



## The Construction of Pre-service English Teachers' Identity: Attitudes toward Indonesian English

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### ARTICLE INFO

#### Keywords:

Attitude; English Language Teaching; Identity Construction; Indonesian English; World Englishes

#### How to cite:

Imelwaty, S., Abrit, R., Kemal, E. (2022). The Construction of Pre-service English Teachers' Identity: Attitudes toward Indonesian English. *Langkawi: Journal of The Association for Arabic and English*. 8(2), 178-187.

#### DOI:

<http://dx.doi.org/10.31332/lkw.v0i0.5294>

#### History:

Submitted: 2022-10-21

Revised: 2022-12-17

Accepted: 2022-12-28

Published: 2022-12-31

### ABSTRACT

Drawing from World Englishes (WE) perspective, English language learners need to agree with the varieties of English. This study investigates the attitudes of pre-service English teachers or students majoring in English Education study programs in Indonesia and its relation to their identity construction in English Language Teaching (ELT). Survey research was conducted, and the data were quantitatively collected with an online questionnaire completed by 198 respondents. The findings showed the positive attitudes of pre-service English teachers toward Indonesian English and their interest in incorporating Indonesian norms and culture into ELT. However, most pre-service English teachers wanted to sound like Native Speakers of English (NSE) even though having positive attitudes toward Indonesian English, and they wanted to be taught by teachers from both Indonesia and native speakers. The findings suggest the importance of raising the agreement of WE by reforming ELT pedagogically in contexts where local varieties of English are emerging.

## 1. Introduction

The agreement of English diversity of some English language learners in Indonesia can still be considered low (Imelwaty, 2014). Instead, English has been changed to Englishes as the number of Native Speakers of English (NSE) is less than Non-Native Speakers of English (NNSE) (Crystal, 2003). To this end, some English language learners' low awareness of the English diversity in Indonesia causes them still have opinions that the ideology of native speakerism is the only acceptable standard of English compared to other varieties of English (Fang, 2020), such as Indonesian English. However, English is no longer measured by its similarity to NSE, especially in accents (Rose & Galloway, 2019). Moreover, from World Englishes (WE) perspective, English belongs to the NSE and NNSE (Baratta, 2019). Hence, to explore the agreement of English diversity among English language learners in Indonesia, an investigation regarding their attitudes toward the Indonesian English phenomenon and their identity construction is required to reveal whether English language learners in Indonesia would construct their identity to the emergence of the English diversity namely "Indonesian English".

Previous studies in Indonesia have shown that some students have negative attitudes toward Indonesian English due to a lack of agreement of WE and the effect of social media, such as YouTube content made by native speakers (Saddhono & Sulaksono, 2018; Waloyo & Jarum, 2019). Pre-service English teachers' attitudes may affect the way of their teaching style, at least when they do a teaching practice program in a school (Pit-Ten Cate et al., 2018). In a previous study, students majoring in English have to appreciate and get familiar with the local norm and culture to gain agreement with English diversity (Pan et al., 2021). While in the Indonesian context, the local norms and culture are incorporated into Indonesian English. For example, when the students greet their male teachers with the expression "good morning, mister" without mentioning the name or delivering a speech by applying the Indonesian culture such as expressing *mukadimah* which means conveying sentences for thanking to God.

These concepts are interrelated in terms of language attitude and identity construction because expressing language attitudes means expressing their culture and social identity (Pan, 2019). The relationship between language attitude and identity construction has been investigated since cultural and social identity can be fundamental to attitudes toward a language. Expressing attitude toward a language can get an understanding of another's social identity, and attitude is one of the ways whether people give it belong to social life or not (Garrett et al., 2003). For example, along with the development of localized diversity of English, NNSE has attempted to reconstruct its identity or distance itself from holding the concept of native ideology (Schneider, 2003). To this end, this study attempted to answer this question: What are the attitudes of the pre-service English teachers in the Indonesian context toward Indonesian English? The results of this study could be beneficial to inform English language instructional designers and educators, to incorporate the variety of English language into their teaching and learning materials to enhance the English language learners' agreement toward English varieties, particularly in the Indonesia context.

### **1.1. Language Attitude**

Attitude is an evaluative review of social objects of various kinds, either language, new government policies, and others (Garrett, 2010). In addition, attitudes can be identified, whether positive or negative (Coulmas, 1998). A person's attitude towards a situation, in this case, a language, can be seen when he behaves in that situation (Waloyo & Jarum, 2019). A positive attitude is a view of an object. In this case, it is a language that supports or agrees with a particular language. On the other hand, a negative attitude is a view towards a language that is contradictory or disagrees. A positive or negative attitude is influenced by certain factors around it (Waloyo & Jarum, 2019). In other words, attitudes provide insights into the social environment, such as other people's views which are a reflection of the intrinsic power that is able to make individuals driven to get the desired goals or stay away from unwanted ones (Albarracín et al., 2005).

Attitude refers to the cognitive component of reference to the truth of various language differences. How the individual feels about the mentality of the object is touched on by the emotional part (Liang, 2015). For example, an individual's support or opposition to the way another person speaks. Meanwhile, the behavioral section alludes to the individual's tendency to act. A person develops his attitude to understand different varieties of his own when studying differences (Kachru & Smith,

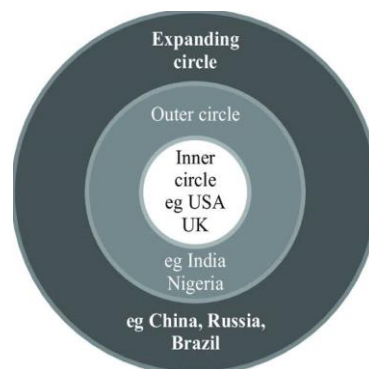
2008). In addition, learning and settling through social processes can influence language attitudes, such as other people's stories relating to multiple languages and cultures, exposure to different varieties of English, and pedagogical input related to certain ideologies or preferences (McKenzie, 2010).

Language attitude is one of the concepts of language ideology that is useful for knowing or having a view on a particular language (Peterson, 2020). The ideology of language is how individuals hold certain social styles and various elements of language by having assumptions, beliefs, or feelings. Understanding language attitudes help people discover stakeholder attitudes toward language and possible psychological responses associated with language-related activities, helps describe learners' expectations of language learning and policy-making, and identifies stereotypical second language learner (L2) traits in language learning. English and understand native and non-native English speakers (McKenzie, 2010). In addition, language attitudes play an essential role in shaping language learning behavior, including motivation, practice effort, and success (Bartram, 2010). Therefore, language educators and policymakers, particularly in ELT, must consider language attitudes as a cofactor to promote language learning and meet the pedagogical needs of learners.

## 1.2. World Englishes Paradigm

World Englishes is a paradigm for examining the spread and the variation of English that have pedagogical implications (Rose & Galloway, 2019). The spread of English as an international language has changed how the language is processed in ELT. The pedagogical implementation of the change in the use of English by second and foreign-language learners has led to a paradigm shift in the field of ELT. Therefore, it is essential to reframe language teaching so that it matches the new sociolinguistic landscape of the twenty-first century. This paradigm shift is a change in the view of ownership of the English language, the emancipation of non-native speakers from the norms of native speakers, a cultural shift in English, a shift in the language model, and the position of the target opponent.

Kachru (1982) classified the “three circles” model in Englishes. These are concentric circles, called inner, outer, and expanding circles (B. B. Kachru, 1990). For example, Figure 1 is the figure of Kachru’s concentric circles:



**Figure 1.** Kachru’s Concentric Circles

Referring to Figure 1, there are three concentric circles of English: inner, outer, and expanding circles. The inner-circle countries are those in which English is traditionally the first language of most speakers. These countries include the United Kingdom (UK), the United States of America (USA), Australia, Canada, and New

Zealand. The outer circle countries are those in which English plays an official or institutional role and are, typically, postcolonial nations; Nigeria, Kenya, India, Singapore, Malaysia, Philippines, Bangladesh, Pakistan, Tanzania, and so on. Finally, the expanding circle countries are those in which English is generally used only as a foreign language that plays no institutional or official role within the country; countries such as China, Russia, Japan, Korea, Egypt, Saudi Arabia, Nepal, Taiwan, and Indonesia are examples of expanding circle countries.

### **1.3. Indonesian English as an Emerging English Variety**

As Indonesia is placed in the expanding circle of countries, Indonesian English is one of the emerging varieties of English spoken by Indonesians in their way without thinking of native ideology as a benchmark. This suggests that it can still be a new variety of English. Indonesian English has several terms. The first term for Indonesian English is Indolish. This term is called when Indonesian speaks English (Yetty & Lestari, 2022). Indolish has its features making it different from other Englishes. For example, the expression "*why your phone is off?*" undoubtedly different from the English standard since there is an error in that expression which should have been "*why is your phone off?*".

The second term of Indonesian English is Indoglish. Indoglish is a language combination between Indonesian and English where the form is English, but the meaning is still Indonesian culture (Saddhono & Sulaksono, 2018). The third term for Indonesian English is IndoEnglish, which is a variety of English spoken by Indonesians who are bilingual in Indonesian and English (Aziz, 2003). The increasing use of English in places such as seminars or in various media encourages the creation of a new variety of English in Indonesia. As in Singapore, Malaysia, or Hong Kong where most non-native English speakers can speak English in their own way, the English varieties can develop and become more mature so that it is possible to become a new variety of English.

Therefore, the increasing use of English in Indonesia can encourage the number of non-native English speakers in Indonesia to increase. It could lead to the emergence of a variety of Indonesian English. Furthermore, Aziz (2003) highlights two salient characteristics of Indonesian English: grammatical and lexical items. The first one is that grammatical items in Bahasa Indonesia do not have tense features like in English. This causes the Indonesian people tend to pay less attention in English to the use of tense. However, this is not a problem as long as the speaker and the interlocutor understand each other within their communication flow. The understanding and purpose of the message conveyed are prioritized over grammatical accuracy when communicating. The second characteristic of Indonesian English is that some vocabularies in English have changed their form and lexical meaning. An example of a trendy word today is *staycation*, which means staying at a hotel, which teenagers from South Jakarta popularized,

### **1.4. Identity Construction**

In relation to ELT, identity construction is one of the essential things that can be formed in language teaching (Pan et al., 2021). Identity is a different positioning of the part of ourselves that we conceptualize in the environment (Varales, 2012). This means that identity is a multi-layered, diverse, and complex development with many learning considerations. Inevitably, the dual identities that students and teachers have formed

in study spaces and settings outside of school allow them to be thought of as a certain type of individual who acts in a certain way.

Identity is seen as something that is constantly changing in response to our life experiences, both personal and global (Majchrzak, 2018). The society in which we live, especially a social group, greatly influences our identity with the limits of our choices. Hence, when an identity is treated as impermanent to life and allows for specific changes, social constructions also significantly affect daily life activities. A person builds identity in relation to a community group by being an active participant in the practice of that social group. Therefore, this study identifies the attitude of the pre-service English teachers toward the varieties of English and its relation to their identity construction.

## 2. Method

To achieve the objectives of this study, a quantitative approach with the survey research design was employed. The population of this study was the pre-service English teachers or students majoring in English Education study program at one of the universities in Indonesia. An online questionnaire was distributed to 360 students for data collection, and 198 students provided their responses. The questionnaire items for this study was adapted from Pan et al (2021) to obtain an overview of respondents' attitudes toward Indonesian English and their identity construction. The questionnaire was divided into three dimensions: Items 1 to 7 were about the respondents' views on English (Perception of English); items 8 to 11 were adapted from He & Li's study (2009), which investigated students' attitudes toward English diversity (Indonesian English); items 12 to 19 examined the construction of the respondent's identity (Identity Construction).

The collected data were then analyzed using the Statistical Package for the Social Sciences (SPSS) to describe the students' responses statistically. To test the internal consistency of all questions, Cronbach's alpha coefficient was calculated and must be  $> 0.700$  (Taber, 2018). The Cronbach's alpha value was 0.880, 0.800, and 0.802 (shown in Table 1). Next, the mean percentages of the different options were calculated to determine the respondents' attitudes toward Indonesian English. Finally, the effect size of each comparison was determined using Pearson's correlation coefficient.

**Table 1.** Reliability of Each Dimension

No.	Dimensions	No. of Item	Cronbach's Alpha	Reliability
1	Perception of English	1-7	0.880	Reliable
2	Attitudes toward Indonesian English	8-11	0.800	Reliable
3	Identity Construction	12-19	0.802	Reliable

## 3. Findings

From 198 respondents, 171 females and 27 males' students filled out the online questionnaire. The mean respondents' age was approximately 21. The respondents started learning English when they were 10 years old on average and had also been

studying English for approximately 10 years. In addition, 4 of them had experiences abroad, some for holidays and work (see Table 2).

**Table 2.** Respondents' Background

Respon dents	Gender	Range of Age	Mean of Age When Learning English Began	Mean of Years of English Study	Overseas Experiences
198	Female (171)	18 - 25 Years Old	10 Years Old	10 Years	None (194)
	Male (27)				Have (4) Experie nces

### 3.1. Perception of English

Table 3 shows that 95% of the respondents agreed that English was a valuable tool for communication (item 1). 94.5% of the respondents also stated that English was taught for efficient international communication (item 2). Almost all respondents (94.9%) agreed that English was not only native speakers but also non-native speakers' who spoke it (item 3). 80.3% of the respondents agreed that some mistakes made by non-native speakers were not a problem as long as it was understandable (item 4). 89.9% of the respondents knew that English could ease communication among people with a different mother tongue (item 5). Furthermore, the respondents agreed that English was important to connect people to either the NES, or even the NNSE (95.4%; item 6, and 95.9%; item 7).

**Table 3.** Perception of English

Items	1 (%)	2 (%)	3 (%)	4 (%)
1. English is a useful tool for communication.	3.5	1.5	25.8	69.2
2. I learn English for efficient international communication.	2.5	3.0	28.3	66.2
3. English does not just belong to native speakers; it belongs to anyone who uses it.	2.5	2.5	33.3	61.6
4 I do not care about mistakes that other learners of English make as long as I understand what they want to say.	5.1	14.6	45.5	34.8
5. English can ease communication among people having different mother tongues.	3.0	7.1	40.4	49.5
6. Being able to speak English is mainly important because I want to interact more easily with anyone in the world.	1.0	3.5	33.3	62.1
7. Being able to speak English is mainly important because I want to interact more easily with people when I go abroad.	2.5	1.5	21.7	74.2

\*1: Strongly Disagree; 2: Disagree; 3: Agree; 4: Strongly Agree

### 3.2. Attitudes toward Indonesian English

In Table 4, 84.5% of the respondents agreed that Indonesian English was an emerging English variety in communication. They had positive attitudes toward Indonesian English (item 8). 78.8% of the respondents also believed that Indonesian English was only the diversity of English that could adequately express ideas specific to Indonesian culture (Item 9). Furthermore, the respondents were in favor of learning the characteristics of Indonesian English (86.9%; item 10) and incorporating Indonesian norms and values into English for local and international communication (83.8%; item 11).

**Table 4.** Attitudes toward Indonesian English

Items	1 (%)	2 (%)	3 (%)	4 (%)
8. There will be different diversity of English in Indonesia in communication.	3.0	2.5	48.0	46.5
9. Only the diversity of English in Indonesia can adequately express the ideas that are specific to the Indonesian culture.	2.0	19.2	51.0	27.8
10. English learners should learn the characteristics of Indonesian English in addition to American and British English in college English language courses.	2.0	11.1	55.1	31.8
11. English learners should learn to incorporate their Indonesian norms and values into English learning for both local and international communication.	2.0	14.1	43.9	39.9

\*1: Strongly Disagree; 2: Disagree; 3: Agree; 4: Strongly Agree

### 3.3. Identity Construction

**Table 5.** Identity Construction

Items	1 (%)	2 (%)	3 (%)	4 (%)
12. When I speak English, I do not mind being identified as a non-native English speaker.	2.5	6.1	53.0	38.4
13. When I speak English, I want to be identified as Indonesian.	2.5	18.7	50.5	28.3
14. When I speak English, I want to sound like a native speaker.	4.0	15.7	38.9	41.4
15. College English should be taught by English teachers who are from Indonesia.	5.1	41.4	39.4	14.1
16. College English should be taught by native English speakers.	4.0	31.8	42.4	21.7
17. College English should be taught by both English teachers from Indonesia and native speakers of English.	4.5	8.6	43.4	43.4
18. The mother tongue of learners should be viewed as a resource.	1.5	7.6	66.2	24.7
19. The mother tongue of learners should be viewed as interference.	1.5	7.6	59.6	31.3

\*1: Strongly Disagree; 2: Disagree; 3: Agree; 4: Strongly Agree

Table 5 shows that 91.4% of the respondents did not mind being identified as NNSE when speaking English (item 12), and most wanted to be identified as Indonesian (78.8%; item 13). In addition, 90.9% of the respondents stated that their mother tongue should be both resource and interference (items 18 and 19). However, almost all respondents (80.3%) wanted to speak English like native speakers despite having positive attitudes toward Indonesian English (item 14). Furthermore, the respondents desired to be taught English not only by teachers from Indonesia but also by native speakers (53.5%; item 15, 63.1%; item 16, and 86.6%; item 17).

#### **4. Discussion**

The findings of this study show that some pre-service English teachers remained to speak English like native speakers even though they were tolerable and had positive attitudes toward Indonesian English. It suggests that the native ideology has shaped their identity construction, making them intend to speak like native English speakers. However, the respondents support incorporating Indonesian norms and cultural values into ELT contexts. This means that the respondents may view the native speaker's ideology is not appropriate, and this indicates a positive attitude of the respondents toward English diversity. The findings in this study are in line with the findings of Pan et al (2021) and Wang (2013) studies, where their respondents also have a positive attitude towards incompatibility with the native speakers' ideology.

Unfortunately, even though the respondents agree with English communicative function, they mostly still consider that native standard is the goal of learning English. This could be because they believe that sounding like the NSE could ease communication with people having different mother tongues. The questionnaire indicates that most respondents aspire to sound like the NSE. Some respondents seem to believe that a native English accent is more understandable than a non-native English accent, which is not true in an international context (Rose & Galloway, 2019). It seems contradictory that most students admit to the English communicative functions, but on the other hand, they aspire to be close to NSE in speaking English. This might result from the native ideological approach to teaching English in Indonesian contexts and the lack of recognition of various English accents. Most respondents agree that teachers from Indonesia and NSE should teach English. These results also reveal that some of the respondents still have negative views on getting themselves with other Indonesian speakers and expressing identities like NSE. To sound like an NSE, in their opinion is a standard of a good learner identity. However, other respondents have a positive view of getting themselves with other Indonesian speakers and expressing cultural identity when communicating in English.

#### **5. Conclusion**

This study has identified the pre-service English teachers' attitudes toward Indonesian English and its relation to their identity construction. The findings show that their agreement with Indonesian English from the WE perspective has been explored. Most pre-service English teachers were tolerable and had positive attitudes toward Indonesian English as an emerging English variety. Surprisingly, almost all of the participating pre-service English teachers wanted to speak English like native speakers when speaking English even though they were tolerable and had positive attitudes toward Indonesian English. In addition, they desired to be taught by both teachers from Indonesia and native speakers of English. Therefore, this study suggests



a call for a transformation of the pedagogical model in ELT that shifts from the ideology of native speakerism and makes ELT more consistent with the learners' goals for global communication. It means that ELT contexts in Indonesia need to assist and promote the English language learner's ownership of English and make them not reluctant to speak English in their way without sounding like native speakers of English from inner circle contexts. Future research with the same contexts in Indonesia or internationally can be conducted to compare and obtain a more detailed understanding of the relationship between language attitude and identity construction.

### Acknowledgments

The authors thank all of this study's respondents for their support. The authors would also like to express their great gratitude to the Ministry of Education, Culture, Research and Technology (Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi) of Indonesia for research funding in 2022.

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