

SIGN LANGUAGES AND LANGUAGE USE IN SPECIAL NEEDS EDUCATION



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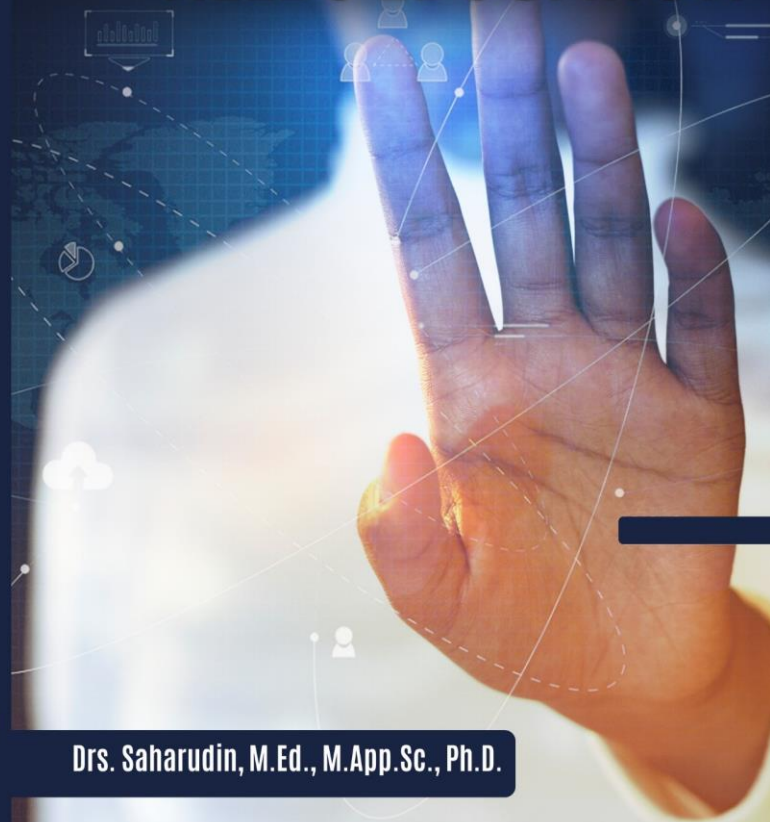


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Drs. Saharudin, M.Ed., M.App.Sc., Ph.D.



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UU No 28 Tahun 2014 tentang Hak Cipta

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Hak Cipta sebagaimana dimaksud dalam Pasal 3 huruf a merupakan hak eksklusif yang terdiri atas hak moral dan hak ekonomi.

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Ketentuan sebagaimana dimaksud dalam Pasal 23, Pasal 24, dan Pasal 25 tidak berlaku terhadap:

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1. Setiap orang yang dengan tanpa hak melakukan pelanggaran hak ekonomi sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf i untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 1 (satu) tahun dan/atau pidana denda paling banyak Rp100.000.000 (seratus juta rupiah).
2. Setiap orang yang dengan tanpa hak dan/atau tanpa izin pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf c, huruf d, huruf f, dan/atau huruf h untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 3 (tiga) tahun dan/atau pidana denda paling banyak Rp500.000.000,00 (lima ratus juta rupiah).

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Desain Cover:

Mafy Media

Sumber Gambar Cover:

Freepick.com

Ukuran:

vii, 136 hlm., 15,5 cm x 23 cm

ISBN:

978-623-8693-37-5

Cetakan Pertama:

Juli 2024

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PREFACE

This book has explain language use by a group of Deaf students, their teachers, their families and their peers in the School. The book has focused on the use of signing in and beyond the classroom, examining both the use of the manual code, Signed Indonesian, SIBI, and the use of the local sign language, Jambi Sign Language. While the first part of the book has focused on language use in the classroom and on the effectiveness of SIBI as a mode of instruction in the school.

In the linguistics area, there is a need for more linguistic analysis of the language through the further collection of ethnographic data on language use. it is also important to look at the processes of language acquisition among the Deaf students. Given the vital need for Sign Language to be used as the language of communication and instruction in the school, it is important that this linguistic research is oriented towards the development of the teaching Sign Language to teachers, administrators and parents, as well as to the wider community, including the training of sign language interpreters.

CHAPTER 1

INTRODUCTION

Language, either spoken, written, or signed has existed and developed throughout human existence. Unlike spoken Indonesian, the existence of Indonesian sign languages has only recently been recorded. Sign languages exist as regional and local languages found for example in villages in Bali where a number of Deaf people live, in SLB-deaf schools, and in deaf people's home domain. Indonesia does not have a national natural sign language such as BSL in the United Kingdom, ASL in America, and LSQ in Canada and Auslan in Australia due to the geographical nature of the country and the lack of a national education system which all Deaf children attend. In addition attitudes towards the minority Deaf community in Indonesia result in sign languages often being described as mime or gesture and not afforded the status of a language. Consequently there is a paucity of well documented literature about the Indonesian Sign Languages with the exception of Branson, Miller and Marsaja who studied the sign languages of northern Bali (Branson, Miller & Marsaja 1996, 1999; Branson & Miller 2004, 2007; Marsaja 2003). This ethnographic research aims to contribute further to the development of knowledge about Indonesian sign languages through a study of the local sign language in the Jambi area and thus contribute to sign Language teaching and special needs education in Indonesia. This chapter describes the educational and linguistic background within which the school operates.

Research into deaf society and deaf education in Indonesia is rare compared with research into hearing education which often receives strong support from both the Indonesian government and overseas aid. For example, this is the first study

ever conducted in Sekolah Luar Biasa Jambi (Jambi Special needs School). Data provided by the Indonesian Society for Special Needs Education (ISSE) (Pikiran Rakyat 2004) indicates that more than 2.6 million school age children in Indonesia are disabled. On the contrary, according to the Directorate of Special Needs Education of Indonesia there are only 1.3 million school age disabled children. The Directorate of Special Needs Education also claim that in the total of 1.3 million disabled school age children only 48 thousand of them going to special needs school. This indicates that more than 98% of children with special needs either go to non formal education or do not go to school at all. This assumption is supported by the claim of the Directorate of Special Needs Education that at the present time, only between 3% to 5% of children with disability receive any formal education services. This figure shows that between 97% to 95% of Indonesian disabled are uneducated. Mitra Netra Online (MNO) 4 January 2001 shows that according to the Directorate General of Medical Services Department of Health of Indonesia, in 1991 about 6% of the total population were disabled. It is estimated that these figures are school age children between 5-18 years old. According to them, the amount of disabled school age in Indonesia is 1.8 million living throughout the country. MNO also refers to data provided by the Department of National Education and Culture 1997 that there are only 44,746 disabled students accommodated in formal education. This figure also shows that Indonesia fails to provide educational services for the majority of its disabled children.

This research carried out in Jambi province (Indonesia) concentrates on the development of Sign Language in this province. The objectives of this research are not only to look at the nature of Sign Language in Jambi but also to look at the levels of use of Sign Language by deaf students and staff with particular reference to Sign Language teaching methodology and curriculum. This research also discusses the related aspects of

language learning and language teaching such as socio-cultural and sociolinguistics. Since the use of Sign Language in any area is mixed with the local context and local sign, and impacted upon by the local spoken languages used, this research also discusses the pattern of Sign Language use in the school of Sekolah Luar Biasa (SLB) Special-Need-School Jambi. The result of the research is expected to contribute to the improvement and provision of not only educational opportunities for the deaf in Jambi but also to help formulate and promote a basis for development of formal education for the Deaf through the teaching of Sign Language and Sign Language Curriculum. To achieve the objectives above, this research was carried out through an ethnographic study of Sekolah Luar Biasa Jambi (Jambi Special needs School).

CHAPTER 2

THE QUALIFICATION OF TEACHERS

The study asked about all teachers working in the school including those who teach in the other areas, blind, deaf, physical, and intellectually disabled programs. Jambi Special Needs School has 35 teachers, comprising 14 males and 21 females. Their educational background is high, one with a Masters degree whereas the minimum qualification required is graduation from the Sekolah Pendidikan Guru Luar Biasa (SPGLB) “Schools for Special Needs School Teachers” (two years after graduated from a three years senior high school). The school has 1 (2.86%) teacher with master degree, 13 (37.14%) with an undergraduate degree, and 21 (60%) SPGLB with the minimum qualification, and three administrative staff. The teaching qualifications of the teachers are shown in Table 4 below:

Table 1: Teaching qualification of teachers

	Qualification				Teaching Experience in Years				
	Master	Under g	SPGLB/ Diploma		1-5	6-10	11- 15	16-20	21-25
			II	III					
Total	1	13	20	1	-	9	10	12	4

This figure shows that 20 (57.14%) of the teachers have SPGLB qualification or at least two years formal education for teacher training for special needs junior high school teacher and 1(2.86%)with diploma III or with at least three year teacher training for special needs senior high school teacher. The number of teachers with an undergraduate qualification is 13 (37.14%) teachers, and 1 (2.86%) with master qualification. However,

among the 13 teachers with undergraduate qualifications only 1 teacher had graduated with a special needs major while the other twelve teachers who had graduated from SPGLB special needs education also had undertaken two years up grading in other subjects in the school of teacher training such as guidance and counselling, English, and Indonesian.

On the basis of their undergraduate qualifications, twelve teachers are trained to teach hearing students as the nature of the program they undertook is not designed to equip students to teach children with special needs. But the training the teachers had completed often bore little relation to their actual classroom duties. For example, one teacher with a Diploma II in physical disability plus undergraduate qualifications in guidance and counselling is teaching history to a class of deaf students. This is important to mention as the teachers expressed that they did not feel confident to teach a subject which is not his/her area of expertise. This phenomenon also happens in other levels in other departments in other courses. This is an indication that staff development and deployment within the school is not fully directed on the basis of school needs. Interviews with the teachers also revealed that teachers continued their study in areas not necessarily relevant to the school because there were no other in service programmes available for teachers with Diploma II educational background in the province. The continuation of study from Diploma II to a Bachelor degree was therefore primarily for the purpose of promotion which affects the teachers' social status and welfare, and to fulfil the demand of the central government in the junior and senior high school teachers development project.

Referring to the teachers' teaching experiences, the table shows that 28.57% of the teacher have been teaching in the school between 11 to 15 years, 34.28% have been teaching in the school between 16 to 20 years, 11.43% have been teaching in the school between 21 to 25 years, and only 25.7% have six to ten years of

teaching experiences. These figures demonstrate that the teachers in this school are very experienced teachers.

CHAPTER 3

THE SCHOOL CURRICULUM

Simmons-Martin and Rossi (1990:123) define curriculum as anything that affects the child within school and a program or range of studies leading to a specific goal. The Indonesian curriculum is developed in accordance with the national education standard in the realisation of the national educational objectives. The curriculum is designed with an underpinning philosophy of diversification principles which takes account of appropriate level, local needs, and individual students needs. The curriculum on every level of education in Indonesia is based on the premises of: increasing the believing in the Almighty God, increasing potential, intelligence, the interest of the students, environment and local potential, local and national need, technology, religion, unity, and the global world. Therefore, in the Indonesian curriculum either primary, secondary, or tertiary each level should include religion, mathematics, nationalism, language, art and culture, local content, natural science, social science, sports, and skills/vocational training.

The Department of National Education Republic of Indonesia clearly formulates the deaf education curriculum under the president decree number 77 year 1991 dated 31 December 1991. Special needs Education Chapter VIII Curriculum article 15 states that the content of the Kindergarten learning activity in Special needs schools should be at least appropriate with the Kindergarten (regular) learning program by considering their learning capabilities. And the implementation as those mentioned in subsection 1 is arranged by the Ministry and those related to religion is arranged by the Minister of Education after listening to the suggestion of the Minister of Religion. Article 16 outlines the content of the

curriculum for primary, junior and senior high special needs schools. The content of the curriculum of the special needs primary school, junior and senior high school should be the same as the regular primary school but take into consideration the learning ability of the students. The curriculum for special needs high school should be designed to prepare the students to acquire the skills needed for future work in order to develop their independence

Indonesian Law number 2 year 1989 concerning National education, outlines the school curriculum for Special needs education curriculum. The Department of National education number 0126/U/1994 dated 16 May 1994 outlines the curriculum of special needs education in every subjects. For example with regard to language education, in government decree no 19 year 2005 it is stated that language education should develop language competence with special emphasis on reading and writing according to the literacy level set up for every level of education (Depdiknas 2005). These objectives are implemented in the current curriculum known as competency based curriculum which replaced the 1994 curriculum. This new curriculum was introduced in Indonesian high schools in 2004 and its underlying educational philosophy is to be applied in all subjects. But for the purpose of this research, the two subjects selected for discussion are Indonesian and English because these two subjects have a direct bearing on the use and teaching of sign language. There is however no government or indeed school curriculum for sign language.

Despite the educational decrees regarding a new curriculum approach and the directive that special needs children follow the same curriculum as no special needs students there agree no specialist textbooks available specifically designed to aid teachers working with special needs children. Thus teachers have no option but to use the textbooks written for the regular hearing schools and with no additional help either,

the teachers expressed the view that they are not well trained for curriculum and material development for the subjects they teach.

Despite these problems the research revealed that the deaf students were highly motivated to study in all subjects. They attend class regularly and try to pay good attention to their teacher. Yet a study of their activities in class shows that the students spend most of their time in class copying written material from the blackboard or textbooks as instructed by their teacher. This type of instruction happened in every subject with the consequence that most of the students are good at copying but they actually can not read and can not understand what they have written down. Moreover, on some occasions teachers leave the textbook with the students to copy by themselves while the teachers engage in other activities. This issue seems leaving unsolved problems between the expectation of the curriculum, the expectation of the teacher, the expectation of the students, and the expectation of the parents. The teaching instruction in this particular case seems do not fully utilising the students' motivation to achieve the curriculum objectives. This is due to the incoherence link between aspects of expectation owned by each particular parties. However, in order to have a maximum achievement of the teaching instruction there should be a very good link between the objective and the teaching and learning process.

CHAPTER 4

THE ENGLISH CURRICULUM

English is the foreign language in Indonesia that is considered the most important for the purpose of understanding and absorbing knowledge and technology, art and culture, and international relationships. It is an obligatory subject in SLB-deaf junior high school and functions as a tool to aid students' self development in knowledge, technology, art and sciences in order that they will grow up and become intelligent, skilful, exhibiting culturally acceptable Indonesian behaviour, ready to take part in national development. The primary objectives of the English curriculum is to provide junior high school students with ability and skills in reading, listening, speaking, and writing in English. There is no mention of the difficulty or impossibility of deaf students acquiring good speaking and listening skills. The specific objectives of the teaching of each skill in English class are described below:

Reading

The objectives of teaching reading to the deaf students are: that students are able to read and understand the text in the form of story, descriptive passage, conversation, or other forms such as direction, timetable, ticketing, diary, and brochure. The following skills are expected to be achieved:

- to find specific information
- to find the general idea of text
- to find the topic sentence of text
- to comprehend meaning of words, phrase, sentences according to contexts, and joy

Listening

In the listening objectives, deaf students are expected to be able to: identify the names of things mentioned by the teacher, carry out the command given by the teacher either by oral or written responses, find specific information from a simple oral text, and to answer simple questions orally.

Speaking

Speaking is one of the productive skills which is considered to be a difficult task for a foreign or second language learner. But in fact in speaking activities the school curriculum expects the deaf students to be able to: spell and or pronounce words studied correctly, ask and answer questions, and engage in simple oral communication fluently. Based on my dairy and my fieldwork journal during the three months that I participated in school activities and the 240 minutes of class meetings per week I attended(2880 minutes for three months) for English the deaf students were never once observed to be speaking English either in or out of the class. The only activity found was that students copied what the teacher wrote on the board, but were not able to respond in English.

Writing

Similar to speaking, writing is a productive skill which is very hard for a foreign language learner for example writing down their thoughts or ideas. The writing objectives of English teaching in SLB-deaf Jambi are that at the end of the course, deaf students are able to write simple words/sentences with correct spelling and punctuation, and to write simple sentences dictated by the teacher. Again this objective is too difficult. Deaf students cannot be expected to be able to write the dictated sentences that they can not hear. This is a real problem in the school. In one observed class for example a second year student after about 15

minutes in front of the class trying to write the word “book” as directed by his teacher could not write it correctly.

This research does not come to apportion blame to the problems discussed above but to look for a solution based on careful observation of what actually happened in the educational process in the school. Such a solution will involve the curriculum, teachers, and the nature of the students’ interaction with the teachers. The central government as the curriculum designer and decision maker should consider all aspects of language teaching in the SLB-deaf school in the rural area. Those aspects are facilities, teachers’ ability, parents’ involvement, geography, teaching material, the aims of the students of going to school and most importantly the teaching pedagogy and language of instruction. The current method of using the same material and expecting similar result between deaf and hearing school as those practiced in SLB deaf Jambi is not possible.

CHAPTER 5

THE BAHASA INDONESIA CURRICULUM

It is stated in the Indonesian curriculum of the SLB-deaf (Depdiknas 1995) that language is one of the tools of communication. Through language human beings can communicate to each other, share experience, learn from others, and improve intellectual ability. The Indonesian and Indonesian literature is therefore becoming the area of study that aims at developing knowledge, language skills, and a positive attitude towards the Indonesian language. Indonesian is the national language and the language of the country, therefore the functions of Indonesian and Indonesian literature courses as those stated in SLB-deaf curriculum 1995 are:

1. medium of construction of unity of Indonesian
2. medium of developing knowledge and skills in speaking Indonesian to establish cultural preservation and development
3. medium of knowledge and skills development of spoken Indonesian for general knowledge, technology, and arts
4. medium of the widespread use of Indonesian
5. medium of cognitive development.

Apart from the functions stated above, the general aims of the course are:

1. The students respect and are proud of Indonesian as their national language and the language of the country
2. The students are able to understand Indonesian from the aspects of shape, meaning and function, and are able to use it correctly for several purposes and situations.

3. The students are able to use Indonesian to develop their intellectual ability and their social skills and evidence of social maturity according to their use of language.
4. The students are able to exercise discipline in thinking and use the language (spoken and written)
5. The students are able enjoy and use literary works to develop their personality and life experience as well as their overall knowledge and language ability.

The manifestation of the general aims above the central government set up the specific objectives of teaching Indonesian in Deaf class in three main areas were classified: linguistics, understanding, and language-use.

The specific objectives in the Linguistics category are:

1. The students are able to pronounce Indonesian words with accurately.
2. The students are able to pronounce Indonesian sentences with proper oral expressive quality according to the contexts
3. The students understand the standard Indonesian spelling and are able to use punctuation correctly
4. The students are able differentiate and use several patterns and meanings of Indonesian affixes
5. The students are able to differentiate the meaning of general words, specific words, and terminology
6. The students are able to understand and use the meaning of compound words, idioms, and proverbs
7. The students are able to find synonyms, antonyms, and other words with various meaning and use them
8. The students are able to use and understand the meaning of several types of sentences
9. The students are able to differentiate and use singular and complex sentences
10. The students are able expand the singular sentence with several adverb such as place and time etc.

11. The students are able to expand the singular sentence to a complex sentence or combine the singular sentences into a complex sentence
12. The students are able to understand that similar messages or feelings can be expressed in several ways or sentences and they are able to use these in daily life
13. The students are able to understand and use patterns or the same sentence to express several meaning or context
14. The students know and are able to differentiate types of poetry, prose, and drama
15. The students are able to differentiate style of language of literary works with other languages

The SLB-deaf curriculum in Indonesia is also expecting the junior high school deaf to be able to absorb Indonesian in the same manner as hearing students in the public schools (Sekolah Dasar). It is clearly stated in the curriculum that students receptive skills should enable them to receive and comprehend information and give appropriate responses about many things either orally, written, or through signing. Through the teaching that is carried out in the classroom, deaf students are also expected to be able to analyse people's feelings either through the written or signed form and to understand message and ideas of the others from a variety of sources.

The aims of the curriculum is for SLB-deaf students to be able to perform the following tasks competently:

1. to express ideas, feelings, experience, and messages orally, written or in sign
2. to clearly interact with others orally
3. to have a feeling satisfaction and pleasure of speaking
4. to be able to deliver messages orally, by writing, or by signing according to the context and situation
5. to have an interest in writing
6. to utilise linguistics aspects in speaking and writing

What the research revealed was that these aims again are too idealistic and were not being achieved by the students at the school studied. Deaf students are unable to pronounce Indonesian words with normal pronunciation and with good intonation.

This discrepancy between the aims and the objectives of teaching Indonesian and the actual situation in the SLB is crucial. The curriculum aims and objectives are extremely difficult to achieve for the very reason that a deaf student is not able to produce the correct pronunciation of word if he/she has never heard the correct model to follow. For example, one of the objectives of teaching Indonesian in the first year of Junior High School expects that students are able to understand ideas received directly or indirectly or through electronic medium. In the second year of junior high school, students are expected to conduct oral interviews and make a report of their work. In the third year, one of the objectives is the student be able to listen and to write things heard from speech either directly, through radio, television, or cassette. In this level, the students are also expected to be able to speak in various occasions for various purposes (SLB Curriculum 1995:13).

CHAPTER 6

TEACHING INSTRUCTION

One of the most difficult tasks of teachers is to know whether the students are learning or not. Streng (1978:15) describes learning as a series of mental events where the learner is expecting something to happen or hoping for some satisfying or useful outcome.

The teachers in SLB-deaf Jambi claimed that the instruction in the school is carried out through total communication – a concept which aims to achieve an effective communication between deaf and deaf or between deaf and hearing by utilising speaking, reading, listening, and sign language in an integrated way. Since the deaf can not use their hearing sensory perception it is very difficult for them to develop their speaking ability which without an alternative language they can fully understand such as a natural sign language. Without full access to a natural language their personal development, cognitive development, and their integration into Indonesian society could be affected. In the introduction of the SIBI (signed Indonesian) dictionary (2002: xii) it states that it is not surprising that in deaf education, the priority is to the development of speaking ability which can make it possible for the deaf to *speak* to the hearing because they are part of the community. This results in oral and spoken language becoming the priority. Yet even the use of SIBI signing requires a knowledge of written or spoken Indonesian as SIBI is a manually coded form of Indonesian not a natural sign language with its own grammar and structure distinct from the spoken language.

In observing what actually happened in the classroom at every level of the junior high school over three months the teachers taught orally in every class. Almost all of the teachers'

communication with the students in the class was oral. This issue can be seen in the conversation transcription in Appendix 5. This practice is based on the idea that voice is an essential normal component of modern classroom instruction and sign language is not a true language and therefore not suitable for class use. So that even when sign is used it is not the students natural sign language but a code devised by hearing teachers. Shiraishi (1997:135) notes that in Indonesian classroom there are two voices which co-exist: the voice of the teacher and the voice of the students who participate in the teacher's discourse and the noise of any innovative or creative answer which probably could not be understood or heard by the teacher. This situation also happens in the Deaf classroom in Jambi where during the time the teacher is speaking the students are talking or signing with friends in an inaudible voice or unseen sign by the teacher as they cannot know or understand what the teacher is discussing. Teachers defended their oral position as they argued that parents expect their children to be taught orally so that they can communicate in the hearing community. In addition many of the teachers had very low ability in sign language and were unable to use it to communicate with the students. So far we have looked at the parameters of the educational system within which the school operates. The next part of this chapter goes on to examine the complex linguistic situation of Jambi within which the school exists.

CHAPTER 7

BACKGROUND TO INDONESIA AND THE EDUCATION SYSTEM

THE PEOPLE OF INDONESIA

Indonesia according to Ricklefs (2001:289) is a country which is still typified by poverty, low educational levels and authoritarian traditions, with a heavy dependence upon the wisdom and good fortune of the Indonesian leadership. Geographically, Indonesia is a nation which consists of a huge archipelago of islands, from Sabang in the West to Merauke in the East. According to Ministry of Culture and Tourism (2004) Indonesia is a vast and beautifully diverse country, consisting of more than 17.000 islands, of which only 6.000 are inhabited by over 200 million people. The archipelago is situated completely in the tropics, well known as “the belt of emeralds across the equator”. Indonesia’s population predicted to reach 266.9 million in 2020.

Figure 1 : The map of Indonesia



HISTORICAL DEVELOPMENT OF INDONESIAN EDUCATION

The history of the Indonesian education system can be divided into three main categories: the period of Dutch colonialism; the Japanese settlement; and the era of Independence.

The Dutch settlement in Indonesia dated back to 1596, when the VOC (Verenigde Oostindische Compagnie), a business organisation, established and were given the monopoly right for the spices business in the occupied region. In this period, education was handled by the Nedelands Zendelingen Genootschap (NZG) and the Nederland Christian Church with their motto of Gold, Gospel, and Glory (Supriadi & Hoogenboom 2003:6). In the early 19 century the VOC dispersed and education was directly handled by the Dutch government. In 1817 the Dutch government established the Europeese Lagere School (ESL) which was provided especially for the Dutch Children. Then 1848, the Dutch Government established schools for locals known as Volksschool (Public School) with Malay as the medium of instruction. Schools were also provided for the Javanese elite with Dutch as the medium of instruction.

The Japanese settlement (1942-1945) resulted in several changes to the system formerly established by the Dutch. In this period Dutch language was forbidden either in the school or in everyday communication and everything with Dutch labelling was changed into Indonesian or Japanese. In these three years of occupation, the Japanese did not give much attention to the details of education such as the educational structure, curriculum, materials, and teaching methods. These were handled by locals on the condition that they did not disturb Japanese interests in the country.

Apart from those two important periods, Indonesian education has also been influenced by the work of Kihajar Dewantoro and his view of the role of education, expressed in

the trilogy *Ing ngarso sung tulada, Ing madya mangun karsa, and Tut wuri handayani* meaning those who are in front give an example, those who are in the middle give support and motivation, and the rest follow from behind, still seen as the basic philosophy of the Indonesian Education System. Gunawan (2003) claims that Dewantoro's education movement was inspired by many international educators and philosophers such as Rousseau, Froebel, Montessori, Rabindranath Tagore, John Dewey, and Kerschendteiner, during Dewantoro's exile in the Nederland in 1913. His return to Indonesia in 1922 was the starting point of the implementation of his ideas, through the establishment of Indonesia's first education institute, Tamansiswa. When Indonesia gained its Independence Dewantoro was appointed Minister of Education and Culture, and after he died in 1959, he was named a "National Hero".

Kihajar Dewantoro disagreed with putting the teacher as the subject and students as the object. The basis of his education system is developing through giving autonomy to learners to develop. The teachers' jobs are to guide and to motivate whenever the students need guidance. Deci and Ryan (1991) quoted in Alexander and Jetton (2000:302) say that autonomy involves learner choice and therefore it is a manifestation of self determination. The ideas introduced by Dewantoro became part of the learning culture of Indonesia, and are seen for example in the current trend of language teaching that promotes the autonomous learner. Since the learning is autonomous, the learner should have the opportunity to make their choices. The choices could be in form of materials, learning purposes and even the method of assessment.

The preamble and Article 31 of the 1945 Constitution stipulates that every citizen is entitled to education. The national education is directed to the increasing of people's intellectual life, dignity and value, promoting the Indonesian to be faithful and devoted to the almighty God, qualified and self-sufficient so that

they can develop themselves and the neighbourhoods, and be able to fulfil national development needs and be responsible for the national development (DFIS:1996). The central goal of the national education system in the early 1990s was to instruct children in the principles of participation in the modern nation state, bureaucracy, moral and the ideological foundation.

For a long time Indonesia had a centralised education system with a national curriculum. Act No.2 1989 states that family, community, and government are responsible for education and all citizens from the age of 6 are entitled to primary schooling and that those who have reached 7 are obliged to attend classes in elementary school or any primary education institute until the final year. But ten years later the education system was changed to a decentralised system with the Act No 22/1999 dealing with local autonomy, including education (Azra 2002:95).

Indonesian Law Number 20, 2003, chapter VI clearly stated in Act. 15 that the system of Indonesian education consists of general education, vocational education, extraordinary education, in-service education, academic education, religious education and professional education (Sisdiknas 2003). The extramural education comprises general education, religious education and professional education. Education is divided into five levels known as: Kindergarten, this lowest level of formal education in Indonesia is provided for children in the age of 4-5 years old; Primary school, as the first stage of basic education is for young learners in the age of 6-12 years old; followed by Junior high school, Senior high school and University.

In 2000, the number of schools in Jambi was: Kindergarten, 293; Primary schools, 2,300; Junior High schools, 312; and Senior high schools, 163. The number of students was: Kindergarten, 13,186; primary school, 363,343; junior high schools, 81,638; and senior high schools, 51,519. The ratio of students to teachers was: Kindergarten 15, primary school 20, junior high school 17, and

senior high school 20 (Jambi in Numbers 2002:83) . These figures give the impression that Jambi has a good ratio between teachers and students but research (Saharudin 2002) has shown that the distribution of teachers and students throughout Jambi is far from even and that in many cases the ration of students to teachers was in the region of 35-40 students. It can be assumed that in some schools in the city there are too many teachers while in some schools especially in the rural areas, there are not enough teachers.

COMPULSORY EDUCATION

In the early of 1990s, it was obligatory for children aged between 7 and 12 years old to attend six years of primary school following kindergarten. Then, this changed in the early 1994 when children aged between 6 and 15 years old were obliged to attend 9 years of schooling following the Kindergarten.

Kindergarten

The aims of kindergarten as stated by the directorate general of primary and secondary education (2001) is to give basic skills related to the attitude, knowledge and creativity needed to live in a society and to pursue a higher level of education. The teaching and learning programs can be adjusted based on the needs and abilities of the students and the local conditions.

The principle of kindergarten is learning by doing with Indonesian as the main medium of interaction. Local language is used when needed and advised to establish a kindergarten in the rural area. Apart from the Model Kindergarten, mostly found in the city, the government has also promote several types of kindergartens such as kindergarten in the primary school building, kindergarten in Mosques or Churches, kindergarten in the work environment and many other types of kindergarten in many different names. In the year 2000, the number of kindergartens managed by the government registered in the

Department of national education was 225 (Diknas 2001).

Primary school

Primary school is intended to develop basic abilities and skills as the basis for further education. The primary level is universal for the basic education in Indonesia because it is the basis for the success of the nine year basic education program. In order to increase the quality in the primary schools, the government has introduced model schools and community based management. These are promoted both by the national and local government. This means that both school and community are given more authority to manage schools as a whole under the coordination of the school principal. This includes remote schools in the rural areas by providing ample of opportunity for the school age children through the programs such as one-teacher-one-school program, teacher-visit program and little-school program. Since these programs were implemented (Diknas 2001) the average amount of school-age children entering primary school is 98% (Directorate of Foreign Information Services 1996:215). However, numbers of students do drop-out.

The other programs introduced by the government for the purpose of the quality improvement is the establishment of an organisation called the school committee. This committee were declared with the Act 25/2000 which states that "to achieve the community based management, it is needed to introduce the concept and start the establishment of school committees in every city and municipality" (Diknas 2001). The aim of this committee is to give facilities to the community to solve the problems faced in local school. This committee is also the basis for the increasing implementation of local autonomy. The statistical figures collected by the Jambi statistical bureau shows that in the year 2002 the number of primary school children is 363,343, 352,989 of whom were in government schools and 10,354 in private schools.

Junior High School

The Indonesian junior high school is known as Sekolah Menengah Pertama (SMP) (Junior High School) or Sekolah Lanjutan Tingkat Pertama (SLTP) (First Level of Secondary School). The entry requirements are the primary school leaving certificate and being 13 to 16 years old.

Senior High School

The Indonesian senior high school is known as Sekolah Menengah Umum (SMU) or Sekolah Menengah Atas (SMA). The entry requirements are primary school leaving certificate and being between 16 to 19 years old.

Vocational School

The Indonesian vocational school is known as Sekolah Menengah Kejuruan (SMK). This school formerly had a level of Junior high school but was changed to senior high school level. The entry requirements of this school are having junior high school leaving certificate and being between 16 and 19 years old.

THE INDONESIAN EDUCATIONAL PROFILE

While the number of schools and the percentage of children entering schools has increased dramatically over the last few decades, this has not been accompanied by the development of educational quality which remains low, due to several factors such as low quality teachers, lack of teaching facilities, and very basic school buildings. At university level there is also a similar trend with the number of students enrolled grow rapidly but the quality also remaining low.

THE DEAF IN INDONESIA

Material on the incidence of deafness in Indonesia is completely inadequate and thus there is no real way to determine the number of deaf people in Indonesia. National surveys on people with disabilities have been carried out since

1980. The latest figures, those for 2000, estimate that there are just under 1.5 million people with disabilities in Indonesia, or just under 1% of the population. Of these, 12% are deaf and 3% deaf-mute (see Asia-Pacific Development Center on Disability (APCD) website - www.apcdproject.org/countryprofile/indonesia/). Many deaf people in Indonesia, like others with disabilities, remain hidden from view and from official statistics because of the shame that a disabled child is seen as bringing to their family. Many deaf children therefore not only do not attend school but remain hidden.

As in many other countries, deaf people are also immediately considered to be personally and intellectually inadequate (see for example, Gregory et. al 1998:1). If employed at all, the majority of deaf people in Indonesia are mainly employed as traditional farmers or fishermen which in fact do not need any formal professional training (cf Sutherland, Griggs, and Young 2003:17 for the UK). This is the context within which special needs education takes place.

SPECIAL NEEDS EDUCATION

The special needs schools are designed and carried out in Indonesia as educational facilities for the disabled, based on government rule number 72 for 1991 on special needs education (Dikdasmen 2001). These cover the following area of disabilities: totally blind and low vision, deaf, mental disorder, physical disabilities, social disorder, double disability, gifted, and autism.

Figures available on schools catering for special needs and on students within these schools vary markedly. The Pikiran Rakyat (2004) claims that in the year 2004 there were 1,338 disabled schools in Indonesia, catering for 12,408 students. Nurkolis (2002:6) gives different figures for disabled students in Indonesia. According to him, on the basis of statistics for the special needs education in the 1999/2000 academic year there are

37,460 students with access to either state or private schools, with 7,009 students in Kindergartens for disabled, 23,669 students in primary schools for disabled, 5,157 students in junior high schools for disabled, and 1,625 students in senior high schools for disabled. These students are accommodated in 868 schools, 36 state schools and 832 private schools. Data provided by the Department of National Education (2001) states that there are 37 states schools and 832 private schools. The total of teachers teaching in both types of schools 9,123, 1,105 state teachers and 8,018 private teachers. The director of Indonesian schools for special needs claims that the focus of the government is only on the development of facilities and is still very far from dealing with humanitarian aspects of education. In his evaluation, in the current situation disabled people tend to have difficulties gaining access to education, internship, and skill straining and therefore have great difficulty accessing employment. The profile provided by the Department of National Education (2001) is shown in Table 2.

Table 2. Special Needs Schools 2001

School Levels	Types of school			Students	Teachers		
	State	Private	Integrated		Central	Local	Private
Kindergarten				7,059			
Primary				33,998			
Junior high school				5,291			
Senior high school				1,674			
Total	262	832	184	48,022	3,712	5,638	2,550

(Source:Diknas 2001) Priv:Private, Integ.: integrated

The Types, Length of Study and Entry Requirement of Special Needs Education

The length of study of each level in special education is similar to those in the general schools: one or two years for the kindergarten, six years for the primary education, three years junior high school, and three years in senior high school. The deaf students are entitled to the same educational opportunities as the hearing students. The objectives of education for deaf children is expected to be the same as those as the hearing students. The difference between the general school and the special needs school is on the entry requirements. This means that majority of the subjects are similar to both type of schools. The entry requirements given by the Ministry of National Education (2001) are clearly stated as follows:

Early detection and intervention:

- Age 3-5 years old
- A letter of recommendation from an accredited psychologist/ doctor
- Having restriction in some aspects of development

Kindergarten for Special needs education:

- Age 4-6 years old
- I.Q 55-70 WISC (based on psychologist's recommendation)
- Not double disability

Primary school for special needs education

- Age 6-12 years old
- I.Q 55-70 WISC (based on psychologist's recommendation)
- Not double disability

Junior high school for special needs education

- Age 12-15 years old
- I.Q 55-70 WISC (based on psychologist's recommendation)
- Not double disability
- Having a primary school certificate from primary school for special needs education

Senior high school for special needs education

- Age 15-18 years old
- I.Q 55-70 WISC (based on psychologist's recommendation)
- Not double disability
- Having a junior high school certificate from junior high school for special needs education
- The minimum requirement of senior high school graduate to join the internship and skill training, is that the students has to be at least 18 years of age, having an I.Q of 55-70 WISC (based on psychologist's recommendation), and have a graduate certificate from special needs senior high school.

Apart from those types and levels above, the Indonesian government has also tried to develop the special needs education by promoting alternative education where the government provide integrated education between the normal and the disabled in a regular school, an inclusive education where disabled students study together with those normal students without any separation. But in fact not many schools can do this because human resources and facilities are not provided.

CHAPTER 8

LANGUAGE USE IN THE SCHOOL AND HOME DOMAINS

LANGUAGE USE IN THE SCHOOL DOMAIN

The year of 2003 was the year of the introduction of SIBI (Signed Indonesian) in SLB-deaf Jambi. This was ten years after SIBI was standardised in Indonesia. While in 2003, deaf schools in Jakarta were already conducting a competition on SIBI signing ability, the deaf students in Jambi still did not know what SIBI was in any detail. They knew SIBI used to be broadcasted on the Indonesian television network TVRI, but they could not understand it because there was no one in SLB-deaf Jambi who knew how to sign in this Signed Indonesian. According to Sol, the teacher who led the SLB-deaf Jambi participation in the competition in 2003, the school sent one student (Rmd) to participate in the competition even though she had never had any training in SIBI. What the teacher did was to give this student a two weeks training session before the competition by reading the SIBI dictionary and to memorising as much sign as possible by following the Oral Indonesian grammar.

The SIBI course then started to become one of the optional courses in the school. The time allocation for the SIBI course is once a week (80 minutes) starting from the first year of junior high school to third year of senior high school. This means that preparation/kindergarten and primary school do not have any SIBI course until coming to the Junior High School. The use of any type of signing among parents, teachers and administration staff in the school is not popular and in many cases they do not use any signing at all. They do not know how to sign. Similarly,

teachers of the deaf themselves never use any signing to talking between themselves.

Among all teachers in the school, only three teachers can sign in SIBI and they are not fluent. The other teachers use some of what they call “local sign”, meaning elements of the natural sign language used by the students, if they are signing to deaf students. But, their signing is not well understood by the students because these teachers tend to talk in a very loud voice and include the occasional iconic sign. For example, as will be illustrated in detail below, the English and Science teachers use oral language plus pointing and miming. While some rationalise this method by claiming to use total communication, these teachers either have very little signing ability do not know any sign language at all.

The video recorded data shows that the teaching and learning in SLB-deaf school in Jambi is mainly categorised into three main categories of instruction: Oral language, Signing (comprising Signed Indonesian System (SIBI) and natural sign), and a mixture of the oral and signed language. The oral language that used by the deaf students is classified into three different types: a) Oral -the oral that clearly understood, b) Voiced-the oral that could not be understood and, c) Mouthing – the movement of mouth without any voice. The signing used is classified into two types: a) Natural Sign, and Signed Indonesian.

Given that SIBI vocabularies have been partly developed from signs from many different places and provinces in the country, in some cases it is not possible to differentiate between the natural sign and the Signed Indonesian vocabularies. The way to differentiate them in fact is through their grammar. The natural sign developed within its own grammar following the grammar of natural sign language while the Signed Indonesian is developed within the grammar of Bahasa Indonesia (Indonesian). The language use and the language choice of the deaf in the SLB-deaf in Jambi varied according to the signer and

the person to whom the deaf student was signing to. The sign they produced are also varied according to the direction of the sign, the level of signing fluency, contexts of the situation and the function of the sign. The full transcription of the video recorded data is available in the Appendix 5 (transcription).

LANGUAGE USE IN THE SCHOOL DOMAIN SCRIPT SC:1 (THE ENGLISH CLASS)

This video recorded data was collected in the English class in the second year of SLB-deaf. The class teacher, Mr. Tr., claimed that the teaching method being used was Total Communication. The two students involved in this class are Den and Her.

The class took place in the morning. The teacher started the class by greeting the students with oral communication. There was no reply from the students. The teacher then asked the students orally plus some gestural expression which is explicitly understood by the students, to take their exercise book to copy the reading passage which he was going to write on the blackboard. The other reason that the students understood the desired meaning is because it is routine, the expectation being that when a teacher comes, they should be ready with their writing book to copy from the blackboard. Then there is no communication but the teacher starts to write on the blackboard. The reading passage is copied from a printed textbook written for the hearing school. The students do not have any copy/handout of the textbook. The theme of the lesson is sport and the topic is running. The story consists of three paragraphs about 115 words. The extract of the reading passage is as follow. (Copied as written on the blackboard.)

SPORTS RUNNING

Sport is important for our life. It can make us healthy. it can also give us pleasure. When we play a game we can play joke with our friend. There are many kinds of sports. they are football, badminton, ping pong, swimming, basketball, volleyball, running and so on.

One of the simplest sports is running. it is easy to do it. it doesn't need much money to do it. we can do it in the morning or in the afternoon. Running is important for other sports. most of sports need running.

There are many kinds of running like marathon, relay race, sprinting. Some of people are interested in running because running contest can give prizes.

The teacher finished first then gave several minutes for the students to copy. The teacher then asked the students orally"

Teacher: **Sudah selesai?**

Have you finished?

Students: NOT YET (local sign-flat b-hand facing away the signer shaking to left and right in front of the chest)

Teacher: NOT YET (Replied with local sign -flat open hand facing away the signer far forward in front of the abdomen)
(Not yet) (pause...checking the written passage)

While waiting for the students to finish copying the story, the teacher explained to the researcher that on the basis of his teaching experiences, he found that it is extremely difficult to teach English to deaf students as he mentioned that: "It is difficult. It is still difficult. Yes. Even in Indonesian. Like this. The English contradicts the Indonesian if we look at it in terms of SIBI." The English teacher who indeed has a bachelor degree in

disabled education plus a one year training for English education and over fifteen years teaching experiences found that it is very difficult to teach English to deaf students. He proves this by showing his problem in the video recorded data (see Script Sc:1)

This interaction in the lesson was aimed to make Den to write the words “BUKU” in Indonesian and “Book” in English. On the basis of the nature of the classroom the two students in this class do not have any copy of the textbook that the teacher is using. Therefore, there is no possibility for the students to study the material before the class. These two students do not have any English-Indonesian bilingual dictionary which can help them to translate either Indonesian to English or vice versa. They also do not have any Signed Indonesian and English bilingual dictionary. So, in the instruction the deaf students are forced to understand the English through Indonesian. Indonesian is being used to teach English to the deaf. From the beginning of the instruction, the class seems in one way communication where the teacher monopolised the talking time. Apart from that, this class does not show an interactive and communicative interaction between the teacher and the students that possibly could achieve the aims and the objectives of the course.

LANGUAGE USE IN THE HOME DOMAIN

There are three family videos fully transcribe in this section: in the Asrama (orphanage), in Ded’s house, and in Rin’s house. See script in the home domain in Appendix 5.

Language Use in the Home Domain script hm.1 (The Asrama)

There are six people taking part in Table 12 below. Three are the respondents (Rmd, Mlt, and Rik) and the other three are tenants that in the orphanage. Two of them are hearing (Gds and Snr) and one (Sam) has a severe hearing loss. This communication was taken in a relaxed informal situation. Most of the communication was in natural sign language. From the total of

59 sentences recorded, 49 (83.05%) are signed: 37 (75.51%) of the sentences are in natural sign, 12 (24.49%) sentences in SIBI sign, and 10 (16.95%) sentences are in mix combination between, natural sign, SIBI, oral, voiced, and mouthing.

This video shows the most types of mixing. Of the 10 mixed sentences, there are 5 kinds of different types: 1 mix of natural sign + oral, 5 mixes of natural sign + voiced, 2 of natural sign + mouthing, 1 mix of SIBI + oral, and 1 mix of SIBI + mouthing. Comparing the language use to talk to the hearing peer and the hearing senior, the amount of sign language use to talk to the hearing peer is more than the amount of sign language use to talk to the hearing senior. This is because the hearing peer is more fluent in sign language compared to the hearing senior also affected by the fact that the hearing peer is their same age while the senior is much older than the three respondents.

The number of sign sentences use to talk to the hearing peer is 18 sentences (7 in Natural sign, 4 in SIBI, and 7 in Mix). The number of sentences used to talk to the hearing senior is 6 sentences (3 in natural sign, 2 in SIBI, and 1 in mix of natural sign+ oral). On the contrary, the hearing peers and the hearing senior never use any other form of language to talk to the deaf except signing (14 (93.33%) in natural sign Language, 1 (6.67%) in SIBI). Similarly, the deaf home mate also uses signing language only to talk to the deaf friends: 4 (66.67%) sentences in natural sign language, and 2 (33.33%) in SIBI. The other interesting feature of the language use in this situation is the language used to talk to deaf peers who are from the same school is purely sign language with 6 (85.7%) in natural sign language and 1 (14.3%) in SIBI. Thus we can see that the deaf students will be dominantly use purely sign language to a deaf person, but will use pure sign language and a mixture of sign language + oral or sign language + mouthing to the hearing, no matter whether the hearing can sign or not. This is the strategy that deaf students

employed in the communication in their wider environment where hearing people are present. See Script Hm:2.

Language Use in the Home Domain script hm.2 (In Ded’s house)

The communication strategies used in Ded’s home are recorded in the conversation between parents and Ded. The recording was taken after school at 2 o’clock in the afternoon. The father is bilingual in Chinese and Jambinese. He speaks to Ded mostly in Jambinese in a very high voice. The mother is bilingual in Chinese and Indonesian. In talking to Ded, the mother speaks mostly in Chinese.

Table 3: The communicative strategies used at Ded’s home

Name	Ded			Father			Mother		
	O	S	M	O	S	M	O	S	M
Ded					1=32 2=5	2=1 3=2	1=1	1=16	3=1
Father	1=27		2=23				1=1		
Mother	1=13			1=1					

The language production illustrated in Table 13 shows that in home communication Ded speaks more in sign language to his father than to his mother. In talking to his parents, Ded produced 58 sentences, 40 (68.96%) directed to the father and 18 (31.04%) to the mother. The 40 sentences produced to talk to the father include 37 (92.5%) in signed language (32 (86.49%) natural sign and 5 (13.61%) in SIBI sign), and 3 (7.6%) in a mix of sign, oral and voiced. Of the 18 sentences produced in talking to the mother, 16 (88.88%) are in natural sign, 1 (5.56%) is oral, and 1(5.56%) is a mix of sign and voice.

The Table shows that the dominant type of signing used by Ded is natural sign language with 48 sentences, and 5 sentences in SIBI. On the other hand, the parents communicate to Ded in a very different way and different language pattern. In talking to Ded, the father uses two different language patterns:

oral and a mixture of natural sign + oral, never signed language only. The total sentence produced by the father is 50 sentences (27 (54%) sentences are oral and 23 (46%) sentences a mixture of natural sign + oral). The mother produced 13 sentences, all of them oral. Ded responded mostly in sign except in responding to the mother when Ded produced 1 oral sentence, 1 mouthing, and 5 in SIBI. The oral response is found in (117) as follow:

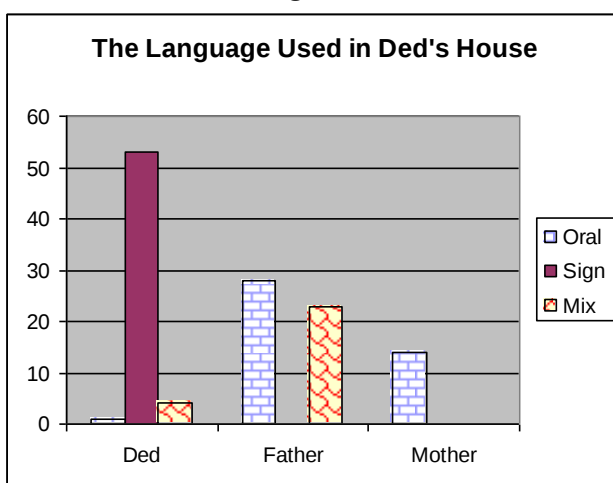
Ded : TWO O'CLOCK (NS) (115)
Two o'clock

Mom : **jam dua** (oral) (116)
O'clock two
Two o'clock

Ded : **Ya** (oral) (117)

Looking at the language used by the parents and the language used by Ded in his conversation, it is clearly understood that the parents never used signed language only to talk to Ded but to some extent the father is using natural sign, mostly pointing plus. The language use by this family is also shown graphically as follows:

Figure 2



The selection of the language use shows that the parents select oral more than the sign language and that a reason for this is because they want to make their deaf children capable of talking like their hearing brothers and sisters or at least to understand the speaking through lip reading practices. This is stated by Ded parents who say that “we want him to be able to talk like his elder sister so he will not be stupid”. When the researcher asked the parents of why their deaf child has to talk, the father said “because we cannot read the deaf dictionary, and when they leave home they have to go to live with other people. Therefore, they have to talk.

Language Use in the Home Domain script hm.3 (In Irm’s House)

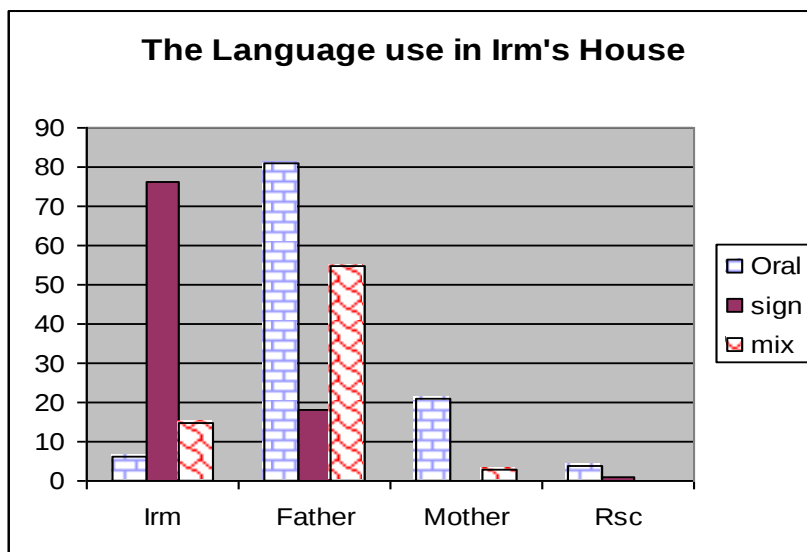
The next extract of communication was recorded in Irm’s house. The recording was taken in the afternoon at about 4 o’clock. Irm’s parents are public servants and well educated. The topics of the conversation are school, the subjects taught and hearing aids. (see Script Hm:3)

In this interaction there were 280 sentences produced: including 154 (55%) produced by the father, 24 (8.57%) by the mother, 97 (34.64%) by Irm, and 5 (1.79%) produced by the Rsc. The sentences produced by the father are typically in three different patterns; 81 (51.95%) sentences Oral, 18 (11.69%) in sign language, 53 (34.42%) in a mix of natural sign + oral, and 2 in mixture of written +oral. The sentences produced by the mother: 21 (87.5%) oral, and 3 (12.5%) in a mixture of natural sign + oral. The language produced by Irm: 76 (78.35%) sentences in sign language, 6 (6.19%) oral (3 voiced and 3 mouthing), and 15 (15.46%) in a mix (5 in natural Sign +voiced, 4 natural sign + mouthing, 1 written + oral, and 4 written + natural sign).

The data reveals that in this interaction, oral language is used more frequently than sign language or the mix of sign language + oral, with 112 (40%) sentences oral, 95 (33.93%) sentences in sign language, and 73 (26.07%) sentences mixed. The

graphic representation of the use of each pattern is clearly shown below:

Figure 3



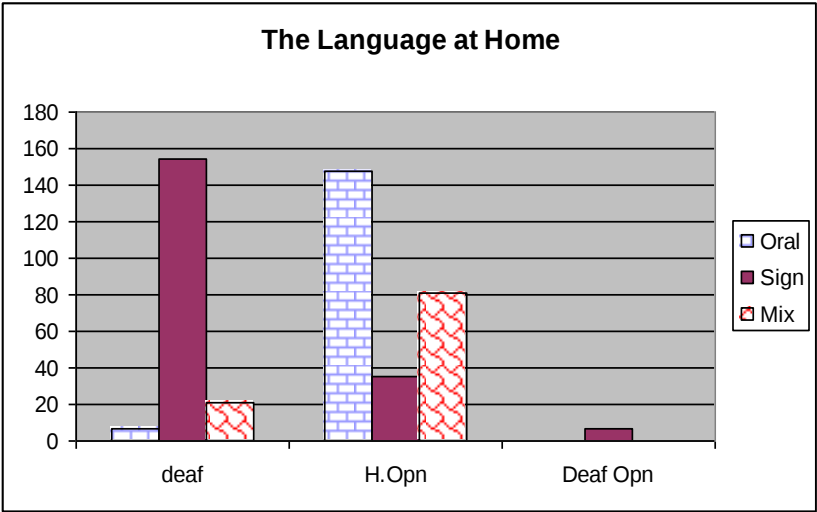
This graphic shows that oral language is dominantly used by father and mother with the total of 102 sentences compared to Irm with only 6 sentences with the form of voiced and mouthing. Therefore, 91.07% of the oral sentences were produced by the parents and only 5.35% by Irm, and 3.58% by Rsc. On the other hand, the use of sign language is dominantly by Irm with the total of 76 (80%) sentences compared to the parents with the total of 18 (18.95%) sentences, and the Rsc with 1 (1.05%) sentence. This indicates that the communication carried out by Irm and her parents was conducted dominantly in two different languages where the parents dominantly used oral language and Irm sign language. However, the father is using a high frequency of a mix of natural sign + oral with the total of 53 sentences. The other type of language used by the father and Irm is written language.

In order to find out the total numbers of sentences produced in the home domain, the three transcriptions in the home domain are calculated by counting the respondents’ language production and the language production of their opponent. Therefore, the sentences of the peers, seniors, and parents are calculated together as the speaking partner of the respondents.

Table 15: language use at home

	Oral	Sign	Mix
Deaf	7	154	21
Hearing opponent	148	35	81
Deaf opponent	0	7	0

Figure 4



This graphic shows the pattern of the language use by deaf students to talk to parents, peer, and senior at home domain. The total sentences produced by the parents, hearing peer, and hearing senior indicate that they use mostly oral to talk to their deaf children. On the other hands, the deaf children communicate to them mainly in Sign language. To talk to deaf peer is in sign language and never in oral or sign + oral.

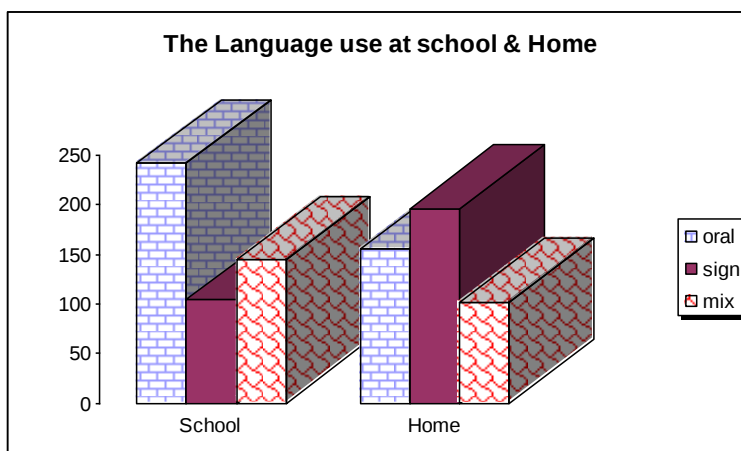
These home figures can be compared to the figure of the language use and the language production in the school as follows:

Table 4. The language used in school and home domains

	Oral	Sign	Mix	Total
School	242	104	144	490
Home	155	196	102	453

The Table above shows that the oral communication is being much more used in the school domain than in the home domain. 49.38% of the language use at school is oral while the use of oral in the home domain is 34.44%. The use of sign language is higher in the home domain with 43.27% while the school domain is only 21.22%. The use of mixed language is greater in the school domain with 29.38% compared to 22.52% in the home domain. The comparison of language use at school and home domain is further illustrated in figure 10.

Figure 5



Apart from the frequency of the types of language used in both domains, the data also provided some information on the types of language and how they are being used.

The characteristics of the oral instruction or communication the teacher use in speaking to the students is in high volume oral Indonesian, sometimes pronounced in local dialect. The teachers use simple sentences and mostly with a low level of grammar. In talking to hearing students in the school, the teachers use predominantly normal Indonesian, sometimes mixed with local dialect. The teacher in their communication with other teachers use normal volume oral Indonesian. In informal situations, language use will depend on who is talking to whom – Javanese, Sundanese, Padangnese, or Jambinese. If the teacher is talking to the deaf students where signs are mixed together with oral sentences, the teachers use slow speech with clear pronunciation accompanied or followed by the combination of natural sign, letter/word spelling/writing on the blackboard, writing on the air, showing or pointing to objects/persons/colours and deaf naming system. The oral + Sign language is also used by hearing students in their communication with the deaf. The characteristic of the hearing students' language in talking to deaf students is slow speech with clear pronunciation accompanied or followed by a combination of lip speaking, letter/word spelling/writing on the blackboard, writing in the air, showing or pointing to objects/persons/colours or using deaf naming system.

The characteristics of the teachers' sign only communication in talking to the deaf students involves the use of SIBI, natural sign, and a mixture of these two signs. In SIBI sign only communication the vocabulary is carried out in slow word to word sign or finger spelling following the oral Indonesian grammar. In natural sign only communication, the teacher will use those aspects of the natural sign which are most iconic and in natural sign language grammar. However, the data

reveal code switching, code mixing, and borrowing are also frequently used. The communication of deaf to deaf students is mostly in natural sign language, sometimes borrowing from SIBI or fingerspelling. Where the SIBI teacher is present, the students often try hard to sign in SIBI.

LANGUAGE SWITCHING AND MIXING

The other linguistics feature evident in the language of the SLB-deaf students in Jambi is the phenomenon of codeswitching or the mixing of two or more different languages in the conversation. The mixing of SIBI and Jambi Sign Language can be seen in the extract below in the conversation between DA, Mlt, and Irm in their printing class

- | | | | |
|------|--------------------------|--------|------|
| DA: | HI...MARKER | (NS) | (14) |
| Irm: | WHAT? | (SIBI) | (15) |
| Mlt: | THIS THIS BAD WRONG | (NS) | (16) |
| | This is bad. It is wrong | | |
| Irm: | WRITE SHORT | (NS) | (17) |
| | Write it short | | |
| Irm: | I WRITE SHORT F-I-T-R-I | (SIBI) | (18) |
| | I write it short. FITRI | | |

In talking to Irm, the student DA is waving and using natural sign for marker for which there is no SIBI sign. To answer this Irm is using the SIBI "WHAT". In the interruption of Mlt to Irm in telling that her written name is wrong Mlt is using natural sign, is answered by Irm in natural sign "WRITE IT SHORT". However, when Irm is telling to Mlt of how she writes her name short, she is using SIBI. The codeswitching here is being use for asking questions and spelling names. The other reason of why Irm switch into SIBI is to call her name in written form rather than her signed name. The other type of language used by Irm is mixing the SIBI and natural sign in talking to Sol (85).

- | | | | |
|------|-------|--------|------|
| Sol: | hitam | (oral) | (82) |
|------|-------|--------|------|

(black)
 mlt: HITAM (NS) (83)
 (black)

Sol:	<u>iya.</u>	<u>satu</u>	<u>dua</u>	<u>tiga</u>	<u>empat</u>	<u>lima.</u>	<u>iya</u> (oral) (84)
	<u>Yes</u>	ONE	TWO	THREE	FOUR	FIVE.	yes
Irm:		YELLOW	RED	CIRCLE	COLOUR		(SIBI+NS) (85)

yes, one, two, three, four, and five
 yellow, red, circle, colour



This sentence is assumed to be mostly in SIBI. However, Irm mixed the sentence with natural sign “BULAT” (circle) because; the sign “BULAT” in natural sign is more simple than in SIBI, easier to perform while looking at the picture on the table, or because Irm does not know the sign “bulat” in SIBI which is more complex to perform.

CHAPTER 9

THE SIGNED INDONESIAN SYSTEM (SIBI)

DEAF EDUCATION IN AMERICA AND OTHER DEVELOPED COUNTRIES

Before examining how deaf education in Indonesia started to develop and the place of Signed Indonesian in those developments, it is important to have an overview and insight of how deaf education in developed countries developed.

In the history of the education of deaf people the Abbe de l'Epee is often regarded as the champion of the introduction of sign language into the education of the deaf. It was l'Epee's Deaf pupil Laurent Clerc who went to America to establish the traditions of deaf education that guided that system and indeed provided the basis for the establishment of education systems throughout the world. What is often not understood is that the signing introduced in Paris by l'Epee and then by Clerc in America were not natural sign languages, but systems of methodological signs. Branson and Miller write that l'Epee 'regarded the natural sign language of his pupils as completely inadequate as a medium for education and set out to develop a system of methodological signs.' (Branson & Miller 2002:107) They add "the system of methodological signs was introduced by Laurent Clerc through the establishment of the school at Hartford, Connecticut." (ibid:159). This tradition of using methodological signs, signed versions of the dominant spoken languages, continued through the history of the use of signing in education America a tradition transported throughout the world, including to Britain by a pupil of Gallaudet College,

Francis Maginn, who introduced the ‘combined system’ of speaking and signing at the same time to Britain (see Branson & Miller 2002:185).

While pure oralism took over much the education of deaf people throughout the world through much of the Twentieth Century, the reintroduction of signing into the education of deaf people in the 1960s drew on the traditions established by people like l’Epee, Clerc, Edward Miner Gallaudet, and Maginn. As we shall see it was this system of methodological signs plus speaking that was to become known as Total Communication and which spread throughout many non-Western countries (see for example Branson, Miller & Sri-On 2005)

THE EDUCATION OF DEAF PEOPLE IN INDONESIA

The history of Deaf education in Indonesia is traced back into the Dutch colonial period.

Before Independence

Deaf education in Indonesia was pioneered by the Dutch Social Organisation and Churches. However, the establishment of the schools for disabled was not controlled by the Dutch government but handed over to the community particularly to the churches. Therefore, it is important to look briefly at the development of deaf education in the Nederland during the Dutch colonialism in Indonesia.

The first Dutch school for the deaf was established by Henri Daniel Guyot in 1790 after a visit to the Paris school in 1784. Guyot followed the Abbé de l’Épée’s philosophy of teaching using manual signs as a representation of the spoken Dutch language. In 1830 the priest Marinus van Beek established the second deaf school in the Nederland. He also developed a sign system known as the Dutch-in-signs. The oral method developed by Samuel Heinicke in Germany 1770 was also introduced in the Nederland in 1853 when an oral German teacher of deaf Hirsch arrived and established the first oral

school in Rotterdam. In 1888, a protestant school called Effatha was established as the fourth deaf school in the Nederland (Knoors 1999:250).

The development of the Special Needs education particularly Deaf schools in the Nederland had a positive impact on colonised Indonesia. The first SLB (Special needs School) in Indonesia was promoted and financially supported by Westhoff in 1901 who established the SLB-blind in Bandung, a school eventually handed over to the Department of Education sixteen years after Independence to become the first government SLB school in Indonesia (Bratanata & Mahmud 2003:451).

The second SLB school was established in Bandung, a school for the intellectually disabled children pioneered by Folker in 1927 which then in 1942 changed its name into “Perkumpulan Pengajaran Luar Biasa” (“Organisation for Special Needs Teaching”). In 1930, a school for deaf children was established in Bandung pioneered by Mrs. Roelfsema Wesselink. (Ibid: 452).

The Dutch Catholic missionaries established a deaf school for boys in Cilacap in 1938 and deaf school for girls in Wonosobo in 1950, both in Central Java (Bratanata and Mahmud 2003:452). Bratanata and Mahmud do not provide any further information on curriculum and the language of instruction were used. However, since the deaf schools promoted in Indonesia were by the Churches and the Nederland government, it assumed that the types of deaf education introduced are more or less administered according to the deaf education in the Nederland. We do however know that the school established on the 15 March 1938 initiated by Mgr. A. Hermus (former director of the St. Michielsgestel Institute for Deaf Children in the Nederland) used the oral method.

After Independence

In the Indonesian independence era, deaf education was not dramatically changed but still followed the previous practices introduced by the Churches from the Nederland by using the oral method. The only change was the Central Government began to take an interest in Special Needs Schools. Therefore, law number 12 for 1945 about education includes the regulations governing Special Needs Education. Gradually SLB schools were built, scattered throughout the provinces and step by step the organising committee designed the curriculum and any aspects concerning the development of the SLB, including the language of instruction which gradually changed from oral and Isyarat Alami (oral and Natural Sign) to Oral and “Isyando” (the first version of Signed Indonesian) then to oral plus SIBI, or the system of total communication. The history of Indonesian Deaf Education after independence in 1945 was very influenced by developments in the West, especially those in the United States of America through the philosophy of total communication, and influenced nationally by the central government through the policies with regard to the use of Indonesian.

The application of Total Communication in deaf school in Indonesia was pioneered by SLB-deaf Zinnia in 1978 and SLB-deaf Karya Mulia in 1981. They were still using the “Spontaneous signs” meaning the natural sign language. The National Government moved to develop a sign system that could be used nationally (Diknas 2002: xiii).

In 1982, the task force from the Special Needs Education in the Curriculum Development Centre and Education Facilities and Research Bureau and the Department of Education and Culture had completed guidelines for the application of Total Communication in Indonesia. At this stage the dictionary of signs for the Indonesian deaf was started. The first was compiled by SLB-deaf Karya Mulia in 1989 then followed by the SLB-deaf

Zinnia in 1990 with the release of “Kamus Dasar Bahasa Isyarat Indonesia” (Dictionary of Basic Signed Indonesian). In designing these it is indicated that to some degree they used the American Sign Language introduced by Baron Sutadisastra who had trained in America.

Then in the same year, 1990 the committee also produced a sign inventory based on the signs available and used in eleven different locations in Indonesia, called “Isyarat Local” (local signs). One of the teachers in SLB-deaf Jambi was included as an informant of what and how signs were used in his school (personal communication to teacher Sol.) This team also included the new signs found during the trial of Total Communication. However, apart from the compiling of the local signs and the inclusion of the newly found signs, this team also included some signs developed in other countries as well as creating new signs. In 1993, the Directorate of Primary Education, Directorate General of Primary and Secondary Education made the decision to combine all of these different sources together and standardised it as the National Signing System known as “Sistem Isyarat Bahasa Indonesia” (Signed Indonesian System) or SIBI.

The standardisation of SIBI was achieved through several processes including involving an advisor to the Indonesian Government on the education of the deaf people, Associate Prof. Merv Hyde who had been actively involved in the development of Signed English in Australia in the 1970s. In conclusion, SIBI was developed by taking local signs, imposing the grammar of Indonesian through the use of signs for prefixes and so on. It was also developed by absorbed sign from other countries particularly ASL, but also signs from Britain, New Zealand and Australia, plus the creation of new signs in accordance to the criteria that were internationally accepted by supporters of the use of Signed English.

Even though SIBI uses signs taken from natural sign languages it cannot be categorised as language on its own because it does not fulfil the characteristics of a language such as having its own grammar. SIBI is constructed with the artificial rules and regulations in accordance with spoken and written Indonesian. Like all signed versions of spoken languages, SIBI is a manual code, not a language.

A GLANCE OF BAHASA INDONESIA

Since SIBI intends to represent Indonesian through manual signs, this section aims to introduce Bahasa Indonesia in its development from lingua franca to the National language.

In the Malay Period

Bahasa Indonesia derives from the lingua franca Malay. The origin of Malay language is believed to be in East Sumatra, now known as Jambi, and further down to the South and is claimed as the native language of the Malay people living in Sumatra and the neighbouring islands such as Riau, Lingga, Bangka, Belitung and Kalimantan. According to the history of the Malay language, the Malay language is classified into two main groups; the dialect of native Malays and the dialect of non-Malays (Alieva et.al 1991:4). The existence of the non native Malay dialects is claimed to be the result of the use of the Malay by the native Malay to communicate to non-Malays in business relationships to other countries such as China, India, Middle East, and Africa. In situation Malay became the pidgin language in the area particularly in the International business in Malacca in the XVI-XVII century (Alieva et.al. *ibid*)

In the Bahasa Indonesia Period

In its development, Bahasa Indonesia has been influenced by many other languages including local and international languages either by adapting or by adopting vocabularies that are not found in Malay. Malay was the medium

for the spread of Islam, absorbing Arabic elements, and from 1900-1942 when the Dutch allowed the Indonesian youth to study Dutch, it absorbed many Dutch syntactic and lexical elements.

In the second Indonesian Youth Congress on the 28 October 1928 as stated in the third verse of the Youth Pledge: “Kami Putra dan Putri Indonesia Mengaku Berbahasa Satu Bahasa Indonesia” (We are Indonesian (Young) Males and Females admitted to speak one language Indonesian). Bahasa Indonesia (Indonesian) is also claimed as the official language. In its role as the official language, Indonesian is used as the medium of communication in formal occasion such as legislative, judicial affairs, and instruction in the schools (except in some lower levels where local language is permitted). In its function as the national language, Indonesian aims to integrate the various and the heterogeneous ethnic groups in the country and establishing the feeling of nationalism and brotherhood.

TOTAL COMMUNICATION AND THE DEVELOPMENT OF SIBI

While the idea of signing and talking at the same time is as old as the formal history of the education of deaf people (see Evans 1982:1-23), the formalisation of the method under the name ‘the combined method’ . As Branson and Miller state: “To understand the history of deaf education through the last decades of the nineteenth century and the early decades of the twentieth century, one must understand how the concept of a combined method came to dominate debates about method” (Branson & Miller 2002:183). The use of signed versions of spoken languages used together with the spoken language came to be the method advocated by the manualists against the oralists. There was little interest in the nature or use of natural sign languages until it was revived by Bill Stokoe in America in the 1960s.

As a reaction against the dominance of oralism through the middle of the twentieth century, there was not only a new linguistic interest in natural sign languages but also a revival of the combined method, this time under the label “total communication”. Miles (1988:111) uses the term Total Communication as a philosophy calling for every possible means of communication to be used with deaf children – technological aids (hearing aids, visual aids), English (speech, lipreading, fingerspelling), and signs (signed English, British Sign Language). She also proposed that Total Communication is often used to mean signed English – English blended with signs.

However, Evans (1982:14) claims that there are pros and cons among the educators toward the application of sign language in Total Communication. This is because some of the educators assume that the use of sign language might threaten the existing language while the others are following Stokoe’s point of view that Total Communication including the knowledge of and use of natural sign language. In practice, total communication involves the simultaneous use of spoken language and its manual code, for example English plus Signed English.

The influence of Total Communication was not only felt in Western countries but also the countries such as Indonesia. The introduction of Total Communication to replace the Oral Method in teaching to deaf students in Indonesia was pioneered by the SLB-deaf Zinnia in 1978 in Jakarta and the SLB-deaf Karya Mulya in Surabaya in 1981. The oral language used was Indonesian and the signing used was signs borrowed from local sign languages. The main objective of the introduction of SIBI in Indonesia is to facilitate the education of deaf students through the national language, Indonesian. The SIBI signer in the SLB-deaf school in Jambi and probably in many other SLB-deaf schools in Indonesia is still a small minority but the forces to use

and to study SIBI are intense. This is due to the central government's power to enforce the use of SIBI as the medium of instruction accompanying Total Communication.

BAHASA INDONESIA AND ITS SIGNED VERSION

As will be illustrated in the next chapter when we examine the use of SIBI in the classroom in SLB Jambi, many problems exist with the use of total communication. For example, where speech and sign are used at the same time the signing that is used is not as flexible as the spoken words it has to represent. Besides that, the Indonesian in some instance is very complicated to be transformed to SIBI particularly in the use of the grammar of Indonesian. The simple example is the use of the spoken proclitic and enclitic such as in "Kuikat (I tied ...), kutangkap (I catch ...), bukuku (my book), bajumu (your cloth), initah (is it this), iyaan (isn't it) etc. These all cannot be represented in SIBI otherwise they have to be written or pronounced in the complete version such as "Kuikat = AKU IKAT", "kutangkap = AKU TANGKAP", "bukuku = BUKU AKU", "bajumu = BAJU KAMU", and the words "initah and iyaan" are not changeable at all. The other problem is the deaf students do not understand the spoken Indonesian and the SIBI as well as they understand their natural signs. Indonesian is not their native language in either home or school.

CHAPTER 10

THE NATURE OF THE MEANING INDICATOR IN SIBI

SIBI follows and adopts elements of many kinds of artificial sign systems that have been developed in the developed countries by adapting and mixing the available systems.

The Department of national Education (2002: iv) gives some guidelines to the development of SIBI into a standardised Signed Indonesian:

1. The sign systems have to accurately and consistently represent the Indonesian syntax that is mostly used in Indonesia.
2. The system that is constructed should represent roots or affixes that generate full meaning. The words that have double or two meanings need to be reconsidered in three different aspects; the similar of meaning, spelling and pronunciation, and the entry in the Kamus Besar Bahasa Indonesia (KBBI) "Main dictionary of Bahasa Indonesia" These principles should be followed to limit the proliferation of the number of sign that could possibly to confuse the deaf. (See the use of affixes)
3. The sign system constructed should represent social situation, culture and Indonesian ecology. Therefore, the selection of sign has to avoid any signs that are ethically unacceptable in another part of the country.
4. The sign system has to be suited to the students' behaviour and development
5. The sign system has to consider the available sign and the common signs that have been used by the Indonesian Deaf.

6. The sign system should be practically easy to be learn by the deaf, teachers, parents, and the wider community
7. The sign constructed should looks beautiful, simple, clear, and it should be visually possible to see the difference between signs.
8. The sign constructed should be able to be used as close as possible to normal speaking speed to achieve the aim of the total communication method.

The basic rules for generating meaning in SIBI are clearly explained in Depdiknas (2002: xv-xvi) that in SIBI there are at least two important aspects. The first is called the determiner and the second is called the supporter. These two aspects are both visually seen. The model adopted by almost all sign language researchers forms the basis for the design of SIBI. The three parts of “tab”(Tabula-the location of the sign in relation to the body), “dez” (Designator - the hand shape(s) or configuration (s) of the hand (s) involved in the in sign), and “sig” (Signation – the movement executed by the hand (s)) introduced by Stokoe plus the orientation parameter introduced by Battison (1974) quoted in Wilmur (Ibid) are followed in SIBI and referred to as the meaning determiner.

The meanings determiners in SIBI are performer, position, place, direction, and frequency.

1. The performer is hand or part of hand that used to create sign such as:
 - a. Right hand, left hand, or both hand
 - b. Palm with fingers open, close, or some fingers extended
 - c. Fingers position creating characters or numbers
 - d. Open or close finger

The use either right or left hand as the active hand in SIBI gives similar meaning. However, the relative use of either hand is influenced by the dominant hearing culture and its social and cultural values in a country where right hand is

preferred to be more active than the left hand and is more acceptable for politeness.

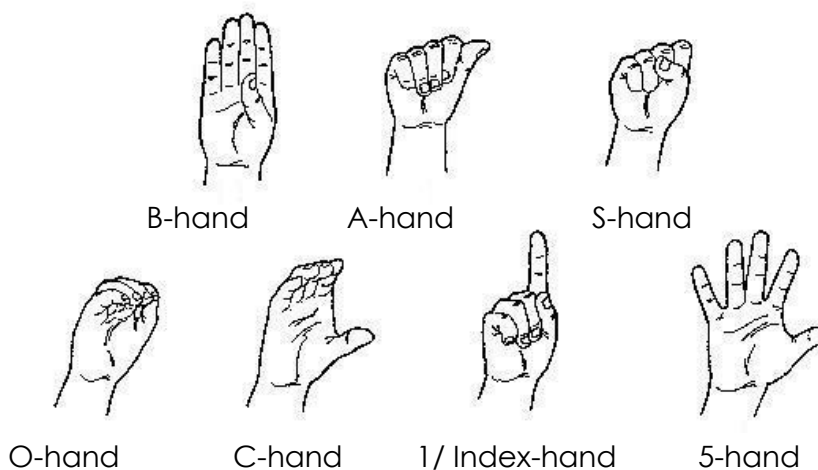
2. Position, position of hand or both hand during signing
 - a. Right or left hand vertical, leaning, horizontal, directed right/left/front or leaning.
 - b. Palm facing up/down/left/right/front/back
 - c. Both hands contiguous, parallel, cross, or stack
3. Place, part of the body that becomes the start or the end of sign that become the direction/aim of the performer either by touching, attaching, hitting, wiping, or going around such as:
 - a. Head with all its parts such as; temples, brow, chin
 - b. Neck
 - c. Right/left/middle chest
 - d. Hand.
4. Direction, movement of the performer during signing such as:
 - a. Away/approaching the signer
 - b. To the right/left, or right and left
 - c. Straight/curve
5. Frequency, the number of movements produced during the sign: once, twice and some little movement done several times.

The supporter or the non-manual features is the supporting aspect that creates meaning such as:

1. Facial expression such as happy or sad
2. Body movement such as the movement of the shoulder
3. Speed of movement
4. Pliancy of movement such as heavy and angry.

HANDSHAPES

SIBI, an artificial manual code was, as indicated above influenced by the absorption of foreign signs. Its basic hand shapes are dominantly influenced by the ASL hand shapes as shown below:



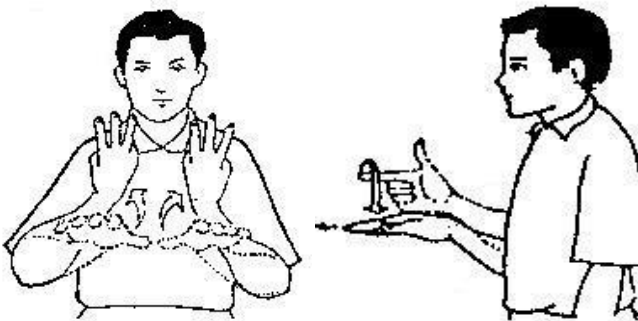
The use of these hand shapes in SIBI has been heavily influenced by the strong predominance of initialised signs in the signing traditions developed at Gallaudet University and in American schools (see Branson & Miller 2002:159-160). Thus the B-handshape, all fingers extended, straight, together, and the thumb leaning attached to the palm, can be used in signs for words such as bujang (bachelor), buku (book), buka (open), buta (blind) etc. The A-handshape, all fingers fully bent to the palm, thumb straight attached to the index finger can be used in signs for words such as: abang (elder brother), abu-abu (grey), Agen (agent), Agar (in order that) etc. The S-hand, all fingers and thumb are bent tightly together can be used in signs for words such as: sabit (sickle), samurai (samurai), sanding (close) etc. The O-hand, all finger are curved together. The tip of the thumb is in contact with the tip of the index making a circle. This can be used in signs for words such as: okeh (babble), oleh (by), ompong (toothless) etc. The C-hand, all fingers are curved together, the thumb curved in front of the index can be used in signs for words such as cacat (physical defect), cadar (veil), cakar (scratch) etc.

The 1-hand, index extended, the thumb attached to the middle finger can be used in signs for words such as: satu (one). The 5-hand, all fingers and thumb extended spread, can be used in signs for words such as sekutu (ally), selancar (surf), warna (colour), wassalam (sincerely yours) etc.

Battison (2005:208) explains that handshape may require to changes into other shape in the process of signing. These signs known as double-handshapes. Double-handshape classified into two main categories: the double-handshapes that involve movement from one location to another and the double-handshapes that remain in one confined area. In SIBI these were found such as in the sign “warga” (citizen) in 12 a and 12 b. “loket” (counter)

12. a. Warga (citizen)

b. Locket (counter)



The sign “warga” is a double-handshape sign moving from one location to another. The sign “Locket” is an example of double-handshape sign that remains in a relatively confined area.

THE SPOKEN/WRITTEN INDONESIAN AND SIBI

Given that Indonesian is used as the basis for the construction of SIBI, the discussion of SIBI sign construction follows the construction of Indonesian words. The signs are differentiated as follows:

1. Root or a simple word that consists solely of a base which cannot be broken down into a smaller unit. A root sign is a sign that represents a word or concept. These signs are constructed with several types of handshape, position, place, direction, and frequencies. For examples, the root signs for “MEJA (table)”, “EKOR (tail)”, “JAHIT (sew)”, and “PANJANG (long)”
2. Additional signs, signs that are constructed with affix(es). In this section the prefixes, suffixes, and circumfixes of Indonesian grammar are discussed and followed by their use in SIBI sign language. According to the function, the Indonesian grammar classifies the affixes into two types: derivational and inflectional. Derivational affixes function to change words into other class. Inflectional affixes when attached to a word do not change the class of the word it is attached to such as: “ber-”, “ke-”, “pe-”, “ter-”, and “se-”. The most commonly found inflectional affixes in Indonesian are the “me(N-)” and “di-”. These inflectional affixes are attached to verbs to classify the active or passive.

The Department of National Education (2002: xix) stated that communicating by using Signed Indonesian system is no different from communicating by using oral language (Indonesian). It further emphasised that the rules applied to the oral language should also be applied to SIBI. As the result, the assumption is that spoken Indonesian will automatically represent the grammar of SIBI as presented even though not all spoken Indonesian could be put in SIBI sign.

Since the analysis of Indonesian Grammar is beyond the scope of this study, this section is only taking some samples of spoken Indonesian then transformed into SIBI such as sentences and affixation. Sneddon (1996: 109) defines a sentence as a construction which is grammatically complete; it can stand alone as a complete utterance (although it may be closely linked to what has done before). A sentence expresses a statement,

question, command, or exclamation. Since SIBI is following the grammar of spoken language, therefore the basic word order in SIBI is as in spoken Indonesian: Subject - Verb - Object. The example in Indonesian oral sentence:

1. Bapak sayang anak

Father love child



In this sentence the same word order is used when the noun “Bapak” and “anak” were replaced with their pronoun “He” and “him”

In spoken Indonesian, this word order could also possibly constructed into another order depending on the context, such as if the people involved in the conversation already knew the subject/topic of the communication.

2. Sayang anak bapak

Love child father

Sentence number 2 in spoken Indonesian could be interpreted in at least two different ways. The first interpretation could be in the context where a father is trying to calm down a crying child. The second is in a context of an angry person stopping hitting someone because they know the parent. These two contexts cannot be represented in SIBI sign, nor can they represent the intended meaning when put into written language.

Prefixes

The prefix signs are constructed with the right hand as main performer and left hand as contiguous. The words that constructed by “me(N-)” and “di” can be seen in relation to the word “gigit” (bite):

1. a. ME(N)- GIGIT (BITE)



MENGGIGIT (biting)

b. DI GIGIT



DIGIGIT (being bitten)

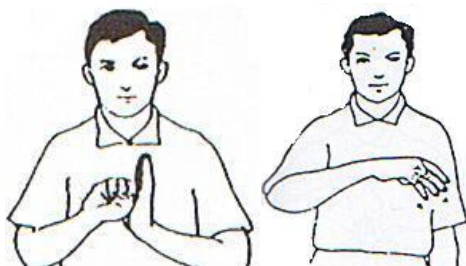
- The base verb “GIGIT” in 1.a with the prefix “me” become “MENGGIGIT” is an inflectional affix that shows the verb is active. The base verb “GIGIT” in 1.b with the prefix “di” become “DIGIGIT” is an inflectional affix that shows the verb is passive. Pronunciation changes in spoken Indonesian that can be vital to meaning cannot be represented in SIBI.

The problem in converting oral Indonesian into SIBI sign is concerning the word that similar in writing but different in meaning through different stress on the syllable such as in “mengarang”. In spoken Indonesian, the word “mengarang” could constructed from two different bases “Karang” (coral) and “Arang” (charcoal) as in 2.a and 2.b below:

2. a. ME KARANG



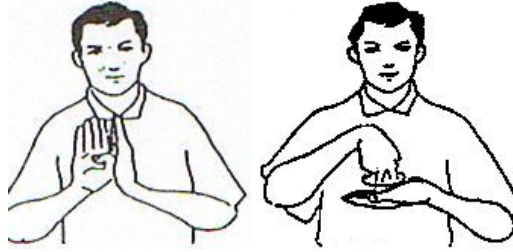
b. ME ARANG



2.a and 2.b above will both construct the word “MENGARANG”. The 2.a could mean “compose (music, poetry, fiction)”, “string (beads and jewels)” and “arrange (flowers)”. The word mengarang in 2.b with the stress on the second syllable meaning “become charcoal”.

The other example of the use of prefix from the oral language to SIBI sign language are shown as follows:

3. BER JANGKA (a period of)



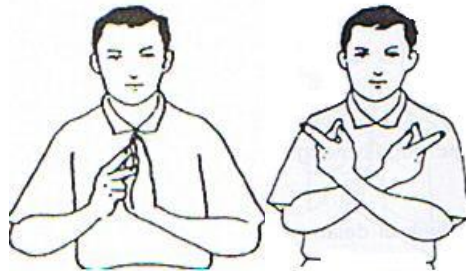
BERJANGKA (spaced)

4. a. KE DUA (two)



KEDUA (second/both)

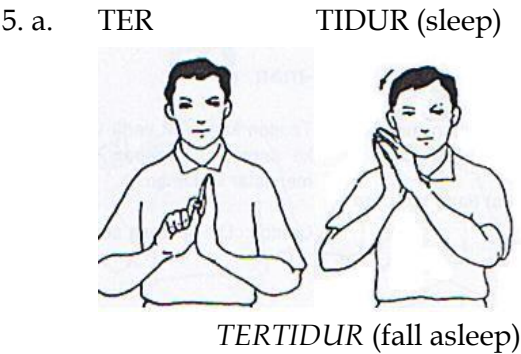
b. KE KASIH (love)



KEKASIH (sweetheart)

The use of the prefix “ter-” in spoken Indonesian could be in at least three different forms: accidental, ablative, and stative verbs. The accidental verb is to indicate the uncontrolled action, unintended, involuntarily, and sudden. The use of prefix “ter-”

as accidental verb is depend on the verb and the context it may refer to such as in “tertidur” (fall asleep) meaning the action is unintentional to sleep. In SIBI, this verb is signed in accordance with the spoken Indonesian where the prefix “ter-” is signed first then followed by the sign of base word “tidur” in 5.a.



The use of prefix “ter-” as stative verb is shown in “Terpandang” (respected). This verb corresponds to the basic passive verbs that actually explain the action from where the state belongs to as signed in SIBI 5.b.



The prefix “ter” is also used to replace the superlative “paling” (the most). For example, it signed in SIBI as in 5.c in the

word “TERPANJANG” (the longest) and 5.d “TERCANTIK” (the most beautiful)

c. TER

PANJANG (long)



TERPANJANG (the Longest)

d. TER

CANTIK (beautiful)



TERCANTIK (the most beautiful)

The use of prefix “ter-” in spoken language could also generates difficulties when transformed into SIBI where the base of the spoken language is not found in SIBI such as “ketawa” (laugh). In the spoken language, this word is constructed with the base “ketawa” and the prefix “ter-” becoming “tertawa” where the “ke” is missing. The problem of the usage of “ter-” is also found such as in the word “termasuk” (included) which is constructed with the base “masuk” (go in). This is very confusing especially when considering the use of “ter-” as accidental verb that meaning “termasuk” (unintentionally put in).

The prefix “se-” in Indonesian spoken language is also found in SIBI. The attachment of the prefix “se-” follows the rule of its attachment in the spoken language. The prefix “se-” has function in spoken Indonesian to form predicate, adjective, and classifier (Sneddon 1996). For example, in 6.a, 6.b, and 6.c.

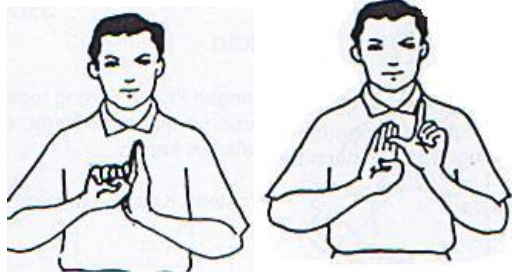
6. a. Pak Yon sekantor dengan saya.
Mr. Yon Pref.office with me
(Mr. Yon is my colleague)
SE KANTOR (office)



K-A-N-T-O-R

In this sentence, the prefix “se-” functions as predicate and followed by the word “dengan” (with). The work “Kantor” (office) will be in finger spelling because there is no sign for the word “kantor” in the SIBI dictionary. The function of prefix “se-” as adjective is shown in 6.b.

- a. Harry adalah teman sebangku saya.
Name is friend pref.bench I
(Harry is my classmate)
SE BANGKU (bench)



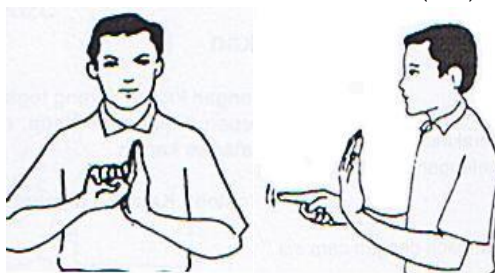
SEBANGKU (one bench)

The prefix “se-” in its other function is used in SIBI to mean “one” as in 6.c.

- c. Udin mempunyai Seekor sapi
 Name pref.has.suf. pref.tail cow
 (Udin has a cow)

SE

EKOR (tail)



SEEKOR (one)

Suffixes

In Indonesian written and spoken language there are six suffixes: -i, -kan, -an, -man, -wan, -wati. These suffixes in SIBI are signed after signing the base as the performer located in front of the chest moved horizontally to the right.

The suffix “i” in Indonesian has several functions. One of the functions is to change Noun to Adjective such as in the word “alam” (world) to the word “alami” (natural). This suffixation signed into SIBI sign language is by signing the base “alam” then followed by the suffix “i” as in 8.a

8. a. ALAM (WORLD) I



ALAMI (natural)

However, if in spoken Indonesian “i” changes to “wi” meaning is affected. SIBI does not have any sign to represent the change from “i” to “wi”. Therefore, this could be problematic. For example, in the spoken Indonesian “manusia” (human) with the suffix “i” will change to “manusiawi” (humane). In this affixation the “i” changed to “wi”. A similar problem will happen in the change of the suffix “i” into “iah” as found in the “alami” (natural) into the word “alamiah” (natural). The only possible way of signing it in SIBI is trough finger spelling.

The suffix “kan” in written/spoken Indonesian transformed into SIBI sign language with right hand “K” vertical in front of the chest moved horizontally to the right. The transformation from spoken Indonesian into SIBI with suffix “kan” is by signing the base then the suffix “kan” as in 9.

9. TETAP (STILL) KAN



TETAPKAN (decide)

The suffix “-an” in spoken Indonesian has the function to construct adjective by attaching it to a noun base. For example, the word “batangan” is constructed with the base “batang” (stem) and suffix “-an”. The suffix “-an” is signed with right A-hand vertical in front of the chest moved to the right horizontally.

10. BATANG (STEM) -AN



BATANGAN (bar)

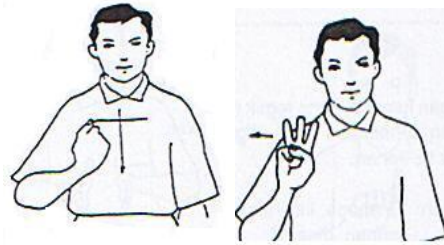
The suffix “-man”, “-wan”, and “-wati” are three suffixes that use to identify the subject as indicated by the base word. For example, in 11.a, the word “seniman” (artist) constructed with the base “seni” (Art) followed by the suffix “-man”. The subject being indicated by the suffix “-wan” does not indicate gender. The use of “-wan” is constructed by following the base to indicate that the subject being identified in the base is a male as in “Biarawan” in 11.b constructed from the base “Biara” (monastery) and suffix “-wan”. The use of suffix “-wati” is used to indicate that the subject being identify by the base is a female as in 11.c the word “biarawati” is constructed from the base “biara” (Monastery) and a suffix “-wati”.

11. a SENI (ART) MAN



SENIMAN (artist)

b. BIARA (MONASTRY) WAN



BIARAWAN (monk)

c. BIARA (MONASTRY) WATI



BIARAWATI (Nun)

In the list of affixes discussed above there are some affixes used in spoken Indonesian that are not found in the SIBI dictionary such as “pra-” and “pre-” (before), such as in “prasejarah” (prehistory) and “prematur” (premature). These two affixes are borrowing from Sanskrit (pra) and English (pre). However, they are widely use in Indonesia.

Circumfixes

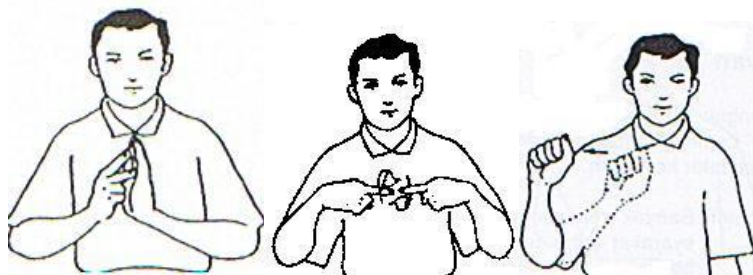
A circumfix refers to an affix which has two parts, one occurring before the base and the other occurring after the base, such as ke-...-an, ber- ...-an, per-...-an, pe-...-an. The usage of these circumfixes in SIBI is as follow:

12.a

KE-

DATANG

-AN



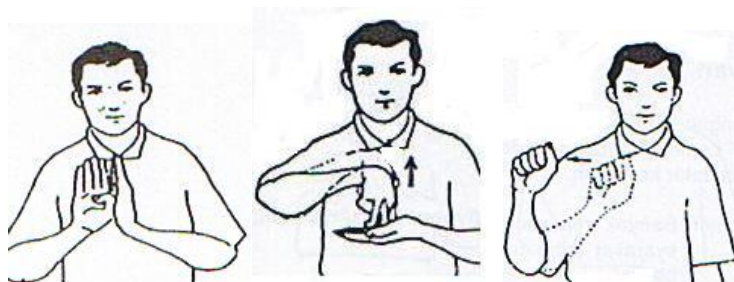
KEDATANGAN (arrival)

b.

BER-

LOMPAT

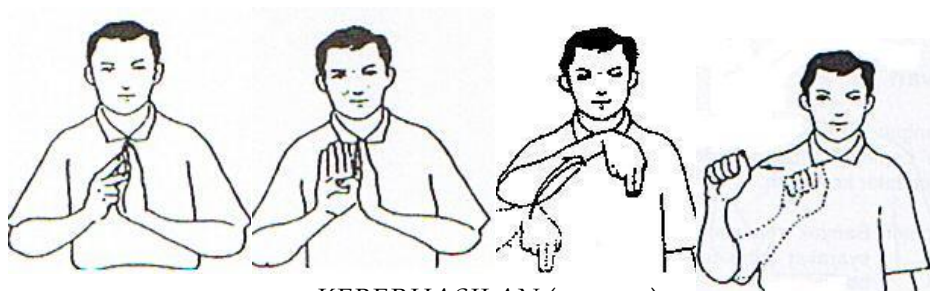
-AN



BERLOMPATAN (keep on jumping)

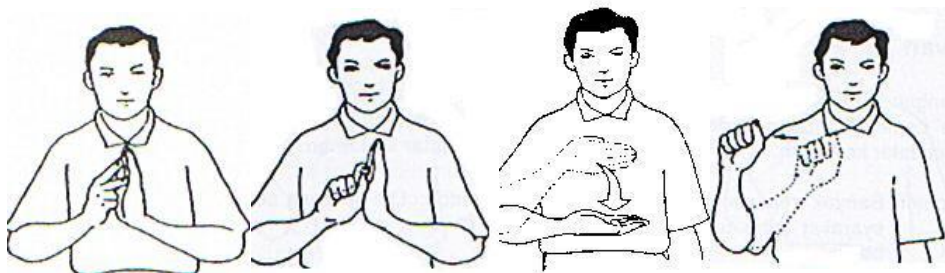
Apart from the attachment of the circumfixes into the base such as those in “datang” and “lompat” in spoken Indonesian the circumfixes can also be attached into a base which has already got the prefix “ter-” , and “ber-” such as in the words “berhasil” (succeed), “tersedia” (available) signed in SIBI as follow:

13.a KE- BER- HASIL -AN



KEBERHASILAN (success)

b. KE TER SEDIA AN

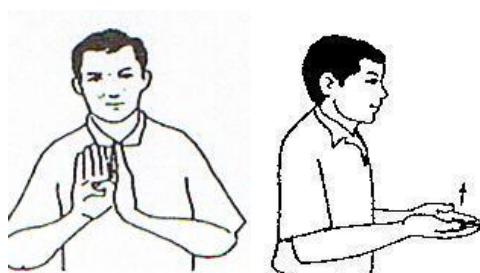


KETERSEDIAAN (availability)

These sign production processes are still following the pattern of affixation of spoken Indonesia. These two words are derived from the base “hasil” (result) and “sedia” (available). With the prefixes of “ber-” and “ter-” then each becomes “berhasil” and “tersedia” then through the circumfixes of “ke-...-an” then each become “keberhasilan” and “ketersediaan”. However, this process is problematic where the rules of written and spoken attachment are different. For example, in written prefix and circumfix attachment is the prefix + base first then followed by the circumfix where the ke-...-an attached at the same time because there is no Indonesian words “keberhasil” or “berhasilan” but “keberhasilan” and therefore the circumfixes must be attached at the same time. On the other hand in SIBI the

attachment should go with the front part of the circumfix, followed by prefix, base, then ended with the last part of the circumfix. This attachment system is not acceptable in written Indonesian but is in spoken Indonesian. But this is also complicated by the fact that the SIBI dictionary provides a single sign for BERANGKAT even though it is derived using affixes in Indonesian. For example, the word “berangkat” “depart” is constructed from the base “angkat” (lift) with the prefix “ber-”.

14. a BER ANGKAT (lift)



BERANGKAT (depart)

But, because SIBI has its own sign:

b. BERANGKAT



BERANGKAT (depart)

Therefore, the word “keberangkatan” (departure) could be either signed as in 15.a or in 15.b.

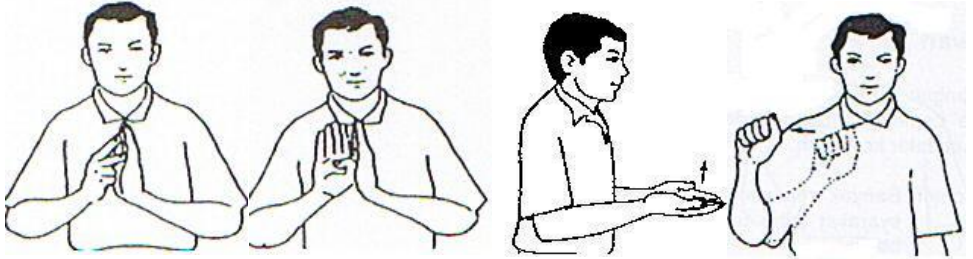
15.a

KE

BER

ANGKAT

AN



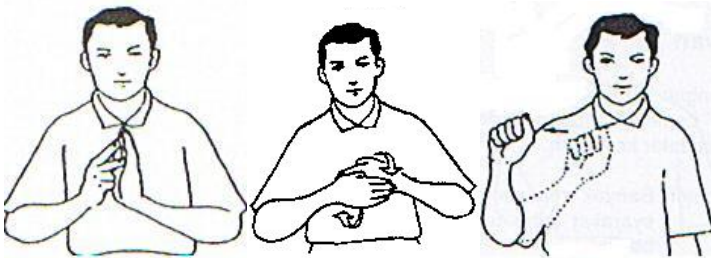
or

b.

KE

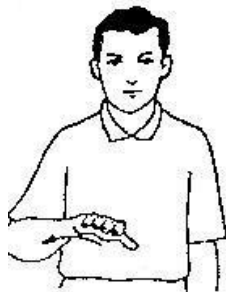
BERANGKAT

AN



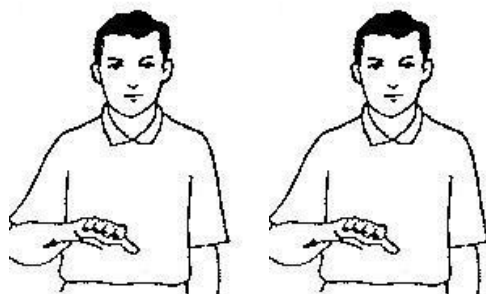
Repetition

SIBI vocabulary is also developed through repetition and compounding. The repetition sign, a sign that produced by repeating root word to produce a new word such as in:



18.

ANAK (SON/DAUGHTER)

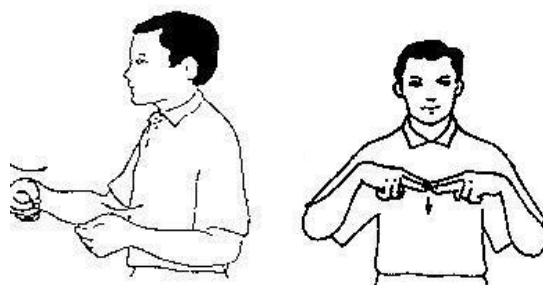


19.

ANAK ANAK (CHILDREN)

The Compound Sign,

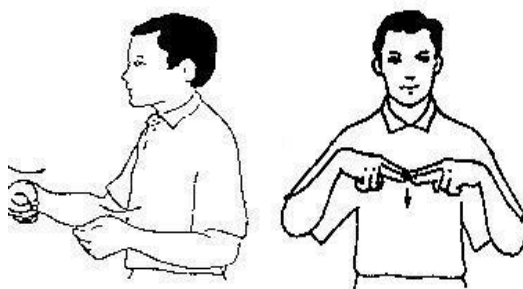
The compounding is a process of forming new words not by means of affixation but from two or more independent words. The words that are parts of the compound can be free morphemes, words derived by affixation, or even words formed by compounding themselves. In other words, a compound sign is produced by combining at minimum two roots to construct a compound word such as in:



20.

PASAR (MARKET)
GANTUNG (HANG)

21.

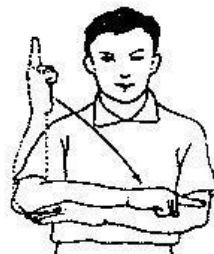
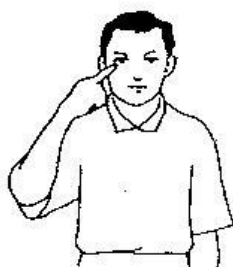


PASARGANTUNG
Hanging market

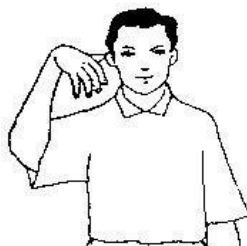
However, in solid words such as Mata (eye) and Hari (day) in Matahari (sun) is signed in one where the word “Matahari” is not signed in Mata + Hari in 22.a but it has its own sign as shown in 22.b.

22. a. MATA (EYE)

HARI (DAY)



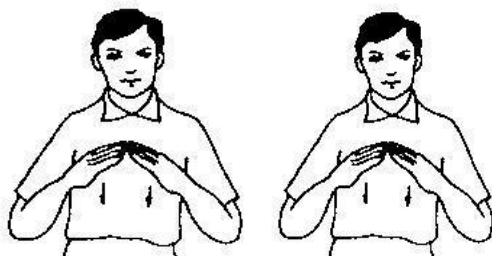
b. *MATAHARI* (SUN)



Reduplication

Reduplication is the process of forming new words either by total reduplication or partial reduplication. Total reduplication is the process of forming new words by doubling an entire free morpheme. Partial reduplication is the process of forming new words by doubling part of the free morpheme. These can be exemplified such as “rumahrumah” (houses), “turuntemurun”(hereditary). However, the reduplication process of spoken/written Indonesian into SIBI is a problem where the SIBI sign is too limited to cover problems such as in the partial reduplication such as “turuntemurun” which in fact has to be signed in finger spelling.

23.a



RUMAH (HOUSE) RUMAH (HOUSE)

23.b.

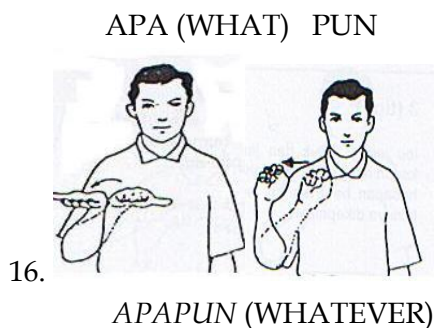
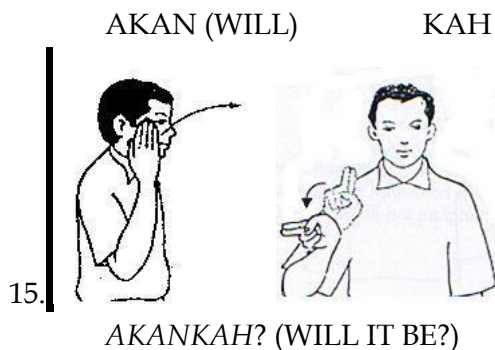


TURUN (TO DECEND)

T-E-M-U-R-U-N

The Particles

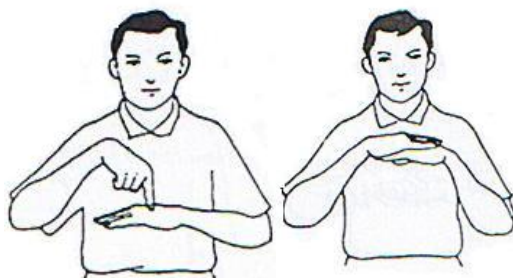
Particles, these signs were formed after the root with right hand as performer located in front of the chest moved horizontally to the right. These signs consist of: -lah, -kah, and -pun.



The Preposition

The “di” and “ke” in spoken Indonesian are not only used as prefixes but also as prepositions to indicate location and direction. The words “di” and “ke” in written Indonesian differentiate according to its written form. In its function as prefix the word should be written joining together with the base such as “dicuci”, “dijemur”, “digosok”, “dipakai”. In its function as preposition should be written separately to its base such as “di laci”, “di sekolah”, and “di halaman”. Similarly, the “ke” in its function as prefix should be written joining together with the base such as in “kekasih” (sweetheart), and “kedua” (both/second). However, in its function as preposition should be written separately to its base such as “ke pasar” (to the market), “ke kampus” (to campus), and “ke London” (to London). Transforming the “di” and “ke” from written and spoken Indonesian into SIBI in their functions as prefix and preposition are signed differently. See 1.b and 4.a. and 4.b (as prefixes) and compare to 8.a and 8.b in its function as preposition.

8. a DI MEJA (TABLE)



DI MEJA (on the table)

b. KE

RUMAH (HOUSE)

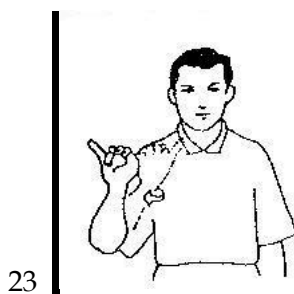


KE RUMAH (to the house)

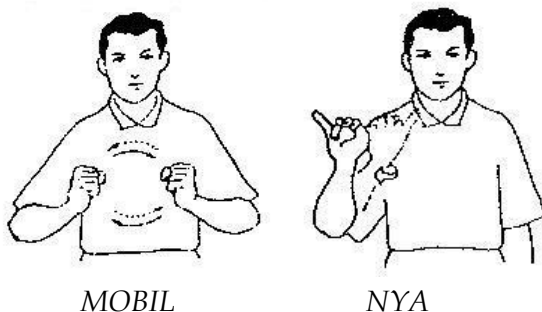
The possessive.

The possessive sign “nya” in SIBI is produced by the combination of right hand “N” and “I” extended facing the signer in front of the right chest then turned horizontally to the right backing the signer.

-NYA



This possessive sign –Nya can be used as in the word “mobilnya” as shown in 24.

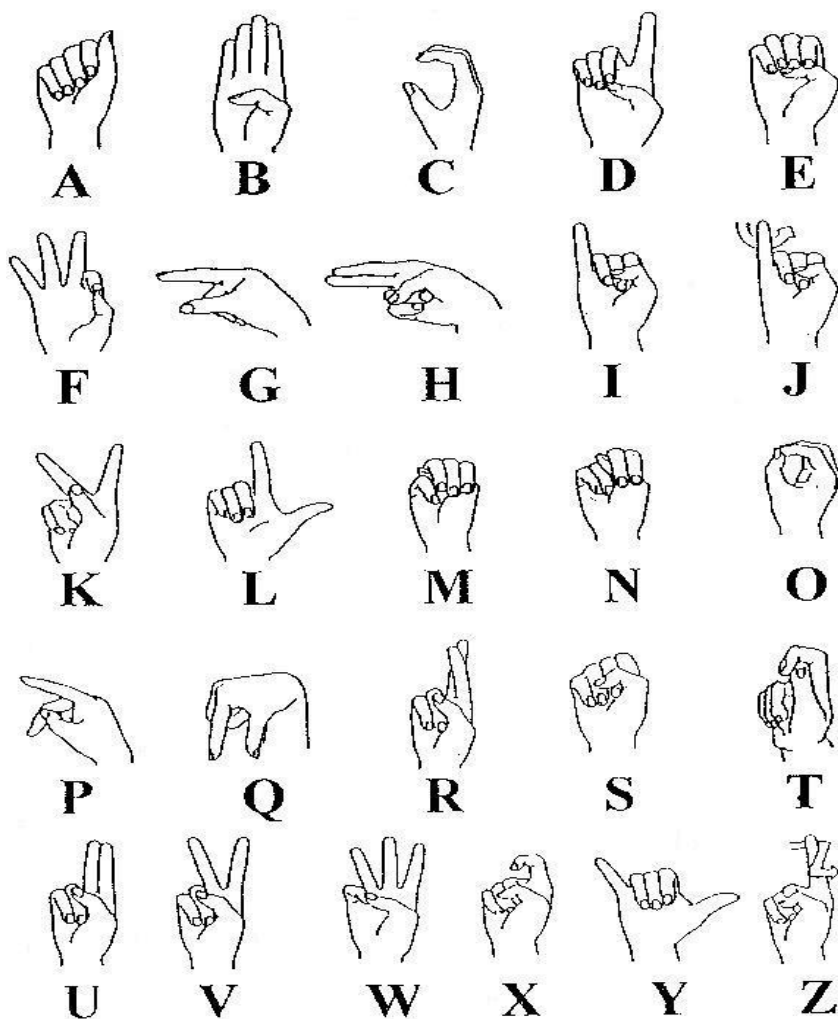


Fingerspelling and Numbers

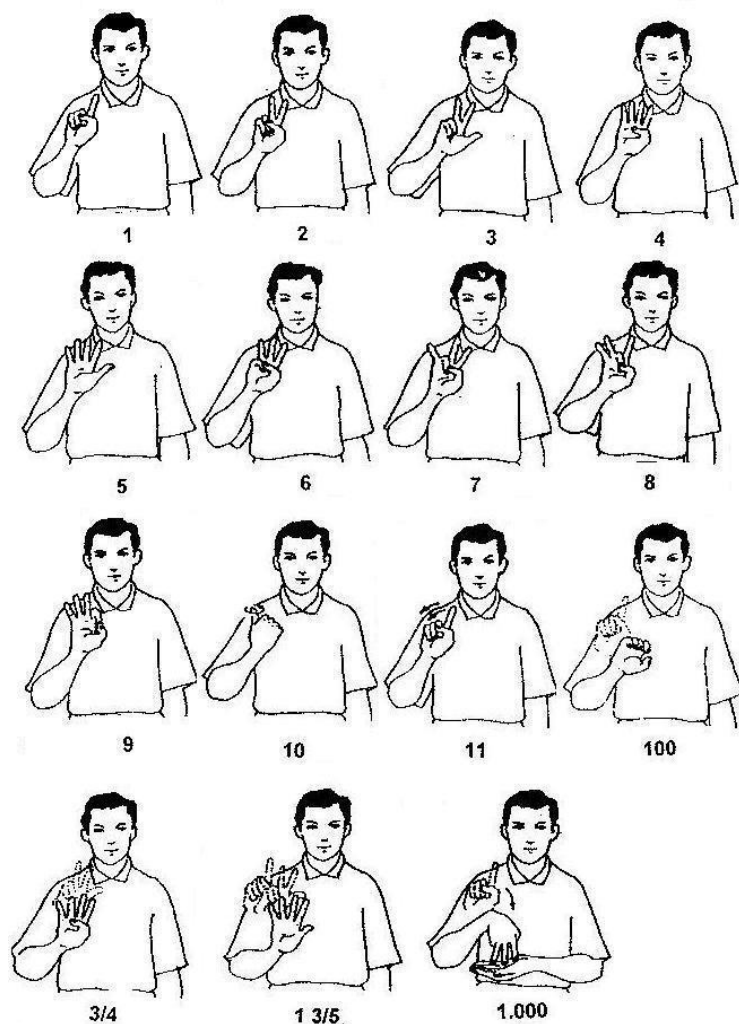
Finger spelling in SIBI is a sign that constructed by utilising fingers either right or left in order to spell letters. Fingerspelling represents the written form of Indonesian and not speech. Finger spelling is used to sign a written name rather than signed name, acronym or abbreviation, and to sign words that do not have any sign such as places. There are several reasons why signers use fingerspelling: to introduce an Indonesian word which has no sign equivalent (often for the term in new technology or in academic discussion), to accompany a new concept expressed in sign, to explain a regional sign that may not be well known to a signer from another region, to produce euphemisms, to use part of the core lexicon of Indonesian, and for convenience and time saving.

In the SIBI alphabet there are 26 letters, 21 consonant and five vowels. The following pictures are the letters and some examples of how numbers are signed in SIBI.

a. The Alphabet in SIBI



b. The Numbers in SIBI



The Word Order of SIBI

The Department of National Education (2002) states that SIBI uses the grammar of Indonesian. It is stated in SIBI dictionary that communicating in SIBI is no different from using spoken language. Therefore, rules that govern meaning in

Indonesian also apply to SIBI such as the word order determined the meaning of the message intended. For example, the two sentences below have different meaning by echanging the position of the words “kakak” and “adik”.

1.Kakak menggendong adik



KAKAK ME(NG) GENDONG ADIK
 OLDER SIBLING PREFIX CARRY YOUNGER SIBLING
 (The older sibling is carrying the younger sibling)

2. Adik menggendong kakak



ADIK ME(NG) GENDONG KAKAK
 YOUNGER SIBLING PREFIX CARRY OLDER SIBLING
 (The younger sibling is carrying the older sibling)

The signs that are synonyms are produced in the same place, direction and frequency with different performer. For example in:



BOHONG (LIE)



DUSTA (LIE)

The same words with different meaning in SIBI were signed in the same sign such as in “Bisa”. The meaning determiner in this sign are very contextual as those in the spoken/written version of Indonesian, the meaning of the word “bisa” is dependent on the context.



BISA (CAN)



BISA (POISON)

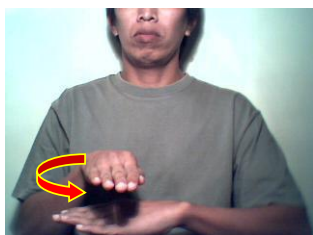
In SIBI, the pair of words that have opposite meanings such as “right” and “left”, and “come” and “go” are signed with the same performer and the same place but in different directions



KANAN (RIGHT)



KIRI (LEFT)



ATAS (TOP)



BAWAH (DOWN)

There are therefore many problems involved in transforming spoken Indonesian into SIBI. There is clear evidence that SIBI cannot represent spoken and written Indonesian as assumed in order to be a medium of instruction in formal deaf education. This is due to the inability of the artificial system of SIBI to represent the natural language.

Having now looked at how Western signing traditions in education, especially those in America, Bahasa Indonesia, and Total Communication have influenced Indonesian deaf education and the development of SIBI, it is important to look at how SIBI is used in the SLB-deaf Jambi.

CHAPTER 11

THE USE OF SIBI

The Use of SIBI in the School Domain

The introduction of SIBI as the medium of Instruction to accompany in the Total Communication in the SLB-deaf is new. The teachers' preparation of the use of this signed version of Bahasa Indonesia minimal and inadequate. The teachers' signing ability is very low.

The Use of SIBI in English Classroom

For the purpose of analysing the use of SIBI in the classroom it is assumed that the oral component of the conversation could not be heard by the students, therefore, the spoken utterances are deleted. After taking out all the written, oral and spoken components of the communication and keeping the gesture, Natural Sign, and the SIBI, the language use is shown in appendix 5. The transcription of the signed only component (natural sign and SIBI) is as follows:

Natural Sign = ORDINARY UPPER CASE
SIBI = *UPPER CASE ITALICS*

Script Sc.1 English

Tr	:	WRITE THERE <i>WHAT?</i> ...WRITE ...WRITE
Den	:	WRITE
Tr	:	NAME
Den	:	NAME?
Tr	:	WRITE WRITE SHORT WRITE
Tr	:	GOOD GOOD

This transcription shows the characteristic of the language being used by the teacher is very simplified. The teacher uses a lot of gesture to express his ideas which in fact is confusing for the students.

The Use of Base

The signs produced by the teacher in the English class are mostly in the form of base signs and single signs. These signs are in the form of verb "WRITE", noun "NAME", and adjective "GOOD". The only base in SIBI being used in this class is the question word "WHAT". On the other hand, the two students in the class do not produced even a single SIBI sign. This does not mean to say that the class communication does not exist but rather carried out in one way communication in oral and gesture. As a result, the teacher who is controlling the class seems unable to handle the class.

The Use of Prefixes

The data reveal that in this classroom communication, neither the teacher nor the students use any prefixes. This indicates that their conversation are mainly in a simplified communication where complex words or sentences being avoided.

The Use of Suffixes

There is no use of suffixes in this class conversation. This is due to the fact that the functions of most suffixes are represented or replaced by gesture. This indicates that the teacher is not familiar with the use of the suffix. Since it is only in SIBI where suffix signs are used, the only possible use of any suffix is in the use of the SIBI sign "WHAT". Apart from that, the teacher is also in a position of using the oral language, where in some instances the suffix could be used in the form of oral language. The SIBI sign "WHAT" is a single sign produced by

the teacher without considering the use of complex linguistics elements of the language. This is due to the fact that commonly in spoken Indonesian in asking a question to refer to a particular object with the question word “WHAT”, “WHAT” is used without any affixes:

1. “APA NAMANYA INI?”
 what-name+possessive-this
 what is this called?
2. “APA INI?”
 what-this
 what is this?
3. “NAMANYA APA INI?”
 Name+possessive-what-this
 what is this called?

Compare to the formal or written form of Indonesian which in fact if used in spoken sometimes called rigid and awkward.

4. “APAKAH NAMA BENDA INI?”
 what+particle-name-thing-this
 what is this thing called?
5. “DINAMAKAN APAKAH BENDA INI?”
 Pass+name+suffix-what+particle-thing-this
 what is this things called

The question with “APA” in 1, 2 and 3 are more commonly used in spoken Indonesian rather than the question with “APA” in 4 and 5.

The Use of Circumfixes

The other SIBI meaning indicator that is never used in this classroom is the Circumfix.

The Use of Compound Sign

The compound sign vocabulary which is one of the ways of producing new vocabulary in SIBI as those found in

Indonesian spoken language is not found in the English Classroom.

The Use of reduplication

The use of reduplication in producing a new SIBI sign is not found in the English classroom.

The Use of Particles

The use of particles in spoken Indonesian is a common phenomenon. However, in the use of its signed version in the English classroom, it is not used. This is also due to the nature of the communication where the teacher is entirely using gesture and spoken language.

The Use of Preposition

Both the teacher and the students never use any kind of SIBI preposition in the English classroom.

The Use of Possessive

The communication in the English classroom also shows that there is no SIBI sign for a possessive being used. In section 2 sentences 1 and 3 above shows how the possessive “*NYA*” should be used with the SIBI base “*APA*”. The obligatory use of the SIBI possessive “*-NYA*” with the base “*NAMA*” (name) is not being avoided by the teacher. Rather he signed the word *NAME* while orally saying the possessive “*nya*”. The teacher is not only trying to simplify the word/sentence so the students can understand what he is trying to say but also was not aware of the role of the possessive “*NYA*” in SIBI. The result is that he confused his students, the consequence, being that the student thinks that the teacher is asking for the student’s name and so he writes down his own name rather than the name of the actual object. It is also highly probable that the teacher is not able to sign the possessive “*NYA*” in SIBI.

The Use of Finger Spelling

Finger spelling is usually very useful whenever the signer does not know or have a sign for a particular object. However, in the English classroom, even though the teacher did not have the sign for the words “Book” and “Buku” (book) he did not try to use finger spelling. This indicates that the teacher does not have any idea of how to use SIBI.

The Use of Numbers

The communication in this classroom did not provide any incidence of the production or the use of signs for numbers. Even though the reading passage provide some possibilities of producing such signs, those issues were not discussed by the teacher.

In the total of 11 possible meaning indicators that could be found in communication only one was found, the “base” sign. This shows that the use of SIBI in this classroom is almost nonexistent. The result was that the lesson did not achieve any of its objectives, particularly with regard to the discussion of the reading material on Sports (see Chapter Eight). There is no meaningful communication between the teacher and the students in the classroom. The teacher is not able to sign either in SIBI or in Natural Sign language but expects the deaf students to understand oral communication and his gesture.

The Use of SIBI in the Printing Classroom

It is in the printing classroom that we find the most frequent use of SIBI. The communication between students and students is predominantly in Natural Sign Language, sometimes mixed with SIBI. Their communication to the teacher, who is trying to use SIBI, is either in SIBI or Natural Sign Language (see Appendix 5 Script Sc.2 printing classroom).

The characteristics of the SIBI used by the teacher and the students are very limited in term of variation and numbers. The signs used are predominantly simple signs with very limited use of complex sentences or complex grammar such as the use of the prepositions, prefixes and suffixes used frequently in spoken Indonesian.

The Use of Base

The SIBI base signs used by students and teacher are much more varied than those used in the English and science classroom. It was found that the use of word sentences is more frequent than the use of phrase sentences. Some of the example of the intense use of SIBI in the printing class sign communication can be taken from (41) to (86) as follows:

Note: Natural Sign = ORDINARY UPPER CASE

SIBI = UPPER CASE ITALICS

Sol: *LIHAT SINI... KITA SEMUA SEKARANG AKAN SABLON... SABLON...*

Look here...we all now will print print
SABLON... KALAU MINGGU YANG DULU KITA BELAJAR APA?...

Print if week which ago we study
 what

APA? ... SEKARANG KITA SABLON ... SABLON ...

What now we print print

Look at me. Now we are going to do the printing. What did we do last week? Today we are doing printing.

Mlt: *SABLON ... SABLON...*

Print print

Printing

Sol: *SABLON ... S-M-P ...S-M-A ...LIHAT LIHAT LIHAT ... ADA BERAPA*

Print SMP SMA see see see there is
how many

WARNA...HITUNG ... ADA HITUNG ... WARNA
WARNA WARNA...

Colour count there is count colour colour
colour

KUNING, MERAH, PUTIH...

Yellow red white

We are printing SMP and SMA (badges). Look, how
many colours are there? Count it. There are yellow, Red
and white.

Mlt: KUNING

Yellow

DA: PUTIH

white

Sol: HITUNG ... HITUNG ...COKELAT ...ADA BERAPA
WARNA ... WARNA

Count count brown there is how many colour
colour

WARNA... KUNING, MERAH, PUTIH, COKELAT
...HITUNG HITUNG ...

Colour yellow Red white brown count
count

HITAM ...

Black

Count them how many colours are there. Count the
colours. They are yellow, Red, white, brown. Count them.

Black

Mlt: HITAM

Black

Irm: KUNING MERAH BULAT WARNA

Yellow Red Round colour

There are Yellow, Red and Round shape

Sol: LIMA WARNA

Five colour

There are five colours

The teacher's use of sign above shows that he uses mostly base SIBI signs such as: *LIHAT, SINI, KITA, SEMUA, SEKARANG, AKAN, KALAU, MINGGU, YANG, APA, BERAPA, WARNA, KUNING, MERAH, COKELAT, and HITAM*. The teacher's use of language is also simplified and appeared to avoid the use of complex sentences, preposition, affixes, and possessives. Apart from that, the words and phrase sentences produced are very hard to understand since they are mostly in single signs. If those signs are then put in order, they become jumbled sequences and mostly do not have a clear relationship between one and the other words or phrase sentences. Therefore, they do not have a clear meaning. Besides this, the signs produced become very confusing such as in the phrase sentence "*ADA HITUNG WARNA*" (there is count colour). This sign order is actually intended to sign the spoken Indonesian of "*ada berapa warna*" (there are how many colours = how many colours) while at the same time he also uses the gesture of counting (*hitung*) which in fact is the sign for "*COUNT*" is in Natural Sign Language. The students and the teacher rarely used the necessary phonological and morphological aspects of SIBI in their communication to differentiate meaning.

The Use of Prefixes

The addition of the prefix "me" on the word "SABLON" (print) in

"KITA SEMUA SEKARANG AKAN SABLON" (42)

we all now will print

Now we are going to do the printing is necessary to change the noun into verb. Therefore, the phrase sentence

"SEKARANG KITA SEMUA AKAN SABLON"

now we all will print

Now we are going to do the printing

has to be constructed into
“SEKARANG KITA SEMUA AKAN menyABLON...”
now we all will pre+print
Now we are going to do the printing

The teacher did not use the prefix “me” but used the natural sign for “SABLON” which is much more familiar to both the teacher and the students. The different between the Natural sign and SIBI in the sign “SABLON” is in the hand shape and direction.

In the sentence:
“KALAU MINGGU YANG DULU KITA BELAJAR APA?”
if week which ago we study what
What did we study last week?

The teacher use the prefix “BE” with the base “AJAR” (teach) because SIBI does not have any single sign for “BELAJAR” (study) in contrast to spoken/written Indonesian.

The Use of Suffixes

Even though suffixes are an important feature to create meaning in both spoken/written Indonesian and SIBI, communication in the printing classroom does not provide any evidence that the suffix is being used. From the beginning of the class -warming up to the instruction and the printing process activities the communication is carried out without any usage of suffix.

The Use of Circumfixes

From the total utterances produced in the printing classroom the teacher and the students never use any form of circumfix.

The Use Compound Sign

In the printing classroom interaction, there is no compound sign being used or produced.

The Use of Reduplication

The communication in the printing classroom indicates that there is no reduplication being produced.

The Use of Particles

The role of particles in Indonesian is important. But, in the actual use in the spoken or written Indonesian for some instance is optional. This is depending on the speaker and listener, context, and situation. Similar situation seems applied to the Signed Indonesian communication in the printing classroom where the use of particles is being neglected. For example, in the teacher's signing:

1. "ADA BERAPA WARNA? (60)"

There is how many colours

How many colours are there?

The word "BERAPA" in the sentence above is a base sign for "how many". Apart from the possibility of just to use the base word "BERAPA" it can also be use with particle "kah" which then written as:

2. "ADA BERAPAKAH WARNA...?"

there is how many colours

how many colours?

or the base "BERAPA" (how many) remained as base but the particle attached in the base "WARNA" as in:

3. "ADA BERAPA WARNAKAH?"

there is how many colour+particle

How many colours?

The meaning of the sentence 1, 2 and 3 above are the same but the possible assumption were made to those 3 sentences that the first sentence is delivered or being used in informal language while the second and the third sentences are being used in a formal language. The other assumption made is that the teacher is trying to use the simplified language and simplified SIBI signs in order not to confuse his students.

The Use of the Preposition

The use of the preposition is one of the most important aspects of meaning determination in SIBI. The data in the printing class reveals that the teacher and the students rarely use the preposition as is expected in spoken Indonesian. The extract below illustrates the possible use of the preposition.

"LIHAT SINI... KITA SEMUA SEKARANG AKAN SABLON ... SABLON... SABLON

See here we all now will print print
print

...KALAU MINGGU YANG DULU KITA BELAJAR APA?"

if week which ago we study what
Look here. Now we are going to do the printing. What did we study last week?

Referring back to the rules and the system employed in SIBI that follow the grammar of Bahasa Indonesia, the above phrase sentences do not cover the use of Good and Correct (Bahasa Indonesia yang baik dan Benar) Indonesian. "Good" refers to the use of Bahasa Indonesia according the situation, place, and occasion such as formal, informal etc. "Correct" refers to the use of Bahasa Indonesia according to the correct of grammar, pronunciation, spelling, intonation, etc. To clarify, the phrase sentences above should be:

“LIHAT KE SINI... KITA SEMUA SEKARANG AKAN MENYABLON ...SABLON...SABLON...KALAU MINGGU YANG LALU KITA TELAH BELAJAR APA? (look here...now all of us are going to do printing. What did we study last week?) In this quotation, the use of preposition “ke” between the sign “see” and “here” in the phrase “look here” is very important. Without the preposition “ke”, refer to the SIBI rule to follow the good and correct Indonesian this phrase sentence is incomplete. Similarly the sentence

“KALAU MINGGU YANG DULU KITA BELAJAR APA

if week which ago we study what
what did we study last week?

should be:

KALAU MINGGU YANG LALU KITA TELAH BELAJAR APA?

If week which ago we had study what
What had we studied last week?

The base “had” is important to modify the phrase “last week” to identify the past action of learning.

The Use of Possessive

The communication in the printing class also did not provide any use of possessive. However, if the data were analysed in detail according to the correct and good Indonesian there were a lot of possibilities where the possessive has to be used. For example, in extract 146 to 149

Sol: *“ADA LIMA WARNA... KUNING ...MERAH ...HITAM ...ISYARAT”*

There is five colour ... yellow... red... black ... sign)

In this series of signs the teacher was actually mentioning a series of colours as he intended to say:

“There are five colours, yellow, red, black...” because he does not know the sign for orange then he said “sign” intending to say “what is the sign for orange” which is in Bahasa Indonesia should be in base “sign” and possessive “nya”. This in fact mentioned in his spoken Indonesian by saying:

“apa isyaratnya orange”

what sign+poss orange

what is the sign for orange (colour)

This feature indicates that the printing teacher also simplified his SIBI signing when signing to the SLB deaf students. This again supports the assumption that SLB deaf teachers in their communication to the deaf students simplify the language by minimising aspects such as possessive.

The Use of Finger Spelling and Number

Finger spelling and numbers are used more frequently in the printing class than in the English class. For example, the name for Junior and senior high schools are always finger spelled of S-M-P and S-M-A rather than base signs of “school”, “medium”, and “first” or “top/Up”. The fact that to finger-spell these words are simpler and easier than the full signing words in SIBI where the complication of the use of prefix and the SIBI sign seem slow and uncomfortable. Apart from this, the finger spelling for the word “first” with the finger spelling “P” is easier to understand rather than the SIBI sign “first” which is being used to refer to series of number (first). In other occasion finger spelling is used in the printing class where the teacher and the students are looking for the base sign of orange (colour). Since the SIBI does not have sign for the colour of orange they decided to finger spelled it O-R-A-N-G-E. Both the teacher and the students are actually had tried to find if any Natural Sign to refer to the colour of orange but there is not any. Therefore, they solved their limited amount of sign by using finger spelling.

The Use of Numbers

The communication in the printing classroom shows that the use of sign for numbers is being used. For example, in the teacher's production as:

"LIMA WARNA" in (86)

five colour

There are five colours

However, the use of the sign "five" in this phrase sentence could be categorised either as SIBI or Natural Sign Language. This is because the sign "five" is used in both SIBI and Natural Sign Language. The same sign is also used in the teacher's sign in

"(pointing)

ADA LIMA WARNA...KUNING...MERAH ...HITAM (146)

there is five colour yellow red black

There are five colours; yellow, red, black

and (158) to (160) as the teacher said:

"SABLON LIMA ...LIMA ...LIMA"

Print five five five

The other type of sign for number being produced by the teacher is the use of the sign "first" as found his sentence:

"YANG PERTAMA KUNING"

which first yellow

The first colour is yellow

The sign communication in the classroom shows that the choice of sign in the actual use of SIBI in the printing class seems important. The use of the word "AGO" which signed with the natural sign of B-hand facing the signer next to the ear moving back close to the shoulder is not fully correct to represent the word "past". This is due to the words "AGO" is closely refers to

the unspecified time frame happen in the past such as “sometimes in the past” while “past” is relatively time framed such as “last year” while the actual meaning of the teacher intended to say was “last week”. However, since the sign “AGO” is not available in SIBI the teacher will borrow the Natural Sign Language of “AGO” instead of using the SIBI sign for “past” which means “through/pass” or the SIBI sign “YESTERDAY” which means the day before. This is also could be because the production of the sign “pass” (signed with left 5-hand standing up facing the signer and the right B-hand facing left go through the left 5-hand in front of the chest) is complicated and does not really fully cover the actual meaning of “AGO” but closely to meaning “THROUGH”.

In more detail analysis of the application of SIBI in this classroom shows that the signers and receivers are not really aware of the grammar or the meaning determiner in SIBI and the rules govern the system of the signed Indonesian. For example, in (24) where the teacher signs “NAME” located far down in front of the abdomen which in fact should be in front of the chest.

The other feature of the use of SIBI in the SLB-deaf classroom is the codeswitching and borrowing. For examples, in the phrase sentence

“KITA SEMUA SEKARANG AKAN SABLON (42)”

We all now will print
Now we are going to do the printing

the signs for

“KITA SEMUA SEKARANG”

we all now
All of us
are signed in SIBI while the word

“SABLON”

print
printing

is signed in Natural Sign. This refers to the signs available in the standardised SIBI dictionary where the sign "Print" left B-hand facing up and right B-hand facing left moved either in or out is not found but left B-hand facing up in front of the chest and right A-hand facing down on top of the left hand moving in and out. It is also found that in case where a base word with prefix is being repeated, the teacher is using the prefix for the first sign but then did not use it for the second sign. For example, in the (144-145)

"JADI UNTUK MEMBUAT ...BUAT"

become for prep+make make

So, to make

The word *"MEMBUAT"* is constructed with the prefix *"ME"* and base *"BUAT"* but then in the repeated sequences of the same base the teacher affixed the prefix for the first but not to the second base. This is assumed to be due to the confusion of the teacher in the sign for *"BUAT"* itself where in the first sign the teacher was using the prefix *"ME"* was the Natural Sign base *"BUAT"*. Being aware of his mistake the teacher then repeat the sign *"BUAT"* with SIBI sign without repeating the prefix *"ME"* which in fact should have accompanied the SIBI base *"BUAT"*.

Looking back to the basic theory of SIBI with its grammar, claimed to be the grammar of Indonesian, and its role as the medium of Instruction, the communication in this classroom is extremely poor. For example, in many of the communication sequences the message as a whole is very hard to understand.

The Use of SIBI in the Science Classroom

The science class was conducted by the teacher Sur. This class carried out in the third year of junior high school with three deaf students. The teacher admits that he could not sign either in Natural Sign or in SIBI. He conducted his teaching mainly orally with a loud voice sometimes followed by some gesture, mouthing, and facial expression. The communication in the science class shows that the use of SIBI is very far from being the medium of instruction. This can be seen from the total of 295 sequences produced both by the students and the teacher, only 10 of them using SIBI as described below:

The use of Base

The base SIBI signs produced in this class are mostly single base signs. Those signs are the noun for *"MALE/FATHER"*; the question word *"WHAT"*; adjective *"DILIGENT"*, and a phrase sentence *"MUST DILIGENT"*. The sign for *"RED"* which is used both in SIBI and NS is categorised as natural sign in this class conversation due to the fact that NS is being used more dominantly than the SIBI. The teacher in this class produced a very limited amount of sign which are only *"MALE/FATHER"* and *"WHAT"*. The students themselves also produced limited SIBI sign, such as *"DILIGENT"* and phrase sentence *"MUST DILIGENT"*. Since the production of SIBI sign in this classroom was very limited, it is not possible to analyse the data in further detail such as in the use of Affixes, prepositions, possessives.

The Use of Prefixes

The data reveal that in the Science class there is no SIBI prefix being used either attached to Natural Sign base or to a SIBI base. This indicates that all of the signs being used in this classroom are base signs.

The Use of Suffixes

There is no SIBI suffix is being used. This is due to the limited amount of the production of SIBI base and it could be because the teacher himself does not sign.

The Use of Circumfixes

The use of circumfixes in spoken Indonesian is very common. Of the total base signs produced none have circumfixes attached. This indicates that the instruction was mainly oral communication with a minimum amount of signed base, the use of circumfixes being neglected. Therefore, there is an assumption that in this situation the use of the base sign itself is not as important as the use of spoken language and that it can function as a supporting element to the spoken utterance. In other words, there is an intention to utilise the sign as gesture rather than as a language.

The Use of Compound Sign

The data in the science class also revealed that there were no signs produced through compounding.

The Use of Reduplication

There is no evidence of the use of reduplication. This again indicates that the sign conversation in the SLB-deaf school are mostly carried out in simplified sign such as the use of the base only rather than with any attachment.

The Use of Particles

The use of particles was not found in the Science class.

The Use of Prepositions

The sign communication in the Science class did not provide any evidence of the use of SIBI prepositions. This is also because the sign communication is simplified and the amount of

SIBI produced is very limited. However, there is an important feature of sign production by Rez when he was signing to Rin as follow:

Rez : (Pointing to Rin then pointing to Rmd at the same time turning his face looking to Rmd)...NO ME
(After asking you the teacher ask Rmd and he didn't ask me)

The turning face and pointing here is being utilised by Rez to replace the SIBI sign for "TO". This indicate that SIBI preposition "TO" was not being used by student Rez because it was natural to produce the required communication by looking and pointing to the referent.

The Use of Possessive

The simplified communication in this classroom also did not provide any evidence of the use of possessive.

The Use of Fingerspelling

The data in science class show that the teacher and the students produced some finger spelling, the repetition of the sign for E and C to refer to vitamin E and vitamin C. This can be seen in

Rmd : "C" (62) (Vitamin C)

This finger spelling is the response given by Rmd to the teacher's oral question:

Sur: **vitamin apa tadi?** (Pointing to Rmd)(NS+oral)
(60)

Vitamin what just now?

What vitamin was it?

Sur: **vitamin apa?** (oral) (61)

Vitamin what

What vitamin?

The Use of Numbers

The student Rin produced one sign of number in her sign in (59)

Rin: PERTAMA

First

The first

This sign produced in her intention to answer the teacher's oral question to mention the sources of Vitamin A. But then she stopped signing after her first answer was wrong.

Communication in the science class between teacher and students was negligible. The occasional signs produced to support his oral delivery were generally meaningless. This lack of communication is evident in the lack of connection between signing sequences as shown in the extract below (full transcription see appendix 5 Sc 3) The teacher is Sur. Rmd, Rin, and Rez are the students.

Sur : BAPAK...BUKA BUKU ...APA? ...

Male open book what

Rmd : E

E (Vitamin E)

Sur : NAME

Rmd : NO NO

Sur : OPEN BOOK RED

Rmd,Rin,Rez : RED

Sur : NO

Rmd : C ...C

C (Vitamin C)

Rin : C

C (vitamin C)

Rez : YOU RMD NO I

From you to Rmd but not to me

Sur : GOOD GOOD

Since the purpose of the section is to analyse the use SIBI, in this section only the signs were transcribed with the assumption that the deaf students could not hear the oral and the spoken utterances. The sequences above show that in this length of sign sequences, the communicators still did not come across to any single sequence that could lead the signer and the receiver to understand the intended messages. This indicates that the students did not really understand what the teacher was asking. As a result, the students misunderstood and tried to guess what the teacher was trying to say. On the other hands, the teacher did not really seem aware of the fact that the students were actually not following his explanation. This means that because of the language gap the teacher does not really know if the learning is taking place or not. This is seen for example, in sequences (1) to (16). In this sequence, the teacher was starting his class by saying in oral and few signs.

Oral : **lower case Bold**

Sign : UPPER CASE

Sur : **Last week MALE have already explained about the substances in food or known as vitamin and mineral in food. Today, I am going to continue it again. Okay, OPEN your exercise BOOK. Before starting I wanted to ask "WHAT is the function of Vitamin?" (by raising up his hand)**

The response given by the students to this long sequence given by the teacher was a voice and finger spelling "E" from student Rmd to mean vitamin E. This response is wrong as the teacher said "NOT E but what is the function of Vitamin?" and again the student finger spelled "A". Then the teacher said "WHAT?" **what is the function of Vitamin? For what? come on try to talk!**

This sequence shows the frustration of both teacher and students. They could not come to an end where both the teacher and the students could have a mutual understanding of the conversation. The teacher was not aware that his oral

communication could not be heard by his students. On the other hand, the students concentrate on the signs produced by the teacher and could not get any clues as to what the teacher is intending to say. As a result, the class ended without any clear achievement of the aim of the subject.

The Use of SIBI in the Home Domain

The home domain is considered as the informal situation where it is very likely that the Deaf students will use their native signs rather than the SIBI. However, since they also have learned SIBI at school, it could be possible that they will use some SIBI in their signing. This section will examine how SIBI is being used, to whom those signs are directed, and for what functions. Only used meaning indicators will be discussed.

The use of SIBI at the Asrama

The conversation dealt with here takes place in the afternoon in the common room. The participants of the conversation are three of the respondents, a deaf peer and some hearing friends. The situation is very relaxed and friendly.

The Use of Base.

Rmd uses the SIBI base in her conversation in the home domain in an interesting normal way using base sign and gesture along together as shown in her sign as follows.

Rmd: *TADI SIANG LIHAT T-V CERITA SAYA APA?*

This afternoon see TV story I what

This afternoon you watch TV. Tell me what it is about

The sentence above is intended to mean "This afternoon you watched TV. Tell me what it is about" The SIBI base signs used by Rmd in this sequence show that Rmd is using good Indonesian word order. She uses the basic signs such as noun, verb, and time. The interesting point in her conversation is that she did not use any sign for "you" as subject in the sentence

"TADI SIANG LIHAT T-V" (this afternoon watch T-V) which in fact should be "this afternoon you watched T-V". The word "you" was not signed but replaced by facing the receiver with a nod of her head. On the other hand, to refer to herself she identified by pointing and T-V by finger spelling. Rmd also uses some delay of signing as full stop or space to construct another sentence "CERITA SAYA APA?" (story I what). The phrase sentence "CERITA SAYA APA" is a very contextual sentence which in fact without knowing the context, this sentence could mean "what is my story". In this conversation this phrase sentence means "tell me what". The other important feature to this phrase where Rmd did not use the word "kepada" (to) to mean object but simply signed "CERITA SAYA APA" this is assumed to be because the ambiguity of the sign "ke" as prefix and sign "kepada" (to) which both are very similar and also because the Indonesian word "kepada" is an abstract concept which in fact is not commonly used or signed by SLB-deaf students.

The other complete sentence that by Rmd was in her conversation to Gds as follow: (full transcription see appendix 5 Hm 1)

Rmd : PADA HARI RABU

DULU KAMI ANAK ANAK SMP SEMUA

On day Wednesday ago we child child SMP all
BERKUMPUL MOBIL BAPAK KAMPUS PEREMPUAN LAKI
LAKI

Gather car male campus female male
SAMA DUDUK MELIHAT T-V.

Similar sit see TV

Last Wednesday all SMP students boy and girl all gather together. On Mr. Sahar's car we went to his campus to watch TV
Gds : YES (with gesture of surprised and head nodding)

Yes

Rmd : KAMI ISYARAT

We sign
we study sign

Gds : *SAMA BUKU...ONI SAMA* (nodding once to indicate question) Same book Oni same

The sign in the book? together with Oni

Rmd : *TIDAK ATAS (NS) ... S-M-P SEMUA ...*
No up SMP all
No, she is higher. All S-M-P only

Gds : *SAMA*
Same is it the Same?

Rmd : *YA... SAMA*
Yes same
Yes, it is the same

Gds : *LIHAT ISYARAT*
see signs
Did you signing?

Rmd : *LIHAT ITU TULIS SUDAH*
See that write finish
Watch then after that we write it down

Gds : *KAMU LIHAT VIDEO?*
You see video
Did you watch video?

Rmd : *CANTIK*
Beautiful
They are beautiful

Gds : *KAMU LIHAT CERITA SAYA*
You see story I
Tell me what did you see

Rmd : *CANTIK*
(beautiful)

The extract above shows that the communication between Rmd and Gds (hearing) is entirely carried out in SIBI with few Natural Signs. The interaction in the communication was very natural where gesture and some expression of

excitement, interest to know more and the development of the conversation are very clear. The conversation flows smoothly without any hesitation. This indicates that the people involved in the conversation understand each other very well. Therefore, the use of base in this conversation is practically good to convey meaning. This extract also illustrates an important point about base signs such as noun, subjective pronoun, verb, adjective, and reduplication. However, their language production either in the phrase or the complete sentences are sometimes confusing in term of grammar use where handshape or the direction are produced in SIBI but the word order is in Natural Sign Language or the other way round where the word order is SIBI but the hand shapes are Natural signs. The grammar of the conversation, in particular that produced by Rmd, is not fully in the grammar of Indonesian. For example, in the sentences below

"PADA HARI RABU DULU KAMI ANAK ANAK S-M-P SEMUA BERKUMPUL

on day Wednesday we child child SMP all gather
MOBIL BAPAK KAMPUS PEREMPUAN LAKI LAKI SAMA DUDUK MELIHAT T-V"

Car male campus female male same sit see
 TV

Last Wednesday all SMP students boy and girl all gather together. On Mr. Sahar's car we went to his campus to watch TV.

The sentence above has missed some of the important words in order to be categorised as good Indonesian. The missing words such as "YANG", "KEMUDIAN", "DENGAN", "DAN", and preposition "KE" are all abstract concepts. This indicates that the Deaf students prefer not to use abstract signs in their conversation. However, there is an important feature to this sign sequence where Rmd uses the sign "MR", which can also means "MALE", to refer to the researcher. In her signing sequence to refer to the researcher, she mouthed the word

“**bapak**”. The similar case also happened in the conversation between the researcher and student DA:L

Researcher : *DI RUMAH KAMU KERJA APA?*

At house you work what?

What did you do at home?

DA : *CUCI PIRING, SAPU*

Wash plate, broom

Wash the dishes and clean the house

Researcher : *YANG MASAK SIAPA?*

DA : *PEREMPUAN*

Female

My aunt

In the personal conversation above, DA uses the sign “*FEMALE*” to refer to her aunt. To make sure that the researcher could differentiate her intended meaning of “aunt” rather than mother or other female, she uses the mouthing “**tante**” (aunt). Therefore, it is assumed that in the SLB deaf students’ conversation to identify a certain person in the same gender in their family they use mouthing such as sign for female + mouthing “**tante**” to refer to aunt or mouthing “**om**” + sign male to refer to uncle. Sum refers to his uncle who is a policeman using the sign “*POLICEMAN* + bapak (mouthing)”. To refer to his biological father and male teacher he signs “*MALE* + bapak (mouthing)”

The Use of Prefixes

The data reveal that the deaf students’ conversation in the orphanage also involved a limited amount of prefixes. This can be seen in the sentence below:

“HARI RABU DULU KAMI ANAK ANAK SMP SEMUA BERKUMPUL MOBIL BAPAK KAMPUS PEREMPUAN LAKI LAKI SAMA DUDUK MELIHAT T-V”

The preposition of “*BER*” and “*ME*” is being used by Rmd in her signing for “*BERKUMPUL*” (gather together) and “*MELIHAT*” (saw). The use of these two prefixes is very important to clarify the meaning of the sign for the spoken Indonesian. Without the use of these prefixes the meaning will change or be unclear.

The Use of Suffixes

The students did not produced any SIBI sign for suffixes. However, looking at the sign sequences in some of the sentences produced, there are areas where the suffix should be attached as in the

Rmd : “*TADI SIANG LIHAT TV CERITA SAYA APA*”
(21)

Just now afternoon see TV story I what

This afternoon you watched TV tell me what is the story about?

In this mainly SIBI sign, it is very clear that Rmd is using Indonesian structure as those recommended in the SIBI signing system. However, this sentence is still lacking the use of the suffix. For example, if Rmd is avoiding to the use of the preposition “*KE/KEPADA*” (to) between the sign “*CERITA*” and “*SAYA*” she can use the suffix “*KAN*” in the base “*CERITA*” to construct the Indonesian word “*CERITAKAN*” (tell). Looking at her ability to use those SIBI base signs, it is apparent that the avoidance of the suffix in the base “*CERITA*” is due to the fact that Rmd has assumed that the hand movement attached to the chest at the time as signing “*SAYA*” (me/I) has already represented the word “*CERITA*” as verb rather than noun. Otherwise, the sign sequence becomes artificial and looks unnatural for a Native Sign language user.

The Use of Circumfixes

In the total amount of SIBI signs produced in the Asrama, there are not any circumfixes.

The Use of Compound Sign

No compound sentences were produced.

The Use of Reduplication

The use of reduplication in this home domain is very limited. In the context of the conversation below, the reduplication sign of “ANAK ANAK SMP” in Rmd’s conversation is to mean SMP students.

“KAMI ANAK ANAK S-M-P SEMUA BERKUMPUL”

we child child S-M-P all pre+gather

We all SMP students gather together

The production and the use of reduplication in this home domain conversation shows similarity to the reduplication produced in the school domain. However, to be more precise about the differences we need to analyse the sentences produced by Rmd below

“HARI RABU DULU KAMI ANAK ANAK SMP SEMUA BERKUMPUL MOBIL

day Wednesday ago we child child SMP all pre+gather
car

BAPAK KAMPUS PEREMPUAN LAKI LAKI SAMA DUDUK MELIHAT T-V”

Male campus female male same sit pre+see TV
Last Wednesday, we all SMP students gather together on Mr Sahar’s car we went to his campus. Girls and boys sit together watching TV.

Apart from the reduplication of the word “ANAK” to “ANAK ANAK” above it is very important to look at the word “SAMA” (same) in the sentence

“PEREMPUAN LAKI-LAKI SAMA DUDUK MELIHAT T-V”

female male same sit watch TV

Girls and Boys sit together watching TV

In the theory of Good and Correct Indonesian the spoken/written sentence above should be either:

1. “perempuan dan laki-laki duduk sama sama menonton TV”
2. “perempuan dan laki-laki duduk bersama menonton TV”

In sentence 1, the word “sama” (same) above should be reduplicated into “sama sama” to mean (together) and therefore should be applied in SIBI. Otherwise, this word will be understood as “similar/the same” rather than “together”. In sentence 2, the word can be constructed by providing prefix “ber” to construct the “bersama” to mean together. However, in reality the SIBI sign “SAMA” produced by Y-hand facing down moving left and right twice is very hard to differentiate between the sign “SAMA” and “SAMA-SAMA” because they will be produced in the same location and direction. Apart from that it is also accepted that the rule of the reduplication is by repeating the same sign twice. And therefore it is not possible to apply to the sign “SAMA” (same). As a result, the sentence “*PEREMPUAN LAKI LAKI SAMA DUDUK MELIHAT TV*” is beyond the student’s ability to make into a good Indonesian sentence due to the weakness of SIBI itself to represent spoken or written Indonesian. The other important issue related to this sentence is the use of the word “*MELIHAT*” (to see) rather than “menonton” (to watch) in the transcription. This is due to the fact that the SIBI

sign used by the student is exactly what is in the SIBI dictionary where the SIBI does not have a sign for the word “watch”. Even though these two words are synonym but in this occasion they could be interpreted differently as seeing the TV itself or watching the film. Therefore, it is again seen that SIBI is too limited to represent the Indonesian vocabulary.

The Use of Particles

The data reveal that in the Asrama conversation there is no SIBI particle being produced or used by the signers. However, further analysis of the signers’ sign production, the use of particle is possible particularly in the conversation between Rmd (40) and Gds (41)

- Gds

:

SAMA?

(40)
- Same
- Is it the same?
- Rmd

:

YA SAMA

(41)
- Yes same
- Yes, it is the same

This section of the extract Gds is asking question to Rmd whether the video that she watched about the deaf people in Australia is the same as in the SLB deaf school in Jambi. The student Rmd answered “yes the same”.

Deeper analysis to the question posed by Gds in SIBI “SAMA” is actually a simplified version of the Indonesian “apakah sama?” (is it the same?) and answered by Rmd “YA SAMA” (yes they are the same). The question word “APA” (what) and particle “KAH” is being avoided by Gds in this question because the sign “SAMA” was already accompanied with her facial expression and body movement such as facing her opponent, head nodding, while the eyebrow and eye open wide to represent the question word. Therefore, again SIBI meaning indicators do not seem natural or applicable to Native Sign Language users.

The Use of Preposition

The communication in the Asrama shows that the SLB-deaf students have the ability to construct a good sentence by using the preposition of *"PADA"* which functions as *"at"*. This preposition is mainly used to describe a moment at a certain time. This is interestingly produced by Rmd in her signed conversation to Gds.

"PADA HARI RABU DULU KAMI ANAK ANAK S-M-P SEMUA BERKUMPUL MOBIL BAPAK KAMPUS PEREMPUAN LAKI LAKI SAMA DUDUK MELIHAT T-V"

The use of the sign preposition *"PADA"* in the sentence above is specifically referring to the time frame *"last Wednesday"*.

The Use of Possessive

The use of possessive was not found in this domain. But, if we look more precisely, there are several places where the use of possessive would be needed in *"correct"* SIBI. For example, in the sentence

"PADA HARI RABU DULU KAMI ANAK ANAK S-M-P SEMUA BERKUMPUL MOBIL BAPAK KAMPUS PEREMPUAN LAKI LAKI SAMA DUDUK MELIHAT T-V"

The noun *"MOBIL"* should end with possessive *"NYA"* to refer to the car of *"BAPAK"*. Otherwise, the sequence order of the noun *"car"*, *"father"*, and *"campus"* becomes confusing and meaningless.

The Use of Finger Spellings

The use of finger spelling in the home domain is also very limited. The reasons for using finger spelling that the students are following is where long names for an institution are abbreviated such *"Pemerintah Daerah = Pemda"* (Local Government), *"Televisi=TV"* (television), *"Sekolah Menengah Pertama =SMP"* (Junior High School), and *Sekolah Menengah*

Atas = SMA (senior high school). These kinds of abbreviations are also abbreviated by the deaf students through finger spelling such as in the extract of the conversation below

Rmd : *PADA HARI RABU DULU KAMI ANAK ANAK S-M-P SEMUA*

On day Wednesday ago we child child SMP all
BERKUMPUL... PEREMPUAN LAKI LAKI SAMA DUDUK MELIHAT T-V.

Pre+gather female male same sit pre+see TV
Last Wednesday, we all SMP students gather together Girls and boys sit together watching TV.

Rmd : *TIDAK ATAS (NS) ... S-M-P SEMUA ...*

No up SMP all

No she is higher level. All SMP students only

The words for S-M-P and T-V are both abbreviated by Rmd then finger spelled.

The Use of Numbers

The use of SIBI numbers in SLB deaf students communication shows an uncertainty where the numbers are signed differently in SIBI and Natural Sign such as between the number 6 in SIBI and 3 in natural Sign where both of them are signed similarly (thumb touching the tip of little finger and other finger extended).

The Use of SIBI at Irm's House

The language used in Irm's house provided only one SIBI sign "*ISYARAT*" (sign) produced by Irm. This indicates that both parents and the sample have other forms of communication. Their communication is mainly carried out by Natural sign plus oral and gesture and some medium of written Indonesian as those discussed in previous chapters and will also be discussed in the use of the Natural Sign Language in the next chapter. The base sign "*ISYARAT*" produced by Irm is in the form of single

sentence as the response to her father's oral+gesture question. Since the communication in this house does not provide enough SIBI sign to be analysed therefore no analysis of the use of meaning indicators such as base, affixes, preposition, etc. will be discussed.

The Use of SIBI at Ded's house

The communication in Ded's house provides a small amount of the use of SIBI. In this communication Ded was talking to his parents who in fact do not sign in SIBI, have low ability in Natural Sign, and cannot read in Indonesian. The conversation was started by questioning why Ded come late from the school. The response from Ded was flowing naturally since he understood that his father would always ask the same question whenever he comes late. Therefore, the communication sequences show an interesting use of language between the father. The full transcription is in Appendix 5 Script Hm2.

The Use of Base

The data reveal that the communication sequences in this domain are different to the other characteristics that found in the other home domains. Therefore, before going further discussing how the SIBI base is used, it is interesting to look at how the conversation is carried out. The conversation was started by the father orally by asking Ded where he had been to and why he came home late. This then was answered by Ded by natural Sign that after the bell he went home straight away because he does not want his father to be angry then hit him. He also explained that he went home with the researcher and stopped for a couple of minutes. Ded said that he and the teacher had spent a long time in the car because they took three other students home before arriving to his house. From here then he used the SIBI sign as follow

Ded : MOBIL LAMA...LAMA ... MOBIL...LAMA
Car longlong ... carlong
It takes a long time in the car

The base SIBI signs produced by Ded above shows that there are basically two base signs “car” and “long time” in the form of word and phrase sentence and repeated several times. The function of these two words is “noun” and “adjective”. The sign sequence produced by Ded to the question given by his father on the reason of coming home late is logically understood and correct.

However, after the topic changed the sequences of the question and the answer was not fully relevant. This is due to the oral communication used by his father not being heard and Ded not having any clue as to what the question will be. As a consequence, Ded kept on telling his story saying that he waited and arrived home at 2 o’clock even though his father had actually changed the topic by asking whether he has already got his lunch.

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