

**THE INFLUENCE OF INDONESIAN CULTURE TOWARDS ENGLISH
DIRECTIVE ACTS USED BY THE STUDENTS OF SMA NEGERI 10
PALEMBANG**

THESIS

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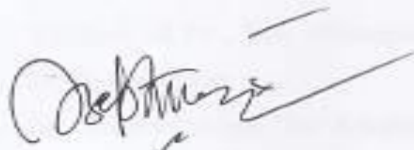
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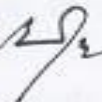
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ABSTRACT

Becce Tenridinanti, Tamara, 2019. *The Influence of Indonesian Culture towards English Directive Acts Used by the Students of SMA Negeri 10 Palembang*. Thesis, English Education Study Program, Sarjana Degree (S1), Faculty of Teacher Training and Education, *Universitas Muhammadiyah Palembang*, Advisor (1) Prof. Dr. Indawan, M.Pd., (2) Prof. Maribel Casinto-Abalos.

Keywords : Indonesian culture, English Directive Acts.

This thesis entitled “The Influence of Indonesian Culture towards English Directive Acts Used by the Students of SMA Negeri 10 Palembang”. Objectives of the study were to identify the common types of directive illocutionary acts and to describe how Indonesian culture resemble in English illocutionary acts made by the students of SMA Negeri 10 Palembang. Method of the study was descriptive qualitative. The data was collected from twenty-six participants of SMA Negeri 10 Palembang through demonstrating the role play. The result of this study showed that there were eight common types of English directive acts such as commanding, requesting, suggesting, forbidding, questioning, permitting, encouraging, and wishing. In addition, the resemblance between Indonesian culture and illocutionary acts had an interconnection that showed in culture transfer. From this study, questioning was very dominant because Indonesian people tended to ask firstly before uttering straight to the point. The second dominance was suggesting and the last was requesting.

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Palembang, June 2019
The researcher,

TBT

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CHAPTER I

INTRODUCTION

This chapter presents (1) background of the study, (2) problem of the study, (3) limitation of the study, (4) objective of the study, and (5) significance of the study.

1.1 Background of the Study

Language is often viewed as a vehicle of thought, a system of expression that mediates the transfer of ideas from one person to another (Finegan, 2008). It makes people easier to share information, perspectives, and knowledge that come from their brains to communicate. Besides, language as an essential tool for communication in human's life. Lunenburg (2010) clarifies that communication is the process of transmitting information and common understanding from one person to another (p.1). In communication, language has prominent role which is able to convey the reflections.

In everyday life, language is both a system of communication between individuals and a social phenomenon. Language use in society applies to all groups, young and old, male and female, rural and urban (Hickey, 2010). Thus, the interaction of people creates a virtue and integrity. In this case, it also serves equally important social and emotional functions (Finegan, 2008). Through social and emotional functions, people may assign themselves in society to have

relation for communication. Besides, communication in social is clearly inseparable from the life of mankind, both as individual and as members of society (Sigiro, 2015).

In human existence, human can not communicate without language. Fitch (2010) reveals that the evolution of human language is thus one of the most significant and interesting evolutionary events that has occurred in the last 5–10 million years, and indeed during the entire history of life on Earth. Given its central role in human behavior, and in human culture, it is unsurprising that the origin of language has been a topic of myth and speculation since before the beginning of history (p.1). Since human existence exists, language also follows it because both are related, in line with the human condition as a social being.

As social beings, the individual lives and acts within society but society is nothing, in spite of the combination of individuals for cooperative effort. On the other hand, society exists to serve individuals—not the other way around. Human life and society almost go together. Society has become an essential condition for human life to arise and to continue. Man depends on society. It is in the society that an individual is surrounded and encompassed by language in a culture, as a societal force (Hossain and Ali, 2014). In sum, language is part of culture.

Brown (2000) cited in Freimuth (2006), there is a connection between language and culture. He says, “A language is part of a culture, and a culture is part of a language; the two are intricately interwoven (p 177). It means they have relation in human’s life. Besides, culture is the set of art, values, language and custom in a particular area. According to Hansen, Scheffer, Rathje, and Schulz (2009), the most common understanding of culture is one that imagines a high level of internal uniformity within a social system (p.39). Definitely, culture helps people build a community and connect each other, especially Indonesian culture.

In Indonesia, culture has an important role such as in politeness. Aprian (2016) states that Indonesia is an eastern cultured country that upholds the customs and politeness, so it is only natural that in daily life the norms and culture of politeness are always inherent in the minds of the Indonesian people (p.7). The young Indonesian people tend to be more polite and more respect to elder people. In other words, it is called as local culture norm. It is the rule of culture in society of certain place.

Indonesian people tend to respect others in such an indirectness way. Joyce (2012) illustrates that indirect communication is the norm, although the degree and type of indirectness vary with cultures and geographic regions. Indirect communicators seek to avoid conflict, tension and uncomfortable situations. In a high-context culture, which may be relatively homogeneous and tends to emphasize interdependence and social relationships, people develop deep and often unconscious understandings of what is expected in that culture. Because of shared expectations about behavior, the context can be altered by the speaker to convey information (p.1). In short, indirectness is a communication tend to have mutual harmony for maintaining good relationship because it is safe enough in a polite way that is very useful in socially situation.

Besides, Mansyur (2016) illustrates that Indonesia is known as a nation that is friendly and has noble character, both in behaving and in speech acts (p.2). Commonly, manifested behavior in politeness is known in linguistics as directive acts. Lailiyah (2015) assumes that directive speech act is an act which is used to get someone doing something is not merely giving an order or making a request. According to meaning and context of the utterance, there are a variety of actions that can be performed through directive speech act, such as requesting, asking, commanding, suggesting, advising, inviting, and so on (pp.60-61). Additionally, Puri (2015)

explains that directive speech act attempts by the speaker to get addressee to do something. These cases include advices, commands, orders, questions, and requests (p.11).

Moreover, Syahri (2013) declares that Indonesian cultural norms considered varied in speech act realizations. For instance, many of the subjects used ‘Sorry’ or ‘I am sorry’ instead of ‘Excuse me’ as the attention getters while the native speakers of English did not start the requests in such a way (p.159). This culture will influence Indonesian people in uttering or doing speech acts. It will not as same as native speakers’ speech acts. In uttering English language especially English directive acts, Indonesian people do not deliver it directly, but they convey it long-winded. It influenced by Indonesian culture that convoluted in explaining something which different from English culture that speak straight to the point.

Based on stated background, the writer is interested in doing this research entitled, “*The Influence of Indonesian Culture towards English Directive Acts Used by the Students of SMA Negeri 10 Palembang*”.

1.2 Problem of the Study

The following problems of the study are addressed, as they follow:

1. What are the common types of directive illocutionary acts used by the students of SMA Negeri 10 Palembang?
2. How does the Indonesian culture resemble in illocutionary acts made by the students of SMA Negeri 10 Palembang?

1.3 Limitation of the Study

In this study, the writer limited Indonesian culture as local culture particularly in South Sumatera specifically in SMA Negeri 10 Palembang.

1.4 Objectives of the Study

Based on the problem mentioned, the writer figured out the objectives of the study, as follows:

1. To identify the common types of directive illocutionary acts used by the students of SMA Negeri 10 Palembang.
2. To describe how Indonesian culture resemble in English illocutionary acts made by the students of SMA Negeri 10 Palembang

1.5 Significance of the Study

Hopefully, this study can be useful for the following parties, as follows:

1. The writer herself

By conducting this study, the writer can improve and discover her new knowledge and experience on the qualitative research, in terms of the influence of Indonesian culture towards English directive acts used by students in SMA Negeri 10 Palembang.

2. Teachers of English

This study aims to help English teachers to know more on the influence of Indonesian culture towards English directive acts used by students in SMA Negeri 10 Palembang.

3. Other writers

By reading this study, other writers can get some knowledge and inspiration to conduct a deep in going research of Indonesian culture.

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