The Washback Effect of School-Based Oral Evaluation Performance and Its Causal Relationship with Fear of Negative Evaluation

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Abstract

This paper presents part of a study that investigates the washback effect of a School-Based Oral Evaluation (SBOE) performance from the teachers' perceptions. It also investigates the causal relationship between students who have passed in the school-based oral evaluation (SBOE) with fear of negative evaluation. The participants are 302 of form four students and four English teachers from the Putrajaya Federal Territory government secondary schools in Malaysia. It is a mixed-method study in which the data were collected in sequential, analysed separately, and then explained. The quantitative data were collected by using FLCAS, the School-Based Oral Evaluation (SBOE) results and the qualitative data were collected from the semi-structured interviews with the English teachers and guidelines on SBOE from the Ministry of Education Malaysia. The quantitative method used descriptive statistical analysis, whereas the qualitative method used content analysis. Students' result in the mid-term examination 2017 shown that they had scored high marks in the SBOE. The quantitative results revealed that the students had experienced low mean level of fear of negative evaluation. The teachers reported that students had shown positive attitude during the SBOE and English class interaction. They were focused, confident, responsive and not panic. There is a positive washback effect of SBOE on the students' result. High results in SBOE affected the mean level of fear of negative evaluation. The partial eta-squared showed the value of 0.106 which is considered high. This study suggests two broad future tasks. The first task involves the development of national curriculum in English language which is dependent upon oral English language. The second task focuses on the development of English language training and skills for the English teachers.

Keywords: washback effect, School-Based Oral Evaluation performance, causal relationship, negative evaluation

1. Introduction

The School-Based oral evaluation performance is the form four students' School-Based Oral Evaluation (SBOE) result. SBOE is the oral language for the government secondary school students. It is conducted twice a year, from April to June and from July to September (Malaysia, Ministry of Education 2017). It tests the students' proficiency in speaking the English language, listening comprehension skill, and testing the students' ability to comprehend speech in daily situations (Malaysia, Ministry of Education 2017). The concepts are to observe and to monitor, and the objective is to avoid irregularities. The SBOE is implemented according to the schedule and procedure. The modus operandi is to monitor each pupil individually. The schools are monitored at least once a term by the officers from the State Education Department. SBOE comprises 30% of the English subject Paper 1119. It also includes handling assessment of the school candidates, models, bands and criteria for assessment. The Examination Syndicates, Ministry of Education Malaysia, has set a manual contains the framework and guidelines for the implementation of SBOE. In order to provide candidates with essential information in preparing for the test, these frameworks and guidelines are designed to assist teachers to conduct the test. The Examination Syndicates has developed four models for the implementation of the SBOE. Candidates have to prepare their own materials for assessment purposes according to the examples illustrating in each model. The SBOE performance in this paper is the SBOE result in the mid-term English examination 2017. The question papers for the mid-term examination are set by the Examination Syndicates, Ministry of Education Malaysia. The English subject for form four students is included in the Malaysian Certificate of Education which is known as *Sijil Pelajaran Malaysia* (SPM). The English language subject for form four and form five students in secondary schools in Malaysia is called Paper 1119 *Bahasa Inggeris*. It is divided into oral and written languages.

This study investigates 302 form four students and four English teachers from the secondary schools that have produced the highest number of students passed in English subject in SPM for the last 10 years (Malaysia, Ministry of Education 2017) in Malaysia. The purpose of this study is to investigate the effectiveness of the SBOE by determining the washback effect of SBOE performance and its causal relationship with fear of negative evaluation. It will provide a base for future research for the Ministry of Education Malaysia in the implementation of a new English oral-based curriculum. So far, only a few studies have been done in Malaysian schools up to this point. Based on the researcher's critical investigation of the literatures at the time of this study, there are still gaps to investigate the washback effect of the school-based oral performance and its causal relationship with fear of negative evaluation.

The term 'washback' in language research can be traced at the beginning in the early 1990s. A classic article with the title 'Does Washback Exist?' by Alderson and Wall (1993) was published as a seminar paper. The paper has greatly influenced all major recent research reports and literature reviews in the area of washback in language

testing. The writers were the first to look critically at the notion of test 'washback' and the way in which washback had been treated as a 'unique hypothesis'. They discovered a 'poor' test would have negative washback while a 'good' test would have positive influence.

Fear of negative evaluation is the apprehension about others' evaluations and avoidance of evaluative situations (Horwitz, Horwitz and Cope, 1986, p. 127). It is one of the components in Language Anxiety (Horwitz, Horwitz and Cope, 1986). The students feared of failing in the classroom, feared of forgetting vocabularies and unprepared of teachers' questions (Shabani, 2012). Theory has proved that fear of negative evaluation is one of the components in language anxiety has found to be the main factor which is affecting language learning and the most powerful predictor on the students' target language performance (Liu and Huang, 2011). The affective filter hypothesis of Krashen's classic theory (1982) has proved that language anxiety acts as an effective filter and impedes language learning. Inputs are prevented from reaching the language acquisition device (LAD) in the brain to those who are not proficient in the target language (Krashen, 1982). Therefore, it is assumed that students who experience fear of negative evaluation could not speak well in the English language even to those who have scored well in the English subject. Fear of negative evaluation and language performance are negatively related to each other. However, previous studies revealed inconsistency results and findings. There is no a clear-cut relationship between English performance and fear of negative evaluation as a component in language anxiety. Several studies have consistently revealed that language anxiety can impede foreign/second language production for instance English performance (Akkakoson, 2016; Zhang, 2014), but some studies have proved that there were no relationship and correlation (Debreli and Demirkan, 2016). The objectives of this study are to identify the washback effect of SBOE performance from the teachers' perception, and to investigate the causal relationship of school-based oral performance with fear of negative evaluation. The research hypothesis is that H_{o2}: There is no significant causal relationship between the students who have passed the SBOE with fear of negative evaluation.

2. Literature Review

2.1 Washback Effect

Washback effect refers to the effects of assessment practices on students, teachers, and administrators, and indirectly on schools and communities (Toksoz and Kilickaya, 2017). There are positive and negative washback effects. Positive washback effect refers to tests and examinations that influence teaching and learning positively (Alderson & Wall, 1993, pp. 15). Negative washback is the negative influence of tests on teaching and learning. Alderson and Wall (1993) pointed out that a negative washback is defined as the undesirable effects on teaching and learning of a particular test. The test may fail to reflect the course objectives to which they are supposedly related.

Toksoz and Kilickaya (2017) conducted on washback effects in Language Teaching in Turkey between 2010 and 2017. Their studies reviewed the washback effects studies conducted on high-stakes examinations in Turkey. According to Hatipoglu (2016) the education system in Turkey is very exam oriented. Yıldırım (2010) investigated students' and teachers' teaching and learning practices in the preparation process for ECFLUEE (English Component of the Foreign Language University Entrance Exam) in Turkey and he found that the students had difficulty in speaking and writing in English. Therefore, it was indicated a negative washback effect of ECFUEE.

Attab, Qureshi and William (2014) had investigated the washback effect of the Pakistani Intermediate English examination. The results revealed that students were scoring high in the intermediate examinations. It was also revealed that teachers' practices were influenced by examination content and format which also affects students' learning. The washback on learning is strong since students also demand practice of examination related activities and rely on the material, find guides from the English teachers.

2.2 Causal Relationship

This study defines the causal relationship as the change in one event (dependent variable) is the result of the occurrence of the other event (independent variable). In other words, the change in the independent variable causes changes in causation relationship between school-based oral performance with fear of negative evaluation as dependent variable. Perhaps, it is a cause and effect relationship between school-based oral performance (independent variable) with fear of negative evaluation (dependent variable). It is said as causal relationship when the mean value of the dependent variable increases or decreases, as it is resulted of the independent variable. Therefore, in this study the mean level of fear of negative evaluation is resulted from the causation indicated from the school-based oral performance of the students in the mid-term English examination 2017.

In conclusion, the causation indicates that the mean level of fear of negative evaluation is affected by the school-based oral performance because of the high or low SBOE results in the mid-term English examinations 2017. The strength of the causal relationship is determined by the effect size in the analysis.

2.3 Previous Studies

Gopang, et. al. (2017) investigated foreign language anxiety at tertiary level in Pakistan. They found that students experienced high level of language anxiety. In focused interview the students recorded that poor academic background was one of the reasons why students experienced fear of negative evaluation in language anxiety. The study suggested a few learning and teaching strategies, for example teachers should create rapport with students especially with those who are inactive and passive

in learning English. This is what the English teachers have done in the government secondary schools in Putrajaya Federal Territory. They have a close teacher-student relationship in order to minimize the anxiety level of students in the classroom. Teachers should respect students' feeling and emotions in front of the peers in the classroom.

Their study also revealed that fear of negative evaluation was the lowest language anxiety compared to communication apprehension and test anxiety. The study is not in line with this study because in this study fear of negative evaluation is the highest language anxiety compares to communication apprehension and test anxiety.

A study made by Tzoannopoulou (2016) at Greek University, revealed that there was a negative correlation between fear of negative evaluation and language performance. Fear of negative evaluation was the main cause of language anxiety. Sources of fear of negative evaluation are including negative judgment by others, disapproval by others, making mistakes and leaving unfavourable impression on others. His study is in line with this study as fear of negative evaluation is the highest anxiety and there is a negative correlation between fear of negative evaluation and language performance.

Shafiq, Irma, Ahmad Hifzurrahman, Wan NorHaizar (2016) revealed that the diploma students at University Malaysia Perlis who studied English as a L2 experienced the highest level of fear of negative evaluation. However, the relationship between fear of negative evaluation and language achievement was a positive relationship, meaning that the higher they achieved in the language achievement test, the higher the fear of negative evaluation.

Zia and Norrihan (2015) revealed that fear of negative evaluation had scored the highest level compared to communication apprehension and test anxiety among the first year undergraduate students from Nangarhar University, Afghanistan. Amiri and Ghonssoly (2015) also found that students had scored the highest level in fear of negative. Results showed that it affected the students' English test achievement among medical students at Gonabad University of Medical Sciences, Iran.

Marfuzah, et. al. (2013) found that L2 students at Universiti Teknologi MARA (UiTM) Perak experienced high mean level of fear of negative evaluation. Classroom activities might develop a sense of competitiveness among each other.
Shabani (2012) found that the level of fear of negative evaluation was high and he considered it as a serious source of language anxiety. The students feared of failing in the classroom, feared of forgetting vocabularies and unprepared of teachers' questions. The main sources of provoking fear of negative evaluation were fear of saying wrong things, fear of doing wrong things, unfavourable impressions on others and negative judgment by others.

Tzoannopoulou (2016) and Mathieson (2016) agreed that there was a negative relationship between fear of negative evaluation and language performance but Shafiq

Hizwari, Irma Ahmad, Ahmad Hifzurrahman, Wan NorHaizar (2016) pointed out that there was a positive relationship between fear of negative evaluation on language performance. There is both agreement and disagreement, but what links the two arguments is the fact that both results are contradictory.

3. Research Method

3.1 Research Design

Table 1: Approach and Type of Mixed Methods

Approach	Type
QUAN qual	sequential ⟶

Source: Morse's (1991) Notation System

Table 1 illustrates a mix-method approach of this study. It is called an explanatory sequential mixed method design in which quantitative and qualitative data were collected in sequential, analyzed separately, and then explained. Data were collected in two phases. The researcher collected the quantitative data and secondary data from the students through the English teachers during the first phase. The semi-structured interviews were conducted with the English teachers during the second phase after the first phase data were analysed and interpreted.

3.2 Analysis Method

For the objective number one, the interviews were recorded by video recording. Data were analysed by using content analysis according to the theme and codes. For objective number two data were collected through FLCAS (Horwitz, Horwitz and Cope, 1991) and analysed by descriptive analysis.

3.3 Population

The population is the form four students who have passed the SBOE and English teachers from 11 government secondary schools in Putrajaya Federal Territory.

3.4 Sample Size

The sample size is 30% of the number of students who have passed the SBOE in the mid-term examination 2017. For the qualitative method, this study has selected randomly four English teachers from 11 government secondary schools.

3.5 Research Instrument

For quantitative method, the replicated, adapted and translated questionnaire (FLCAS) by Horwitz, Horwitz and Cope (1986, 1991) is the instrument to measure the fear of negative evaluation and the mid-term examination's results served as a secondary data. FLCAS consists of 33 items in a 5-point likert scale that range from "strongly agree" to "strongly disagree". The instrument consists of Part A and B. Part A is designed to obtain respondents' demographic information including age, gender, race and SBOE results. As for section B, 33 items are replicated and adapted from Horwitz, Horwitz and Cope's (1991) FLCAS questionnaire. The independent variable in this study is the students who have passed in SBOE. Results of SBOE were collected from the English teachers. The dependent variable in this study is fear of negative evaluation (FNE). It measures item number 2, 7, 13, 19, 23, 31 and 33. Descriptive analysis was used to analyze the quantitative data. For qualitative method, semi-structured interviews were held with the four English Teachers. Content analysis was used to analyze the qualitative data according to the theme and codes related to fear of negative evaluation.

4. Results and Discussion

The mid-term examination 2017 revealed that the students' results in SBOE were high. 74 students had scored "excellence"; 171 students had scored "good"; 56 students had scored "satisfactory" and only one student had scored "weak". Findings from the quantitative method showed that the mean level of fear of negative evaluation for male students is 1.81 and female students is 1.80. The mean level of fear of negative evaluation is low (Low: From 1.00 to 2.33). High results in SBOE had affected the mean level of fear of negative evaluation. The effect size of oral performance on fear of negative evaluation is large because the partial eta squared shows the value of 0.106. According to Whitehead, Julious, Cooper and Campbell (2015) the general rules of thumb on magnitudes of effect sizes used in statistical analyses recorded that the large effect size in Partial Eta is the value of 0.14 (in one-way MANOVA).

This study has successfully rejected the null hypothesis. The result of partial eta-squared is used to form a decision. The partial eta-squared is 0.106 and the effect size is considered large. The results are said to be statistically significant and support is inferred for the relationship (Gigerenzer et al., 1995) between the form four students who have passed the SBOE with fear of negative evaluation. Therefore, there is a significant causal relationship between the students who have passed the SBOE with fear of negative evaluation. The high performance of students in SBOE have caused low mean level of fear of negative evaluation. In other words, there is negative relationship the students who have passed the SBOE with fear of negative evaluation.

Data from the semi-structured interview were analysed by content analysis. The approach used was a conventional content analysis which coding categories were

derived directly from the text data (Hsiu and Shannon, 2005).

The data were encoded to organize text-based segments before the presentation of the intent of the data (Rossman and Rallis, 1998, p. 171). Codes were made based on the theme of this study. Gibbs (2009) mentioned it as human activity in a certain atmosphere. Once the data was encoded, the next step was to make the details into the codes. This study created codes both on pre-set and open. The pre-set codes derived from the theory. As part of the coding process, it is important to jot down notes of the ideas that emerged. The notes may suggest new interpretations as well as connections with the quantitative and secondary data. The notes usually point toward questions and issues that the study is looking for.
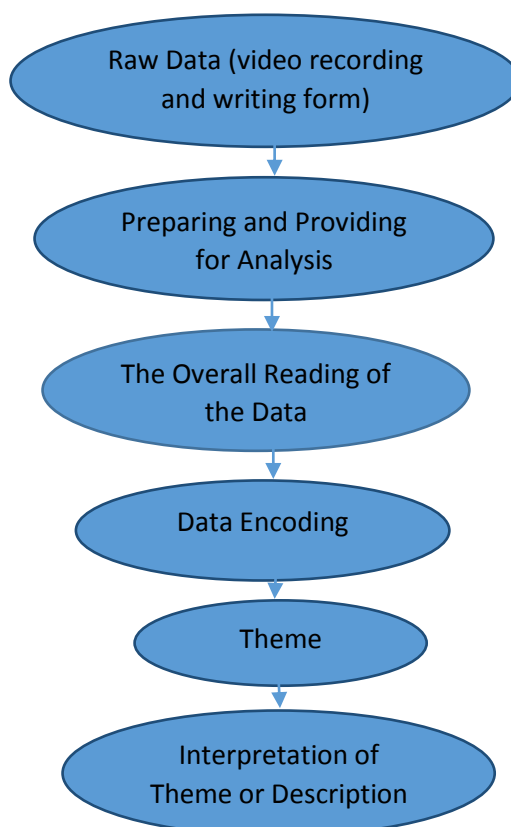

Figure 1:   Data Preparation Steps

Figure 1 illustrates the qualitative method data preparations steps. After interpreting the data, findings revealed that there is a positive washback of SBOE in the mid-term English examination 2017. The following factors contributed towards the positive influence of SBOE on students' result. From the semi-structured interviews, the English teachers reported that SBOE has given good impact on the students. There are as follows:

a) Students build their self-confidence.

Students are not fear of being evaluated because SBOE is very helpful and effective in improving students' speaking and listening skill. The students are confident to communicate in the English language because the teachers create the English class interesting by doing group work presentation, choral speaking,

public speaking and drama.
   b) The average and weak students memorize the scripts.
      The teachers and the good students help the average and weak students to memorize the scripts. They practice together in pair and group works.
   c) Oral language is good for self-esteem.
      The students share their daily routine, interests, favourite games and problems in their studies. SBOE gives good opportunities to students in order to improve their vocabularies, sentence constructions, grammar and other skills such as speaking, reading and listening.
   d) Boost self-confidence in oral language
      SBOE can boost students' confidence level in oral language. The students practise together and it can boost the self-confidence in weak students. The teachers give motivation to students when they never say wrong if the students have made mistakes. They keep asking the students to keep on trying.

Qualitative results revealed that all the teachers have agreed that students are confident, not worried, not nervous, not self-conscious, not panic, not upset and not forgetful during the SBOE. Teachers have created positive and conducive classroom environments because the exposure to use the English language in the classroom is very important. Students are free to express their views and feelings without having the fear of making mistakes. As a result, they are comfortable to use and converse in English effectively. Students do a lot of activities in the English class interaction such as presentations, pair works, group works and the activities are fun activities. Therefore, they feel at ease and confident. They are focused because the activities are very specific. They also do brain storming in groups, discussing all the points and finally do the script. Teachers and students have close relationships so students are free to share their views and come out with brilliant ideas. Students are very active to ask and answer the questions during the English class interaction. The English teachers give them the opportunity and chances to try. They never say wrong when students' answers are incorrect. They ask the students to keep-on trying. When the teachers never say wrong, the students are not scared to answer the questions. They give more speaking activities in the classroom such as seminars, dialogues, questionnaires and radio calls at the station.

Majority of the students can answer the questions when they are asked during the SBOE. Students react positively during the SBOE. They understand the abstract, the passages and questions that have given to them. The teachers conclude that they are positive while communicating with the teachers and among themselves. They practise among themselves and because of the preparation that they have made, they perform well in the SBOE.

For a complete explanation of the output, this study has interpreted the main required assumptions (Pallant, 2013) for the objective number two. There are assessment of outliers, normality test, mean value and effect size.

1) Outliers
An outlier is a data point which does not appear to come from the same distribution as the rest of the data. This may occur, for example, if a participant is not following or has misunderstood the given instructions. In this study there is no incorrect data entry and no missing value are found.

2) Normal Distribution
According to Awang (2015), Mohamad et. al. (2016), data are considered normally distributed if the absolute value of its skewness fall within the range of -1.5 to 1.5. In this study, the skewness falls within the range of -1.5 to 1.Table 3 shows the assessment of normality for fear of negative evaluation in FLCAS (Horwitz, Horwitz and Cope, 1991).

Table 2: The Assessment of Normality for All Items

Item	Skewness
FNE2	.679
FNE7	.935
FNE13	.683
FNE19	.734
FNE23	.955
FNE31	.720
FNE33	.598

3) Mean Value
The mean value of fear of negative evaluations are shown in Table 3. The male students obtained the mean value of 1.81 and the female students obtained the mean value of 1.80.

Table 3: Mean Value of Fear of Negative Evaluation

Gender	Fear of Negative Evaluation
Male	1.81
Female	1.80

This study concluded that high SBOE result affected the mean level of fear of negative evaluation. The decision is made based on the partial eta-squared because the partial eta-squared showed the value of the effect size (Pallant, 2013).
4) Effect Size
In this study, it is necessary to include the strength of relationship of the effect size in

order to truly understand the importance of the findings. According to American Psychological Association (2001), the effect size is the strength of the relationship is for the reader to fully understand the importance of the findings. The general rules of thumb on magnitudes of effect sizes used in statistical analyses (for one-way MANOVA) recorded that the large effect size in the partial eta-squared is the value of 0.14 (Whitehead, Julious, Cooper and Campbell, 2015). In this study, the partial eta-squared is 0.106. The effect size or the strength of the cause and effect relationship between the students who have passed in the SBOE with fear of negative evaluation is large.

The causal relationship between school-based oral performance with fear of negative evaluation is said to be statistically significant. The students with high performance in SBOE had caused low mean level of fear of negative evaluation. In other words, there is a negative relationship between the students who had passed the SBOE with fear of negative evaluation.

5. Conclusion

This study used both quantitative and qualitative methods employing multiple sources of data collection. The data collection primarily used a questionnaire survey from FLCAS (Horwitz, Horwitz and Cope, 1991) and semi-structured interviews. Data were collected from students and English teachers from the Putrajaya Federal Territory government secondary schools which have produced the highest number of students passed in the English subject in SPM for ten years in a row (Malaysia, Ministry of Education 2017). The quantitative method focused on the cause and effect relationship between school-based oral performance of the students in the mid-term English examination 2017 with fear of negative evaluation. The qualitative method focused on teachers' perception of the washback effect of SBOE. The qualitative evidences helped to support the quantitative evidences. In addition, secondary data collection proven as evidences supporting the findings. The mixed-method in this study is called an explanatory sequential mixed-method design in which quantitative and qualitative data were collected in sequential, analysed separately, and then explained. Based on the findings students had scored high results in the SBOE. 81.1% of them had scored "excellent" and "good' in the SBOE.

This study produced results which corroborate the findings of a great deal of the previous works in this field, even though some of the previous results were inconsistent with this study but these findings supported previous theories. Finding from this study had proved that high performance in the SBOE affected fear of negative evaluation. Oral language plays an important role in acquiring and learning the language. The study also clearly demonstrated that oral performance had a major impact on fear of negative evaluation for English language learners. Research literatures on performance for English learners offered evident that students with moderate to high level of language anxiety produced low performance in English language. This study has proved that students with high performance in the oral language are not affected by the fear of negative evaluation but high oral performance

has affected the communication apprehension. Based on the SBOE results and teachers' perception on the washback effect of SBOE, this study offers evidence on the effectiveness of the SBOE.

One of the goals of the SBOE is to judge the level of competency students achieve in speaking. Therefore, oral assessment can also produce useful information for diagnostic purposes to assess what students know and they can help teachers to determine groups of students need special attention. SBOE tasks are also instructional because it depends on the models, allowing students to actively engage in worth-while learning activities within the classroom. In the SBOE settings, students may be encouraged to seek out additional information, work in teams and try various approaches. From the researcher's point of view, the SBOE strategies are all beneficial for the form four students as the students benefit from the engagement in classroom activities. Furthermore, the SBOE is a situation where students are asked to actively communicate in L2. In the teachers' report, it explained how SBOE can help to lower down the fear of negative evaluation. Additionally, the mid-term results had proved that students with high result in the SBOE experienced low mean level of fear of negative evaluation.

Finding in this study supports the previous studies by Tzoannopoulou (2016) and Mathieson (2016) when there is a cause and effect on negative relationship between fear of negative evaluation and English performance. This finding is in agreement with Gopang, et. al. (2017), Zia and Norrihan (2015), Amiri and Ghonssoly (2015), Marfuzah, et. al. (2013) and Shaabani (2012) when the results proven that fear of negative evaluation is the highest anxiety compared to communication apprehension and test anxiety.

Based on the teachers' reports, this study can conclude that the SBOE is very exam-oriented. The results are clearly indicated that the teachers are teaching towards the examinations, for instance the SBOE appears to be directly influenced by the four models set by the Examination Syndicate and it follows the assessment procedures. Students normally just concentrate on scoring in their examinations and schools spend too long preparing students to pass the examinations. Family and friends often compare students' performance to see who has the most A's in order to determine who has done well.   The school curriculum for English language calls for a radical change because language is a skill and is not predominantly academic and theory. Furthermore, the SBOE with the four models have been used for nearly 20 years.

However, the English teachers in the government secondary schools in Putrajaya Federal Territory, have created a conducive classroom environment for the students. The teachers reported that the students have the freedom to give their ideas, the teachers never say wrong if they make mistakes and they do the English activities in team work. In addition, the students do fun activities in the English class interactions. Therefore, the English class activities are more relaxed and casual. The students do not feel fear of being negatively evaluated for the tests and preparing for the examinations.

As a result, they obtained high performance in the SBOE and experienced low mean level of fear of negative evaluation.

5.1 Contributions to the Body of Knowledge

Generally, this study suggests two broad tasks for future work. The first involves the development of national curriculum in English language where dependence upon oral English language. This type of English curriculum is essential in order to decrease fear of negative evaluation. However, the viability of communicative approach through oral English language is limited in the classroom but the development of new curriculum could support the use of English language in the school activities and co-curriculum. Currently, the oral language comprises 30% component in the English subject. This study suggests oral language should be higher than 30% as a component in the English subject.

The second task for work focuses on the development of English language training and skill for the English teachers. Oral language as a key part in English language activities should be included in the development of new English curriculum and teachers should be given training on the new communicative approach through oral language.

In addition to these two broad areas, based on the research objectives, results and findings, this study suggests a variety of key points of leverage for English activities to assist in developing effective communication skills to avoid fear of negative evaluation. These points of leverage are listed in a particular sequence for specific reasons. The points of leverage involve a combination of the followings:

i. New Approaches
Efforts to rethink and implement new approaches effective responses to emerging communication because 80% of the students have passed in English subject but they still could not communicate well (Malaysia, Ministry of Education, 2017). Therefore, new approaches in English language are necessary to increase the performance of English language among the Malaysian students in order to lower down the fear of negative evaluation because other studies made in the Malaysian schools showed that students experienced moderate to high level of language anxiety.

ii. New English Curriculum
Initiatives to build a new curriculum in English language. The English curriculum has to be reviewed and renewed. Focus should be given to develop on oral English language and efforts to communicate in English in the school at all times. The potential new English curriculum activities need to be further discussed by the Ministry of Education Malaysia and the English teachers. It is suggested that a higher order thinking skill should be introduced in oral-based English curriculum.

5.2 Future Research

For future research, this study suggests to investigate how to develop a new oral-based English curriculum for the schools.

Acknowledgements

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Local Wisdom of *Kembar Mayang*
In Wedding Tradition of *Jawa* Ethnic

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Abstract

The research is concerned with the local wisdom of *Kembar Mayang* in wedding tradition of *Jawa* ethnic. Local wisdom can be in the forms of knowledge, skills and policies used for the welfare of the peoples concerned. Tied to this, *Kembar Mayang, about* a meter in height, has been known as a pair of symbolic ornaments made of *janur* or coconut leaf, trunks of banana tree, fruits and flowers of five colors and usually presented in the wedding tradition of *Jawa* ethnic. The research is conducted by means of descriptive qualitative method and supported by phenomenological approach. Data collection technique and procedures cover observation, interview, questionnaire and documentation with 20 key informants consisting of community leader, scholars, and community members. The results show that there are four points of local wisdom in *Kembar Mayang*: Maintaining Family Honour, termed *keris-kerisan* in the form of dagger-shaped webbing; Mutual Protection, termed *payung-payungan* in the form of umbrella-shaped webbing; Fidelity, termed *manuk-manukan* in the form of bird-shaped webbing; Tenacity and Sacrifice, termed *walang-walangan,* in the form of praying mantis-shaped webbing. *Kembar Mayang* as a cultural heritage is to be preserved to be used as a guideline in social life.

Keywords: local wisdom, Javanese Culture, *Kembar Mayang*

1. Introduction

Indonesia is a unitary state crossed by the equator. Indonesia is located between Australia and the Asian Continents. In addition, Indonesia is also the largest archipelago country and is located between two large oceans, the Pacific and the Indian Oceans.

As an archipelago country Indonesia has a diversity of cultures, races, ethnic groups, beliefs, religions, regional languages, and many others. Although full of cultural diversity, Indonesia remains one according to its slogan, *Bhineka Tunggal Ika,* meaning unity in diversity. Diversity is a condition in people's lives. The diversity in Indonesia is a wealth

and beauty of the Indonesian nation reflected from the culture of each region as a representation of a particular ethnicity. People belonging to a particular ethnic group, must have the awareness and identity of the tribal culture of the nation, for example in the use of local languages and love for the arts and customs.

Bastomi in his book *Appreciation of Traditional Art* (1988) explains that tradition is a spirit of culture strengthening the cultural system. Tradition has always been tested from the point of effectiveness and efficiency, and always attends to the development of cultural elements. Tradition can take the form of attitude or action in overcoming the problem.

In other words, a tradition is a collection of material things or an idea that is given a special meaning from time to time. Tradition is a picture of attitudes and behavior of people having been in process for a long time and carried out from generation to generation. Entrenched tradition will be a guideline for a person to conduct. (Zasya and Rini, 2018)

Tradition, by means of which relationships between individuals and their communities can run harmoniously, is the spirit of a culture, making the cultural system solid and If eliminated, there is a possibility that a culture will end as well. (Soekanto, 1990)

Tradition, closely related to local wisdom, often referred to as custom, is an activity carried out by a group of people from generation to generation with the aim to obtain harmony either between humans with humans or harmony between humans with nature through values and norms contained in the tradition. If this harmony can be achieved and maintained, then the welfare can be easily obtained. Welfare is not only concerned with matters but also with spiritual relevance.

The values and norms that exist within a tradition will generate local wisdom. Local wisdom is an idea or wisdom inherited from previous generations and used as a reference in living social life in harmony.

Thus it can be seen that the local wisdom is an intelligence of a community derived from experience in social life and experience. The experience will be a common property and serve as a source or reference in solving problems, such as local wisdom of Javanese tradition; this means that the experience of Javanese ethnic life is contained in the tradition carried out periodically as a source of enlightenment for the social life of Java communities. In addition to various features of social activities in the form of tradition, the tribes in Indonesia also have the works of art in the form of objects such as painting, sculpture, batik, and webbing.

One of the works of art produced through the activities of cultural traditions and also has the values of local wisdom is *Kembar Mayang* from *Jawa* ethnic. The points of local wisdom of *Kembar Mayang* in wedding tradition of *Jawa* ethnic are four: Maintaining Family Honor, termed keris-*kerisan* in the form of dagger-shaped webbing; Mutual

Protection, termed *payung-payungan* in the form of umbrella-shaped webbing; Fidelity, termed manuk-manukan in the form of bird- shaped webbing; Tenacity and Sacrifice, termed *walang-walangan,* in the form of praying mantis- shaped webbing. [1]These four points become the focus of this research.

Jawa ethnic, as one of the largest ethnic groups in Indonesia has diverse cultures. Some people assume that what is meant by *Jawa* ethnic are people born in and inhabiting the area of West Java, Central Java and East Java and speaking Javanese language. However, in reality in addition to those three provinces, many Javanese people are found in other regions of Indonesia, including Medan, the capital of the province of North Sumatra. (Suryadinata, et.al., 2003)

The Javanese are also known to be very flexible and easy to interact with other tribes; that is why the Javanese people can live anywhere, and this causes the spread of Javanese tribe to all regions in Indonesia. Overall, Javanese people speak Javanese language; there are only dialect differences in certain areas.

Jawa ethnic strongly adheres to tradition or customs that they have and always carry them out well. For Javanese people, if there are some Javanese people who do not do the Javanese traditions or customs, they will be considered weird and often get reproached from the surrounding communities. The term for the Javanese is more identical for the people who adhere to the philosophy of customs.[2]

In the philosophy of life, the Javanese strongly uphold the balance, and harmony of life both to human beings as well as with the natural environment. In their everyday ethics, they put forward the norms of decency, politeness and simplicity. (Kartodirdjo, 1975)

Javanese culture, having values of nobility and cultural wisdom, is one of the cultures owned by the Indonesian people. Every tradition in Javanese community has deep and noble philosophical meanings. One of the important traditions in Javanese community is marriage.

Marriage is a series of ceremonies conducted by two human beings to justify all deeds that have to do with the life of husband and wife, aiming to create a family and also continue the lineage. In general, marriage in Javanese ethnic starts from the consideration of social, cultural and educational background of the bride and groom to be.

2. Literature Review

This study relates to local wisdom found in cultural object termed *Kembar Mayang* in wedding tradition of *Jawa* ethnic. Local wisdom can be interpreted as a system in the social, political, cultural, economic, and environmental orders existing in the local

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[1] Interview result.
[2] Interview result.

community based on clear reason, and containing positive things. Through local wisdom people could make difference between local and modern cultures.

Local wisdom is a set of ideas or policies based on the values of virtues found in a community and often applied, believed to be the guidance of life, and handed down from time to time. Local wisdom can be in the forms of knowledge, skills and policies used for the welfare of the peoples concerned. Local wisdom is of two forms, tangible and intangible. Tangible local wisdom appears in the forms traditional text, traditional buildings and cultural symbol; while the intangible one in the abstract forms such as advice or proverb. (Manugeren, et. al, 2017)

Local wisdom, from linguistics anthropology perspective, is a part of values and norms of an oral tradition inherited from one to another generation through oral ways. Some forms of local wisdom are hard work, discipline, education, health, gender standing, cultural and creative reviving, peace, mannerism, honesty, solidarity, care-free life style, conflict-solution, commitment, positive thinking and gratefulness (Sibarani in Manugeren, et. al, 2017)

Furthermore, local wisdom should be the foundation of a marriage so that the couples involved can run their marriage life in harmony. According to the LAW OF THE REPUBLIC OF INDONESIA NUMBER 1 YEAR 1974, ABOUT MARRIAGE: Chapter I: Marriage Base, verse 1: Marriage is a mental bond between a man and a woman as husband and wife in order to form a happy and eternal family based on the belief in the only one God. (DPR RI, 1974)

Marriage according to Javanese custom is an effort to present and synergize the concepts of microcosm and macrocosm together; a spiritual and cultural journey whose application boils down to society. And if the two world concepts are not synergistic, then disharmony becomes the consequence. Thus marriage is a sacred event that must be respected through the existing traditions. (Bratawijaya, 2006)

3. Research Method

The research was conducted by means of descriptive qualitative method, proposed by Miles and Huberman (1994) and supported by phenomenological approach. Phenomenology is basically concerned with lived experience having a focus on the experience and the perspective of the participants. (Georgi, 2012). Descriptive qualitative method is commonly used in social sciences to describe the existing phenomenon and in this matter concerned with *Kembar Mayang* used in Javanese wedding tradition. The goal was to describe in details significant parts of *Kembar Mayang* to expose the points of local wisdom. The data were obtained from various Javanese wedding tradition in Medan city, province of North Sumatra, Indonesia. Data collection technique and procedures cover observation, interview, questionnaire and documentation. In-depth interviews were conducted with 20 key informants consisting

of community leader, scholars, and community members. In addition, triangulation technique was also use to crosscheck the data validity.

4. Discussion

Kembar Mayang is to be made two, symbolizing that the bride and groom must be in the same feeling and must be able to maintain the integrity of the household; no matter how difficult the obstacle might come.

Aside from being a part of a wedding procession, *Kembar Mayang* is also used for some other ceremonies, among which are as a medium for casting out bad omen, or showing and expressing respect for a person or group thought to have made something good for the sake of the community. This is tied to the process of making *Kembar Mayang* which must go through a series of conditions such as prayer, sincerity of heart and love. [3]

In addition, *Kembar Mayang* must be done at one time and should not be delayed. This implies the symbol that marriage must be done once in a lifetime. Another requirement is that *Kembar Mayang* must be done in a good and clean place, symbolizing that marriage must be done with a loving and clean heart. [4]

4.1 *Keris-kerisan* - Symbol of Maintaining Family Honor

Nothing is perfect in this world; so it is with humans. Anyone in this world, male or female, must have positive or negative side. This should be the basis for establishing a relationship, especially the relationship between husband and wife. The couple must realize that everything has been planned and determined by God. This means that the happiness of a household is not determined by the positive sides or the deficiencies owned by each partner; moreover, if only measured from the physical condition of the couple. The real quality required is concerned with morality tending to attitude.

At times some people forget this and they lightly talk about the deficiencies of their partner to others. Unconsciously, such disgrace continues to become a habit. Ideally in a household, the principle of mutual care should be prioritized. It is ironic if the couple mutilate each other. Thus the couple does not need to mutilate or blame each other, let alone getting to a third party because there is no partner who has no negative side. Maintaining the honor of the family is an obligation for the couple and this is an

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[3] Interview result.

[4] Interview result.

important factor to gain a harmonious family life. Harmonization in a family relationship will only be achieved with the support of the couple concerned. (Bosch, 2007)

Associated with the implementation of *Kembar Mayang*, maintaining the honor of the family is a local wisdom that is reflected from one part of *Kembar Mayang*, which is woven in the form of a dagger and called *keris-kerisan*. *Keris* is a casual weapon used to defend oneself from all forms of danger. Therefore, with local wisdom in the form of maintaining the honor of the family, married couple should be more vigilant in running a household life. They must be able to fortify themselves with positive action so that households are not disturbed as small things can damage the relationship that have been fostered so long.

4.2 *Payung-payungan* - Symbol of Mutual Protection

The next part of *Kembar Mayang* is an umbrella-shaped webbing and is called *payung-payungan.* The main function of the umbrella is as a protective device from the sun and rain. Although the sun is shining with heat and the air is very hot or when it rains, people with umbrellas will still be able to continue their journey towards their destination. So the philosophy of an umbrella is readiness to provide protection.

The local wisdom contained in this section is that married couple has to protect each other. A husband is obliged to protect his wife and otherwise a wife is also obliged to protect her husband. This mutual protection certainly makes their relationship more solid and not easily shaken with the exposure to all forms of issues. (Parker, 2002)

Marriage is the beginning of a long series of worship in a family life. Every goodness done in marriage has a value of worship. Family harmony can be maintained with love, sincere affection, sincere devotion, attention, communication, mutuality of quality of life, and mutual correction and another important thing is mutual protection.
The term "husband" and "wife" is a legal statement, indicating that both of them have been bound by a legal marriage. But in essence, they must be very special friends, not strangers. They must be closer to each other every time. If husband and wife keep their distance from each other, they will make their interaction very formal and have no intimacy, and surely this could be an imminent breakdown. The point is they have to protect each other.

Mutual protection basically has the meaning that they share a sense of joy and sorrow. They help each other and lighten each other's burdens, due to the strong bonding of feelings they have in themselves. They will share happiness as well as sadness or difficulty.

4.3 *Manuk-manukan* - Symbol of Fidelity
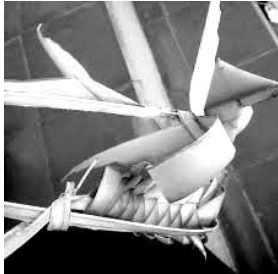
Fidelity is one of the cornerstones of marriage, as essential as emotional support, trust, and commitment. (Pascale and Loius, 2016)

The third part of *Kembar Mayang* is a bird-shaped webbing that symbolizes the importance of loyalty in running a marriage life. [5]A commonly accepted view is that the morality of marriage depends upon fidelity. (Cicovacki, 1993) and this view is then supported by Pascale and Louis (2016) stating that fidelity is one of the cornerstones of marriage, as essential as emotional support, trust, and commitment.

Almost everyone expects husband and wife to be faithful, in the sense of not having sex with someone who is not life partner. This view of fidelity in marriage is in harmony with the norms of society which suggest that marriage will be honorable if it is not polluted by any relationship with a third party.

Fidelity is one of the most important factors in marriage. Even the promise to always be faithful pronounced in the wedding is not an easy thing to do. Divorce often occurs with the reason of the presence of a third person in marriage. There are many things that could be the cause why couple end up turning to others; so it is necessary to have self-introspection from each side as to why this can happen and it is necessary to work hard to restore the damaged relationship because of this disloyalty issue. That is why at the beginning of marriage there must be a commitment made not for some reason but with full awareness.

Fidelity in marriage is indeed very special, because keeping fidelity is not something easy. So if the married couple can uphold fidelity, they have achieved remarkable achievements. The relationship in marriage usually undergoes various challenges, and if the relationship is not based on fidelity, then marriage will not last.

The shape of the bird in *Kembar Mayang* symbolizes eternal love through the symbol of the dove. Dove is a bird that is often used as a symbol of love in marriage. In addition,

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[5] Interview result.

doves are birds that are faithful to the partners. Unlike some animals or birds that alternate couples to breed, pigeons are birds that are faithful to their partners. Pigeon pairs are usually one for the rest of life. That is the reason why doves often serve as a symbol of fidelity in relationships. [6]

4.4 *Walang-walangan* - Symbol of Tenacity and Sacrifice

Those that have tenacity will not quit when confronted by obstacles or when failing. In a game or in life, tenacity wants to win, and tenacity lives by the credo, "Failure is not an option." When failure is imminent, tenacity is the inner voice that declares, "I will not be denied!" Whether it is known as willpower, determination, or persistence, it is the key to success. It pushes one to one's limits because it will not accept anything less than one's best. In the end, people with tenacity will win or break themselves trying, but just by giving their all, they have grown. (Allard: 2003)

The next local wisdom of *Kembar Mayang* is persistence and willingness of sacrifice symbolized through *walang-walang* or *walang kekek* and in English termed praying mantis. [7]

Praying mantis is a very persistent insect in foraging and with the ability to camouflage it can easily find food. In addition, the female praying mantis will soon eat the heads of the male one as soon as they finish their copulation. Although the male knows that he will be eaten by the females he does so in order to maintain the survival of the praying mantis and the female praying mantis will also die shortly after she spawns.

The persistent or unyielding attitude and also willingness to sacrifice possessed by praying mantis is an important epitome for married couple in running household life. Persistence is unyielding spirit followed by strong and steady beliefs to achieve dreams and aspirations. This value is needed by humans to always have a great spirit and not easily despair in achieving goals.

Lack of enthusiasm and perseverance in realizing the dreams makes the ideals and hopes will only be a wishful thinking. Ideals will be the goal and accomplishment if someone makes the effort leading to these ideals. Herein the importance of persistence lies. A person who has a strong tenacity will make the effort lead him to achieve his goals. Persistence is the champion's mentality as persistence will encourage someone to work

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[6] Interview result.
[7] Interview result.

and learn harder. Persistence will make a person fearless to try again, even if he or she has failed.

Likewise, with the willingness to sacrifice for a positive thing. In a domestic life, a man must be ready to sacrifice for the happiness of his family, his wife and children; while a woman or a wife is naturally ready to sacrifice for her family, her husband and her children. Taking care of husbands and raising children is a huge sacrifice.

When a man is serious and earnest in his relationship, he will do his best for his beloved wife. There is never any intention to disappoint or upset her. He will be able to work and struggle harder than usual in order to provide the best comfort for his wife. A true man will make his wife and family his source of motivation in trying.

Thus persistence to uplift the dignity of family and the willingness to sacrifice in all things for the sake of the family is a noble attitude that must be owned by married couple if they want to succeed in fostering a household. The meaning of success in a household is the achievement of harmonization in relationship.

Noller in Stanley (2006) finds that people identify sacrifice, along with caring, trust, respect, and loyalty, as part of their conception of what ''love'' means. Further, numerous findings from the altruism literature suggest that the more closely a person is related to another, the more likely that person is to give up something in order to help the other. (Stanley, et.al: 2006)

5. Conclusion

Wedding tradition of Javanese people is attached to *ubarampe* called *Kembar Mayang*, that is a pair of symbolic ornaments made from of *janur* or coconut leaf, trunks of banana tree, fruits and flowers of five colors. Two *Kembar Mayang* are made the day before the wedding, about a meter in height.

Kembar Mayang is one of the important apparatuses in wedding tradition of Javanese ethnic. Each part of *Kembar Mayang* has a symbol of prayer and family hope that the whole series of wedding processions can go well and then married couple gets a blessing to run the life of the household.

Kembar Mayang is a cultural heritage that has been used from time to time. The use *Kembar Mayang* in the Javanese wedding tradition is not merely a decoration to be exhibited but also contains function, meaning and value of art and culture, beneficial to the whole society especially the newly married couple.

Each part of *Kembar Mayang* has a philosophical meaning that contains local wisdom for character building. The points of local wisdom of *Kembar Mayang* in wedding tradition of *Jawa* ethnic are four: Maintaining Family Honor, termed keris-*kerisan* in the form of dagger-shaped webbing; Mutual Protection, termed payung-*payungan* in the

form of umbrella- shaped webbing; Fidelity, termed manuk-manukan in the form of bird-shaped webbing; Tenacity and Sacrifice, termed *walang-walangan,* in the form of praying mantis- shaped webbing.

Kembar Mayang is a cultural heritage that must be preserved. Everyone should realize that the value contained in an inheritance has meaning and value that can be used as a reference in life. The wealth of cultural heritage must be maintained, cared for and socialized to the world for the inauguration of identity as a nation of dignity.

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English Writing Performance Using Blended Learning in TVET Education

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Abstract

This study focuses on Technical and Vocational Education and Training (TVET) covering formal, non-formal and informal learning preparing young people with the knowledge and skills required in the world of work. English has become an important language in Malaysian higher learning institutions used as a medium of interaction and for other educational purposes. For this study, the researcher would like to highlight the impacts of blended learning on students' writing performance. This is due to the concerns regarding students' difficulty in English writing. The study used experimental research design to conduct the study that involved 60 students from semester 1 who took Communicative English 1. The study has been conducted on two groups, which were experimental and control group. The students had to answer the questionnaire regarding teacher centred approach (control group) and blended learning approach (experimental group). Students also do writing test to be correlated with the result from questionnaire of SPSS version 23 using Kendall's correlation as a tool to analyse the result. The result shows that blended learning has a positive effect to most of students in experimental group.

Keywords: blended learning, teacher centred approach, writing skill, students' perception

1. Introduction

Teaching and learning English as a second language has become an influential area in Malaysian educational field. There are beneficial studies pertaining to the teaching and learning of the four language skills which are listening, speaking, reading and writing

(Banditvilai, 2011; Permana, & Gede, Y., 2017). In addition, the advancement of technology in education has widespread implication on English language classroom. English has become an important language in Malaysian higher learning institutions that is used as a medium of interaction and for other educational purposes (Darmi & Albion, 2013). Thus, Malaysian students are required to master the English language and measures are taken to achieve it (Thirusanku & Yunus, 2014). Highlighting its importance for education, career as well as networking purposes, students are required to be able to comprehend English and able to communicate this language well (Kadir & Noor, 2015). However, the quality of English proficiency among Malaysian students is reported declined as cited in Malaysia Education Blueprint (2013).

Students coming to class have a wide assortment of requirements, interests, previous information, and support making this a challenge for instructors to separate to these requirements while expanding all students' level of comprehension. School is moving far from the one size-fits-all lesson design and educators' lesson plan must be advanced out of their usual range of comfort zone and push new ideas keeping in mind the end goal to promote the learning of every last one of their students.

For this study, the researcher would like to highlight the impacts of blended learning on students' writing performance. This is due to the concerns regarding students' difficulty in English writing. Darus and Kaladevi (2009) analysed 72 written essays and the findings of the study indicated that students generally have problems in applying correct grammatical rules in their writings.

2. Literature Review

2.1 Students' Perception towards Blended Learning

Hall, S., & Villareal, D. (2015) conducted a study entitled *The hybrid advantage: Graduate student perspectives of hybrid education courses.* The students were involved in online learning activities for instance course content provided by the educators was presented in online medium using Microsoft Power Point and Prezi Presentations. The result of this study has shown that students were able to develop their learning understanding and heighten their motivation level. Nevertheless, the strengths of the online learning can be well equipped with the support from educators, varied learning content, and ability to provide materials according to students learning preferences and this will be able to vary students' learning outcomes. Wichadee (2017) concluded that students in experimental group who used EDMODO as one of the tools indicated for having better learning achievement, will have higher motivation and more positive attitude than traditional group.

2.2 Teaching Writing Online

Composing adequately is a fundamental skill that all students should ace (Purnawarman, et. al., 2016). Permanda and Gede (2017) investigated the effect of using blended learning strategies towards students' writing competency. The research design used is experimental design called Post-test Only Control Group Design involving an experimental group and a control group which were formed by cluster random sampling comprising 28 students for each group. The teacher used blended learning for experiment group and meanwhile using traditional method to teach control group. The data were analyzed by using t-test and descriptive analysis. The students took the writing test after the implementation of the treatment. From the results obtained, students in experimental group shows a significant effect on their writing competency. Descriptively, experimental group scored 84.75% while control group scored lower, 76.75% of the writing test. This illustrates that teaching writing using blended learning has enabled students to have better performance as compared to students who learned through conventional approach. In coherent, Akkonyunlu and Soylu (2015), stated in their study, that students were motivated and becoming more engaged when provided with blended learning classroom.

McCall (2017) explored the usage of microblogs on Facebook to develop students' academic reading and writing skills. The researcher applied an action research using quantitative and qualitative data collection involving classroom observation, survey and interview. The teacher set up a Facebook microblog to have an online class session with the students. The teacher will post a picture or articles for students to read, report, and comment. Based on the discussion of the study, students positively responded to the use of Facebook application as to perform reading and writing tasks. They viewed blended learning approach as an interactive and creative ways of learning. Thus, integrating social media platform in teaching and learning specifically for English course will be beneficial for both students and teachers.

2.3 Teacher Centred Approach

Teacher-centred learning has its aims, methods of instruction, and discipline on things handed down from the past and transmitted in a static way to the pupils directly as an end product with no active participation of them (Eldeeb, 2013). *Vocabulary ramification vs traditional learning instruction in an inclusive high school classroom* is the title for study conducted by Nahmod (2017) where she used different learning approaches in teaching vocabularies to students. One of the approaches is teacher centred approach. Students were divided into two groups. Students in teacher centred approach were provided with vocabulary worksheet at the beginning of each week where the teacher taught to pronounce words and followed by the students. These activities implied in the classroom showed how teacher centred approach was used in this language classroom. Students will follow teacher's instruction without any

enquiries in order to complete their task. Students were not give autonomous roles towards their own learning. Johnson, L. & Micheal, W.V. (2016) described teacher centred approach is a centre of attraction in the class, playing vital authority role, and planning the lessons to students.

3. Research Method

3.1 Experimental Research Design
Quantitative research design is used in this study to collect the data from students' writing tests. Harwell (2011) mentions that key features of quantitative study are the use of instruments such as tests or surveys to collect data, and reliance on probability theory to test statistical hypotheses that correspond to research questions of interest.

Quasi-experimental is the manipulation of independent variable and the absence of randomization selection. Jaikumar (2014) mentions that non-randomized control group (NRCG) is familiar with pre-test and post-test design except there is a randomization limitation of the participants in control and treatment group. In NRCG, dependent variables are observed in treatment as well as control group in pre-test. Later, the post-test observation of dependent variables is to be carried out to examine the impacts of the intervention.

For this study, the researcher used quasi-experimental and focused on NRCG to collect data from dependent variables of this study which is the result for writing performance after blended learning intervention. Therefore, it is very crucial to use this approach in order to examine the outcomes after blended learning is used in teaching writing.

4. Discussion

Results and Data Analysis for Control and Experimental Groups

Respondent's Demographic Data Group A (Control Group)

Descriptive Statistics			
D1: Gender		Frequency	Percent
	Male	5	16.7
	Female	25	83.3
	Total	30	100.0
D2: Age			
	18-19 years	30	100.0
D3: Race			
	Malay	30	100.0
D4: Period of Learning English			
	7 years and above	30	100.0

D5: English SPM Result			
	B	5	16.7
	C	11	36.7
	D	14	46.7
	Total	30	100.0

The total sample of 30 obtained from respective Polytechnic had a gender breakdown of 83.3% female and 16.7% male for Group A. 100% was aged from 18-19 years and Malay. 100% of respondents were learning English more than 7 years and their English SPM results were varied. The lowest is 16.7% who reported scored B grade, 36.7% scored C grade and the highest percentage was 46.7% scored D for the subject.

Respondent's Demographic Data Group B (Experimental Group)

		Frequency	Percent
D1: Gender	Male	6	20.0
	Female	24	80.0
	Total	30	100.0
D2: Age			
	18-19 years	30	100.0
D3: Race			
	Malay	30	100.0
D4: Period of Learning English			
	7 years and above	30	100.0
D5: English SPM Result			
	B	6	20
	C	9	30
	D	13	43.3
	E	2	6.7
	Total	30	100.0

Similarly, the total sample of 30 obtained from respective Polytechnic where 80% were female and 20% male for Group B. 100% was aged from 18-19 years and Malay. 100% of respondents were learning English for more than 7 years nevertheless their English SPM results were varied. The lowest is 6.7% who reported scored E grade, 20% scored B grade and the highest percentage was 43.3% scored D for the subject.

Kendall's Correlation Coefficient Analysis between Students' Perceptions and Students' Writing Performance

(Group A)

Correlations

			Students' Perceptions	Students' Writing Performance
Kendall's tau_b	Students' Perceptions	Correlation Coefficient	1.000	.048
		Sig. (2-tailed)	.	.742
		N	30	30
	Students' Writing Performance	Correlation Coefficient	.048	1.000
		Sig. (2-tailed)	.742	.
		N	30	30

(Group B)

Correlations

			Students' Perceptions	Students' Writing Performance
Kendall's tau_b	Students' Perceptions	Correlation Coefficient	1.000	.097
		Sig. (2-tailed)	.	.517
		N	30	30
	Students' Writing Performance	Correlation Coefficient	.097	1.000
		Sig. (2-tailed)	.517	.
		N	30	30

A statistical package known as IBM SPSS version 23 was used to conduct Kendall's tau b correlation analysis between Students' Perceptions and Students' Writing Performance. The strength of the relationships was used to evaluate the correlations where coefficients between .10 to .29 represent a weak association, coefficients between .30 to .49 represent a medium association and coefficients above .50 considered strong associations as cited in Cohen (1988).

From the table above, there was a weak correlation between Students' Perceptions and Students' Writing Performance (r=0.048) for Group A. Similarly, Group B also presents a weak correlation between Students' Perceptions and Students' Writing Performance (r= 0.97). However, students who learned using blended learning approach scored higher than those in teacher centred approach. As discussed in earlier section, students' perception towards both approaches indicating positive direction that can be associated with their writing performance.

This results show that, students' perceptions were basically based on their personal learning experience in Communicative English 1 course, in which, students in Control Group learned through face-to-face interaction with the teacher, listened to lecturers, read lecture notes and did exercises given by tutors in the classroom.

Additionally, students who learned in teacher centred approach has not received varied learning activities that might motivate them to perform in the class. Students in control group did not show reciprocal interaction from students to students and students to teachers. This is coherent to teacher centred approach that has been discussed previously where teacher-centred learning has its aims, methods of instruction, and discipline on things handed down from the past and transmitted in a static way to the pupils directly as an end product with no active participation of them (Eldeeb, 2013).

Meanwhile, students in blended learning used computers, internet, social media and peer feedback as part of their learning and some of the works can be done outside of the classroom. Akkonyulu and Soylu (2015) highlighted that students' active engagement can be seen when using blended learning approach as seen in their active engagement in online learning platform to perform their weekly tasks. This makes them able to learn in flexible mode at their own speed.

From this study, though the relationship is weak, it can be seen that, blended learning activities that have been used by the lecturer in the class promote improvement for students' writing as cited in Wichadee (2017). Activities used such as following diamond design templates, sharing writing task, giving feedback, having group discussion, utilizing reciprocal interaction between classmates and lecturer have contributed to students' writing enhancement. These learning activities have shown that students were able to construct their own learning that have been mixed with previous knowledge. Thus, the impacts of different learning strategies and activities can be seen in students' performance.

Therefore, students who learned through the implementation of blended learning approach have obtained better results in their writing concordance to their perception. Thus, educators might consider to mix traditional approach with technological advances and online activities that can accelerate students' English learning specifically in writing skills. Nonetheless, the adopters of blended learning approach must consider the challenges and barriers that might be encountered to avoid any unnecessary incidents during the implementation.

Looking at students' writing performance, it can be concluded that student in experimental group outperformed students in control group. As discussed earlier, the benefits of blended learning approach when it is appropriately utilized will able to result in students learning improvement. The result of this study has shown that students were able to develop their learning understanding and heighten their

motivation level as cited in Hall & Villareal (2015). Aligned with this, from the study conducted, the researcher found that 88% of students were able to perform basic computer skills by themselves and 76% of them could utilize internet skills. Students were involved in online activities such as participating in e-forums, emails, and websites among their colleagues.

5. Conclusion

The study shows that blended learning has a positive effect on most students experimental group and the researcher would continue to incorporate this learning tool in more of the writing lessons. Amid this investigation the researcher proposed to examine which group, teacher centered or blended learning approach will create a superior learning result on students writing performance. The reason for both instructional approaches was for students to have varied capabilities to learn appropriate sentence structure, writing techniques and apply it to their written work. Composing adequately is a fundamental skill that all students should ace (Purnawarman, et. al., 2016). The study research question was about which learning group was more successful with the intention of both groups gaining some success. While both groups did gain success, the blended learning group showed more improvement in the writing task given throughout the study.

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The Reliability of Foreign Language Anxiety Scale in Malay Version Based on Cronbach's Alpha

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Abstract

This paper is part of a study which addresses the reliability of Foreign Language Anxiety Scale (FLCAS) in Malay version. Researchers find that the reliability of an instrument is closely associated with its validity, and an instrument cannot be valid unless it is reliable. However, the reliability of an instrument does not depend on its validity. Therefore, this paper investigates the reliability of the instrument called FLCAS in Malay version. FLCAS is widely used in collecting data relating to language anxiety and perhaps the most reliable and comprehensive tool in language anxiety. This paper objectively measures the reliability of FLCAS by using Cronbach's Alpha, the most widely used objective measure of reliability. The sampled population involved 302 respondents from the government secondary schools in Putrajaya Federal Territory, Malaysia. The items had been translated into the Malay language and back translated into English. Results show that the internal consistency of Crobanch's Alpha 0.90. It can be concluded that FLCAS in Malay version is an appropriate instrument to measure the levels of language anxiety among the Malaysian secondary school students who learn English as a second language.

Keywords: reliability, FLCAS, Cronbach's Alpha, language anxiety.

1. Introduction

1.1 Foreign Language Classroom Anxiety Scale (FLCAS)

For the past three decades, studies in foreign and second language have been extensively used the Foreign Language Classroom Anxiety Scale (FLCAS) developed by (Horwitz, Horwitz & Cope, 1986). FLCAS is an instrument used to investigate the levels of language anxiety in foreign and second language classroom anxiety. It is a widely used instrument in collecting data relating to language anxiety and perhaps the most reliable and comprehensive tool in language anxiety. It consists of 33 items in a 5-point Likert scale that range from "strongly agree" to "strongly disagree". The instrument

consists of section A and B. In this paper, section A is designed to obtain respondents' demographic information including age, gender, race, name of school, and English test results. As for section B, 33 items are replicated, adapted and translated from Horwitz, Horwitz and Cope's (1991) FLCAS questionnaire. It measures communication apprehension, test anxiety and fear of negative evaluation. Cao (2011) was able to confirm three factor models of foreign language classroom anxiety scale (FLCAS) which is composed of three domains: communication, test anxiety, and fear of negative evaluation which are empirically derived through factor analysis and further confirmed having the best fit for language anxiety observation.

Horwitz, Horwitz and Cope's theory of foreign language anxiety has been widely accepted with subsequent research acknowledging the uniqueness of foreign language anxiety and providing evidence that the FLCAS is a reliable tool (Aling, 2016). FLCAS has been found out to be valid and reliable by Horwitz, Horwitz and Cope (1986, 1991).

However, perhaps it is not always possible to measure FLA levels by using FLCAS in English although English is a global language. This is due to several reasons namely cultural elements, leaners' English language proficiency levels, cross-cultural issues, differences in teaching and learning contexts (Aydin, 2016). Therefore, it is necessary to design a reliable and valid version of FLCAS in different languages (Aydin, 2016).

Thus, this paper has adapted and translated FLCAS into Malay version in order to measure language anxiety in the Malaysian context. Taking into account that this paper is conducted based on learning English as a second language, the term 'foreign language' in the questionnaires used in the original FLCAS has been replaced with 'English Language'. However, the name of FLCAS has not been changed. The translated FLCAS into Malay version has been validated by experts who has translated it into Malay version and translated it back into English version. This the first paper to publish the translated FLCAS into Malay version base on Cronbach's Alpha.

1.2 Cronbach's Alpha

Alpha was developed by Lee Cronbach (1951). Cronbach's alpha measures the reliability or internal consistency, of test items or set of scale (Sharma, 2016). In other words, the reliability of any given measurement refers to the extent to which it is a consistent measure of a concept. Reliability is defined as an internal consistency, which means the degree to which instrument measurement accurately, stability and repeatedly measure the proposed construct (Awang and Mohamad, 2015). In many reliability studies, heavy reliance on Cronbach's alpha ('the reliability coefficient') is widely used in business, nursing, social sciences and other disciplines. Cronbach's alpha generally increases when the inter-correlations among test items increase. This is known as an internal consistency estimate of reliability of test scores. The internal consistency of a scale or test is between 0 to 1. Reliability estimates the amount of measurement error in a test by squaring the correlation and subtracting from 1.00 produces the index of measurement error. For example, in this paper a test has a reliability of 0.90, there is

0.19 error variance (random error) in the scores (0.90 x 0.90 = 0.81; 1.00- 0.81= 0.19). When the estimate of reliability increases, the fraction of a test score that is attributable to error decreases. Low value of Cronbach's alpha could be due the low correlations among pairs and consequently because of a low number of questions and hence some items may be deleted. If Cronbach's alpha is too high very close to one, then it may suggest that some items are redundant as they are testing the same question but in a different guise. It is recommended that 0.90 should be a maximum Cronbach's alpha value as illustrated in Table 1.

Table 1: Cronbach's Alpha Internal Consistency

Cronbach's Alpha	Internal Consistency
$\alpha \geq 0.9$	Excellent
$0.9 > \alpha \geq 0.8$	Good
$0.8 > \alpha \geq 0.7$	Acceptable
$0.7 > \alpha \geq 0.6$	Questionable
$0.6 > \alpha \geq 0.5$	Poor
$0.5 > \alpha$	Unacceptable

Source: Tavakol & Dennick, 2011

It should be noted that an instrument cannot be valid unless it is reliable and the reliability of an instrument is closely associated with its validity (Tavakol & Dennick, 2011). However, the reliability of an instrument does not depend on its validity.

2. Literature Review

FLCAS has been adapted, adopted and translated into a few languages such as Turkish, Croation, Arabic, Thai, Hungarian, Spanish and Japanese. In Turkey, Aydin (2016) had translated FLCAS into Turkish version by five independent Turkish translators. Result showed that the Turkish version seemed to have a higher level of reliability coefficient than the English version. Cronbach's Alpha for the Turkish version is 0.86. The study recommended that the Turkish version of FLCAS is an appropriate instrument to measure the levels of foreign language anxiety among Turkish EFL learners (Aydin, 2016). Tepeh (2016) had conducted a study at a grammar school in South Croatia. She had adapted and translated FLCAS (1986) into Croation version. Result showed that the internal consistency of Croation version (FLCAS) is Cronbach's alpha 0.88. Al-Saraj (2014) had modified and translated FLCAS into Arabic version which is called Arabic Foreign Language Anxiety Questionnaire (AFLAQ). Result showed that the internal consistency of the AFLAQ is Cronbach's alpha 0.89. Yaikhong and Usaha (2012) developed a Public Speaking Class Anxiety Scale to measure EFL public speaking anxiety among the Thai students. Some of the items were adopted from FLCAS. Minor changes were made in some of the adopted items in the scale. The Cronbach's Alpa showed the value of 0.84. Toth (2008) adapted FLCAS for the use of Hungarian EFL learners. It was translated to Hungarian language and back-translated to English language. The coefficient of the scale completed by 117 English majors turned out to be Cronbach's

alpha 0.93 and 0.92 for 66 non-English majors. Cebreros (1998) had translated FLCAS into Spanish version. Result revealed that the internal consistency was Cronbach's alpha 0.8164. Aida (1994) adapted FLCAS in order to establish reliability and validity as a measuring tool of language anxiety for Japanese students. The internal consistency of FLCAS in Japanese is Cronbach's alpha 0.92.

Based on the previous studies FLCAS has shown its stability, homogeneity and equivalence. FLCAS obtains the same result in repeated administrations. The same tools have used more than once and it is shown how reliable the tool is when there is a reliability co-efficient every time it is tested. Researchers have agreed among them when the same data collection tool are compared and calculated a correlation co-efficient (Twycross and Shields, 2004, p.36).

3. Research Method

This paper has adapted and translated FLCAS into Malay version in order to measure language anxiety in the Malaysian context. Taking into account that this study is conducted based on learning English as a second language, the term 'foreign language' in the questionnaires used in the original FLCAS has been replaced with 'English Language'. However, the name of FLCAS has not been changed. The translated FLCAS into Malay version has been validated by a few experts who have translated it into Malay version and translated it back into English version.

3.1 Participants
The participants in this paper were302 of male and female students who have passed in the English subject in the mid-term examination 2017 from the government secondary schools, Putrajaya Federal Territory.

3.2 Tools
The data collecting tools consisted of participants' gender, age, school and ethnic. The Malay version consisted of 33 items with the same content and range as the original English version.

3.3 Procedure
The paper consisted of three main steps: Translation, administration and statistical analysis. First, the English version of FLCAS was translated into Malay language. Then, the Malay version was administered. Finally, a statistical analysis was carried out.

3.3.1 Step 1: Translation
This process has three phases. In the first phase, three translators were asked to translate the English version of FLAS to Malay version. All of them are English teachers who have experienced in teaching English as a second language for more than 10 years. One of them has taught English for more than 30 years and has graduated from one of the universities in the United Kingdom. All of them have Bachelor Degrees in "Teaching English as a second language" (TESL) and one of them has a Master in TESL. In the second

phase, they brainstormed and compared the translated Malay versions until all of them had satisfied with it. In the third phase they translated back the Malay version to the English version. After they had discussed, compared and agreed with it then, they proceed with the agreed Malay version of FLCAS.

3.3.2 Step 2: Administration

The Malay version of FLAS was administered to the participants in October 2017. All of the copies were numbered accordingly. Participants were randomly selected from form four male and female students who had passed in the mid-term examination in 2017, from each government secondary school in Putrajaya Federal Territory. The number of students who had passed in the mid-term examination was also obtained from the schools and to be used as a sampling frame for this study. 30% of the participants were selected from the sampling frame.

Once the respondents had been identified, the English teachers proceeded to the classrooms during the time when the students were having their class session. The researcher was not allowed to go to the classrooms. The respondents answered the questionnaire at their convenient time after the English teachers had finished teaching. The study employed the above method in order to allow respondents to answer the questionnaires without any pressure so whatever response provided reflects the true opinion from the respondents. Therefore, the response bias due to the time constraint and the presence of researcher would not occur.

3.3.3 Step 3: Statistical analysis

The data collected were analysed using the SPSS descriptive analysis. The descriptive statistics are used to describe the basic features of data (Pallant, 2013). One of the most common measure of central tendency is mean, which is defined as the average value of the data set (Sekaran and Bougie, 2010). Then, the Conbach's Alpha was calculated.

4. Results

4.1 Internal Consistency

Values given in Table 2 show that the reliability level for FLCAS in Malay version is acceptable. Cronbach's Alpha for the original version is found to be 0.90, whereas Cronbach's Alpha based on standardized items is 0.91. The internal consistency is excellent. In this paper the Cronbach's Alpha value is 0.90 which is the same maximum value as recommended by Tavakol and Dennick (2011).

Table 2: Reliability Statistics.

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.90	0.91	33

4.2 Descriptive Analysis

Table 3 highlights descriptive analysis which measures the level of language anxiety of form four students at the government secondary schools in Putrajaya Federal Territory.

An inspection of the mean scores indicated that the anxiety level of male students reported slightly higher in test anxiety and fear of negative evaluation than female students. The mean score of communication apprehension is reported that male and female students experience the same level. Table 3 illustrates the mean value of communication apprehension, test anxiety and fear of negative evaluation between male and female students. The mean value shows that both male and female students experienced low level of language anxiety.

Table 3: Mean Value between Male and Female Students.

GENDER	CA	TA	FNE
Male	1.77	1.72	1.81
Female	1.77	1.70	1.80

5. Discussion

The main aim of this paper is to measure the reliability of FLCAS in Malay version. It also measures the level of language anxiety experienced by 302 form four students from the secondary schools in Putrajaya Federal Territory. Government secondary schools in Putrajaya Federal Territory have scored the highest number of students pass in English subject in Malaysia (Malaysia, Ministry of Education, 2017). This paper has taken the statistic from the Ministry from 2006 until 2017.

FLCAS has become the focus of many language learning research in language anxiety. Findings have shown different results. Based on the instrument, Horwitz, Horwitz and Cope (1986) proposed a three factor model namely communication apprehension, test anxiety and fear of negative evaluation. A large number of studies have been using it as the theoretical framework. Each researcher may have his or her own way of interpreting the data, which does not necessarily mean that way is right and the other ways are wrong. In addition, it is evident that since the introduction of FLCAS as an instrument to measure the anxiety levels, there is no clear cut relationship between the language anxiety and language performance. However, the reliability test has shown consistent results.

Alpha is an important concept in the evaluation of assessments and questionnaires. It is mandatory that assessors and researchers should estimate the reliability and accuracy to the interpretation of their data.

6. Conclusion

This paper aims to proof that FLCAS (Horwitz, Horwitz& Cope, 1986) in Malay version is a reliable tool to measure the language anxiety among the secondary school students in Malaysia. Cronbach's alpha is reporting the reliability of FLCAS accurately and scientifically. The main objective of reporting the reliability of FLCAS deals with the extent to which the instrument yields the same results on repeated trials.

6.1 Implication of the Study
This paper has demonstrated the statistical aspect of getting reliability of FLCAS in Malay version in measuring the language anxiety among the male and female students in the secondary schools in Malaysia. The statistical analysis used in this paper reported the reliability of FLCAS instrument with the Cronbach's Alpa 0.90. This paper will be helpful for researchers in language anxiety to investigate the language anxiety in Malay version. The validity of FLCAS will be written by the author in the next article.

Acknowledgements

Appendix A: The Malay Version of Foreign Language Anxiety Scale

Berikut adalah penyataan yang merujuk kepada perasaan yang anda rasakan atau tidak anda rasakan terhadap mempelajari dan berbual didalam Bahasa Inggeris. Baca setiap penyataan, kemudian pilih penyataan yang anda setuju dengan membulatkan nombor 1, atau 2, atau 3, atau 4, atau 5.

Strongly Agree (*Sangatsetuju*) 5	Agree (*Setuju*) 4	Neutral (*Neutral*) 3	Disagree (*Tidaksetuju*) 2	Strong Disagree (*Sangattidaksetuju*) 1

1. *Saya tidak pernah rasa yakin apabila bercakap di dalam bahasa Inggeris.*   5   4   3   2   1

2. *Saya sentiasa bimbang akan melakukan kesilapan ketika berada di dalamkelas Bahasa Inggeris.*   5   4   3   2   1

3. *Saya gementar apabila mengetahui bahawa saya akan di panggil ketika di dalam kelas Bahasa Inggeris.*   5   4   3   2   1

4. *Ianya menakutkan saya apabila saya tidak memahami apa yang dikatakan oleh guru Bahasa Inggeris.*   5   4   3   2   1

5. *Ianya sangat mengganggu saya untuk menghadiribanyakkelas Bahasa Inggeris.*   5   4   3   2   1

6. *Semasa kelas Bahasa Inggeris, saya dapatidirisaya*   5   4   3   2   1

memikirkan perkara-perkara yang tiada kena mengena
dengan kursus yang sedang dijalankan.

7. *Saya selalu berfikir bahawa pelajar-pelajar lain menguasai* 5 4 3 2 1
   bahasa Inggeris lebih baik dari saya.

8. *Biasanya saya tidak merasa selesa ketika mengambil ujian* 5 4 3 2 1
   Bahasa Inggeris.

9. *Saya mula merasa panik apabila terpaksa bercakap* 5 4 3 2 1
   Bahasa Inggeris di dalam kelas tanpa membuat persediaan.

10. *Saya risau dengan kemungkinan saya akan gagal* 5 4 3 2 1
    dalam kelas Bahasa Inggeris.

11. *Saya faham kenapa sesetengah orang merasa* 5 4 3 2 1
    kecewa ketika menghadiri kelas Bahasa Inggeris.

12. *Ketika kelas Bahasa Inggeris, saya merasa begitu* 5 4 3 2 1
    gementar, sehingga kan saya lupa perkara-perkara yang
    saya tahu.

13. *Ianya sesuatu yang memalukan saya* 5 4 3 2 1
    untuk menjawab soalan secara sukarela
    di dalam kelas Bahasa Inggeris.

14. *Sayaakan rasa gementar apabila bercakap Bahasa* 5 4 3 2 1
    Inggeris dengan penutur asli Bahasa Inggeris.

15. *Saya merasa kecewa apabila saya tidak memahami* 5 4 3 2 1
    pembetulan yang dibuat oleh guru Bahasa Inggeris saya.

16. *Walaupun saya bersedia untuk kelas Bahasa Inggeris* 5 4 3 2 1
    namun saya tetap merasa cemas untuk menghadapinya.

17. *Saya selalu merasakan untuk tidak menghadiri kelas* 5 4 3 2 1
    Bahasa Inggeris.

18. *Saya tidak merasa yakin apabila bercakap Bahasa* 5 4 3 2 1
    Inggeris di dalam kelas.

19. *Saya bimbang guru bahasa Inggeris* 5 4 3 2 1
    bersedia untuk membetulkan setiap kesilapan yang
    saya lakukan.

20. *Saya merasakan jantung saya berdebar-debar apabila* 5 4 3 2 1
    di panggil oleh guru bahasa Inggeris.

21. *Semakin banyak saya belajar bahasa Inggeris* 5 4 3 2 1
    untuk peperiksaan semakin saya menjadi keliru.

22. *Saya merasa tertekan untuk membuat persediaan* 5 4 3 2 1
    yang rapi untuk kelas bahasa Inggeris.

23. *Saya selalu merasakan bahawa pelajar-pelajar lain* 5 4 3 2 1

Bercakap bahasa Inggeris lebih baik dari saya.

	5	4	3	2	1
24. *Saya berasa sangat berhati-hati apabila bertutur di dalam Bahasa Inggeris di hadapan pelajar-pelajar lain.*	5	4	3	2	1
25. *Kelas bahasa Inggeris berjalan begitu cepat jadi saya bimbang yang saya akan ketinggalan.*	5	4	3	2	1
26. *Saya merasa tegang dan gementar di dalam kelas bahasa Inggeris berbanding kelas-kelas lain.*	5	4	3	2	1
27. *Saya merasa gementar dan keliru apabila bertutur di dalam kelas bahasa Inggeris.*	5	4	3	2	1
28. *Ketika saya di dalam perjalanan kekelas bahasa Inggeris, saya berasa tidak pasti dan tidak tenang.*	5	4	3	2	1
29. *Saya gementar apabila tidak memahami setiap perkataan yang dikatakan oleh guru bahasa Inggeris.*	5	4	3	2	1
30. *Saya berasa terancam dengan bilangan peraturan yang saya perlu belajar untuk betutur di dalam bahasa Inggeris.*	5	4	3	2	1
31. *Saya bimbang pelajar-pelajar lain akan ketawakan saya apabila saya bertutur didalam bahasa Inggeris.*	5	4	3	2	1
32. *Saya mungkin akan berasa tidak selesa apabila dikelilingi oleh penutur asli bahasa Inggeris.*	5	4	3	2	1
33. *Saya menjadi gementar apabila guru bahasa Inggeris bertanya kan soalan-soalan yang mana saya tidak membuat persediaan terlebih dahulu.*	5	4	3	2	1

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The Shift of *Acehnese* Language
in *Pulau Kampai* Community North Sumatra

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Abstract

This study deals with "The Shift of Acehnese Language in *Pulau Kampai* Community". The aims of this research are: (1) to obtain the reasons of language shifting that has happened in *Pulau Kampai*, and (2) to find out what factors that caused shifting of Acehnese language in *Pulau Kampai.* This research used descriptive qualitative method. The subject of research is the second generation of Acehnese community in *Pulau Kampai*. The researcher found that the shifting pattern of Acehnese language among Acehnese community in *Pulau Kampai* is bilingual subordinate patterns that exist in the second stage. The Acehnese community (the second generation) still uses Acehnese language predominantly but there are some new words that come from other languages that are used to replace some words in Acehnese. The shifting of Acehnese language happened due to four interconnected, i.e. (1). Migration (Acehnese community in *Pulau Kampai* is newcomers from the other areas: from *Beurenuen, Sigli*, *Tamiang* and *Aceh Timur,* (2). Number of the speakers (Acehnese community is minority community, (3) Demography, (Location of new area), and (4) Economic factor (a condition that requires Acehnese people to meet or join other workers) causing language shift.

Keyword: language shift, Acehnese language, regional language, regional identity

1. Introduction

Indonesia is a country whose territory is very wide, and consists of various tribes, with various regional languages, as well as various unequal cultural backgrounds. One of the areas in Indonesia called Aceh has nine regional languages: Gayo, Alas, Tamiang, Aneuk Jamee, Kluet, Singkil, Simeulu, and Balohan languages (Wildan, 2001).

Besides being a means of communication, language also serves as a symbol of regional identity. Generally, people of Aceh introduce themselves to others using Acehnese language so people could easily identify their ethnic identity (Wildan, 2001). This means that in order to maintain their identity Acehnese people must be able to maintain Acehnese language in everyday life in order to prevent the extinction of the language.

Pulau Kampai is a small island village at Pangkalan Susu Subdistrict of Langkat District, North Sumatra with the total population of 4.200 residents (BPS Kabupaten Langkat 2013). It takes about 3 hours drive from Kota Medan to Pangkalan Susu. Then from Pangkalan Susu to *Pulau Kampai* people must continue the trip by boat.

Pulau Kampai as a village consists of several multilingual and multiculturalcomunities laden with linguistic phenomena. This is so because their language contact cannot be avoided. The sustainability of a language is determined by several factors such as surrounding and culture. Those factors could make a certain language shift.

The language shift happens when language user selects a new language to replace the previous language. In other words, language shift occurs due to the public certain language switching to another language; in this case, usually the dominant language will exist. Wildan (2001: 68) defines language shift as the change from the habitual use of one language to that of another language.

This condition is in line with what happens in *Pulau Kampai* where the researcher found that there was Acehnese community speaking Acehnese language with several shifts.

From the preliminary observation, there are several words in Acehnese language that have shifted, such as nicknames of family members; the word "*apa*" to call their uncle in Acehnese language, was changed with the word "om" or "*pakcik*" refering to uncle. This phenomenon has become very interesting to be studied.

2. Literature Review

2.1 Language Shift

Language shift is a phenomenon of language replacement where by a speech community replace their first language and select a new language to speak in their daily life. According to Romaine (1995: 41) "language shift is a symptom of changes in form and meaning of a foreign language to the emergence of a collective phenomenon, that is, when the community leaving the first language and use another language. These collective symptoms caused by the dynamics of multilingual society with various social aspects in it. In multilingual society, language contact cannot be avoided. Role, position and function of the language led to the choice of language.

Fasold (1984: 213-214) states that language shift is the result of the election of language process in a very long period of time. When a language shift occurs, members of a language community as a group prefer to use a new language that is traditionally used. Kridalaksana (2018: 188) says that language shift is a permanent change in one's language choice as a result of migration.

Some conditions tend to be related to language shifts. The most basic condition is probably bilingualism. But it should be noted carefully that this bilingual is not the only factor that causes the shift of language. Bilingualism does not necessarily cause language shifts, although this is one of the conditions for the shift of language. The cases of language shift are almost entirely through generation transfer (intergeneration). The point is that language shifts take more than a generation.

2.2 Patterns of Language Shift

Fishman (1972) has shown a shift in the language of immigrants in America. The third or fourth descendants of the immigrants are no longer familiar with his mother tongue (First language), and instead there has been a monolingual English (second language). The pattern that Fishman mentions about the shifting language of immigrants in Americais shown below:
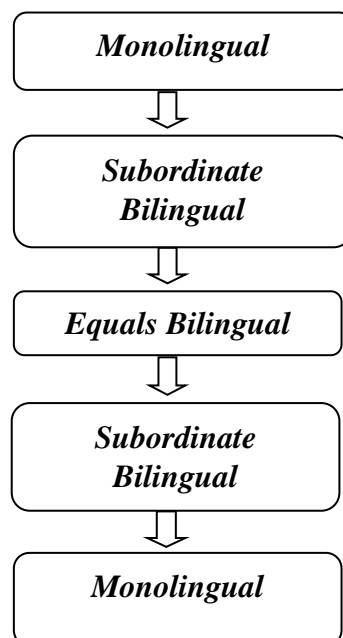

Figure 1. Pattern of Language shift by Fishman (1972)

In the first stage, immigrants use the same language with his mother tongue, then afterwards, as described in the second stage, they have become bilingual subordinates (mother tongue and English) but mother tongue still dominate. After a long time as described in the third stage, their bilingualism is already equal (their English usage is as good as when they use their mother tongue). Furthermore, as depicted in stage four, they begin to become bilingual subordinates but with a much better mastery of English than the mastery of the mother tongue and finally, as in the fifth box, they become monolingual English while the mother tongue they have left behind.

2.3 Factors of Language Shift

There are some factors that cause language shift. The first factor is migration (immigration) and this is in accordance with the statement of Chaer (2004) in which he states that language shift in small communities moves from domain to domain. The general trend for language with "Large" domains invades a smaller language domain. In other words, language shift is not caused by a society occupying a territory, but by an immigrant coming to a territory. Such these cases have occurred in some small areas of England as their industry expanded. Some small languages are the language of locals displaced by the English brought by industrial workers to that small place. The second factor is economic. Economic progress sometimes elevates the position of a language into a language of high economic value (Sumarsono and Partana, 2002: 237). This case can be observed in English. The third factor according to Sumarsono and Partana (2002: 237) is school; in this case, it usually happpens in the schools that usually teach foreign languages to their students. This also sometimes causes the shifting position of regional languages. As a result, children are unable to speak the local language. In addition, parents are also reluctant to teach their children the local language because they think their children will have difficulty receiving the lessons given by their teachers who speak Indonesian.

3. Research Method

This research uses qualitative descriptive method. Qualitative research is an approach which is also called the investigative approach because usually researchers collected data by way of face to face and interact with the people in the study (McMillan & Schumacher, 2003). In this research the data obtained are not used in the form of numbers or statistics, but in the form of words (qualitative). Qualitative research obtains data from the natural environment as a direct source of data without data changes and interventions from researchers.

3.1 Subject of the Research

In this study, the researcher set 8 subjects as subject of the research. In determining the subject of research, the researcher used purposive sampling. The sample taken as the subject of the study is a sample that meets the predefined criteria. According to Margono (2004: 128) the purposive sampling is the selection of subjects based on certain criteria applied based on the purpose of research. The criteria set by researcher in determining the subject of research are (1). The citizens of *Pulau Kampai,* (2). Second generation of Acehnese community, (3). Ability to speak Aceh fluently, and (4). Age 18-55 years.

3.2 Data Collection Procedure

In collecting data, the researcher used some steps that can be seen in the chart below:
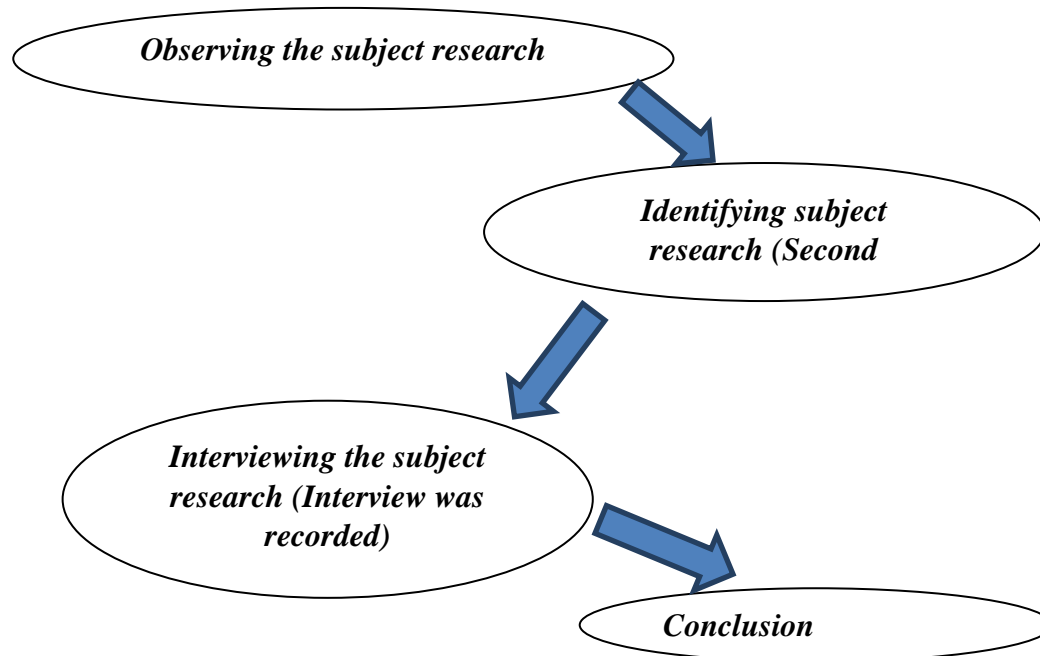

Figure 2. Data Collection Procedure

3.3 Instrument of the Research

The data were collected through observation and interview in order to get in-depth data. The researcher described the problem clearly and comprehensively. First the researcher observed social situation of *Pulau Kampai*: there are places, social life, language and the culture of *Pulau Kampai.* Then the researcher used voice recorder to record the interview.
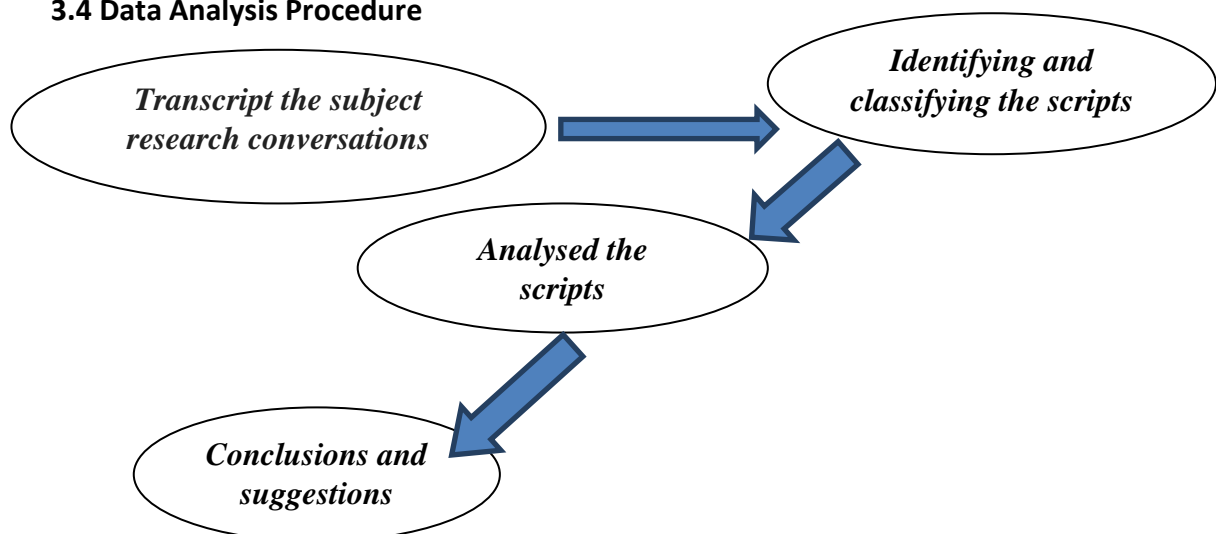
3.4 Data Analysis Procedure

Figure 3. Data Analysis Procedure

In the data analysis the researcher explained and classified the conversation or dialogue of Acehnese community in *Pulau Kampai*, identifying the script and choosing words of dialogue in their conversation.

4. Discussion

4.1 The Shifting of Acehnese Language in *Pulau Kampai*

The phenomena of language shift occur on the use of words. The Acehnese community still use Acehnese language predominantly but there are some new words that come from other languages that are used to replace some words in Acehnese. From the interview that has been done by the researcher, the researcher found some words used by Acehnese community in *Pulau Kampai* which have shifted the previous words. The words can be seen in the table below:

Table 1. Names of the Months

NO	ACEHNESE LANGUAGE	INDONESIAN LANGUAGE	ENGLISH
1.	Asan-Usén	Januari	January
2.	Sapha	Februari	February
3.	Molet	Maret	March
4.	Adoe Molet	April	April
5.	Molet Seuneulheuh	Mei	May
6.	Kanduri Boh Kayèe	Juni	June
7.	Kanduri Apam	Juli	July
8.	Kanduri Bu	Agustus	August
9.	Puasa	September	September
10.	Uroe Raya	Oktober	October
11.	Meuapét	November	November
12.	Haji	Desember	December

The Acehnese people in *Pulau Kampai* now use Indonesian language to name the months. Even some of them do not know the names of the months in Acehnesse language. So it can be concluded that there has been a shift in the name of the months in Acehnese language.

Table 2. Names of Days

NO	ACEHNESE LANGUAGE	INDONESIAN LANGUAGE	ENGLISH
1.	*Aleuhad*	*Minggu*	Sunday
2.	*Seulanyan*	*Senin*	Monday
3.	*Lasa*	*Selasa*	Tuesday
4.	*Rabu*	*Rabu*	Wednesday
5.	*Hameh*	*Kamis*	Thursday
6.	*Jumeu'at*	*Jum'at*	Friday
7.	*Sabtu*	*Sabtu*	Saturday

The Acehnese people in *Pulau Kampai*now use Indonesian language to name the days. Even some of them do not know the names of days in Acehness language. So it can be concluded that there has been a shift in the name of the days in Acehnese language.

Table 3. Names of Family Relationship

NO	ACEHNESE LANGUAGE	INDONESIAN LANGUAGE	ENGLISH
1.	*Ayah, Abi, Abôn, Waléd, Pak*	*Ayah*	Father
2.	*Mak, Ma, Mi,*	Ibu, Bunda	Mother
3.	*Nèk, Mi Syik*	Nenek	Grandmother
4.	*Aduën*	Abang	Elder Brother
5.	*A*	Kakak	Elder Sister
6.	*Ayah cut, apa cut,*	Om	Uncle
7.	*Mak Wa / pakwa/ ayah wa*	Wawak / Wo	*Wawak* (Melayuforms)
8.	*Keumuën*	Keponakan	Nephew
9.	*Parui*	Adik ipar	Younger brother/sister-in-law
10.	*Biëk*	Keturunan	Descent
11.	*Peurumoh/binoe*	Istri	Wife
12.	*Lakoe*	Suami	Husband

There are several words of nickname of the family that have undergone a shift. The shift in the use of new words from other languages inserted into the language of Aceh band replace the position of the Aceh word. The bold words **(bunda, nenek, abang, kakak, om, pakcik, wawak, wo, keponakan, adik ipar, keturunan, peurumoh** and **lakoe)** are words in the family relationship that have shifted from the original Acehnese language into the form of a word in a new language. Those words are words taken from other languages and used by the Acehnese community in daily life to express about family relationships. The words are taken from Indonesian Language and Malay Language.

Table 4. Words that have been Shifted

NO	ACEHNESE LANGUAGE	INDONESIAN LANGUAGE	ACEHNESE SENTENCE FROM INTERVIEW
1.	*Piyoh*	Istirahat	Lon istirahat siat, hek that jak ngen tapak. Jioh rupajih kebon haji jalil.
2.	*Duek Pakat*	Musyawarah	Na musyawarah beklam di meunasah.
3.	*Teurasi/Blacan*	Terasi, Belacan	Manteng na belacan pak ken?
4.	*Meurunoe*	Belajar	Aneuk mit SD sampek SMP hinoe belajarngaji lheuh asar di meunasah.
5.	*Lingka*	sekitar	Sekitar bineh nyoe mandum krueng.
6.	*Lueng*	alur	Hana meen hinoe, kamoe manoe di alur.
7.	*Rijang*	cepat	Cepat that uroe , hana ta the- the ka cot uroe sare.

8.	Seuleu-ah	sumbangan	Biasa jih na sumbangan masyarakat tip- tip moled untuk aneuk yatim .
9.	Calamalo	Kacau balau	Pane na, wate masa konflik kabeh kacau balau, makajih lon dari madat pinah kenoe.
10.	Padra	sepadan	Jadeh dua jih, sepadan that nyan.
11.	Soh	kosong	Nyan rumoh ka trep kosong, poe rumoh ka ji minah.
12.	Aneuk nanggroe	penduduk	Mayoritas penduduk hinoe ureung tamiang.
13.	Bre	lengah	Hanjeut lengah teuh hinoe, kop lee engkong , abeh ipajoh pisang dilampoh.
14.	Saweub	sebab	Sebab ujeun baroe han meutume jak u lampoh.
15.	Sijahtra	Aman	Hinoe pakek kata Aman menyoe peugah hana kejadian sapu sapu.
16.	Keureuja Udep	Pesta	Pajan pesta aneuk si khairiah ?
17.	Beb	Tas/ kantong	Teh kantong plastik saboh.
18.	Habeh umu	Meninggal	So meninggal ?
19.	Pisang Wak	Pisang raja	Na tuha pisang raja dilampoh, padup ka saboh sisi?
20.	Pisang Abee	Pisang kapok	Pisang kapok nyan menyoe bahasa tanyoe pisang abee.
21.	Gigeh	Rajin	Kiban han rajin ureung hinoe jak u kebon, sit nyan but hinoe.
22.	Dabeuh	Barang	That le barang neuba go ?
23.	Pueh	Puas	Han jeut rijang puas, acara ukeu harus lebeh get.
24.	Sirat	Jalan	Jalan nyoe tembos u kecamatan babo, tapi jalan nyoe tengoh ipeugot.
25.	Liwah ata	Minyak wangi	Ibuk kheun minyak wangi, tapi ibuk hana teupu bahasa Aceh jih pu.
26.	Lageum	Tanda	Asai ka meusue kreh kroh hinan tanda jih katrok engkong.
27.	Meukat	Dagang	But ibuk dagang digampong nyoe.
28.	Tekmakatok	Macam macam barang	Macam macam barang na bacut sapue.
29.	Utoh	Tukang (Tukang bangunan)	Buet suami ibuk tukang.
30.	Keumbee	Kembar	Menyoe ureung Aceh keumbee ikheun, hinoe kembar.
31.	Meuseuraya	Gotong royong	Na gotong royong peugleh kuburan uroe minggu.
32.	Jrat	kuburan	peugleh kuburan uroe minggu.
33.	Kreh	Deres	Deres biasa jih siteungoh uroe sagai.

34.	*Cah*	Babat	Ureung hinoe rata rata buet geuh babat dilampoh sawet

The table above shows the word shifts in Acehnese language that occur in *Pulau Kampai*. The researcher got the words from the results of observations and interviews conducted with the Acehnese community in *Pulau Kampai*. There are 34 words that the researcher has found to have shifted from Acehnese to Indonesian *(as shown in the table above)*.

4.2 Factors of Language Shift

Based on the results of the study, the researcher found several factors causing the shifting of Acehnese language in *Pulau Kampai* community. Some of these factors are presented as follows:

1. **Migration**. This is in accordance with the statement of Chaer (2004: 142), stating that the factor of language shift concerns the problem of the use of language by a speaker or a group of speakers that occur due to the movement from one community to another speech community. This situation takes place in *Pulau Kampai* where the Acehnese community of this village is migrants from other areas of Aceh; such as from *Beureunun, Sigli* and *Aceh Timur*. These Acehnese communities are actually Acehnese people who speak Acehnese language fluenty. They use Acehnese language in their community, but because *Pulau Kampai* is a village consisting of several tribes so that the people of Acehnese get a lot of new vocabulary from other languages and applied them to the Acehnese language.

2. **Number of Speakers.** People of Aceh in *Pulau Kampai* areminority Acehnese community often interact with other communities; so unconsciously they have made a shift by themselves.

3. **Demography.** The location of a new area away from the area of origin can be one cause of the shift of language. This is because immigrant groups will hold assimilation with local people to be easily accepted as part of the local community. If Acehnese people come from the same community or region and language, they can still retains the use of the first language. However, to communicate with non-groups or communities, they cannot survive to use their first language. The result arethey have learned to use the language of the locals to make it easier for them to perform various social activities.

4. **Economy.** The majority of *Pulau Kampai's* livelihoods are fishermen and trading. Some of them work as producers of the shrimp or fish paste condiment (*belacan)*. Work factor requires them to meet or join other workers causing a shifting of language.

5. Conclusion

Language shift is defined as replacement of a language by another language gradually due to the occurrence of language contact. Due to various things the language can lead the shifting. The shifting of Acehnese language has happened in Acehnese community of Pulau Kampaiwith shifting patterns. The Acehnese still speak their own language but

with different dialects and vocabularies. There are four factors that caused the shifting of Acehnese language in *Pulau Kampai* community, those are migration, Number of the speakers, demography, and economic factors. The four factors are interconnected causing the language shift move constantly. The local language is the identity of an area, so it can be said that people who cannot speak using their own local languages have no identity.

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Language Ideology towards the Categories of Gender in Langsa

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Abstract

The study deals with language ideology linked with gender categories and the research is conducted by using descriptive qualitative method (Cresswell, 2008). Language ideology and gender categories are closely related. Language ideologies are thus best understood as beliefs, feelings, and conceptions about language that are socially shared and relate language and society in a dialectical fashion (Voloshino, 2006). The paper highlights the influence of the society and the area in which the language is communicated as one of the main contributors to the speech differences between men and women, which later on contribute to their social differences. In other words, the differences or similarities, if existing, between male and female speech characteristics will be presented in the paper, taking into consideration the attitude of speakers and their communication habits and characteristics.Therefore, the research shows that ideology may not be divorced from the material reality of the sign and the sign may not be divorced from the concrete forms of social intercourse. From the data, it is seen that fifteen respondents, that is 90% states that there are differences while women and men talking, especially differences in gesture and intonation. This means that language only exists in actual interaction; but language ideologies give it a life outside of that interaction and link it to other interactions. Language only exists in interaction in context, but language ideologies including the language ideologies of professional linguists abstract from interactions in context and thus open language to social manipulation.

Keywords: language ideology, gender, social norm, social differences

1. Introduction

Sociolinguistics is a study or discussion of language related to the language. Sociolinguistics consists of two elements of the word that is socio and linguistics. Linguistics is the study of language, especially the elements of language (speech, word,

sentence) and the relationship between speakers who are part of the members of society.

Sociolinguistics places the position of language in relation to its use in society. This means that sociolinguistics views language as primarily a social system and communication system, and is part of a particular society and culture. Hence, language and use of language are not observed individually but are always associated with their activities in society.

Every human being born into the world is elected into two types, women and men. Gender refers to differences in male and female characters based on cultural construction, relating to the nature of their status, position, and role in society as well as socially-culturally constructed gender differences.

In sociolinguistics, language and gender have a very close relationship. There is the phrase "why do women talk differently from men?" In other words, we are concerned with several factors that make women prefer to use standard language compared to men. In this regard, it is worth examining the language as a social part, a deed of value, reflecting the complexity of social networks, politics, culture, and age and society relations.

Sociolinguistics is also related to language ideology, that is ideas and beliefs about what a language is, how it works and how it should work, which are widely accepted in particular communities and which can be shown to be consequential for the way languages are both used and judged in the actual social practice of those communities. In the community of western intellectuals, for instance, one key language ideology is inherited from the tradition of ideas whose major exponents include John Locke in the Essay Concerning Human Understanding and Ferdinand de Saussure in the reconstructed and posthumously published work whose English translation is titled A Course in General Linguistics. In this tradition, signs (or words they are usually treated as being the same thing) stand for ideas, language is the means for conveying those ideas from one mind to another, and the process is underwritten by a sort of social contract, whereby speakers of a given language agree to make the same signs stand for the same ideas. (Woolard, 1994)

The focus of the study is to analyse the language ideology of teenagers towards the categories of gender in Langsa, a town in the province of Aceh, North Sumatra.

2. Literature Review

2.1 Sociolinguistics

In general sociolinguistics discusses language relationships with speakers of language as members of society. This relates the function of the language in general as a means of communication. Sociolinguistics is commonly defined as the study of the

characteristics and variations of language and relationships among the speakers with the characteristic functions of language variation in a language society. Silverstein (2010) states that sociolinguistics is a study of the characteristics of language variation, the function of language variation, and the use of language because these three elements interact within and mutually change each other in a speech society, the social identity of the speakers, the social environment in which the speech event occurs and the degree of variation and linguistic variety.

Sociolinguistics is an interdisciplinary study that studies the cultural influence on the way a language is used. In this case the language is closely related to the community of a region as the subject or language actor as a means of communication and interaction between groups with one another. Chaer (2007) formulates sociolinguistics as a combination of the word sociology and linguistics. Sociology is an objective and scientific study of people in society and about institutions, as well as the social processes that exist in society. Linguistics is a language science or language study, so sociolinguistics is an interdisciplinary field of studying language in society.

The social identity of the speaker can be known from the statement of what and who the speaker is, and how it relates to his or her opponent. The level of variation and linguistic variety, that in relation to the heterogeneity of members of a society said, shows the existence of various social and political functions of language, as well as the degree of perfection of the code, and the human communication tool called the language becomes diverse that has its own social function.

2.2 Language and Gender

2.2.1 Language
Language as one elements of culture has a very important role in human life. Language allows a person communicating with others in meeting their needs. Thus, it can be said that the main function of language is a communication tool. This does not mean that the language has only one function. Another function is as a tool to express self-expression, a tool to make intergration and social adaptation, as well as a tool to hold social control. (Keraf, 2006).

2.2.2 Gender
Gender is also someting we cannot avoid; it is part of the way in which societies are ordered around us, with each society doing that ordering differently. As Eckert and McConnell-Ginet (2003) say, "The force of gender categories in society makes it impossible for us to move through our lives in a non gendered way and impossible not to believe in a way that brings out gendered behavior in other."

Thomas and Shan (2007) explain that sex is a biological category, while gender is a social category. Sex is a biological category because before someone was born it was already formed, while gender is a particular behavioral pattern performed by men and women.

Gender is a key component of identity. We will look at some of the evidence that there are gender difference in language use. There has been an inherent relation between the language and gender. In other words, the patterns of language use of men are different from those of women in terms of quantity of speech and the intonation patterns.

A study of language and gender therefore treats language as an instrument for articulating and reflecting the various gender orders and resultant categories. It also looks at language as what constructs and maintains these categories.

Linguistics conventions and ideology in establishing the gender order therefore constitute the variables and domains of consideration and analysis. The gender order, being a system of allocation based on sex-class of assignments is supported and also supports structures of convention, ideology desire and emotion making it difficult to separate gender from other aspects of life. Convention and costum are futhered by the fact that ways of being and of doing are learnt without much thought on why, reasons behind them and recognition of the larger structures that they fall into. They signify timelessness of habit as opposed to change. The following labels illustrate the gender order.

2.3 Language Ideology

Language ideology (also referred to as linguistic ideology) is a concept used primarily within the fields of anthropologyespecially Linguistic anthropology, sociolinguistics, and cross-cultural studies to characterize any set of beliefs or feelings about languages as used in their social worlds. When recognized and explored, language ideologies expose connections between the beliefs speakers have about language and the larger social and cultural systems and they are a part of, illustrating how these beliefs are informed by and rooted in such systems. By doing so, language ideologies link the implicit as well as explicit assumptions people have about a language or language in general to their social experience and political as well as economic interests. Language ideologies are conceptualizations about languages, speakers, and discursive practices. Like other kinds of ideologies, language ideologies are influenced by political and moral interests and are shaped in a cultural setting.

Language ideologies are thus best understood as beliefs, feelings, and conceptions about language that are socially shared and relate language and society in a dialectical fashion: Language ideologies under gird language use, which in turn shapes language ideologies; and, together, they serve social ends, in other words the purpose of language ideologies is not really linguistic but social. Like anything social, language ideologies are interested, multiple, and contested in social matters. Given the fact that language ideologies constitute a social theory, research into language ideologies needs to bring to get data and analysis from both these fields. Therefore, Voloshino (2006) insists on the following methodological prerequisites:
1. Ideology may not be divorced from the material reality of the sign.

2. The sign may not be divorced from the concrete form so social intercourse (seeing that the sign is a part of organized social inter course and hence cannot exist outside of it, reverting to physical artifact).
3. Communication and the forms of communication may not be divorced from their material basis.

This means that language ("the sign") only exists in actual interaction; but language ideologies give it a life outside of that interaction and link it to the interactions. Language only exists in interaction in context, but language ideologies including the language ideologies of professional linguists, abstract from interactions in context and thus open language.

This allows language ideologies to perform social work: They are beliefs about language that represent the interests of a particular group in society. This principle is best demonstrated with reference to a well-studied language ideology that can be found in many societies, namely the so-called "standard language ideology."

The standard language ideology refers to the belief that a particular variety usually the variety that has its roots in the speech of them is powerful group in society, that is often based on the written language, that is highly homogeneous, and that is acquired through long years of normal education and is esthetically, morally, and intellectually superior to the ways of speaking the language.

2.4 Categories of Gender

Gender, like all social identities, is socially constructed. Social constructionism is one of the key theories sociologists use to put gender into historical and cultural focus. Social constructionism is a social theory about how meaning is created through social interaction through the things we do and say with other people. This theory shows that gender is not a fixed or innate fact, but instead it varies across time and place.

Gender norms (the socially acceptable ways of acting out gender) are learned from birth through childhood socialization. We learn what is expected of our gender from what our parents teach us, as well as what we pick up at school, through religious or cultural teachings, in the media, and various other social institutions.

There are variations across race, class, sexuality, and according to disability and other socio-economic measures. One's gender can be determined in many ways, such as behavior. In most societies, for example, humility, and submissiveness are considered feminine behavior and women are expected to behave that way. Men, on the other hand, are expected to be dominant, and aggressive.

2.4.1 Masculinity
Connell (2005) defines masculinity as a broad set of processes which include gender relations and gender practices between men and women and *"the effects of these*

practices in bodily experience, personality and culture." Connell (2005) argues that culture dictates ways of being masculine and "unmasculine.": hegemonic, subordinate, compliant and marginalized.

In Western societies, gender power is held by White, highly educated, middle-class, able-bodied heterosexual men whose gender represents hegemonic masculinity**,** the ideal to which other masculinities must interact with, conform to, and challenge. Hegemonic masculinity rests on tacit acceptance. It is not enforced through direct violence; instead, it exists as a cultural "script" that are familiar to us from our socialization. The hegemonic ideal is exemplified in movies which venerate For white heterosexual heroes, as well as in sports, physical prowess is given special cultural interest and authority.

Masculinities are constructed in relation to existing social hierarchies relating to class, race, age and so on. Hegemonic masculinities rest upon social context, and so they reflect the social inequalities of the cultures they embody.

Through a research it is found that young working-class American boys police masculinity through jokes exemplified by the phrase, "Dude, you're a fag." Boys are called "fags" (derogative word for homosexual) not because they are gay, but when they engage in behavior outside the gender norm ("un-masculine"). This includes dancing; taking "too much" care with their appearance; being too expressive with their emotions; or being perceived as incompetent. Being gay was more acceptable than being a man who did not fit with the hegemonic ideal but being gay and "unmasculine" was completely unacceptable. One of the gay boys in Pascoe's study was bullied so much for his dancing and clothing (wearing "women's clothes") that he was eventually forced to drop out of school. The school's poor management of this incident is an unfortunately all-too-common example of how everyday policing of gender between peers and inequality within institutions reinforce one another. (Abercrombie, 1980)

2.4.2 Femininity

Lorber (2009) argues that the social constructionist perspective on gender explores the taken-for-granted assumptions about what it means to be "male" and "female," "feminine" and "masculine." They explain: women and men are not automatically compared; rather, gender categories (female-male, feminine-masculine, girls-boys, women-men) are analyzed to see how different social groups define them, and how they construct and maintain them in everyday life and in major social institutions, such as the family and the economy.

Femininity is constructed through patriarchal ideas. This means that femininity is always set up as inferior to men. As a result, women as a group lack the same level of cultural power as men. Women do have agency to resist these ideals. Women can actively challenge gender norms by refusing to let patriarchy define how they portray and *reconstruct* their femininity. This can be done by rejecting cultural scripts. For example: Sexist and racist judgments about women's sexuality; Fighting rape

culture and sexual harassment; By entering male-dominated fields, such as body-building or science; Rejecting unachievable notions of romantic love disseminated in films and novels that turn women into passive subjects; and by generally questioning gender norms, such as by speaking out on sexism. Sexist comments are one of the everyday ways in which people police and maintain the existing gender order.

As women do not have cultural power, there is no version of hegemonic femininity to rival hegemonic masculinity. There are, however, dominant ideals of doing femininity, which favor White, heterosexual, middle-class women who are able-bodied. Minority women do not enjoy the same social privileges in comparison.

3. Research Method

In this study the writer used descriptive qualitative method. Creswell (2007) states that descriptive qualitative method was one used to make descriptive of situation, even or accumulate the basic data. This means that this research found the evidences to prove the truth of certain theory but didn't intend to find a new theory. Bogdan & Biklen (1982) states that descriptive means the data collected were in the form of words rather than numbers. Descriptive qualitative design tried to analyze the data with all of their richness as closely as possible to the form in which they were recorded and transcribed, and the written result of the research contains quotation from the data to illustrate and substantiate the presentation.

This study involved the teenagers in *Langsa* as research subject. The subjects of this study have implemented language behavior towards the gender categories. The subjects here are male and female teenagers in *Langsa*. The main data was taken through observation technique. The data was collected by using recording and field notes.

4. Results and Discussion

The results show that:
1. Men and women talk in different ways.
2. Men talk wisely, but firmly and sometimes crude but women while talking are meek, and wise too.
3. Men are aggressive while women are commonly passive in talking.
4. Women tend to have a rather animated and lively way of talking, with very pronounced variations in vocal pitch and much more exchange of emotion in speech, and men are not.
5. Men usually talk coarsely (commonly, it depends on the personality)

In this case, the view of language ideology between men and women are first cultural effects to influence the language ideology. This mean that culture has a big impact on the use of language towards men and women in society. The second is there is clear difference between men and women in using a language.

For differences between men and women in talking, fifteen respondents said yes that there were differences while women and men talking, especially differences in gesture and intonation.

Women usually talk softly and think before speaking as they usually use the mannered words and this is different from men. For example, in *Bahasa Indonesia,* when women talk to their friends or meet their friends in the street they would say "hello or hi" and men would say *"WOY! Dari mana aja kau!"*. However not all men act or talk coarsely; it depends on their attitude and their personality. Ten from fifteen respondents said women were wiser and the language they use is politer even not all women would be like that.

Concerning soft and loud talk, 13 respondents said that women talked softly showing good attitude but 2 others respondents said women and men talked softly and this was related to gentleness of someone.

All respondents stated that everyone's way of speaking was much influenced by cultural factor, especially their surroundings. Social surrounding has a big impact in forming someone's personality; besides a family surrounding.

Concerning a man's way of speaking like a woman's three of respondents said if this happened that man might a sissy, as men should talk firmly and not meekly. But one respondent said it was good for a man to sometimes talk like a woman to show politeness, kindness and gentleness. Whether a person is a sissy or not does not depend on the way of speaking

5. Conclusion

Language ideology is ideas and beliefs about what a language is, how it works and how it should work, and widely accepted in particular communities and shown to be consequential for the ways how languages are used and judged in the actual social practice of those communities. Women and men are different in the way of speaking. Men usually use firm tone while women are in the habit of using flexible tone, that is depending on the context.

Language ideologies are conceptualizations about languages, speakers, and discursive practices. Like other kinds of ideologies, language ideologies are pervaded with political and moral interests and are shaped in a cultural setting. To study language ideologies, then, is to explore the nexus of language, culture, and politics. It is to examine how people construe language's role in a social and cultural world, and how their construal is socially positioned. The construal includes the ways people conceive of language itself, as well as what they understand by the particular languages and ways of speaking that are within their purview.

Language ideologies are inherently plural because they are positioned, and there is always another position, another perspective from which the world of discursive practice is differently viewed. Their positioning makes language ideologies always partial, in that they can never encompass all possible views, but also partial in that they are at play in the sphere of interested human social action.

Language ideologies have emerged in recent years as a distinct focus for research and debate among sociolinguists and linguistic anthropologists. The term "language ideologies" is generally used in this literature to refer to sets of representations through which language is imbued with cultural meaning for a certain community. In these representations of language, certain themes recur: examples include where and how language originated, why languages differ from one another and what that means, how children learn to speak, and how language should properly be used. Accounts of these matters may be more or less widely diffused. Some myths of linguistic origin are localized to a single small community. A more recent example of a "diffused" ideology of language is the representation of ancestral vernacular languages as privileged carriers of the identity or spirit of a people.

This explains what is meant by the term "language ideologies" and goes on to examine gender differences in language use as one area in which ideological representations are common. After pointing out that these representations can differ significantly across cultures and through time, the researcher discusses the emergence in contemporary societies of a specific representation of male–female difference. It concludes by considering the relationship between language ideologies and real-world linguistic practices, and suggests that this relationship makes the study of language ideologies an important part of the study of language and gender more broadly.

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Teenagers' Cultural Values towards Their Vernacular and Indonesian Languages

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Abstract

This research is aimed at analysing the teenagers' cultural values towards their vernacular and Indonesian languages. The populations of this research are teenagers around Langsa, especially in old sub district of Langsa named Meurandeh village. They are boys and girls with the age range from 12 to 21 years. The data were collected using questionnaires. The research result shows that teenagers' love and appreciation to their vernacular language have been gradually fading because their parents rarely use the vernacular language and even many have not used it in their home. Only few of them who still consider that it is important to keep their identity. The number of the teenagers who use it as their means of communication with one another in their area is also very low. It is also shown that they do not significantly play a role in preserving the cultures of the region since the preservation is mainly done by the old. It is clear that if the old do not preserve the culture of the region, the culture may gradually vanish. Many of the teenagers tend to use Indonesian language rather than their vernacular language in their daily communication.

Keywords: cultural values, vernacular language, mother tounge, regional culture

1. Introduction

Language is not only a "property" studied unilaterally by the linguists, but also a means of communication among the human beings. Sturtevant (1942) argues that language is an arbitrary symbol system, a sound used by members of a social group for cooperation and interconnection. In line with Sturtevant's idea, Keraf (1972) states that language is a means of communication between members of the society in the form of symbol of the sounds generated by human vocal organs. These two definitions of langue inform us that language is a very important tool to communicate between human beings in the society.

Communication is always accompanied by interpretations in which it contains meaning. From a discourse point of view, meaning is never absolute; always determined by various contexts that always refer to the signs contained in human life in which there is culture. Therefore, language is never separated from the cultural context and its existence is always overshadowed by the culture.

Values are the central feature of a culture. They shape tangible cultural differences. The cultural values are the elements or convictions common to a group of people. These determine the way of being and guide the behavior and decisions of individuals within the same group. They are symbols that when united represent the totality of the culture. The cultural values of a group are not always obvious to the naked eye. These are deeply linked to the identity of this group. They constitues the ideas about what is good, right, fair, and just. Besides, they are hereditary and form core of the culture. List of cultural values include customs, rituals conventions, styles and fashions which are remain in the core culture. The values hold supreme position among them. These values give a shape to the culture and the society. These are very difficult to change because they remain in embedded of social institutions and the social norms. These are the ideals of society, and remain in the memory of our elders, in old books, *in* religious and ethical literature.

Meanwhile, Piaget, a French scholar, in Chaer (2003) mentions that culture (mind) will shape one's language. From here born the theory of cognitive growth by Piaget. Somewhat different from that, Vigotsky, a Russian scholar, holds that language development is earlier one stage before the development of thought (culture) which the two then meet so as to give birth to the fundamental mind and language of thought. Noam Chomsky also agrees that language studies have a close connection with culture. Similarly, Eric Lenneberg has similar views with linguistic theory proposed by Chomsky and Piaget (Chaer, 2003: 52-58). Chaer (2003) also states that the language is unique, and has a very close relationship with the culture of the user, then the analysis of a language is only applicable to that language alone, and cannot be used to analyse other languages. For example, the word "fish" in Indonesian language, it refers to a type of animal that lives in water and is usually eaten as a side dish; in English worth the fish; in Banjar and Javanesse language, it is called *iwak*. However, the word *iwak* in Javanesse language means not only "fish" but also "meat" used as a side dish (rice eater). Even, in Javanese language, all side dishes like *tofu* and *tempeh* are also called *iwak*.

Culture, according to Geertz as mentioned by Saifuddin (2006), is a symbol system consisting of symbols and meanings that are shared and which can be identified in public. Geertz (in Saifuddin, 2006) views the cultural context not as a set of general propositions, but as a network of human-knit meanings and in which they operate as if they carry out daily activities. According to him culture consists of socially constructed structures of meaning. It is means that it is a structural system of commonly and publicly identifiable symbols and meanings. The culture of a society is anything that a

person should know and trust so that he can act in accordance with the norms and values prevailing in society, that knowledge is something to look for and behavior must be learned from others not because of offspring. Culture is therefore a "way" a person must have to carry out daily activities in his life.

According to the Canadian Commission for UNESCO as quoted by Nur Syam said culture is a dynamic value system of learning elements that contain assumptions, agreements, beliefs and rules that allow group members to connect with others and establish communication and building their creative potential. In this concept, culture can be interpreted as a material phenomenon so that the meaning of culture is more observed as a whole system of ideas, actions and human works in the framework of community life. Hence the behavior of humans as members of society will be bound by the culture that looks its form in various institutions that serve as a control mechanism for human behavior.

The teenagers can be said at this time to know less cultural values. In general, teenagers have been influenced by modern societies that they   know little their culture. The first influencing factor is their parents. In this research, the parents rarely teach the value of culture-indigo, especially on the local language. Instead parents use Indonesian language more in communication with their children. The regional language is the language of the tribe or culture (thought) that existed in their ancestors. However, the Indonesian language is the language of unity; it is the national language of Republic of Indonesia. People are very rarely unable to use Indonesian language. It is only people in places that are really isolated or still lead primitive lives that cannot use Indonesian language.

Regional languages show that Indonesia has a diversity of cultures as well as in terms of behaviors, customs and languages that each tribe is different. According to Koentjaraningrat as quoted by Chaer (2003), language is part of the culture. Thus, the relationship between language and culture is a subordinate relationship, in which language is under the sphere of culture. Yet another argument is that language and culture have a coordinated relationship, i.e. equal relations, of equal standing. Therefore, language and culture are two systems inherent in humans. If culture is a system that regulates human interaction in society, then linguistics is a system that serves as a means of interaction.

The term "Humanities" comes from the Latin *Humanus* which can be interpreted as humane, cultured and refined. By studying "Humanities", it is assumed that one 'will be more humane, more cultured and more refined. It can thus be said that "The Humanities" are concerned with the question of values, i.e. human values as homo humans or cultured man. Therefore, humans can become humans, they must learn the science of The Humanities in addition to not leaving other responsibilities as human beings themselves. However, Basic Humanities as a course is not identical with The Humanities.

Cultural Knowledge (The Humanities) is limited as knowledge that includes the expertise of the branch of science (discipline) art and philosophy. This expertise can be further divided into various other fields of expertise, such as literary arts, dance, music, art and others. As for Basic Humanities as mentioned above, it is an effort that is expected to provide basic knowledge and a general understanding of the concepts developed to examine human and cultural issues. These problems can be approached using the knowledge of culture (The Humanities), whether by a combination of disciplines in cultural knowledge or by using each of the skills in cultural knowledge (The Humanities). In other words, Basic Cultural Sciences use meaningful insights from various fields of cultural knowledge to develop insight into thinking and sensitivity in the study of human and cultural issues.

This research is aiming at revealing the cultural values of teenagers towards their vernacular and Indonesia languages. Besides, it is also to reveal which language of the two which influences the cultural value of teenagers more significantly. By understanding the value of this culture, we will be able to understand the essence of culture and as well as human culture so that it can live and create a new culture.

This research applied Qualitative Research; a process of naturalistic inquiry that seeks in-depth understanding of social phenomena within their natural setting. Creswell (in Herdiansyah, 2010:8), says, "Qualitatative research is an inquiry process of understanding based on distinct methodological traditions or inquiry that explores a social or human problem."

2. Review of Literature

Theodorson in Pelly (1994) argues that value is something abstract, which is used as a guide and general principles in acting and behaving. People's or group's attachment to value according to Theodorson is relatively strong and even emotional. Therefore, value can be seen as the purpose of human life itself. According to Koentjaraningrat (1987: 85) another is a cultural value consisting of conceptions of conception that live in the minds of most citizens about things that they consider very noble. The value system that exists within a society is used as an orientation and reference in action. Therefore, a person's cultural values influence him in determining the available alternatives, ways, tools, and production objectives. Clyde Kluckhohn in Pelly (1994) defines cultural values as an organized general conception, which influences behavior related to nature, human positions in nature, people's relationships with people and about desirable and undesirable things that may be related to people's relationships with environment and fellow human beings.

Furthermore, starting from the opinion above, it can be said that every individual in carrying out activities is socially always based on and guided to the values or value systems that exist and live in society itself. This means that values are very much affecting the actions and behavior of humans, either individually, group or society as a whole about good, bad, right or wrong. A value if it has been entrenched within a

person, then the value will be used as a guide or guidance in behaving. It can be seen in everyday life, such as culture community self-help, culture lazy, and others. Thus, universally, that value is the driving force for a person in achieving a certain goal.

Functionally these value systems encourage individuals to behave as they are determined. They believe that only by behaving that way will they succeed (Kahl, in Pelly, 1994). The value system is an emotionally inherent guideline on a person or a group of people, instead of a life goal to fight for. Therefore, changing the human value system is not easy, it takes time. Therefore, these values are the ideal form of their social environment. It can also be said that the cultural value system of a society is a conceptual representation of their culture, which seems to be beyond and above the individual citizens of that society. There are five basic issues of human life in every culture that can be found universally. According to Kluckhohn in Pelly (1994) the five main issues are: (1) the issue of the essence of life, (2) the nature of work or the work of man, (3) the essence of human status in space and time, (4) the nature of human relationships with the natural environment, and (5) the essence of human relationships with human beings. Various cultures conceptualize this universal problem with many different variations.

3. Methodology

1. Research Design

Teenager is a teenage man's time. In adolescence, man cannot be called adult but cannot also be called children. Adolescence is a period of human transition from children to adulthood. Adolescents are a transitional period between childhood and adulthood that runs between the ages of 12 years to 21 years.

Teenager language is also regarded as a variant of local languages and Indonesian language that socially indicates that social groups that use the language are teenagers. In many contexts, the use of adolescent language today shows different forms. The use of local and Indonesian languages currently used by adolescents leads to adolescent cultural values. This article aims to describe the cultural value of adolescents to local and Indonesian languages that will conduct direct interviews with adolescents. The data of this study is to see the comparison of the cultural values of adolescents to local and Indonesian languages in the form of tribes, customs that exist in adolescents. The method used in this research is qualitative method. Data collection is done by using referral method with question technique.

2. Subject of Research

Respondents in this research are teenagers around Langsa, especially in old Langsa sub district named Meurandeh village. The teenagers consist of boys and girls with the age from 12 to 21 years old.

3. Instrument of Research

In this research, the researcher used questionnaire in order the answer and get the data systemically based on the research problems. Questionnaire refers to a set of questions that is written in the places of paper in order to get some information.

According to Subana and Rahadi (2000), there are two types of questionnaire, those are structure or close form questionnaire and unstructured or open form questionnaire. A structure or close form questionnaire contains of the questions and alternatives answer to them. The answers provided for each questionnaire should be exhaustive answers of all possible responses at the same time mutually exclusive, a structured close form include suggested answer. So the respondents should choose the chosen answer. The administration and scoring of a structured questionnaire are straight forward and the result lends them to analyze. An unstructured or open form does not include suggested answers.

The respondents will be given subjective question, in which the respondents are given an opportunity to answer the question freely, based on their opinion. In addition, according to Singarimbun and Effendi (1995), there are three kinds of questionnaire, those are: close-form question, open form question, and semi open form question. Close form question is the respondent has no chance to answer the question freely, because in this form has been there the answer. For example: 'yes' and 'no' question. Open form question is the respondent can answer the question based on their opinion, because in open question there is no alternatives answer for the respondents. The last is semi open question, in this question there is an alternatives answer but the respondent can also give the answer based on their opinion. This research takes the combination of both questionnaire types (close form, Open form, and semi open question) above because in addition to the value able choice. The respondents were also given the change to answer and solve the question based on the personal opinion. Data collection is one of the most important research techniques. To obtain valid data, researchers will use this type of data collection. In collecting the data, the researchers used several data collection techniques, namely: observation, non-participant observation and questionnaires. Organizing the instrument is an important activity in the research but data collection is more important, especially when the researcher uses a strong method of entry of the subjective elements of the researcher. That is the importance of collecting data in research, it must be taken seriously so that the results obtained in accordance with the function of the appropriate data collection and correct.

Figure 1: The Use of Teenage Language
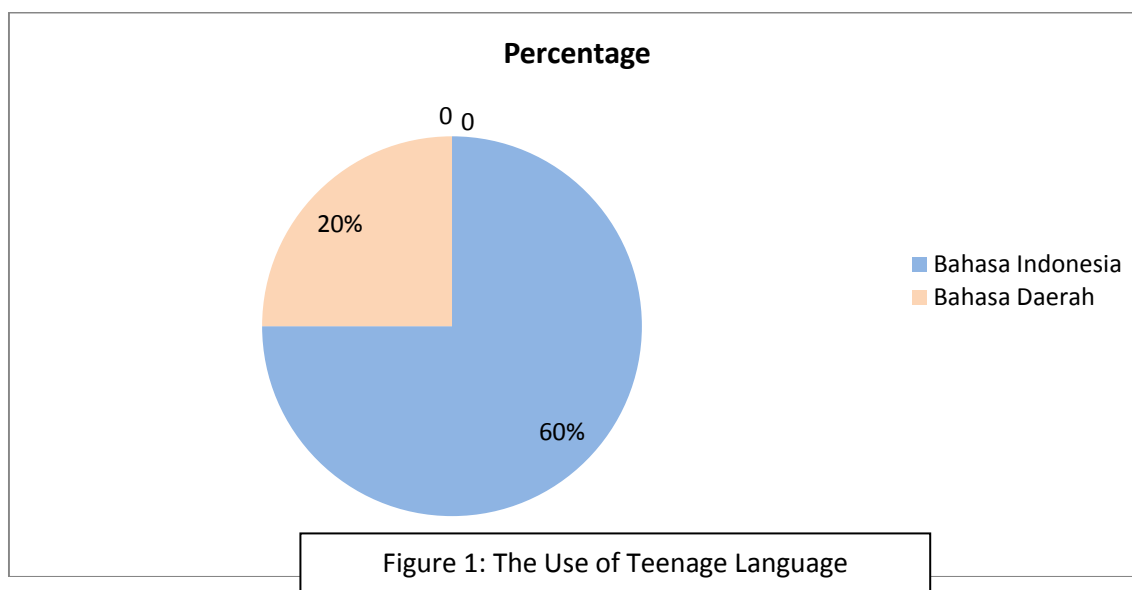
4. Discussion

This research has been surveyed by respondents in questions. Comparison of cultural values of adolescents to local and Indonesian languages are identified in this research. The research indicates that many benefits can be developed in the community. In this case, this research explains that the cultural values of adolescents are very influential on their regional and Indonesian languages. Each respondent has a different perspective; therefore, this research can be a solution to the community in order to maintain the culture. From the respondents' answers to the questions that have been given, it is found that each respondent has a different ideology to the local and Indonesian languages.

First, the cultural values of adolescents towards the local language has been proven in this case. Each adolescent has a view of cultural values on the tribe owned. Their point of view has been spotted in the communication they use every day using language. Teenagers have now followed the modern era in which cultural values have gradually faded. The number of teenagers who still apply cultural values is very little. On the other hand, adolescents are not taught or guided by their parents to always instill in them the cultural values. The result of this study shows that the teenagers do not have significant role to maintain the cultural values and to remain in the channel to their offspring. It usually happens to the teenagers who have different cultural values from the regional languages. A tribe does not become an important view for the cultural values of the teenagers. Besides, there are only few teenagers who use their regional language, instead they prefer using Indonesian language.

Second, on the cultural values of the teenagers towards Indonesian language, many teenagers use Indonesian language because it commonly becomes their first language, and it is also the national language or the language of the country. It is not only in the area that uses the local language but also in all the regions in Indonesia, teenagers

have been using Indonesian language as their means of communicion in daily life. Cultural values towards Indonesian language have been taught in schools. In Indonesia, Indonesian language becomes the language of teaching process or transfering knowledge. There are only few schools which use local languages or vernacular languages in the formal teaching learning process. It may happen only in the schools in which their students have the same cultural values. Meaning that all the students can understand the local language used. This is the vivid reason why Indonesian language can be the first language as well as the the second language for the teenagers. It usually depends on the place and environmental conditions of the teenagers.

Parents are the main agents in bridging children towards ethnic, cultural, and local languages. But most parents today are no longer using local languages as the primary language when communicating with their family members at home. Parents tend to use Indonesian language when talking to their children so that their role which is actually very vital in transmitting the cultural values of the region, especially disseminating regional languages as a means of daily communication becomes weak and loose it liveliness. Lack of socialization of parents resulted in children to no longer make the local language as a sense of belonging. Even some of the children have not recognized and understood their local language at all.

The younger generation prefers to preserve the language of slang and foreign language rather than its own local language. The culture and values prevailing in today's youth have disregarded regional languages. They are "hypnotized" for the sheer luxury of the slang language that develops in everyday life. No longer is there awareness that regional languages are a sublime cultural heritage that must be preserved. They again realized that they had "killed" their own cultural treasures.

The advancement of sophisticated and modern civilization has created the process of globalization and has made the world like a giant village/village that is connected by the communication media that continue undergoing developments. The ease of access to communication and information perceived as an implication of such progress is nothing more than a parasite that undermines the fertility of regional languages. The media is nothing more than a foreign "cultural broker", including foreign languages, that internalize foreign languages to the public so that they will be conserved in the language of their region, the language of their nation.

5. Conclusion

From the data achieved from the respondents, it is seen that teenagers tend to use Indonesian language rather than their vernacular language. Many of them do not really love and appreciate their vernacular language anymore. Only few of them realize that the vernacular language is very important to keep their identity so that they rarely use their vernacular language as a means of communication with their friends in their environment. Many teenagers cannot communicate with the vernacular language so

that they use Indonesian language which is the national language as well as the language of unity.

Few teenagers still have an ideology towards the values of their culture because their parents do not teach them the vernacular language and the cultural values. So teenagers can find out positive things from their vernacular language positions. Teenagers use the vernacular language only to the persons who come from the same tribe as theirs and to the parents. However, many parents have not used the vernacular language as a means of communication with their family members including with their children at home so that many teenagers cannot communicate with the vernacular language.

However, many teenagers still realize that cultural values in the existing area are still very important to be respected, such as Acehnese culture, Javanesse culture, Bataknesse Culture, and Padangnesse culture in Langsa. The teenagers' perspective on the cultural values shows that their understanding on the cultural values is lacking.

Teenagers in Meurandeh Langsa do not significantly play active role in preserving the culture of the region because they regard that it is their parents who ought to preservve it. Theerefore, it is quite clear that if parents do not also preserve the culture of the region, then certainly the culture will gradually vanish.

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Language Management in Non-Married Couple

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Abstract

This study is aimed at analysing how non-married couples plan language planning for their daily communication and language management for their future children when they are married. The researcher used descriptive qualitative methods. In qualitative research, data are in the form of words, schemes, and images. The population of this study is all non-married couples arround Langsa as many as 50 couples. Data were collected using questionnaires for non-married couples. The result of the research shows that the couples have many good planning to plan the language for them and their future children. Besides, there are still many who want to use local language. Non-married couples in Langsa city prefer Indonesian language as the mother tongue for their children so that the children will be able to easily communicate with people arround in the future. As a national language, Indonesia language should be taught from the very early stage of a child.

Keywords: language, management, mother-tongue, national language

1. Introduction

Language is a system of conventional, spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language are for communication, expression of identity, imaginative expression, and emotional release.

Many definitions of language have been proposed. Nekvapil (2004) states, "Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences; this combination answering to that of ideas into thoughts." The American linguists Spolky (2009) formulated the following definition: "A language is a system of arbitrary vocal symbols by means of which a social group cooperates." Any succinct definition of language makes a number of presuppositions and begs a number of questions. The first, for example, puts excessive weight on "thought," and the second uses "arbitrary" in a specialized, though legitimate, way.

Language management can be exemplified by the activity of a speaker repeating, with careful pronunciation, a foreign word that his interlocutor failed to understand, or a writer making corrections in a computer text file (as in the picture on the right), or a governmental body having road signage installed. These three examples show that language management acts are very diverse in nature. It is the goal of Language Management Theory to theoretically grasp this internally diverse type of human activity in a coherent way.

Spolsky (2009) explores many debates at the forefront of language policy: ideas of correctness and bad language; bilingualism and multilingualism; language death and efforts to preserve endangered languages; language choice as a human and civil right; and language education policy. Through looking at the language practices, beliefs and management of social groups from families to supra-national organizations, he develops a theory of modern national language policy and the major forces controlling it, such as the demands for efficient communication, the pressure for national identity, the attractions of (and resistance to) English as a global language, and the growing concern for human and civil rights as they impinge on language. Two central questions asked in this wide-ranging survey are of how to recognize language policies, and whether or not language can be managed at all.

The term 'language planning' was introduced by the Homberger (2006) refering to all conscious efforts that aim at changing the linguistic behaviour of a speech community. It can include anything 'from proposing a new word to a new language'. Language policy is sometimes used as a synonym for language planning. However, more precisely, language policy refers to the more general linguistic, political and social goals underlying the actual language planning process. Although language planning is a widespread and long-standing practice, only in the 1960s, when a large number of newly independent nations in Africa and Asia faced the question of the selection and implementation of a national language, Language policy and planning emerge as an area of sociolinguistic enquiry.

In this study the researcher wants to know how the non-married couple manage (plan) language for their children.

2. Literature Review

This research adapts the statement of Spolsky (2009), where he presents a triad of concepts which make up his concept of ''language policy,'' namely, ''language practices,'' ''language beliefs,'' and ''language management''. The book under review deals with the last one of these -- language management. The author defines languagemanagement as: ''conscious and explicit efforts by language managers to control [language]choices'' and as: ''the explicit and observable effort by someone or some group that has or claims authority over the participants in the domain to modify their practices or beliefs''.

The definitions resemble definitions of ''language planning'' (Cooper, 1989). The author of the book under review, however, prefers ''language management'' over ''language planning,'' ''because it more precisely captures the nature of the phenomenon''.

However, the very concept of language planning as 'deliberate language change' (Tollefson, 1991), initiated by human actors, remained questionable for many linguists until well into the 1970s. This is reflected, for example, in the title of a collection which has become a classic of language-planning literature: *Can Language Be Planned?* Although nowadays linguists accept that deliberate language change is possible, this does not mean that language planning is considered advisable: It can be done, but it should not be done is the attitude of many (Fishman, 2006). Emphasising the descriptive nature of linguistics as a science, linguists have often approached language planning and its essentially prescriptive nature with some degree of suspicion and left its execution to politicians and lay people.

The term language management as originally conceived by Jernudd & Nekvapil (2012) is based on the discrimination between two processes which characterize language use: (1) the production and reception of discourse, that is, speaking, writing, listening and reading, and (2) the human activities aimed at discourse production and reception. The latter, metalinguistic type of activities are called language management. Neustupný, echoing Joshua Fishman's wording, often describes language management also as behavior towards language.

3. Research Method

In this research, researcher used descriptive qualitative methods. Sugiyono (2012) states that, qualitative research is data in the form of words, schemes, and images. Based on the above opinion can be argued that qualitative descriptive method is a research method that produces descriptive data in the form of words, schemes, and images. In this research, the source of the study is the population of non-married couples in Langsa with 50 respondents. There are three steps in collecting the data: 1. Observing the dialogues 2. Finding and selecting the preferable language used and 3. Note taking and classifying.

The researcher also used method Phenomenological approach to find answers the questions of the research. And for the Procedure of Collecting Data the researchers interviewed the population during 10 minutes each and making audio recordings.

4. Discussion

Language management refers to behavior towards language, whether an individual's management of his own discourse or an institution's management of language. The study of language management represents a vast broadening of view beyond the concern with the state as manager (as in the study of language planning) to

understand how people manage discourse and how they deliberate about language problems; and the reciprocal relationships between doing discourse and deliberating about discourse. The researcher will discuss the goals of an emerging theory of language management and model a theoretical framework.

In this survey we used closed questionnaire. We went to non-married partners and then submitted the questions for them to fill / answer. They could jointly provide opinions for our questions. We studied 10 non-married couples in Langsa. Some of the couples we have met are already engaged.

Starting from the first question about the duration of their relationship. The 10 couples have been in contact for many years, starting from 2 years, 3 years to 9 years. But some are still new about 6/7 months but they have been engaged; while those having been in relationship for 9 years have not been engaged.

The second question was tied to the plan of getting married. 10 respondents planned to marry. The intent of our question is about their seriousness in their relationship. Then 5 out of 10 respondents answered they were serious and they would continue their relationship to marriage. Then 5 plan to get married but not too serious because some are still in college and have not had a job.

In the third question we asked 10 of our respondents about the language they would use daily to their spouses to be. 10 respondents answered Indonesian language, and 10 others answered mixed, local and Indonesian languages, and 2/3 couples plan to use local language in their daily communication.

Followed by the fourth question about language to be used after getting married; 10 couples of our respondents will soon get married, and have children and just as the third question above, the 10 couples answered they would plan to teach the Indonesian language, some would also plan to teach regional languages for their children later. Also there is one pair of 10 respondents plan to teach English.

In the fifth question we asked 10 couples of our respondents about the reason of choosing a language to be taught to their children later. They chose Indonesian. And the reason is their children will easily communicate and interact with people around them and some answer because they live in Indonesia, so the Indonesian language is mandatory to be taught. Then the reason they answer to teach their children the local language is because some of our respondents want their children not to forget the local language.

After that we proceed to the sixth question about when or at what age will our respondents teach the language to their children later. 6 of our 10 respondent couples answer/choose to teach the language to their children from 1 to 2 years of age. 2 couples chose to teach the language for their children later at 6 to 7 months of age.

While 2 more couples chose to teach the language for their children from birth because they think the faster is the better.

Followed by the seventh question we asked about the importance of teaching language to children according to 10 couples of our respondents. 10 couples of our respondents had the same answer by replying that teaching the language to children is very important, with various reasons. The point is language plays an important role in human life.

In the eighth question we discussed how the 10 couples plan for language planning for their children later. 1 of our 10 respondent couples answered their planning in addition to teaching the language every day at home, the couple also plan to give their children language tutoring. According to them, learning language is not only at home, but also can done be outside, and through tutoring language acquisition could be easily achieved. While 9 couples of our respondents gave did not have any plan; their plan is natural that is letting the children learn language naturally.

In our last question we discussed the obstacles in learning acquisition. 5 respondents gave simple answer that they would not have any obstacle in teaching language to their children. 4 answers they would have some obstacles teaching language to their children owing to surroundings. 1 respondent did not give any answer.

The results show that language management for children after marriage vary. 10 respondents gave an answer that they had a definite plan on teaching the language to their children without specifying what language to teach. 10 respondents gave the same answer that they would make language management for their children and they added that they had a plan to teach Indonesian to their children on the ground that Indonesian is a national language and every citizen of the Republic of Indonesia must know and speak Indonesian language. In addition, they also plan to send their children outside Aceh for their education; thus the emphasis of teaching Indonesian should start from the very beginning.

Furthermore, 10 respondents answered that they would teach their children Indonesian and also local language; Indonesian as a unifying language and regional language as a cultural identity. Children should be able to speak Indonesian well so that they would not have any obstacles in their social relations as well as they would easily continue their education to a higher level in any area. Regional language would be their identity; and wherever they go they will not forget their cultural origin and they will also respect their culture so that they will not lose their identity.

10 respondents replied that they would put more emphasis on their local language on the grounds that regional language was their identity and that they had no plan to send their children outside their area for higher education. They would still teach Indonesian as a second language. 10 respondents gave an answer that they would teach Indonesian and local languages as well plus tutoring for Indonesian language

because they considered that the mastery of language would be easily achieved through tutoring. The point is that Indonesian will be taught as a second language. Finally, 1 respondent gave an answer that they would also teach English to their children.

5. Conclusion

Language management is concerned with the two processes which characterize language use: the production and reception of discourse, that is, speaking, writing, listening and reading, and the human activities aimed at discourse production and reception.

Language management is any specific efforts to modify or influence language practice placing the concept of domain in the forefront instead of the concept of community, and accordingly, language management becomes the explicit and observable effort by someone or some group that has or claims authority over the participants in the domain to modify their practices or beliefs. This is shown through the attitude of some local people in Aceh towards language where they prioritize local language to their children in the future having a reason that local language solidifies cultural identity.

Language management covers all the systems of a language and this is seen from the perspective of linguistics. Related to the research, language management to be stood as the planning for language acquisition for children in the future refers to the basic skills of language use: listening, reading, speaking and writing and for the various answers given by the respondents, these four skills are included. In this study we conclude that parents must have good language planning for children. Although we give a survey on the non-married couple, our respondents have plans like married couples; probably because of their seriousness in their relationships. They think planning should be done for the future.

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