

INDONESIAN

Mari belajar sopan santun Bahasa Indonesia

• manual •

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**Mari Belajar Sopan Santun Bahasa Indonesia
Manual**

pedagogical background and suggested activities

by Margaret A. DuFon

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PEDAGOGICAL BACKGROUND

Pragmatics

Pragmatics in the field of language learning refers most simply to the way language is used by speakers in social interaction in order to accomplish their communicative goals. The term pragmatics is perhaps most strongly associated with the study of *speech acts* (e.g., greeting, requesting, thanking, complaining, etc.) and their realization. However the scope of the field has broadened to include other aspects of language use. One feature is *code choice* including *language choice* (e.g., Indonesian, a local language such as Javanese, English, etc) and *register choice* (e.g., a more formal and standard use of Indonesian as opposed to a more colloquial style) as well as *code switching* (e.g., switching back and forth between Indonesian and Javanese). Another feature is that of *conversational management*. Of particular interest here are *adjacency pairs* or a set of formulaic utterances that consist of a first pair part such as *terima kasih* [thank you], and a somewhat predictable second pair part such as *sama-sama*. Still other features consist of *indexical markers* such as *terms of address* (e.g., *Pak, Bu, Dik*, etc.) and *pragmatic particles* (e.g., *kok, lho, deh*, etc.), which provide information about the social identities, the affective stance, and/or the epistemic stance of the participants as well as the time, space, acts, and activities they are engaging in.

Pragmalinguistics and sociopragmatics

It is useful to distinguish two perspectives on pragmatics, referred to as pragmalinguistics and sociopragmatics. Pragmalinguistics refers to the resources for conveying communicative acts and relational or interpersonal meanings. Such resources include pragmatic strategies such as directness and indirectness, routines, and a large range of linguistic forms which can intensify or soften communicative acts. For example, in Di Pasar 3, Bu Mersti asks the seller to lower the price by saying, “*Ndak kurang, kan?*” which contains the particle *kan* on the end, which softens it. In contrast Cindy in Di Pasar 4 makes the same request with the phrase “*Tidak mau turun?*,” without any softening particles. Sociopragmatics refers to the social perceptions underlying participants' performance and interpretation of communicative action. Speech communities differ in their assessment of speaker's and hearer's social distance and social power, their rights and obligations, and the degree of imposition involved in communicative acts. For example, knowing whether one should use a politeness marker in a given context—and if so, which one—is part

of sociopragmatic knowledge. Specifically, the more formal *silakan* or *mari* is used when inviting a guest of higher status or whom one does not know well to sit down or take a drink [e.g., *silakan duduk*, *mari minum*] the more casual *ayo* can be used when talking to a close friend or someone of lower status [e.g., *ayo minum*]. When talking to someone of considerably lower status, as is the case with the chief immigration officer to his employee in *Kantor Imigrasi*, no politeness marker is needed at all [e.g., *duduk*]. It is important to appreciate that the values of context factors are not fixed; rather, they can change through the dynamics of interaction. For example, in *Berkunjung ke Desa*, Pak Wahab initially calls Bu Ani *Bu*; later he calls her *Mbak*, perhaps because he now knows her a little better as the result of spending several hours together and no longer feels the need to be quite so formal.

Principles of learning

The teaching approach we adopt is informed by a number of principles of adult second and foreign language learning and instruction. One such principle, which is rather obvious, is that students have to be exposed to target language material in order to learn it. This material is usually referred to as *input*. But second language acquisition research shows that input may be available and is still not learned – unless learners *notice* and eventually *understand* it. (For more information on the role of input, noticing, and understanding in second language learning, see Schmidt, 1993). Therefore, one of the central roles of language teaching is to help students notice and understand features of the target language. With respect to pragmatic learning targets, ‘noticing’ implies that learners register, for instance, that *Bu*, *Mbak*, and *Mbok* are terms of address used for women, whereas ‘understanding’ implies that learners realize what contrasting social meanings are associated with these different address forms. Through various *consciousness raising* activities, detailed below, students can be made aware of pragmalinguistic and sociopragmatic aspects of Indonesian. One possible benefit of consciousness-raising is that it may facilitate students’ noticing when they encounter the target language outside of the classroom and thus take advantage of input opportunities without guidance through instruction. In this way, a consciousness-raising approach can promote learner autonomy.

In addition to helping students develop pragmatic awareness, language teaching also has to provide them with opportunities to use the target language in different activities and for a range of purposes. Language use is a highly complex skill, and as in any *skill learning*, practice is essential for skill development. Students cannot learn how to use Indonesian effectively through awareness raising only. By ‘practice’ we refer to meaningful activities in which students participate, often in pairs or small groups, and in which they have occasion to develop their abilities to comprehend (receptive skills) and express themselves (productive skills) in Indonesian. Over time, participation in a range of practice activities will enable students to understand spoken and written Indonesian more successfully, not only in terms of referential and illocutionary meaning but also of the social and affective elements conveyed in a

message. Participation in activities is essential for students to develop what is usually referred to as 'fluency', that is, the ability to produce effectively designed and executed utterances. Importantly, a focus on pragmatics implies that students not only learn to produce fluent uninterrupted text, as in a class or conference presentation, but that they can participate effectively with others in different types of interactions. Such interactional fluency requires that students can predict when the current speaker's turn comes to an end, how to take a turn in a timely manner, how to design a turn so that it fits with the preceding interaction, to convey to the co-participant(s) that they are making themselves understood or not, and to convey an attitudinal response to the current speakers' speech activity. Conversely, when students either have trouble expressing themselves or understanding the current speaker, they have to be able to 'repair' these sorts of problems, either on their own ('self-repair') or in collaboration with another participant.

Levels of learning

The teaching of pragmatic competence can occur at various levels: 1) consciousness raising, 2) comprehension or receptive skills, and 3) production. Following this section on pedagogical background, we have included one sample lesson plan for each level of learning.

Consciousness raising

Consciousness raising activities are designed to increase the learners' awareness of the pragmatic aspects of communication. For example, a given lesson might focus on a particular speech act such as greetings. The students could be given assignments to draw their attention to 1) the pragmalinguistic aspects or the specific formulas that are used in performing these acts and 2) the sociopragmatic aspects or how these formulas vary systematically according to the contextual features present when the speech act is performed. That is, the greeting may vary according to the person greeting, the person being greeted, the location in which the greeting takes place, the activity in which the interlocutors are engaged in at the time of greeting, the time of day the greeting is issued, the length of time since the greeters last saw each other, and so forth.

Several procedures can be used to raise conscious awareness. One is to have the students act as amateur ethnographers. For example, they can collect their own samples of discourse in their native language, then compare and contrast them. In the case of greetings, the learners might be asked to observe their own or other people's greetings in their native language and to write down exactly what was said in the greeting and in the response, what gestures, if any, accompanied the greeting, who the person greeting was, who the person greeted was (in terms of their relative status and roles in the context in which the greeting took place), the time of day, the setting, the activity, and so forth. They might even be asked to note when greetings

did not appear necessary. They can then be asked to analyze their data by looking for patterns, that is, whether certain greetings were used only between close friends, or whether there were particular greetings only for morning, etc. After the students have conducted their individual analyses, their findings could be compared and contrasted with those of other students in the class in order to see how consistent or variable the patterns they discovered are within their culture or subculture. By making these observations and comparisons first in their native language and culture, the students can develop a deeper understanding of how communication varies according to the situation and relationship of the interlocutors in a familiar language and culture before beginning to make such observations in a culture that is strange and unfamiliar. (For additional information on training language learners to be ethnographers, see Roberts, Byram, Barro, & Jordon, 2000.)

Another way to increase conscious awareness is by having students read an article about the pragmatic feature in question and then discuss it. Many articles have been written on greetings (See DuFon, 2000 for a review) and other speech acts (See DuFon, Kasper, Takahashi, & Yoshinaga, 1994, for a bibliography on linguistic politeness) that will give students insights into the various linguistic formulas and contextual features that influence how a speech act can be appropriately realized in a given speech community.

Comprehension or receptive skill development

In receptive skill development, the aim is to help students understand the social meaning of speech acts and their functions in the target language. For example, the English greeting formula '*How are you?*' is often problematic for second and foreign language learners because of the way that a translation of this expression would be used in their native languages; consequently they might interpret it as a request for information or see it as carrying an implication that the person so greeted does not appear healthy. For the native English speaker, this is simply a greeting formula; it can typically be used with anyone, whether healthy, sick with a cold, or recently recovered from illness, and an honest, detailed response about the health of the one greeted is neither required nor expected.

The foreign language learner of Indonesian faces a similar problem. For example, the expression '*Mau ke mana?*' [lit. 'Where are you going?'] is a popular Indonesian greeting whereas when the expression is literally translated into English, it does not typically have the illocutionary force of a greeting but of a request for information; therefore it is often misinterpreted by native speakers of English as a request for information about their destination. In order to become pragmatically competent in Indonesian, learners would need to develop the receptive skill of understanding the intention behind this expression or its *illocutionary force*, that is, that of a greeting. In addition to understanding these pragmalinguistic aspects of a speech act, it is also necessary for them to learn the sociopragmatic aspects, that is, it is necessary to

know when the different linguistic forms are appropriate. For example, the greeting '*Mau ke mana?*' would be appropriate when greeting a friend on the street; '*Selamat pagi*' [good morning] would also be appropriate for street greetings involving foreigners, but would generally be considered too formal between two Indonesian friends when in this context. Other greetings are also contextually constrained. For example, *assalam'alaikum* is used among Muslims, *mangga* among Javanese, and so forth. Understanding when and how these greetings are used as well as the intent behind formulas used to greet are all part of receptive skill development.

The approach to teaching receptive skill development can be either deductive or inductive. With a deductive approach, the instructor can explain in advance, for example, what the common greeting expressions are and how they might vary according to contextual features; the learners could then be asked to find specific instances when those greetings occur in a videotaped scenario, note the contextual features associated with the greeting and then identify what they can infer about the greeters and/or the situation based on their linguistic choices. In a more inductive approach, the learners might be asked to identify greetings, to note the contextual features associated with their use, and then to figure out from these what the social rules are that influence the choice of one greeting over another. In addition to using the videotaped material presented here, students could also obtain additional information about greetings (or whatever the pragmatic focus is) and their social meanings by interviewing or administering survey questionnaires to native speakers of the target language who either live in their area or whom they have come to know via the internet.

In the videos presented here, there is ample opportunity to compare certain common pragmatic features both across speakers and across activities. The Learning Focus section points to possible areas of comparison. For example, the *Naik Becak* scenarios provide opportunities to view how gender affects the bargaining process; the invitations to enter and to sit in the visiting (*Berkunjung ke...*) and business (e.g., *Di Biro Perjalanan: Karcis PELNI, Di Kantor Post* and *Di Bank*) scenarios where politeness markers (*silakan* and *mari*) are used, can be compared with invitations to enter and sit in the *Kantor Imigrasi* scenarios, where the authority of the chief of the immigration office does not require the use of politeness markers. The learners can also compare the way a routine or pragmatic feature is realized in Indonesian based on the video with the way it is realized in a similar situation in their own culture, using their own data gathered during the consciousness raising phase and discuss the illocutionary force associated with a particular phrase and its translation in the native and target languages.

Production

This category includes techniques that afford students opportunities to practice using language that is appropriate for the context. When focusing on pragmatic instruction,

the appropriate use of pragmalinguistic forms (terms of address, particles, greeting formulas, etc.) in a given social context is what is of utmost importance rather than other aspects of the speaking skill such as fluency or accurate grammar production. In the foreign language classroom, the most popular types of production activities are dialog completions and role plays, which may be designed at various levels of control. More controlled activities might contain prompts for every turn and even provide some of the linguistic expressions that might be used. Less controlled or freer activities might set the scene and the roles, but then leave it to the learners to develop that scene in the way that they wish to as long as it is within the general guidelines provided. Contrastive role plays, in which similar situations that vary according to some contextual feature(s), can also be enacted for productive practice. For example, students can be asked role play visiting a friend. In one case, they can greet the friend when he or she answers the door; then they can greet the friend's father when he answers the door. The greetings in each context can then be compared both in terms of the linguistic and non-linguistic aspects of politeness.

Following the role plays, it is essential to give feedback on the students' performance with respect to the pragmatic feature in question. First the students involved in the role play can be asked to comment on their own performance: what they did well, what they had difficulty with or were unsure about, what they forgot to do, etc. Second, other students can comment on their performance and provide them with additional feedback. Finally the instructor can provide any necessary information that has been overlooked by the students. At times, the role plays can be audio or video recorded so that students can watch and/or listen to their performance as they make comments on it. They may notice points while listening back that they did not notice as they were performing.

Authenticity

In making the videos, we strove to make them as authentic as possible. We filmed Indonesian native speakers and learners as they engaged in tasks and activities of everyday life. In some cases, they actually were doing these activities, such as visiting a village, buying food in a *warung*, or showing a report card to the grandparents. This enhanced their authenticity. In other cases, they role played the activities on site (e.g., reserving a room in a small hotel, reserving passage on a ship, obtaining a passport or visa extension at the immigration office, consulting with a physician about a medical problem). However, with one exception, the persons playing the roles were doing so in roles that they actually play in everyday life (e.g., Pak Sugeng Purwanto was the manager of *Tempat Penginapan KOSABRA*, Pak H. Gusmaritno was the chief of immigration in Malang, and Dr. Hermawanto was a physician with a general practice). They were given general guidelines regarding what to do (e.g., you will pretend to reserve a room for later this week) but were not given a script or told what to say. The dialogs they constructed were their own. Thus,

they were, we believe, reasonably authentic in so far as role play is the closest approximation to real naturalistic interactions.

The one exception of someone playing a role that was not her own was Bu Reni, who played the role of a maid. The real maid was unavailable at the time of filming so Mei asked Bu Reni to step into that role. Consequently the “maid’s” language is less authentic. One native speaker who viewed the film asked if Bu Reni was a student, because he felt she talked more like a student than a maid. In spite of this problem, we decided to keep this scenario because it provides a good example of how an American interacts with her maid, which contrasts rather starkly with the way an Indonesian would, as indicated by the dialog in *Beginning Indonesian through Self-Instruction* (Wolff, Oetomo, & Fietkiewicz, 1992). Therefore this scenario has instructional value regarding pragmatics even though it is problematic in terms of authenticity.

In a few cases, some authenticity was sacrificed in the way the enactment was carried out. This was particularly true in the case of the doctor’s examinations. In the video, the patients were examined fully clothed, due to the Indonesian concern with modesty, although in real life, they typically would have been asked to remove at least some of their clothes. Other than that, the role plays in the doctor’s office were similar to real life situations in that context.

Some authenticity was also sacrificed during the editing process in order to make the videos more practical for classroom use, as well as more interesting and more comprehensible to Indonesian language learners. For example, in the visiting scenarios, *Berkunjung ke Rumah Tetangga*, and *Berkunjung ke Rumah Teman 1 and 2*, the times have been cut down considerably, each scenario ranging in length from only 7 to 11 minutes. *Berkunjung ke Desa*, which includes a meal, takes only 25 minutes from start to finish. We tried to strike a balance by retaining enough material and using fade outs and fade ins to show the passage of time without retaining everything, which would have made the videos too long for beginners and may have become tedious to watch, given the mundane nature of the interactions.

THE SCENARIOS

The scenarios include 44 videotaped scenarios of 18 different types of events ranging in length from 20 seconds (*Masuk Rumah 1*) to 25 minutes (*Berkunjung ke Desa*). Most of these scenes depict common experiences of foreigners in Indonesia, particularly foreign college students. For example, buying food at the market (*Di Pasar*), bargaining for a ride in a pedicab (*Naik Becak*), contracting for a room and

homestay (*Mencari Rumah Kost*) are experiences commonly undergone by foreign students in Indonesia. They are also common experiences of Indonesians as well.

Since the experiences portrayed here are common to both native Indonesians and foreigners, many of the scenarios have at least one version in which only native speakers participate, and another in which foreign learners of Indonesian language participate. In other cases, such as *Berkunjung ke Desa*, both native speaker-native speaker interaction and native speaker-nonnative speaker interaction are present in the same scenario. In a few cases, there is only one type of interaction, either native speaker-native speaker or native speaker-nonnative speaker, available. The reasons for including both types of interaction are twofold. On the one hand, when learners are included, the language of the Indonesian participants is typically pitched to the learners' level, thus making it easier for the classroom viewers to understand. On the other hand, including both allows for a comparison of the way in which native speakers use Indonesian language (e.g., to bargain with the seller) and the way learners do in the same speech event. It also allows a comparison of how native speakers use the language when talking to other Indonesians as compared to how they talk to foreigners.

In addition, the scenarios can be compared across events. For example, the extremely formal register used by Pak Sugeng Purwanto, the manager of a small hotel in *Mencari Tempat Penginapan* can be compared with the less formal register used by the vendors in the market. The invitations to enter and sit down (characterized by a lack of a politeness marker) issued by Pak H. Gusmaritno, head of the immigration office, can be compared with those in other contexts (characterized by a politeness marker such as *mari* or *silakan*). This provides a good example of how power, distance, and context of the event influence the realization of this speech act.

The order of presentation of the scenarios is based primarily on the order of presentation of themes in the two most commonly used textbooks in American Indonesian language programs: *Mari Berbahasa Indonesia* by Rafferty, Barnard, and Suharni (forthcoming) and *Beginning Indonesian through Self-Instruction* by Wolff, et al. (1992). It was reasoned that by arranging the videos in this way, the learners would be familiar with the basic vocabulary and expressions used in the videos. However, it should not be assumed that the videos are arranged in order from most simple to most difficult in terms of interactional modification and comprehensibility to the Indonesian learner. For example *Di Mana Jalan ke...1* is easier than *Berkunjung ke Rumah Teman 1*, although it occurs later in the sequencing. *Di Mana Jalan ke...1* is easier because it is shorter in length, it involves only two participants, and one of them is a beginning learner of Indonesian. *Berkunjung ke Rumah Teman 1*, on the other hand, is considerably longer and involves four participants, all of whom are native speakers of Indonesian.

Although *Berkunjung ke Rumah Teman 1* is challenging for a beginning learner, this does not mean that the material should only be used with more advanced learners. It can be used with beginning learners as well, provided that the task demands are appropriate for their level of proficiency. For example, the learners might be asked to focus only on the invitations to enter, to sit and to drink the tea, all of which are learned in the first lesson of both *Mari Berbahasa Indonesia* and *Beginning Indonesian through Self-Instruction*. Or the learners might be asked to focus only on the questions people ask when getting to know each other such as *Dari mana?* and *Tinggal di mana?*, which are also learned in the first chapters. If the learners understand that they are not expected to comprehend all of the dialog, they can feel comfortable with the material and will enjoy being able to pick out the expressions and vocabulary that they do know as they view the video.

Components included in this manual

pragmatic points

Following the transcript for each scenario (or in some cases, each section) is a list of pragmatic points, which are classified according to type. These include both non-linguistic politeness features (e.g., dress, handshakes, passing objects with the right hand, etc.) and linguistic politeness features of various types (e.g., speech acts, terms of address, etc.). Under each type is a list of the words or expressions used. For example, under *Greetings* will be a list of the greetings used in the interaction, under *Requests* will be a list of the requests used, and so forth. Forms that are insufficiently polite, hyper-polite, or grammatically inaccurate and therefore perhaps confusing (but not necessarily pragmatically inappropriate) are marked with an asterisk (*) in the list of pragmatic points. Having this list to refer to will make it easy for the instructor to determine at a glance what kinds of pragmatic information is particularly rich or sparse in a particular scenario, which can assist him or her in selecting what to focus on in a given lesson.

Caveats: It should be kept in mind, however, that the list of pragmatic points is decontextualized. When the material is presented to the students, these words and expressions should be discussed with respect to their placement within the conversational structure. For example, in a number of scenarios (*Di Bank 1*, *Di Biro Perjalanan: Karcis PELNI 1 and 2*, and *Mencari Tempat Penginapan 1 and 2*) the first pair part of the greeting includes a term of address whereas the response does not. For example,

greeting: *Selamat pagi, Pak.*

response: *Selamat pagi.*

While there are cases where the response also carries an address term, we do not find that the first greeter does not use an address term but the second one

does. Similarly, while *ya* is sometimes used as a greeting response, it is never used to initiate the greeting routine. For example,

greeting: *Selamat siang.*

response: *Ya.*

It is important that learners' attention be drawn to these variations which follow a pattern according to the conversational structure since this too is a part of pragmatic competence.

The pragmatic points should also be considered with respect to the relevant contextual variables associated with their occurrence. These include the social identities of the interlocutors and their relationships to each other in terms of their relative power, their social distance, and their affective stance as well as the ranking of the imposition of a given act. For example, in *Berkunjung ke Desa*, when Pak Wahab greets his sister Bu Lilik he does so with *assalam'alaikum*, the Muslim greeting, because they share a Muslim identity. Bu Lilik and Bu Ani, in contrast, do not share a common religion; however they do share a common ethnic heritage in that they are both Javanese. Consequently, when Bu Lilik greets Bu Ani, she uses Javanese *mangga*. However, when Bu Lilik greets Peggy, an American with whom she does not share a common religious or ethnic identity, she uses Indonesian, *Mari, silakan masuk*. In other words, the greeting forms that are used must be appropriate for one's social identity; *assalam'alaikum*, *mangga*, and *mari* cannot simply be substituted for one another without regard to the interlocutors' ethnic and religious identity.

Another example of contextual variation is also evident in *Kantor Imigrasi*, where the chief immigration officer, Pak H. Gusmaritno, invites his subordinate to enter with *suk* and to sit down with *duduk*; this contrasts with all other contexts in which someone is invited to enter and to sit where a politeness marker (e.g., *mari, silakan*) is used. Pak H. Gusmaritno can legitimately invite his subordinate to enter and to sit with the unmitigated *suk* and *duduk* by virtue of his power or superior status within the context of the immigration office. While this is appropriate for him to do so here, the instructor must make it clear that it is not appropriate in most other situations in which the learner is likely to find him- or herself.

To merely present a list of possible greetings, invitations or other pragmatic points without attending to the contextual variables or conversational structure could be misleading. Therefore, the summary list should be used to quickly identify the type of pragmatic content evident in a given scenario, not as a list of expressions to be taught without regard to their context or to their placement in the conversation.

learning focus

This section gives the instructor some very general ideas for how the materials might be used. For example, in *Naik Becak 1–3*, the bargaining process can be compared along the dimensions of gender and native-foreigner status (i.e., male foreigner, male Indonesian, female Indonesian). In *Mencari Tempat Penginapan 1–2*, the formality of the language can be contrasted with that in other scenarios (e.g., *Di Pasar 1–4*). In *Kantor Imigrasi*, the absence of politeness markers in the voice of authority contrasts with that of other situations (e.g., *Berkunjung ke Rumah Teman, Mencari Rumah Kost*) in speech acts such as inviting one to enter and to sit. These kinds of contrasts are listed under Learning Focus in order to give the instructor some ideas concerning how the material might be used. They should not limit the instructor, however, who may see other ways in which the pragmatic material might be taken advantage of beyond what is listed here.

Components included in *Extended Notes*

Extended notes on each of the scenarios are available in the form of a downloadable PDF document, *Mari Belajar Sopan Santun Bahasa Indonesia Extended Notes* (DuFon, 2004), at the following URL:

<http://nflrc.hawaii.edu/NetWorks/NW-LT-34.pdf>

Extended Notes included the components listed below.

time

The time it takes to view the video is written at the beginning of the extended notes for each scenario in order to assist the instructor in selecting material and in planning the lesson.

summary

The summary consists of a single paragraph that sets up the situation. It explains who the characters are and their relationship to each other, where the event takes place, and the intended purpose and outcome of the interaction.

step by step

The step by step analysis describes the scenario or speech event in some detail. In the case of long scenarios, the extended notes are subdivided into smaller sections that focus on individual phases of a particular scenario. For example in the scenario on a visit to the village, *Berkunjung ke Desa*, the extended notes and the video are divided into four sections: 1) entering (*masuk rumah*), 2) chatting (*omong-omong*), 3) eating (*makan*), and 4) leave-taking (*pamit*).

Extended Notes include a partial transcript of the interaction in the scenario. Material selected for transcription includes those utterances that contain pragmatically interesting information, such as speech acts, pragmatic routines, politeness markers, terms of address, pragmatic particles, etc. Along with the transcription of utterances, notes that provide additional information that might be useful in interpreting the discourse are interwoven throughout the extended notes. These notes serve different functions. For example, they might provide some useful cultural information or they might call attention to variation in the pragmatic forms used or to the non-verbal behavior displayed and the reason behind that variation (e.g., a difference in the role relationships of the speakers to the addressee).

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SAMPLE LESSONS

We have not developed lesson plans for these videos; however we have tried to provide the instructors with information about the content of the videos and to give them guidelines for developing lessons that focus on the pragmatic aspects of Indonesian language. As part of that, we provide three sample lessons: one for consciousness raising, one for receptive skills and one for productive skills.

Consciousness raising sample lesson

objective

- ◆ To increase students' awareness of how we greet others in English, how these greetings vary according to the context, and what the important contextual variables are in influencing greeting choice.

activity

Keep a record of the greetings you observe during one entire day. These will include greetings you initiate to others, greetings that others initiate to you, and greetings you overhear between other people (family, friends, and strangers). For each greeting you observe, write down the following information. The greeting might be only one or two turns long, but if it continues beyond that, be sure to record the entire greeting.

	speaker	linguistic expression	gestures
A:			
B:			
A:			
B:			
A:			

Then write down information about the time, the setting, the activity, the speakers (including their roles and relationship to each other) and other relevant information

time: _____

location: _____

activity: _____

	speaker	age	gender	role relationship
A:				
B:				

other relevant information: _____

Two examples follow.

example 1

	speaker	linguistic expression	gestures
A:	<i>my dad</i>	<i>Good morning.</i>	<i>smiles</i>
B:	<i>me</i>	<i>Morning.</i>	<i>sneers</i>

time: 7:00am

location: kitchen table

activity: getting my morning coffee

	speaker	age	gender	role relationship
A:	<i>my dad</i>	<i>47</i>	<i>male</i>	<i>father</i>
B:	<i>me</i>	<i>20</i>	<i>female</i>	<i>daughter</i>

other relevant information: My father is a morning person and always cheerful in the morning. He always smiles when he greets people in the morning. I am not a morning person and do not even like to be spoken to before 10:0am. I usually sneer when family members talk to me before that hour.

example 2

	speaker	linguistic expression	gestures
A:	me	Hey Jenny.	waves right hand
B:	Jenny	Hi!	nods head (hands are full)
A:	me	How are ya?	
B:	Jenny	Doing good. You?	
A:	me	Yeah, fine.	

time: 1:55pm

location: the mall on campus

activity: walking to class

	speaker	age	gender	role relationship
A:	me	20	female	classmates
B:	Jenny	20	female	classmates

other relevant information: Jenny and I have had several classes together, but do not really socialize with each other outside of class except to say hello

Receptive skills sample lesson

objectives

- ◆ To compare the use of greetings in two Indonesian situations, entering a friend's home and buying vegetables in the market. (The former is more likely to require a greeting of some kind while in the market a greeting is not required or expected.)
- ◆ To compare the use of greetings in these two Indonesian contexts with that in their counterpart situations in the learners' home culture.

activity 1

Dilihat dari kedua video berikut ini: Masuk Rumah 1 dan Di Pasar 3. Sambil melihat video, bacalah kedua tabel di bawah ini dan lingkarilah jawaban yang benar. *[Watch the following two videos: Masuk Rumah 1 and Di Pasar 3. While watching the video, look at the charts below and circle the correct answer.]*

Gambaran Situasi	Masuk Rumah 1		
	Di rumah Bu Mersti	Di rumah Mbak Ririn	Di Pasar
1. Di mana scenario ini terjadi? <i>[Where does this scenario take place?]</i>	Di rumah Bu Mersti	Di rumah Mbak Ririn	Di Pasar
2. Apa yang terjadi dalam aktivitas ini? <i>[What is the activity?]</i>	Naik Becak	Membeli sayur	Omong-omong
3. Dengan siapa saja Bu Mersti berinteraksi dalam situasi ini? <i>[Who all does Bu Mersti interact with in this situation?]</i>	Bu Ani	Mbak Ririn	Bapak Mbak Ririn
4. Siapa saja yang disapa Bu Mersti? <i>[Who all does Bu Mersti greet?]</i>	Bu Ani	Mbak Ririn	∅
5. Kalau Bu Mersti disapa orang lain, ekspresi apa yang dipakai? <i>[When another person greets Bu Mersti, which greeting expression is used?]</i>	Selamat sore	Gimana kabarnya?	∅
6. Kalau orang lain disapa Bu Mersti, ekspresi apa yang dipakai? <i>[When Bu Mersti greets another person, what greeting expression does she use?]</i>	Selamat sore	Baik	∅

Gambaran Situasi	Di Pasar 3		
	1. Di mana scenario ini terjadi?	Di rumah Bu Mersti	Di rumah Mbak Ririn
2. Apa yang terjadi di dalam aktivitas ini?	Naik Becak	Membeli sayur	Omong-omong
3. Dengan siapa saja Bu Mersti berinteraksi dalam situasi ini?	Bu Ani	Si Penjual	Si Pembeli
4. Siapa saja yang disapa Bu Mersti?	Bu Ani	Si Penjual	∅
5. Kalau Bu Mersti disapa orang lain, ekspresi apa yang dipakai?	Selamat pagi, Mak.	Apa kabar?	∅
6. Kalau orang lain disapa Bu Mersti, ekspresi apa yang dipakai?	Selamat pagi.	Baik-baik saja.	∅

activity 2: perbandingan situasi

Baca tabel yang berikut dan lingkari jawaban yang benar. *[Read the chart below and circle the correct answer.]*

1. Kalau di Indonesia, dalam situasi apa saja sebaiknya bersapaan? <i>[In Indonesia, in what situations do you need to greet each other?]</i>	Kalau masuk rumah	Kalau di pasar
2. Kalau di Indonesia, dalam situasi apa saja tidak perlu bersapaan? <i>[In Indonesia, in what situations do you not need to greet each other?]</i>	Kalau masuk rumah	Kalau di pasar
3. Kalau di negara Anda, Anda terbiasa menyapa orang lain ketika... <i>[In your own country, you usually greet someone when...]</i>	Masuk rumah teman	Di pasar
4. Kalau seseorang tidak menyapa orang lain ketika masuk rumah teman, bagaimana kesan Anda terhadapnya? <i>[If a person does not greet when entering a friend's home, what is your impression of that person?]</i>	Kelihatan cukup sopan. <i>[They are seen as sufficiently polite]</i>	Kelihatan kurang sopan. <i>[They are seen as insufficiently polite]</i>
5. Kalau seorang tidak menyapa orang lain ketika membeli sayur bagaimana kesan Anda terhadapnya? <i>[If a person does not greet when buying vegetables, what is your impression of that person?]</i>	Kelihatan cukup sopan. <i>[They are seen as insufficiently polite]</i>	Kelihatan kurang sopan. <i>[They are seen as insufficiently polite]</i>

activity 3: diskusi

Lead a discussion concerning

- ◆ the students' own beliefs about what is polite and what is not polite with respect to the use of greetings in these (and perhaps other) contexts in their own culture; and
- ◆ why it is sufficiently polite to forego the greeting in the Indonesian market scenario.

Productive skill sample lesson (contrastive role plays)

speaker A

role play 1: Anda adalah seorang perempuan, teman sekelas dan tetangga Mbak Ririn. *[You are Mbak Ririn's female classmate and neighbor.]*

Anda adalah seorang perempuan, teman sekelas dan tetangga Mbak Ririn. Anda pergi ke rumah Mbak Ririn untuk berkunjung. Anda dan Mbak Ririn sering berjalan ke kampus bersama-sama, sering belajar bersama-sama, dan sering duduk-duduk sambil omong-omong. Hari ini, Anda pergi ke rumah Mbak Ririn dan mengebel. Dia membuka pintu, merberi salam kepada Anda, dan mengajak Anda masuk dan duduk. Direspon dengan pantas.

[You are a female classmate and neighbor of Mbak Ririn. You often walk to campus together, study together and just sit around and talk. Today you go to her house and ring the bell. She answers the door, greets you, and invites you to come in and sit down. Respond appropriately].

role play 2: Anda adalah seorang laki-laki, teman sekelas dan tetangga Mbak Ririn. *[You are Mbak Ririn's male classmate and neighbor.]*

Anda adalah seorang laki-laki, teman sekelas dan tetangga Mbak Ririn. Anda pergi ke rumah Mbak Ririn untuk berkunjung. Anda dan Mbak Ririn sering berjalan ke kampus bersama-sama, sering belajar bersama-sama, dan sering duduk-duduk sambil omong-omong. Hari ini, Anda pergi ke rumah Mbak Ririn dan mengebel. Dia membuka pintu, merberi salam kepada Anda, dan mengajak Anda masuk dan duduk. Direspon dengan pantas.

[You are a male classmate and neighbor of Mbak Ririn. You go to visit your classmate and neighbor, Mbak Ririn. You often walk to campus together, study together and just sit around and talk. Today you go to her house and ring the bell. She answers the door, greets you, and invites you to come in and sit down. Respond appropriately].

role play 3: Anda adalah seorang laki-laki, teman sekelas dan tetangga Mbak Ririn. *[You are Mbak Ririn's male classmate and neighbor.]*

Anda adalah seorang laki-laki, teman sekelas dan tetangga Mbak Ririn. Anda pergi ke rumah Mbak Ririn untuk berkunjung. Anda dan Mbak Ririn sering berjalan ke kampus bersama-sama, sering belajar bersama-sama, dan sering duduk-duduk sambil omong-omong. Hari ini, Anda pergi ke rumah Mbak Ririn dan mengebel. Bapak Mbak Ririn, seorang dosen di universitas Anda, membuka pintu, merberi salam kepada Anda, dan mengajak Anda masuk dan duduk. Direspon dengan pantas.

[You are a male classmate and neighbor of Mbak Ririn. You go to visit your classmate and neighbor, Mbak Ririn. You often walk to campus together, study together and just sit around and talk. Today you go to her house and ring the bell. Her father, a professor at your university, answers the door, greets you, and invites you to come in and sit down. Respond appropriately].

speaker B

role play 1: Anda adalah Mbak Ririn, seorang mahasiswi Indonesia. *[You are Mbak Ririn, a female Indonesian college student.]*

Nama Anda Mbak Ririn, seorang mahasiswi Indonesia. Ada seorang tetangga dan teman sekelas yang berasal dari Amerika. Anda dan teman Amerika sering berjalan ke kampus bersama-sama, sering belajar bersama-sama, dan sering duduk-duduk sambil omong-omong bersama. Sesudah dengar bel, pintunya dibuka, diberi salam kepada temannya, dan diajaknya masuk dan duduk.

[You are Mbak Ririn, a female Indonesian college student. Your neighbor is an American student who is studying at the university. You are classmates and you often walk to class together, study together, and just sit around and talk. Today your friend comes to your house for a visit. When you hear the bell ring, answer the door, greet your friend, and invite your friend to come in and sit down.]

role play 2: Anda adalah Mbak Ririn, seorang mahasiswi Indonesia. *[You are Mbak Ririn, a female Indonesian college student.]*

Nama Anda Mbak Ririn, seorang mahasiswi Indonesia. Ada seorang tetangga dan teman sekelas yang berasal dari Amerika. Anda dan teman Amerika sering berjalan ke kampus bersama-sama, sering belajar bersama-sama, dan sering duduk-duduk sambil omong-omong bersama. Sesudah dengar bel, pintunya dibuka, diberi salam kepada temannya, dan diajaknya masuk dan duduk.

[You are Mbak Ririn, a female Indonesian college student. Your neighbor is an American student who is studying at the university. You are classmates and you often walk to class together, study together, and just sit around and talk. Today your friend comes to your house for a visit. When you hear the bell ring, answer the door, greet your friend, and invite your friend to come in and sit down.]

role play 3: Anda adalah bapak Mbak Ririn. *[You are Mbak Ririn's father, Pak Basenang.]*

Anda adalah bapak Mbak Ririn. Anda bekerja sebagai dosen universitas. Ada seorang tetangga dan teman sekelas Mbak Ririn, yang berasal dari Amerika, yang datang ke rumah Anda untuk mengunjungi Mbak Ririn. Sesudah dengar bel, pintunya dibuka, diberi salam kepada temannya, dan diajaknya masuk dan duduk.

[You are Mbak Ririn's father and a professor at the university. Your neighbor, an American student who is studying at the university and classmate of Mbak Ririn, comes to your house to visit her. When you hear the bell ring, answer the door, greet her friend, and invite him to come in and sit down.]

activity

After each role play, ask students to evaluate their performance and to discuss whether or not appropriate adjustments were made given the change in speaker relationships.

PRAGMATIC POINTS AND LEARNING FOCUS FOR EACH SCENARIO

This section gives the instructor some very general ideas for how the materials might be used. For example, in *Naik Becak 1–3*, the bargaining process can be compared along the dimensions of gender and native-foreigner status (i.e., male foreigner, male Indonesian, female Indonesian). In *Mencari Tempat Penginapan 1–2*, the formality of the language can be contrasted with that in other scenarios (e.g., *Di Pasar 1–4*). In *Kantor Imigrasi*, the absence of politeness markers in the voice of authority contrasts with that of other situations (e.g., *Berkunjung ke Rumah Teman, Mencari Rumah Kost*) in speech acts such as inviting one to enter and to sit. These kinds of contrasts are listed under “learning focus” in order to give the instructor some ideas concerning how the material might be used. Some activities are suggested. They should not limit the instructor, however, who may see other ways in which the pragmatic material might be taken advantage of beyond what is listed here.

MASUK RUMAH 1

pragmatic points

non-linguistic aspects

- ◆ Appropriate clothing
- ◆ Handshakes

linguistic aspects

- ◆ Greetings
O, Bu Mersti! Gimama kabarnya.
Baik.
- ◆ Introducing
Ini teman saya, Bu Ani.
Self-introductions just saying one's name
- ◆ Inviting to enter
Mari, silakan masuk.
- ◆ Thanking
Ma kasih.

learning focus

Use this video to increase student's awareness of how to greet guests and invite them to enter a home in Indonesian culture.

suggested activity

Ask students to observe how these speech acts are performed in their own culture and to note what is similar and what is different between their own culture and Indonesian culture as depicted here.

MASUK RUMAH 2

pragmatic points

non-linguistic aspects

- ◆ Appropriate clothing
- ◆ Handshakes

- ◆ Proper entering behavior
 - Waiting to be verbally invited in
 - Removing shoes before entering
 - Waiting to be verbally invited to sit down

linguistic aspects

- ◆ Greetings
 - Verbal formulas
 - Non verbal gestures
- ◆ Introductions
 - Jeff introduces himself
Nama saya Jeff.
 - Jeff introduces his wife Stephanie
Ini isteri saya, Stephanie.
 - The rest all self-introduce by saying their name upon greeting the new acquaintance
- ◆ Inviting to enter and sit down
 - Mari, mari.*
 - Silakan duduk.*
- ◆ Apologies
 - O, maaf mengganggu, Pak.*
- ◆ Thanking
 - O, ma kasih, Pak.*

learning focus

Use this video to increase students' awareness of how to properly enter a home in Indonesian culture.

suggested activity

Ask students to compare and contrast the greeting and entering behaviors in this video with those in *Masuk Rumah 1*.

suggested activity

Ask students to compare and contrast these behaviors with what is typical in their own culture.

MASUK RUMAH 3

pragmatic points

non-linguistic aspects

- ◆ Appropriate and inappropriate clothing
- ◆ Removal of shoes
- ◆ Appropriate and inappropriate handshakes

linguistic aspects

- ◆ Greetings
Selamat siang.
- ◆ Invitations to enter
Silakan masuk.
Mari masuk.
Mari, silakan masuk.
- ◆ *Basa-basi* associated with the removal of shoes
Use of negative form *Ndak usah dilepas*
Use of passive imperative form *dipakai aja*
- ◆ Introductions
Saying one's name
Telling someone to introduce themselves to another: *Mira, ini kenalkan Pak Jesse.*
- ◆ Invitations to sit
Mari, silakan duduk.

learning focus

Use this video to increase students' awareness of how to properly enter a home in Indonesian culture.

suggested activity

Ask students to compare and contrast the greeting and entering behaviors in this video with those in *Masuk Rumah 1* and *Masuk Rumah 2*.

suggested activity

Ask students to compare Bu Sindra's invitation to sit that is given to her guests with the order to sit in a particular place given to her daughter, "*Di sini, Mira.*"

suggested activity

Ask students to compare and contrast these behaviors with what is typical in their own cultures.

PAMIT 1

pragmatic points

non-linguistic aspects

- ◆ Waiting for host to stand before guests stand to leave
- ◆ Handshakes and gestures used when saying good-bye

linguistic aspects

- ◆ Signals that the guest is ready to leave
Bu Mersti, kita pulang dulu?
- ◆ Apologies associated with leaving
Maaf, ya? Kami sudah lama.
- ◆ Thanking
Terima kasih banyak, Bu.
- ◆ Recaping earlier conversation
Jangan lupa lho undanganya.
Jangan lupa undanganya, ya?
- ◆ Formulas for saying good-bye
Pamit dulu.
Selamat malam.
Saya mau pamit.
Maaf, saya permisi dulu.
Mari, selamat jalan.
- ◆ *Basa-basi* associated with leave-taking
Asking someone to say hello to others
Pak, salam kepada Ibu.
Inviting each other to visit
Pokoknya nanti, kalau mau bikin bubur Manado, kami telpon Pak nanti.
Sering-sering ke sini lho, Bu.
- ◆ Particle *lho* used to remind someone of something
Jangan lupa lho undanganya.
Sering-sering ke sini lho, Bu.

learning focus

Use this video to increase students' awareness of how to take leave or *pamit* in Indonesian culture.

suggested activity

Ask students to note who says good-bye to whom, and how they do it, and to hypothesize why they do what they do.

suggested activity

Ask students to observe leave-taking in their own culture and to compare what is similar and what is different between their own culture and Indonesian culture as seen in this video.

PAMIT 2

pragmatic points

non-linguistic aspects

- ◆ Handshakes and gestures used when saying good-bye
- ◆ Putting shoes back on

linguistic aspects

- ◆ Pre-closing the conversation by recapping earlier conversation, i.e., returning to the topic of the letter
Jadi suratnya, nanti Margaret kita balas nanti.
- ◆ Signaling that the guest is ready to leave
**Permisi, mungkin mau minum dulu.*
**Mungkin mau pamit dulu.*
- ◆ Offers
Kalau perlu dikawal, nanti saya kawal.
- ◆ Invitations to get together again
Jangan lupa, sering-sering ke sini, cerita-cerita.
Silakan main-main ke rumah, kapan saja.
Mau saya kasih undangan, ya? Mau datang?
- ◆ Refusing
Ndak usah repot, mampir aja.
- ◆ Thanking
Terima kasih banyak.
Terima kasih.

- ◆ Formulas for saying good-bye
Sampai ketemu lagi.
Mari, ya?
Ya.

learning focus

Use this video to increase students' awareness of how to take leave or *pamit* in Indonesian culture.

suggested activity

Ask students to observe leave-taking in similar contexts in their own culture and to note what is similar and what is different about leave-taking between their own culture and Indonesian culture as depicted here.

suggested activity

Ask students to compare what is similar and contrast what is different between the two videotaped interactions viewed here in *Pamit 2* with those in *Pamit 1*.

PAMIT 3

pragmatic points

non-linguistic aspects

- ◆ Handshakes and gestures used when saying good-bye

linguistic aspects

- ◆ Signaling that the guest is ready to leave
Kami pulang dulu, ya.
- ◆ Extended thanking
Terima kasih atas kunjungan Anda. Mau bercakap-cakap dengan saya.
- ◆ *Basa-basi* associated with leave-taking, especially invitations to get together again
Nanti kalau ada waktu, Anda bisa bermain di sini.
Bisa ini bermain di sini.
- ◆ Who says good-bye to whom and how
- ◆ Formulas for saying good-bye
Selamat siang.
Sampai nanti.

learning focus

Use this video to increase students' awareness of how to take leave or *pamit* in Indonesian culture.

suggested activity

Ask students to note what is similar and what is different about leave-taking between their own cultures and Indonesian culture as depicted here.

suggested activity

Ask students to compare what is similar and contrast what is different between the videotaped interaction viewed here in *Pamit 3* with those in *Pamit 1* and *Pamit 2*.

BERKUNJUNG KE RUMAH TETANGGA

pragmatic points

non-linguistic aspects

- ◆ Appropriate and inappropriate clothing for visiting someone the first time
- ◆ Removal of shoes
- ◆ Appropriate handshakes and gestures used when greeting, introducing, and saying good-bye

linguistic aspects

- ◆ Greetings
Selamat siang.
- ◆ Invitations to enter
Silakan masuk.
Mari masuk.
Mari, silakan masuk.
- ◆ *Basa-basi* associated with the removal of shoes
Use of negative form *Ndak usah dilepas*
Use of passive imperative form *dipakai aja*
- ◆ Introductions
Saying one's name
Telling someone to introduce themselves to another: *Mira, ini kenalkan Pak Jesse.*

- ◆ Invitations to sit
Mari, silakan duduk.
Compare Bu Sindra's invitation to sit given to her guests with the order to sit in a particular place given to her daughter, "*Di sini, Mira.*"
- ◆ Typical questions used when getting to know someone
Dari mana?
Tinggal di mana?
Berapa anaknya?
Anda sebeultunya berasal dari mana?
- ◆ Typical questions and comments addressed to foreigners and appropriate responses
Questions
Senang tinggal di Indonesia?
Dalam tugas apa di Indonesia?
Anda di sini berapa lama?
Berapa lama Anda belajar Bahasa Indonesia?
(Dia) umur berapa?
Compliment often addressed to foreigner
Tapi cara berbicara Anda sudah bagus.
Compliment response
Belum lancar.
- ◆ Invitations to drink
Mari, silakan minum.
- ◆ Making excuses for children's behavior
Dia masih malu.
Malu sekali.
- ◆ Excusing oneself from one's guests temporarily
Sebentar, ya? Saya masuk dulu....
- ◆ Apologizing to guests for leaving them temporarily
Maaf, ya? Saya tadi ada telpon.
- ◆ Signaling that the guest is ready to leave
Kami pulang dulu, ya.
- ◆ Extended thanking
Terima kasih atas kunjungan Anda. Mau bercakap-cakap dengan saya.
- ◆ *Basa-basi* associated with leave-taking, especially invitations to get together again
Nanti kalau ada waktu, Anda bisa bermain di sini.
Bisa ini bermain di sini.
- ◆ Who says good-bye to whom and how

- ◆ Formulas for saying good-bye
Selamat siang.
Sampai nanti.

learning focus

Use this video to demonstrate a typical visit to a new neighbor by a foreigner and increase students' awareness of how to participate in a visit in Indonesian culture including

- ◆ how to enter the house,
- ◆ how to accept a drink, and
- ◆ how to take leave or *pamit*.

suggested activity

Ask students to observe visiting in their own cultures and to note what is similar and what is different about visiting between their cultures and Indonesian culture as depicted here.

BERKUNJUNG KE RUMAH TEMAN 1

pragmatic points

non-linguistic aspects

- ◆ Appropriate clothing
- ◆ The removal of shoes (the actual removal is not seen, but we see that they are barefoot as they sit inside the house)
- ◆ Handshakes
- ◆ The timing of the drinking of the tea
- ◆ Waiting for the host to stand before the guests stand to leave

linguistic aspects

- ◆ Speech acts
Greetings
A: *O, Bu Mersti! Gimama kabarnya.*
B: *Baik.*
A: *Selamat datang.*
B: *Selamat, Pak.*
A: *Selamat malam.*
B: *Selamat malam.*

Introducing

Ini teman saya, Bu Ani.

Nama saya Jeff.

Ini isteri saya, Stephanie.

Self-introductions just saying one's name

Inviting to enter

Mari, silakan masuk.

Mari, mari.

Thanking

Ma kasih.

Questions frequently asked to someone you have just met

Tinggalnya di mana, Bu.

Asalnya dari...?

Dari mana, Bu?

Di Malang, kost di mana, Bu?

Personal questions to someone you already know

Gimana, Mbak Ririn? Sudah kan.

Requests

Nanti sebentar saya mau ngomong sama Bapak, ya.

Kalau gitu, jangan lupa lho undangannya.

Kok Bapak ndak ada.

Ini temannya Ririn.

Excusing to go to the kitchen and prepare the refreshments

Sebentar, Bu, ya?

Responses to being served refreshments

Ndak usah repot-repot, Mbak.

Aduh! Kok repot-repot, Mbak Ririn.

Invitations to drink

Mari, silakan.

Silakan minum.

Mari, Bu.

Invitations to sit

Silakan duduk.

Apologies

O, maaf, mengganggu, Pak.

Maaf, ya? Kami sudah lama.

Leave-taking

Signals that the guest is ready to leave

Bu Mersti, kita pulang dulu?

Recapping earlier conversation

Jangan lupa lho undangannya.

Jangan lupa undangannya, ya?

Formulas for saying good-bye

Pamit dulu.

Selamat malam.

Saya mau pamit.

Maaf, saya permisi dulu.

Mari, Selamat jalan.

Basa-basi associated with leave-taking

Asking someone to say hello to others

Pak, salam kepada Ibu.

Inviting the host over to the guests' home

Pokoknya nanti, kalau mau bikin bubur Manado, kami telpon

Pak nanti.

- ◆ Terms of address and reference

Ibu/Bu

Bapak/Pak

Mbak

- ◆ Particles

Kan

Kan dulu Bapak dosen saya juga di sini.

Lho

Jangan lupa lho undanganya.

Kok

Aduh! Kok repot-repot, Mbak Ririn.

learning focus

Use this video to increase students' awareness of how the tea routine is realized in Indonesian culture.

suggested activity

Ask students to note what is similar and what is different between their own culture and Indonesian culture as depicted here.

suggested activity

Ask students to compare the tea routine here and that observed in *Berkunjung ke Rumah Tetangga*.

BERKUNJUNG KE RUMAH TEMAN 2

pragmatic points

non-linguistic aspects

- ◆ Appropriate clothing
- ◆ Handshakes when introducing, and leave-taking
- ◆ Proper entering behavior
 - Waiting to be verbally invited in
 - Removing shoes before entering
 - Waiting to be verbally invited to sit down
 - The timing of the drinking of the tea

linguistic aspects

- ◆ Greetings
 - Selamat malam.*
- ◆ Introductions
 - Jeff introduces himself: *Nama saya Jeff.*
 - Jeff introduces his wife Stephanie: *Ini isteri saya, Stephanie.*
 - The rest all self-introduce by saying their name upon greeting the new acquaintance
- ◆ Inviting
 - To enter
 - Mari, mari.*
 - To sit down
 - Silakan duduk.*
 - To drink
 - Mari, Silakan. Mari, mari.*
 - Jangan malu-malu! Silakan. Silakan.*
 - Jangan sungkan.*
 - Silakan. Silakan.*
 - To eat
 - Mari, silakan makan.*
 - To attend a wedding
 - Mau saya kasih undangan, ya? Mau datang.*
- ◆ Refusing
 - Ndak usah repot, mampir aja.*
- ◆ Apologies
 - O, maaf, mengganggu, Pak.*

- ◆ Thanking
O, ma kasih, Pak.
Terima kasih.
Terima kasih banyak.
- ◆ Saying hello to others
Salam.
Pak salam kepada Ibu.
- ◆ Questions addressed to new acquaintances
Terus, Pak, asal mana?
Kalau Pak, sudah lama di sini?
- ◆ Questions addressed to newcomers or foreigners
Berapa lama di Malang ini?
Di sini, tinggal di mana?
Sudah lama di sini?
Bagaimana Malang? Cukup? Sesuai?
Asalnya dari mana?
Kegiatnya Mbak Stephanie di Malang, apa saja?
Selama di Indonesia sudah pergi ke mana saja?
Terus, mana lagi?
- ◆ Requests/directives
Ambilkan minum.
- ◆ Responses to being served refreshments
O, ndak usah repot-repot, Mbak.
- ◆ Comments about the food
Mbak Ririn yang membuat.
Manis?
- ◆ Closing the conversation
Pre-closing the conversation by recapping earlier conversation, i.e., returning to the topic of the letter
Signaling that the guest is ready to leave
**Permisi, mungkin mau minum dulu.*
**Mungkin mau pamit dulu.*
Invitations to get together again
Jangan lupa, sering-sering ke sini, cerita-cerita.
Silakan main-main ke rumah, kapan saja.
Mau saya kasih undangan, ya? Mau datang.
- ◆ Formulas for saying good-bye
Sampai ketemu lagi.
Mari, ya?
Ya.

- ◆ Terms of address
Pak vs. Bapak
- ◆ Topic markers
- ◆ Shifting the topic slightly to a related topic
Ngomong-ngomong

learning focus

Use this video to increase students' awareness of how to participate in visiting a home in Indonesian culture.

suggested activity

Ask students to observe what takes place, what people say and what they do when visiting in their own culture and to note what is similar and what is different between their own culture and Indonesian culture as viewed in this video.

suggested activity

Ask students to compare what is similar and contrast what is different between the two videotaped interactions viewed here in *Berkunjung ke Rumah Teman 1* and *Berkunjung ke Rumah Teman 2*.

DI MANA JALAN KE...? 1

pragmatic points

linguistic aspects

- ◆ Greetings
Hai.
- ◆ Offering to help
Ada yang bisa saya bantu?
- ◆ Thanking
OK, terima kasih banyak, ya?
- ◆ Thanking response
Sama-sama.

learning focus

Use this video to increase students' awareness regarding the routine of asking and giving directions, which involves a number of politeness features.

DI MANA JALAN KE...? 2

pragmatic points

linguistic aspects

- ◆ Apologizing
For passing in front of someone: *Permisi.*
For disturbing someone and (for getting their attention): *A, permisi, Mbak*
For speaking incorrectly: *Maaf*
- ◆ Offering to help
Ada yang bisa saya bantu?
- ◆ Thanking
Ya, terima kasih banyak, ya?
- ◆ Leave-taking
Mari.
- ◆ Terms of address
Anda
Mbak

learning focus

Use this video to increase students' awareness regarding the routine of asking directions.

suggested activity

Ask students to compare the use of terms of address in this video with that in *Di Mana Jalan ke...? 3*. Peggy uses far fewer of them than Mbak Peni does.

DI MANA JALAN KE...? 3

pragmatic points

non-linguistic aspects

- ◆ Bowing slightly to show a humble attitude when approaching someone

linguistic aspects

- ◆ Frequent use of terms of address
To get attention: *Bapak, permisi, Pak.*
To make requests for information more polite: *Saya bisa naik dari mana, Pak?*
To increase politeness when thanking: *Terima kasih, Pak.*
- ◆ Requesting information
Saya mau ke alun-alun. Itu bisa naik microlet ke jurusan mana, Pak.
Saya bisa naik dari mana, Pak?
Itu ke arah mana itu?"
- ◆ Thanking
Terima kasih, Pak.
- ◆ Leave-taking
Mari.

learning focus

Use this video to demonstrate how the routine of asking directions is politely carried out in Indonesian.

suggested activity

Ask students to compare this interaction between two native speakers with the other two, which are between Indonesians and Indonesian language learners. What is particularly striking is Mbak Peni's frequent use of terms of address compared to the lack of them by the non-native speakers? [Our native speaker informant felt that Mbak Peni overused terms of address and that it was not necessary to use them so frequently. Even so, the non-natives tended to underuse them and the contrast is marked.]

DI PASAR 1

pragmatic points

non-linguistic aspects

- ◆ Pointing
Pointing with the thumb is the refined way to point in Java. Our informant felt that it is overly polite to point with the thumb when you are dealing with a vendor. Pointing with the hand would have been sufficient. Others, however, might feel that one should always point with the thumb regardless of the interlocutor.
- ◆ Using the right hand to give and receive items

linguistic aspects

- ◆ Greetings
Selamat pagi.
Ya.
- ◆ Requesting desired merchandise
Saya ini mau beli ikan laut.
Saya minta satu keranjang ini, Bu.
- ◆ Requesting to bargain
Apa itu boleh ditawar?
- ◆ Refusing to bargain
Pas.
- ◆ Agreeing to price
O, ya. Sudah.
- ◆ Leave-taking formulas
Selamat pagi.
Pagi.
- ◆ Use of terms of address in politeness formulas
Saya minta satu keranjang ini, Bu.
Terima kasih, ya, Bu.
- ◆ The terseness of the sellers' utterances
Ya.
Dua ribu.
Satu keranjang.
Pas.
Pagi.

learning focus

Use this video to increase students' awareness of formulaic routines and other politeness features associated with buying in the open air market in Indonesia.

suggested activity

Ask students to observe how they buy produce in their own countries, particularly at farmer's markets, what they say and how they say it. Then they can compare their observations with what they viewed in the video.

DI PASAR 2

pragmatic points

non-linguistic aspects

- ◆ Pointing

Pointing to the produce with the index finger is acceptably polite. Pointing with the thumb is more refined; however, as mentioned in *Di Pasar 1*, some feel that pointing with the thumb is too polite when interacting with a vendor.

- ◆ Using the right hand to give and receive items is polite. Using the left is typically considered rude.

- ◆ Change

It is not uncommon that small businesspersons (e.g., vendors in the market, *becak* drivers) do not have change. The customer is often expected to have exact change or to take the loss and not receive change if s/he wants to purchase the item. It may also be the case that the vendor does have the change but is hoping that the customer will just pay with the larger bill and tell her to keep the change.

linguistic aspects

- ◆ Greetings

Selamat pagi, Bu.

Selamat pagi.

- ◆ Requesting

Boleh saya beli hanya separo?

**Minta separo dari bawang putih ini, ya?*

**Mungkin saya mau beli itu juga, ya?*

Separo saja, Ibu?

Tambah lima ratus.

- ◆ Simple thanking

Terima kasih banyak.

Terima kasih, Bu.

- ◆ Thanking response

Ma kasih. Sama-sama.

Sama-sama.

- ◆ Leave-taking formulas

Mari.

learning focus

Use this video to increase students' awareness of formulaic routines associated with buying in the open air market in Indonesia.

suggested activity

Ask students to observe how they buy produce in their own country, particularly at farmer's markets, what they say and how they say it. Then they can compare their observations with what they viewed in the video.

suggested activity

Ask students to compare their observations of this video with what they observed in *Di Pasar 1*.

DI PASAR 3

pragmatic points

linguistic aspects

- ◆ Absence of greeting and leave-taking formulas by the Indonesians in this context
- ◆ Bargaining
 - Ndak kurang, kan?*
 - Ndak tiga ratus, Bu.*
- ◆ Requesting
 - Tambah ini untuk cap cai.*
- ◆ Suggesting
 - Ndak pakai buncis, Bu Mersti?*
- ◆ Accepting
 - O, ya. Saya dua.*
 - Ya, boleh.*
 - Ya, berarti tambah ini.*
- ◆ Rejecting
 - Ndak bisa.*
 - Buncis ndak usah, ini aja.*
- ◆ Terminating a piece of business or segment of an event
 - Sudah. Itu saja, Bu.*
- ◆ Simple thanking
 - Ya. Ma kasih, Bu.*

learning focus

Use this video to increase students' awareness of formulaic routines associated with buying in the open air market in Indonesia.

suggested activity

Ask students to compare the speech formulas used (or not used) in this video between native speakers with those used or not used in Di Pasar 1, 2, and 4, which are between native and nonnative speakers of Indonesian. Particularly interesting points of difference include

- ◆ the presence or absence of greeting and leave-taking formulas,
- ◆ extended versus abbreviated requests, and
- ◆ the presence or absence of *mungkin* in requests and acceptances.

suggested activity

Ask students to compare how the native speaker buyers in this video bargain — what they say, how often they bargain, etc.— with how the nonnative speakers do it, if they do it, and how successful each is.

suggested activity

Ask students to observe how they buy produce in their own country, particularly at farmer's markets, what they say and how they say it. Then they can compare their observations with what they viewed in the video.

DI PASAR 4

pragmatic points

non-linguistic aspects

- ◆ Giving and receiving items with the right hand

linguistic aspects

- ◆ Greetings
 - Selamat pagi, Pak*
 - Selamat Pagi.*
 - Apa kabar?*
- ◆ Bargaining
 - *Untuk ukuran begini, saya merasa pasar di situ ada papaya untuk lebih murah. Ini agak mahal, ya?*
 - *Tidak mau turun?*

- ◆ Rejecting
O, ndak boleh seribu ini.
Tidak.
- ◆ Disagreeing
O, ndak. Ndak mahal kan sini.
- ◆ Requests
Pak, boleh saya coba yang ini?"
Tolong potong ini, ya? Saya mau lihat kalau warna merah atau belum matang.
- ◆ Accepting
Mungkin saya beli yang ini.
**Ya. Ya, saya rela beli.*
- ◆ Thanking and response
Terima kasih banyak.
Ya. Sama-sama.
- ◆ Leave-taking
Mari.
- ◆ Overuse of *mungkin*
Mungkin saya menawar seribu untuk yang ini.

learning focus

Use this video to increase students' awareness of the appropriateness and inappropriateness as well as the effectiveness or ineffectiveness of certain formulaic routines associated with buying in the open air market in Indonesia.

suggested activity

Call students' attention to the speech formulas used in this video. Compare them with those used among native speakers in Di Pasar 3. Particularly interesting points of difference include

- ◆ the presence or absence of greeting and leave-taking formulas,
- ◆ extended versus abbreviated requests,
- ◆ the presence or absence of *mungkin* in requests and acceptances, and
- ◆ bargaining strategies

MEMBELI SAYUR DI RUMAH

pragmatic points

linguistic aspects

- ◆ The lack of greeting and leave-taking formulas
- ◆ The lack of small talk
- ◆ The lack of haggling over the price
- ◆ Rejecting items
*Sudah, sudah, sudah. Saya sudah beli.
Masih ada. Cukup.*
- ◆ Requesting
Mak Rum, besok pagi supaya saya dibawakan lagi.
- ◆ Rejecting a request
Besok pagi hari raya, hari minggu.
- ◆ Indicating the end of a topic (i.e., the change problem)
Sudah.
- ◆ Thanking
Terima kasih.
- ◆ Terms of address
Bu and Mak Rum

learning focus

Use this video to increase awareness of a typical interaction between the door to door vendor and her middle class client, Bu Herman.

Of particular interest is the conflict over the payment, for which the seller does not have adequate change, and its resolution.

suggested activity

Ask students to discuss how they might have solved the problem of insufficient change and the ethic or value behind their decision. Discuss the Javanese Indonesian ethics regarding money, that is, that the more affluent person would be expected to make the sacrifice rather than the less affluent person.

NAIK BECAK 1

pragmatic points

linguistic aspects

- ◆ Greetings
 - Selamat siang, Pak.*
 - Selamat siang.*
- ◆ Bargaining for a price including Offers and counter-offers
 - Tiga ribu, Tuan.*
 - Bagaimana kalau seribu?*
 - A, seribu lima ratus, boleh.*
 - Dua ribu bisa.*
- Protests
 - Tiga ribu, Wah! Sedikit mahal, ya.*
- Requests for more
 - Tambah dikit itu.*
- Rejections
 - Masih belum bisa.*
- Acceptance
 - Dua ribu? Ya, ndak apa-apa.*
- ◆ Apologizing using *Maaf*
 - Maaf, Tuan, ndak ada kembalinya.*
- ◆ Thanking
 - Terima kasih, Tuan.*
 - Ya, terima kasih, ya, Pak.*
- ◆ Leave-taking
 - Mari, ya.*
- ◆ Terms of address
 - Tuan*
 - Pak*
- ◆ Particle *Wah!*

learning focus

Use this video to increase students' awareness regarding bargaining and paying for a *becak* ride.

suggested activity

Ask students to compare taking public transportation in their country with riding a *becak*. What similarities and differences do they see? For example, do they negotiate for a rate? Whose responsibility is it to have change?

NAIK BECAK 2

pragmatic points

linguistic aspects

- ◆ Greetings
Mau ke mana, Pak?
- ◆ Bargaining for a price including
- ◆ Offers and counter-offers
Dua ribu, Pak.
Seribu aja.
Seribu lima ratus.
- ◆ Acceptance
Ya.
- ◆ Thanking
Terima kasih, ya.
Terima kasih.
- ◆ The lack of any leave-taking formula
- ◆ Terms of address
Pak
- ◆ Particle *lho* used for emphasis

learning focus

Use this video to increase students' awareness regarding bargaining and paying for a *becak* ride.

suggested activity

Ask students to compare the differences in interaction patterns between the *tukang becak* and his native male Indonesian customer, and that between him and his foreign customer (*Naik Becak 1*) in terms of how they realize (or not) greetings and leavetaking, the bargaining process, and terms of address.

NAIK BECAK 3

pragmatic points

linguistic aspects

- ◆ Lack of a greeting
- ◆ Offers and counter-offers
 - Dua ribu.*
 - Biasanya dua ribu.*
 - Yang biasa, dua ribu.*
 - Dua setengah, ya?*
 - Gini, tiga ribu.*
 - Tiga ribu aja.*
 - Kita tambah lima ratus, jadi tiga ribu lima ratus.*
- ◆ Expressions of shock and disbelief
 - Eh! lima ribu? Mahal amat, Pak.*
 - Wuih!*
 - A, masak, Pak!*
 - Wah!*
- ◆ Protests
 - Eh! lima ribu? Mahal amat, Pak.*
- ◆ Requests
 - Mari, Bu. Mari, Bu. Tambah lima ratus saja, Bu.*
 - Tidak kembali lima ratus?*
 - Kasih uang pas, bisa, Bu?*
 - Bu Mersti, ada uang lima ratus?*
- ◆ Rejections
 - Ndak boleh.*
 - Ndak bisa.*
 - A, satu atau dua orang kan, satu becak. Sama saja.*
 - Udah. Udah, Pak, Ya? Ndak jadi.*
- ◆ Refusing
 - Kembalinya ndak ada, Bu.”*
- ◆ Acceptance
 - Boleh.*
- ◆ Scolding
 - Gitu dong, Pak.*

- ◆ Apologizing using *Maaf* and *kan*
Maaf, kan, ndak ada kembalinya.
- ◆ Thanking
Terima kasih.
- ◆ Leave-taking
Mari, Bu.
Ya, mari.
- ◆ Terms of address
Biasa, Bu. Orang dua, Bu, empat ribu, Bu.
- ◆ Particle *dong*
Gitu dong, Pak.

learning focus

Use this video to increase students' awareness regarding bargaining and paying for a *becak* ride and how this varies according to gender

suggested activity

Ask students to compare the differences in interaction patterns between the *tukang becak* and his male and female Indonesian customers. Note that the male spends little time bargaining compared with the females. According to Keeler (1987) in his book *Javanese Shadow Plays, Javanese Selves*, women are better bargainers than men. Women have the role of watching the finances; consequently a woman would be ashamed to allow herself to be cheated or to pay too high a price for an item. Men, on the other hand, are expected to be more concerned with the spiritual aspects of life and less concerned with the material. They are expected to be benevolent toward others of lesser status. Consequently, they would be ashamed to quibble over a few rupiah or to protest if overcharged. We see this gender difference in bargaining behaviors in *Naik Becak 2* and *Naik Becak 3*

DI BIRO PERJALANAN: KARCIS PELNI 1

pragmatic points

linguistic aspects

- ◆ Greetings
Selamat siang, Pak.
Selamat siang.

- ◆ Invitations to sit
Silakan duduk.
- ◆ Offering
Ada yang bisa saya bantu?
Saya kasih uang muka dulu, ya?
- ◆ Directives
Ini, kalau berangkat tanggal tiga belas, berarti ke sini lagi tanggal... sekitar tanggal delapan, itu, atau telpon dulu aja daripada bolak-balik.
Jadi sekitar tanggal delapan bisa telpon dulu; bisa diambil belum tiketnya.
- ◆ Requesting
Anu, Pak, kebetulan, saya mau pulang Manado. Saya mau pesan tiket.
Berarti saya pesan Lambelu saja, tanggal tiga belas.
Berarti saya pesan kapal Lambelu, kelas tiga wisata.
O, ya. Sebentar saya catat dulu, ya?
- ◆ Requesting information
Kapan kira-kira tiketnya saya ambil, Pak?
- ◆ Thanking and response
Terima kasih, Pak.
Ya, sama-sama.
- ◆ Leave-taking formulas
Permisi, Pak, selamat siang.
Selamat siang.

learning focus

Use this video to increase students' awareness of the routine involved in conducting business in general in Indonesia and specifically in booking passage on a ship.

suggested activity

Ask students to compare the speech act formulas in this video (greeting, invitations to sit, leave-taking) with those used in visiting a friend or neighbor.

DI BIRO PERJALANAN: KARCIS PELNI 2

pragmatic points

linguistic aspects

- ◆ Greetings
Selamat siang, Pak.
Selamat siang.
- ◆ Invitations to sit
Silakan duduk.
- ◆ Directives
Pesan dulu. Baru, nanti, lima hari sebelum pemberangkatan, tiketnya baru bisa diambil.
Ya, titip dulu, nanti kalau besok bisa.
- ◆ Requesting
Pak, saya mau ke Ujung Pandang.
Mungkin saya ingin minta kelas satu aja, ya, Pak?
**Mungkin saya ingin mau pesan aja.*
Saya ini cuma membawa hanya seratus lima puluh. Bagaimana itu boleh, Pak?
Tiketnya itu boleh diambil sekarang ini atau kapan?
Terus ini pakai uang muka atau bayar lunas?
- ◆ Making a negative assessment
Kapalnya agak tua. Kalau kepingin bagus, ini.
- ◆ Thanking and response
O, ma kasih, Pak.
Terima kasih.
Ya, sama-sama.
- ◆ Leave-taking formulas
Selamat siang.

learning focus

Use this video to increase students' awareness of the routine involved in conducting business in general in Indonesia and specifically in booking passage on a ship.

suggested activity

Ask students to compare the native and non-native speakers' ways of stating their requests. The non-native speaker uses *mungkin* [maybe] as a softener. Native speakers do not use it in this way, however. The use of *mungkin* here adds to the foreign quality of the non-native speaker's Indonesian.

KE DOKTER 1

pragmatic points

linguistic aspects

- ◆ Greetings
Selamat siang.
- ◆ Inviting to enter
Silakan masuk, mari.
- ◆ Inviting to sit
Silakan duduk.
- ◆ Introductions
Kenalkan.
Saying name only, without title
- ◆ Requests/directives
Bu Stephanie, saya periksa dulu. Silakan. Bisa, ya?
Silakan.
Bisa berbaring?
Saya mau melihat keadaan ibu sebentar, ya?
Cuma untuk memastikan anemia jenis apa, kita harus memeriksa dengan lebih teliti dengan pemeriksaan laboratorium.
Pak, sebelum periksa, Bu Stephanie harus puasa dulu.
Jam sepuluh malam sudah tidak boleh makan lagi sampai diambil sampel darah.
Jadi kemudian setelah sampel darah diambil boleh makan.
- ◆ Apologies
Maaf.
- ◆ Requesting information
Terus, Pak, saya mau tanya, ada sejenis makanan yang harus dihindari.
- ◆ Questions and negative responses: Use of negative markers *belum* and *tidak*
A: *Sudah pernah diperiksa dokter lain sebelum ini?*
B: *O, belum.*
A: *Belum pernah.*

A: *Kemudian obat sudah diminum? Barangkali minum sesuatu sementara.*
B: *Ndak.*
A: *Belum ada.*

A: *Ibu, sebelumnya pernah ada keluhan dengan tekanan darah, sebelum ini?*

B: *O, ndak pernah.*

A: *Terus, Pak, saya mau tanya, ada sejenis makanan yang harus dihindari.*

B: *Sementara ini, tidak.*

- ◆ Thanking
Baik. Terima kasih banyak.
- ◆ Leave-taking
Ya, mari, ya, Pak.
Ya, mari. Ya.

learning focus

Use this video to increase students' awareness of the pragmatic routines associated with a visit to the doctor's office.

suggested activity

Ask students to compare how their doctor introduces himself to them with how Dr. Hermawanto introduces himself to his patients.

suggested activity

Ask students to identify negative responses, how they are recast by the doctor, and why (i.e., the necessity to match *sudah* with *belum*, no aspect marker with *tidak/ndak*, and *pernah* with either *sudah* or *tidak/ndak* unless one wants to create an implicature).

Of particular interest here is the doctor at times speaking to the husband rather than directly to the patient, for example when explaining about fasting for the lab test.

KE DOKTER 2

pragmatic points

linguistic aspects

- ◆ Greetings
Selamat sore.
- ◆ Inviting to enter
Untuk pasien selanjutnya, Bapak Nidas, silakan masuk.
- ◆ Inviting to sit
Silakan duduk.

- ◆ Requests/directives

Jadi mungkin resep yang pertama dulu dihentikan. Kita ganti dengan resep yang baru.

Tapi saya periksa dulu, ya?

Silakan ke tempat tidur.

Mari kita lihat masalah yang pertama, pernafasannya?

Coba buka mulut.

Julurkan lidah.

Bilang aaaa.

Resep yang pertama sementara dihentikan.

Resep yang pertama dulu dihentikan. Diganti resep kedua. Bisa diambil di apotik mana saja.
- ◆ Ending an activity

Ya, cukup.
- ◆ Paying

Dua puluh lima. Tapi besok-besok aja. Setelah kontrol yang kedua.
- ◆ Thanking

Ma kasih, Pak.
- ◆ Leave-taking

Ya. Mari.

Semoga lekas sembuh.

Misi, Pak.
- ◆ Terms of address

Bapak

Pak

learning focus

Use this video to increase students' awareness of the pragmatic routines associated with a visit to the doctor's office.

suggested activity

Ask students to compare how the doctor interacted with his first patient as opposed to the second.

suggested activity

Ask students to identify request forms which are particularly rich in this video.

BELANJA DI TOKO KECIL

pragmatic points

linguistic aspects

- ◆ Greeting
Selamat pagi, Bu (by Stephanie).
Lack of greeting by Indonesians
- ◆ Requesting
Saya mencari amplop. Ada?
**Mungkin yang besar.*
O, saya perlu ini, yang polos aja.
Saya minta lima belas.
**Mungkin itu yang Vitacimin.*
O, mungkin empat biji.
Ini ada sabun mandi, ya? ... Yang putih ada?
Bisa minta tolong lihat penanya, Bu.
Coba yang ini dulu, ya?
Itu. Yang hijau aja.
Coba yang ini, Bu.
Coba, kalau gitu yang ini, ya?
Saya coba dulu.
Bisa dibuka, Bu?
Ini satu saja, Bu, penanya.
Ya, ini satu.
Coba saya kok kepingin yang ini.
- ◆ Agreeing
heheh.
O, ya, boleh, boleh, boleh. Boleh.
- ◆ Refusing
Yang putih ndak ada. Kuning.
Ya, lihat-lihat, ya?
- ◆ Apologizing
Maaf, ya?
- ◆ Correcting
Ini bukan pena, Bu; ini pensil.
Ini mungkin punya saya.
- ◆ Responses to corrections
Keliru kalau gitu, deh.
O, keliru!

- ◆ Complimenting
Kelihatannya bagus.
Kreatif, ya, Bu, ya?
Bagus itu.
Kelihatannya kok bagus, menarik.
- ◆ Granting permission
Silakan.
- ◆ Thanking
Ma kasih.
Baik, ma kasih, ya, Bu.
Terima kasih.
Terima kasih banyak, Bu.
Ma kasih banyak, Bu.
- ◆ Thanking responses
Ya, sama-sama.
Baik, terima kasih, kembali.
O, ya, sama-sama.
Ya, terima kasih juga.
- ◆ Leave-taking
Selamat pagi.
Mari.
Saya pamit dulu.
Pamit duluan, ya?
Mari, Bu.
Mari, Bu, ya?
Mari, mari.
- ◆ Use of particles
Kok, to show surprise
O, keliru! Kok saya bawa ini, ya.
Kok, to show interest
Kok ada sesuatu yang bagus itu.
Coba saya kok kepingin yang ini.
Kelihatannya kok bagus, menarik.
Deh
Keliru kalau gitu, deh.

learning focus

Use this video to increase students' awareness of the pragmatic routines associated with shopping in a small store.

suggested activity

Ask students to compare the language of the nonnative speaker as contrasted with that of the native speakers.

This particular video is fairly rich in particles. Ask students to identify the contrasting uses of *kok*, used to show interest and to show surprise.

BELANJA DI TOKO BATIK 1

pragmatic points

linguistic aspects

- ◆ Offering to help
Cari apa, mbak?
- ◆ Requesting
Saya ini mencari tablak meja.
**Mungkin mau lihat kedua-duanya.*
**Ada warna-warna yang lain mungkin?*
Kalau ini dapat diskoun?
**Mungkin mau lihat yang bulat-bulat, ya.*
Ada yang lebih besar lagi?
Dan harganya pas juga?
Saya mau minta yang ini aja, ya?
Di sini jual kain panjang juga?
Bagaimana kameja batik buat laki-laki?
- ◆ Refusing
Ndak ada.
Juga pas.
Mungkin sekarang ini, ini aja dulu. Mau lihat-lihat lagi, ya?
- ◆ Bargaining
- ◆ Encouraging the customer to buy more
Hanya satu saja?

learning focus

Use this video to increase students' awareness of the pragmatic routines involved in shopping in a batik store for traditional Javanese items.

Requests for both action and for information are particularly prevalent. A problematic point for Indonesian second language learners is the use of *mungkin* in requests.

suggested activity

Call students' attention to the appropriate use of the downtoner *mungkin*, including when it is appropriate to use it and where it is appropriate to place it in the sentence.

suggested activity

Bargaining is another item of interest. Ask students to comment on Stephanie's repeated attempts to bargain for a better price, even after being told that the prices are non negotiable or fixed. While many Americans might feel uncomfortable doing this, it is considered appropriate in Indonesian culture.

BELANJA DI TOKO BATIK 2

pragmatic points

linguistic aspects

- ◆ Offering additional help
Lainnya apa lagi?
- ◆ Requesting
Di sini jual kain panjang juga?
Bagaimana kameja batik buat laki-laki?
Ada lain?
Saya perlu ukuran L.
Saya minta yang itu.
Mungkin saya mau lihat kain panjang.
- ◆ Assessing the merchandize
Kurang bagus.
Ya, kurang bagus, mungkin.
O, ya, bagus ini.
Ya, bagusnya ini.

learning focus

Use this video to increase students' awareness of the pragmatic routines involved in shopping in a batik store for traditional Javanese items.

In Java a high value is placed on traditional products from Yogya and Solo (Surakarta) since these two cities are considered the centers of traditional Javanese culture. This is evident in the video.

Requests are particularly salient in this episode.

suggested activity

Ask students to observe shoppers in small stores in their own country where they are likely to interact with the clerk while selecting an item and to compare the discourse with that in the scenario presented here, particularly with respect to comments on the merchandize (both positive and negative).

BELANJA DI TOKO BATIK 3

pragmatic points

linguistic aspects

- ◆ Offering
Ada lagi, Bu?
- ◆ Refusing
Ya, sudah. Ini aja.
- ◆ Requests
Bayarnya di kasir.
Permisi, Bu, saya mau bayar.
- ◆ Thanking
Terima kasih atas bantuan, mbak.
Terima kasih.
- ◆ Thanking response
Sama-sama, mbak.
Ya, baik, terima kasih kembali, Bu.
- ◆ Leave-taking
Mari.
Selamat pagi.
Ya.

learning focus

Use this video to increase students' awareness of the pragmatic routines involved in paying in a store in Indonesia.

suggested activity

Ask students to observe how payment is made in American stores and how this varies depending on the size and type of store. Then they can be asked to observe how payment is typically made in Indonesian stores. The following steps are evident in the video:

- ◆ Items are typically taken by the clerks, rather than by the customer, to the cashier.
- ◆ The customer carries a copy of the bill to the cashier.
- ◆ The cashier finds the matching copy of the bill, which is with the associated merchandise.
- ◆ The cashier charges the customer.
- ◆ The customer pays.
- ◆ The cashier gives the customer the merchandise.

DI KANTOR POS

pragmatic points

linguistic aspects

- ◆ Greetings
Selamat siang, Pak.
Selamat siang.
- ◆ Requesting
Saya ini mau kirim surat ke Amerika. Bisa dari sini, Pak?
Minta yang biasa aja, Pak.
- ◆ Asking permission to bother him
**Tolong, permisi, Pak.*
Permisi Pak, boleh saya bertanya.
O, permisi, Pak. Ada satu pertanyaan lagi.
- ◆ Thanking
Terima kasih atas bantuannya, Pak.
- ◆ Leave-taking
Mari, mari.
Selamat siang, Pak.
Mari. Selamat siang.

learning focus

Use this video to increase students' awareness of the routine involved in conducting business in general in Indonesia and specifically in the post office.

suggested activity

Call the students' attention to the greeting pattern, which utilizes an address term in the initial greeting and a bare greeting in the response.

suggested activity

Call the students' attention to the requests for action and requests for permission, particularly the appropriate times to ask permission to question and to use politeness markers such as *tolong*.

DI BANK 1

pragmatic points

linguistic aspects

- ◆ Greetings
Selamat siang, Pak.
Selamat siang, Mas.
Selamat siang.
- ◆ Offering help
Bisa saya bantu?
- ◆ Inviting to sit down
Silakan duduk dulu.
- ◆ Requesting information
Saya mau tanya, Pak, di mana bagian valuta asing?
**Boleh saya bertanya, ada biaya untuk tukar uang?*
- ◆ Requesting
Saya ini mau tukar uang.
Bisa saya lihat dulu, ya?
Bisa saya lihat paspornya?
Silakan tanda tangan dulu.
Selanjutnya untuk menukarkan ini, silakan ke bagian teler.
**Ini mau ditukar.*
Minta tolong ditandatangani.
- ◆ Thanking
O, ya, baik. Ma kasih, ya, Pak?
Terima kasih.
Ma kasih, Pak.
- ◆ Thanking response
Sama-sama.
Ø [no response]
Ya, silakan.

- ◆ Leave-taking
Selamat siang.

learning focus

Use this video to increase students' awareness of the routine involved in conducting business in general in Indonesia and specifically in the bank.

suggested activity

Ask the students to identify the greeting patterns, which utilize an address term in the initial greeting and a bare greeting in the response.

suggested activity

Call the students' attention to the requests for action and requests for permission. Ask them to identify instances of the use of politeness markers such as *silakan*, and the appropriate times to ask permission to question.

DI BANK 2

pragmatic points

linguistic aspects

- ◆ Greetings
Selamat siang, Mbak.
Selamat siang.
- ◆ Requesting
Boleh saya tukar uang, mbak?
Ini uangnya uang besar; saya minta ditukar dengan uang kecil.
Yang dua puluh ribuan, ini seratus ribu. Lalu yang seratus ribu lagi, sepuluh ribuan. Bisa, Mbak?
- ◆ Thanking
Ma kasih, Mbak.
- ◆ Thanking response
Sama-sama.
- ◆ Leave-taking
Mari.
Ya.

learning focus

Use this video to increase students' awareness of the routine involved in conducting business in general in Indonesia and specifically in the bank.

suggested activity

Call the students' attention to the greeting pattern in which the first person to greet utilizes an address term and the responder does not.

suggested activity

Call the students' attention to the various forms used to realize a request for action.

BERKUNJUNG KE DESA BAGIAN 1: MASUK RUMAH

pragmatic points

non-linguistic aspects

- ◆ Appropriate clothing
- ◆ Handshakes
 - kissing his hand
 - just shaking hands
 - shaking the hand and bringing the hand to the heart.
- ◆ Bringing *oleh-oleh*

linguistic aspects

- ◆ Greetings
 - Assalam'alaikum.*
 - Walaikum salam.*
 - Mangga.*
- ◆ Inviting to enter
 - Mari, silakan masuk.*
 - Mangga.*
- ◆ Inviting to sit
 - Mari, silakan. Mari* (accompanied by a gesture toward the chairs).
- ◆ Thanking
 - Terima kasih banyak sekali.*

learning focus

Use this video to increase student's awareness of how to greet guests and invite them to enter your home in Indonesian culture, particularly within a village setting:

suggested activity

Ask students to observe the many different styles of handshakes.

- ◆ The teacher can then ask them to first hypothesize why there are so many different ways of shaking hands.
- ◆ The teacher can then ask them to hypothesize what the different handshakes signify about the social identities of the participants and their relationship to the other participants.
- ◆ The teacher can then provide background information to fill in cultural gaps for the students. For example:

Kissing the hand of another as a greeting is particularly common among Muslims (although on Java, members of other religions also sometimes use it, particularly children). It is the younger/lower status person who kisses the hand of a highly respected, older, higher status person.

Bu Ani greets by shaking hands. She places her left hand below her right forearm near the elbow, shakes the hand and then brings the right hand to her heart. Bu Mersti, a Protestant, just shakes hands. Bu Ani, although Catholic, is accommodating to local (i.e., Javanese Muslim) norms. Bu Mersti continues to follow the norms of her native (Manadonese Christian) community.

Assalam'alaikum and *Walaikum salam* indicate a Muslim identity. *Mangga* indicates a Javanese identity. *Mari, silakan* indicates non-Javanese Indonesian or foreign identity.

suggested activity

Draw the students' attention to bringing *oleh-oleh* to the host.

- ◆ Ask whether or not students typically bring a gift when going to visit someone, and if so, what are typical gifts.

Ask students to conjecture about which gifts are typical *oleh-oleh* in Indonesia.

BERKUNJUNG KE DESA BAGIAN 2: OMONG-OMONG DAN MINUM

pragmatic points

linguistic aspects

- ◆ Conversation openers
Bagaimana kabarnya, Mbak Peggy?
Tadi Mbak Peggy berangkatnya, jam berapa?

- ◆ Introductions
Saya membawa dua teman saya dari sekolah. Ini Bu Mersti dan Bu Ani.
- ◆ Self-denigration and responses
*Keadaan rumahnya gini, di desa ini tempat kelahirannya Mas Wahab.
Ndak apa-apa tapi jelek lho, Bu.
Ndak apa-apa. Ada-ada aja.
Gimana, Bu? Kamar mandinya jelek.
O, Ibu ini! Jelek, tidak apa-apa; yang penting kan bersih.
Ooo, apa, sih, seadanya.
Mari silakan, Bu. Makan seadanya. Karena di desa.*
- ◆ Speech acts
 - Showing understanding
Ya, kami juga dari desa.
 - Apologizing
Maaf, lho, Bu.
 - Apology response
Ndak apa-apa...
 - Excusing oneself to prepare refreshments.
Sudah! Silakan duduk dulu. Saya akan ke belakang sebentar.
 - Requesting
*Dibawa aja langsung ke depan...
Tisu, tisu. Tisu.
Maaf, Ibu. Saya boleh permisi numpang ke belakang sebentar.*
 - Granting permission
*Silakan.
Mangga, mangga.*
 - Compliments
*Luar biasa ini.
Banyak bidadari di desa.
Keponakan Pak Wahab cantik-cantik.
Cantik.
Apa cantik adikku?*
 - Invitations to eat and drink.
*Mari. Silakan.
Mangga, Mas.
Ayo, Mbak.
Mari silakan, Bu. Makan seadanya. Karena di desa.*
 - Thanking
Terima kasih, macam-macam.
- ◆ Basa-basi (phatic talk)
*Kok repot-repot.
Kok, repot-repot lho, Bu,*

- ◆ Particles
 - Lho*, to give emphasis
 - Maaf, lho, Bu.*
 - Ndak apa-apa tapi jelek lho, Bu.*
 - Kok, repot-repot lho.*
 - Kok*
 - Kok repot-repot.*
 - Kok, repot-repot lho.*
 - Kan*
 - Jelek, tidak apa-apa; yang penting kan bersih.*
 - Sih*
 - Ooo, apa, sih, seadanya.*
- ◆ Terms of address
 - Bu*
 - Mbak*
 - Mas Wahab*
 - Pak Wahab*
 - Cak*
- ◆ Honorific terms of reference
 - Ibu berapa putranya?* [*putra* means both prince and child; consequently it is a more respectful term for child than *anak*, which is more neutral].
- ◆ Topics
 - The village
 - Cuman ini ada di desa.*
 - Masakan khas di desa ini.*
 - Condition of the house
 - Keadaan rumahnya gini, di desa ini tempat kelahirannya Mas Wahab.*
 - Tapi jelek lho, Bu.*
 - Kamar mandinya jelek.*
 - Language
 - Regional languages
 - Javanese speech levels
 - Terms of address
 - Bathing
 - Sudah mandi, segar.*
 - The food
 - Dibikin sendiri.*
 - Masakan khas.*

learning focus

Use this video to increase student's awareness of the routine followed by Indonesians when visiting friends, family and acquaintances, particularly in a village setting. There are a number of aspects to focus on:

suggested activity: terms of address and reference

Ask students to observe and write down how each person is addressed and by whom. They can also indicate how non-present persons are referred to.

- ◆ For example, call students' attention to the fact that Pak Wahab is referred to as Mas Wahab by his sister, i.e., the way in which he is addressed varies depending on the speaker's relationship with him.
- ◆ They should also note that even the Indonesians occasionally have difficulty selecting the appropriate address term, for example, when Pak Wahab is embarrassed for having called Bu Ani *Mbak*.
- ◆ Call students' attention to the question "*Ibu berapa putranya?*" and compare that with the question, "*Berapa anaknya?*" which has the same meaning semantically but pragmatically *putra* is more respectful. *Putra* can be translated to mean either 'prince' or 'child;' it elevates the child in question and hence is a more respectful term than *anak*, which is more neutral.

suggested activity: *basa-basi*

Ask students to identify the common expressions that comprise phatic talk including the trouble (*repot*) the host has gone to, deprecatory or self-humbling remarks one should make about oneself and one's possessions, and the appropriate responses to these remarks.

suggested activity: *sudah mandi*

Ask students what they usually do to prepare when expecting guests, particularly guests that they have not met before or do not know well. As part of the discussion, the instructor could ask whether they usually bathe before or after such guests arrive.

- ◆ The students could then be asked to notice when Bu Lilik bathed and changed clothes (i.e., after her guests had already arrived). The instructor could then explain that this frequently occurs in Indonesian culture and that is because hosts do not always know that they will be receiving guests, and even when they do, they do not necessarily know the time of their arrival. Since Indonesia is hot, and in many places humid as well, it makes sense to wait until the guests have arrived to bathe so as to be as fresh as possible.
- ◆ Furthermore, questions (*Sudah mandi?*) and comments (*Sudah mandi.*) are frequently heard within the household on a daily basis.

Indonesia is an ethnically diverse nation, with language, food, dress, and customs varying from region to region. These differences are a common topic in intergroup interactions. The instructor could ask students to search for indications that the people in the scenario come from different regions with different languages and customs.

suggested activity: regional diversity

Indonesia is an ethnically diverse nation, with language, food, dress, and customs varying from region to region. These differences are a common topic in intergroup interactions. The instructor could ask the students to search for indications that the people in the scenario come from different regions with different languages and customs.

suggested activity: pragmatic particles

This dialog is rich in pragmatic particles. Ask students to identify these particles and the functions they serve in the discourse.

Ask students to compare the routines associated with visiting (entering inviting to enter and sit, and the serving of snacks and and a drink) with those in *Berkunjung ke Rumah Teman 1 and 2, and Berkunjung ke Rumah Tetangga*.

BERKUNJUNG KE DESA BAGIAN 3: MAKAN

pragmatic points**non-linguistic aspects**

- ◆ Eating on the floor
- ◆ Serving the food (who it is served by, to whom, in what order)
- ◆ The guests eat alone without the hosts
- ◆ Eating with the fingers

linguistic aspects

- ◆ Directives
Lewat sini saja.
Sudah biarkan aja. Biarkan...
- ◆ Requests
Bu Ani, minta tolong.
Saya kepingin sayur asem.
- ◆ Invitations to eat and drink
Mari. Silakan.
Mari, mari.
Mari silakan, Bu. Makan seadanya. Karena di desa.
Mari, seadanya.
Dicoba aja.
Ayo, tambah. Ndak tambah lagi? Mari, kok masih utuh.
Mari, nyoba.

Mari, silakannya.

Mari, tambah.

Tidak ambil yang ini?

Peggy, ambil yang ini.

◆ Refusing food

Saya vegetarian.

Terima kasih + gesture of refusal

Ndah usah. Pakai ini saja.

◆ Self-denigration

Mari, silakan, Bu. Makan seadanya. Karena di desa.

Ooo, apa, sih, seadanya.

◆ Thanking

Matur nuwun (Jv.)

Tempe, terima kasih, juga enak.

Ma kasih.

Terima kasih banyak, Bu.

◆ Thanking response

Sama-sama.

◆ Praising

Tempe, terima kasih, juga enak.

Enak, Bu, rasanya. Nanti ngangenin. Kepingin datang lagi.

Enak.

Untuk saya, masih enak. Tidak kering ini.

◆ Criticizing

Terlalu kering.

◆ Excusing

Mungkin Bu Lilik mau solat?

Ya. Ya. Sebentar. Saya mau solat dulu.

Ya. Silakan.

◆ Particles

Sih

Ooo, apa, sih, seadanya.

Kok

Kok, repot-repot lho, Bu.

Kok, aduuuuuh!... matur nuwun, Bu.

Mari, kok masih utuh.

Lho

Kok, repot-repot lho, Bu.

Ini lho, Bu, saya mau tanya...

- ◆ Topic: Food
 - Specific to this village
 - Masakan khas di desa ini.*
 - Ya, biar tahu masakan di Trompo Asri.*
 - Names of food
 - Itu namanya sate pentol.*
 - Daun apa ini, Bu.*
 - Regional differences in foods and their names
 - Daun ganemo vs. daun so*
 - In Manado, *sambal* does not usually have shrimp paste (*terasi*)
 - Taste
 - Enak, Bu, rasanya. Nanti ngangenin. Kepingen datang lagi.*
 - Ndak tahu, mungkin manis, mungkin masam.*
 - Mungkin masam itu, Bu.*
 - Untuk saya, masih enak. Tidak kering ini.*
 - Terlalu kering.*

learning focus

Use this video to increase student's awareness of the routine followed by Indonesians when eating in a village home.

suggested activity

Prior to viewing the video, ask students to observe and write down what they do when they invite guests over for a meal or are invited as a guest for a meal. After viewing this video, they can compare their experience to what they viewed in the video. The instructor might begin by asking them what surprised them, that is, what was not expected (e.g., that the hosts would not eat with the guests, that they sat on the floor, etc.).

suggested activity: *basa-basi*

Ask students to identify the common expressions that comprise the phatic talk associated with a meal, such as minimizing the quality of the offering (e.g., *Makan seadanya. Karena di desa. Ooo, apa, sih, seadanya*), maximizing the uniqueness and specialness of the food (*Masakan khas di desa ini; biar tahu masakan di Trompo Asri*), frequent invitations to eat during the meals, compliments on the food, etc.

Indonesia is an ethnically diverse nation, and the foods and taste preferences vary from region to region. The differences in food and taste are a common topic in intergroup interactions.

suggested activity: regional diversity

Indonesia is an ethnically diverse nation, and the foods and taste preferences vary from region to region. The differences in food and taste are a common topic

in intergroup interactions. Ask the students to observe and document some of these differences based on the video.

suggested activity: taste

Indonesians put a lot of emphasis on eating for pleasure (as opposed to eating for nutrition, or eating just to eliminate hunger). Truly enjoying the food is important. Therefore, the taste, texture, juiciness, etc. of the food are all important and frequently commented on. Ask the students to observe and report on the kinds of comments that are made regarding taste, whether or not they seem polite, and so forth.

suggested activity: topics

Ask students to identify the topics that are discussed around the table, especially those centered on food: what it is called, how it was obtained, how it was made, etc.

suggested activity: pragmatic particles

This dialog is rich in pragmatic particles. Ask students to identify these particles and the functions they serve in the discourse.

BERKUNJUNG KE DESA BAGIAN 4: PAMIT

pragmatic points

non-linguistic aspects

- ◆ Handshakes and gestures used when saying good-bye
- ◆ Replacing shoes outside the house

linguistic aspects

- ◆ Signals that the guest is ready to leave
Bagaimana, sudah cukup?
Kita habiskan dulu, ya?
- ◆ Thanking
Terima kaish.
Mater nuwun (Jv.)
- ◆ Leave-taking formulas
Pamit dulu, ya?
Assalam'alaikum.
Walaikum salam.

learning focus

suggested activity

Ask students to compare and contrast leave-taking routines presented here with those in their own cultures.

suggested activity

Ask students to compare and contrast leave-taking routines presented here with those in *Pamit 1*, *Pamit 2*, and *Pamit 3*.

suggested activity

Ask students to identify and comment on code switching between Indonesian and Javanese and the social purposes it serves.

MENCARI TEMPAT PENGINAPAN 1

pragmatic points

linguistic aspects

- ◆ Inviting
 - To enter
Ya, silakan masuk.
 - To sit
Silakan.
 - To visit the room
Silakan. Bisa. Silakan. Saya yang antar.
 - To look at the price list
Barangkali bisa dibaca. Silakan untuk melihat.
- ◆ Greeting
 - Selamat pagi, Pak.*
 - Selamat pagi.*
- ◆ Requesting
 - Permisi, ya. Saya mencari kamar. Ada yang kosong?*
 - Coba saya lihat dulu, ya?*
 - Dan harga itu boleh ada diskoun atau tidak ada?"*
 - Mungkin mau lihat kamar dulu, ya?*
- ◆ Requesting information about facilities, price, etc.
 - *Boleh saya bertanya, Pak? Dalam tiap kamar ada kamar mandi atau tidak ada?*
 - Dan kamar mandi, Pak, itu di mana?*
 - Dan ada air hangat di sini?*

**Boleh saya tanya sekarang ini, saya mencari kamar yang agak jauh dari jalan dan nggak terlalu dekat televisi juga. Ada? Yang mana sesuai? Dan saya mau bertanya, pakai uang muka atau tidak? Dan bayarnya sekarang atau waktu cek-in?*

- ◆ Accepting
Ya, jadi, Pak.
- ◆ Explaining procedures and regulations
*Menurut aturan yang ada di sini, memang diperlukan pemesan harus membayar uang muka lima puluh persen.
Sekarang juga bisa. Jadi pesan dulu, kemudian untuk cek-in, ya, nanti bisa dilaksanakan mulai besok begitu.*
- ◆ Accommodating to make the room more desirable
Untuk air hangat yang diperlukan untuk mandi, kamar ini sangat sederhana, jadi pesan dulu direbuskan saja.
- ◆ Thanking and response
*Terima kasih, ya, Pak.
Ya, sama-sama.*
- ◆ Devices for distancing and formality
Explicitly referring to policy and authority
Menurut aturan yang ada di sini
Use of third person impersonal expression *pemesan* instead of term of address
Use of passive voice
memang diperlukan
Use of complete sentences:
*Di sini tarifnya yang untuk satu orang, dua puluh lima ribu rupiah semalam.
Kalau untuk jarak watkunya pendek tidak ada. Kalau cukup lama, memang diberikan sepuluh persen sampai dengan dua puluh persen.
Menurut aturan yang ada di sini, memang diperlukan pemesan harus membayar uang muka lima puluh persen.*

learning focus

Use this video to increase students' awareness of the routine involved in reserving a room.

suggested activity

Of particular interest in this video is the formality of the language used. Ask students to identify the various linguistic devices which increase the level of formality of the interaction.

suggested activity

Ask students to comment on when it is appropriate and when it is not appropriate or necessary to ask permission to question with “*boleh saya bertanya.*”

MENCARI TEMPAT PENGINAPAN 2

pragmatic points

linguistic aspects

- ◆ Inviting
 - To enter
Mari. Silakan.
 - To visit the room
Mari. Silakan, Ibu.
 - To try the bed out for comfort
Silakan, Ibu, untuk mencobanya bagaimana kondisinya.
- ◆ Greeting
 - Selamat pagi, Pak.*
 - Selamat pagi, Sus.*
- ◆ Offering to help
 - Barangkali ada yang bisa saya bantu?*
- ◆ Requesting (including bargaining)
 - Pak, kami mau mencari penginapan untuk satu kamar berdua. Apa ada di sini, Pak?*
 - Barangkali ada surat-surat yang Ibu miliki?*
 - Tapi, Pak, apa bisa... bisa kurang, Pak? Karena kami berdua. Bisa, Pak?*
 - Kalau begitu, kita mau lihat kamarnya, Pak, ya?*
 - Besok saja, ya, Pak?*
- ◆ Asking for clarification
 - Maksud Bapak?*
- ◆ Explaining procedures and regulations
 - Dan menurut aturan yang ada di sini... di sini, pemesan harus membayar lima puluh persen dulu.*
 - Menurut aturan, sekarang; tapi misalkan Ibu besok mau bayar, pun, tidak apa-apa.*
 - Sudah peraturan, ya, Ibu, ya?*
- ◆ Apologizing
 - Maaf, ya?*

- ◆ Accepting the conditions posed by the other
Tidak apa-apa.
Ya, bisa, Pak.
O, besok boleh. Silakan, ndak apa-apa.
OK, bisa. Silakan, Ibu.
- ◆ Thanking and response
Terima kasih.
- ◆ Leave-taking
Permisi dulu, Pak. Mari.
Mari, mari, Ibu. Silakan.
Mari, mari, Bu.
- ◆ Terms of address
 Frequency
 Forms
 Pak
 Sus
 Bu
- ◆ Devices for distancing
 Referring to policy and authority
 Menurut aturan.
 Use of third person impersonal expression *pemesan* instead of term of address
 Use of passive voice
 Dibayar hari ini, Pak.
 Use of affixes *ber-*
 Ibu mau bermalam dan kapan dimulainya.
 Use of complete sentences:
 Tarifnya untuk satu kamar yang isi dua orang, dua puluh lima ribu.
 Menurut aturan, sekarang; tapi misalkan Ibu besok mau bayar, pun, tidak apa-apa.
 Di sini kalau fasilitasnya, kalau pagi bisa diberikan minum kopi dan minum teh dan satu potong kue. Untuk siang dan malam bisa pesan di kafe. Di sini bersedia untuk kafe juga.
 Use of *barangkali* to add formality
 Barangkali ada yang bisa saya bantu.

learning focus

Use this video to increase students' awareness of the routine involved in reserving a room.

suggested activity

Ask students to focus on formality in language and the linguistic devices used to achieve a high level of formality.

suggested activity

Ask students to focus on the policies stated by the manager and his willingness or lack of willingness to waive them. For example, the manager tells the pair that he will waive the policy in the case of a deposit, but not in the case of the price.

suggested activity

Note that Bu Mersti attempts to bargain for the room price. Ask the students to compare bargaining in this situation with bargaining in other situations such as in *Naik Becak 3* and *Di Pasar 3*.

MENCARI RUMAH KOST 1

pragmatic points

non-linguistic aspects

- ◆ Appropriate clothing
- ◆ Handshakes used in introducing and saying goodbye

linguistic aspects

- ◆ Greetings
- ◆ Introductions
Saya Bu Mersti, Bu.
Saya Ani, Bu.
Bu Herman.
- ◆ Inviting
To enter
Silakan masuk dulu.
To sit
Silakan duduk dulu.
To see the room
Boleh dilihat dulu apa bisa (gitu).
Ya, silakan.
- ◆ Requesting
Kami bisa lihat kamarnya, Bu?
Boleh kita lihat kamarnya, Bu.
- ◆ Negotiating for a room
Persuading
Rasanya kok cukup besar, ya, Bu, kalau dua orang, tempat tidurnya.

Dissuading

Biasanya untuk satu orang saja karena mungkin terlalu sempit, ya, kalau untuk dua.

Ya, tapi kami tidak bisa memberi meja tulis satu per satu.

Ya, boleh, tapi kurang... kurang...

Kurang enak.

Requesting

Tapi untuk kita berdua, bisa, Bu.

Tapi boleh toh, Bu, kalau misalnya untuk dua orang kita sama-sama begitu di sini, boleh.

Leaving the door open

Nanti kita pikir dulu.

Kalau jadi, kita kembali lagi, Bu.

Nanti kami kembali kalau memang cocok gitu, Bu.

◆ Thanking

Terima kasih.

Terima kasih, Bu.

Ma kasih.

Terima kasih, ya, Bu.

◆ Thanking response

O, ya, terima kasih. Sama-sama.

◆ Leave-taking formulas

Begitu dulu, ya?

Bu, pamit dulu, ya?

Mari, Bu.

Selamat sore.

◆ Particles

Kok, to indicate surprise

Rasanya kok cukup besar, ya, Bu, kalau dua orang.

Toh, to elicit agreement

Tapi boleh toh, Bu, kalau misalnya untuk dua orang kita sama-sama begitu di sini.

learning focus

Use this video to increase students' awareness of the routine involved in looking for a *tempat kost*.

suggested activity

Ask students to compare and contrast the various pragmatic routines (e.g., greeting, introducing, inviting, and leave-taking) with those in other contexts such as *Berkunjung ke Rumah Teman 1*, and *Di Biro Perjalanan: Karcis PELNI 1*.

suggested activity

Ask students to identify the topics of discussion that are important to Indonesians in this context. These include place of origin, reason for the move, length of time in town, size of room, furniture in room, price of room.

suggested activity

Ask students to comment on the process of negotiating involved in looking for a room, particularly identifying how persuading, dissuading, requesting, and leaving the door open for future business are realized.

MENCARI RUMAH KOST 2

pragmatic points

non-linguistic aspects

- ◆ Appropriate clothing
- ◆ Handshakes

linguistic aspects

- ◆ Greetings
Selamat siang, Ibu.
Selamat siang.
- ◆ Introductions (including timing)
Bu Herman.
Saya orang yang ingin lihat kamar, kamar kost di sini.
Nama saya, Ibu, Cindy.
Dan nama Ibu?
- ◆ Invitations
to sit
Silakan duduk.
to see the room
Apakah Anda mau melihat kamarnya.
Silakan.
Mau lihat.
Silakan. Mari.
Silakan, ini kamarnya.
- ◆ Apology
OK, saya lupa. Minta maaf. Sudah tahu nama tapi lupa.

- ◆ Negotiating for a room, including requests
Saya bisa lihat?
**O, sebelumnya ingin tahu, biasanya Ibu minta berapa harganya atau berapa untuk kamar itu?*
Juga saya ingin tahu kalau orang ini mau kamar di belakang, apakah dia boleh masuk ke sini, ngobrol dengan Ibu atau keluarga?
Kasurnya bahan apa?
Bagaimana kamar mandi? Ada kamar mandi?
- ◆ Agreeing to take the room
**Cukup. Mungkin saya mau kontrak itu... kamar ini untuk teman saya, ya?*
- ◆ Thanking
OK. Terima kasih.
Terima kasih, Bu.
**Terima kasih banyak, Ibu. Saya sangat menghargai usaha dan waktu yang diberi saya, ya?*
- ◆ Thanking response
Ya, sama-sama.
- ◆ Leave-taking formulas
Ya, cukup sekarang, ya? Terima kasih, Bu.
Sampai ketemu.
Sampai ketemu lagi.
Mari.

learning focus

Use this video to increase students' awareness of the routine involved in looking for a *tempat kost*.

suggested activity

Ask students to identify the topics of discussion that are important to them when searching for a homestay situation: price of room, meals, opportunity to interact with the family and use the language, furniture in room, type of mattress, location of bathroom, number of people using the bathroom.

- ◆ This can then be compared and contrasted with what Indonesians consider important.
- ◆ The teacher might also give examples of how Cindy might have obtained the information she needed and still maintained a more humble attitude.

suggested activity

Discuss problems with timing:

- ◆ The timing of introduction and talk of payment were off. Cindy should have introduced herself by name at the gate.
- ◆ Cindy should have accepted the invitation to see the room the first time and saved talk of payment until afterward.

suggested activity

Call students' attention to the participants' handshakes, comparing Cindy's handshakes used in greeting, introducing, and saying goodbye [too long and too strong] with those used by the native speakers in *Mencari Rumah Kost 1*.

DI WARUNG IJO

pragmatic points

non-linguistic aspects

- ◆ Use of thumb when inviting someone to sit down
- ◆ Use of hand gesture in refusing
- ◆ Eating dry rice dishes with fingers
- ◆ Paying for a friend

linguistic aspects

- ◆ Greetings
Selamat siang.
Selamat siang, Bu.
- ◆ Invitations to sit
Silakan + gesture
Silakan duduk dulu.
Mari silakan duduk dulu.
Silakan duduk dulu, Bu.
- ◆ Taking an order
Mau pesan, apa?
Kenapa, Bu?
- ◆ Asking permission
O, boleh saya duduk?
Boleh saya minum dulu, ya?
- ◆ Requesting
**O, mungkin saya minta es blewah.*
Saya nasi pakai ayam bakar.

*Saya coba rujak cingurnya, ya?
Saya pakai es degan.*

- ◆ Paying
*Mau bayar.
Bayar dua sama Mbak Nunik.
Bu Mersti, saya bayar sendiri.*
- ◆ Thanking/expressing gratitude
*O, syukurlah, ndak lama.
Ya, syukur nilainya bagus.
O, ya, syukurlah.
Ma kasih.
Terima kasih.
Ya, ma kasih kembali.*
- ◆ Offering
*Food: Mau?
To pay: Bu Mersti, saya bayar sendiri.*
- ◆ Refusing
*O, nanti aja, ma kasih.
Ndak apa-apa.*
- ◆ Invitations to return
*Kapan-kapan ke sini lagi.
Sering-sering ke sini lho, Bu?*
- ◆ Leave-taking formulas
*Anu, saya tinggal dulu, ya?
Ya. Mari, ya, Bu?
Da dah.
Ayo, Mbak.
Mari, Mbak.
Mari. Selamat siang.*
- ◆ Use of terms of address
*Mbak
Bu*
- ◆ Use of particles
*Anu
Deh
Lho
Ya*

learning focus

Use this video to increase students' awareness of the routine involved in ordering food in a *warung* and in joining friends in conversation.

suggested activity

Ask students to compare native-native interaction versus native-nonnative interaction in terms of how various speech acts (taking an order, requesting, and leave-taking) are realized.

suggested activity

For more advanced learners, ask students to identify instances of the use of various particles and the functions they serve. The teacher could contrast how the utterances with particles come across to the addressee with how the same utterance without the particle would.

suggested activity

Call students' attention to conversational management. Ask them to observe the interaction between Stephanie, Mbak I'is, and Mbak Nunik. Then ask them questions about whom they think is leading the conversation (Stephanie). Do they think that the others (who politely answer, but do not encourage conversation) really want to talk? Invite hypotheses about why this might be elicited.

- ◆ One hypothesis that the teacher could mention if the students do not is that perhaps this is because they are busy concentrating on the food. Some Indonesians prefer to eat without talking and then socialize after they have finished eating.
- ◆ Have students discuss their own preferences (to eat and then talk vs. to socialize while eating) and determine whether there is a cultural pattern in terms of one's own society's preference.

suggested activity

Call students' attention to how to pay. Whoever goes first to the counter will usually pay for everyone in their group. Since Stephanie arrived alone, she pays for herself, but Mbak I'is and Mbak Nunik are together so Mbak I'is pays for both. Likewise Bu Mersti and Bu Ani are together so Bu Mersti pays for both.

- ◆ The teacher can provide additional information about the ethics of paying in Indonesia. For example, students usually take turns paying for each other. However, if one person is considered more financially able, they are expected to pay. Foreign students are generally considered more financially able so they may be expected to pay in every case by some Indonesians. Still, in spite of the foreigner's greater financial ability, some Indonesians may insist on paying because of their own hospitality ethic.

KANTOR IMIGRASI 1

pragmatic points: di loket dan di koporasi

linguistic aspects

- ◆ Greetings
Ø [no response]
- ◆ Requests
Saya mau memperpanjang visa saya.
Coba saya lihat pasport dulu.
Silakan ambil map atau atau beli map di koporasi, fotokopi paspor sama surat jaminan.
Saya perlu fotokopi paspor.
Silakan tunggu sebentar.
Sekarang permohonan sudah selesai. Nanti tiga hari kembali ke sini. Untuk prosesnya.
Sekarang permohonan sudah saya ajukan. Saya akan teruskan. Kembali tiga hari. Akan diproses.
- ◆ Thanking
Terima kasih.
- ◆ Thanking response
Ya. Silakan.
Kembali.
Ø [no response]
- ◆ Leave-taking
Ya, silakan.
OK, terima kasih. Mari.
Ø [no response]

learning focus:
di loket dan di koporasi

Use this video to increase students' awareness of the routine involved in extending a visa in the immigration office and increase students' awareness of appropriate language use between a high ranking official and his subordinates in the context of the immigration office.

suggested activity

Ask students to compare

- ◆ the sparse use of greeting and leave-taking formulas with the more frequent use by Bu Margaret Kintamani in *Kantor Imigrasi 2*, and
- ◆ the sparse use of terms of address with the more frequent use by Bu Margaret Kintamani in *Kantor Imigrasi 2*.

suggested activity

Ask students to identify request forms calling attention to verb forms and the politeness markers *silakan* and *coba*.

pragmatic points:
tiga hari kemudian

linguistic aspects

- ◆ Greetings
Ø [no response]
- ◆ Requests
Ya, Pak, saya sedang mencari perpanjangan visa socio-budaya.
Ya, silakan sebentar.
Silakan bayar ke kasir dulu. Setelah membayar kasir, kembali ke sini. Bawa kwitansinya.
- ◆ Thanking
Terima kasih.
- ◆ Leave-taking
Ø [no response]

learning focus:
tiga hari kemudian

suggested activity

Ask students to compare the sparse use of greeting and leave-taking formulas with the more frequent use by Bu Margaret Kintamani in *Kantor Imigrasi 2*.

suggested activity

Ask students to identify request forms calling attention to verb forms and the politeness marker *silakan*.

pragmatic points: di kantor kepala imigrasi

linguistic aspects

- ◆ Greetings
Lack of greetings
- ◆ Invitation to enter
Suk.
- ◆ Requests
Ini ada beberapa surat permohonan yang siap ditandatangani, Pak.
- ◆ Invitation to sit
Duduk.

learning focus: di kantor kepala imigrasi

suggested activity

Ask students to compare the invitations of the boss to the employee to enter and sit with all the other contexts. In other contexts the invitation includes a *mari* or *silakan*; here it is just a single word (a reduced word in the case of *masuk*→*suk*, giving it the force of an order, rather than an invitation).

pragmatic points: di loket

linguistic aspects

- ◆ Greetings
Ø [no response]
- ◆ Terms of Address
frequent use of *Bu*
- ◆ Requests
Tolong difotokopi apa yang sudah dicap. Fotokopi.
Terus formulirnya, fotokopi.
Formulir dan paspornya yang sudah dicap, fotokopi.
Kembali ke sini.
Silakan tanda tangan di sini.

- ◆ Thanking
Terima kasih.
- ◆ Thanking response
Ø [no response]
- ◆ Leave-taking
Ø [no response]
Selesai.
- ◆ Terms of address
Pak

learning focus: di loket

suggested activity

Ask students to compare the sparse use of greeting and leave-taking formulas with the more frequent use by Bu Margaret Kintamani in *Kantor Imigrasi 2*.

suggested activity

Ask students to compare Peggy's sparse use of terms of address with Bu Margaret Kintamani's more frequent use in *Kantor Imigrasi 2*.

suggested activity

Ask students to identify request forms calling attention to verb forms, terms of address, and the politeness marker *silakan* and discuss how these vary according to the speaker and his/her relationship with the hearer.

KANTOR IMIGRASI 2

pragmatic points: di loket dan di koporasi

linguistic aspects

- ◆ Greetings
Selamat pagi, Bu.
Pagi.
Selamat pagi, Pak.
Ya.

- ◆ Requests/directives

Saya mau mengurus paspor. Itu, bagaimana, Bu, persyaratan?
Persyaratannya dilengkapi; formulirnya diisi sesuai dengan formative perdimnya. Dengan persyaratan lengkap. Nanti dibawa ke sini.
Nah setelah masukkan, datangnya ini hari satu tanggal satu, datang lagi tanggal tiga untuk foto, sidik jari, sama tanda tangan paspor.
Untuk pembayarannya, setelah nanti mapnya jalan tiga hari, ACC sama kasih (languistim), ACC, terus Ibu ke sini lagi dengan kwitansi yang dikasihkan tadi, nanti lapor ke sini untuk diberikan kwitansi, bayar ke kasir.
Saya mau membeli formulir untuk pengurusan paspor.
- ◆ Thanking

Terima kasih.
Terima kasih, Pak.
- ◆ Leave-taking

Kalau gitu, saya akan ke koporasi dulu, ya, Bu, ya? Terima kasih. Selamat siang, Bu.
Terima kasih, Pak. Mari.
- ◆ Frequent use of terms of address

Selamat pagi, Bu.
Kalau gitu, saya akan ke koporasi dulu, ya, Bu, ya?
Selamat siang, Bu.
Selamat pagi, Pak.
Berapa, Pak, untuk satu formulir?
Berapa, Pak, semuanya?

learning focus:
di loket dan di koporasi

Use this video to increase students' awareness of the pragmatic routines and politeness strategies that are appropriate to use when talking with immigration officers in the context of applying for a passport and increase awareness of appropriate language use between a high ranking official and his subordinates in the context of the immigration office.

suggested activity

Ask students to compare the frequent use of greeting and leave-taking formulas with the sparser use by Peggy in *Kantor Imigrasi 1*.

suggested activity

Ask students to compare Bu Margaret Kintamani's frequent use of greeting and leave taking formulas with Peggy's sparser use in *Kantor Imigrasi 1*.

suggested activity

Ask students to identify request forms calling attention to verb forms, particularly the use of the passive form. Compare these with the request forms used in *Kantor Imigrasi 1*, which generally do not have passive affixes.

pragmatic points: tiga hari kemudian (1)

linguistic aspects

- ◆ Greetings
Selamat pagi, Bu.
Selamat pagi.
- ◆ Requests/directives
Saya mau menyerahkan ini, formulir untuk pengurusan paspor.”
Ini nanti, Bu datang lagi tanggal tiga untuk foto sama sidik jari dan tanda tangan di paspor.
Ya, nanti kasihkan ini untuk bayar foto, sama beli paspor, sama bayar sidik jari.
- ◆ Thanking.
Terima kasih, Bu.
- ◆ Thanking response
Ya.
- ◆ Leave-taking
Selamat siang.
- ◆ Frequent use of terms of address
Selamat pagi, Bu.
Sudah, Bu?
Ini nanti, Bu datang lagi tanggal tiga untuk foto sama sidik jari dan tanda tangan di paspor.

learning focus: tiga hari kemudian (1)

suggested activity

Ask students to compare the greeting routine with that used in the bank, noting the similarities. That is, the first person uses a term of address in the greeting; the responder greets with just the greeting formula without an address term.

suggested activity

Ask students to identify the frequent use of terms of address in this context.

**pragmatic points:
tiga hari kemudian (2)**

linguistic aspects

- ◆ Greetings
 - Selamat pagi, Bu.*
 - Selamat pagi.*
- ◆ Requests/directives
 - Tunggu sebentar, ya. Saya cari mapnya dulu.*
 - Nanti fotokopi kartu sidik jarinya, ya?*
 - Aslinya kembalikan lagi tempat sidik jari.*
 - Terus ini tunggu untuk dipanggil untuk foto.*
 - Setelah fotokopi, serahkan lagi ke tempat sidik jari.*
 - Terus Ibu tunggu nanti dipanggil untuk foto.*
 - Ini foto ke sana, ya?*
 - Nanti setelah foto, kasihkan ke sini lagi untuk tanda tangan.*
 - Ini fotokopi tinggal sini. Ini bawa aja foto.*
 - Boleh periksa namanya tolong dicek daripada di belakang ada kesalahan.*
 - Tanda tangan, ya? Tanda tangan di sini.*
 - Nanti dua hari lagi, ambil paspornya.*
 - Bawa kwitansinya, ya?*
 - Nanti ke sini, kasihkan kwitansi.*
- ◆ Thanking
 - Ma kasih, Bu.*
 - Terima kasih, Bu.*
 - Terima kasih.*
- ◆ Thanking response
 - Ya.*
- ◆ Leave-taking
 - Ya, udah.*
 - Selamat siang.*
 - Sudah selesai. Dua hari lagi.*
- ◆ Questions and negative responses
 - Sudah pernah ke luar negeri?*
 - Belum pernah.*
 - Bikin paspor belum juga?*
 - Ya, belum, karena pertama kali sekarang.*
- ◆ Frequent use of terms of address
 - Selamat pagi, Bu.*
 - Sudah, Bu?*

learning focus:
tiga hari kemudian (2)

Ask students to observe the greeting routine in which the first person uses a term of address in the greeting while the responder greets with just the greeting formula without an address term.

suggested activity

Ask students to identify request forms calling attention to verb forms, which are sometimes realized in the passive voice, the use of terms of address and the tag *ya?*

learning focus:
di kantor kepala imigrasi

suggested activity

Ask students to compare invitations to enter and sit (particularly by the chief of immigration) in the context of the immigration office with other contexts like the various visiting scenarios such as *Berkunjung ke Rumah Tetangga* and *Berkunjung ke Rumah Teman 1 and 2* and other business scenarios such as *Di Bank 1*, *Di Biro Perjalanan: Karcis Pelni 1 and 2*. In other contexts the invitation includes a politeness marker such as *mari* or *silakan*; here it is just a single word (a reduced word in the case of *masuk* (*suk*), giving it the force of an order, rather than an invitation.

pragmatic points:
di kantor kepala imigrasi

linguistic aspects

- ◆ Greetings
Lack of greetings
- ◆ Invitation to enter
Suk.
- ◆ Requests
Ini ada beberapa surat permohonan yang siap ditandatangani, Pak.
- ◆ Invitation to sit
Duduk.

**pragmatic points:
dua hari kemudian**

linguistic aspects

- ◆ Greetings
Selamat pagi, Bu.
Pagi.
- ◆ Requests/directives
Saya mau mengambil paspor.
Ini, tulis nama sama nomor paspor.
Tanda tangan sini, terus difotokopi satu kali, nanti fotokopi kasihkan di sini.
Boleh pinjam, balpoinya, Bu.
- ◆ Leave-taking
Sudah, ya?"
- ◆ Terms of address

**learning focus:
dua hari kemudian**

suggested activity

Ask students to identify request forms calling attention to verb forms, and compare the request made by Bu Margaret with those made by Bu Hanifa.

suggested activity

Ask students to compare requests forms in this segment with those made earlier in this scenario.

MEMBERI INSTRUKSI KEPADA PEMBANTU

pragmatic points

linguistic aspects

- ◆ Getting attention
Bu Reni, permisi.
- ◆ Requests
Saya mau memberi instruksi untuk hari ini.
**Mencuci piring-piring dulu.*
**Dan membersihkan semua meja-meja.*

*Nanti ada tamu. Saya minta ibu membuat teh.

*Dan kalau ada kue kecil, mungkin, Bu, bisa membawa juga." Grammatically Bu should be Ibu; pragmatically it should be Reni.

*Nanti saya minta Ibu mencuci pakaian.

*Saya mau membersihkan lantai, khukusnya kamar mandi. [She is saying she will do it; what she means to say is that she wants Reni to do it.]

*Dan mungkin kalau ada waktu, di tempat tidur mengganti spre. Orang tua saya mau datang minggu depan. Bisa, ya?

*Setiap hari, silakan mencuci baju, manyapu dan mengepel lantai. Membersihkan kamar mandi, khususnya lantai, dinding, WC, dan tempat cuci tangan, ya? Dan menyeterika.

*OK, silakan ke sini." [Very polite, Ayo, ke sini would be more appropriate]

◆ Apology

*Ya, maaf ada banyak karena kemarin kami pergi ke hotel.

◆ Asking for clarification

Apakah saya juga harus menyiapkan untuk makan pagi, Nyah?"

◆ Terms of address

Nyah: a respectful title for Chinese woman

Ibu/Bu: name only without kin term is more appropriate for young maid

Bu Reni: name only without kin term is more appropriate for young maid

Kamu: is appropriate for young maid

learning focus

This video involves giving orders to the maid.

suggested activity

Call students' attention to Mei's nonverbal demeanor. Ask students to comment on how she seems to come across nonverbally and to identify those aspects of her nonverbal behavior that lead to the interpretation that she is a kind person.

suggested activity

Ask students to compare Mei's verbal utterances with those of the Ibu and her maid in chapter 21 of the Wolff et al. text book for politeness markers, including the use of imperative forms, terms of address, and alerters, e.g., *permisi*.

Note that Mei seems very polite nonverbally. Verbally, some of her directives are worded rather rudely. Other utterances, on the other hand, are excessively polite by Indonesian standards: use of *ibu*, *permisi*, *maaf*, *silakan ke sini*. Mei tends to elevate the maid through her use of linguistic devices (e.g., *Ibu*, *Bu*, *silakan*, *permisi*, etc.).

suggested activity

Ask students to discuss how their own views differ from the Indonesian views of and attitudes toward servants.

Mei has only begun learning Bahasa Indonesia and is still struggling with appropriate imperative forms. Ask students to rewrite the dialogue using appropriate command forms.

RAPORT

pragmatic points

non-linguistic aspects

- ◆ Handshake (refined style)
- ◆ Bow of the body (respectful demeanor of guests)
- ◆ Pointing with thumb (mark of refinement)
- ◆ Patting boys on head (older person touching younger affectionately on the head is OK)

linguistic aspects

- ◆ Praising
Bagus.
Bersahabat dan pintar semua.
- ◆ Congratulations
Selamat, ya? Ranking tiga.
- ◆ Excusing
O, ya, ada temannya Bayu, maaf, Bu.
Sebentar, ya? Saya ambilkan minuman dulu.
- ◆ Introductions
Introducing others
Ini ada temannya Bayu yang ranking tiga.
Ini ibunya.
Introducing self
Kenalkan, Bu. Ibunya Akbar.
- ◆ Requests
Mana raportnya? Mana raport?
Nik, Simpan nih.
- ◆ Use of *kamu*
Dapat berapa kamu?

- ◆ Serving drinks
 - Apology for serving water
Ini sebentar, mau ngambilkan minuman air putih saja. Nggak apa, ya, Bu.
 - Apology response
O, nggak. Kok repot-repot, Bu.
 - Invitations to drink (compare to child and to adult)
 - Silakan, Bu.*
 - Mari, Bu.*
 - Akbar, minum.*
 - Responses to invitations to drink
 - O, ya, Bu, terima kasih.*
 - Inggeh, terima kasih.*
 - Sudah + head gesture*
- ◆ Particle *kok*
 - Ya, kok repot-repot.*
 - O, nggak. Kok repot-repot, Bu.*

learning focus

This videotape shows an extended Indonesian family realizing the routine of reviewing the report card that the grandson has brought home at the end of the school year. It can be used to familiarize students with Indonesian family interactions as well as those concerned with entertaining guests.

suggested activity

Ask students to compare the language addressed to adults with that addressed to children (directives and terms of address).

suggested activity

Ask students to compare the tea routine here and its associated pragmatic formulas with those in the various *Berkunjung* scenarios.

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Bu Mersti

Masuk Rumah 1 & 2, Pamit 1, Berkunjung ke Rumah Teman 1 & 2, Di Pasar 3, Naik Becak 3, Di Biro Perjalanan: Karcis PELNI 1, Mencari Tempat Penginapan 2, Belanja di Toko Kecil, Di Warung Ijo, Mencari Rumah Kost 1, Berkunjung ke Desa

Bu Ani

Masuk Rumah 1 & 2, Pamit 1, Berkunjung ke Rumah Teman 1 & 2, Di Pasar 3, Naik Becak 3, Mencari Tempat Penginapan 2, Belanja di Toko Kecil, Di Bank 2, Di Warung Ijo, Mencari Rumah Kost 1, Berkunjung ke Desa

Stephanie

Masuk Rumah 2, Pamit 1 & 2, Berkunjung ke Rumah Teman 1 & 2, Di Pasar 1, Di Biro Perjalanan: Karcis PELNI 2; Ke Dokter 1, Mencari Tempat Penginapan 1, Belanja di Toko Kecil, Belanja di Toko Batik 1–3, Di Kantor Pos, Di Bank 1, Di Warung Ijo

Jeff

Masuk Rumah 2, Pamit 1 & 2, Berkunjung ke Rumah Teman 1 & 2, Naik Becak 1, Ke Dokter 1

Mei

Berkunjung ke Rumah Tetangga, Masuk Rumah 3, Pamit 3, Memberi Instruksi kepada Pembantu

Bu Peni

Di Mana Jalan ke...1–3; Kantor Imigrasi 2

Cindy

Di Pasar 2 & 4, Mencari Rumah Kost 2

Bu Herman

Membeli Sayur di Rumah, Mencari Rumah Kost 1 & 2, Raport

Bu Nunik
Belanja di Toko Kecil; Di Warung Ijo, Raport

Peggy
Di Mana Jalan ke...? 2; Berkunjung ke Desa; Kantor Imigrasi 1

Mbak Ririn, Pak Basenang Saliwangi
Berkunjung ke Rumah Teman 1 & 2, Masuk Rumah 1 & 2, Pamit 1 & 2

Daniel, Herman, Jason, Jesse, Mira, Bu Sindrawati
Berkunjung ke Rumah Tetangga, Masuk Rumah 3, Pamit 3

Andrew
Di Mana Jalan ke...? 1

Pak Ruba'i Siddiq
Di Mana Jalan ke...3

Mak Atim
Di Pasar 1

Mak Piana
Di Pasar 2

Mak Paitun
Di Pasar 3

Pak Supaat
Di Pasar 4

Bu Mut, Mak Rin, Mak Rum
Membeli Sayur di Rumah

Pak Sukri
Naik Becak 1-3

Dokter Hermawanto
Ke Dokter 1 & 2

Pak Nidas
Naik Becak 2 & Ke Dokter 2

Pak Nur'alim
Di Biro Perjalanan: Karcis PELNI 1& 2

Pak Sugeng Purwanto
Mencari Tempat Penginapan 1 & 2

Mbak Tika
Belanja di Toko Kecil

Bu Endang
Belanja di Toko Kecil, Raport

Mbak Kotima
Belanja di Toko Batik1

Mbak Purwanti
Belanja di Toko Batik 1 & 2

Bu Hartatik, Mbak Hermin, Mbak Supiyah
Belanja di Toko Batik 3

Pak Juni Purbiantoro
Di Kantor Pos

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Di Bank 1

Mbak Caecelia Pudjiastuti
Di Bank BNI-2

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Di Warung Ijo

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APPENDIX: LIST OF SCENARIOS WITH RUN TIMES

TAPE 1

Masuk Rumah	2:50
Masuk Rumah 1	0:20
Masuk Rumah 2.....	1:00
Masuk Rumah 3.....	1:30
Pamit	3:50
Pamit 1	1:30
Pamit 2	1:15
Pamit 3	1:05
Berkunjung	28:10
Berkunjung ke Rumah Tetangga.....	7:35
Berkunjung ke Rumah Teman 1.....	9:00
Berkunjung ke Rumah Teman 2.....	11:35
Di Mana Jalan ke...?	4:45
Di Mana Jalan ke...? 1.....	1:35
Di Mana Jalan ke...? 2.....	2:10
Di Mana Jalan ke...? 3.....	1:00
Belanja	10:35
Di Pasar 1.....	0:45
Di Pasar 2.....	2:45
Di Pasar 3.....	1:55
Di Pasar 4.....	2:30
Membeli Sayur di Rumah.....	2:40
Naik Becak	5:00
Naik Becak 1.....	1:25
Naik Becak 2.....	1:20
Naik Becak 3.....	2:15
Di Biro Perjalanan.....	8:45
Di Biro Perjalanan: Karcis PELNI 1	4:00
Di Biro Perjalanan: Karcis PELNI 2	4:45
Ke Dokter	9:00
Ke Dokter 1.....	5:00
Ke Dokter 2.....	4:00

Belanja di Toko	13:50
Belanja di Toko Kecil	6:55
Belanja di Toko Batik 1	2:45
Belanja di Toko Batik 2	2:10
Belanja di Toko Batik 3	2:00
Di Kantor Pos	2:45
Di Bank	4:25
Di Bank 1	3:25
Di Bank 2	1:00

TAPE 2

Berkunjung ke Desa	25:00
Berkunjung Ke Desa Bagian 1: Masuk Rumah	1:30
Berkunjung Ke Desa Bagian 2: Omong-Omong dan Minum	9:05
Berkunjung Ke Desa Bagian 3: Makan.....	12:10
Berkunjung Ke Desa Bagian 4: Pamit	2:15
Mencari Tempat Penginapan	9:10
Mencari Tempat Penginapan 1	4:25
Mencari Tempat Penginapan 2	4:45
Mencari Rumah Kost	3:45
Mencari Rumah Kost 1	3:45
Mencari Rumah Kost 2	6:55
Di Warung Ijo	5:20
Kantor Imigrasi	17:30
Kantor Imigrasi 1	7:05
Kantor Imigrasi 2.....	10:25
Memberi Instruksi kepada Pembantu	3:00
Raport	3:00