

Reducing Cultural Gap through Variation in Language Choice as an Acculturation Strategy for Sasak Immigrants @InaqGrace

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Abstract

Cross-border movements can pose challenges for immigrants as they adapt to the host society's culture and language. This study focuses on Inaq Grace's language choice as an acculturation strategy in Lombok, Indonesia, including patterns of variation, language choice, and influencing factors. This study uses Berry's (1992) theory of acculturation strategies and Fishman's (1972) theory of domains of language use. As a data source used by YouTube, there are five videos, one of which is the speech of the @InaqGrace account uploaded in 2021. First, the data collection stage uses the listening and note-taking method. This method involves transcribing, classifying, and recording the utterances from the @InaqGrace account. The result reveals that Grace communicates in a variety of languages while in Lombok, including Sasak, Indonesian, and English. It reflects communication in social contexts, comprising the variety of languages spoken in Indonesia, including local, foreign, and Indonesian languages. Variations in language choice used by Grace in her activities while living on the island of Lombok in the video are communicating in the realms of shopping, friendship, religion, and neighbourliness. These factors include the participants involved, depending on the topic and function of communication, the habitual factor of hearing or using the language, and the preservation of the language being used.

Keywords: acculturation strategies; language choice; immigrant; Multilingualism, Inaq Grace

INTRODUCTION

The phenomenon of migration rises in line with rising income (Boghean, 2016). However, it is true that we live in a migration era (Castles & Miller, 2009). People who relocate from their original place of residence are considered migrants. Movement can occur temporarily or permanently, within a nation, across national or international borders, and for a variety of reasons (Achsin & Rosalinda, 2021). Meanwhile, Redéeld, Linton, and Herskovits (1936) stated that when individuals from different cultures come into constant first-hand contact, a phenomenon known as acculturation occurs. This causes changes to either or both of the groups' original cultural patterns (in Marhayati & Suryanto, 2017). Berry (in Ng et al., 2017) proposed two orthogonal dimensions of acculturation orientations: (a) the desire for preserving the heritage culture and (b) the desire for interacting with others in the dominant culture. These dimensions help explain how immigrants and sojourners live with their heritage and foreign cultures.

All adaptations made by people and groups from diverse cultural backgrounds can be summed up as acculturation. A more formal definition of the term has been proposed by Redfield, Linton, and Herskovits. According to Redfield, Linton, and Herskovits (1936, 149), acculturation is defined as the phenomenon that happens when groups of people from different cultures have



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ongoing first-hand interaction and subsequently alter one or both of the groups' original cultural patterns. The convergence of two or more disparate cultural groups can lead to tensions between the migrant and host communities, in addition to producing a new type of culture. People or groups experience discomfort when they can't adjust to a new culture. To sustain themselves through discomfort, the group of immigrants must have a strategy (Marhayati & Suryanto). In contrast to an ethnocentric perspective, the second idea of acculturation may be able to explain an immigrant's adaptive behaviour over a longer period of time after settlement (Berry 1997). The immigrant acquires knowledge and participates in consumer behaviours shaped by the cultural norms of their new nation of residence through acculturation (Penaloza 1989). According to theoretical evidence, immigrants' consumption-related behavioural repertoires (e.g., eating habits, media usage) vary depending on the type of consumption as well as the time. (Bourhis et al., 1997).

When individuals use many languages, they eventually blend in and adjust to the new language without abandoning their mother tongue or native language (McClintock, 2014). We therefore refer to this process as "language acculturation." According to Keskin & Blalock (2014), Bolaffi (2003) stated that "acculturation refers to the attainment of a new culture different from one's own." Keskin & Blalock (2014) also clarified that acculturation encompasses the acquisition of a new culture by an individual (such as an immigrant assimilating into a new nation) as well as the acquisition of a society's culture by a social group (Yam Saroh, 2017). When migrants interact with a foreign culture, they undergo numerous psychological transformations. Initially, individuals could feel nervous, confused, disoriented, perplexed, and bewildered. These emotions are usually accompanied by a wish to flee the area and be somewhere else. These experiences have been referred to as "acculturative stress" (Berry, 2006b; Berry et al., 1987; Ward et al., 2001) or "culture shock" (Oberg, 1960). Notwithstanding, contemporary research has indicated that migration could potentially foster individual development (Benet-Martinez, 2012; van der Zee et al., 2016; Zimmermann et al., 2021). In analysing language choice, Fishman & Greenfield (1970 in Fishman 1971) applied the concept of domains. Five domains have been proposed, namely the family domain, friendship, religion, education, and work. Each domain formed is determined by factors such as participants, place, and topic. Winford (2003), when interpreting this concept, states that "Domain analyses have provided much insight into the general patterns of language choice in bilingual communities. The concept provides a relationship between the micro-level organisation of language use manifested in individual behaviour at the level of face-to-face and verbal encounters. face-to-face and verbal encounters" (Tihurua & Shin, 2022).

Language is one of the sign systems used to communicate and as a representation tool in explaining life. Social and cultural that appears as an impetus in a life (Djawanai, 2009). By using language, humans are free to represent their lives through communication. Language exists since humans were born and humans have a second language after the human understands the language spread in their environment. This is also the case with immigrant communities in Indonesia. They have a second language after understanding the language code used in Indonesia in order to communicate well.

Since the 19th century, France has been synonymous with the arrival of people from its neighboring countries. However, in the mid-20th century, people from former French colonies

also became immigrants there. This has led to the social diversity of the people living in France. With immigrants coming to France, the country utilizes them to encourage all aspects needed in the country. France is one of the countries in Europe. France has had bilateral relations since September 1950 (Hubungan bilateral Prancis - Indonesia, n.d.). This bilateral relationship is expected to establish a cooperative relationship in various sectors. One of them is in the social and cultural sector, several Franco - Indonesian Associations in France are active in this field to improve good relations between the French and Indonesians. In addition, France is also one of the most visited countries in the world, reaching around 84 million tourists a year. Apart from being a place for tourism, according to statistical data until 2020, around 67 million people live in France, and 6.8 million people or more than 10% are immigrants who have obtained French citizenship (Wahyuddin, Bandu, & Hasyim, 2021).

The bilateral relationship between France and Indonesia has given rise to a French immigrant community that is growing more and more rapidly. There are 295,433 immigrants in Indonesia. This includes the country of France. Indonesia is also a country that generally becomes one of the tourist destinations. Thus, many tourists immortalize their tourist trips by taking videos. One of them was done by a French immigrant named Inaq Grace. Inaq Grace is a French immigrant living in Lombok. Inaq Grace has a YouTube account that contains her daily activities in Lombok. Despite being from France, Inaq Grace is fluent in the Lombok language. Her YouTube account has been followed by 31.7 thousand people and has uploaded 13 videos. Inaq_Grace has been uploading her videos on YouTube since July 20, 2021. In her YouTube Inaq_Grace introduces herself using the Sasak language. Apart from being active in making videos on YouTube, Inaq Grace is also active on an Instagram account called @inaq_grace.

The videos uploaded by Inaq Grace contain a lot of intercultural and linguistic contact. This involvement creates its own uniqueness in communication. The engagement between language and culture will affect several things for the groups and individuals involved in the social contact. The involvement of culture and language in individuals and groups can be grouped using acculturation strategies. Therefore, things that rub against cultural contact will bring about several effects such as patterns of communication variation, domains of communication, and factors that influence patterns of communication variation that occur when Inaq_Grace interacts with the natives of Lombok.

Acculturation strategies play a crucial role in the adaptation of individuals to a new cultural environment. Xing et al. (2020) examined the acculturation strategies of Chinese university students in the United States and found that language proficiency, instrumental motivation to learn the language, and association with both U.S. and Chinese cultures significantly impact social adaptation and self-reported anxiety and depression. This highlights the importance of language choices as evidence of an acculturation strategy. Furthermore, Guo et al. (2021) explored consumption choice-making among first-generation Chinese immigrants in New Zealand through ethnocentrism and acculturation lenses. This study emphasizes the influence of cultural background on decision-making processes, including language choices in communication and consumption patterns. In a related context, Ashton-Hay et al. (2021) investigated bilingual learning strategies to support Chinese undergraduate business students facing challenges in an Australian university curriculum. The study underscores the significance of bilingual approaches in facilitating learning and communication for students navigating

different linguistic environments. Moreover, Pérez-Sabater (2021) discussed the use of code-switching as a key strategy to demonstrate group solidarity in online exchanges among members of a transnational community. This highlights how language choices can serve as a means of expressing cultural identity and fostering connections within diverse social groups. Farah Anjanillah (2022) Analyse verbal data describing Londo kampung language choice in the domains of family, friendship and social interaction. Overall, the literature reviewed suggests that language choices can serve as valuable evidence of an individual's acculturation strategy, influencing various aspects of social adaptation, decision-making, and communication in multicultural settings. By understanding the role of language in acculturation processes, researchers can gain insights into the complexities of cultural integration and identity formation.

Based on the background of the existing problems, this study aims to identify the variations in communication patterns and language choice used by Inaq Grace, a French immigrant living in Indonesia. In addition, this study also aims to analyse the domains of these communication patterns and language choices, as well as to find out the factors that influence the variations in Inaq Grace's communication patterns and language choice. By identifying the variations in Inaq Grace's communication patterns and language choice, this research can reveal how Inaq Grace navigates and adjusts in the new cultural environment. Analysing the domains of communication patterns and language choice can provide insights into the acculturation strategies adopted by Inaq Grace. Furthermore, by knowing the factors that influence variations in communication patterns and language choice, this study can provide a more comprehensive understanding of the dynamics of cultural adaptation experienced by Inaq Grace as a French immigrant in Indonesia.

RESEARCH METHOD

This research is classified as descriptive qualitative research and draws on Fishman's 1971 concept of domains, which encompasses family, friendship, religion, education, and work. Utilizing the YouTube social media platform as a data source, the study references five specific videos, including a notable speech from the @InaqGrace account, uploaded on September 15 and September 28, 2021. The primary focus of the analysis centers on events from July 20, 2021, and September 7, 2021.

The methodology employed in this research unfolds in three distinct stages. The first stage involves data collection, using a listening and note-taking method to transcribe, classify, and record the utterances from the @InaqGrace account. In the subsequent data analysis stage, recorded data undergoes examination through three lenses: first, by identifying patterns of communication variation or language; second, by exploring patterns within the communication domains; and third, by analyzing the factors that influence these communication variations.

Through these methods, the research aims to uncover deeper insights into communication dynamics within the specified domains, contributing valuable knowledge to the field of qualitative research.

RESEARCH FINDINGS AND DISCUSSION

Patterns Of Communication Variation or Language

There are patterns of communication variation or language in this conversation between Grace and people in @Inaqgrace Youtube channel. Frequently Grace used languages such as Sasak, English, and Indonesia for a daily basis through the videos.

Fonology

(02:39 minute)

Piren ajin sekilo iku?

Iku /iku/ Itu /itu/

In the data can be revealed Grace is utilizing the *Meriak-Meriku* dialect that is pronounced vowel /u/. Also, there are the changes of fonology in the consonant /t/ - /k/. Grace has a French accent, but she can adjust the accent from the Sasak dialect.

(06:25 minute)

Ne wah, itu sekeq doang

Sekeq /sekəq/ Sekeq / sekeq/

In the data it can be revealed Grace has a French accent that can not be pronounced vowel /e/ like Indonesian people. She pronounced vowel /e/ changing to become vowel /ə/.

Morphemes

(09:01 minute)

Pas - Saat

Kadang-kadang pas ke butuh sepi solah idap

In the data it revealed that in the Sasak language there was an abbreviation. Sasak has unique linguistic characteristics in the abbreviation shown in the word *saat* changed to be *pas*. This is an example of how language can adapt and change in everyday use.

Superstratum and Substratum

A superstate, in the words of Wardaugh and Fuller (2015), is a multilingual setting in which a dominant language is used for political, social, and economic purposes.

1. Indonesia-Sasak

In the first video, Grace used Indonesian Language and Sasak Language. In this context she had a conversation with a fruit seller at Masbagik. In the second video, Grace used Indonesian and Sasak Language. In this context she has a conversation with a new friends.

03:43 minute

In the video, Grace is confused because the seller tells her about the red apple, but it means the seller wants to give her a red apple as a gift for her. She was happy for the gift and thanked them in a cool way.

Seller: *Apel merah*

Grace: *Angsul apel merah aoq.... mantap*

(D.5) : 09:45 minute

In the video, Grace offers her friend to try surfing with her. However, her friend doesn't know what surfing is. But Grace tried to explain again and instead jokingly said that she would be her surfing teacher and kept pushing her friend in the big waves.

Grace: *yakm nyobaq surfing?* He: *Ape no?*

Grace: *Cobaq surfing, selancar.... Iya, cobaq aku gurun... yak ke dorong side jok ombak beleq*

The data revealed that Grace usually used Sasak language rather than English language in her daily conversation in the domains of friendship and work. This explains that she is still adjusting to the language being studied, namely Indonesian and Sasak. Because she is not a native speaker in these two languages, she tries to keep using them as a form of respect for his speech partners or interlocutors, especially using Sasak. Because she knows that her speech partners do not understand English, while she is in an Indonesian country where surely the population understands Indonesian. By using the Sasak language, it also implies that he can be closer in a family relationship with his speech partner. This is a form of approach that grace takes by mastering the main language, namely Indonesian and local languages in the area in order to get closer and adjust to the conditions and places where she is.

2. Sasak-English

In the second video, Grace used Sasak Language and English Language. In this context she had a conversation with a fruit seller at Masbagik.

06:32 minute

In the video, Grace bought a peeled pineapple. So the seller asked Grace to buy one more pineapple in a state that the fruit was still in and had not been peeled. Grace refused because the fruit was heavy, but the seller said the fruit could be stored in the car. But Grace still chose to buy only one fruit that had been peeled but she promised to come back again to buy the fruit offered if she was still in Sembalun.

Seller: *Ine sekeq doang ne?*

Grace: *Endeqke butuk aku lalo laik Sembalun keberatn*

Seller: *Masukin di mobil*

Grace: *Naonde, pas ku tulak Malik leq sembalun aku masih leq to and buy this one (pineapple)*

09:12 minute

In the video, Grace was asked by her friend what her experience was when she first loved listening to sholawat. Grace replied that she had a friend who introduced and told her to listen to sholawat, after she tried listening to it she felt comfortable and relaxed. Since that moment she was hooked so she downloaded it through the app.

He: *Berembe laiq cerita pertame demen sholawat? Grace: Araq baturke unine leq aku, wah ndeqn denger Shalawat? aku ndeq, ape ketoqn shalawat?, and then dengark,, demengke laloqn, terus upload leq aplikasi*

The data revealed that Grace usually used Sasak language rather than English language in her daily conversation in the domains of friendship and work. This explains that she has adapted herself to the language and culture of the Sasak people on the island of Lombok. Using Sasak language will make herself much more emotionally close to her speech partners. The data reveals that Grace's superstrate language is Sasak and the substrate language is English.

Domain Of Language Choice

Shopping Domain

In the context of this conversation, Grace is talking to the sellers in Masbagik. (4.25- 4.59 minute)

Grace: *What it's a.. what it's for eating? This is for eating? Seller: for smoking*

Grace: *for smoking, ooo.. its strong*

Seller: *ini strong Grace: keras iku? Seller: ne, ne..*

Grace: *nei, nei ini keras, an eke meroko Seller: no, no, ini keras, dia mencari ndek keras*

Grace: *bau kadu iku isiq jari Seller: jari ape?*

Grace: *lain ndeq naon bareng-bareng*

Seller: *Ceket wah Grace: Ndeq bau?*

Seller: *lamun ku tao bahasen pasti yak ke pantok Grace: Aku ketoq, yakm jagur kance aku? Seller: maeh*

Grace is an immigrant who is multilingual, In her YouTube video entitled "Inaq Grace Buying Fruit in Masbagik Using English". She experienced difficulties when she used English to buy fruit at the market. The transaction process was hampered because the seller did not understand her language. However, Grace was able to overcome this by changing her language to Sasak. This shows that Grace's approach to changing her language has very effectively influenced the way she communicates and interacts with others, especially in the shopping sphere. She changed from English to Sasak because she knew that the sellers were mostly local people who were used to speaking Sasak.

Grace uses the Sasak language as a form of acculturation strategy in the shopping sphere. The strategy helps her to be better accepted and more attractive to her interlocutors. Grace was suddenly able to use the local Sasak language, which was understood by the seller, even though she appeared to be a foreigner who most likely could only speak English and could not speak the local Sasak language, but in fact she was very fluent in Sasak. This strategy shows Grace's ability to adapt to her environment, which helps the buying and selling process run smoothly. It also shows her identity as an immigrant who is already fluent in the local Sasak language. This shows that the shopping domain is a clear example of how an individual's multilingual ability can influence the way they communicate and interact in a specific context. Acculturation strategies

such as Grace's proved effective in facilitating the buying and selling process and building better relationships with the local community.

Friendship Domain

In the context of this conversation, Grace is playing a guessing game with her friends. (0.32-0.51 minute)

Grace: *selo bae* Friend: *moh imene eee* Friend: *are you ready? ..*

Grace: *chips chips?* Friend: *no no, name name* Grace: *seawed*

Friend: *yes yes*

In the data above, Grace is playing food guessing with some of her friends. Grace and one of her friends became food guessers, and other friends gave guesses. In the guessing process, Grace often uses English. Grace's use of English did not make her friends confused, even her friends communicated in English. Grace's choice of language is an acculturation strategy. She knows that her friends are also able to speak English, so she still uses English to show her identity as a foreigner. Although she continues to use English in this realm of friendship, this does not undermine their friendship. However, she also uses a little Sasak language to show that she is also an immigrant who can speak Sasak. The conversation between Grace and her friends illustrates a form of acculturation strategy that takes place. Grace, as a foreigner, predominantly uses English in the communication process in the context of food guessing. However, Grace's use of English was not a barrier for her friends to remain involved in the conversation. This shows the mutual adjustment and adaptation that occur in these interactions. Grace tried to maintain her identity as a foreigner by using English, while her friends showed openness and the ability to understand English. This process is a form of acculturation in two different languages.

Interestingly, although Grace used English, she was still able to engage in the food guessing game with her friends. This shows the efforts made by Grace and her friends to understand and adjust to each other. This process allows for mutually beneficial cultural integration, each party's identity is maintained, but they are open to exchanging and enriching their experiences in the communication process with people who have different backgrounds. This conversation illustrates how acculturation strategies with appropriate language selection in the communication process can occur in the realm of open friendship and mutual respect for differences. This process can be a model for creating harmonious interactions between foreigners and local people, so that the identity of each party is maintained and there is room for the mutual enrichment of individual experiences.

Religious Domain

In the context of this conversation, Grace is praying sholawat with her friends. (8.59-9.12 minute)

Friend: *But, everyday listen to it?*

Grace: *Endeqne kadang-kadang dengar pas ke yak butuh sepi, solah idap,, aok dengarke aok demenke* Friend: *suka sholawat, brembe laek cerite pertame demen sholawat?*

In the video entitled "Inaq Grace Sholawatan Bareng @Waidikbung @ifants and @irwanmagic7703", Grace is gathered with three male friends who want to pray sholawat

together. Although Grace is a non-Muslim, she tries to fit in with the community of her friends. In interacting with the community, she predominantly uses the Sasak language because the community members are Lombok people whose mother tongue is Sasak. Grace also occasionally uses Indonesian and English. However, the choice of Sasak as the dominant language shows Grace's efforts to be able to participate in sholawatan activities and build intimacy with her friends. The community was very enthusiastic about inviting Grace to sing sholawat together.

Grace's language variation strategy is a form of acculturation that she applies in the religious sphere. With her multilingual skills, Grace is able to adjust and interact effectively with her community, despite their different religious backgrounds. This shows Grace's ability to use her multilingual resources to build relationships and adapt to the surrounding environment, especially in the religious realm.

Neighbour Domain

In the context of this conversation, Grace greets her neighbour. (0.32-0.34 minute)

Grace: *Brembe ombak arakn? Kecil atau beleq?* Neighbour: *Ndeq taon side.*

In the data above, Grace is interacting with people around her, Grace predominantly uses the Sasak language and uses little Indonesian. In fact, she almost does not use English. Even though she is a foreigner, she shows her ability to speak Sasak because her interlocutors are people who already know her well. The interlocutor knows that Grace is able to speak Sasak well.

So Grace's identity as a foreigner remains visible even though she does not use English. This shows that Grace's language selection adjusts her interlocutors. This is a form of grace's acculturation strategy. In the interaction with the neighbour shown in the data above, Grace shows a different acculturation strategy compared to the previous interaction. In the domain of interaction with neighbours, Grace tends to prefer to use Sasak rather than English. This shows that Grace adjusts her language use according to the context and the interlocutor. When dealing with her friends, Grace uses English to maintain her identity as a foreigner. However, when interacting with her neighbours, Grace predominantly uses Sasak. Grace's choice of Sasak language can be interpreted as her attempt to adapt and integrate with the local community in her neighbourhood. The use of Sasak language shows that Grace has been able to learn and master Sasak language well, so that she can communicate smoothly with her neighbours. Although Grace is a foreigner, her identity as a foreigner is still visible even though she does not use English. This shows that Grace's choice of language is tailored to her interlocutors. In the context of interaction with neighbours, Grace chooses to use Sasak as a form of acculturation strategy.

Grace's choice of Sasak also shows the mutual respect and acceptance of her neighbours. They recognise Grace's ability to speak Sasak and accept her as part of their neighbourhood. This reflects Grace's efforts to adapt to the local culture and the acceptance of the surrounding community. This data illustrates how Grace adjusts her acculturation strategies according to the context and the interlocutor. This demonstrates Grace's ability to adapt and integrate with the local culture, as well as the surrounding community's efforts to accept Grace as part of their

environment. This positive acculturation process can help Grace be more accepted and well-integrated into the surrounding community.

Table 1. Table domain of language choice.

Domain	Language used	Context/Situation of Use	Reasons for Language Choice
Shopping	Sasak>English >Indonesia	Interacting with sellers in a traditional market	<ul style="list-style-type: none"> • Keep using the mothertongue to attract attention and maintain a foreign identity • Adjusting the language of the other person so that the communication process is easy and well received.
Friendship	English>Sasak	playing guessing games	Grace friends have English language skills
Religious	Sasak>English >Indonesia	<ul style="list-style-type: none"> • Gathering with the interfaith community • Participate in prayer (<i>sholawat</i>) activities 	can be well accepted by the community and can participate in community activities even though they are of different religions
Neighbour	Sasak>Indonesia>English	Casual chat in a residential neighbourhood	Adapting the language of the neighbours

The table above illustrates the language choice pattern of an immigrant named Grace in various domains of life. It can be seen that there is a tendency to use Sasak and English in the friendship domain, while Indonesian and English are also used in the religious, shopping and neighbourhood domains.

Factors Influence

Factors that influence the existence of communication variation patterns in @inaq_grace videos include. This cultural communication factor occurs due to the cultural differences experienced by Inaq Grace when shopping in Indonesia and shopping in France. This factor is in order to survive in Indonesia, especially in the Sasak tribe area. The following are examples of cross-cultural communication contained in the Inaq_Grace Youtube video.

Related to participants

In the cross-cultural communication factor, there are derivative factors, namely factors related to participants. This factor is reflected in the video Inaq_Grace uploaded when she was shopping at the Sengkol Market. In the Sengkol market, Inaq_Grace tries to use English to communicate with the traders in the market. In the video at 4:07 Inaq_Grace starts interacting with the merchants using English when buying tobacco to smoke.

Example data

G: What it's a.. what it's for eating? This is for eating? S: for smoking

G: for smoking, ooo.. its strong

S: *ini strong G: keras iku? S: ine, ine..*

G: *nane gen keras, ndeq ke ngerokok*

S: *no, no, sak keras tebeng kenen kak tuan*

G: *laguq ndeq ke ngerokok, bau kadu iku isik jari*

S: *jari ape*

G: *lain ndeq naon bareng-bareng S: Ceket wah (ketawa bareng) G: Ndeq bau?*

S: *lamun ku tao bahasen pasti yak ke pantok G: Aku ketoq, yakm jagur kance aku?*

S: *maeh*

(duration 4:07 minute)

The data illustrates that there is a participant factor associated with the conversation (Fishman, 1965). The participants in the conversation are a seller who is a native Sasak and Inaq_Grace who comes from France. In this example, Inaq_Grace wanted to know the extent to which the vendor understood English. After a while, the communication did not go smoothly so Inaq_Grace changed it to Sasak. After this happened, the communication between the two participants went smoothly.

Topic and Function of Communication

In addition to the participant factor, there was also a factor in the choice of language used in the conversation. The choice of language used by Inaq_Grace is in accordance with the topic and function of communication (Fulham, 1965, in (Anjanillah & Arimi, 2022)). In the video, Inaq_Grace chose to use Sasak language in transactions, namely to bargain for prices. This is contained in the same video as the data in the previous data. Here is an example of the data.

Example data

G: *keras iku? S: keras*

G: *eleq mbe iku? Eleq Sembalun, eleq Tetebatu S: dekat balenk?*

G: *iku kabenokn ? Setengah bisa? Pire kajen iku? S: sekeet*

G: *seket? Kemahaaaaaaaaln, kebanyakn tu seket, beng ke harga batur? S: pira nak ha?*

G: *telung rase? S: petang ndase? G: iku ndeq?*

S: *mauq sepulu ribu, petang ndase,*

G: *petang ndase, mahel atau ndeq mahel?*

S: *Murah wah petang ndase G: iku ndeq bau? Iku doang*

(duration 5:20 minute)

The data above is an example of language selection to interact according to the topic used. In the video, Inaq_Grace bargained for the price of tobacco which reached 60,000 rupiah. Inaq_Grace bargained by wanting to buy half of it to get a cheaper price. However, it turned out that this was

not allowed so Inaq_Grace had to buy it as a whole. This made Inaq_Grace offer her half the price, which was then agreed at 40,000 rupiah.

This shows that the choice of language will be influential in buying and selling transactions in the market. Inaq_Grace knew this and chose to use the Sasak language in order to get tobacco at a cheaper and more affordable price.

The Habitual Language Maintenance

In addition to the presence of participants and topics in the communication, there is also the habit factor used by Inaq_Grace so that she can communicate fluently using the Sasak language itself. This was explained directly by Inaq_Grace in the beginning of her video shopping at the Sengkol market. The following is the habit factor explained by Inaq_Grace

Example data

G: Halooo

S: Halloo, madame

G: you selling cloth? T-shirt or trousers? S: nunaa, nunaaa

G: you sell everything?

S: nggak bisa, nggak ngerti G: You can't speak frech?

S: no, speak Ingglis G: no, speak English? S: yess...

G: oh, no, how we wanna talk? S: ape eno kenen

G: you selling a manything? What you favorite color? S: sorry, sorry not to speak Ingglis

G: aduuuuhh... S: aduuuuhh...

G: how we can to speaking?

S: nikn naon speak english unink terus

G: You speak Ingglis? Oh, noo kayee,, you speak Inglish?

S: no, nggak bisa baiq G: astageeee..

S: nah tau astageeee

G: no, is to hard to learn S: kenape bisa nak astagee

G: because I hear is my friend say. Many, many time, aduh, astage, merari S: merari.. udah memari?

(duration 1:10 minute)

In the example above, Inaq_Grace approached two clothing vendors who were chatting, then Inaq_Grace greeted them in English. Inaq_Grace wanted to ask what the two vendors were selling in English and the two vendors confusedly and confidently replied that they couldn't speak English, however, Inaq_Grace kept trying and eventually the communication didn't go smoothly. It was then that Inaq_Grace changed her language to Sasak. The two traders were surprised by

Inaq_Grace's proficiency in Sasak, and Inaq_Grace replied that she often heard her friends using Sasak.

According to Fishman (in (Anjanillah & Arimi, 2022)) says that people may use a particular language because they acquire the habit of speaking a particular language. From this, it is known that the factor of hearing and then speaking using a second language is also a factor that can make a person proficient in using another language. From the habit of hearing and using the language regularly, it will be easier to use the language.

Inaq_Grace uses English to maintain her culture. Therefore, Inaq_Grace uses English to communicate in the Sengkol market. This was reflected when Inaq_Grace wanted to buy fish from one of the traders. Inaq_Grace used English to ask what the trader was selling. The following is an example of the interaction that Inaq_Grace built to maintain his language.

Example data

G: *this is Fish ya? Fish? No, is a fish* S: *aneh kembekn no ndeqn naon sik aku* G: *I like fish, fish is good for healthy* S: *aku ndak bisa, no..no..no*

G: *noo, really healthy, no, see you good bye* S: *yess.yess.. yess.*

(duration 8:00 minute)

The data above shows that Inaq_Grace wanted to maintain his language by using English even though the merchant had said that he did not understand what Inaq_Grace was saying. The data above occurred when Inaq_Grace wanted to buy a fish, Inaq_Grace asked if this was a fish, I like fish because fish is healthy. In the conversation the trader did not know what Inaq_Grace meant and even in the video the trader thought Inaq_Grace wanted to buy two fish.

The example above shows that Inaq_Grace wanted to introduce her identity as a foreigner by using English to maintain her language. However, the trader who sold the fish also did the same thing to maintain his language to build an identity that the trader was a native of the Sasak tribe. This is reinforced by Kramsch's opinion (Anjanillah & Arimi, 2022) which says that language symbolizes cultural reality.

CONCLUSION

Grace exhibits a remarkable ability to adapt her language use—English, Indonesian, and Sasak—based on her surroundings and the context of her interactions. For instance, she employs English in a playful manner when pretending to be a Caucasian unable to speak Sasak, showcasing her creative approach to language. Following this, she seamlessly transitions to Indonesian, asserting her capability to communicate in Sasak once the prank concludes. This fluidity indicates that while she predominantly speaks Sasak, Indonesian serves as a valuable medium in various contexts.

Her linguistic choices reflect a broader social landscape on Lombok Island, where languages are utilized across domains such as shopping, friendship, religion, and community interactions. The hierarchy of languages in her communication is notable: Sasak as her primary language, followed by Indonesian, and then English. This pattern highlights the dynamic nature of language use in

Indonesia, where more than three languages—local, national, and foreign—play significant roles in daily life.

Moreover, the choice of language is influenced by external factors, which shape communication patterns. These influences stem from cultural contexts and can lead to variations in language use. Key elements that impact Grace's language selection include the participants in the conversation, the topic being discussed, the purpose of the communication, and the habitual exposure to each language. Understanding these factors not only enriches our comprehension of language dynamics but also illustrates the intricate ways in which culture and communication intersect in diverse settings.

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