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HOME AWAY FROM HOME: SHIFTING LANGUAGE USE OF INDONESIANS IN THE NETHERLANDS

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Abstract

This study aims to understand the changes in language structures and function of Indonesians using Bahasa Indonesia in the Netherlands. Focusing on Indonesians who have lived in the Netherlands for more than ten years, this study analyses the context of communication culture based on the language style used in their communication. Initial ethnographic observations were followed by an online survey. Observations in two events organised by and for Indonesian diaspora communities revealed code-mixing and code-switching between Bahasa Indonesia and Dutch when Indonesians were interacting each other. They also revealed changes in directness in how Indonesians addressed each other in Bahasa Indonesia. 38 Indonesian speakers who have lived in the Netherlands for more than 10 years responded to an online questionnaire created to test the validity of these initial observations. The survey consisted of scenarios where participants were given options for responses that were more or less direct. 70 percent of respondents consistently chose the more direct utterances rather than the indirect ones. In open ended responses, they cited honesty and forthrightness as their reasons for doing so. The analyses concluded that Indonesians in the Netherlands tend to be more direct than Indonesians in Indonesia due to their adaptation to the new cultural norms of their Dutch community members. Thus, based on Hall (1976), they have shifted to using LCC (Low Communication Culture) and now express more explicit meaning through a direct style of communication. Furthermore, their changing performance of Bahasa Indonesia in a more direct style enables the construction of a new identity category, “Indonesians in the Netherlands”. Moreover, this process of constructing identity involves both performance and adequation or pursuit of sameness (Bucholtz & Hall, 2004; Goebel, 2015). The present study suggests further research regarding the use and functions of Bahasa Indonesia in different generations among overseas Indonesians.

Keywords: language change, identity, directness, Indonesian diaspora, code-mixing

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1. INTRODUCTION

This chapter is divided into five sub categories. First, a brief definition of the Indonesian Diaspora will be explained. Next, my personal experiences that became the significant reasons for conducting this research will also be presented. Finally, this chapter will also describe the background of Indonesia regarding the indirectness of Indonesians, the relevance of this study and outline of the rest of this thesis.

1.1 Indonesian Diaspora

According to the Indonesian Diaspora website, approximately eight million Indonesians lived abroad in 2015, and they represent three percent of the Indonesian population. The Indonesian diaspora in the Netherlands is in the top five largest groups (approximately five per cent) after Malaysia (35%), Saudi Arabia (13%) and UAE (11 %) (Muhidin & Utomo, 2015). As a minority group, Indonesians have various motivation for living in the Netherlands, such as studying, working, traveling, conducting research, benefiting from more career opportunities, etc. In addition, some Indonesians also marry Dutch people and live in the Netherlands with their family across generations.

Even though they have lived in the Netherlands for a long time, members of the Indonesian Diaspora usually remain in contact with other Indonesians. Indonesians have a community publicly known as IDN (Indonesian Diaspora Network) the Netherlands. They collaborate effectively and link together through events and social media (website, facebook group, blog, twitter, etc.). For my preliminary research, I found two of the facebook pages called *Indonesians Living in Holland* (ILH) and *Indonesian Diaspora Network* that share special events, to discuss topics or only to share funny pictures or videos.

1.2 Case: Ethnography (Preliminary Research)

I had a personal experience when I attended the famous Indonesians talk show in Amsterdam called *Mata Najwa Goes to the Netherlands*. There, I met some Indonesians who had lived in the Netherlands for more than 15 years. I noticed that people with whom I was speaking appeared to change the way they spoke when they invited me to their houses. They said “Come to my house and I will cook whatever you want to eat. Because if I cook, and you do not eat that, I will be irritated and sad!” I was in shock at that moment. It is common to meet an Indonesian for a first time in Indonesia and immediately be invited to their house. However, the way they invited me

was so different because they said directly she would be irritated if I do not eat her food. This might be impolite with regards to Indonesian culture (especially Javanese which is the cultural group to which I belong). From my perspective as someone new to the Indonesian Diaspora community in the Netherlands, they seem to have different personality traits from Indonesians living in Indonesia that are evidenced in the way they speak. They seem to have become more open-minded, independent and direct, when generally compared with Indonesians who live in Indonesia.

1.3 Context: Background of Indonesia

Indonesia is a multicultural society with many local languages and ethnicities. Bahasa Indonesia as a national language is used to unify all the local languages and it also shows a “feeling of belonging to an Indonesian nation” (Simpson, 2007). It is used in various domains of Indonesian society such as governmental administration, business, media, education and inter-ethnic communication without diminishing the existence of local languages (Simpson, 2007). Within the Indonesian culture (especially in Java), the principle of preserving harmony in society causes “conflict avoidance mechanisms and indirect ways to convey negative messages” and the concept of *feeling* is necessary to refine the actual meaning of the speech (Brandt, 1997). Thus, the indirect communication style is considered as a social style and it is usually used as a form of politeness and respect to others (Hughes-Freeland, 2001). Moreover, another study from Malang (East Java) shows that exchange students, who temporarily lived in Indonesia also agree with the cultural differences of the communication styles between their own and those used in Indonesia where indirectness and non-self-disclosure is common (Puumala, 2015).

The main objective of this research is to analyse the language use and language functions of Indonesians in the Netherlands from a linguistic perspective. The target population for this study is Indonesians who have lived for at least ten years in the Netherlands from different regions, ethnicities, religions, occupations and economic and education levels. This study focuses on the use of language among Indonesians in natural conversational contexts, that is in Indonesian communities, through responses to online surveys. With regard to the concept of high and low context languages by Hall (1976), Indonesia is classified as a country which has a high context communication culture, so they usually use indirect styles in communication. For example, when Indonesians do not like the taste of the food, it is impolite to say directly that the food is salty. We have to consider some proper words to deliver the messages, for example “It is delicious, but

perhaps you may decrease the amount of salt. I cannot eat too much salt” or we can simply say “Do you want to get married again?”. This question is related to an Indonesian myth that if someone cooks salty food, she has a secret desire to get married quickly. On the other hand, the Dutch are stereotypically known for their straightforwardness and directness (Vossestein, 1997). They may directly say “It is salty.” Thus, due to the different poles of communication culture styles between two countries, the direct and indirect forms of language may be analysed in order to investigate the changing attitude or identity of Indonesians in the Netherlands. Furthermore, this research also aims to investigate the possible factors which may influence language usage with relation to their adaptation to a new culture through the adoption of new identity characteristics.

1.4 Relevance

Not much previous research regarding the Indonesian diaspora communities has been done. One exception is recent work by Goebel (2015) who conducted a study of Indonesian diaspora in Japan. His study aimed to find the particular ways and strategies used by Indonesians who live and study in Japan for achieving positive interpersonal relationship. His study also uncovered the multiple and simultaneous functions of talk. His study is necessary because talk may be the significant factor for indicating the identity of individuals and groups. The current study contributes, therefore, to the limited number of previous research studies related to the Indonesian diaspora but working from a different perspective. It provides an important opportunity to advance the understanding of language use and functions by Indonesians who live outside their home countries. There is a possibility of maintaining or shifting their languages, but this present research found that Indonesians tend to preserve Bahasa Indonesia even though there is some loss of lexical access and vocabulary. However, the change of language style to be more direct is significant in this present study. An important finding here is that Indonesians in the Netherlands use Dutch language functions or style to perform or to construct a new identity.

1.5 Outline

This thesis will be divided into six chapters. Chapter one contains the introduction including the background as well as the significance and the contribution of the present research. Chapter two will summarise and synthesise the theory used in this thesis and the previous related studies that have been done, ending with the central research question and sub questions. Chapter three explains the selection of participants, materials and procedures in this research. In addition, several

techniques of collecting and analysing data also will be described. The results or findings will be presented in chapter four and the analysis and discussion in chapter five. Finally, in chapter six, in the conclusion, the research questions will be answered, the limitations will be presented, and the suggestions for further research also will be given.

2. THEORETICAL FRAMEWORK

This chapter describes the relevant theories related to this research. Initially, this chapter will elaborate the previous research regarding Indonesian Diaspora in other countries. As the research focuses on the language use and functions of Bahasa Indonesia used by Indonesians in the Netherlands, it is necessary to look at some theories regarding the definition of diaspora, language loss and language maintenance, the context communication cultures. and language and identity. In addition, this chapter also provides the central question and sub-questions that have been formulated for this research.

2.1 Relevant Prior Studies on Indonesian Diaspora Communities

As mentioned previously, research related to the phenomena of Indonesian diaspora in Japan has been conducted by Goebel (2015). This research revealed that Indonesians from different backgrounds and ethnicities can manage rapport through talk by using some features such as repetition, teasing and *adequation* or “social pursuit of sameness.” These features indicate the positive relations as a result of their “struggles, contestations, and negotiations” through their use of multiple languages (Goebel, 2015, p.174). Additionally, *adequation* refers to the relation that establishes *sameness* and *likeness* between Indonesians as a group (Bucholtz & Hall, 2004). In addition, “togetherness in differences” also becomes a significant characteristic of Indonesians due to the various ethnicities and local languages that they have.

An earlier study by Worsley (1993) has been conducted on the survey of language use of Indonesian communities in Sydney, Australia. The respondents were both Indonesian students and workers and they were asked to distinguish when Bahasa Indonesia and English were used in various domains in Australia. Bahasa Indonesia was usually used at home (in general communication and story-telling with family members) and in the communities with their fellow Indonesian friends. In addition, the tendency towards the preservation and maintenance of Bahasa Indonesia had a significant role regarding the culture to show their national identity as Indonesians.

The respondents agreed to develop and to maintain the use of Bahasa Indonesia in various domains in their society and they were confident about “the future of Indonesian as an ethnic community of language in Australia.” (Worsley, 1993, p. 175-6)

Because the study of language use and functions of Indonesian Diaspora migrants who live in other countries is rarely conducted, this research tries to fill this gap. This present research focuses on the use of Bahasa Indonesia among overseas Indonesians regarding their vocabulary and lexical access and the changing or shifting of language use, whether direct or indirect style, that they use to communicate with each other. In addition, this present research will build on the prior study by Goebel (2015) concerning the processes of identification and adequation. Hence, present research takes a different approach to understanding processes of identification among Indonesian diaspora communities by focusing on changing language functions and by using survey data.

2.2 Categorising the Indonesian Diaspora in the Netherlands

The word diaspora originally comes from the Greek word *dia* (over) and *speiro* (to sow), so the meaning leads to migration, scattering and colonisation (Cohen, 1997; Merriam-Webster Dictionary, 2017). Butler (2001) simply defined diaspora as “the dispersal of people from their original homeland” (p. 189). However, in the globalised world, contemporary scholars also consider that people who are labelled as nomadic, immigrants and inter-marriage, are also considered as diasporas (p. 190). Safran (1991) suggested that diasporas can be characterized in five ways: “dispersal to two or more locations, collective mythology of homeland, alienation from host land, idealisation of return to homeland, and ongoing relationship with homeland” (p. 83).

There are various types of diaspora, namely victim, labour, trade, imperial and cultural diasporas, but people are flexible because they may have dual or multiple forms or even move from one type to other ones (Cohen, 1997). The Indonesian Diaspora in the Netherlands generally may be categorised as a labour diaspora because members of this population usually come to the Netherlands in order to find a better job and work life. In addition, they have often also got married to Dutch people, and live in the Netherlands across generations. Thus, they have the legal status of a citizen in the Netherlands. Moreover, Indonesian diaspora may have some forms of bond to their actual homeland (Indonesia) to construct their identity and self-awareness of the group’s identity, both from their homeland or the new identity in the new society (Butler, 2001). This statement is explicitly written in the Indonesian Diaspora website (in English version):

Further, there are also many overseas companies that have a great interest in, and connection to Indonesia as well. Together, these constituents form the Indonesian diaspora which can be a real force for helping Indonesian development and creating a better world.

By recognising the potential of an Indonesian diaspora as a social and economic force for a better Indonesia and a better world, members of the Indonesian diaspora organised themselves as a network to connect and unite members of the Indonesian diaspora all over the world under the banner the “Indonesian Diaspora Network”.

2.3 Language loss and maintenance

Because this research would like to figure out the language use and proficiency by Indonesian migrants in the Netherlands, the previous research related to the language loss, attrition and maintenance is discussed. Several research projects investigating the topics have been conducted in various contexts using a variety of foci and methods. The study shows that Dutch and German migrants lose their ability to access lexical diversity, and that they also lack fluency, especially in monolingual groups and both the old and the young generations cannot speak their original languages and perform their native language properly in their communities (Keijzer & Smidt, 2005). On the other hand, another study shows that there is language loss across three different generations, so the first generation has the highest proficiency compared to the two other generations (Hulsen, 2000).

Language loss and attrition in minority groups are considered to be slow processes in society. There are several influences that cause people to lose their L1 proficiency as they adapt to their new culture such as economic, political and social factors. Contact with the L2 in various domains (work, neighbourhood, administration offices, etc.) will increase their L2 proficiency because they emphasize the active language use outside the home (Hulsen, 2000; Jaspaert & Kroon, 1992). Consequently, the lack of L1 language use diminishes gradually only in restricted domains such as their home, within an ethnic community, and in dreaming, so their vocabulary and lexical access shrink and are limited (Holmes, 2013).

However, attitudes and values are considered as the fundamental factors of language maintenance of the minority language in the new country. If those communities believe that their language is highly valued, the process of language loss and shift will be slower because their languages are represented as the symbol of their ethnic identity (Holmes, 2013). The tendency to

maintain an ethnic language is based on the relationship between one core value to other core values such as religion and historical consciousness or family cohesion (Clyne, 1998).

2.4 Context Communication Culture

Context is considered as the important element that surrounds the meaning of the speakers in the conversation. In other words, “contexts are constituted by what people are doing and when they are doing it” (Erickson & Schultz, 2004, p. 22), therefore, this is related to the cultures that the speakers have in the society. Moreover, as argued by Mc.Dermott (1976), “people in interactions become environments for each other” (Erickson & Schultz, 2004, p. 22).

Hall (1976) proposed two dimensions of communication in society, namely low-context communication (LCC) and high-context communication (HCC). In low-context communication, speakers tend to use a direct verbal mode (straight talk, non-verbal rapidity, and sender-oriented values) and explicit meaning through language (Ting-Toomey & Chung, 2012; Nishimura et al, 2008). On the other hand, high-context communication refers to the implicit or internal meaning in the verbal messages, so the listeners or readers are expected to ‘read between the lines’ (Ting-Toomey & Chung, 2012). In other words, the intimate and close relationship of the participants is required in order to build shared knowledge or to infer messages accurately. In high-context communication, the indirect style is influenced by “the closeness of human relationships, well-structured social hierarchy, and strong behavioural norms” (Kim et al., 1998, p. 512), so interruption hardly occurs in this context. For example, someone may say “I am hungry now” to her friends during their meeting. In this context, she wants to ask her friends to have a break and to eat lunch together. In other words, she expects her friends to understand her meaning by “reading between lines”.

2.5 Indonesian Language and Identity

Identity is not defined as “who and what you are”, but it is “what you do” which depends on the context, occasion and culture (Bucholtz & Hall, 2004). Moreover, identity is “an outcome of cultural semiotics that is accomplished through the production of contextually relevant socio-political relations of similarity and difference, authenticity and inauthenticity, and legitimacy, and illegitimacy” (Bucholtz & Hall, 2004, p. 382). In addition, identity is constructed through social interaction, so it is not static and can change over time (Blommaert, 2005; Dervin, 2011).

Hence, based on Bucholtz & Hall (2004), there are four processes of identification such as practice, indexicality, ideology and performance. Practice refers to daily or habitual social actions. This is in line with Blommaert (2005) who argued that “identities are constructed by practices that produce, enact or perform identity” (p. 205). The process of extracting meaning from the several events or repetition of the practice is called indexicality. Next, ideology is produced by indexicality through practice, and then ideology can organise cultural beliefs, values, practices and the power relations in the society (Bucholtz & Hall, 2004). Finally, in contrast with practice, performance is a “highly deliberate and self-aware social display” (Bucholtz & Hall, 2004, p. 380), and it involves other people’s evaluation towards the performer’s actions.

In this research, I would like to investigate the relationship between language use, language functions and identity performances of members of the Indonesian diaspora in the Netherlands. Language is considered as the key element to protect the collective identity of groups and the fundamental way in defining identity effectively (Safran, 1999; Spolsky, 1999). The construction of the identity of Indonesian Diaspora in the Netherlands may involve the negotiation between two cultures and languages. Thus, Indonesians are supposed to make decisions to choose to retain their original identity and language or not as a result of their adaptation to the new cultures (de Jong, 2010; Prescher, 2007).

2.6 Research Question

The present research provides an important opportunity to advance the understanding of language use and language functions of Indonesians in the Netherlands. Accordingly, this study addresses the following central research question:

In what way do Indonesian people in the Netherlands speak Bahasa Indonesia when interacting with other Indonesians in the Netherlands?

This study also seeks to address the following sub-questions:

- *How do they use vocabulary, construct sentences and make lexical choices during the interaction?*
- *Is there any observable shifting of language use and function compared with that of Bahasa Indonesia speakers still living in Indonesia? If so, what are the factors that influence these changes?*
- *Which features of low or high culture context are reflected in the language that they use?*

3. METHODOLOGY

To answer the research questions, this thesis analyses the language use and functions of Bahasa Indonesia used by Indonesians in the Netherlands. In addition, this thesis also investigates how the language changes with respect to the context of communication culture and how these changes might influence their identity as Indonesians. Both qualitative and quantitative methods were used for data collection including ethnographic research following by a survey (Dörnyei, 2007). This chapter is divided into three parts: material, participants and procedures.

3.1 Material: Ethnographic Research

The first step involves ethnographic research. The type of data for this type of research is naturally occurring data based on observing conversations between Indonesians inside their communities. This kind of observation provides great sources of information in sociolinguistics research to find the language features of Bahasa Indonesia used by Indonesians in a particular context or situation (Schleef & Mayerhoff, 2010). The observations were conducted in various meetings or events in the Indonesian communities in the Netherlands. Data were collected from the Indonesian communities located in Venlo and The Hague. The sampling technique for this ethnographic research was the social networks “friend of a friend” sampling. In this case, I became a participant observer and integrated myself into the community within my friends’ networks (Mayerhoff & Schleef, 2010). Table 3.1 shows the overview of the events that I observed.

Table 3.1

No	Event/ Meeting	Date	Place	Number of participants	Context
1	<i>Wij Geloven in Liefde</i> <i>(Multiculturele Activiteit)</i>	25 February 2017	Venlo, the Netherlands	around 50 people	Culture
2	<i>34'ste Migranten</i> <i>Spaarportje Bijenkomst</i>	28 February 2017	The Hague, the Netherlands	around 15 people	Charity

3.2 Participant: A Survey

After conducting ethnographic research, I formulated an online survey on the language use and functions related to direct and indirect communication styles. The respondents for this research were 38 Indonesians living in the Netherlands for at least ten years. Particularly, my study focused on Indonesians between the ages of 20 and 70 years. The participants identified their ages, gender and nationality. In addition, they also were identified with different ethnicities in Indonesia, different occupations, different durations of stay in the Netherlands, different language competences and different language used at home (see Appendix C). They had different types of occupation such as nurse, entrepreneur, housewife, engineer, employee, librarian, sales, teacher, chef, production assistant, etc. They could speak several languages especially Dutch, Bahasa Indonesia and local language. Additionally, the languages most used at home were either Dutch or Bahasa Indonesia. Table 3.2 shows the participant information for the online survey.

Table 3.2 The categorisation of participants for the online questionnaires

Age	Number
20-30	1
30-40	11
40-50	16
50-60	9
60-70	1

Gender	Number
Male	5
Female	33

Origin	Number
DKI Jakarta	11
Jawa Tengah	3
Jawa Barat	9
Jawa Timur	5
Kalimantan Barat	1
Palembang	1
Makassar	2
Medan	2
Yogyakarta	3
NTB	1

Duration living in the Netherlands	Number
10-20 years	28
20-30 years	8
30-40 years	2

Nationality	Number
Indonesia	30
the Netherlands	7
Other	1

3.3 Procedure

Initially, I started to collect the data by getting access to the community through my friends and the Facebook Page *Indonesia Living in Holland* in order to find Indonesians' events and meetings in February, 2017. After coordination with a representative of the community, I gained access to join the meetings and events inside the community. Before the observation, I asked permission from one of the organisers to record and interview people there.

Next, the ethnographic research involved *participant observation* conducted in one of the Indonesian communities in various cities in the Netherlands (Venlo and The Hague). I observed the interactions of the participants in their conversation in informal contexts. This included small talk, gossiping, sharing of personal experiences, having lunch, etc. During observation, I took notes the language used by the participants that seemed different from the general use of Bahasa Indonesia in Indonesia. For example, the use and functions of vocabulary and lexical items, pronoun, structures and intonation. Furthermore, the non-verbal behaviour or kinesics such as body movement, gestures and eye contact were also observed. I recorded and took field notes during the observation.

The recording of observations was transcribed roughly. Detailed transcription focused only on information related to code-mixing (Bahasa Indonesia and Dutch) and directness. The original transcript was done in Bahasa Indonesia, but for the results and analysis, Bahasa Indonesia was translated into English to assist non-native Bahasa Indonesian readers in understanding the research. In writing the results of the ethnographic research, I wrote stories and noted the language use and function changes that I found during my observation. To avoid subjectivity, I invited a friend who has the special linguistic competence of Bahasa Indonesia or who are studying linguistics to analyse and to provide feedback on my finding. I showed her the transcription and she helped me to indicate the direct utterances, so I could use the utterances as the questions for my following survey.

After the observation, I formulated an online survey based on the interesting features of language used by Indonesians that I found during my observation. I also used their utterances as the questions for my survey in the second and third sections (see Appendix C). Next, I conducted a pilot study with four respondents after I had made my online survey. However, it did not work well, so I modified the questions to obtain better results. Next, the link to the online survey was distributed on the Facebook pages *Indonesians Living in Holland*, *Indonesian Diaspora in the*

Netherlands and some of my networks. The survey had four sections. First, the respondents were asked to fill in their personal details and information such as name, gender, nationality, duration living in the Netherlands, telephone, origins, occupation, language used at home, language competences, etc. In the second section, the respondents were asked to choose between two utterances (indirect and direct) as their response to a given situation. Additionally, they had to write their reasons for choosing that option. The third section made use of a likert scale. The respondents were asked to value their likeliness to say utterances in a certain situation. I provided the direct utterances and they had to choose their likeliness on 1 to 5 scale in two different contexts (in the Netherlands and in Indonesia). Finally, the last section of the survey consisted of open-ended questions related to the use of Bahasa Indonesia with different interlocutors in different settings. In addition, the respondents were also asked to mention the factors that may influence their different language choices in these different contexts.

In presenting and analysing the data, I mostly used qualitative data and some quantitative one. For the results of the survey, tables and graphs were provided. For the multiple choices section, I counted the number of the respondents' choices. For their reasons, I coded the keywords in Bahasa Indonesia and made some categorisation for the similar meaning in English. Next, in presenting the result for the likert scale section, I used the paired samples T-Test for each question to compare the different way the respondents use directness with other Indonesians in Indonesia and in the Netherlands. Here, I emphasised the average mean and significant number for each question. For the final section, I made pie charts each question and wrote down the necessary keywords as the respondents' explanation for each question. Finally, I made the table presented in the different themes each question.

4. RESULTS

This chapter will present the results based on the categorised methods used in this research. First, the results of ethnography will show the language use of Indonesians in the Netherlands during observation in two public Indonesian events. The results answer the first sub-question: *How do they use vocabulary, construct sentences and make lexical choices during the interaction?* Next, the survey will show the direct and indirectness of language use among Indonesians in the Netherlands. These data will answer the second and third sub-questions:

- Is there any observable shifting of language use and function compared with that of Bahasa Indonesia speakers still living in Indonesia? If so, what are the factors that influence these changes?

- Which features of low or high culture context are reflected in the language that they use?

4.1 Ethnography: The Use of Bahasa Indonesia among Indonesians in the Netherlands

I attended two Indonesian events in the Netherlands, namely *Wij Geloven in Liefde* in Venlo (25 February 2017) and *34^{ste} Migranten Spaarpotje Bijenkomst* in The Hague (28 February 2017). Before attending these events, I asked the organisers there, Mrs. Radji and Mrs. Agiel to help me get access to these events. They are very nice and humble Indonesian women who have lived in the Netherlands for a long time and married Dutch men. My observations during these events helped me to look at the way Indonesians communicate with each other and how Bahasa Indonesia is used among Indonesians who have lived in the Netherlands in their daily life. Additionally, it also helped me to formulate the questions for my survey.

4.1.1 *Wij Geloven in Liefde*

This event was held on the border of Netherlands and was arranged by *Stitching Peduli Seni Indonesia*. The event took place from 2PM-8PM as mentioned in the poster (see Appendix B). This event was held inside the *Gemeenschaphuis de Wittekerk* building. There was a small stage decorated with the banner written *Wij Geloven in Liefde*, colourful balloons and the Indonesian flags everywhere. There were also some people selling traditional Indonesian food (*nasi rames, lontong sate, soto, lemper, gorengan*) and souvenirs. Because I arrived so early before the show, around 12 PM, I had an opportunity to observe the way Indonesians interacted and communicated with each other using Bahasa Indonesia. I found it interesting that they always kiss three times when greeting each other because it is the Dutch culture, not the Indonesian culture. In addition, I noticed the way they asked their friends' condition sometimes using Dutch words (*Alles is goed?* or *Hoe gaat het met je?*), but I also found that some people also used Bahasa Indonesia (*Apa kabar?* or *Gimana kabarnya?*). I could say that their proficiency of Bahasa Indonesia is good although they have lived in the Netherlands for a long time. However, I found code-mixing in interactions among the performers such as use of the Dutch words *onderweg, evenemen, tot straks, all is goed, ambassade* while speaking Bahasa Indonesia. Additionally, they sometimes used their

local language (Javanese) if they talked to people from the same origin. They spoke Dutch when the conversation involved Dutch people or their children.

The event started at 3 pm and I saw that the majority of the participants were Indonesian women, their Dutch husbands, their children and the rest of their family. Initially, I was in shock when the MC spoke in Dutch, not in Bahasa Indonesia. I assumed maybe this was because the participants were not only Indonesians, but also Dutch people and Indonesians could understand Dutch. Then, I asked the MC about it and she said (translated to English):

It does not matter because this event is also attended by Dutch people, that are the husbands and the children from Indonesians who live here. Additionally, many Indonesians who are coming here also speak Dutch, so it is not a big problem. The most important thing is that the meaning of this event is delivered well. (Ms. M)

Ya, memang begitu Mbak. Soalnya kan ini event juga ada orang Belandanya, para suami dan anak dari orang Indonesia yang tinggal disini. Karena yang datang juga orang Indonesia yang ngerti bahasa Belanda ya nggak jadi masalah. Yang penting pesan dari acara ini tersampaikan.

At this event, they performed traditional Indonesian dances such as *tari gambyong*, *tari kecak*, *tari tor-tor*, *tari jaipong*, *tari kreasi laksana*, and sang Indonesian songs. During their performances, they always asked the audience to dance and to sing together on the stage. At the end, they modeled traditional clothes from different countries in the world, namely Indonesia, Africa, Japan, the Netherlands, etc., and they sang the song “*Heal the World*” together. Then, I found that Indonesians always said good bye to everyone in a person before they left. It is common to see this phenomenon in Indonesia. It was interesting that they did not forget their habits as Indonesians although they have lived in the Netherlands.

4.1.2 34'ste Migranten Spaarpotje Bijeenkomst

This event was organized by some Indonesian women who have lived in the Netherlands to help each other selling their homemade food (see Appendix B). The most important thing is that they can meet and talk, so it will build their friendship. The event was held in one of the members of this community, Mrs. Mujilah’s house, in The Hague, the Netherlands. The participants were predominantly Indonesian women and some of them were the Dutch buyers who wanted to take away the food. I found many Indonesian foods and snacks there such as *gudeg*, *ikan bumbu bali*, *roti bolu*, *combro*, *bakwan jagung*, *lapis*, *tahu isi*, etc. The event was opened by Mrs. Anastasia who was the leader of this community speaking in Dutch because some Dutch people were in

attendance. This was followed by lunch together, so they could interact with each other. Next, they had a workshop for selling cosmetics, and this was exactly the same as Indonesian women do in Indonesia. I felt that they could interact with each other easily although some of them had never met before. However, they also incorporated the Dutch custom of kissing three times when meeting and asked “How are you?” (*Apa Kabar*) rather than their personal life. Asking *Apa kabar* is more Dutch because this question is common in the western cultures to say that implies classic hello or good morning. On the other hand, in Indonesia, people usually ask more personal question to other people to show that they are caring and warm-hearted people.

During lunch, I observed and recorded the conversation. I found many examples of code-mixing between Bahasa Indonesia and Dutch in their conversation. In the examples below, bold is used for Bahasa Indonesia and italics for Dutch.

Nggak ah, *Ik heb droge huid*
Ini untuk *gezicht*
Belanda nggak jauh ah *Belanda is hier*
ya pokoknya *gezellig lah* *gezellig*
CC krim itu seperti *secondhuid*.

Nope, I have dry skin
This is for face
The Netherlands is not far, it is here
to socialise, yeah, to socialise
CC Cream is like the second layer

However, they used exclusively Dutch to communicate with each other when involving their children. A local Indonesian language, Javanese, was also sometimes used in their conversation when they met their friends with the same background. Additionally, when they spoke to me sometimes they had difficulty using Bahasa Indonesia terms, so their friends helped them to find the proper words in Bahasa Indonesia. When I asked one of the participants about whether she realised that they always mixed Dutch and Bahasa Indonesia words in their sentences, she said that it automatically occurred because they have been living in the Netherlands for a long time and she spoke Dutch every day. She said (translated to English):

Because we always use Dutch every day, so sometimes it is difficult for me to access Bahasa Indonesia automatically in my mind. I am not sure whether this is because my husband is a Dutch man or not. If I explain it to Bahasa Indonesia or Javanese, it will be too long, so I prefer to use Dutch terms or words that are simpler and it is quick to speak automatically. (Mrs. A)
Soalnya kita sudah terbiasa menggunakan bahasa Belanda jadi kadang emang susah gitu ngaksesnya, aku juga gatau ya karena serumah sama orang Londo, jadi gatau ya otomatis aja.

Jadi untuk lebih cepetnya, jadi kalo diterangin pake Bahasa Jawa atau Indonesia panjang jadi secara otomatis jadi lebih milih istilah sini yang simple.

Furthermore, I also found some phrases in their sentences that might be different from Indonesians who live in Indonesia. This is related to the directness (see Appendix A) and I will use some of these examples in the next section. I asked one of the participants about it and she said that sometimes it would be troublesome if she met other Indonesians who just came to the Netherlands. She said:

I am a victim. When my directness cannot be accepted by other Indonesians who just come to the Netherlands, it leads to a problem. My husband said to me that I must bravely say no if I cannot do it. For example, if I criticise people, I can directly tell them, so I am usually considered as a rude and impolite person. (Mrs. N)

Jadi ini aku korban deh, ke direct-an ku gabisa diterima oleh orang Indonesia yang baru dateng kesini, akhirnya ya gitu. Karena suamiku bilang kalo disini kalo enggak ya enggak jangan diem aja gitu. Kaya tadi karena ada sesuatu harus langsung bilang harus gini gitu. Jadi dicapnya aku blagu atau sompong.

4.2 Survey: Changing Language Use and Functions of Bahasa Indonesia among Indonesians in the Netherlands

After observing the way Indonesians in the Netherlands interact with each other, I made an online questionnaire regarding the change of language use and functions of Bahasa Indonesia (see Appendix C). The aim of the questionnaire was to find any changes from indirect to more direct language used by Indonesians in the Netherlands. The questions and situations were based on my previous observations at the Indonesian events. The transcript of some examples taken from one of these conversations is provided below to show a sample of the directness of Indonesians in the event.

N: Aku jual gudeg ada gudeg rawit	I sell <i>gudeg</i> , the spicy <i>gudeg</i>
A: Ini sekarang Anita bawa	Anita's bringing it now
D: Enggak ah, aku kalo gudeg gak suka	No, no, I don't like <i>gudeg</i>
S: opornya abis? Enak nggak?	Have you finished eating <i>opor</i> ? Is it delicious?
D: gak suka, opor aku gasuka	Nope, I don't like <i>opor</i>

As can be seen in the transcription above, the way D refused the food (*opor* and *gudeg*) from other Indonesians is clearly direct. She directly said that she did not like that food in front of the interlocutors. This is uncommon in Indonesia. If someone is invited to eat food, but (s)he does not like it, (s)he usually says that (s)he is full rather than clearly states the fact that (s)he dislikes it. Thus, D may be considered as rude and impolite from the perspective of Indonesian norms or culture.

4.2.1 Multiple Choice Questions

The second part of the survey is multiple choice questions related to the language style used by Indonesians living in the Netherlands. There are five questions in this part. The respondents were given some situations and they were asked to choose between two provided responses. In fact, the responses reflect the indirect and direct style of communication. Additionally, the respondents were also asked to write their reasons behind their choices. In these results, I counted the number of direct and indirect choices for each question and provided the keywords as a summary of the reasons the respondents gave for their choices. I not only provided the original words in Bahasa Indonesia, but also the translation in English words. Finally, I also summarised the data by providing a pie chart.

The first question asked respondents to imagine they had been invited by another Indonesian to his/her house and they were offered *opor ayam* (chicken curry). They do not like *opor ayam* and they must choose how they can refuse the offer. The first option is more indirect: *Maaf saya sudah kenyang* (Sorry, I am full). The second option is more direct: *Tidak, saya tidak suka opor* (No, I don't like *opor*). Table 4.1 shows the number of respondents' choices and the keywords given in their reasons from 38 respondents.

Table 4.1 Do you want to eat *opor*?

Question 1	Number	Keywords
Direct	22	<ul style="list-style-type: none"> - “direct”; <i>bilang langsung</i> (direct) - <i>jelas</i> (brief) - <i>terus terang</i> (straightforward) - <i>jujur; tidak mengelak kebohongan</i> (honest) - “real reason”

		<ul style="list-style-type: none"> - <i>tidak mau makan yang tidak suka</i> (based on preference) - <i>tanpa basa basi</i> (forthright) - <i>agar tahu</i> (meaningful)
Indirect	16	<ul style="list-style-type: none"> - <i>sopan</i> (polite) - <i>tidak mengecewakan; takut kecewa</i> (not disappointing) - <i>logis</i> (logic) - <i>dapat diterima</i> (acceptable) - <i>menolak halus</i> (rejecting politely) - <i>lebih ramah</i> (more friendly) - <i>takut menyinggung; menjaga rasa</i> (avoid offending someone)

The second question is more specific. The respondents were asked to give critiques and input to another Indonesian living in the Netherlands regarding his/her performance on stage. The problem here is the respondents feel that their friend does not sing beautifully because they hear some out of key notes. They had to choose between direct and indirect styles. The first option is to say: *Penampilanmu bagus, namun ada yang sedikit kurang pas ya mungkin karena mikrofonnya* (Your performance was great, but something was missing, maybe due to the microphone). In contrast, for the second option, they may directly say: *Menurut aku nadanya ada yang tidak pas, jadi kurang maksimal penampilanmu* (For me, there is some thing out of tune, so your performance was not quite good). Table 4.2 shows the number of respondents' choices and the summary of their reasons from 38 respondents.

Table 4.2 What do you think about my performance?

Question 2	Number	Keywords
Direct	22	<ul style="list-style-type: none"> - <i>katakan sebenarnya; apa adanya; isi hati</i> (telling truth; just the way you are; feeling) - “direct” - <i>lebih diplomatis</i> (more diplomatic) - <i>jujur; tidak suka berbohong</i> (honest; don’t like lying) - “real reason”

		<ul style="list-style-type: none"> - <i>kritik membangun</i> (giving feedback) - <i>menjadi motivasi</i> (motivation) - <i>jadi perbaikan; memperbaiki</i> (introspection) - <i>kalau fals bilang saja; keadaan sebenarnya</i> (realistic) - <i>jelas dan benar</i> (brief and clear) - <i>membangun; menolong teman</i> (helpful; helping friends)
Indirect	16	<ul style="list-style-type: none"> - <i>sopan</i> (polite) - <i>memberi tahu dengan cara baik; tidak mau menyakiti</i> (giving advise properly; avoiding hurting people) - <i>halus; tidak terlalu negatif</i> (not too negative) - <i>memuji; komplimen</i> (compliment) - <i>menghormati perasaan</i> (keeping others' feeling) - <i>menghargai kerja keras</i> (respect to their hard work)

The third question addresses a situation in daily life. The respondents were asked to choose a response related to a promise. They were suddenly asked to go somewhere with another Indonesian, but they had another appointment with someone else beforehand. They have to reject the invitation by choosing two provided options. For the first response, the respondents can directly say: *Maaf, saya tidak bisa karena sudah ada janji dengan orang lain* (Sorry, I can't because I have another appointment). However, the second one is a longer and fancier sentence: *Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena sudah ada urusan lain jadi terpaksa tidak bisa* (I would really like to go with you, but I have something to do, that is why I cannot go). Table 4.3 shows the counting of respondents' choice and the necessary keywords of their reasons from 38 respondents.

Table 4.3 Could you go with me?

Question 3	Number	Keywords
Direct	31	<ul style="list-style-type: none"> - “to the point” - <i>sopan dan jelas; agar tahu</i> (straightforward) - “direct” - <i>menghargai janji</i> (respect)

		<ul style="list-style-type: none"> - <i>menepati janji; prioritas; konsekuensi</i> (commitment; priority) - <i>sesuai keadaan</i> (realistic) - <i>tidak basa basi</i> (forthright) - <i>jujur; apa adanya; terus terang</i> (honest)
Indirect	7	<ul style="list-style-type: none"> - <i>lebih pas dan enak diucapkan</i> (more appropriate) - <i>menolak dengan sopan</i> (polite) - <i>tidak mau menyakiti hati</i> (no hard feeling) - <i>tidak mau mengecewakan</i> (avoiding disappointment)

The fourth and fifth questions concern situations that respondents might encounter in their friends' houses. The respondents were asked by the host about what kind of drink they would prefer. The respondents really wanted to drink tea. The first option is more direct: *Saya mau teh, boleh?* (I want a cup of tea, can I?), and the second option is *Tidak usah, apa saja boleh asal tidak merepotkan* (No, thank you. Anything, as long as it does not trouble you). The next question has a similar situation. During the long conversation in their friends' house, the respondents were asked whether they are hungry or not. They are in fact so hungry at that moment. They can directly say: *Ya, saya sangat lapar* (Yes, I am so hungry) as written in option 1, or perhaps they preferred to say indirectly: *Mmm, iya sedikit* (Mmm, yes just a little). Table 4.4 and 4.5 shows the counting of the respondents' choice and the necessary keywords of their reasons from 38 respondents.

Table 4.4 Would you like something to drink?

Question 4	Number	Keywords
Direct	36	<ul style="list-style-type: none"> - <i>jujur; apa adanya; terus terang</i> (honest) - "direct" - <i>jelas</i> (clear) - <i>sopan</i> (polite) - <i>karena ingin minum; suka</i> (based on own desire; like) - <i>memilih; ditawarkan; ditanya</i> (choosing; offered; asking; free option)

		<ul style="list-style-type: none"> - <i>keterbukaan</i> (openness) - <i>tidak basa basi</i> (forthright)
Indirect	2	<ul style="list-style-type: none"> - <i>tidak merepotkan</i> (not troublesome)

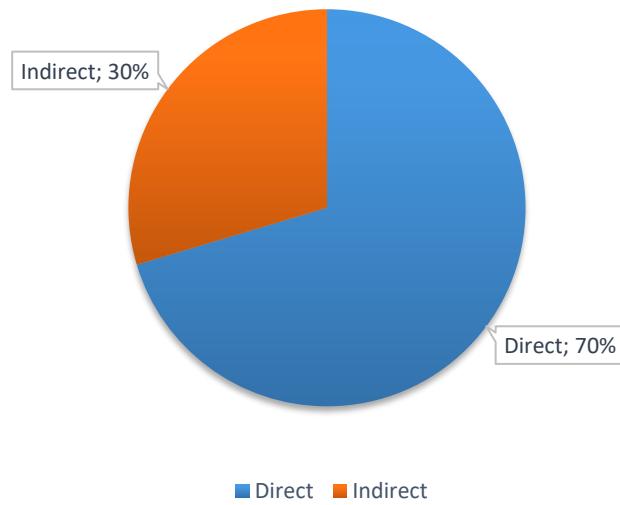
Table 4.5 Are you hungry?

Question 5	Number	Keywords
Direct	22	<ul style="list-style-type: none"> - <i>kalau sama teman</i> (with friends; intimate) - “direct” - <i>jujur; apa adanya</i> (honest) - <i>lebih terbuka</i> (open) - <i>tidak malu</i> (not embarrassing) - <i>begitu adanya; memang lapar</i> (realistic)
Indirect	16	<ul style="list-style-type: none"> - <i>pas</i> (appropriate) - <i>sopan santun</i> (polite) - <i>secara tidak langsung</i> (indirect) - <i>halus</i> (smooth) - <i>jelas</i> (clear) - <i>tidak memalukan</i> (embarrassing) - <i>bercanda</i> (funny) - <i>tidak merepotkan</i> (not troublesome)

In general, from 38 responses, the respondents tend to choose the direct option to respond the particular situations. It can be seen from the Table 4.6 below that the respondents to this survey generally prefer to use the direct style rather than the indirect one. The clearest preference for direct over indirect options is shown in the question 3 (31 direct and 7 indirect) and 4 (36 direct and 2 indirect), the questions about being offered drink and food at friend’s house. The preference for direct over indirect options is evidenced in the other questions as well, though the preference is not as strong: question 1 (22 direct and 16 indirect), question 2 (22 direct and 16 indirect) and question 5 (22 direct and 16 indirect).

Chart 4.1

The Overall Language Choices of Bahasa Indonesia by Respondents



To summarise, I counted all the responses from question 1 to 5. 70 percent of the respondents prefer to use direct sentences, and 30 percent of the respondents tend to use indirect style when interacting with other Indonesians in the Netherlands (See Chart 4.1). Additionally, the respondents articulated a set of closely related themes for choosing the direct options: *honest, open, straightforward, more diplomatic, realistic, forthright and brief*. On the contrary, the themes they gave for choosing the indirect responses are *polite, acceptable, respect, smooth, appropriate, embarrassing, manner and keeping others' feeling*.

Table 4.6

Style	Question					Total	Average (percent)
	1	2	3	4	5		
Direct	22	22	31	36	22	133	70 %
Indirect	16	16	7	2	16	57	30 %

4.2.2 Likert Scale

The third part of the survey involved a likert scale. The respondents were asked to value their likeliness to say certain things to other Indonesians using a likert scale from one to five. The respondents were provided the same situation and direct utterance in two different contexts (in the Netherlands and in Indonesia). Respondents were asked to imagine the likelihood that they would choose to use the direct utterance they were given for each situation in the Netherlands and in Indonesia. There are five situations provided in this survey. The first situation is when the respondents are talking with their friends, but they are not familiar with the topic. However, their friends ask them to listen and to give their response. The provided utterance is *Maaf saya tidak mengerti perkataan anda* (Sorry, I don't understand what you said). The second situation involves participating in a special occasion. The respondents are at a show and they cannot hear the MC because their friends keep talking during the show. Based on the survey, they can directly say: *Tolong apakah bisa diam? Karena acara sudah dimulai* (Be quiet, please. Because the showcase has been started). The third situation is when the respondents are disappointed because their friends forgot to bring something they asked them to bring. They were provided an utterance that directly says *Bagaimana ya, harusnya jangan sampai lupa membawa barang tersebut* (How could you? You should not have forgotten to bring that). The next situation asks the respondents to imagine they are in a meeting and it is getting too warm. They want to ask their friends to open the window. The provided utterance shows the direct style: *Buka jendelanya dong, karena di dalam panas* (Open the window, why don't you? Because it's hot inside). Finally, in the last, the respondents were provided with the utterance: *Masakan kamu keasinan* (Your cooking is too salty) when needing evaluate their friends' cooking.

Based on Table 4.7, the results show that the mean for each condition in the Netherlands has higher score rather than in Indonesia (4.21 and 3.87; 4.39 and 4.05; 3.87 and 3.63; 4.58 and 4.39; 4.55 and 3.06). In addition, based on the T-Test using SPSS, it is also can be seen that in four questions, the respondents who used direct utterances in the Netherlands is significant (If p is less than or equal to .05, the test is significant), namely p=.014 for statement 1 (Sorry, I don't understand what you said), p=.014 for statement 2 (Be quiet, please. Because the showcase has been started), p=.037 for statement 3 (How could you? You should not have forgotten to bring that) and p=.023 for statement 5 (Your cooking is too salty). However, for statement 4, it is barely statistic insignificant (p=.051). This is the situation when the respondents have to say the direct

utterance “Open the window, why don’t you? Because it’s hot inside” to ask their friends to open the window. Further, it can be seen in the table 4.7 that the standard deviations in the situations are .99 (question 1), .71 (question 2), 1.21 (question 3), .68 (question 4) and 1.01 (question 5).

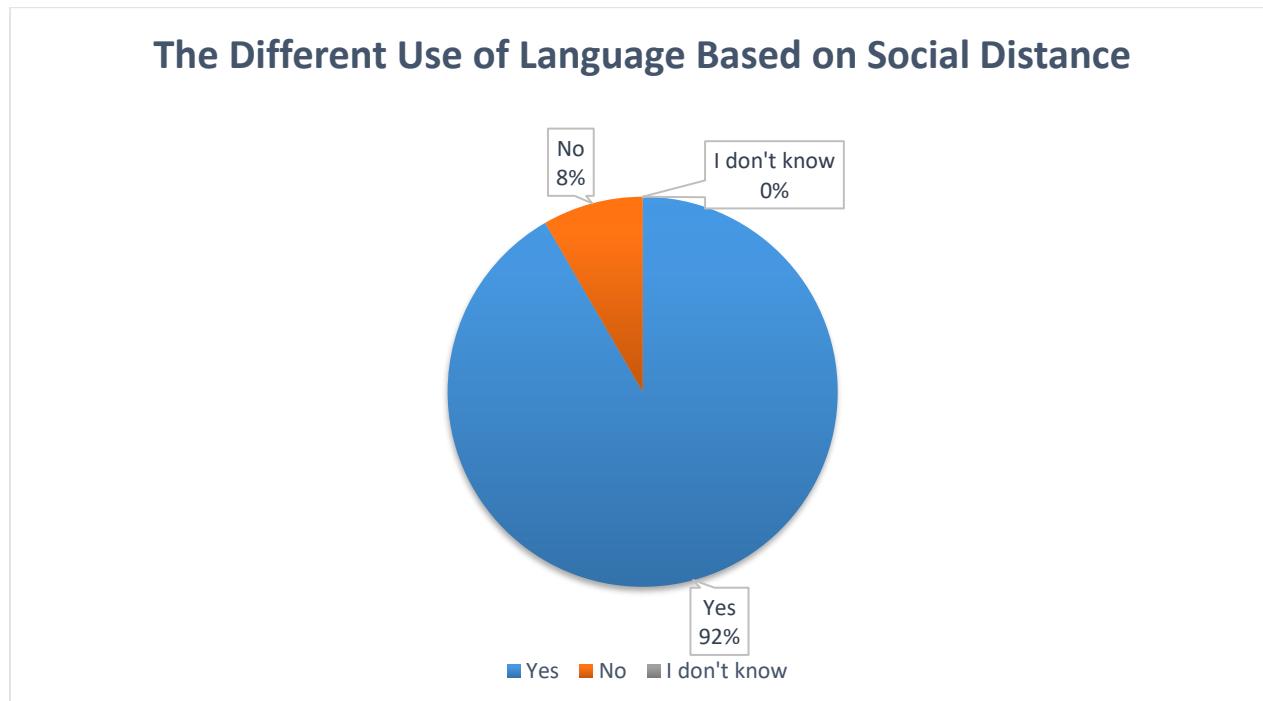
Table 4.7

Statement/ Question	In the Netherlands	In Indonesia	T-Test
Q1	4.21 (.99)	3.87	$t(37)=2.59, p=.014$
Q2	4.39 (.71)	4.05	$t(37)=2.59, p=.014$
Q3	3.87 (1.21)	3.63	$t(37)=2.16, p=.037$
Q4	4.58 (.68)	4.39	$t(37)=2.02, p=.051$
Q5	4.55 (1.01)	3.06	$t(37)=2.37, p=.023$

4.2.3 Open-ended Questions

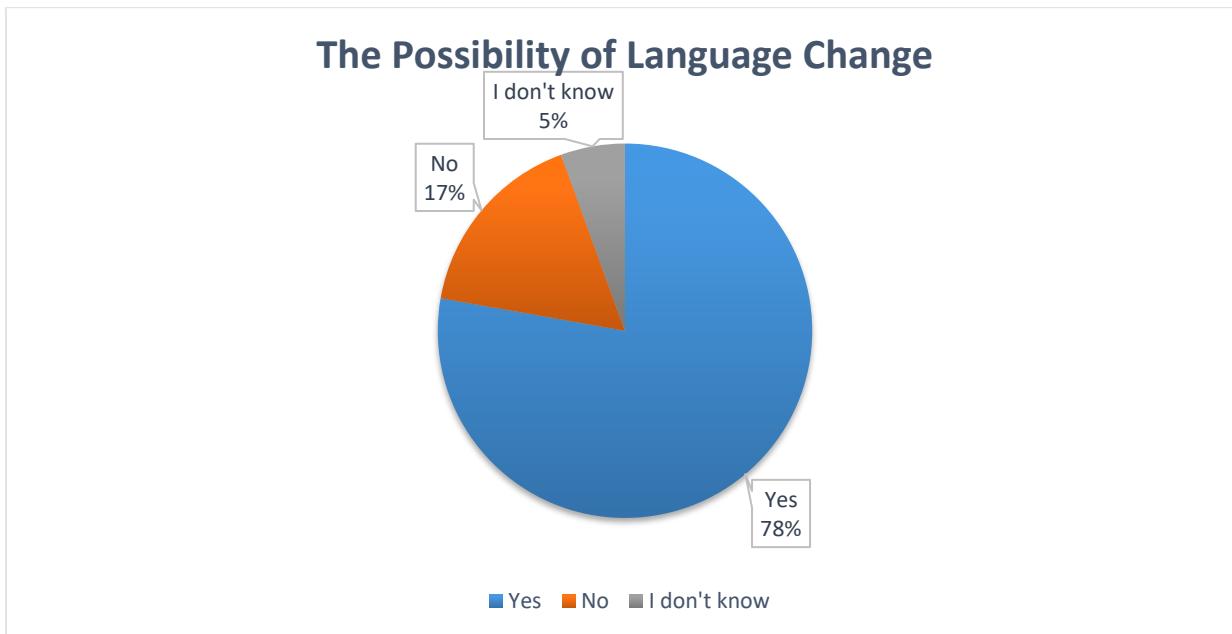
The last part of the survey was open-ended questions. The respondents were asked to choose between *yes*, *no* and *I don’t know* and to explain their reasons for choosing them. The reasons for each question was provided in Table 4.8 using keywords in Bahasa Indonesia and the keywords were interpreted in English. The first question is related to the use of Bahasa Indonesia among other Indonesians based on social distance. In this case, the respondents were asked to explain whether they use different style of Bahasa Indonesia based on their intimate relationship with the interlocutors. As can be seen in Chart 4.2, 92 percent of the respondents agreed saying that they were aware of different language use and choice of words based on the closeness of interlocutors. They said that they are more direct, informal, straightforward and open to other Indonesians who are close to them. On the other hand, they can be polite, indirect, formal and use “culturally appropriate” utterances to other Indonesians who are not close to them (see Table 4.8). Only 8 percent of the respondents said that there are no differences because they always treat everyone the same way, and they also mentioned that this is based on their personal character.

Chart 4.2



The second question aimed to find out whether the respondents are aware of change to their language after they have been living in the Netherlands. Chart 4.3 shows that 78 percent of the respondents thought they use Bahasa Indonesia differently after living in the Netherlands. They said that they had become more direct, more straightforward, clearer and more assertive than before (Table 4.8). Additionally, they noticed that there is some code-mixing between Dutch, Bahasa Indonesia and their local languages when they speak to other Indonesians. They also mentioned that they have difficulty finding certain words, so it decreases the speed of speaking in Bahasa Indonesia. In contrast, 17 percent of the respondents thought that they can speak Bahasa Indonesia properly because there are no changes. They wrote that they have proper vocabulary and high proficiency in Bahasa Indonesia. Moreover, they also argued that there is an importance to using Bahasa Indonesia at home and their interactions with other Indonesians in the Netherlands (see Table 4.8).

Chart 4.3



The respondents were also asked to list the possible factors that can influence these changes (see Table 4.8). They wrote that the Dutch culture may influence their language use of Bahasa Indonesia and the use of Dutch in their daily life may influence their language proficiency in Bahasa Indonesia. Other factors they gave were age, education, less reading of articles in Bahasa Indonesia, and interlocutors (Dutch neighborhood, friends and family). Additionally, they also mentioned that the daily situation in the Netherlands may influence their languages.

The last open-ended question was related to the previous likert scale. The respondents were asked to think whether there is a difference in the way they speak with other Indonesians in the Netherlands and in Indonesia. Chart 4.4 shows an almost equal number of respondents who said *Yes* (50%) and *No* (47%). As can be seen in Table 4.8, some respondents explained that they are more aware of using Bahasa Indonesia with other Indonesians in Indonesia by using the polite, standard and complicated utterances rather than the simple and direct ones. In addition, they also mentioned that they have difficulty talking with other Indonesians in Indonesia because they must be indirect to avoid misunderstanding and not offend other people's feeling. On the other hand, some respondents thought that they speak in the same way to other Indonesians in two different contexts (in Indonesia and in the Netherlands). Even though most respondents did not explain the

reason, one of them said that she always uses the proper Bahasa Indonesia anywhere, either in Indonesia or in the Netherlands.

Chart 4.4

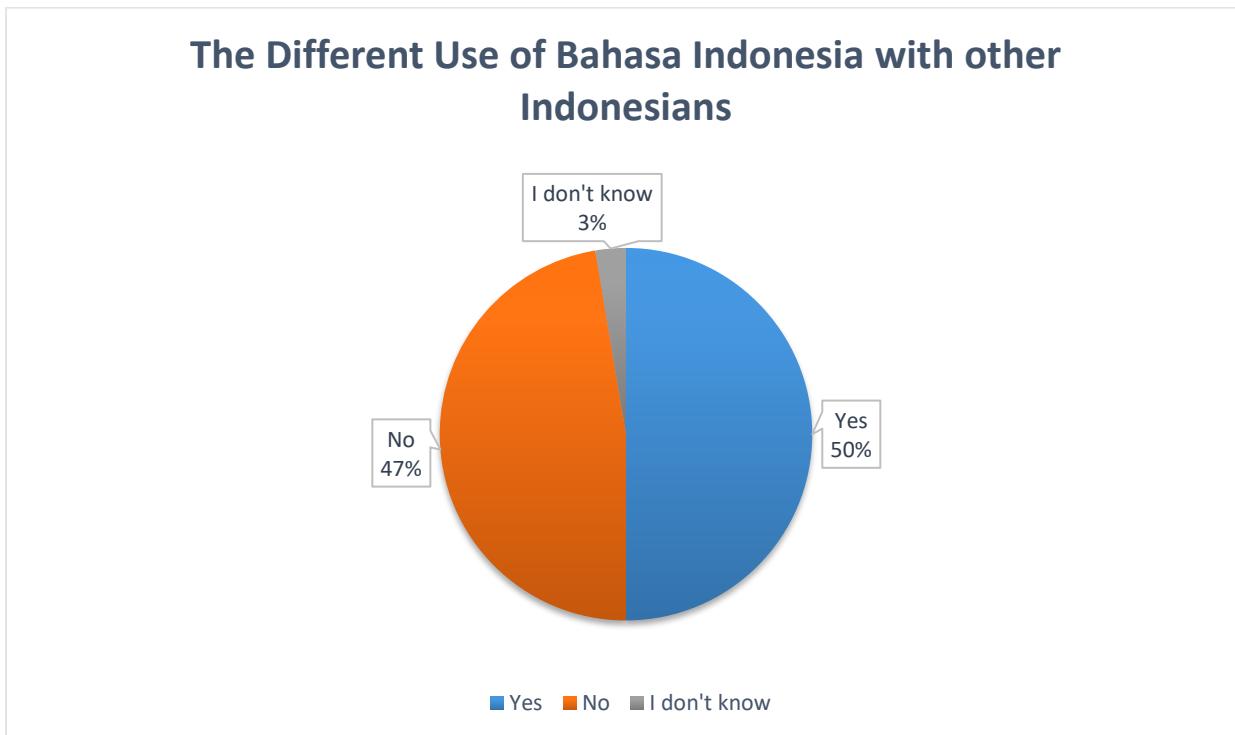


Table 4.8

The Summary of Respondents' Answers Based on Themes/ Questions

Themes			
Q1: Closeness of Interlocutors	Q2: Language Change	Q3: Factors That Influence These Changes	Q4: Different Language Use Talking with Indonesians in Two Contexts
<i>karakter orang</i> (different characters)	<i>jujur dan "straight to the point"; tidak banyak basa-basi; apa adanya; "direct"; (more direct and straightforward)</i>	<i>cultuur; adat</i> (Dutch culture and manners)	<i>lebih hati-hati karena takut menyinggung; menjaga perasaan</i> (more aware to use language)
<i>Sopan santun; sesuai dengan etika; tingkat kesopanan</i> (politeness)	<i>kosa kata bercampur</i> (code-mixing between Bahasa Indonesia, Dutch and local language)	<i>"habit"; kebiasaan</i> (always using Dutch in daily life)	<i>kata yang sederhana dan keterbukaan; apa adanya</i> (using simple and direct utterances in the Netherlands)

			and the complicated one in Indonesia)
<i>berhati-hati memilih kata</i> (being careful to speak)	<i>menuju ke inti dari arti</i> (focus on meaning)	“adaptation to new culture”	<i>bicara tercampur dengan kosa kata Belanda</i> (using Dutch terms when speaking with Indonesians in the Indonesia)
<i>tidak akan gue elo; penggunaan kata sapaan berbeda contohnya Bapak/Ibu</i> (different use of title)	<i>Jelas mencapai sasaran; tegas</i> (clearer and more assertive)	<i>suami; partner dan keluarga suami</i> (Dutch husband, relatives and partners)	<i>pake bahasa baku</i> (standard form)
<i>lebih formil; formaliteit</i> (formality)	<i>banyak kata-kata baru; perbendaharaan kata</i> (new vocabulary)	<i>faktor usia</i> (age)	<i>lebih mudah komunikasi di Belanda</i> (the difficulty talking with other Indonesians in Indonesia and easier to talk with Indonesians in the Netherlands)
<i>perbedaan teman akrab dan tidak akrab</i> (intimate relationship)	<i>harus berpikir mencari kosakata tepat</i> (difficulty to find certain words)	<i>kekayaan perbendaharaan kata; kurang membaca artikel dan berita</i> (less reading articles and news in Bahasa Indonesia)	<i>sering mudah tersinggung dan salah mengerti; tidak salah paham</i> (using indirect forms in Indonesia to avoid misunderstanding and to keep others' feeling)
<i>menjaga kesopanan dan harmoni;</i> (harmony)	<i>sama saja; kosakata dan Bahasa tidak berubah</i> (no language change; the same vocabulary and proficiency)	<i>lingkungan; situasi sehari-hari</i> (daily situation)	<i>sama saja; tetap orang Indonesia dimanapun berada</i> (using the same form of Bahasa Indonesia anywhere)
<i>orang akrab lebih “direct”</i> (directness vs indirectness)	<i>aksen berbeda</i> (different accent)	<i>lingkungan komunitas berbahasa; partner berbicara</i> (the interlocutors, neighborhood)	
<i>sama saja (no different language use)</i>	<i>kecepatan</i> (the speed of speaking Bahasa Indonesia)	<i>kelamaan dan lebih sering menggunakan Bahasa Belanda</i> (the different use and	

		function of language)	
<i>lebih menyesuaikan</i> (appropriateness)		<i>gaul dengan WNI</i> (interaction with other Indonesians in the Netherlands)	
<i>teman akrab lebih bebas, jujur dan terbuka</i> (honesty and openness)		<i>pendidikan yang orang tua tanamkan</i> (the importance of using Bahasa Indonesia at home)	

5. DISCUSSION

This chapter will elaborate the relevant literature in chapter 2 (Theoretical Framework) and the outcomes from chapter 4 (Results). In other words, this chapter will explain the findings and analyse them using the theories of diaspora, language maintenance and shift, the context of communication cultures and language identity. Furthermore, this chapter also will connect the previous studies related to the Indonesian Diaspora and will discuss the way this present study contributes to this research area. In 5.1, the results regarding language proficiency that answered the first sub-question will be discussed. In 5.2, the results regarding directness that answered the second and third sub-questions will be elaborated.

5.1. Language Maintenance and Shift of Bahasa Indonesia in the Netherlands

As can be seen in the results, Indonesians in the Netherlands are still using Bahasa Indonesia effectively during community events. Even though there are some occurrences of code-mixing between Bahasa Indonesia and Dutch, their proficiency in Bahasa Indonesia is good because they can speak Bahasa Indonesia fluently. They tend to use Bahasa Indonesia if all the interlocutors are Indonesians because they are comfortable using it. However, if the conversation involves Dutch people or their children, they automatically use Dutch rather than Bahasa Indonesia. With regard to the previous study by Worsley (1993), this study confirms that Indonesians abroad tend to maintain their language proficiency because they tend to preserve their national identity as Indonesians. Even though they have been living in the Netherlands for more than ten years, they still maintain their use of Bahasa Indonesia when interacting with other Indonesians in the Netherlands. This may be because their attitudes towards Bahasa Indonesia as their native

language are highly valued as a marker of ethnic or cultural identity, so the possibility of language loss is expected to be gradual (Holmes, 2013).

However, there is a shift of Bahasa Indonesia among Indonesians in the Netherlands based on the observation during the Indonesian events. The phenomena of code-mixing and code-switching of Bahasa Indonesia and Dutch probably occurred as a result of their adaptation to a new culture. The use of Dutch in most domains of their life can influence their vocabulary. As can be seen in the results, Mrs. A explained that she automatically used Dutch words to refer to some terms when she spoke Bahasa Indonesia. Based on Holmes (2013), this may be an example of language loss, so her vocabulary and lexical access may gradually shrink and become limited. In fact, Indonesians use Dutch in most of their daily life even at home if their husbands are Dutch. Hence, this is in line with the statement by Hulsen (2000) and Jaspert & Kroon (1992) that contact with Dutch people encourages them to actively use Dutch rather than Bahasa Indonesia. However, Bahasa Indonesia is only used within the Indonesian communities or when they came back to Indonesia. In addition, based on the open-ended sections of the survey, the respondents also recognised the factors that influence the shifting of language use and code-mixing including interlocutors (husbands, partners, friends, family) and neighbourhood. In addition, as mentioned earlier, the use of Dutch in daily conversation also became an important factor for losing their vocabulary in Bahasa Indonesia.

5.2. The Directness of Indonesians in the Netherlands using Bahasa Indonesia

Regarding the directness of language used by Indonesians in the Netherlands, the survey from 38 respondents shows that they tend to be more direct after living in the Netherlands. As can be seen in the results for multiple choice questions, 70 percent of the time, respondents chose the direct utterances over the indirect ones. Based on the keywords, most of them said that being direct is more *honest, straightforward, forthright, clear* and *brief*. In contrast, respondents chose the indirect utterances only 30 percent of the time. They said that these utterances are more *polite, appropriate* and *acceptable*. In addition, they also wanted to avoid being rude to others and hurting other people's feeling.

It is interesting that respondents chose the preference for direct utterances was so strong in in questions 3 (31 direct and 7 indirect) and 4 (36 direct and 2 indirect). This may be because question 3 is related to the commitment to an appointment. All of 31 respondents mentioned that the first appointment is the top priority for them, so they thought that it is usual to refuse another

offer using direct utterances. Additionally, one of them also said: “*jujur dan tidak ingin menjanjikan sesuatu yang tidak mungkin terwujud*” (being honest, and I don't want to promise something that is impossible to happen). 31 out of respondents chose the first option: *Maaf, saya tidak bisa karena sudah ada janji dengan orang lain* (Sorry, I can't because I have another appointment). It is uncommon in Indonesia for people to reject an offer immediately and they are not quick to honestly say that they have another appointment. They usually say that they really want to go with you, but they actually cannot do it because of something. If they chose the direct utterance in this situation, people in Indonesia may think that they are rude and impolite because they will hurt people who ask them to go somewhere. Similarly, for question 4, 36 respondents directly said “I want a cup of tea” if they were asked to choose their drink when they go to their friends' house. Thus, they chose the second option: *Saya mau teh, boleh?* (I want a cup of tea, can I?). Most of them said that it is an offer, so they can freely choose what they want to drink. One of the respondents also realised that it might be because of the Dutch culture. She said “*Mungkin kebiasaan di Belanda jika ada orang menawarkan kita boleh dg sopan mengutarakan minuman apa yang kita mau*” (Perhaps, it is due to the Dutch habits that we are allowed to say anything that we would like to drink in polite way). The utterance may be considered as a polite utterance because of the use of question tag *boleh kan* (can I?). In Indonesia, guests should accept anything that the host provides in his/her house to show their politeness, so people in Indonesia would usually choose the first option (No, thank you. Anything, as long as it does not trouble you). The cultural rationale behind responding in an indirect manner is that guests do not want to be troublesome for their host.

The results from the likert scale shows that respondents distinguish the way they speak with other Indonesians in Indonesia from the way they speak Bahasa Indonesia in the Netherlands using direct utterances. Even though from the results of question 4 in open-ended questions, 47 percent of the respondents said that they would use a similar way to speak with other Indonesians in the Netherlands. Perhaps, they are not aware of using a different way of speaking. Based on the Mean in the T-Test, the results show that from all five questions, the respondents tend to be more direct in speaking with other Indonesians in the Netherlands. Additionally, the directness when speaking with other Indonesians in the Netherlands is also supported by the significant number in the paired sample test for questions 1,2,3 and 5 because they are below 0.05. However, for question 4, it was barely insignificant 0.051. Perhaps, the situation in question 4, when the respondents ask their

friends to open the window, is not completely able to reflect the directness. Further, the standard deviation in the situations for questions 3 (1.21) and question 5 (1.01) is considerably higher than for the other questions, so there are the high variations that the respondents tend to choose different scales. This means that for those questions, respondents feel that these are situations where it is definitely appropriate to show directness. However, it should be noted that in answering the questions, the respondents may be aware of or be thinking about the aim of this survey, so they may tend to choose a lower score for the Indonesian context than in the Dutch context. In open-ended questions, I found a good example of one of the respondent's statement about how she felt when she spoke with other Indonesians in the Netherlands and in Indonesia. She thought that speaking with other Indonesians in the Netherlands is easier than talking with other Indonesians in Indonesia. She said: (translated to English):

To speak with other Indonesians in the Netherlands, we encourage the openness between us. We agree to speak briefly and directly, without talking behind our back. [...] I think it is tiring to speak with other Indonesians in Indonesia because I have to keep their feeling to avoid offending them. [...] My friends in Indonesia were shocked because I changed to become more direct. I told them that this is me. [...]

Untuk berbicara dengan orang indonesia di Belanda, karena saya dengan sesama WNI disini menganut prinsip keterbukaan, maka kita semua bicara gamblang dan selalu blak blakan dan tidak main belakang. [...] Saya rasa untuk berbicara dengan orang indonesia di indonesia akan lebih melelahkan untuk saya karena saya harus berusaha menjaga perasaan orang tersebut [...] Teman teman saya di indonesia sangat kaget melihat saya yang mereka bilang saya ini sudah berubah gaya bicaranya menjadi lebih direct. Saya bilang inilah saya. [...]

Based on question 2 in open-ended questions, 78 percent of the respondents realised that there are some language changes in the way they speak. Most of them argued that they became more direct, forthright and straightforward after living in the Netherlands. As mentioned earlier, this may be due to their adaptation to a new culture. One of the respondents explicitly said: “*Terbawa kebiasaan se-hari2 orang belanda yang situasi dan sering bicara direct*” ([I]follow the usual habits of Dutch people to always say everything directly). In addition, one of the respondents also said (translated to English):

I became more assertive, more direct and more honest. I'm brave to say if I am angry, I am hungry and I also can ask for forgiveness if I am wrong. In the Netherlands, I learned many things about being open. [...] Living in the Netherlands for 17 years has changed my mindset. *Saya menjadi lebih tegas dan direct dalam berkata kata. Dan menjadi lebih jujur. Saya berani bilang saya marah jika saya marah, saya lapar jika saya lapar dan berani juga meminta maaf secara langsung jika saya menyadari saya salah. Di Belanda saya sangat banyak belajar dari budaya mereka yang terbuka. [...] 17 taun lebih telah merubah banyak pola pikir saya.*

It can be noted that she felt herself become more direct after living in the Netherlands. She also said that she learned this from Dutch society. These examples provide evidence that Indonesians tend to change their identity through their social interactions with Dutch people in their daily life. This is in line with Blommaert (2005) and Dervin (2011) that identity cannot be static but changes over time due to the situation. As a minority group in the Netherlands, Indonesians have to adapt to the considerably different culture and behaviour in order to survive. This behaviour can encourage them to change their identity or perhaps, to have multiple ones. In addition, the way Indonesians speak Bahasa Indonesia regarding their use and functions may be linked in the process of identification by Bucholtz & Hall (2004). According to their theory, the way Indonesians perform their language may show their new identity as Indonesians in the Netherlands. Even though Indonesians still use Bahasa Indonesia when interacting with other Indonesians in the Netherlands, in their stage performances, the particular features of direct utterances in Bahasa Indonesia support the evidence that they may construct a new identity through their *language performance*. This is also in line with the previous study by Goebel (2015) which concluded that *adequation* or “the pursuit of sameness” is a key element in identity formation for Indonesians in Japan. Indonesians in the Netherlands are first pursuing sameness with their Dutch neighbours, friends and family and then pursuing a shared Dutch or Indonesian identity with other Indonesians in the Netherlands in Indonesian communities.

Furthermore, Indonesians are still using Bahasa Indonesia to interact with other Indonesians, but they tend to be more explicit and direct in performing their meaning. They are straightforward and forthright to formulate their intentions to other Indonesians in the Netherlands, so the interlocutors do not need to “read between lines”. Hence, the directness of Indonesians in the Netherlands may also change the context of communication culture. Based on Hall (1976), Indonesia may be known as a country that usually uses high-context communication culture that

expects the transfer and reception of implicit meaning through language. HCC refers to the indirect style of communication. However, even though Indonesians in the Netherlands still show their close and intimate relationship towards others, they tend to use direct verbal modes in their interactions. Therefore, they have adopted the low-context communication culture norms that require straight talk, non-verbal rapidity, and sender-oriented values through language (Ting-Toomey & Chung, 2012). In this case, the sufficient sameness between other Indonesians in the Netherlands encourage them to use LCC rather than HCC. They will not feel to be offended by other Indonesians in the Netherlands when they speak using the direct style because they also use the similar features of direct utterances.

6. CONCLUSION AND SUGGESTIONS FOR FURTHER RESEARCH

In this chapter, based on the analysis of the results and findings, a conclusion has been reached. The summary of the present research in conducting the study of language identity of Indonesians in the Netherlands and some integrated theory in a unified manner will be written in 6.1. Furthermore, the limitations of this research and some suggestions which are useful for other researchers and the readers will be presented in 6.2.

6.1. Conclusion

Taking into account the analysis, discussions and interpretation of the given results during ethnographic research, it can be concluded that Indonesians are still using Bahasa Indonesia if they are interacting with other Indonesians in the Netherlands. Even though there is some code-mixing or code-switching between Bahasa Indonesia and Dutch in some utterances, their proficiency in Bahasa Indonesia is good. They tend to use Dutch words to substitute the difficult vocabulary and lexical access issues when speaking Bahasa Indonesia. This is due to the habitual use of Dutch in various domains in their life including at home. Despite this, their proficiency in Bahasa Indonesia remains high.

This study reveals that there is some shifting of language use and functions of Bahasa Indonesia among Indonesians in the Netherlands. They are more direct and straightforward due to their adaptation to a new culture. This is supported by the online survey showing that 70 percent of the time, respondents chose the direct utterances and the respondents chose the indirect utterances only 30 percent of the time. The respondents believed that the directness leads to

honesty and forthrightness and these aspects play significant roles in life in the Netherlands or are important aspects of Dutch culture and language ideology. Some of respondents, however, argued that politeness is still important, so they preferred using the indirect utterances. In addition, the results of the likert scale questions show that the respondents tend to use more direct utterances in speaking with other Indonesians in the Netherlands than in Indonesia in all the situations provided in the survey. Hence, in examining the context of communication culture of Indonesians in the Netherlands based on Hall (1976), their language use may be categorised as using LCC (Low Communication Culture) due to the shifting of their language function. In the Netherlands, they encourage the use of explicit meanings rather than implicit ones.

The changing of language use and language functions of Bahasa Indonesia may lead to the phenomena of shifting identities of Indonesians in the Netherlands through their language. Their performance of speaking Bahasa Indonesia is influenced by the directness of Dutch ways of speaking, so they are constructing a new identity that can be called “Indonesian in the Netherlands” or “Indonesian Diaspora in the Netherlands”. Thus, they appear to be moving from one identity to another identity (Blommaert 2005; Dervin, 2011). These changes may be influenced by Dutch habits and culture, interlocutors and neighbourhood. Furthermore, the performance of Indonesians in the Netherlands involves the use of a more direct style than other Indonesians in Indonesia. This is a kind of identification process for constructing their identity (Bucholtz & Hall, 2004). This research has found evidence that they have adopted the Dutch habits and culture for being direct when speaking with other people in Dutch and now also use direct utterances when using Bahasa Indonesia in Indonesian communities. Hence, they share a pursuit of sameness in both Dutch and Indonesian identities with other Indonesians in the Netherlands (Goebel, 2015).

6.2. Limitations and Suggestions for Further Research

In order to place the findings of this present research into perspective, several limitations will be discussed. First, it should be noted that the fact that I am Indonesian might cause this present study to be biased. I tend to consider my previous experience and expertise as an Indonesian as the standard to analyse the language use of Indonesians in the Netherlands. Second, the situations and scenarios used to construct a survey for my study are only based on two Indonesian events in the Netherlands where I collected my original ethnographic data. Finally, the survey only focused on finding out the language use and function of Bahasa Indonesia among

Indonesians in the Netherlands for at least ten years. Thus, due to the limited time for conducting this research, I only gathered 38 respondents for my online survey which I based my findings.

The study of Indonesian Diaspora or overseas Indonesians still needs various kinds of different perspectives. There are many things that future researchers can do in conducting research related to the Indonesian Diaspora. This present study cannot identify the actual comparison between directness among Indonesians in Indonesia and in the Netherlands, so a different survey should also be distributed to those two groups of people. Furthermore, further research may also investigate the correlation between the duration of Indonesians living in the Netherlands with the level of directness of Indonesians in the Netherlands. In addition, I also suggest that future research may use of interviews for gathering in-depth information after distributing the questionnaire.

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Appendices

Appendix A: Transcript

Transcript Event 1: Wij Geloven in Liefde

- N: Cepet ya soalnya udah jam 10
E: Ya sudah siap kok
- E: Ya disini dong ngecapnya, jangan disini ntar kalo cuci tangan kehapus.
M: Iya ya
- N: Ada yang mau parfum?
E: Udah udah
- E: Lho gimana sih kok ga dibawa buku musiknya tadi udah diingetin
N: Ya lupa mau gimana lagi udah tua
- E: Kenapa antaflu kan ada satu lagi yang ada.. Fisherman
N: Aku gak suka, gak suka rasanya
E: tapi kan bagus untuk tenggorokan
N: justru aku pake fisherman, aku bersin-bersin, mungkin ada sesuatu yang bikin aku alergi
- N: Evi, lagu yang LOVE itu yang aslinya dipake juga bukan cause but can, can love, coba kamu cek lagi deh
E: ya udah buat aja can
- Y: Mbak Radji, Jonathan sama mamah aja (when N gave them lemper to her son)
N: Balekke wae nek ngono
- Y: Enak ya
N: Siapa dulu yang bikin. Sombong dong
Y: Sombong banget
- N: Tini, ini kalo mau pasang gimana. Listriknya, mikrofonnya. Mana mikrofone, ndang
T: Bentar ya mbak
- Y: (nyanyi) Aneh ya
E: coba, kok agak agak lain ya..
- N: Aku pas nyanyi bajing loncat tadi pake microphone ku sendiri. Jadi aku lihat kok gak ada yang ngurus, gak ada yang ngatur gimana ini
R: memang itu harusnya dihubungkan mbak
- A: Bagus ya kebayanya
B: Iya beli di Indonesia
- E: Tadi gimana bagus nggak?
C: Yang pertama jelas dan bagus, yang kedua suaranya nggak jelas, yang ketiga apalagi nggak kedengeran ada yang fales juga
E: Ya karena mikrofonnya kali ya

Transcript Event 2: 34st Migranten Spaarpotje Bijenkomst

- A: Opo iki?
M: Jahe
A: oh gelem
- M: Pinjem uang ya

- B: Ya, tapi dicatet dibayar lho
M: Yo Mbak
- M: Lah ada si Ratih disana, kalo disini ada Mbak Agiel
A: Lah terus apa hubungannya?
M: Ya ada, podo podo rame
A: Oalah aku gamudeng
 - N: Aku jual gudeg ada gudeg rawit
A: Ini sekarang Anita bawa
D: Enggak ah, aku kalo gudeg gak suka
 - B: Siapa yang mau coba
A: Emoh ah..Iki iso ngilangin kapan ora? Nek iyo aku gelem
 - S: Kamu kan jualan makanan tuh, tangannya harus halus to
A: Enggak lah, orang ngasih duit bukan ngajak salaman
 - B: Ini aku pakein setengah aja ya
A: Emoh ah mengko bojoku kaget aku kaya lapis
 - B: Kamu nggak dengerin ya?
A: Dengerin kok tadi anakku gak ada yang jaga
 - A: Wo lha Cino ya, mesti dadi bakul ya
 - N: Iya to
B: Lha ini tak omongi ngono orak nesu. Wis londo tenan

Appendix B: Pictures during Ethnographic Reasearch

Event 1



Event 2



Appendix C: Survey Questions

PART A: Personal Details

Please fill your personal details correctly. The anonymity will be considered.

Name (optional):

Age:

Gender:

Occupation:

Origin in Indonesia:

Nationality:

City:

Phone Number (optional):

Email:

Number of years living in the Netherlands: (year)

Languages spoken:

- A. Bahasa Indonesia
- B. Dutch
- C. English
- D. Javanese
- E. Other:

Language used most often at home:

- A. Bahasa Indonesia
- B. Dutch
- C. English
- D. Javanese
- E. Other:

Do you agree if you will be asked for interview?

- A. Yes
- B. No
- C. I don't know

PART B: Multiple Choice Questions

Please choose the reactions that you would most likely have if you were in this situation with other Indonesians living in the Netherlands (please be honest).

1. Saat anda ditawari makanan yang tidak anda suka oleh teman (misalnya opor ayam), apa yang anda katakan:
 - a. Saya sudah kenyang
 - b. Tidak, saya tidak suka opor

Reason:

2. Saat anda diminta untuk memberi kesan terhadap penampilan teman anda dan anda sebenarnya merasa bahwa penampilannya tidak bagus dan banyak nada-nada yang meleset, apa yang anda katakan:
- Penampilanmu bagus, tapi ada sedikit yang kurang pas ya mungkin karena mikrofonnya
 - Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu

Reason:

3. Jika anda diajak oleh teman untuk pergi ke suatu tempat, namun anda sudah ada janji dengan orang lain sebelumnya, apa yang akan anda katakan:
- Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.
 - Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena sudah ada urusan lain, jadi terpaksa tidak bisa.

Reason:

4. Anda ditawari minuman oleh teman anda saat berkunjung ke rumah teman dan dia mananyakan anda untuk minum apa. Anda sebenarnya ingin sekali minum teh. Apa yang anda katakan:
- Saya mau teh boleh?
 - Tidak usah. Apa saja boleh, yang penting tidak merepotkan.

Reason:

5. Saat anda sedang bertemu ke rumah teman dan setelah mengobrol lama anda merasa sangat lapar. Saat teman anda bertanya “Apa kamu sudah lapar?”, apa yang anda katakan:
- Mmm, iya sedikit
 - Iya, saya sangat lapar

Reason:

PART C: Likert-scale

Please rate how much you personally agree or disagree with these statements-how much they reflect how you feel or think personally. Use the following scale:

- (1) I would never say this
- (2) I unlikely to say this
- (3) I don't know if I would say this
- (4) I would say this in some cases
- (5) I would definitely say this

1. Anda diajak berbicara oleh teman dan anda tidak familiar dengan topik tersebut, namun teman anda terus saja meminta anda untuk mendengarkan dan memberikan respon. Dan anda mengatakan:
“Maaf, saya tidak mengerti perkataan Anda”

1	2	3	4	5		
tidak akan pernah mengatakan ini	<input type="radio"/>	pasti akan mengatakan ini				

Reason:

2. Saat anda berada di suatu acara dan anda merasa bahwa teman di sebelah anda berisik sehingga anda tidak bisa mendengarkan MC dengan jelas, Dan anda mengatakan:

“Tolong apakah bisa diam? Karena acara sudah dimulai”

1	2	3	4	5		
tidak akan pernah mengatakan ini	<input type="radio"/>	pasti akan mengatakan ini				

Reason:

3. Teman anda lupa membawa barang yang sudah dijanjikan kepada anda, dan anda kesal dengan dia. Dan anda mengatakan:

“Bagaimana ya, harusnya jangan sampai lupa membawa (barang tersebut)”

1	2	3	4	5		
tidak akan pernah mengatakan ini	<input type="radio"/>	pasti akan mengatakan ini				

Reason:

4. Anda sedang ada pertemuan dengan teman-teman anda. Karena udara panas dan AC di rumah mati, anda meminta teman anda untuk membuka jendela dengan berkata:

“Buka jendelanya dong, karena di dalam panas”

1	2	3	4	5		
tidak akan pernah mengatakan ini	<input type="radio"/>	pasti akan mengatakan ini				

Reason:

5. Saat anda diundang teman anda untuk mencoba masakannya dan anda merasa bahwa masakannya tidak enak dan terlalu asin, kemudian teman anda menanyakan bahagaimana rasanya. Anda mengatakan:

“Masakan kamu keasinan”



Reason:

PART D: EXPLANATORY QUESTIONS

Please choose the answer the questions briefly by explaining the reasons!

1. Apakah ada perbedaan pemilihan kata anda dalam berbicara dengan orang akrab dan tidak akrab antar orang Indonesia yang tinggal di Belanda?
 - a. Ya
 - b. Tidak
 - c. Tidak tahu

Explanation:

2. Apakah anda merasa ada perubahan bahasa Indonesia anda setelah anda tinggal di Belanda sekarang? (misalnya dalam hal kosa kata, lebih apa adanya atau direct, dll.)
 - a. Ya
 - b. Tidak
 - c. Tidak tahu

Explanation:

3. Menurut anda apakah faktor yang mungkin dapat mempengaruhi perubahan tersebut?
4. Apakah ada perbedaan antara anda berbicara dengan orang Indonesia yang tinggal di Belanda dengan orang Indonesia yang tinggal di Indonesia?
 - a. Ya
 - b. Tidak
 - c. Tidak tahu

Explanation:

5. Apakah anda merasa bahwa identitas anda sebagai orang Indonesia (misal: sopan santun, ramah, gotong royong) berubah setelah anda tinggal di Belanda?
 - a. Ya
 - b. Tidak
 - c. Tidak tahu

Explanation:

Appendix D: Respondents' Responses

Results (Survey) - Part A: Personal Details

No	Age	Gender	Occupation	Origin	Nationality	Duration living in the Netherlands	Language Expertise	Language used at Home
1	38	Pria	Perawat	Tebas, Sambas Kal- Bar	Indonesia	16 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Melayu malaysia, inggris pasif. Bahasa ibu, Bahasa melayu sambas.	Bahasa Indonesia, Bahasa Belanda
2	25	Wanita	Student	Surabaya	Indonesia	11.5 tahun	Bahasa Indonesia, Bahasa Inggris	Bahasa Indonesia
3	52	Wanita	Ibu Rumah Tangga	Bandung	Australia	12 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Sunda	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris
4	36	Wanita	Ibu Rumahtangga	Cianjur	Indonesia	16tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Sunda	Bahasa Indonesia, Bahasa Belanda
5	37	Pria	Perawat	Surabaya	Indonesia	14 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Jawa	Bahasa Indonesia, Bahasa Belanda
6	31	Wanita	software developer	Bandung	Indonesia	16 Tahun	Bahasa Indonesia, Bahasa Inggris	Bahasa Indonesia
7	66	Pria	pensiun	Jakarta	Indonesia	36 tahun	Bahasa Indonesia, Bahasa Belanda	Bahasa Indonesia, Bahasa Belanda
8	51	Wanita	Drafter CAD	Jakarta	Indonesia	17 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Belanda
9	30	Wanita	Wirausaha	Surabaya	Belanda	17 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Belanda
10	48	Wanita	Ibu Rumah Tangga	Yogyakarta	Indonesia	11 Tahun	Bahasa Indonesia	Bahasa Belanda

11	43	Wanita	karyawan	jawa tengah	Indonesia	10 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Jawa	Bahasa Indonesia, Bahasa Belanda
12	60	Wanita	Asisten Produksi	Jakarta	Indonesia	30 tahun	Bahasa Indonesia	Bahasa Indonesia
13	30	Wanita	Ibu rumah tangga	Jakarta Timur	Indonesia	17 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Indonesia, Bahasa Belanda
14	39	Wanita	Pegawai perpustakaan	Palembang	Indonesia	13 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Palembang	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris
15	51	Wanita	Mengurus orang jompo	Bandung, Jawa-Barat	Belanda	27 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Sunda	Bahasa Indonesia, Bahasa Belanda
16	52	Wanita	Free lancer	Jakarta	Belanda	19 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Indonesia, Bahasa Belanda
17	57	Wanita	Wiraswasta	Ambarawa (ja teng)	Indonesia	18 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Jawa	Bahasa Indonesia, Bahasa Belanda
18	49	Wanita	Restaurant	Jakarta	Belanda	17 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Jawa	Bahasa Indonesia, Bahasa Belanda
19	41	Wanita	Ibu Rumah Tangga	Makassar	Indonesia	18 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Indonesia, Bahasa Belanda
20	51	Wanita	Ibu rumah tangga	Jakarta	Indonesia	11 tahun	Bahasa Indonesia	Bahasa Indonesia, Bahasa Belanda
21	48	Wanita	Administratie	Bandung	Indonesia	22 tahun	Bahasa Indonesia, Bahasa Belanda	Bahasa Indonesia, Bahasa Belanda
22	52	Wanita	Applicatie beheerder dan pemimpin proyek digital archief proyek	Semaramg-jateng	Indonesia	25 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Jawa	Bahasa Belanda
23	41	Wanita	Perawat	Makassar	Belanda	11 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa makassar	Bahasa Indonesia, Bahasa Belanda

24	37	Wanita	Perawat	Medan	Indonesia	15 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Batak	Bahasa Indonesia, Bahasa Belanda
25	47	Wanita	Swasta	Ciamis Jawa Barat	Indonesia	21 tahun	Bahasa Indonesia, Bahasa Belanda, Sunda	Bahasa Belanda
26	40	Wanita	Administrasi	Jakarta	Belanda	15 tahun	Bahasa Indonesia	Bahasa Indonesia, Bahasa Belanda
27	48	Wanita	Ibu rumah tangga	Medan	Indonesia	16 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Inggris
28	40	Wanita	Ibu Rumah Tangga	DKI Jakarta	Indonesia	18,5 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Indonesia, Bahasa Belanda
29	47	Wanita	Zorgende,winkel	Jember jawa timur	Indonesia	19 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Jawa, Madura	Bahasa Indonesia, Bahasa Belanda
30	54	Wanita	Pekerja Sosial	Yogyakarta	Belanda	33 tahun.	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Jawa	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Jawa
31	38	Pria	perawat	bandung	Indonesia	13 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, sunda	Bahasa Indonesia
32	42	Wanita	perawat senior	NTB Lombok tengah	Indonesia	16 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris
33	43	Pria	Perawat	Kuningan Jabar	Indonesia	17 tahun	Bahasa Indonesia, Bahasa Belanda, Sunda	Bahasa Indonesia, Bahasa Belanda
34	47	Wanita	Buruh	Kediri	Indonesia	23 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Jawa	Bahasa Indonesia, Bahasa Belanda
35	48	Wanita	Sales	Jakarta	Indonesia	14 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris
36	49	Wanita	Mengajar Bahasa Indonesia	Yogyakarta	Indonesia	27 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Jawa	Bahasa Belanda

37	35	Wanita	Perawat	Cirebon	Indonesia	15 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Jawa	Bahasa Indonesia, Bahasa Belanda
38	51	Wanita	Part time Kantor Pajak	Jakarta	Indonesia	10 tahun	Bahasa Indonesia, Bahasa Belanda, Bahasa Inggris, Bahasa Jawa, Prancis	Bahasa Indonesia, Bahasa Belanda

Results (Survey) - Part B: Multiple Choice Questions

No	Reason									
	1	Reason	2	Reason	3	Reason	4	Reason	5	Reason
1	Maaf saya sudah kenyang	Lebih sopan	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Memberi tahu dengan cara lebih baik itu dianjurkan	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Utk ini tidak apa berbasa basi. To the point aja	Saya mau teh boleh?	Jujur saja nggak usah Basa basi	Iya, saya sangat lapar	Gpp kalau Sama teman sih
2	Tidak, saya tidak suka opor	Direct is better	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Dutch culture is direct	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Dutch culture ia direct	Saya mau teh boleh?	Dutch culture is direct	Iya, saya sangat lapar	Dutch culture is direct
3	Maaf saya sudah kenyang	Terdengar lebih sopan dan tidak mengecewakan si penawar	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Lebih diplomatis	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Sopan dan jelas	Saya mau teh boleh?	Sopan dan jelas	Mmm, iya sedikit	Sopan dan jelas

4	Maaf saya sudah kenyang	Takut kecewa	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Memberi masukan untuk teman harus jujur, biar menjadi motivasi buat dia untuk berusaha lebih baik lagi	Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena sudah ada urusana lain, jadi terpaksa tidak bisa	Kalimat kedua lebih pas dan enak utk diucapkan	Tidak usah. Apa saja boleh, yang penting tidak merepotkan.	Melihat situasi aza... kalau temannya terlihat repot misalnya ada anak atau urusana lain biasanya dijawab dg optie k2	Mmm, iya sedikit	Jawaban no 1 terasa pas
5	Maaf saya sudah kenyang	Jawaban ter sebut lbh logis & dpt di terima	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Ada Plus & minus, Jd bs utk perbaikan di lain waktu	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Menghargai janji yg pertama	Saya mau teh boleh?	Ja Krn ingin mmn teh	Iya, saya sangat lapar	Ja mmg gitu adanya
6	Tidak, saya tidak suka opor	Dengan begitu saya masih bisa makan makanan yang lain.	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Sehingga dia bisa memperbaikinya dilain waktu	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Menjawab apa adanya.	Saya mau teh boleh?	Menjawab apa adanya.	Iya, saya sangat lapar	Menjawab apa adanya.
7	Tidak, saya tidak suka opor	supaya jelas, karena kesehatan	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	untuk lain waktu dapat di perbaiki.	Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena	janji pertama harus di tepati.	Saya mau teh boleh?	teh biasanya tersedia di setiap rumah, teman yg baik.	Iya, saya sangat lapar	iya nih perut sudah nagih ... sinyal bijak

					sudah ada urusan lain, jadi terpaksa tidak bisa					
8	Tidak, saya tidak suka opor	Kalau yg nawarin orang yg sudah berumur aku akan jawab lain.	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Jujur selama kasih kritik yg membangun khan ok dong.	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Jujur itu lbh baik.	Saya mau teh boleh?	Lha pengennya emang teh kok	Mmm, iya sedikit	Sopan santun dong ntar gak diundang main lagi
9	Tidak, saya tidak suka opor	lebih baik jujur, mungkin di kasih makanan yang lain.	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	yah kalau fals bilang aja.	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	-	Saya mau teh boleh?	-	Iya, saya sangat lapar	-
10	Tidak, saya tidak suka opor	Saya merasa lega dengan memberikan jawaban jujur,dan seandainya saya di posisi yang menawari saya akan menerima alasan tsb dan menghargai bahwa setiap orang punya kesukaan	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Jujur! Saya tidak suka memberikan alasan yang tidak sesuai dengan kenyataan...(kenyataan nadanya yang meleset dan bukan karena mikrofonnya yang salah)	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Kalau memang saya sudah ada janji sebelumnya saya bilang apa adanya,sesuai kenyataan.	Saya mau teh boleh?	Saya katakan pertama kali yang saya mau,kalo tidak ada baru saya balik tanya adanya minuman apa yang dia sediakan.	Mmm, iya sedikit	Saya tidak pernah dengan perut kosong kalo bertamu.

		masing-masing.							
11	Tidak, saya tidak suka opor	real reason	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	real reason	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	echte reden	Saya mau teh boleh?	echte reden	Iya, saya sangat lapar
12	Tidak, saya tidak suka opor	Saya tidak mau makan yg saya tidak suka	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Katakan yg sebenarnya agar bisa diperbaiki kedepannya	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Sudah ada janji terlebih dulu	Saya mau teh boleh?	Memang saya mau teh	Mmm, iya sedikit
13	Tidak, saya tidak suka opor	Kalau memang saya tidak suka saya akan jujur bilang tidak suka	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Dengan mengatakan ada nada yang kurang pas maka sebenarnya kita sekaligus sedang memberikan kritik yang membangun	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain	Kalau saya memang sudah ada janji dengan orang lain kenapa saya harus bohongi teman saya	Saya mau teh boleh?	Saya akan bilang saya mau teh. Daripada saya diberikan minuman minuman yang sebenarnya saya tidak suka	Kalau saya bilang saya cuma sedikit lapar sedangkan dalam kenyataannya nanti saya sangat lapar lalu makan sampai nambah berkali kali, saya pasti malu. Lebih baik jujur saja bilang sangat lapar sehingga kalau mau tambah jadi leluasa
14	Maaf saya	Lebih sopan	Penampilanmu bagus, namun ada sedikit perasaan	Sopan, menghormati perasaan	Maaf, saya tidak bisa karena	Jujur	Saya mau teh boleh?	Terus terang, lebih jelas	Mmm, iya sedikit

	sudah kenyang		yang kurang pas ya mungkin karena mikrofonnya		sudah ada janji dengan orang lain.				
15	Maaf saya sudah kenyang	Menolak secara halus, agar kelihatan sopan	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Tidak biasa memberikan jawaban secara langsung.	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Bicara jujur apa yang terjadi.	Saya mau teh boleh?	Karena ditawari untuk minum apa saja, jadi saya boleh memilih.	Mmm, iya sedikit kalo dengan teman yang sudah lama kenal, saya akan lebih terbuka.
16	Tidak, saya tidak suka opor	Terlalu berlemak	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	memberikan input secara halus	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	terus terang saja	Saya mau teh boleh?	terus terang saya ingin minum teh.	Mmm, iya sedikit Kalau memang lapar, ya saya akan katakan lapar.
17	Tidak, saya tidak suka opor	enakan Terus terang tanpa Basa basi	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Idem dito	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Enak bicara jujur apa adanya	Saya mau teh boleh?	Idem dito	Iya, saya sangat lapar Sama diatas
18	Maaf saya sudah kenyang	Takut menyinggung	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Kritik membangun	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Jujur	Saya mau teh boleh?	Kan ditawarkan	Iya, saya sangat lapar Memang lapar

19	Maaf saya sudah kenyang	Tidak ingin menyinggung perasaan tuan rumah	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Tidak Mau menyakiti hati Teman	Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena sudah ada urusian lain, jadi terpaksa tidak bisa	Menolak dengan sopan	Saya mau teh boleh?	Mumpung Teman menawarkan	Mmm, iya sedikit	Biar Tidak memalukan hihihi
20	Tidak, saya tidak suka opor	Karena memang tidak suka	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Harus terus bilang apa adanya	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Harus bilang apa adanya	Saya mau teh boleh?	Karena suka dengan teh	Mmm, iya sedikit	Karena memang lapar..
21	Tidak, saya tidak suka opor	Bicara apa Adanya	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Memuji dan memberi advies	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Begitu Adanya	Saya mau teh boleh?	Jujur	Iya, saya sangat lapar	Emang lapar
22	Maaf saya sudah kenyang	Sopan	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Tdk terlalu negatif	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Jujur dan to THE point	Saya mau teh boleh?	Keterbukaan dan jujur	Iya, saya sangat lapar	Terbuka dan jujur

23	Tidak, saya tidak suka opor	Agar yg bersangkutan tahu kalo sy tdk suka opor. Dan mengerti knp sy tdk makan opornya.	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Kalo langsung ke negatif itu namanya bkn feedback.	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Agar org tsb tahu knp sy tdk bisa buat janji dgn dia.	Saya mau teh boleh?	Berikan jawaban yg jelas. Kalau kamu mau teh tp mintanya apa saja. Ntar dikasih coca cola zero. Elu tdk habisin,itu kurang ajar namanya. Dan jujur memberikan image siapa elu sebenarnya	Mmm, iya sedikit	Buat org Belanda tdk ada namanya honger yg ada itu trek. Sangat lapar (honger) itu hy waktu perang dulu. Skrg mah agak/dikit lapar
24	Tidak, saya tidak suka opor	Mungkin akan di tawarkan makanan lain	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Komplimen dulu baru kritik	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Mungkin bisa janjian di hari lain.	Saya mau teh boleh?	Jadi jelas..biar jgn repot2	Mmm, iya sedikit	Biasanya makanan akan di siapkan.
25	Tidak, saya tidak suka opor	Lebih baik berkata jujur, daripada setiap kali mengelak dengan kebohongan	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Tidak ingin menjatuhkan teman di mata orang lain tapi jika teman saya yang bertanya sendiri akan saya katakan yang sebenarnya.	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Kita harus menepati janji dan itu sudah dibuat terlebih dahulu.	Saya mau teh boleh?	Mungkin kebiasaan di Belanda jika ada orang menawarkan kita boleh dg sopan mengutarakan minuman apa yang kita mau.	Mmm, iya sedikit	Secara tidak langsung mengatakan bahwa kita sudah waktunya makan.

26	Maaf saya sudah kenyang	Biar yg masak ga tersinggung	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Sama kayak yg diatas	Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena sudah ada urusran lain, jadi terpaksa tidak bisa	Idem	Saya mau teh boleh?	Krn saya mau minum teh	Iya, saya sangat lapar
27	Tidak, saya tidak suka opor	Lebih baik berkata jujur.	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Saya tamatan dari jurusan musik dan di Indonesia saya adalah seorang dosen, guru piano & pianist	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Saya selalu mengatakan yg sebenarnya.	Saya mau teh boleh?	Memastikan dulu apakah teh tersedia. Kalau tdk ada baru menyakan apa yg ada.	Iya, saya sangat lapar
28	Tidak, saya tidak suka opor	Kalau tidak suka opor lbh baik jujur toch	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Jujur dgn keadaan yang sebenarnya	Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena sudah ada urusran lain, jadi terpaksa tidak bisa	Jawaban no 1 utk tmn biasa, jawaban no utk sahabat saya	Saya mau teh boleh?	Kalau ditawarkan pasti saya minta yang saya inginkan, tetapi saya jd akan tanya, kamu punya nya apa? Klo dia punya teh apasti saya minta teh, tp saya rasa senia org disini punya	Mmm, iya sedikit

								teh utk bisa disajikan tamunya.		
29	Maaf saya sudah kenyang	Lebih ramah menolaknya	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	Kasih kritik secara halus	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Janji pertama harus di tepati	Saya mau teh boleh?	Saya terus terang apa yg saya mau	Iya, saya sangat lapar	Saya gak malu bilang lapar
30	Maaf saya sudah kenyang	Menjaga rasa	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	supaya jelas dan benar	Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena sudah ada urusan lain, jadi terpaksa tidak bisa	karena tidak mau menyakiti hatinya	Tidak usah. Apa saja boleh, yang penting tidak merepotkan.	Karena tidak mau merepotkan	Iya, saya sangat lapar	Ya karena lapar!
31	Tidak, saya tidak suka opor	kalau tifak suka lebih baik bilang langsung	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	jujur	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	jujur	Saya mau teh boleh?	jujur	Iya, saya sangat lapar	jujur
32	Tidak, saya tidak suka opor	karna saya tidak menyukai opor saat itu	Menurut aku nadanya ada yang tidak pas jadi kurang	saya sukaengatakan isi hati dan tidak suka berbohong	Maaf, saya tidak bisa karena sudah ada janji	kejujuran lebih baik dr pada bohong mengungkapkan isi hati	Saya mau teh boleh?	karna saya ditawarkan untuk minum sesuatu	Iya, saya sangat lapar	mau bilang apa lagi...memang keadaannya saat itu lapar sekali

			maksimal penampilanmu		dengan orang lain.				
33	Tidak, saya tidak suka opor	jujur	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	halus	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	jujur	Saya mau teh boleh?	jujur	Mmm, iya sedikit halus
34	Maaf saya sudah kenyang	Tadi di rumah suka makan	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Suwat kurang inak	Saya sebenarnya ingin sekali pergi dengan kamu tapi ya karena sudah ada urusan lain, jadi terpaksa tidak bisa	ga mau ketjwa teman	Saya mau teh boleh?	Saya ining minu teh	Mmm, iya sedikit buat betjanda
35	Tidak, saya tidak suka opor	Karena saya memang tidak suka.	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Sesuai yg saya dengar (tp ini terhadap teman yg sdh lama saya kenal ya)	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Sesuai dgn keadaan saya yg sdh punya janji dg yg lain.	Saya mau teh boleh?	Karena saya memang tidak suka.	Iya, saya sangat lapar Memang lapar :)
36	Maaf saya sudah kenyang	Tergantung dari hubungan saya dengan teman yang menawarkan. Kalau yang	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Di sini saya lebih baik jujur saja. Tujuannya justru untuk menolong teman yang bertanya	Maaf, saya tidak bisa karena sudah ada janji	Janji yang dibuat lebih dulu mendapat prioritas lebih tinggi.	Saya mau teh boleh?	Teh adalah minuman standard. Setiap orang punya teh. Kalau saya	Jawaban ini tergantung juga dari teman yang bertanya. Sahabat atau teman baik: Iya,

		menawarkan sahabat saya, saya akan jujur mengatakan bahwa saya tidak suka opor		supaya dia lebih banyak berlatih untuk memperbaiki penampilannya.	dengan orang lain.			ingin sekali minum 'cafe latte machiato', saya tidak akan menjawab dengan jujur, karena tidak setiap orang punya.		saya sangat lapar. Teman biasa atau kenalan: mmm, iya sedikit.
37	Maaf saya sudah kenyang	Tidak ingin menyinggung perasaan yang menawari	Penampilanmu bagus, namun ada sedikit yang kurang pas ya mungkin karena mikrofonnya	menghargai kerja kerasnya	maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	jujur dan tidak ingin menjanjikan sesuatu yang sulit terwujud	Saya mau teh boleh?	jujur	Mmm, iya sedikit	tidak ingin merepotkan
38	Maaf saya sudah kenyang	Spy tdk mengecewakan teman	Menurut aku nadanya ada yang tidak pas jadi kurang maksimal penampilanmu	Mengutarakan yg sebenarnya	Maaf, saya tidak bisa karena sudah ada janji dengan orang lain.	Janji pertama lbh di dahulukan, konsekwensi	Saya mau teh boleh?	Krn ditanya	Iya, saya sangat lapar	Kejujuran perlu diutarakan

Results (Survey) - Part C: Likert Scale

No	Part C: Likert Scale									
	1A	1B	2A	2B	3A	3B	4A	4B	5A	5B
1	2	2	4	4	4	4	4	4	4	4
2	4	4	4	4	2	2	4	4	2	2
3	5	5	5	4	5	4	5	5	5	1
4	4	4	4	4	3	3	5	5	2	2

5	5	5	4	4	5	5	5	5	5	5	5
6	3	4	4	3	3	4	4	4	3	4	
7	3	3	5	5	1	1	4	5	5	1	
8	4	4	3	3	4	4	3	3	4	3	
9	4	4	5	5	5	5	5	5	5	4	
10	4	4	4	4	5	5	4	4	5	5	
11	4	4	4	1	4	4	5	4	3	2	
12	4	2	5	5	5	5	5	5	5	3	
13	5	5	5	5	5	5	5	5	5	5	
14	4	4	4	4	4	3	4	4	3	3	
15	2	2	3	3	2	2	4	3	2	2	
16	5	4	5	4	5	4	5	4	4	4	
17	5	5	4	3	3	3	5	5	5	4	
18	5	5	5	5	5	5	5	5	3	3	
19	3	3	4	4	2	2	5	5	2	2	
20	5	5	3	5	3	3	5	5	5	5	
21	5	4	5	4	4	4	5	4	4	3	
22	4	4	5	5	5	5	5	4	5	4	
23	5	5	5	5	5	5	5	5	5	5	
24	5	4	4	4	4	1	5	5	4	4	
25	5	4	5	4	5	4	5	4	4	5	
26	4	4	5	5	4	4	5	5	5	5	
27	2	2	3	3	4	4	4	4	5	5	
28	4	4	5	5	3	3	5	5	5	4	
29	5	4	5	3	5	5	2	3	5	5	
30	5	5	5	5	5	5	5	5	5	5	
31	5	3	5	4	1	1	5	4	4	4	
32	5	5	5	4	5	5	5	5	4	4	
33	4	4	4	4	4	4	4	4	4	4	
34	2	3	3	3	2	2	4	4	3	3	
35	5	2	4	4	4	3	5	3	4	4	
36	5	3	5	3	3	3	5	5	3	3	

37	5	5	5	5	5	3	4	4	4	4	4
38	5	4	5	5	4	4	5	5	4	4	4

Results (Survey) - Part D: Open-ended Questions

No	Part D: Open-ended Questions									
	1	Explanation	2	Explanation	3	4	Explanation	5	Explanation	
1	Ya	Pasti lah itu, nggak mungkin Sama, malahan aneh kalau sama	Ya	Di belanda saya belajar lebih jujur Straight to the point	Cultuur	Tidak	Tidak terbiasa utk berbelit belit suka yg Straight to the point	Ya	Lebih menghargai, lebih sopan tapi tak membohongi diri sendiri	
2	Ya	Tergantung karakter orang tersebut	Ya	Adaption to the culture here	Culture and habit	Tidak	Almost of Indonesian friends here just living in Holland not for a long time	Tidak	I dont want to lose my identitical as Indonesian wherever I go	
3	Ya	Ada hubungannya dengan sopan santun	Ya	Budaya Belanda lebih to the point	Lingkungan	Ya	Lebih hati2 karena takut menyinggung	Ya	Lebih sopan, ramah dan membantu krn lingkungan disini	
4	Ya	Yg belum akrab biasanya lebih berhati2 dlm memilih kata	Tidak Tahu	Sepertinya tidak	Adat atau kebiasaan	Tidak	Sepertinya tidak	Tidak	Saya rasa engga berubah	
5	Tidak	Sama sj	Tidak	Sama sj	Lingkungan	Tidak	Sama sj	Tidak	Saya tetap org Indonesia	
6	Ya	Berbicara dengan orang akrab bisa lebih direct	Ya	Terkadang ada kata2 bahasa belanda dalam kalimat	Kadang lupa padanannya dalam bahasa indonesia	Ya	Pada momen momen tertentu	Tidak	Saya tidak mau mengubah identitas positif sebagai orang indonesia	
7	Ya	dalam berbicara sudah tentu dengan etika	Ya	menuju ke inti dari arti.	kekayaan bendahara kata.	Ya	mencari kata yg sangat sederhana.	Tidak	Bukan indentitas yg berubah tapi lebih menyadari	

									ttg kultur dan budaya Indonesia.
8	Ya	Pasti gak akan gue eloe	Ya	Lebih apa adanya - lebih tidak banyak basa basi	Menurutku tata krama kehidupan di belanda yg mempengaruhi	Tidak	Selama ini yg aku alamin sih begitu	Ya	Yg menurut saya berubah adalah cara berpikir dan bertindak lebih praktis dan ter planning.
9	Ya	-	Ya	-	Suami	Tidak	-	Tidak	-
10	Ya	Yang belum akrab biasanya lebih formil.	Ya	Reflex kosa kata bercampur antara berbagai kosa kata bahasa Indonesia,Belanda,Inggris maupun Jawa.	Lingkungan komunitas berbahasa,partner bicara dan faktor usia sehingga otak kurang reflek dalam menterjemahkan kosa kata dari antar bahasa tersebut	Tidak	Saya sering lupa bicara tercampur dengan kosa kata bahasa Belanda walaupun saya sedang di Indonesia berbicara dengan teman atau saudara.	Tidak	Saya justru merasa lebih Indonesia sejak tinggal di Belanda...negara tempat tinggal tidak merubah karakter saya sebagai orang Indonesia. Saya sering mendapat komentar dari orang Belanda mengenai sopan santun,ramah dan ringan tangan yang katanya tidak mudah didapatkan dari orang Belanda sendiri.
11	Tidak	Gevoel	Ya	Ya	Cultuur	Tidak	Tidak	Tidak	Tidak
12	Ya	Misalnya dgn yg akrab mempergunakan kata kamu sedangkan yg tidak akrab Bapak/ibu	Tidak	Dari dulu sampai sekarang sama saja	Tidak tahu	Tidak	Sama saja,tidak berbeda	Tidak	Tetap dan selalu merasa orang indonesia

	Ya	Orang akrab biasanya saya langsung sebut diri saya dengan gue atau aku. Kalau belum akrab saya akan bilang : saya. Kata sapaan untuk orang yang belum akrab dengan saya akan saya panggil mbak / mas. Kalau sudah akrab dengan saya hanya saya panggil namanya	Ya	Saya menjadi lebih tegas dan direct dalam berkata kata. Dan menjadi lebih jujur. Saya berani bilang saya marah jika saya marah, saya lapar jika saya lapar dan berani juga meminta maaf secara langsung jika saya menyadari saya salah. Di Belanda saya sangat banyak belajar dari budaya mereka yang terbuka. Kalau ada salah antar sesama kita saling meminta maaf dan setelah itu persoalan selesai. Tidak seperti di Indonesia yang untuk sebuah kata maaf saja mungkin bertahun tahun lamanya atau bahkan tidak akan pernah terucap. Mereka juga saling menjelaskan jelekkan di belakang sementara kalau di depan bermulut manis. Untuk saya lebih baik terbuka dan menyelesaikan masalah jika ada masalah. Tinggal di Belanda 17 taun lebih telah merubah banyak pola pikir saya	- pertemanan dengan sesama WNI yang tinggal di Belanda -hubungan dengan partner yang mana suami saya selalu mengedepankan keterbukaan -keluarga suami yang banyak memberikan masukan masukan mengenai budaya keterbukaan -orang orang yang kita temui di lingkungan sekitar, misalnya teman teman sekolah, tetangga	Ya	Untuk berbicara dengan orang indonesia di Belanda, karena saya dengan sesama WNI disini menganut prinsip keterbukaan, maka kita semua bicara gamblang dan selalu blak blakan dan tidak main belakang. Kalau ada salah minta maaf dan persoalan selesai	Ya	Sopan santun dalam perkataan tentangnya selalu saya usahakan. Namun bicara langsung tolong the point memang saya dapatkan dari hasil bertahun tahun tinggal disini dan mempelajari kebudayaan straight forward orang belanda maupun orang indonesia di Belanda
13							Saya rasa untuk berbicara dengan orang indonesia di indonesia akan lebih melelahkan untuk saya karena saya harus berusaha menjaga perasaan orang tersebut, untuk supaya tidak tersinggung akan perkataan saya. Yang mana kepura puraan tersebut kadang membuat saya		Untuk hal gotong royong tentangnya sebagianya saya membantu teman saya yg membutuhkan bantuan, jika saya ada waktu luang dan jika hal tersebut tidak mengganggu saya dan keluarga

14	Ya	Ada tingkat kesopanan (umur,dll)	Ya	Banyak kata2 baru	Kurang banyak baca buku/artikel Indonesia	Tidak	Saya tetap org Indonesia dimanapun berada	Ya	Di sini lebih individualis
15	Ya	Bicara dengan teman akrab lebih bebas.	Ya	Bicara bahasa Indonesia dicampur aduk dengan bahasa Belanda.	Lingkungan	Ya	Berbicara dengan orang Indonesia di Indonesia lebih hati-hati.	Tidak	sopan santun dll masih tetap dipertahankan sebagai ciri khas orang Indonesia.

16	Ya	Automatis ada perbedaan, antara orang akrab dan tidak akrab	Ya	Lebih jelas mencapai sasaran.	Lebih jelas mengatakan apa yang dimaksud	Ya	Orang Indonesia di Belanda rata-rata sudah belajar untuk bicara terus terang.	Tidak	sopan santun, ramah, gotong-royong tetap. Tetapi lebih jelas sasarannya tanpa harus berpura-pura, jika tidak berkenan.
17	Ya	Bicara dg teman akrab nisa lebih terbuka,	Ya	Terbawa kebiasaan se-hari2 orang belanda yang situasi dan sering bicara direct.	Situasi kehidupan se-hari2 dalam pekerjaan maupun pergaulan .	Ya	Orang Indonesia yang tinggal di Indonesia sering mudah tersinggung dan salah mengerti lalu menganggap kita sombong dan arrogant karena kita bicara terbuka dan direct .	Tidak	Menurut perasaan , saya tdk berubah, tapi tidak tau penilaian orang lain , mungkin mereka menilai saya berubah...!
18	Ya	Sudah saling kenal lebih terbuka	Ya	Terbiasa dengan lingkungan	Integrasi	Tidak Tahu	Buat saya sama	Tidak	Masih berdarah dan punya sifat daar orang indonesia
19	Ya	Kalau dengan Teman akrab bisa lebih terbuka	Ya	Lebih tegas dan Tidak basa basi	Faktor kebiasaan	Tidak	Tidak Ada perbedaan	Tidak	Apa yg saya lakukan di Indonesia sama aja di Belanda. Tidak Ada yang Beda dalam menghadapi orang Indonesia .
20	Ya	Kalau dg teman akrab bisa berbicara apa adanya	Tidak	Rasanya belum berubah	Ya	Ya	Dg orang kita bisa lebih apa adanya	Tidak	Tidak berubah.

21	Ya	Dengan yg tidak akrab mesti agak Hati2	Ya	Tidak berbasabasi	Kebiasaan	Tidak	Sama saja	Tidak	Saya tetap orang indonesia
22	Ya	Sopan	Ya	Terpengaruh kebiasaan di belanda	Cara mengungkapkan perasaan dg bhs belanda laen	Ya	Dg orang belanda harus langsung dsn terbuka	Tidak	Kebiasaan budaya indonesia yg dari kecil tdk bisa hilang sudah mendarah daging
23	Ya	Kalo tdk kenal,ya maken kata2 yg sopan. Kalo dah akrab banget,kagak peduli kara2 kasar atau halus yg di keluar in.	Ya	Harus berpikir bbrp detik tuk mencari kosa kata yg tepat.	Kelamaan dan keseringan berbahasa Belanda	Ya	Org indonesia di indonesia kagak ngerti bahasaku krn kadang sy gabung2dgn bhs Belanda atau sy hrs terdiri pd saat kehilangan kata2.	Tidak	Sy jawab tidak krn gimana pun jd buat org Belanda,indonesia itu sopan santun dsbnya,walaupun kamu dah lama di Belanda atau tdk. Itu tetap melekat di kamu,sampai lumenti. Jd pertanyaan ini kayaknya hrs di rubah deh.
24	Ya	Teman akrab lbh santai.	Ya	Sering mencari kata yg tepat dlm berkomunikasi...	Kebiasaan.	Ya	Di belanda lbh gampang bicara dan berkomunikasi drpada di indonesia	Ya	Ramah dan sopan
25	Ya	Dengan orang yang tidak akrab kita harus selalu menunjukan rasa hormat dengan pemilihan kata-kata.	Tidak	Perubahan dalam bahasa tidak ada sepertinya, cuma dalam menyampaikan sesuatu dengan caranya berbeda.	Disini kita belajar menyampaikan sesuatu secara langsung tidak melalui kata yg berbelit belit seperti di Indonesia.	Ya	Disini bicara apa adanya di Indonesia harus selalu menjaga persaan supaya tidak salah paham.	Tidak	Karena itu sifat yang ada di diri kita jadi dimanapun berada tetap ada kebiasaan itu.

26	Ya	Tergantung lawan bicara	Ya	Kosa kata mah nggak deh...straightforward nya iya	Gaul ama orang belanda	Ya	Orang indo di bld biasa nya tau maksud saya apa, orang indo di indo suka ga ngerti maksud saya	Tidak	Orang belanda jg rata2 sopan kok masyarakat nya, dan juga ramah en dan suka membantu
27	Ya	Kalau dgn org yg tdk akrab saya terkesan sedikit formil.	Tidak	Saya merasa bhs Indonesia saya masih spt dulu sebelum saya ke Belanda	Krn lebih sering memakai bhs Belanda jadi bhs Indonesianya jarang dipakai. Saya tetap berbicara bhs Inggris dgn suami krn saya tdk mau bhs Inggris saya hilang dan saya berusaha spy bhs Indonesia tetap bagus.	Tidak	Bhs Indonesia saya tdk pernah berubah dan saya akan berusaha utk tetap mempertahankan bhs Indonesia saya.	Tidak	Saya berusaha utk tetap menjadi diri saya sendiri, sama spt sebelum saya tinggal di Belanda.
28	Ya	Kalau sahabat sendiri pastinya kita bicara bahasa sehari2 di indonesia, tp tmn tidak akrab pastinya kita akan menggunakan perkataan yg lbh halus agar tidak tersinggung.	Ya	Kadang2 harus berpikir satu kata yang lupa n hrs blg sama tmn dalam bhs belandanya.	Ya kita manusia pastinya kadang2 kita bs lupa toch	Tidak	Semuanya sama aja tidak ada perbedaan.	Tidak	Saya sdh diajarkan dr kecil semua hal tsb jd sampai skrg walau sdh tinggal di belanda alhamdulillah semua msh bs saya jaga.
29	Ya	Kl tidak terlalu akran takutnya	Ya	Susah kt yg tepat tuk di samakan	Situasi	Ya	Kl dah lama di belanda pk bhs bak	Tidak	Karena udh mendarah daging di jiwa kita

		akan tersinggung							
30	Tidak	Semua akan saya samakan.	Tidak Tahu	Saya tidak bisa tahu tentang saya sendiri?itu yang tahu orang lain.	Tidak tahu	Tidak	Pada umum ya teman2 saya masih biasa saja.	Tidak	Saya merasabiasa saja sama seperti biasa.
31	Ya	kalau tidak kenal agak risih juga untuk berbicara secara blakblakan	Ya	lebih direk menjawabnya	carakteristik orang belanda yang suka direc menjawab jadi saya pun menyusuaikan dengan keadaan di sini	Tidak	tidak ada perbedaan kalau sudah mengenal sebelumnya	Tidak	tidak berubah ...hanya saja ada perubahan untuk menjawab tidak
32	Ya	karna formaliteit orang yg di kenal lebih memilih kata kata yg akrab dan ketimbang orang yg tidak dikenal.memakai kata kata formaliteit	Tidak	karna pengunaan Bahasa indonesia sangat penting dlm keluarga kami	saya rasa pendidikan dan apa yg orang tua tanamkan	Tidak	karna tetap sama melihat orang Indonesia yg di Indonesia dan orang indonesia ug di belanda	Tidak	tidak sama sekali...karna orang tua mengajarkan untuk tetep rendah diri
33	Ya	lumrah	Ya	kadang otomatis	Penggunaan bahasa sehari2	Ya	kecepatan	Tidak	beberapa hal "iya"
34	Ya	Yang akrab sering contact yang tidak akrab jarang ketemu	Ya	Jarang di pake	Ga	Ya	Sebab sudah lama tingal di belanda accent beruba	Ya	Dari pergaulan
35	Ya	Perbedaan dlm suasana formal dan non formal.	Ya	Ikut kebiasaan di Belanda	Seperti jawaban di atas	Ya	Orang Indonesia yang tinggal di Belanda lebih mengerti gaya percakapan di Bld yang lebih	Tidak	Saya tetap mempertahankan budaya timur saya tetapi bukan berarti tidak berani mengatakan

						jelas dan tidak berputar-putar		pendapat saya sendiri	
36	Ya	Dengan orang akrab lebih terbuka dan jujur. Dengan orang tidak akrab lebih menjaga kesopanan dan harmoni.	Ya	Terutama dalam hal perbendaharaan kata: banyak kata-kata dari bahasa Arab yang digunakan baik dalam bahasa lisan maupun bahasa tertulis melalui medsos, misalnya: syukron, chusnul khotimah, dll. Kata-kata tersebut belum digunakan sampai tahun 1990.	Pengaruh agama Islam yang semakin besar dalam kehidupan bermasyarakat di Indonesia. Semakin banyak seseorang menggunakan kata-kata dari bahasa Arab, semakin orang tersebut dianggap 'suci'. Saya sangat kuatir bahasa Indonesia di masa depan akan tertindas bahasa Arab.	Tidak	Saya berpendapat bahwa setiap orang Indonesia, di manapun dia berada, harus menguasai bahasa Indonesia dan mampu berbicara dengan baik. Saya paling tidak suka bahasa 'gado-gado'. Kalau mau berkonversasi dalam bahasa Indonesia, harus sepenuhnya dalam bahasa Indonesia dan tidak tercampur dengan kata-kata dari bahasa Belanda.	Ya	Untuk dapat mengintegrasikan diri saya di masyarakat Belanda, saya harus lebih jujur dan terbuka dalam berkomunikasi, terutama di tempat kerja. Di Indonesia orang sangat mementingkan sopan-santun dan harmoni. Di Belanda budaya berkomunikasi sangat lain. Saya dituntut untuk mengemukakan pendapat dengan jelas. Saya tidak takut mengemukakan ketidaksetujuan saya, meskipun harmoni akan terganggu.
37	Ya	agar lebih bisa menyesuaikan	Ya	lihat situasi dan kondisi berbicara dengan lawan bicara	kebiasaan & lingkungan	Ya	perubahan kebiasaan	Tidak	bagaimanapun identitas tidak bisa hilang
38	Ya	protect	Ya	lebih jelas bicara	Lingkungan dan keadaan	Ya	sesuai topic pembicaraan	Ya	lebih tegas