92)
		Selain itu juga bisa dalam bentuk ini, written communication. Ketika berusaha untuk berkomunikasi dengan orang lain dari luar negeri, misalnya dalam bentuk e-mail atau apa, tentunya bahasa Inggris. Jadi tentunya bahasa Inggris sangat penting ya, karena itu international language		UIP/MAW/I2 (L92-97)
		Kalo sekarang ya essential ya mas. Apalagi eee kuliah daring yang he he he entah akan berakhir kapan. Jadi saya nggak- saya nggak- saya tidak bisa mengukur secara pasti, tapi saya pikir ya ini sudah kebutuhan sehari-hari. Apalagi exposure temen-temen eee di UII terutama itu kan kebutuhannya sudah tidak di kelas lagi aja gitu. Kadang-kadang sudah di luar dari itu		UIP/YAN/I3 (L142-147)
7	Manfaat mengajarkan World Englishes – Global Englishes (MM) // *The Perks of Teaching World Englishes, Global Englishes*	Itu harus kita kenalkan kepada siswa – bahwa di dunia ini banyak sekali eee cara orang berbicara Bahasa Inggris, aksen orang bisa Bahasa Inggris, dialek orang, jadi ada dialek atau aksen Amerika, dialek atau aksen British. Kalo kamu pergi ke Thailand atau ke Singapura, kamu akan dapat ketemu dengan dialek Singlish, kalo kamu ke – itu harus diperkenalkan. Karena, toh kita nggak tahu, nanti siswa itu nanti akan ketemu dengan siapa gitu	DARK YELLOW (3)	MM/AMU/I1 (L551-558)
		Jadi dia nggak kaget gitu. Ketika dikenalkan itu dia nggak kaget. Tapi kalo hanya terbatas dua, ketika dia, taunya dia misalnya dialek Inggris dan Amerika, tapi ketika, ndilalah		MM/AMU/I1 (L563-569)

		misalnya, pergi ke Filipina, kan pake dialek Filipina, nah kalo dia nggak kenal, ini English mana ini. Tapi kalo orang sudah kenal, itu semakin – kesadarannya terhadap dialect atau variety itu sudah semakin tinggi sehingga dia sudah bisa mengantisipasi	
		Menurut saya penting. Karena memang variasi bahasa Inggris itu kan munculnya karena eee background si learners- English learners itu sendiri gitu ya. Kemudian kalo kita sebagai orang Indonesia yang posisi kita masih di expanding circle country itu bisa me-bisa me- apa ya, memberikan motivasi yang baik. Kenapa? Karena kita bisa mencapai pada level outer circle country di mana semua orang bisa berkomunikasi menggunakan bahasa Inggris dengan baik, dan akhirnya ada variasi itu sendiri. Kemudian, ketika kita sudah mencapai level tersebut. Tentunya itu akan membantu kita di komunikasi global ya kan	MM/MAW/I2 (L258-268)
8	Pengalaman berkomunikasi dengan penutur jati (dan/atau penutur di luar negeri) (PB) // *Lecturers' experience in communicating with native speakers (and/or non-native speakers abroad)*	Ketika ngomong dengan orang lain pun relatif mereka paham apa yang saya bicarakan, relatif ya. Karena "relatif" itu maksud saya, mereka nggak sampe "apa?" nggak sampe gitu. Paling dia tanya sedikit-sedikit yang mungkin saya terlalu apa, pronunciation-nya kurang pas, paling itu aja	PB/AMU/I1 (L641-645)
		Waktu itu saya dari Malang naik kereta, mau ke Jogja ya. Eee saya itu duduknya sebelahan dengan eee perempuan dari, dari Ceko, apa Slovakia ya, Slovakia kayaknya, pokoknya di antara dua itu saya lupa. Karena waktu itu saya masih ingat dia, "kok kamu datang ke negara saya?" kalo musim dingin enak main ski katanya. Kalo nggak Ceko-Slovakia waktu itu. Dia menyebut negara itu. Nah saya – dia kan tanya-tanya, maksudnya kami ngobrol lah ya sepanjang perjalanan semacam itu kan cukup panjang, cukup lama kan, jadi banyak juga, apa, waktu kami cerita-cerita gitu. Lalu, dia banyak tanya tentang saya, karena apa namanya, karena eee dia tau saya	PB/AMU/I1 (L646-661) GRAY 25% (15)

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		dosen di perguruan tinggi Islam dia tanya hal-hal yang terkait dengan Islam. Lalu dia bilang begini, "kok kamu enaknya ya menjelaskannya, saya paham apa yang kamu maksudkan" oh ya saya bilang gitu. Saya kaget juga. Saya pikir dia eee struggling untuk memahami penjelasan		
		Berarti posisi saya untuk menjadi diri saya sendiri dengan Bahasa Inggris ala saya itu ya dah betul gitu lho dalam konteks itu ya		PB/AMU/I1 (L671-673)
		Maksud saya ketika proses misalnya bimbingan, proses eee, belajar mengajar kan kita juga ngomong. Rata-rata kita kapan pun nggak paham kan bisa tanyakan, jadi ada caranya bagaimana agar kita tahu bahwa dia ngomong ini gitu lho. Buktinya orang bule fine-fine aja gitu		PB/AMU/I1 (L745-749)
		Supervisor saya itu sangat British ya, dan British itu kalo ngomong sangat cepat. Sangat cepat. Jadi saya kalo mendengar itu selalu membawa recorder, karena dia juga karena sudah berpengalaman dengan membimbing mahasiswa non-native English speakers. Dia sudah bilang dari awal. "Pokoknya kamu kalo setiap bimbingan dengan saya, kamu bawa recorder, supaya kamu nggak habis mengkonfirmasi yang saya sampaikan ketika face-to-face supervision ya" dan betul mas, jadi ketika ngomong itu mungkin dari sekian lama kami ngobrol, mungkin hanya 50 persen yang bisa saya tangkap itu, secara utuh ya. Nah, lalu saya dengarkan lagi ketika itu saya pulang, dengarkan lagi untuk mengkroscek apakah catatan saya itu sama dengan yang dia kemukakan. Ternyata banyak yang miss juga. Maksudnya banyak juga yang tertinggal, ooh dia tadi ngomong ini harus begini-begini, karena tadi kan cepat ya duruduruduru, saya nangkepnya cuma ujungnya aja, ternyata di awalnya itu dia ngomong ini		PB/AMU/I1 (L787-803)
		Jadi didengarkan ulang, ooh ternyata harus begini-begini, ooh ternyata saya nggak sempat mendengarkan		PB/AMU/I1 (L804-819)

		karena dia terlalu cepat. Nah itu, karena kan, dia pasti tanya, "di antara sekian penjelasan, mana yang kamu kurang paham?" yaudah tanya lagi gini-gini. Dia jelaskan lagi. Tapi di-record. Karena kalo nggak di-record nanti ada informasi-informasi yang tertinggal gitu. Karena dia cepat kali ngomongnya. Tapi kalo di-record kita enak mendengarkan, ooh. Paham kita kalo kita dengarkan lagi pake recorder. Tapi kalo face-to-face itu, karena dia ngomongnya terlalu cepat, kadang-kadang ada informasi-informasi yang tertinggal ya. Bukan karena kita nggak paham ya, karena secara umum kita paham apa yang dimaksudkan supervisor. Misal kamu harus begini-begini, kita paham kan, tapi pretil-pretilannya, spesifik-spesifik itemnya kan kita kadang-kadang kelewat ya karena dia terlalu ngomong cepet ya. Kita perbaiki waktu kita dengarkan		
		Tapi kalo yang agak susah itu kalo ditelpon. Karena orangnya kan nggak keliatan. Biasanya ngomongnya cepet. Cepet banget. Duruduruduru jelasin rrrrrrr, "do you understand?" no, saya bilang		PB/AMU/I1 (L822-826)
		Kalo bulenya itu paham, lalu saya bilang, "would you like to repeat, please?" nah dia akan menjelaskannya lebih, lebih lambat. Nggak secepat yang tadi		PB/AMU/I1 (L828-831)
		Kalo dia ngomong lebih cepat lagi (temponya) berarti dia marah itu. Yaudah kalo itu tutup aja telponnya. Thank you, gitu		PB/AMU/I1 (L835-836)
		Ketika kita nyari taksi atau ketika kita nyari makan atau apa, nggak semua orang bisa bahasa Inggris, itunya pakai bahasa tulis, atau liatin gadget kita, ini lho saya mau cari ini. Pakai bahasa isyarat he he he. Bahkan sopir taksi itu nggak bisa pakai bahasa Inggris. Kita ngomong pakai bahasa Inggris, kita pakai google translate, itu muncul Hangeul ya, mereka baru tahu		PB/MAW/I2 (L158-164)
		Jadi menurut saya, bahasa Inggris saya nggak begitu ini ya, nggak jelek-jelek amat. Bahasa Inggris yang kita pelajari selama ini itu, selama kita bisa memproduksi, kalau		PB/MAW/I2 (L306-315)

		kita bisa menggunakannya di level speaking atau di level conversation pun insya Allah mereka bisa mengerti, gitu. Cuma yang jadi permasalahan, level understanding kita, ketika kita mendengarkan speaking mereka itu nggak bisa-nggak bisa selancar itu gitu ya. Berarti yang jadi masalah adalah orang Indonesianya ketika ingin me-mengerti bahasa Inggris yang diucapkan oleh native speaker		
		Event yang saya kunjungi kan conference ya, conference kan dia formal language, dan bentuknya presentasi kan nggak banyak yang bisa- mungkin kayak ngobrol biasa itu nggak banyak. Cuma yang lebih banyak diskusi itu saya kuliah online ya, ketika kuliah online itu mahasiswa internationalnya lumayan banyak. Nah, tentunya berbeda gitu ya, level communication-nya antara orang- kan ada orang China, kemudian India, dan native speaker, dan saya lebih bisa banyak mengerti yang native speaker ya daripada yang non-native speaker, misalnya China gitu. Kalo China lebih ke apa ya, aksennya gitu		PB/MAW/I2 (L330-339)
		Kalo untuk writing, saya rasa semua orang bagus ya, karena itu kuliah di S3 pasti bagus. Cuman untuk speaking saya refers to native speaker		PB/MAW/I2 (L341-343)
		Artinya eee justru jauh lebih mudah berkomunikasi dalam bahasa Inggris gitu. Karena kita tahu sana paham kita paham gitu lho. Walaupun kadang kadang, "apa? maaf?" dengan segala keterbatasan aksen gitu. Misalnya dengan- terutama temen-temen mahasiswa sing sok-sok kepentok he he he ini mau bicara apa. Tapi paham. Mereka justru tahu bahwa kemampuan berbahasa Inggris itu yang akan membantu mereka, survival itu lagi mas		PB/YAN/I3 (L626-635)
		Jadi mereka pakenya google translate- mereka survive-nya itu. Jadi pesen taksi itu, mereka nulis sesuatu dalam bahasa Indonesia terus di-translate pake apa namanya, pake bahasa Mandarin, terus ditunjukkan ke sopirnya, things like that		PB/YAN/I3 (L667-670)

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		Jadi cara saya mengajar sampai 2015 itu ya masih dipengaruhi oleh monolingual ideology, masih dipengaruhi oleh norma-norma bahasa Inggris standar, norma-norma native speaker		CM/AMU/I1 (L683-686)
		Nanti ketika saya pulang, nah mungkin nanti akan saya ubah itu. Jelas. Saya tidak akan lagi memaksakan. Misalnya harus – kamu harus seperti bule, bule aja ngomongnya kayak gitu kok mas. Masak kita harus, ya kan. Nggak fair lah kan ya. Bule aja ngomongnya se-seenak perutnya dewe kok kita yang di sini harus mati-matian niru orang bule		CM/AMU/I1 (L686-691)
9	Cara mengajarkan bahasa Inggris (CM) // *English Teaching Method applied by Lecturers*	Jadi saya akan mengubah cara pandang saya ketika saya mengajar – ketika saya kembali. Kalo sekarang kan saya belum mengajar ya. Mungkin nanti kalo saya sudah dikasih kelas, nanti saya sudah akan mengaplikasikan ilmu saya, pengetahuan saya, semua pemahaman saya terkait dengan Global Englishes dalam proses saya mengajar	RED (10)	CM/AMU/I1 (L716-721)
		Kalo saya pribadi saya masih mengacu pada native speaker norm ya. Jadi mengajar yang sesuai yang ada di buku- biasanya ada buku referensi, buku referensi biasanya itu masih imported, misal dari Inggris atau misal dari American publisher		CM/MAW/I2 (L176-180)
		Cuma kalo misalnya, me- ketika mengajar kita kan tidak bisa 100 persen harus sama persis dengan native speaker norm, harus, misalnya British banget atau American banget gitu. Pasti ada sesuatu yang menyesuaikan dengan learners-nya, students-nya		CM/MAW/I2 (L181-185)
		Jadi yang saya sesuaikan itu tentunya lingkup atau environment dari mahasiswa. Ketika itu-mahasiswa tersebut saya minta untuk eee mengutarakan idenya atau apa, saya berusaha untuk mengacu pada lingkungan sekitar si mahasiswa		CM/MAW/I2 (L189-192)
		Kalo di buku itu mengenal tentang Christmas, atau mungkin thanksgiving gitu ya, kalo di Indonesia kan nggak ada. Pasti refers		CM/MAW/I2 (L198-201)

		to our religion atau our culture. Itu yang saya sesuaikan		
		Opini saya lebih ke- mengenalkan variasi-variasi tersebut, ke mahasiswa. Tapi tidak untuk diajarkan, ini lho Indian English, ini lho Malaysian English, trus dipraktekkan itu nggak.		CM/MAW/I2 (L240-243)
		Saya tidak memaksakan eee semua mahasiswa gitu yang saya ajarkan bahwa, kalian harus seperti American English atau British English, atau memuja-muja British atau American English. Kita menggunakan bahasa Inggris itu dengan cara kita sendiri		CM/MAW/I2 (L275-279)
		Saya sih yang harusnya lebih open-minded ya dengan perubahan terus gaya belajar yang berbeda. Terus kemudian eee kemampuan mereka yang makin dinamis		CM/YAN/I3 (L446-448)
10	Kekhasan/keunikan bahasa Inggris di berbagai tempat dan situasi (KI) // *The Uniqueness of the use of English in several places and situations*	Di Malaysia itu, atau Singapura ya, kan biasanya Bahasa Inggrisnya sudah sangat dipengaruhi oleh, apa namanya, eee marker ya, seperti 'lah' kan, ya kan, oke lah, kan, atau eee 'tak mahal lah' jadi ada 'lah lah'		KI/AMU/I1 (L297-300)
		Kalo di Jepang itu biasanya kalo pake nama ada –san –san itu kan, ya kan, karena untuk menghormati		KI/AMU/I1 (L302-303)
		'Go to pele?' pele kan, pele apa itu, saya mikir pele, pele bukannya pemain bola, tapi dia ini, 'go to pele, go to pele, I take you, I take you' katanya kan. 'Pele, pele' katanya. Sambil gini gini kan (tangan pak Nizam membentuk segitiga), 'big, big pele' Pele big big? Apa... ooh saya teringat, pele mungkin palace yak an, maksudnya, 'mau nggak kita lihat keraton?'	==YELLOW== (21)	KI/AMU/I1 (L318-323)
		Dah itu tuh, udah memberikan clue-clue, big, king, apa ini, sesuatu yang besar, ada king-nya, palace kan? Tapi dia nyebutnya Pele, karena itu udah dipengaruhi oleh cara dia berbicara Bahasa Kamboja. Tapi menurut saya itu Inggris juga. Mungkin Inggris Kamboja. Maksud saya itulah ELF		KI/AMU/I1 (L330-335)
		Pele itu ya palace maksudnya		KI/AMU/I1 (L338)
		Di Southampton aja itu mereka punya gaya, style, aksen yang berbeda dengan orang London atau		KI/AMU/I1 (L342-348)

		orang Birmingham ya. Jadi beda, beda cara, cara ngomongnya itu. Sangat halus, sangat mendayu-dayu, ada cengkok-cengkok, 'Excuse me, can I help you please?' (pak Nizam menirukan gaya bicara masyarakat Southampton)		
		Nah yang paling membuat saya terkejut lagi ketika saya ada workshop di Manchester, itu Inggris-nya kayak kita mas		KI/AMU/I1 (L354-356)
		Kalo kita kan thank you very much diajarin dulu kan. Dia bilangnya apa, 'thank you very much' (pelafalan 'much' sesuai ejaan m u c h). Nah itu kan very much (pelafalan 'much' sesuai ejaan) bukan very much (pelafalan normal)		KI/AMU/I1 (L366-371)
		Contoh lain misalnya, eee apa lagi ya, eee 'I like you so much' (pelafalan 'much' sesuai ejaan), oh ternyata di Manchester itu 'Much' itu 'uch uch' aja ngomongnya, nggak usah pake 'ach ach' gitu lho		KI/AMU/I1 (L374-377)
		Karena bagi orang Global Englishes, varian-varian apa pun. Bukan sekadar varian, tapi apapun yang dibicarakan oleh – disampaikan oleh orang, pengguna Bahasa Inggris, itu adalah sesuatu yang unique, ya, yang unique. Sesuatu yang, apa namanya, yang mungkin orang bule saja nggak bisa gitu		KI/AMU/I1 (L432-436)
		Dulu ada lho mas dosen di Widyamandala kalo nggak salah, Surabaya. Dia itu aksennya sangat Jawa. Tapi English, dan orang paham. Yaudah cukup, itu English. Itu English. Nanti mau English-nya English Jowo atau apa terserahlah pokoknya		KI/AMU/I1 (L505-509)
		Kalo Korea, nah itu yang agak jadi apa namanya- masalah ketika kita pergi ke negara yang nationality-nya masih- masih strong sekali. Kalo kita ke Korea atau Jepang, mereka masih mengutamakan eee culture mereka gitu ya. Nah bahasa Inggris itu tidak semua orang bisa		KI/MAW/I2 (L153-157)
		Misal ke Thailand atau Malaysia. Sepanjang dipahami, saya nggak ada masalah, lha itu yang saya pahami sebagai poinnya gitu. Jadi eee oke, bahasa Inggris memang menyatukan tapi dengan kekhasan gitu		KI/YAN/I3 (L246-249)

		Kalo saya bisa bilang aksen kita khas gitu ya. Kayak aksen orang Singapura atau aksen orang Malaysia kan juga berbeda		KI/YAN/I3 (L259-261)
		Orang Indonesia itu kalo nulis kan khas gitu, dan kadang-kadang itu terbawa ke dalam tulisan mereka. Tidak salah, cuman kadang-kadang eee kurang straightforward aja		KI/YAN/I3 (L301-304)
		Jadi tidak to-the-point, tidak langsung ke apa yang mau dikatakan, apa yang mau disampaikan gitu		KI/YAN/I3 (L308-310)
		Style-style dalam bahasa Indonesia itu masuk ke speech text mereka		KI/YAN/I3 (L337-338)
		Mungkin waktu mereka di pondok itu mereka belajar tentang pidato tapi dalam bahasa Indonesia atau bahasa Arab gitu, dan itu kebawa masuk ke dalam style. Jadi style tausiyah-nya itu masuk ke dalam style speech text itu		KI/YAN/I3 (L340-343)
		Misale "prays to Allah, the Almighty, salawat and salam to our prophet Muhammad,"		KI/YAN/I3 (L345-346)
		Terus "mohon maaf atas segala kesalahan"		KI/YAN/I3 (L349-350)
		Saya nggak tahu apakah itu masuk ke dalam ranah World Englishes, tapi saya lihat itu adalah kekhasan		KI/YAN/I3 (L355-357)
11	Penutur jati bukan patokan berbahasa Inggris (PBI) // *Native speakers' profieciency in English is not appropriate benchmarks for non-native speakers (?)*	Menurut saya nggak usah dipaksakan, dia ngomong apa adanya saja, sebagaimana dia ngomong bahasa ibunya	BRIGHT GREEN (8)	PBI/AMU/I1 (L269-270)
		Karena saya nggak mau mengubah aksen saya, dialek saya dengan aksen American atau British. Sehingga lurus-lurus aja Inggris saya		PBI/AMU/I1 (L590-592)
		Mau aksen American ini enggak, British apalagi. Nah, jadi saya waktu itu nggak – jadi saya ngomong itu ya lurus-lurus aja. Jadi plain English mungkin ya		PBI/AMU/I1 (L93-596)
		Jadi saya bicara kayak saya ngomong Bahasa Indonesia. Jadi ya gitu aja ekspresi saya. Saya ngomong English, tapi English-nya English kayak gitu		PBI/AMU/I1 (L599-602)
		Saya tetap berkeyakinan bahwa ya nggak harus jadi orang Inggris untuk ngomong Inggris. Nggak harus jadi orang Amerika untuk ngomong Bahasa Inggris. Jadi ya senyaman saya aja gitu		PBI/AMU/I1 (L619-622)

		Sebagai, apa, bukan penutur bahasa-asli bahasa Inggris ya, kita tidak usah muluk-muluk untuk belajar yang idealis, sesuai atau menuju ke salah satu kiblat misalnya native speaker gitu ya		PBI/MAW/I2 (L368-371)
		Jadi tidak melulu, oh saya harus berkiblat ke native speaker, misal British English atau American English		PBI/MAW/I2 (L373-375)
		Sudah hamprr satu atau dua tahun ini tidak ada pertanyaan tentang standar-misalnya British and American accent, bedanya ini dan itu- sudah tidak ada lagi pertanyaan seperti itu. Wah, saya bisa optimis ya. Paradigmanya sudah bergeser ya artinya ya		PBI/YAN/I3 (L395-399)
12	Bahasa Inggris sebagai alat komunikasi (BIK) // *English as a communication tool*	Karena bahasa Inggris itu hanyalah alat bantu komunikasi saja	**VIOLET** (10)	BIK/AMU/I1 (L252-253)
		Kita bisa berkomunikasi secara efektif dengan siapa saja entah itu bule atau nggak bule, yang penting makna atau pesannya itu bisa saling dipahami		BIK/AMU/I1 (L254-256)
		Pengalaman-pengalaman itu semakin menguatkan saya berarti ya variety, aksen, itu nggak penting lagi, yang penting itu ya tadi, bahwa kita paham apa yang kita bicarakan dan orang paham apa yang dia ingin dengarkan sehingga terjadi interaksi		BIK/AMU/I1 (L385-389)
		Menurut saya bukan masalah eee sama atau tidak tapi masalah lebih ke, apa ya, keberterimaan saja. Kita bisa terima nggak itu, sebagai ini ya, sebagai sebuah konteks komunikasi ya		BIK/AMU/I1 (L458-460)
		Sehingga kita nggak usah lagi – energi kita habis hanya untuk membenarkan pronunciation. Capeklah kita. Kapan lagi kita berkomunikasi. Komunikasi itu kan nggak hanya sekedar pronunciation, nggak hanya sekedar urusan, apa, ucap-mengucap, spelling gitu kan. Tapi lebih dari pada how to interact ya kan, bagaimana kita membangun kedekatan. Itu kan lebih penting dari pada hanya sekedar ngurusi pronunciation, ngurusi, apa, spelling		BIK/AMU/I1 (L705-712)
		"Oh saya pinginnya kayak British English atau American English," enggak. Tujuannya adalah untuk bisa berkomunikasi dengan baik		BIK/MAW/I2 (L288-290)

		Yang penting bahasa Inggris yang kita pahami atau yang kita praktekkan atau yang kita pelajari itu bisa digunakan untuk berkomunikasi		BIK/MAW/I2 (L371-373)
		Pertanyaan mereka adalah sekarang lebih ke hal-hal yang praktis- yang pragmatis gitu. Jadi misalnya kalo penggunaan ini di konteks ini kayak apa. Kalo ini dipake di kondisi ini seperti apa		BIK/YAN/I3 (L400-403)
		Tapi saya pikir eee saya pikir end result-nya bukan itu ya. Lebih kepada kemampuan komunikasi kalo saya lihat		BIK/YAN/I3 (L707-708)
		Kan fungsi kita berkomunikasi, kita bisa, itu adalah agar pesan kita sampai dan sama-sama paham, sama-sama memaklumi apa yang kita sampaikan, sehingga kita bisa respon, kita bisa, apa, eee memberi feedback, kita bisa, apa namanya, berdialog, itu ya karena sama-sama paham yang dimaksudkan		BIK/AMU/I1 (L256-261)