

# Negotiation in Indonesian Culture: A Cultural Linguistic Analysis of Bahasa Indonesia Textbooks

Karmila Mokoginta

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Burhanuddin Arafah

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

**Abstract**—One of the important goals of education is to shape good character among the students, and one of the sources of good character is culture. Therefore it is important to ensure that materials used in the teaching process are culturally appropriate. This article aims to elaborate on cultural content in Bahasa Indonesia textbooks especially in terms of negotiation. Using the Cultural Linguistics analysis, this study revealed three cultural schemas related to the role of building a good relationship, assertiveness, and communication style in negotiations.

**Index Terms**—negotiation, Bahasa Indonesia textbooks, cultural linguistics

## I. INTRODUCTION

### A. Background

Education is not only about learning knowledge and skills, but also how to shape learners' characters. Article 1, number 1 of *Peraturan Pemerintah Republik Indonesia Nomor 57 Tahun 2021* [the Regulation of the Government of the Republic of Indonesia Number 57 of 2021] (2021) about the national standards of education defines education as a conscious and planned effort to realize learning atmosphere and learning process so that learners can actively develop their potentiality to have the spiritual strength of religiosity, self-control, personality, intelligence, morality, and skills needed by themselves, the society, the nation, and the state. To achieve the learners' potential, a massive shift of approaches has been applied to create an increasing competence of learning material development (Arafah et al., 2021). Learning achievement itself can come both from the student himself and the environment. The positive view of someone will create positive energy resulting in a high learning motivation as well (Arafah et al., 2020).

The dynamic change in education and technology has dramatically changed many aspects of education in Indonesia (Arafah et al., 2021). People's intense activities to face the global's competition in this era have considerably changed the way of thinking and changed the natural environment due to their intimate relationship to science and technology which can mainly be felt and seen in the era of the industrial revolution (Arafah & Hasyim, 2019; Hasyim et al., 2020). The significance of character education becomes more relevant in the current situation of education in Indonesia. There are now more and more cases of deviant behavior among students such as quarrels, school brawls, drug abuse, bullying, and other violent behaviors. Moreover, the disappearance of geographical borders and more intensive cross-cultural interactions have shaped new social groups (Akhmar et al., 2017). Today, the development of science and technology gives social media broader opportunities for many people to take a part in a wide range of social interactions without being limited by space and time (Hasjim et al., 2020).

With internet users reaching more than 64% (171 users) of Indonesia's total population of 267 million by 2019, social media as an online public space is a power to express opinions and information. This means that more than 50% of Indonesia's population are smartphone-based internet users, and the majority of internet users in Indonesia accessing cyberspace are from aged 15 to 19 years old (Arafah et al., 2021). For high school students, character education is even more important as they are adolescences commonly characterized by unstable emotions. Especially in this era where the internet and TV shows are very free to access, everything can be watched and change the values of how they behave (Purwaningsih et al., 2020). As a result, according to the authors, there are challenges toward the local values. The change of values can influence the character of young people.

The goal of character education is to “shape the moral visions within which the next generation becomes socialized and enculturated” (Christopher et al., 2003, p. 82). The author explains that moral visions refer to “collective understandings of what the self is and how the self should be in the world” (p. 82). The moral visions can be taken from culture as Ogugua (2013, p. 88) argues that “Culture becomes the process and the instrument of getting at character”. Culture can be seen as “the prevailing social norms, influential networks, and the behaviors expected by one's family and friends” (Butler, 2014). The author explains that culture leads to the formation of behavioral patterns which can

develop into habitual actions. When the actions are repeated, they become the person's character. In addition, local culture is very helpful in developing students' ability to communicate with other people because students experience the local culture directly (Wutun et al., 2018). Communication which is a phenomenon of language interest is examined along with behavior change in every individual (Arafah & Hasyim, 2019). In other words, it can be said that culture can be the root of human character. To learn about one culture of a certain place, teachers and learners should conduct to explore the valuable contents of each culture, using various approaches or deep analysis to find out the form and meaning of the contents (Arafah et al., 2020). In this case, the role of the teacher is complicated because teachers have to follow different goals at the same time; building learner's character and competence, providing material, learning culture, and many others (Ahmad et al., 2021; Sunardi et al., 2018). Communication between teachers and learners is assumed to produce effectively to create a good environment (Yulianti et al., 2022). In the end, the character of a learner will be built by how they behave and the environment they grow. Culture may be built either naturally or well planned. In other words, culture will build or form the context or situation following how the process of learning activities is held (Mulyanto et al., 2021).

Being aware of the close relationship between culture and character in the context of character education, it is then important to investigate cultural aspects embedded in the learning process, including in teaching materials such as school textbooks. School textbooks are particularly important in the Indonesian educational context because they are often used as the main source of learning from elementary until high school. Cultural aspects can be integrated into textbooks through literary works. Literary work has something more to offer. It is a beautiful work that does not only serve as entertainment but also gives education and information to its readers since it is a reflection of a real-life story (Afiah et al., 2022). Hence, it is said that literary works contain many salutary lessons and strong sources of information on reality regarding people's way of life and morality in their society (Hasanah et al., 2021). Literature is also a social institution that reflects the phenomena of social behavior in society using words as its media (Fadillah et al., 2022). Students may learn cultural values obtained from oral literature such as *Krinok* (see Sugiyartati et al. 2020) and written stories such as *Robinson Crusoe* (see Floriani et al. 2020) and *The Golden Compass* (see Hasanah et al., 2021). Providing a literary work will be useful because it has many relations to the reader's life (Irmawati, Arafah, & Abbas, 2020). Another way is by integrating the cultural aspects in reading passages and exercises. Exercise can also be done by practicing complaint expressions that are introduced in different terms such as trouble-telling, troubles-talk, disapproval, griping or grumbling, face-threatening acts, displeasure or annoyance, attack on the negative face, negative evaluation, a negative word of mouth, and negative feelings (Arafah & Kaharuddin, 2019). The various terms on complaint expressions have a relation with human behavior because those expressions share one common feature that indicates a complainer's dissatisfaction because of an unfavorable event or an unsatisfactory behavior. Whichever method is used, what is important is to ensure that the cultural values used in the textbooks are culturally acceptable.

This paper presents the results of the analysis of negotiation as a cultural aspect found in six Bahasa Indonesia textbooks. Data from the six textbooks were analyzed based on the Cultural Linguistics approach.

### B. Previous Studies

There have been some studies about cultural aspects in Bahasa Indonesia textbooks. The researches were conducted on textbooks used in elementary schools, junior high schools, and high schools.

Research by Prihatini (2015) was about the integration of local cultures into a thematic guidebook for 5<sup>th</sup>-grade primary school students. Using the qualitative descriptive research design with the theory of integrating local cultural content, the study had the objective to analyze: (1) types of local culture used in the guide book, (2) the domains in which the local cultures are integrated, (3) the method of the integration, and (4) the implementation of Birdcage and Tree theories. The researcher identified two types of cultural content in the guidebook, internal and external. The cultural content emerges integratively in the domains of individual and community development through passages, instructions, exercises, reflection, and cooperation with parents. It was also found that the Birdcage Theory was not applied in the guide book, but the Tree Theory had been applied.

Another research entitled *Nilai-Nilai Pendidikan Karakter pada Pengembangan Materi Ajar Bahasa Indonesia di Kelas IV Sekolah Dasar* [The Values of Character Education in the Development of Bahasa Indonesia Teaching Material in the 4<sup>th</sup> Grade of Elementary School] was conducted by Mardiyah (2017). Using the content analysis method, the study aimed to determine which part of the teaching materials contain educational values, and what values of character education were applied in developing the teaching material. The analysis revealed six values of character education related to the environment, care of the society, hard work, honesty, personality, and religion. The researcher also found three character values that could be explored, clarified, and realized through the learning of Bahasa Indonesia in the textbook, including ideology, religion, and culture. The cultural values, the author explained further, included the values of tolerance and good intention, kindness, empathy, etiquette, politeness, happiness, health, generosity, friendship, recognition, respect, and gratefulness.

Aisyi et al. (2019) conducted a study to determine the cultural content of a Bahasa Indonesia Textbook published by the Ministry of Education and Culture for 10<sup>th</sup>-grade students of high schools in Indonesia. The research was conducted using the qualitative descriptive approach with the content analysis method. It was found that the textbook contains seven cultural elements including language, knowledge, social organizations, tools, occupation, religion, and arts. Knowledge and language were considered the most significant aspects.

Another scholar, Solikhati (2013) analyzed religious values in a Bahasa Indonesia textbook used in Indonesian Junior High Schools by using the qualitative method. The author concluded that the textbook reflects the characters of humans with God, with themselves, and with other people; and it is emphasized that the intensive character is in the values related to God.

Talan (2018) developed a supplemental teaching material on negotiation for Bahasa Indonesia subject. The material was tried to be used by 10<sup>th</sup>-grade students of two vocational high schools in Kefamenanu, West Timor, Indonesia. In developing the material, the researcher integrated several topics related to the local practices of Timor society. Some texts were selected to be used in the material. They were entitled *Membeli Kain Tenun* (Buying a Traditional Fabric), *Mari ke Gunung Batu Marmar* (Going to Marble Stone Mountain), *Meminta Ijin Belajar Kelompok* (Asking Permission for Group Works), *Membeli Dendeng Timor* (Buying Timor Jerky), *Penawaran Buah Jeruk Keprok So'e* (Bargaining So'e Oranges), *Pelaksanaan Program Demplot* (Implementation of Demonstration Plot Program), and *Mengembangkan Usaha Madu* (Developing Honey Business). The texts were reviewed by an expert of Timor culture to ensure that they suitably reflected the culture of Timor people.

The studies above had identified several cultural values in Bahasa Indonesia textbooks. However, the explanation about the connection between cultural values and the real cultural situation is still limited. This gap needs to be addressed with researches using the Cultural Linguistics approach.

In this study, the writer explains the findings of a textbook analysis conducted using the Cultural Linguistics approach. The findings are related to negotiation as a cultural aspect.

### C. Cultural Linguistics

Cultural Linguistics is “. . . a rather recent multidisciplinary area of research that explores the relationship between language and *conceptualizations* that are culturally constructed and that are instantiated through features of languages and language varieties” (Sharifian, 2015, p. 516). Furthermore, Sharifian (2017, p. 7) explained that this analysis has three main tools as follows:

1. Cultural schemas: "beliefs, norms, rules, and expectations of behavior as well as values relating to various aspects and components of experience"
2. Cultural categories: "culturally constructed conceptual categories (colors, emotions, attributes, foodstuffs, kinship terms, events, etc.)"
3. Cultural metaphors: "cross-domain conceptualizations grounded in cultural traditions such as folk medicine, worldview, or a spiritual belief system"

## II. METHODS

### A. Sources of Data

In this study, the researcher collected data from six Bahasa Indonesia textbooks used for teaching 10<sup>th</sup>-grade students in six senior high schools in Makassar, Indonesia as follows:

1. *Bahasa Indonesia* [Bahasa Indonesia] by Suherli et al. (2016). The book was obtained from a public Senior High School and a private Vocational Senior High School.
2. *Bahasa Indonesia: Kebanggaan Bangsa* [Bahasa Indonesia the Pride of My Nation] by Suwarni and Nurhayat (2018). The textbook was obtained from a public Islamic Senior High School.
3. *Bahasa Indonesia 1 SMA/MA Kelas X* [Bahasa Indonesia 1 Senior High School/Islamic Senior High School 10<sup>th</sup> Grade] by Setiarini and Artini (2016). The textbook was obtained from a private Islamic Senior High School.
4. *Mengasah Kemampuan Diri, Bahasa Indonesia* [Improving Self-Ability in Using Bahasa Indonesia] by Rustamaji and Husin (2016). The textbook was obtained from a private Vocational Senior High School.
5. *Cerdas Berbahasa Indonesia* [Using Bahasa Indonesia Smartly] by Kosasih (2016). The textbook was obtained from a private Senior High School.
6. *Produktif Berbahasa Indonesia* [Using Bahasa Indonesia Productively] by Yustinah (2018). The textbook was obtained from a public Vocational Senior High School.

### B. Steps of Analysis

This study was conducted by referring to the methods used in an analysis of ELT textbooks in Vietnam as explained by Sharifian 2017. The expert explained that the research used the “ethnographic-conceptual text/visual analysis” (p. 47). It was started with an analysis of texts to identify cultural conceptualizations, followed by an ethnographic survey related to the identified cultural conceptualizations. The analysis was continued with an explanation of the identified cultural conceptualizations based on the ethnographic survey and a semiotic analysis of images in the text. This analysis was applied in the present study, with a little change because the researcher decided to combine the text analysis and the image analysis so that the textbook analysis was completed before starting the ethnographic survey. The purpose was to ensure that the textbook analysis was conducted without any influence from previous literature.

## III. FINDINGS AND DISCUSSION

### A. Negotiation in Bahasa Indonesia Textbooks

Data related to negotiation practices are found in the six Bahasa Indonesia textbooks. They appear in some situational contexts, including trading, schools, family, friendship, and workplaces.

Example 1 below is a negotiation in a trading situation in which Lina and Yani negotiate on a car price.

#### Example 1

- Lina : Mobilmu masih ada, Yan?  
 Yani : Masih, kamu tertarik?  
 Lina : Boleh juga kalau harganya cocok.  
 Yani : Nawar berapa?  
 Lina : Aku lihat di internet kamu pasang Rp 44 juta, nego. Untukku Rp35 juta saja, ya? Harga pertemanan, dong!  
 Yani : Yaah, terlalu murah. Masa segitu? Terlalu.. tidaklah!  
 Lina : Habisnya aku punya uang segitu.  
 Yani : Bisa saja kamu pinjam ke mana gitu. Pokoknya itu terlalu murah, Lin. Naikkan lagi tawarannya!  
 Lina : Kamu maunya berapa?  
 Yani : Aku inginnya, ya.. Rp43 juta. Sudah turun, tuh!  
 Lina : Sedikit sekali turunnya!  
 Yani : Sudah turun sejuta. Sudah murah, Lin. Mobilku masih kinclong. Jadi, harga itu tidak kemahalan. Coba kamu bisa bandingkan dengan mobil yang lain dengan tahun yang sama. Pasti harga mobilku sudah termasuk murah.  
 Lina : Ya, saya percaya karena aku kan sering bareng kamu pakai mobil itu. Makanya aku berani nawar mobilmu itu, tetapi harganya itu, uangku tidak cukup.  
 Yani : Tidak langsung lunas juga tidak apa-apa, tetapi harganya aku ingin tetap segitu, Rp43 juta.  
 Lina : Yah, kamu! Nah, bagaimana kalau sebagian tukar tambah dengan motor? Kamu tahu, 'kan, motor saya itu?  
 Yani : Oh, motor yang biasa kamu pakai ke kantor? Ya, ya. Bolehlah! Jadi, dengan uang Rp35 juta, sisanya dengan motor itu.  
 Lina : Iya, begitu. Jadi, motorku sama harganya dengan delapan juta.  
 Yani : Harusnya motormu itu tujuh juta saja karena sudah tua. Hehe tapi tidak apa-apa. Deal, ya!  
 Lina : Sip. Nanti sore aku ke rumahmu, ya!  
 Yani : Oke, deh. Aku tunggu!  
 [Lina : Has your car been sold out yet?  
 Yani : Not yet, are you interested?  
 Lina : Yes only if the price is decreased.  
 Yani : How much do you bid?  
 Lina : I saw on the internet you put 44 million rupiahs, still negotiable. For me, could it be 35 million rupiahs? It is a price for friends!  
 Yani : Yeah, too cheap. I can't take it. It is too.. on no!  
 Lina : I only have that amount of money.  
 Yani : You can borrow it from somewhere. It's just too cheap, Lin. Raise the bid more!  
 Lina : How much do you want?  
 Yani : Well, I want 43 million rupiahs. It's fair enough!  
 Lina : You've even only decreased the price a bit!  
 Yani : It's been one million cheaper. It's cheap already, Lin. My car is still in good condition. I think the price is not that expensive. You may compare it with other cars of the same year. I'm sure my car is way cheaper.  
 Lina : Yes, I know because we used to use that car together. That's why I dared to bid on your car, but at that price, I still can't afford it.  
 Yani : You don't have to immediately pay the car for the whole price, you may pay it in installments. But I still want to keep the price 43 million rupiahs.  
 Lina : Well I see, so what if I trade-in your car for my motorbike, I mean some of the sum? You know my motorbike, don't you?  
 Yani : Oh, the motorbike you usually use to go to the office? Yes, I know, OK then! So, 35 million rupiahs are in cash, and the rest is traded in for the motorbike.  
 Lina : Yes, I see. So, my bike is worth eight million.  
 Yani : Your motorbike should only be seven million because it is old. Hehe but that's okay. Deals, yes!  
 Lina : Ok. I'll come to your house this afternoon, okay?  
 Yani : Okay. I'll wait!]

(Kosasih, 2016, pp. 184-185)

Another datum shows an example of negotiation between a school principal and the head of students' association as follows:

Example 2:

- Ketua Osis : "Pak, sekolah kita sama sekali tidak memiliki ruang koperasi, bagaimana Kalau disekolah kita mendirikan sebuah unit koperasi?"
- Kepala sekolah : "Boleh saja, tapi masalahnya sekolah kita tidak mempunyai dana untuk membuatnya, bagaimana pendapatmu? Apakah kita harus meminta dana ke pemerintah?"
- Ketua osis : "Kalau memang begitu caranya, saya dan segenap perwakilan pengurus osis setuju dengan usulan Bapak Kepala Sekolah, karena ini kepentingan pemerintah juga untuk memberikan fasilitas yang baik kepada rakyatnya dalam dunia pendidikan."
- Kepala Sekolah : "Oke, nanti Bapak ajukan ini ke Pemerintah, terima kasih atas usulannya."
- Ketua Osis : "Sama-sama Pak."
- [Chairman of the Students' Council: "Sir, our school does not have a room for a cooperative, what if our school establishes a cooperative unit?"
- Headmaster: "It's okay, but the problem is that our school doesn't have the funds to make it, what do you think? Should we ask the government for funds?"
- Chairman of the Students' Council: "If that should be the way, all representatives of the Students' council and I agree with the headmaster's proposal, because it is a part of the government's responsibilities to provide good facilities in the education field to the people."
- Headmaster: "Okay, later I will submit this to the Government, thank you for the proposal."
- Chairman of the Student Council: "You're welcome, sir."]
- (Setiarini & Artini, 2016, p. 118)

Negotiation between friends and between members of a family can be seen in examples 3 and 4 below. Example 3 is a conversation between two friends; while example 4 is a conversation between a father and his daughter.

Example 3

- Adam : Kita belajar kelompok nanti malam di rumah saya.
- Hasan : Ide bagus tuh. Tapi, di rumah saya saja. Rumah kamu jauh.
- Adam : Pakai motorlah. Paling gak sampai setengah jam sampai.
- Hasan : Motornya lagi dipakai kakak. Udah, di rumah saya saja.
- Adam : Ya, bagaimana?
- Hasan : Di rumah saya saja. Nanti, saya sediakan makanan banyak. Kamu kan suka makan, hehe.
- Adam : Benar, nih? Akan disediakan makanan?
- Hasan : Dijamin!
- Adam : Baiklah kalau begitu. Nanti malam saya yang datang ke rumahmu! Tapi...
- Hasan : Iya, makanan apa pun yang kamu inginkan akan saya sediakan. Mau kerupuk, gorengan, lalap-lalapan. Air putih.
- Adam : Itu, mah tidak istimewa, San. Di rumah saya juga banyak.
- Hasan : Bercanda, dong! Tenanglah, soal makanan, saya jamin. Oke, ya? Nanti malam kamu datang ke rumahku.
- Adam : Siap, jangan khawatir.
- Hasan : Sip. Terima kasih kalau begitu.
- [Adam : We are going to have a group study tonight at my house.
- Hasan : That's a great idea. But, I prefer having the study group at my house. Your house is far away.
- Adam : You can use your motorbike. It takes only half an hour to arrive.
- Hasan : My brother is using my motorbike. Just do it at my house.
- Adam : Hmm..let me think!
- Hasan : Just do it at my house. I promise to prepare a lot of food. You like eating, don't you? hehe.
- Adam : Really? Will there be food provided?
- Hasan : Guaranteed!
- Adam : Okay then. Tonight I will come to your house! But...
- Hasan : Yes, whatever food you want I will serve it for you, crackers, fried food, fresh vegetables, or even water.
- Adam : It's nothing special, San. I have a lot in my house too.
- Hasan : Kidding, please! Don't worry, about the food, I assure you. OK? Tonight you come to my house.
- Adam : Yes, don't worry.
- Hasan : Ok. Thank you then.]
- (Kosasih, 2016, p. 182)

Example 4

- Putri : "Ayah. Ayah sayang Putri, kan?"

- Ayah : "Tentu, Putri. Kenapa? Ada apa?"  
 Putri : "Putri menemukan penawaran menarik di surat kabar, ayah. Telepon genggam gratis, dan.."  
 Ayah : "Gratis? Tidak ada itu barang gratis, sayang."  
 Putri : "Iya Ayah, teleponnya gratis. Kalau kita menjadi pelanggan yang menghabiskan pulsa minimal Rp200.000,00 per bulan selama satu bulan."  
 Ayah : "Ah, itu dia umpannya! Apakah putri benar-benar butuh telepon genggam?"  
 Putri : "Ayah, semua teman putri sudah punya telepon genggam. Lagipula kalau ada apa-apa dengan putri di luar rumah, Putri bisa langsung menelpon ayah."  
 Ayah : "Betul, tapi selalu saja ada pengeluaran tak terduga kalau memakai telepon genggam. Apalagi buat anak remaja seperti kamu, Putri."  
 Putri : "Putri bisa ikut paket hemat, Ayah, seperti Rp 25.000,00 per bulan untuk menelpon selama 200 menit dan 500 sms atau Rp 25.000,00 untuk paket data 500 MB selama sebulan."  
 Ayah : "Cuma 200 menit dan 500 sms? Itu pun pasti untuk sesama pengguna operator yang sama, Putri."  
 Putri : "Benar, Ayah."  
 Ayah : "Ayah khawatir Rp 50.000,00 itu tidak akan cukup buat putri. Ayah khawatir Putri memakai uang jajan Putri untuk beli pulsa. Banyak kan anak remaja seperti itu."  
 Putri : "Tidak, Ayah. Putri tidak sama seperti mereka."  
 Ayah : "Putri sudah mulai seperti mereka. Buktinya, Putri sudah mulai ingin punya telepon genggam."  
 Putri : "Um... baiklah, Ayah. Coba dulu sebulan dua bulan Putri memegang telepon genggam. Kalau sampai Putri habiskan uang jajan Putri buat pulsa atau buang-buang uang untuk beli pulsa, Ayah boleh menyita telepon genggam putri."  
 Ayah : "Hmmm.. oke Ayah sepakat!"  
 Putri : "Asyiiikkk. Terima kasih, Ayah!"  
 [Putri : "Dad. You love me, don't you?"  
 Dad : "Sure, sweetheart. Why? What is it?"  
 Putri : "I found an interesting offer in the newspaper, Dad. Free cell phones, and..."  
 Dad : "Free? There is no such free stuff on this earth, Dear."  
 Putri : "No Dad, there is, it is free. If we become a customer who spends for credit of a minimum of 200,000 rupiahs per month for one month."  
 Dad : "Ah, that's the bait! Do you really need a cell phone?"  
 Putri : "Dad, all of my friends already have cell phones. Besides, if something wrong happens with me outside the house, I can immediately call you, Dad."  
 Dad : "That's right, but there are always unexpected expenses when using a cell phone. Especially for a teenager like you, Putri."  
 Putri : "I can register the savings package, Dad, such as 25,000 rupiahs per month for 200 minutes of calls and 500 SMS or IDR25,000 for 500 MB of data for a month."  
 Dad : "Just 200 minutes and 500 SMS? I am pretty sure that it is only applicable for users of the same operator, Putri."  
 Putri : "That's right, Dad."  
 Dad : "I'm worried that 50,000 rupiahs won't be enough for you dear. I am worried that you will use your pocket money to buy credit. There are a lot of teenagers doing such thing."  
 Putri : "No, Dad. I am not like them."  
 Dad : "You have even started to be like them. You see now you want to have a cell phone."  
 Putri : "Um... well, Dad. Let me try for a month or two months to have a cell phone. If I spend my own pocket money for credit or waste money on buying credit, you may confiscate my cell phone."  
 Dad : "Hmmm .. okay I agree!"  
 Putri : "Well, Thank you Dad!"]  
 (Setiarini & Artini, 2016, p. 115)

Another context of negotiation is in workplaces as appears in example 5 below. The conversation is between the head of the personnel section and a job applicant.

#### Example 5

- Pelamar Kerja : "Selamat siang, Pak."  
 Kepala Personalia : "Selamat siang. Silahkan duduk. Saudara Wijaya, bukan?"  
 Pelamar Kerja : "Benar, Pak."  
 Kepala Personalia : "Langsung ke inti masalahnya saja ya, Saudara Wijaya. Kami telah membaca lamaran Saudara dan kami tertarik untuk mengajak Saudara bergabung dengan perusahaan kami. Hanya saja, ada sedikit ganjalan perihal permohonan gaji yang Saudara ajukan. Menurut kami 5 juta rupiah terlalu besar."

- Pelamar Kerja : "Saya kira tidak besar, Pak. Saya mengajukan angka itu dengan pertimbangan bahwa saya harus menyewa kamar karena rumah saya jauh. Selain itu, saya juga membiayai dua adik saya yang masih kecil."
- Kepala Personalia : "Oh begitu. Tapi, bisa dikurangi 1 juta saja ya, Saudara Wijaya"
- Pelamar Kerja : "Maaf, Pak. Itu sudah saya hitung benar dengan kebutuhan bulanan saya. Saya rasa perusahaan tidak akan merugi menggaji saya 5 juta karena saya berjanji akan bekerja dengan keras."
- Kepala Personalia : "Hmm... saya yakin itu. Baiklah, saya setuju 5 juta. Tapi, itu gaji keseluruhan ya, bukan gaji pokok."
- Pelamar Kerja : "Saya mengerti, pak."
- Kepala Personalia : "Baiklah kalau begitu, selamat bergabung dengan perusahaan kami."
- Pelamar Kerja : "Terima kasih, Pak."
- [Job Applicant: "Good afternoon, sir."
- Head of Personnel Section: "Good afternoon. Please, have a seat. You are Wijaya, right?"
- Job Applicant : "Yes, sir."
- Head of Personnel Section: "I just want to go straight to the point, Mr. Wijaya. We have read your application and we are interested in inviting you to join our company. However, there are some issues we need to further discuss regarding the salary that you proposed. We think the amount of five million rupiahs is too high."
- Job Applicant: "I don't think it's high, sir. I put forward the nominal under consideration that I should rent a room because my house is located far away. Apart from that, I also support my two younger siblings."
- Head of Personnel Section: "Oh I see. But, could it be reduced by one million Mr. Wijaya?"
- Job Applicant : "Sorry, sir. I have calculated it correctly with my monthly needs. I think the company won't lose anything for giving me five million because I promise to work hard."
- Head of Personnel Section: "Hmm. All right, I agree 5 million. But, that's the total salary, not the base salary."
- Job Applicant : "I understand, Sir."
- Head of Personnel Section: "Well then, welcome to our company."
- Job : "Thank you, Sir."
- (Setiarini & Artini, 2016, p. 127)

The researcher conducted further analysis of data from textbooks and found that the negotiation texts generally show participants as being assertive and argumentative. In all examples presented above, the participants express their opinions clearly and support them with reasons.

A negotiator can argue, not only by referring to things being negotiated but also to other things beyond the situation. In example 6 below, the representative of employees supports his request for a wage increase by referring to his difficult life in Jakarta city, rather than mentioning his work performance.

#### Example 6

14. Wakil perusahaan : "Saya akan mengusulkan kenaikan tersebut kepada direksi. Perusahaan hanya mampu menaikkan UMP sampai Rp2.400.000,00. Tidak lebih dari itu. Anda sendiri tahu bahwa pada situasi global ini perusahaan mana pun mengalami kesulitan."
15. Wakil karyawan : "Tidak bisa, Pak. Ini kota Jakarta, Pak. Semua harus dibeli dengan uang. Ya, tolong diusahakan bagaimana caranya agar kami dapat hidup lebih layak. Paling tidak kami menerima gaji sebesar Rp 2.800.000,00."
- [14. Company representative : "I will propose the increase to the board of directors. The company is only able to increase the provincial minimum wage to 2,400,000 rupiahs. Not more than that. You should know that in this current global situation all companies are in trouble."
15. Employee representative : "No, Sir. This is Jakarta, Sir. Everything has to be bought with money. Yes, please try to find a way so that we can live a better life. At least we receive a salary of 2,800,000 rupiahs."]
- (Suwarni & Nurhayat, 2018, p. 152)

The examples above are mostly characterized by direct communication. However, in example 4, some parts show indirect communication. The daughter (Putri) is trying to influence her father to buy her a mobile phone. She started the negotiation with an effort to build a good relationship by asking a question rhetorically: "Ayah. Ayah sayang Putri, kan?" ["Dad. You love me, don't you?"]. The effort is continued with talking about a mobile phone advertisement, an implied way of expressing willingness to have a mobile phone. In addition, to provide stronger support to her request, the daughter says: "Ayah, semua teman Putri sudah punya telepon genggam. . . ." ["Dad, all of my friends already have cell phones. . . ."]. This can be also considered an indirect way to force the father.

It is also interesting to see how a good relationship can affect the results of negotiation in purchasing. In example 7 below, the question from the seller (Erlin) “Mau pesan lagi atau ukur baju?” [Would you like to order again or measure your body for clothes?]; and the question from the buyer (Saya) “Ada yang baru?” [Are there new things?] show that the seller and the buyer know each other already. In the end, the buyer gets a discount of 15%.

Example 7

.....  
 Erlin: Selamat siang, Mas. Apa kabar? Mau pesan lagi atau ukur baju?  
 Saya: Mau lihat motif dan beli beberapa potong, Mbak. Ada yang baru?  
 .....  
 Erlin: Untuk new customer saya pasang 250 ribu per potong. Kalau untuk Mas, saya kasih potongan 15%. Jadi jatuhnya 212.500 rupiah.  
 Saya: Wah, mahal juga, ya? Saya akan beli selusin untuk keluarga di Jepara Mbak. Dikurangi lagi, ya. Jadi 200 ribu saja. Kan saya belinya banyak?  
 .....  
 [.....  
 Erlin: Good afternoon, Brother. How are you? Would you like to order again or measure your body for clothes?  
 I : I want to see motifs and buy some pieces, Sister. Are there new things?  
 .....  
 Erlin: For new customers I give 250,000 rupiahs per piece. For you, I give a 15% discount. So it becomes 212,500 rupiahs.  
 I : Ow, expensive, isn't it? I will buy a dozen for my family in Jepara Sister. Please lower the price. Please make it 200,000. I buy a lot, don't I?  
 .....]  
 (Rustamaji & Husin, 2016), p. 79)

*B. Ethnographic Survey about Negotiation in Indonesian Culture*

Gray (2010) predicted several behaviors Indonesian managers might show in business interactions. The prediction was made based on Indonesian cultural orientation concluded in a study by G. Hofstede and the GLOBE study. Gray concluded that Indonesian culture is highly oriented in the power distance so that role relations will be important in Indonesian negotiation. The author also concluded that Indonesian culture is highly collective so that the role of a team will have a significant impact on Indonesian negotiation. It is also predicted that Indonesian negotiators will hold the egalitarian values so that strong assertiveness and aggressive behaviors will not be respected. In addition, the author emphasized the preference to implicitness and indirectness, and appreciation of culture and religion in Indonesian culture, which may affect the process of negotiation in Indonesia.

Having a good relationship can be very beneficial in Indonesian negotiations. In a study conducted among funding officers working in Bandung, Indonesia, it was found that the officers had an effort to create a good relationship with their customers by using the local language (Marlinton et al., 2020). Another source basically explains that in Indonesia, shoppers will get the benefit when they can build a good relationship with sellers (Colliers International, 2019). Similarly, Moore and Woodrow (2010) explained that a good relationship is highly valued in Indonesian culture so that direct questions are often avoided in a negotiation.

The importance of a good relationship is quite related to the value of harmony in Indonesian culture. Moore and Woodrow (2010) described that harmony is an essential characteristic of Indonesian culture, comparable to many Asian cultures. It is also explained that during a negotiation, people maintain respect in delivering information, and they tend to analyze the information on their own, not asking for evidence in public. Furthermore, according to the authors, confrontation is avoided, although people of higher rank or status could be assertive. Moore and Woodrow also explain the mechanism of *musyawarah* used in Indonesian negotiation. The authors define the *musyawarah* as “a general conversation about an issue with relatively little debate or overt disagreement” (p. 234). The value of harmony is indeed a distinctive characteristic of collective cultures like Indonesia.

The dominance of collective nature, as well as hierarchy value in the process of Indonesian negotiation, was captured very well in a model described by Perks and Sanderson (2000). The model was developed based on a model proposed in 1993 by Lorange & Roos. It included six phases of development from the phases of exploration, planning, agreement, legal contract, until implementation. Each phase needed consideration from a political, analytical, and cultural point of view. It was shown that from the cultural point of view, negotiators should be aware that the process of decision-making took much time and it should be conducted in a collective manner in which efforts to build a good relationship were highly valued. In the next phase, the planning, relationship between people should be developed with an awareness of the interest of each party. Entering the phase of the agreement, parties should be aware of the importance of hierarchy and the accepted mechanisms. The next phase was the legalization in which it was necessary to argue in clear but respectful manners, with special emphasis on social aspects and future conditions. Finally, the implementation phase needed to be conducted within the framework of collectivism.

Another study by Yudhi et al. (2006) concluded that in contrast to Australian negotiation, Indonesian negotiation is typically characterized by formality, indirectness in communication, bureaucratic and slower decision, low level of



emotion, large team and consensus team organization, and higher risk-taking. However, Indonesian and Australian negotiations are similar in terms of having both contract and relationship building as the negotiation purposes and a positive perception of a win/win solution.

Taking all the studies above into consideration, some characteristics of Indonesian negotiation can be listed as follows:

1. importance of building a good relationship
2. importance of teams
3. low level of emotion (strong assertiveness and aggressive behaviors are unacceptable)
4. indirect communication
5. appreciation of culture and religion
6. formality
7. bureaucratic and slower decision
8. higher risk-taking
9. having a contract as another goal of negotiation

### C. Discussion

The ethnographic survey shows that Indonesian negotiation is significantly characterized by the role of a good relationship, and this seems to match with findings from the textbooks. A good relationship is highly likely to determine the success of a negotiation. Some data from the textbooks show that the effort to build a good relationship happens in the context of bargaining prices, and when there is a big possibility that the other party will have difficulty in accepting what is being negotiated.

However, there is also a discrepancy between the findings from the ethnographic survey and the textbooks. In addition to the importance of a good relationship, other important characteristics of Indonesian negotiation identified in the ethnographic survey are the importance of teams, low level of emotion, and indirect communication. The first characteristic was not found in the data from the textbooks; while the second and the third one were found in a few data. It appears that negotiation texts in the textbooks are mostly characterized by assertiveness and direct communication.

The differences between the results of the ethnographic survey and textbook analysis, quite probably, are due to the contextual nature of communication. The level of tolerance towards assertiveness and directness in communication may depend on the nature of the relationship between negotiators and the seriousness of the negotiation topic.

The influence of relationship type in communication can be compared to the data from research about complaints conducted by Arafah and Kaharuddin (2019). The study collected data about complaints made by English and Indonesian who had undergraduate and postgraduate educational backgrounds. The data were obtained using a Discourse Completion Test (DCT) in three situations, i.e between friends, between people with a very close relationship, and between strangers. The findings from Indonesian respondents showed that while indirect complaints are preferable for friends, direct complaints are more common among people with a very close relationship and with strangers. In short, it can be said that there is a connection between types of complaints and the nature of the relationship between communicators. The same connection can also appear in negotiation. This shows a very big gap for further studies. Researches on Indonesian negotiations need to be conducted by using rich data from various contexts.

## IV. CONCLUSIONS

This study seems to result in some cultural schemes in three aspects: the role of relationship, assertiveness, and communication style. In terms of the role of relationship, both the ethnographic survey and the textbook analysis reflected the cultural scheme of **GOOD RELATIONSHIP AS A DETERMINANT FACTOR FOR A SUCCESS OF INDONESIAN NEGOTIATIONS**. As for the assertiveness and communication style, there are contrastive cultural schemas from the ethnographic survey and the textbook analysis. The ethnographic survey reflected the cultural schemas of **ASSERTIVENESS AS AN UNACCEPTABLE BEHAVIOR IN INDONESIAN NEGOTIATIONS** and **DIRECTNESS AS AN UNACCEPTABLE NATURE OF INDONESIAN NEGOTIATIONS**; while the textbook analysis showed that **ASSERTIVENESS AS A COMMON BEHAVIOR IN INDONESIAN NEGOTIATIONS** and **DIRECTNESS AS A COMMON NATURE OF INDONESIAN NEGOTIATIONS**.

This study was motivated by two assumptions. First, education is not only important for transferring knowledge and skills, but also for shaping students' character. Second, one of the sources of character is culture, so there is a close connection between character education and culture. Therefore, it is important to ensure that all things involved in the education process are culturally appropriate.

Concerning the two assumptions, there is an important thing that can be learned from the findings in this study. The ethnographic survey showed that the success of negotiation in the Indonesian context is much influenced by the relationship between negotiators, teamwork, level of assertiveness, and the level of directness in communication. These four things are much related to the character especially communication skills; and therefore to language skills. Students need to learn linguistic forms that can be employed to build a good relationship with other people. They also need to know how to communicate in a team, and to what extent assertiveness and directness are acceptable in various contexts. The data from textbooks show that the factor of a good relationship has been accommodated. However, linguistic data

related to negotiation in a team are not found in the textbook. Furthermore, the level of assertiveness and directness in negotiations appearing in the textbooks can be misleading. In this case, teachers need to provide more explanation about assertiveness and directness levels across situational contexts.

#### REFERENCES

- [1] Afiah, N., Arafah, B., & Abbas, H. (2022). Burmese women portrait under the British imperialism in Orwell's *Burmese Days*. *Journal of Language Teaching and Research*, 13 (1), 213-219.
- [2] Ahmad, D., Arafah, B., & Kaharuddin. (2021). Effect of time allotment on test scores for academic writing of Indonesian learners of English. *Multicultural Education*, 7 (1), 134-141.
- [3] Aisyi, A. N., Suwandi, S. & Andayani. (2019). Nilai-nilai budaya dalam buku teks bahasa Indonesia kelas X SMA/MA terbitan Kemendikbud [Cultural values in Bahasa Indonesia textbooks of 10<sup>th</sup> grade of Senior High School / Islamic Senior High School]. *Seminar Nasional Inovasi Pembelajaran Bahasa Indonesia di Era Revolusi Industri 4.0*, 231-235.
- [4] Akhmar, A. M., Arafah, B. & Padirman, W. (2017). Strategi budaya orang Bugis Pagatan dalam menjaga identitas ke-Bugis-an dalam masyarakat multikultur [Cultural strategy of Pagatan Buginese to maintain of Buginese identity in multicultural people]. *Kapata Arkeologi*, 13 (1), 73-82.
- [5] Arafah, B., Abbas, H., & Hikmah, N. (2021). Saving the environment: Environmental lessons in Colin Thiele's *February Dragon*. *Journal of Language Teaching and Research*, 12 (6), 935-941.
- [6] Arafah, B. & Hasyim, M. (2019). The language of emoji in social media. *KnE Social Sciences*, 2019, 494-504.
- [7] Arafah, B. & Hasyim, M. (2019). Linguistic functions of emoji in social media communication. *Opci án*, 35 (24), 558-574.
- [8] Arafah, B., Hasyim, M., & Kapoyos, F. E. (2021). E-democracy and the Parrhesia language of netizen towards COVID-19 pandemic. *Linguistics and Culture Review*, 5 (S1), 422-438.
- [9] Arafah, B. & Kaharuddin (2019). The representation of complaints in English and Indonesian discourses. *Opci án*, 35 (24), 501-517.
- [10] Arafah, B., Thayyib, M., Kaharuddin, Sahib, H. (2020). An anthropological linguistic study on maccera' bulung ritual. *Opci án*, 36 (27), 1592-1606.
- [11] Arafah, K., Arafah, A.N.B., & Arafah, B. (2020). Self-concept and self-efficacy's role in achievement motivation and physics learning outcomes. *Opci án*, 36 (27), 1607-1623.
- [12] Butler, S. (2014, October 22). *Cultures Build Character*. Brookings. Retrieved on November 13, 2021, from <https://www.brookings.edu/research/cultures-build-character/>
- [13] Christopher, C. J., Nelson, T. & Nelson, M. D. (2003). Culture and character education: Problems of interpretation in a multicultural society. *Journal of Theoretical and Philosophical Psychology*, 23 (2), 81-101.
- [14] Colliers International. (2019, April 7). *Bargaining Tips, or How To Be a Success at Bargaining in Indonesia*. Living in Indonesia: A Site for Expatriates. Retrieved on October 26, 2021, from <https://www.expat.or.id/info/bargainingtipsforindonesia.html>
- [15] Fadillah, N., Arafah, B., & Abbas, H. (2022). The act of slavery in 20<sup>th</sup> century as reflected in Samuel Beckett's *Waiting for Godot*. *Journal of Language Teaching and Research*, 13 (1), 66-72.
- [16] Floriani, R., Arafah, B., & Arafah, A. N. B. (2020). Emotional management of the main character in Defoe's *Robinson Crusoe*. *Talent Development & Excellence*, 12 (3s), 1283-1290.
- [17] Gray, N. H. (2010). Bahasa, batik, and bargaining: An exploratory study of the negotiation style and behaviors of Indonesian managers. *Journal of Transnational Management*, 15, 215-228.
- [18] Hasanah, U., Arafah, B., & Abbas, H. (2021). The values of character education in Pullman's the golden compass. *Multicultural Education*, 7 (1), 142-148.
- [19] Hasjim, M., Arafah, B., Kaharuddin, Verlin, S., Genisa, R.A.A. (2020). Principles behind semantic relation between common abbreviations and their expansions on Instagram. *International Journal of Criminology and Sociology*, 9, 2270-2276.
- [20] Hasyim, M., Arafah, B., & Kuswarini, P. (2020). The new Toraja destination: Adding value 'Toraja coffee' of the sustainable tourism development. *IOP Conference Series: Earth and Environmental Science*, 575 (1), 1-10.
- [21] Irmawati, Arafah, B., & Abbas, H. (2020). The lesson life of Santiago as main character in Coelho's *The Alchemist*. *Jurnal Ilmu Budaya*, 8 (1), 32-36.
- [22] Kosasih, E. (2016). *Cerdas berbahasa Indonesia* [Using Bahasa Indonesia smartly]. Penerbit Erlangga.
- [23] Mardiyah (2017). Nilai-nilai pendidikan karakter pada pengembangan materi ajar Bahasa Indonesia di kelas IV Sekolah Dasar [Character education values in the development of Bahasa Indonesia teaching materials in the 4<sup>th</sup> grade of Elementary School]. *TERAMPIL Jurnal Pendidikan dan Pembelajaran Dasar*, 4 (2), 31-47.
- [24] Marlinton, N. D., Maryani, A. & Hasbiansyah, O. (2020). Intercultural communication in negotiation. *Advance in Social Science, Education and Humanities Research*, 562, 41-44.
- [25] Moore, C. W. & Woodrow, P. J. (2010). *Handbook of global and multicultural negotiation*. Jossey-Bass.
- [26] Mulyanto, Sujatmiko, A. H., & Arafah, B. (2021). Factors affecting the Indonesian EFL students' willingness to communicate. *The Asian ESP Journal*, 17 (4.2), 124-146.
- [27] Ogugua, P. I. (2013). Character and culture: Towards a man of character-The relevance of traditional Igbo family values. *Open Journal of Philosophy*, 3 (1), 86-92.
- [28] *Peraturan Pemerintah Republik Indonesia Nomor 57 Tahun 2021* [the Regulation of the Government of the Republic of Indonesia Number 57 of 2021]. (2021). Retrieved on November 18, 2021, from <http://itjen.kemendikbud.go.id/sirandang/peraturan/6436-57-peraturan-pemerintah-nomor-57-tahun-2021-tentang-standar-nasional-pendidikan>
- [29] Perks, H. & Sanderson, M. (2000). An international case study of cultural diversity and the role of stakeholders in the establishment of a European/Indonesian joint venture in the aerospace industry. *Journal of Business & Industrial Marketing*, 15 (4), 275-290.

- [30] Prihatini, A. (2015). Pengintegrasian konten budaya lokal dalam buku tematik pegangan siswa kelas V Sekolah Dasar [Integration of cultural content in the student book of thematic book in the 5<sup>th</sup> grade of elementary school]. *LINGUA*, 12 (2), 173-186.
- [31] Purwaningsih, Y.R., Arafah, B., & Abbas, H. (2020). An ambition of infidelity “Emma Bovary” as wife: Sexuality problems. *Medica Clinica Practica*, 3 (S1), 1-3.
- [32] Rustamaji & Husin. (2016). *Mengasah kemampuan diri Bahasa Indonesia* [Improving self-ability in using Bahasa Indonesia]. Penerbit Erlangga.
- [33] Setiari, I. W. & Artini, MG.S. (2016). *Bahasa Indonesia 1 SMA/MA kelas X* [Bahasa Indonesia 1 Senior High School/Islamic Senior High School 10<sup>th</sup> grade]. Yudhistira.
- [34] Sharifian, F. (2015). Cultural Linguistics and world Englishes, *World Englishes*, 34, 515-532.
- [35] Sharifian, F. (2017). *Cultural Linguistics: Cultural conceptualizations and language*. John Benjamins Publishing Company.
- [36] Solikhati, N. I. (2020). Nilai religius dalam buku teks Bahasa Indonesia SMP kurikulum 2013 [Religious values in Bahasa Indonesia textbook for Junior High School with 2013 curriculum]. *Lensa: Kajian Kebahasaan, Kesusastraan, dan Budaya*, 10 (1), 58-68.
- [37] Sugiyartati, A., Arafah, B., Rahman, F., & Makka, M. (2020). Cultural values in oral literature of *Krinok*: Antropolinguistic study. *Language Literacy: Journal of Linguistics, Literature and Language Teaching*, 4 (2), 316-321.
- [38] Suherli, Suryaman, M., Septiaji, A. & Istiqomah. (2017). *Bahasa Indonesia* [Bahasa Indonesia]. Pusat Kurikulum dan Perbukuan, Balitbang, Kemendikbud.
- [39] Sunardi, Akil, M., Arafah, B., & Saliha, K. (2018). Looking at the shared conception of teaching literature in an Indonesian ELT Setting. *Journal of Language Teaching and Research*, 9 (2), 316-327.
- [40] Suwarni, S. & Nurhayat, Y. (2018). *Bahasa Indonesia kebanggaan bangsaku* [Bahasa Indonesia the pride of my nation]. PT Tiga Serangkai Pustaka Mandiri.
- [41] Talan, M. R. (2018). Pengembangan buku suplemen teks negosiasi bermuatan kearifan lokal Timor dengan pendekatan Content Language Integrative Learning [Developing a supplemental book with negotiation texts containing the local wisdom of Timor using the Content Language Integrative Learning approach]. *Jurnal Pendidikan (Teori dan Praktik)*, 3 (1), 24-33.
- [42] Wutun, A. A., Arafah, B. & Yassi, A. H. (2018). Local culture in English language teaching: Learners’ perspectives. *International Journal of English and Education*, 7 (3), 361-369.
- [43] Yudhi, W. S. A., Nanere, M. G., & Kyobe, A. N. (2006) December 4-5). *A comparative study of negotiation style of education managers in Australia and Indonesia* [Paper Presentation]. International Conference of the Asian Forum on Business Education (AFBE), The National Advanced Training Institute, Hanoi, Socialist Republic of Vietnam on 4-5 December 2006.
- [44] Yulianti, S., Arafah, B., Rofikah, U., Idris, A.M.S., Samsur, S., & Arafah, A.N.B. (2022). Conversational implicatures on Saturday night live talk show. *Journal of Language Teaching and Research*, 13 (1), 189-197.
- [45] Yustinah. (2018). *Produktif berbahasa Indonesia* [Using Bahasa Indonesia productively]. Penerbit Erlangga.



**Karmila Mokoginta** was born in Kotamobagu, North Sulawesi, Indonesia on 5 February 1977. She obtained a Bachelor of Literature from Universitas Hasanuddin, Makassar, Indonesia in 1998, a Master of Humanities from Universitas Hasanuddin, Makassar, Indonesia in 2001, and a Master of Arts from the University of Adelaide, Adelaide, Australia in 2009.

She is now a lecturer at the English Department, Faculty of Cultural Sciences, Universitas Hasanuddin. Some of her publications are Mokoginta, K. (2013). Student-centered learning (SCL) approach in EFL classes. *Bahasa dan Seni*, 41(2), 239-247. <http://journal2.um.ac.id/index.php/jbs/article/view/112/85>; Mokoginta, K., Arafah, B., Rahman, F., & Abbas, H. (2021). Indonesian women as reflected in an English textbook used in Indonesia. *International Journal of Arts and Social Science*, 4(6), 323-337.

<https://www.ijassjournal.com/2021/V4I6/414659851.pdf>; and Mokoginta, K., Ilmi, N., & Mahardhika, H. (2021). J. E. Tatengkeng and Robert Frost’s poems: an application of Michael Riffaterre’s semiotic model. *Scope of English Language Teaching, Literature, and Linguistics*, 4(2), 82-101. <https://ejournals.umma.ac.id/index.php/seltics>. Her research interests include Linguistic and culture, intercultural communication, and Teaching English as a Foreign Language.

Ms. Mokoginta is a member of *Masyarakat Linguistik Indonesia* (Indonesian Linguistic Society) and the Association for the Teaching of English as a Foreign Language in Indonesia.



**Burhanuddin Arafah** obtained his Ph.D. degree in English (Australian) literature at the University of Newcastle Australia in 2003. He earned his Master's degree in American literature at Gadjah Mada University (UGM) Yogyakarta of Indonesia in 1995, and his Bachelor's degree in English literature at Hasanuddin University (UNHAS) in 1988.

He is currently a full Professor in English literature at the English Literature Study Program, Faculty of Cultural Sciences of Hasanuddin University (UNHAS) Indonesia. He has published 4 books in English language and literature and more than 50 research articles ranked international journals published in the English language. He also has received 24 Intellectual Property Right Certificates from the Indonesian government. His areas of interest are English literature, language education, and cultural studies, He was the Dean of the Faculty of Cultural Sciences of Hasanuddin University in 2009-2017, and currently, he is actively involved at the National Accreditation Board-Higher Education, Ministry of Education and Culture of the Republic of Indonesia for his position as Assessor.

Professor Arafah is currently a member of the Indonesian Literature Scholar Association, and Linguistics and Literature Association of Indonesia, as well as actively involved in the Indonesian Linguistics Society Association.