

# Investigating English as Lingua Franca in the Indonesian Multilingual context: Perceptions of English Learners at the University Level

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## ABSTRACT

The phenomenon of English as Lingua Franca (ELF) in Indonesia's multilingual pedagogical context is fascinating to study because the linguistic ecology in Indonesia is multilingual and multicultural. ELF reflects the spirit of learning open to various linguistic variations and focuses on the ability to communicate in diverse sociocultural contexts. The ideology of ELF in English Language Teaching (ELT) can be seen from the openness to use various variations of English outside of the native to be applied in the classroom to build cross-cultural communication competence. This study aims to analyze the perceptions of English learners (English Department) towards ELF and to find its relevance for future learning development. This research is quantitative-qualitative (Mixed-Method) with 130 English department student respondents from several campuses in Indonesia. Triangulation was carried out with seven students with different specializations (Linguistics, Literature, translation, and teaching). This research clearly shows the rejection of ELF in Indonesia's learning context and emphasizes the influence of native speakerism ideology. Even so, it is hoped that this research can still be developed in other studies in the future because multilingual pedagogical contexts are very diverse and can be seen from various perspectives.

## KEYWORDS

English as a Lingua Franca

Multilingualism  
Higher Education  
Students' Perceptions

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## 1. Introduction

Rapid technological developments in recent decades have changed the identity of English as a colonial or imperialist language to become a global language or even Lingua Franca. Lingua Franca, in this sense, implies the acceptance of English in all aspects of life so that its existence can now be considered a world language, global language, or international language (Al-Mutairi 2019; Kachru 1982; Kachru 2019). English, which used to be the language used by the colonialists, has turned into a language that is naturally used not only by native speakers but also by foreign speakers (Crystal 2008; Crystal 2003). The increasing number of speakers of English as a second, third, or even fourth language who can actively use English to communicate portrays this linguistic phenomenon. English is overgrowing along with the number of speakers in various countries worldwide. In the last few decades, English has been used by more than 400 million native speakers and more than 430 million foreign speakers (or those who position English) as a second language, mainly in countries that have experienced colonization from English-speaking countries (Crystal 2008; Crystal 2003).

This significant increase in numbers is in line with the increase in world population and the development of information technology (Crystal 2008). The number of foreign speakers with intermediate competence has multiplied in recent years (Crystal 2003). Sociocultural colonization of English-speaking countries through global cultural phenomena through music, film and art gave rise to new English speakers (Graddol 2006). The need for mastery of English impacts the emergence of students' interest in learning English intensively through academic channels, especially in tertiary institutions. In Indonesia, the number of higher education institutions providing English study programs has increased consistently.

This linguistic phenomenon is always associated with and studied from English Lingua Franca's (ELF's) perspectives. ELF in the ELT context optimizes English for communication between speakers with different language backgrounds and identities (Dendenne 2021; Seidlhofer 2005; Seidlhofer 2001; Silalahi 2021; 2019). ELF are oriented toward the dynamic but strategic use of English in a multilingual environment (Cogo 2015; Cogo and Dewey 2012; Dewey 2012; Jenkins 2011; Jenkins, Cogo, and Dewey 2011). ELF bridges the gaps formed during the communication process and allows speakers to communicate without being bound by native English norms. ELF challenges the traditional ELT oriented toward nativeness (American and British English). This pedagogical ideology realizes that learning English does not always have to refer to the norms of native speakers (Jennifer Jenkins 2015) and provides opportunities to learn English from various sociocultural contexts or in various linguistic norms. Every English user from a different language background is an ELF user; therefore, the presence of ELF builds a dynamic and creative way of communication that facilitates a way of communication that bridges Native English Speakers (NESs) and Non-Native English Speakers (NNEs) (Jenkins 2009; Jenkins 2000; Jenkins 2015).

ELF is in line with Kachru's categorization (Kachru 1982; Kachru 2019), which classifies several varieties of English (Englishes) from various points of view. Kachru's ideas (Kachru 1982; Kachru 2019) imply the development of a variety of English that is used not only by inner circle countries (America, Britain and Australia) but also by outer circle countries (Singapore and India), as well as developing countries (Indonesia and Japan) (Kachru 1982; Kachru 2019). In line with the idea of English, ELF legitimizes various language variations by emphasizing the primary goal of building accurate and mutually understanding cross-cultural communication (Hülmbauer, Böhringer, and Seidlhofer 2008) involving diverse speakers from different backgrounds. Ideologically, ELF and the ideas of Englishes reject native English imperialism (Pennycook 2014; 2007). English is not only owned by native speakers but also by all speakers who use it (Mesthrie and Bhatt 2008). The ideology of ELF accommodates speakers from various languages and cultural backgrounds to interact without language and cultural barriers (Lai 2020) because English is an effective communication medium for bridging cultural differences and linguistic identities.

In the context of ELT, ELF's main objective is learning English, which does not focus on language proficiency but on communicating with people from different cultural backgrounds (Galloway 2017; Rose and Galloway 2019; Galloway and Rose 2018; 2015; Galloway and Rose 2014). This existence allows non-native speakers to become teachers and use languages other than their native language in learning practices in multilingual pedagogical contexts (Kirkpatrick 2012; Llurda 2017).

ELF allows students to use appropriate linguistic variations contextually (Rose and Galloway 2019). In class interactions, ELF does not focus on constructing accurate language but on communicative learning (Zhang 2022). ELF pedagogically emphasizes building effective multilingual communication and mutual understanding between communication participants even though they have different language and cultural backgrounds (Jenkins 2015; Jenkins 2015; Seidlhofer 2011). The ELF model in learning provides more flexible and acceptable learning because differences in identity and sociocultural diversity are respected and accepted. Students do not need to cover up their identity; cultural diversity enriches the learning process and is used optimally in the classroom.

The transition from traditional ELT oriented towards native English-based learning to becoming ELF must consider different sociocultural aspects. Sociocultural diversity in a learning process is appreciated and utilized to improve student's communication skills and abilities (Kirkpatrick 2012). Learning-oriented to imitate NES's models must be reduced (McKay 2009) because there is no language domination or superiority to other linguistic variations. Therefore, it is necessary to re-examine whether learning English in the traditional model is still relevant in today's context in outer-circle countries. ELF integration can build a new perspective on ELT by focusing on reality in a multilingual context, providing space for local languages and other language variations to be applied in learning (Boonsuk and Ambele 2020).

Recent studies regarding the application of ELF in ELT show the need for a pluralistic teaching approach that explains in depth various forms of English variations without having to limit the most appropriate language features (Lopriore and Vettorel 2015) and is suitable for use in ELT contexts (Dewey and Jenkins 2010). ELF's main objective is to present the sociocultural conditions experienced by students so that they can be applied appropriately according to their use. Therefore, learning is not focused on building language skills but rather on building the ability to maximize multilingual communication skills that align with the real world. That is why contextual understanding in the communication process needs to be considered and explored.

ELF in the pedagogical context has implications for forming guidelines for teachers so that, in the end, they can be applied and developed for learning (Galloway and Rose 2018). Previous studies have shown that several steps should be applied in implementing ELF, one of which is introducing and implementing ELF in the context of teaching in the classroom by using various materials and discussion materials that represent ELF (Cogo and Dewey 2012). This reflective study provides new insights and insights contrary to traditional thinking, oriented towards the Native English model. This study has implications for the emergence of a more flexible and acceptable learning model in a multilingual environment (Lopriore and Vettorel 2015). Other studies emphasize the reconceptualization of ELF-based learning by improving communication skills. Learning like this focuses on developing the ability to communicate even in a community with various diverse languages (Canagarajah 2011), not on building a language that refers to the native context. However, previous research still needs to emphasize students' attitudes toward the ELF phenomenon.

Considering the development of ELF in the ELT context and considering the large number of Higher Education institutions that offer English study programs, this study aims to investigate the attitudes of English learners at tertiary institutions towards ELF-based learning in a multilingual pedagogical context in Indonesia, where many languages and linguistic variations are used and respected. In addition, this research investigates the acceptance of various language variations that are widely applied in ELT contexts so that it can enrich stakeholders and practitioners in building transformative learning models that are appropriate and according to students' needs but answer the interests of many parties.

There have been several studies which aim to explore the conceptualization of ELF in the Indonesian context with different aspects of research focus. For instance, Saputra (2022) used the discourse analysis to investigate Indonesian students' communication using ELF and found that communication between NNEs was different from that of NESs in the emergent context. Waloyo (2018) examined EFL students' attitudes towards English as an International Language (EIL), a similar concept to ELF, using questionnaires. This study, however, only focused on how the participants viewed their English accent and found that they had a negative attitude towards their own accent due to their unfamiliarity with the notion of intelligibility in ELF communication. Raja et al., (2022) investigated EFL learners perceptions towards ELF using close-ended questionnaire items and found that the participants welcomed various varieties of English and pronunciation. The aforementioned studies have shown that there is still lack of research regarding students' perceptions, particularly taking the English major at the university level, towards ELF. This research aims to analyze the perceptions of English department students in tertiary institutions towards the phenomenon English as Lingua Franca. Using both quantitative and qualitative data, this research attempts to explore students' perceptions of ELF and seek its relevance to the teaching they receive in the department. The pre-determined themes used in this study which include native speaker model, variations of English, cultural aspects, arguably could provide a more holistic view of ELF and enrich the existing literature with regard to ELF in the Indonesian context. Thus, this study is expected to provide an overall picture of the condition of ELT in Indonesia and provide logical implications for policymakers and educators regarding appropriate and contextual learning.

## 2. Method

### 2.1. Research Setting and Participants

This research was a qualitative-quantitative study with 130 students at several private universities in Jakarta with English programs. In Indonesia, English study programs have several names, such as English, English Department, English Language and Culture, English Literature, and others. Students in the English department graduate with high language skills and master specific fields of knowledge which can support their careers after they graduate from university. English education at the undergraduate level is generally taken for four years or equal to eight semesters. There are several specializations that students can take while studying in English study programs, namely literature, linguistics, translation, language, media, and others. Generally, students determine their specialization after passing the fifth semester or taking at least two years of study. Table 1 below shows the demographic information of the participants in this study.

**Table 1.** Participants Demographic Information

Demographic	N	Percentage
• Gender		
• Female	62	48%
• Male	41	32%
Age		
• 18-25		
• 26-39		
•		
• ≥40	130	
Semester		
• 1	4	3%
• 2	-	-
• 3	59	45%
• 4	-	-
• 5	31	24%
• 6	-	-
• 7	36	28%
• 8	-	-
• >8	-	-
Interest		
• Linguistics	30	23%
• Literature	21	16%
• Translation	25	19%
• Teaching	41	32%
• No Answer	13	10%

In addition, interviews were also held with 7 informants who were also students to elaborate on the data found in the questionnaire.

**Table 2.** Interview Informants

Informants	Interests	Semester
I1	Translation	5
I2	Translation	5
I3	Teaching	7
I4	Teaching	5
I5	Linguistics	5
I6	Literature	7
I7	Literature	5

## 2.2. Research Setting and Participants

This research was sequential explanatory research conducted in two stages of data collection, which focuses on collecting quantitative data through questionnaires and qualitative data used to elaborate on the findings in the first stage (Creswell 2009; Creswell and Creswell 2018). Quantitative data were obtained from a questionnaire with 11 open-ended items adapted from two previous studies (Curran and Chern 2017; Zhang 2022). The questionnaire used a five-point Likert scale distributed using Google Forms. The 12 questionnaire items were classified into four types of statements: (1) Perceptions of native speaker-based learning models, (2) perceptions of the use of variations of English, (3) use of non-native languages in the classroom, (4) Perceptions of the importance of understanding English Native culture. Based on the findings obtained in the first stage, interviews were conducted with interviews aimed at elaborating the questionnaire results and describing the informants' (students') experiences in implementing ELF in the classroom.

## 2.3. Data Analysis

The analysis was constructed in two analytical frameworks. Qualitative analysis uses descriptive statistics to obtain a comprehensive picture of the specified sample (Gray 2014). The descriptive statistical analysis provides an overall picture of students' perceptions of implementing ELF in the classroom. Meanwhile, qualitative analysis was carried out with data sourced from interviews to provide an informant description of the implementation of ELF in the context of its application in the classroom. In addition, the findings obtained at the two stages elaborated with related previous theories or studies.

## 3. Results and Discussion

### 3.1. Results

The findings obtained through the questionnaire are classified into several statements, which are further presented in the following subheadings.

#### 3.1.1. Students Perceptions on Native Speaker Model

Traditional ELT focusing on native speaker-oriented learning is practically implemented in higher education. This pedagogical ideology comes from the teachers' beliefs regarding the ideal teaching method from the native speaker model. From the questionnaire items submitted, one question was directed at obtaining student perceptions of native speaker-based learning models. Table 2 below shows students' views on implementing native speaker model-based learning.

**Table 3.** Students' Perception towards Native Speaker Model

No	Item	Mean	Standar Deviation
1	The material in English learning subjects must refer to the native speaker's model.	3.64	1.02
2	The focus of learning is oriented on how to communicate with native speakers.	3.22	1.00
3	Students are required to communicate like native speakers.	3.84	0.93
4	The focus of learning is oriented on how to communicate with native speakers.	3.63	0.77
5	Students are required to communicate like native speakers.	3.18	0.82

Students tend to support native speaker-oriented learning. Item 1 ( $M=3.64$ ,  $SD=1.02$ ) shows that students strongly believed that learning by using the native speaker model was appropriate for use in learning English. In this regard, the informant emphasized that the focus was on the ability to communicate with native speakers (Item 3,  $M=3.84$ ,  $SD=0.93$  and Item 4,  $M=3.63$ ,  $SD=0.77$ ). Meanwhile, communicating like foreign speakers through imitation is a solution for participants to communicate like native speakers ( $M=3.18$ ,  $SD=0.82$ ).

Interviews with participants confirmed that the findings on the questionnaire were in line with what students expected. The informants agreed that learning should focus on language variations in the inner circle of countries because they are commonly known and used worldwide, so their use is more appropriate in learning. The two respondents who have an interest in literature and linguistics stated.

Excerpt 1

I6: "The material used so far in class is English material sourced from America or England, so I learn to be like them. I have to be able to pronounce and pronounce words with the exact pronunciation of native speakers".

I7: "English and American languages already have standards. There is a grammar and a dictionary, so if you want to learn English, just refer to the two languages."

However, contradictory views were conveyed by informants who took an interest in Teaching and stated that.

Excerpt 2

I3: "Teaching is not only focused on making students understand grammar but also being able to communicate. I think other English, such as Indian English, can be used and understood by other speakers as well."

I4: "Instead of forcing students to become like native speakers, it is better for students to be taught how to communicate effectively and efficiently because basically it is impossible for a native Indonesian speaker to change one hundred percent the way he speaks like a native speaker (American or English)".

In addition, the informants stated that the instructor instilled this native model-based learning ideology since the first semester of college. One respondent emphasized that the lecturer only allowed students to choose variations of English from the inner circle of countries because even the material used in class, such as pronunciation dictionaries, came from the inner circle of countries.

Excerpt 3

I5: "For example in pronunciation class we may choose to use a British or British accent, but not with other accents".

The above findings confirm that being native and imitating native speakers is still an orientation for learning foreign languages in Indonesia at higher education because the material used is still oriented towards material published by the inner circle of countries. In addition, the lecturers are still too learning-oriented using the native English model.

### 3.1.2. Students Perceptions on Variations of English

The notion of three concentric circles implies various variations of English worldwide (Kachru 1982; Kachru 2019; Al-Mutairi 2019). In general, respondents revealed that the introduction of various language variations is essential for students. Table 3 below supports this statement.

**Table 4.** Students' Perception towards English Varieties

No	Item	Mean	Standar Deviation
6	Students must know various variations of native English	3.35	0.88
7	Students must know the various pronunciations of English.	3.87	0.77
8	Understanding the English spoken by native speakers is very important for students.	3.66	0.91
9	Students must know non-native English varieties (India, Singapore, Africa, etc.).	3.79	0.65

Respondents responded positively to the importance of various foreign language variations, specifically those used by foreign speakers (Item 6,  $M=3.35$ ,  $SD=0.88$ ; Item 8,  $M=3.66$ ,  $SD=0.91$ ). A positive response to the importance of knowledge about native English variations reflected the belief that teaching English is still oriented toward native speakers.

Informants argued that the importance of knowing the various variations of native English was because these variations were commonly used worldwide. In addition, each variation had many different terms, pronunciations, or communication styles. It would help students to be able to communicate effectively with other foreign speakers.

Excerpt 4

I1: "Each native variation has differences not only in terms of pronunciation but also in terms of vocabulary and word choices."

I2: "The way of speaking British English and American English is sometimes quite confusing, so it's better for me to learn various variations of the native language. In addition, this native variation is the most widely used and standardized, therefore other speakers also use this native variation to communicate."

Informants also argued about the importance of understanding other language variations in outer and expanding circles (Kachru 1982; Al-Mutairi 2019; Kachru 2019). However, this understanding was only basic knowledge that must be possessed to communicate with people from these countries. Informants believe this can be excluded as one of the courses that students must take, such as the pronunciation class.

Excerpt 4

I5: "just to know various variations of English, I think it's important, but it doesn't need to be a requirement to be mastered, let alone be a subject."

I7: "Understanding the various variations can, of course, enrich our knowledge of English, but this is just to gain knowledge, so students don't have to learn and master."

### 3.1.3. ELF and Cultural Understanding

Culture is an integral part of the language. In several educational institutions in Indonesia, learning foreign languages should accompany learning the culture and traditions.

**Table 5.** Students' Perception towards Culture

No	Item	Mean	Standar Deviation
10	Students need to be introduced to native traditions and culture.	3.95	0.87
11	Knowing the differences between native cultures needs to be instilled.	3.81	0.66

Table 4 above shows that understanding culture is essential to introduce when learning a foreign language. Not only the culture in the inner circle of countries but also the countries of the expanding circle. Informants think this is necessary to enrich students' knowledge of English both in native contexts and when it is used by speakers of English as a second language, such as in India or Singapore, where most people are fluent in using English.

Excerpt 5

I2: if it's just learning English, I don't think it's necessary to go to college, it's enough to take an English course. We should be equipped with various knowledge. On my campus there is a Cross cultural communication course. I think this is mandatory and very important.

### 3.2. Discussions

Investigation of the perceptions of English department students towards ELF in the context of learning English in Indonesia shows an ideological alignment of the traditional learning model, which is oriented towards the native speaker model. ELF challenges learning models oriented towards native English as the norm. This ideology stems from the belief that language learning does not only focus on imitating native speakers and accepting the adhered ideology. This ideology triggers discrimination in ELT which closes opportunities to learn English from the perspective of other variations of English (Wang and Fang 2020). This teaching paradigm is inappropriate for English because speakers with diverse backgrounds use English as an international language. Therefore, ELT should position English as a communication tool or bridge with people with different cultural backgrounds (Akkakoson 2019; Jenkins 2009; Sung 2013). This ideology centred on nativeness has the support of the majority of informants. They argue that a good learning model is a learning model that uses materials published in inner-circle countries (America or England) so that the learning process must also adopt or even imitate these countries. This ideological alignment is the impact of British imperialism in Indonesia which tends to support a monolithic focus on traditional English norms. ELF is the development of World Englishes (Kachru 1982; Kachru 2019; Seidlhofer 2005), which was formed to challenge the monolithic view of standard English (Pennycook 2007).

This view has implications for the strong ideology of native speakerism, centralized to the belief that ELT should use native speaker models (Holliday 2018; 2014) in the pedagogical context in Indonesia. The interviews show the existence of this ideology because learning English in Indonesia is oriented not only toward resembling foreign speakers but also toward using teaching materials from inner-circle countries (Kachru 1982; Kachru 2019). At this point, language imperialism has been widely accepted in the teaching process. Informants argue that this phenomenon is part of Indonesia's teaching culture, which tends to reject ELT, which focuses on cross-cultural communication. Learning English in Indonesia emphasizes improving the quality and language skills of foreign speakers and rejecting the possibility of learning foreign language variations other than the foreign languages used by native speakers.

This article shows the existence of resistance to ELF-based learning. Even though it provides space for learning English variations that are flexible and fun in a multilingual pedagogical context, the informants underlined that learning like this can only be used in the context of enrichment of knowledge (Rerung 2017; 2015). Understanding other cultures can enrich students with the knowledge, but its existence is not absolute in the learning process. English in Indonesia should be learned to make students fluent in English like native speakers. However, it is necessary to consider the implementation of ELF because basically this learning model can be developed in Indonesia taking into account the multilingual nature of Indonesia. Therefore, the authors argue that it is necessary to consider the meaning of the status of English in the nation's linguistic ecology and in the context of language learning (Santoso 2020; Santoso and Hamied 2022).



#### 4. Conclusion

This research shows that the model of learning English in Indonesia is still oriented towards native speakerism ideology and rejects the idea of ELF-oriented learning. Ideology in the context of learning English is the impact of the learning model in Indonesia oriented towards being a native language speaker. This ideological alignment is reflected in the learning objectives and the belief that teaching and learning support materials must be based on inner-circle countries (America and England). This ideological alignment has implications for the awareness of the importance of learning various language variations beyond the native variety. English must be learned from a native perspective; understanding or knowledge of various language variations in the outer circle is considered insignificant in learning foreign languages, so its existence is used only to enrich students' knowledge even though ELF is highly recommended to be developed in the context of ELT in Indonesia because Indonesia's linguistic ecology is very pluralistic, reflected in the many linguistic variations and diverse cultural richness. However, it is necessary to determine the application of ELF in the Indonesian pedagogical context.

Future research is expected to develop this research. The author suggests that future researchers increase the number of informants and add teacher perceptions as research objectives to provide in-depth results using a broader perspective. In addition, a mixed-method (qualitative-quantitative) approach is appropriate for future research because the expected results are empirically tested and supported by an adequate argumentative basis.

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