IDENTITY REFLECTED BY DEAF STUDENT IN EFL CLASSROOM INTERACTIONS USING SIGN LANGUAGE IN UNIVERSITAS BRAWIJAYA

THESIS

By:
Leni Widiarti
NIM 13320135

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2019

IDENTITY REFLECTED BY DEAF STUDENT IN EFL CLASSROOM INTERACTIONS USING SIGN LANGUAGE IN UNIVERSITAS BRAWIJAYA

THESIS
Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra (S.S.)*

By:
Leni Widiarti
NIM 13320135

Advisor:
Dr. Meinarni Susilowati, M.Ed
NIP 19670503 199903 2 005

**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2019**

STATEMENT OF AUTHORSHIP

I stated that the thesis entitled **"Identity Reflected by Deaf Student in EFL Classroom Interactions Using Sign Language in Universitas Brawijaya"** is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, April 22, 2019

Leni Widiarti
NIM 13320135

APPROVAL SHEET

This is to certify that Leni Widiarti's thesis entitled **Identity Reflected by Deaf Student in EFL Classroom Interactions Using Sign Language in Universitas Brawijaya** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra (S.S.)*.
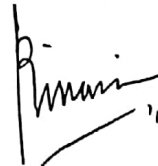
Malang, April 22, 2019

Approved by

Advisor

Dr. Meinarni Susilowati, M.Ed
NIP. 19670503 199903 2 005

Head of Department of English Literature

Rina Sari, M.Pd
NIP. 19750610 200604 2 002

Acknowledged by
Dean,

Syafiyah, M.A
NIP. 196609 10 1991032 002
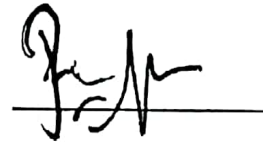
iii

LEGITIMATION SHEET

This is to certify that Leni Widiarti's thesis entitled **Identity Reflected by Deaf Student in EFL Classroom Interactions Using Sign Language in Universitas Brawijaya** has been approved by the Board of Examiners as the requiarement as the requirement for the Degree of *Sarjana Sastra (S.S)* in English Letter Department.

Malang, 22 April 2019

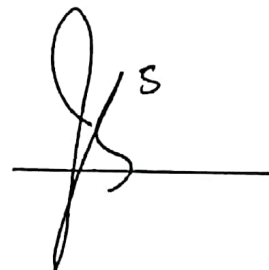The Board of Examiners   Signatures

1. Dr. Hj. Rohmani Nur Indah, M.Pd   (Main Examiner)
   NIP 19760910 200312 2 011

2. Lina Hanifiyah, M.Pd   (Chair)
   NIP 19810811 201411 2 002

3. Dr. Meinarni Susilowati, M.Ed   (Advisor)
   NIP 19670503 199903 2 005

Approved by
Dean,

Dr. Hj. Syafiyah, M.A
NIP. 19660910 1991032 002

iv

MOTTO

يُسْرًا الْعُسْرِ مَعَ فَإِنَّ

Verily, with hardship comes ease -Surah Ash-Sharh (The Relief) [94:6], Qur'an

||

"Don't compare your life to others. There's no comparison between the sun and
the moon, they shine when it's their time" - unknown

DEDICATION

This study is dedicated to

My beloved father and mother, Suliadi (Alm) and Sukati

All my longed big family

ACKNOWLEDGEMENT

ABSTRACT

Widiarti, Leni, 2019, *Identity Reflected by Deaf Student in EFL Classroom Interactions Using Sign Language in Universitas Brawijaya*, Thesis, English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Dr. Meinarni Susilowati, M.Ed
Keywords: Identity, Deaf EFL, Classroom Interactions

Identity is an important issue to discuss nowadays. Because its fluidity many people construct their identity in many ways. There are many ways of constructing identity, thus, there are many identities can be constructed by people. Omoniyi (2006) from sociolinguistic perspective said that identity concerns with the ways in which people positioned or constructed by other in socio cultural. That was why identity identification can be done from people's acts and responses investigating.

Classroom as the community identity was potential to be the pool of data collection. Hence, the researcher chose this locus as investigation, especially in deaf EFL student. Because the uniqueness of deaf EFL classroom interactions there were many languages happened beyond the interactions. The transforming language from Bahasa Indonesia to Sign Language to English and vice versa was the significant characteristic that they owned to be investigate the identity from this area.

The data were collected from one male deaf EFL student in intensive and private class between one teacher to one deaf student. After recording the learning process of deaf EFL student in the class, transcribing, then the researcher analyzed using Omoniyi's theory (2006). This theory categorized the identity by acts and responses as demands and needs. The non-verbal form of communication such as gestures, facial expressions, vocal cues mostly used by Deaf EFL could be identified as the code whether it is representing, signifying or expressing something.

The results of the data that consist of seven significant gestures and divided in two excerpts show that non-verbal language in the form of gesturing touching forehead was the most gesture appeared during the learning process. The second was gesture swinging hand that tends to rare use by hearing people to communicate, however, it has important meaning for deaf EFL communication. Thus, from those analyses result the researcher concluded that besides the sign language made by government authority, the deaf EFL also create their own sign language based on their environment, in this case English class, such as touching forehead for indicating their self-consciousness of doing mistake and to communicate their boredom in class activities. Then, the gesture swinging hand was indicating deaf EFL's understanding on teacher's explanation. Those were the deaf EFL non-formal sign language identity appeared in this class. Based on this finding, the future researcher might conduct the research in the same issue but in different areas to find another non-formal sign language in every social class.

ا ملخص البحث

ويديارتي,ليني, 2019 **انعكاس الهوية في تفاعل الفصل الدراسية للصم في في جامعة براويجا**,بحث العلمي, في قسم الأدب الإنجليزي قي كلية العلوم الإنسانية بجامعة مولان مالك إبراهيم الإسلامية الحكومية بمالانج. تحت الإشراف الحاجة مينمي سوسيلاواتي الماجستير

الكلمة الرئيسية : الهوية ، الصمم ، التفاعل

لهوية قضية مهمة يجب مناقشتها في العصر الحلضر. بسبب عدم استقراره, كثير من الناس تشكيل الهويات بطرق مختلفة. حتى يكثر من الهوية التي شكلتها الناس أو المجتمع.أومنيي 2006 في نظرية اللغوية الاجتماعية ، تركز الهوية على الطرق التي يتم بها وضع الإنسان و تشكيله في ثقافة الاجتماعية. ولذلك تحديد الهوية من خلال التحقيق في تصرفات أو ردود الإنسان.

الفصل الدراسية باعتبارها هوية المجتمع، لديه القدرة على أن تستخدم لجمع البيانات. لذلك ، اختار الباحث الفصل لمكان التحقيق ، خاصة في الفصول حيث يتعلم الأطفال الصم اللغة الإنجليزية. لإن هذا الكون فريد، لذ لك أن تحصل على منظور جديد في تشكيل الهوية. الشيء الفريد حول التفاعلات في هذا الفصل هو عدد اللغات التي تحدث في كل تفاعل يظهر. نقل اللغات من الإندونيسية إلى لغة الإشارة ثم إلى الإنجليزية, بالعكس هو سمة مهمة يجب أن تكون بمثابة التحليل لتشكيل الهوية عليه.

من البيانات التي تم جمعها من فصول اللغة الإنجليزية المكثفة والخاصة بين معلم إلى طالب الصم في جامععة براويجايا من خلال عملية التسجيل أثناء عملية التعليم وترجمة اللغات غير اللفظية ، ثم يقوم الباحث بتحليل البيانات التي تم جمعها بنظرية أومنيي 2006. أصنفت هذه النظرية أن الهوية الإجراءات والاستجابات كطلبات واحتياجات. يمكن التعرف على اللغات غير اللفظية مثل الإيماءات (لغة الجسد) ، وتعبيرات الوجه ، والإشارات الصوتية التي تستخدم في الغالب من قبل الصم ، سواء أكانت تمثل أم تعني أم تعبر عن شيء.

تظهر نتائج تحليل البيانات من سبع لغات للجسد مقسمة إلى قسمين من البيانات. أولا أن اللغة غير الشفهية على شكل لغة الجسد "لمس الجبهة" هي لغة الجسد التي تظهر في أغلب الأحيان أثناء عملية التدريس والتعلم في هذا الفصل.و ثانيا لغة الأيدي الجسدية التي يبدو أنها نادراً ما يستخدمها الناس غير الصم في التواصل ، لكن لغة الجسد هذه لها معنى مهم بالنسبة للصم في اللغة الإنجليزية كلغة أجنبية للتواصل في الفصل. من هذا التحليل أظهرت نتيجة أن بالإضافة إلى لغة الإشارة الرسمية من السلطات الحكومية ، فإن صماء اللغة الإنجليزية كلغة أجنبية الصم يشكلون أيضًا لغة الإشارة الخاصة بهم استنادًا إلى بيئتهم ، وهو في الفصل اللغة الإنجليزية.

من بين اللغة الإشارة مثل "حمل الجبهة" ما يدل على وعيه عند ارتكابه أخطاء حين التعلم, أو للتعبير عن الملل على الأنشطة في الفصل. ثم ، "أرجح يدك" للإشارة إلى أنه يفهم ما شرحه المعلم. هذا الاكتشاف هو أحد من شكل اللهوية لغتهم غير الرسمية بالإضافة إلى اللغة الرسمية التي وضعت الحكومة. من المتوقع أن يناقش الباحث في المستقبل المشكلة المساواة ، ولكن مع مناطق مختلفة ، حتى يمكن من إيجاد لغات غير رسمية أخرى في كل طبقة اجتماعية.

ABSTRAK

Identitas menjadi isu penting untuk didiskusikan pada era sekarang. Karena ketidakstabilannya, banyak orang membentuk identitas mereka dengan berbagai cara. Sehingga dengan banyaknya cara ini membuat banyak identitas yang dibentuk oleh kebanyakan orang atau masyarakat. Omoniyi (2006) dalam sudut pandang sociolinguistic mengatakan bahwa identitas fokus pada cara-cara seseorang diposisikan atau dibentuk dalam kultur sosial mereka. Dengan begitu identifikasi identitas dapat dikerjakan melalui investigasi tindakan atau respon seseorang.

Ruang kelas sebagai komunitas identitas berpotensi dijadikan sebagai pengumpulan data. Karenanya, peneliti memilih kelas sebagai area untuk diinvestigasi, terutama pada kelas dimana anak-anak tuli belajar Bahasa Inggris. Hal yang unik dari interaksi di kelas ini adalah banyaknya bahasa yang terjadi disetiap interaksi yang muncul. Perpindahan bahasa dari Bahasa Indonesia ke bahasa isyarat lalu ke Bahasa Inggris, begitu pula sebaliknya, merupakan sebuah ciri khas yang signifikan yang mereka miliki untuk dijadikan sebagai analisis pembentukan identitas dari sisi tersebut.

Dari data yang telah dikumpulkan dari kelas Bahasa Inggris intensif dan privat antara satu guru ke satu mahasiswa tuli di Universitas Brawijaya, dengan melalui proses perekaman selama proses belajar mengajar, menerjemahkan bahasa non-verbal, lalu kemudia peneliti menganalisis data yang sudah terkumpul dengan teori Omoniyi (2006). Teori ini mengkategorikan identitas dari tindakan dan respon sebagai permintaan dan kebutuhan. Bahasa non-verbal seperti gerak isyarat (bahasa tubuh), ekspresi wajah, dan isyarat vokal yang kebanyakan digunakan oleh EFL tuli dapat diidentifikasikan sebagai kode apakah hal itu merepresentasikan, menandakan atau menyatakan sesuatu.

Hasil dari analisis data dari tujuh bahasa tubuh yang terbagi kedalam dua potongan data menunjukkan bahwa bahasa non-verbal yang berbentuk bahasa tubuh 'menyentuh dahi' adalah bahasa tubuh yang paling sering muncul selama proses belajar mengajar di kelas ini. Yang kedua adalah bahasa tubuh 'mengayunkan tangan' yang tampak jarang digunakan oleh non-tuli dalam berkomunikasi, namun bahasa tubuh ini mempunyai arti penting untuk EFL tuli untuk berkomunikasi di kelas. Sehingga dari analisis tersebut peneliti dapat menyimpulkan bahwa selain bahasa isyarat resmi dari otoritas pemerintah, EFL tuli juga membentuk bahasa isyarat mereka sendiri berdasarkan lingkungan mereka, dalam hal ini kelas Bahasa Inggris. Diantata bahasa isyarat yang dibentuk seperti 'memegang dahi' yang mengindikasikan kesadarannya ketika membuat kesalahan saat proses belajar, atau untuk mengkomunikasikan kebosanan mereka terhadap aktifitas di kelas. Kemudian, bahasa tubuh 'mengayunkan tangan' untuk mengindikasikan bahwa ia mengerti akan apa yang telah dijelaskan oleh gurunya. Penemuan ini merupakan salah satu pembentukan identitas bahasa non-formal mereka disamping bahasa formal yang telah ditetapkan oleh pemerintah. Dengan begitu peneliti-peneliti berikutnya diharapkan dapat mengkaji isu yang sama namun dengan area yang berbeda sehingga dapat menemukan bahasa-bahasa non-formal lainnya di setiap kelas sosial.

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

This chapter discussed the research background, research question, research objectives, research significance, scope and limitation, research method and definition of key terms.

1.1 Research Background

Nowadays, identity is something important to discuss. During this modern era, urbanization, migration, globalization, new media and modern technology threaten the stability of both social identity and collective representations (Howarth, 2002). As Susilowati (2014) argued that recently, identity is no longer perceived as the reflection of self, which tends to be predetermined and permanent. It depends on the social, cultural, religious, or political context that can indicate the identity characterization. The changing nature of the social environment is one of the causes of the changing nature of identity. According to Benwell & Stokoe (2006), identity is usually used as the term of something that people own; a personal possession that can be authenticated or falsified. Taking this idea further, the self-fashioning or the term being 'subject' can be defined as the identity conception. It indicates that identity is projected, constructed, shaped to brand one's existence. Because the identity is created and not natural, it tends to be fluid and multiple. Burke & Stets (2009) also said that identity agrees with the

meaning, which defines who one is, and when one occupies the particular role in society, a member of a particular group, or claims particular characteristics that identify him or her as a unique person. In another word, identity is characterized by any one person in many positions in their large society life.

The impact of the relationship between individual and society will bring up an idea, which is called interaction. Briefly, Burke and Stets (2009) pointed out three central concepts namely self, language and interaction that construct more ideas of identity conception. The term self, initiates the mind of a person, it characterizes the individual awareness of his/her being in this sense of identity. Then, language functioned as symbolic communication in society. The interaction not only deals with the whole person, however, between aspects of a person having to do in their groups or organizations, that is their identity. Thus, the self and language have their own contributions to create the interactions finally to shape their identity.

From the elaboration mentioned above, the relation between language and identity happened beyond interactions. The ways of the using of language and the way people interact had really happened as the identity markers. This concept agrees with Susilowati's (2014) enlightenment in which identity occurs only within interactions and has a language as the locus of its emergence. Therefore, there are many potential ways to investigate identity from a linguistic perspective considering there are many ways people use their language and interact to communicate with others.

Concerning with the ways of communication, the deaf communities have their own strategies to transmit the message in their communicational life. According to Moravkova (2011) there are some communication strategies which are used by deaf people. Those deal with spoken mother tongue, written mother tongue, lip reading, finger spelling, sign language and drawing. The used of the language by deaf people depends on the other participant of communication. Whether the communication between deaf to deaf or deaf to hearing people. Chen (2014) also stated that the mode of communication to every deaf person mainly includes sign language and oral language. The use of language, the attitude of deaf people to the different language will influence them to construct their identities (Chen, 2014). He also added that sign language for deaf people is just like a bridge, which brings deaf people into the deaf culture.

Deaf student was potential to select because they have their own motives to be an EFL student. Dissimilar with hearing students, deaf student needs to struggle more on learning English than hearing people. The unique ways of transmission language and culture to the deaf EFL student become the fundamental characteristic of their community. In addition, the different backgrounds among deaf EFL student will become the rich data to investigate. In this case, deaf EFL student in Universitas Brawijaya was the appropriate choice to observe because Brawijaya University is the one of the universities in Indonesia which concerns inclusive education. Universitas Brawijaya also commits to be accessible education and research services on the issues of disability in universities, and serves the disability students in Brawijaya University by forming

a specific institution called Pusat Studi dan Layanan Disabilitas (The Center of Disability Studies and Services). That is why they facilitate the disabled students, in this case deaf students to learn English in order to make them comprehend the lectures with English introductory, feel confident and able to face the modern era as well as being able to compete with hearing students, and get the same right in their university.

In conducting the research, the researcher used Omoniyi's (2006) theory to elaborate identity through sociolinguistic point of view. This becomes the appropriate theory because sociolinguistics of identity deals with the ways people position or construct themselves, and are positioned or constructed by others in socio-cultural situations through the instrumentality of language (Omoniyi and White, 2006). It was also in line with sociolinguistics of identity's significance, which offers areas to acknowledge such as forensic linguistics, minority education, literacy and development and medical linguistics. As well as deaf EFL belongs to minority education. The sociolinguistics point of view was used to examine the identity investigation in this research. This theory functioned to describe or explain social phenomena through linguistic use and also to impact human development positively (Omoniyi & White, 2006). Furthermore, Susilowati (2014) added that within sociolinguistic angle identity is setable from variables that related with behavior, this sense is language behavior. This explanation settles with Burke & Stets' (2009) argumentation that one of the identity theory goals is seeking how the identity influences the individual

behavior, thoughts, and feelings or emotions. In this context, behavior will deal with language behavior.

Moreover, communication strategies for deaf people in Indonesia are no different. Indah and Chanastalia (2018) have pointed out the communication methods for deaf students. There are four communication strategies used by the Indonesian deaf students, actually when they learn English as the Foreign Language (EFL), namely sign language, lip-reading, fingerspelling and Tadomas. The common communication method used in teaching English is lip-reading. It deals with understanding what people say through watching the movement of the lips. They also added that the term lip-reading has changed as the speech-reading that tends to use lips and body movement to communicate with deaf people.

Some researchers have conducted the investigation of identity on deaf communities, the first is McIlroy and Storbeck (2011), their study deals with the exploration in detail the life stories of a range of deaf persons in terms of their identity from their educational experiences in South Africa. The results show that there is an increasing need and opportunity for deaf persons, scholars of Deaf Studies, and also parents and teachers to recognize that being bicultural deaf is a valid and authentic identity option. The second, Chen (2014) has observed the influential factors of deaf identity development. He stated that the environment of family, educational experience, the mode of communication and the status of hearing loss are the influences for the development of the deaf identity.

In elaborating the relation between language and identity, some researchers have conducted the research of identity in linguistics perspective. The first, Nugraha (2016) has observed the identity of Jose Mourinho in football press conferences. The results of his research showed that Jose Mourinho projects his identity when he expressed his attitude and when he talked about his capability as football manager. The second, Nalalia (2017) has conducted research on identity construction among *facebook* users. She found that the dominant type of language style in *facebook* users' utterances in their status updates is casual style. The third, Susilowati (2010) investigated the teacher identity representation in classroom interaction. The result concluded that in this global world teacher's business is no longer delivering the materials proposed by particular curriculum. They have the new concern, which goes beyond the four-wall classroom territory, and one of the crucial issues deals with identity shaping.

Based on above summarized research findings there was potential within the variations of the use of language and identity representation. There were many aspects, which could be used as the data to examine the identity representation of a person or group. Beside the public figure's statements, the ways of using language in virtual accounts/social media, the characters of a novel, even teacher identity in classroom interactions, these all could see how identities are reflected. Some others observed the deaf community interactions, however, did not investigate the identity. Another previous study mentioned above, happened abroad, which is culturally different in Indonesia. To date, no study has actually

conducted the investigation of identity representation on English as foreign language (EFL) deaf students, in Indonesia actually.

1.2 Research Question

Based on the research background, the research question was:

How does the deaf student in Universitas Brawijaya represent their identity in their English classroom interactions?

1.3 Research Objective

The main objective of this research was to analyze the identity which was represented by the deaf EFL in Universitas Brawijaya.

1.4 Research Significance

Theoretically, this research was important to produce more concepts of identity representation from a sociolinguistic perspective especially for deaf community. Practically, this research was significant for continuing the previous studies on identity investigation in linguistic perspective, specifically identity of deaf EFL, which use sign language during their learning English at their English class and this research had not been conducted before. Thus far, by doing this research possibly could give any ideas and enlightenment for every reader,

including the parents of deaf people, educational institutions from elementary school up to college which already have or yet a service center specially for students with disabilities, in this context deafness, and the future researchers who need it as their reference.

1.5 Scope and Limitation

The focus of this research was investigating the identity which was represented by the deaf EFL in Universitas Brawijaya. The learning process was done in one on one interaction between student and teacher by using sign language. Due to the limited time of conducting the investigation, the researcher only investigated deaf EFL in Universitas Brawijaya to identify how they represent their identity through their interactions through the non-verbal language at their English Class.

1.6 Research Method

In conducting the research, the researcher used a descriptive-qualitative approach. The descriptive research approach deals with the technique of research which attempts to provide an accurate description or picture of a particular situation or phenomenon. The researcher describes the situation of how the deaf EFL reflect their identity through their interaction in using sign language while they learn English in their English class.

Then, the qualitative approach is an approach that tends to use words to explore the research. After observing the utterances which were portrayed in deaf EFL interactions the researcher interprets it into words. The processes of the research involved developing the questions and procedures, collecting the data, analyzing the data inductively from particulars to general themes, then making the interpretations of the meaning of the data, and the final written report has a flexible structure (Creswell, 2014). Thus, the aims of the analysis of this research were describing and explaining how identity was represented by deaf EFL through their interactions during learning English in their English class.

The analysis of this research was done by using constructivism worldview. Constructivism's worldview is typically a perspective or interpretive approach. The researcher attempted to construct the concept of identity representation of deaf EFL who use sign language in their English class interactions using sociolinguistic perspective. The sociolinguistics point of view was used because it is the appropriate theory, which one of its objectives was to establish the role of language in identity claims of specific communities of people. The researcher tended to make interactions or discussions with participants to gain the data and construct the data into theory at the end of the research (Creswell, 2014). The analysis started by understanding the theory, choosing the acceptable data, then classifying and analyzing. The researcher also made some interviews to complete the data and make stronger the researcher's interpretations in analyzing the data.

1.6.1 Data Source

The source of the data was taken from the deaf EFL in Universitas Brawijaya when they learn English in their English class. The research was done in one deaf student with the English lecturer. The learning activities done in intensive and private classes consist of one deaf student and the lecturer. The data were taken by observing and recording their interactions during learning English.

1.6.2 Research Subject

The subject of this research was one deaf male EFL who was in college in Brawijaya University, Malang. The universities' students have the potential to investigate because the adolescence period and high level of study make them mature enough to construct their characteristics and decide their identity being the rich data to observe. Because a university consists of several students who have different characteristics and beliefs, thus, that class tends to be heterogeneous and potential to observe.

1.6.3 Research Instrument

To collect the data, the researcher observed the interactions of deaf EFL during their English class. The observations dealt with looking around directly how the situations during the deaf EFL learn, communicate, interact, and finally shape their identity. During the observation, this research helped with field-notes

which were important to letter the specific results of the observation. Moreover, the observation was also helped by video recording which was central to recording the deaf EFL's performances and interactions during their English class at certain times. The interactions included their utterances, body language, facial expressions, gestures and eye contact also. Video recording was also substantial to capture the moments when the use of their language indicates their identity representation.

1.6.4 Data Collection

In collecting the data, the researcher conducted some stages. The first, the researcher attempted to observe directly the English class of the deaf EFL. In conducting the observation, the researcher paid attention to the deaf EFL interactions while they learn English in their class. The researcher recorded their activities in the class to notice their utterances, body language, facial expressions, gestures and their eye contact. During the observation, the researcher made some field-notes and recorded the deaf EFL interactions into a video recorder.

1.6.5 Data Analysis

After gaining the data, the analysis was done by doing the following stages, proposed by Omoniyi (2006): firstly, counting and setting out the numerical order in which several identities were foregrounded in the course of action. Then determine the identity in the section unspoken (non-verbal language).

Secondly, dividing action up on a timescale on to which identities were mapped to know what identities were foregrounded as well as which ones remain the last longer period. It was to measure using the scale, which started from zero and was graded for the duration of talk delivery with marking to indicate: where a particular identity was first foregrounded, where it was displaced, or backgrounded in order to give prominence to another. Thirdly, showing by shading when two identities occupy the same moment.

1.7 Definition of Key Terms

Due to avoid misunderstanding, researcher provide some key terms as follows:

1.　　Identity　　　　　　　　: The term of the 'expressive' dimension, that reveals a subject's attitudes and ideologies. It is characterized as an element of style or way of being.

2.　　Sociolinguistic of identity　　: The theories that are framed to describe or explain the phenomenon and have the capacity to impact human development positively also.

3.　　Classroom Interactions　　: All actions done by teacher and student during the learning process in the English class including verbal and non-verbal communication such as gestures, facial expressions, vocal cues, etc.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter elaborated the theory used to analyze the data, such as (1) Identity Theory, (2) Sociolinguistic Perspective, (3) Deaf Communications, and (4) Previous Studies of Identity Representation.

2.1 Identity Theory

The concept of identity according to Taylor (1989), in the sixteenth century which is the pre-modern, feudal era in Europe, was unthinkable. In 2005, the term identity on the internet search revealed a preoccupation with 'identity fraud', 'identity cards' and 'identity theft' that were common-sense use of the term as something that people own; a personal possession that can be authenticated or falsified (Benwell & Stokoe, 2006:17). Nowadays, identity has been heavily theorized academically as a paradigmatic product of its historical conditions, formulated or reformulated in strategic ways. The early dealings of identity identified as self-fashioning, agentive, and internal project of the self. However, in postmodern identity it is treated as a fluid, fragmentary, contingent and crucially.

Some scholars working on identity investigation define identity by numerous definitions. According to Hall (1997), identity is utilized to recognize

the individual. It determines what people represent and how they stand for themselves to other people and then perceive each other. Hall also stated that identity is relational. It is shaped through social relation and symbolically marked. Block (2006) defined identity frames as socially constructed, which agree with self-consciousness, individual performance, interpretation and projects in dress, bodily action and language. Both definitions indicate that identity is shaped, the significance is not just for a person's self, but the biggest ambition is renowned by people in their social life.

Additionally, Howarth (2011) stated that identity is an individual's sense of who they are in relation to others around them. Simultaneously, it incorporates a sense of belonging and sharing knowledge and a sense of difference and individuality. Sense of belonging and sharing knowledge elaborated as what a person has known, communicates and interacts with others. Then, a sense of difference and individuality close to the characteristic which a person owns, thus make she/he different from others. Further, Howarth (2011) also thought that identity (the ways people see and represent themselves) shape how they communicate, what they communicate about, how they communicate with others and how they communicate about others.

Moreover, Nalalia (2017) supported Buckingham's (2008) argument that identity is something unique of someone that we regard more or less constant over time. She argued that identity is a symbol of a person that can define who a person is like, indicate who she/he is, and people know each other who they are. Homberger & McKay (2009) pointed out the implication of identity's negotiation

related to gender, race, class, ethnicity, sexual orientation, among other characteristics in every time we speak. We are negotiating and renegotiating our sense of self in relation to the larger social world, and recognizing that relationship across time and space. This idea is in a line with Nalalia's (2017) research on identity constructions among *Facebook* users. In this modern era, people tend to express themselves (i.e their daily activity, updated status) through their social media which has a wide range in social life and every user will see it.

Furthermore, relating with language, Andrews (2010) citing from Halladay & Hassan (1989) portrayed learning a new language involves more than just acquiring a different grammar and a new vocabulary, however, it involves a new identity also. Not only a new language, switching a language from one to another also can reflect the speaker's way of indexing their identity to a certain community speaking the language they belong to (Susilowati, 2010).

2.2 Sociolinguistic of Identity

The sociolinguistics theories proposed by Omoniyi & White (2006) not only aim for describing or explaining phenomena, but it has the capacity to impact human development positively also. The significance of sociolinguistics and its branch disciplines was being acknowledged in practical applications of the interventionist strategies. The areas which offer acknowledgement such as forensic linguistic, minority education, literacy and development and medical linguistics. Considering in this research, deaf EFL categorizes as the minority

education, which there are not many institutions specialize for deaf EFL. In a sense this theory was appropriate to observe the deaf EFL identity from a linguistic point of view.

The challenge that sociolinguistics of identity was attempting to re-examine the analytical tools employed in the sociolinguistic research of identity in order to either assess or comment on their efficiency or demonstrate their applicability in specific research context. The second, to establish the roles of language in identity claims of specific communities of people. The third, determine the place of identity in a variety of social contexts, including workplaces and language classrooms. Thus, this theory focused on the ways in which people position or construct themselves and are positioned or constructed by others in socio-cultural situations through the instrumentality of language.

Omoniyi (2006) defined that a 'moment' is a tool in the conceptual framing of the hierarchy of identities. The term moment here could be defined as the temporal unit of measurement or monitoring in the identification process. To analyze the data Omoniyi's theory works as follow:

1)   Counting and setting out the numerical order in which several identities were foregrounded in the course of action. Then determine the identity in the section of spoken or written text.

2)   Dividing action up on a timescale on to which identities were mapped to know what identities were foregrounded as well as which ones remain the last

longer period. It was measure using the scale, which started from zero and was graded for the duration of talk delivery with marking to indicate:

- Where a particular identity was first foregrounded,

- Where it was displaced, or

- Backgrounded in order to give prominence to another.

3) Showing by shading when two identities occupy the same moment.

1.3 Communication of Deaf Community

In order to communicate with people around deaf people they need some strategies. Moravkova (2011) has stated that the methods of deaf communication have changed over the years, however they have common strategies. Those commonly strategies categorized as basic methods, which deal with:

1) The method which was represented by the manualists who prefer to sign.

2) The method presented by oralists who lip-read or prefer to lip-read.

3) Total communication, this method combines the usage of sign and spoken language as well as other means of communication.

Studies in communication methods for deaf students in Indonesia shows that there are four types of communication that they use.

1) Sign language

Sign language is iconic, meaning when we are signing, the sign is similar or associated with the meaning. However, not all hearing people understand communication with sign language. Sign language is mostly learned by deaf people only. But, actually some researchers such as Mellon et al. (2015), Wulansari (2012) and Humphries et al. (2014) offer that beyond its difficulties there are some advantages using sign language for deaf children. By using sign language, it helps teachers to communicate effectively in class by using several communication techniques such as emblem, illustrator, affect display, regulator and adaptor (Wulansari, 2012 in Indah & Chanastalia, 2018). It also can support the process of language acquisition of deaf children (Humphries et al. (2014) in Indah & Chanastalia, 2018).

2) Lip-reading

Lip-reading deals with understanding what people say by watching the movement of the lips. Lip-reading must be taught for deaf people to make it easier for them to communicate with hearing people. Recently, the term lip-reading has changed to speech-reading which tends to use lips and body movement, while lip-reading uses lips only (Indah & Chanastalia, 2018).

3) Finger spelling

Fingerspelling is used as an addition for sign language.

4) Tadoma

Tadoma is only used when the teacher teaches about how to pronounce certain words. Actually Tadoma is used for deaf-blind people, however, it can be used for deaf students also (Indah & Chanastalia, 2018).

2.4 Previous Studies

Before continuing the research, the researcher looked back to find the previous studies as the additional strengthening argument. In this previous studies elaboration, the researcher divided into two parts, identity previous research and deaf previous research.

2.4.1 Previous Research on Identity

There are some researchers who have conducted research in identity representation. First, Nugraha (2016) who has observed the identity of Jose Mourinho in football press conferences. He used Omoniyi's (2006) theory exploring identity from sociolinguistics perspective to analyze the data. The results of his research showed that there are two ways that are used by Jose Mourinho in projecting his identity. The first, when he expressed his attitude and the second when he talked about his capability as football manager.

The second, Ilmi (2017) has investigated the construction of social identity within the out-group movement of immigrants done by Gogol's family in Jhumpa Lahiri's *The Namesake*. Her research was aimed to examine the Gogol's family

social identity construction, exploring the concepts of social identity construction, and explore the effect of their construction toward the Gogol's family environment. She used Discourse Analysis to analyze Gogol's family's utterances and sentences related to their construction described in *The Namesake* Novel. Then, she used Tajfel and Turner's (1979) theory to find the social identity construction. The result of her study showed that Gogol's family applied three ways of social identity construction: social categorization, social comparison and social identification.

The third, Nalalia (2017) has conducted research on identity construction among *Facebook* users. Her study aimed to examine the stance and style of *Facebook* users' personal identity construction through the language use. She applied Bucholzt and Hall (2005) theory in identity construction with supporting theories from Du Bois (2007) about stance triangles and Joss Martin (1967) about style of language. In her research she found that the dominant type of language style in *Facebook* users' utterance in their status updates is casual style.

The fourth, Susilowati (2010) investigated the teacher identity representation in classroom interaction by using Bucholtz and Hall (2005) theory. She applied the ethnographic action research to investigate the teacher identity representation. She argued that identity shaping in the classroom becomes important business for teachers because: (1) classroom is a fruitful arena for cultivating student's identity. (2) Teacher is the sole agent of identity shaping in classroom context. As the result of her study concluded that in this global world teacher's business is no longer delivering the materials proposed by particular

curriculum. They have a new concern which goes beyond the four wall classroom territory, and one of the crucial issues deals with identity shaping.

The conclusion of this identity previous studies indicate each research has the interaction through the use of language to guide the identity representation. This strengthens the theories that identity is close to the use of language which was proposed by many scholars. And still there are many potential ways to observe which there are many ways of people using their language and interacting with others.

2.4.2 Previous Research on Deaf Community

Research on deaf people has been done by some researchers. Firstly, Moravkova (2011) observed the deaf students and their motivation to learn English by using Mole, McColl and Vale (2005) theory. The research which has been done in deaf on secondary schools in Brno, Czech Republic shows that they are aware of the importance of the foreign language, namely EFL. Some students are interested in one more foreign language. The students also use the knowledge outside the classroom, and they believe they will use it in their future. From this research it could be admitted that the deaf students' spirit of learning is so high, they are enthusiastic to learn under their hearing impairment. We should be appreciating and supporting them by at least understanding their culture of communication.

Secondly, McIlory & Storbeck (2011) their concern research was on development of deaf identity by using Wilbraham (1995), Derrida (1974), Fairclough (1995, 2023) and Janks (1999) theories. The study has conducted in 9 deaf participants through the narratives of their educational experiences in South Africa. The results of the study showed that the signing participants reported an identity as a part of the Deaf community, they also reported, often without being prompted, that they do not regret their choice to join the Deaf community. But nor did the Deaf participant in the current study impose a moratorium on dialogue with the hearing society. On the contrary, Deaf participants displayed a clear willingness toward building stable connections with hearing society.

Thirdly, Chen (2014) has elaborated the influential factors of deaf community development by using Glickman (1993) and Bat-Chava (2000) theory. In the end, his study concluded that the stronger influence in development of deaf identity include the environment of family, educational experience, the mode of communication and the status hearing loss. He also stated that it is necessary to improve the cognition, understanding and respect of public deafness, and change their view of deafness from disability to socio-cultural perception.

Those all previous studies have a positive impact on the development of deafness understanding. Not only the parents, the hearing people also have the contribution to welcome the deaf people to socialize in the hearing society. Educational institutions should provide the appropriate method to help them learn at school. And also, the medical help is the most important to support the deaf hear as normally.

CHAPTER III

FINDING AND DISCUSSION

This chapter consisted of the finding of the observation then continued by the discussion below.

3.1 Finding

The data for this analysis were taken from the video recorded in English class in Universitas Brawijaya. The class was an intensive and private class which consisted of one teacher and one student. Further, deaf EFL student would be coded by 'student', and the teacher would be written as 'teacher'. The processes of collecting the data were; first, transcribing what conversations were done by the student and teacher. Second, noticing non-verbal language in the form of gestures, face expressions, and vocal cues made by the student, then remarking in what minute it happened. Third, classifying the sign appeared from the verbal language into the action. Fourth, identifying based on the Omoniyi's (2006) theory whether the actions were categorized as representing, expressing or signifying something. The last was determining what identity was constructed from the actions made by students. The interpretations of non-verbal language that were made by students were arranged below.

Based on the stages, the researcher has watched the video recorded many times. This was done so the researcher realized well the flow of classroom interactions that took place during the observation. While watching, the researcher

also took a note for marking the important part which would be analyzed. Moreover, watching video recorded many times also helped the researcher acknowledge the non-verbal language that appeared.

The researcher found 31 data that consist of non-verbal language with elucidation 17 gestures and 14 facial expressions. The researcher only focused on investigating the gestures that appear because gestures tend to represent something in accordance with the objective of this research. The 17 gestures divided into the most appeared and the gesture that is unique, unusual or tend to be rarely seen by hearing people. Thus, those 17 gestures were reduced into 7 gestures. The explanation below:

Table of action signing by deaf EFL:

Duration	Action	Sign / Non-Verbal Language		
		Gesture	Facial Expression	Vocal Cues
Video I				
00:22 – 00:24	Thinking		V	
01:01	Scratching Head	V		
01:26	Face ignoring, smirking		V	
Video II				
00:38	Holding chin, looking at the teacher	V	V	
00:45	Let the teacher continue	V	V	
03:44	Nodding and smiling	V	V	
03:49 -03:53	Repeating 03:44	V	V	
Video III				
00:07	Frowning	V		
00:13	Grinning		V	
01:02	Touching the forehead	V		
01:12	Swinging right hand	V		
01:16	Repeating 01:12	V		
01:53	Gawking		V	
Video IV				
01:22	Clapping finger in one hand	V		
01:54	Stretching out hand	V		

Video V				
00:46	Scratching head, grinning	V	V	
01:09	Grinning		V	
01:52	Touching Forehead	V	V	
02:09 – 02 16	Grinning		V	
02:34	Giggling + Touching forehead	V	V	
02:58	Patting the forehead	V	V	
03:46 – 04:00	Rubbing the forehead	V		
04:07	Looking at the phone	V		
Amount		**17**	**14**	
Total Data		**31**		
Total Minutes		**25**		

Table 1 : Action Plan

Based on the table above, the researcher continued to categorize the signs, which one sign were going to, sign to represent, or sign to express an idea through the table below:

Duration	Sign refers to		
	Representing	**Signifying**	**Expressing**
Video I			
00:22 – 00:24			V
01:01	V		
01:26			V
Video II			
00:38	V		
00:45	V		
03:00	V		
03:44	V		
03:49 -03:53	V		V
Video III			
00:07			V
00:13			V
01:02	V		
01:12	V		
01:16	V		
01:53			V
Video IV			
01:22	V		
01:54	V		

Video V			
00:46	V		V
00:49	V		V
01:09			V
01:52	V		V
02:09 – 02 16			V
02:34	V		V
02:58	V		V
03:46 – 04:00	V		
04:07	V		

Table 2 : Referencing of the sign

The data that have been reduced and the analysis explained below:

Duration	Gestures	Category
Video III – 01:02'	Touching Forehead	Datum I – Excerpt I
Video V – 01:52'	Touching Forehead	Datum II – Excerpt I
Video V – 02:34'	Touching Forehead	Datum III – Excerpt I
Video V – 02:58'	Touching Forehead	Datum IV – Excerpt I
Video V – 03:46'	Touching Forehead	Datum V – Excerpt I
Video II – 00:45'	Swinging hand	Datum I – Excerpt II
Video III – 01:12' & 01:16'	Swinging hand	Datum II – Excerpt II
Fix Data	**7 Gestures**	

Table 3 : Analyzed Data

The additional information following the video was the researcher's note about students' interaction in the classroom except their communication with the teacher. The additional notice added to support the video analysis.

Excerpt 1

The gestures that regularly appeared in these videos bear the forehead. It happened in various situations, moods and feelings as described below:

Datum 1

The teacher gave the student an example of past tense, it happened at 01.02' on the third video. The student wrote 'Fayo took a book' on the board as an example of past tense. However, the student wrote sentences with the wrong grammar structure.

> Teacher: (lettering 'a' using hand then pointing 'a' on the board, then giving a mark between 'a' and 's' on the word 'books')
> Student: (suddenly deleted 's' in the word 'books')
> Teacher: (nodding)
> Student: (smile and **touch forehead[1]**)

Some people tend to make gestures that deal with their forehead then it could indicate something. Sometimes they tap, touch their forehead, frown, etc. The indication of frowning, tapping and touching forehead commonly used as the sign of forgetting, regretting, thinking, and so on. Touching the forehead was commonly used in situations when people forget something. When they realize that they forgot something they will touch their forehead. Meanwhile, most people also touch and hold their forehead when they are thinking. It might be caused by dizziness, thus they tend to hold their foreheads while thinking. Further, regretting something was also shown by touching your forehead while your head was down.

However, when they realize something wrong happened they tend to frown. Frowning also commonly showed unsureness, ill feeling or shock.

Based on the dialogue in this datum the gesture touching the forehead by the student happened after the teacher nodded. The teacher's nod was responding to what the student did. For deaf, the gesture forming in the touching forehead means a lot. That gesture was one of the deaf's non-verbal language to communicate he means something. This touching forehead represents the student's realization of making a mistake, indeed he knew his mistake. A little miss doing tasks was usual. However, in this case those non-verbal language in the form of a gesture touching forehead made by a student indicating, "yes, I know I am wrong, I am forgetting, and I know what to do to fix it". On this occasion, the student meant his self-consciousness.

The researcher's note about student's ways to communicate with each other noticed that this gesture was found many times. That gesture automatically appears when they feel confused. For example, the student made that gesture when the teacher asked to do something that they couldn't do. Non-verbal languages such as gestures, facial expression, and vocal cues were the code to represent, signify or express something. On the other hand, identity was categorized by act and response. One of the features of identity proposed by Omoniyi's (2006) theory said that identity is constructed. Sign language is mostly used by deaf because they have difficulty communicating with verbal language. They constructed their own sign language by habitual that they did not realize it. Deaf people not only use formal sign language that is made by the government

authority but sign language that is constructed by their environment or group also. However, touching the forehead in classroom activities from a student's perspective, especially deaf students was indicated as self-consciousness, then it was identified as their non-formal sign language identity.

Datum 2

The teacher let the student read the sheet that happened at 01.52' on the fifth video, after explaining the concept of writing recount text. The teacher noticed something on the sheet while the student tried to understand what he read. They did it continuously until the student touched his forehead again.

> Teacher: (giving a sheet, and pointing the sheet to show the instruction)
> Student: (start to see the sheet)
> Teacher: (giving understanding that the sheet is about recount text by pointing text 'recount text' written on the board)
> Student: (make sure his understanding to the teacher by signing and lettering 'kalimat' (sentences) using his finger)
> Teacher: (nodding, confirmed that is correct)
> Student + teacher: (start reading, noticing sentence, then the student **touching his forehead**[2])

Another gesture formed by touching the forehead has a different meaning. In this case, the student and teacher were reading text together. While the student was reading and noticing text in the sheet the student touched his forehead. Considering the context above, touching the forehead in this case indicated the student tried to position himself as a student by committing his responsibility to understand what the teacher has explained before. This non-verbal language also indicates his seriousness of understanding the lesson.

Touching forehead was also found in a researcher's note. In this case, the researcher tries to ask the lesson that was given by the teacher a week before, and automatically the student makes that gesture. Another example was when their classmate asks something and the student forgot, they make that gesture.

Based on Omoniyi's (2006) theory that identity is concerned with the way people positioned themselves in the socio-cultural in this case English classroom, the student tried to position himself as a student with his non-verbal language. One of the characteristics of identity was informing social relations within a person or group. The circumstance of non-verbal language identified the social relation of the object. Interpersonal relationships happen when people are concerned about each other. The subject of the research was connected in a group or environment that makes the subject communicate with each other. The English classroom consists of students and teachers. Thus, the social relation of the object that tried to build was relation as student and teacher.

Datum 3

The teacher and the student continued reading the sheet at 02.34' – 02.58' on the fifth video, while the teacher corrected the text. The teacher gave some notes on the sheet, it seemed there was something wrong in the text. The student clarified through the lettering word 'wrote' using right hand before touching his forehead again.

Teacher: (reading and noticing the sheet)
Student: (correcting sentence / word on the sheet, while occasionally **touching his forehead**[3] repeated three times)

As explained in the Datum 1, that the student's act indicated a sign of non-verbal language such as gesture 'smile and touch forehead' can be identified as representation of self-consciousness. Culturally both of them are Indonesian, mostly Indonesian will make a gesture 'smile' when they make a little mistake, so that actually they know their mistake. That is why, this gesture indicated the features of identity are constructed, because it happened more than once. The student touches his forehead many times representing his self-consciousness if there is something wrong, he made a mistake unintentionally or forgot, and he knows what he has to do, that is correcting the mistakes. Thus, this occasion indicated the student's non-formal sign language identity.

Datum 4

The teacher and the student reached the last part of reading and correcting the text in the last minutes of the video. The student touched his forehead again during 03.46' – 04.00'.

Teacher: (still noticing on the sheet while correcting something)
Student: (looking what teacher noticed on the sheet, and said 'it was' means the correct word on sheet)
Teacher: (nodding and continuing correcting sheet)
Student: (keep looking what teacher corrected while **touching and holding his forehead**[4] continued by closing eyes at the end)

The student touched his forehead once, then held his forehead a little longer. He seemed so tired and impatient to wait class over. He looked at his phone at 04.07' in the last video. This act of non-verbal language in this datum has similarity with Datum I and III. The difference of this Datum with the previous Datum was there was another act after a student touched his forehead, that was looking at the phone. Based on the additional act after touching the forehead, the representation of this Datum was not same with both Datum before. The two previous Datum analyzed the act based on the common use, meanwhile in this Datum uses additional act to identify the representation of the act.

The additional act that appeared after touching my head was looking at the phone. Traditionally a person turns his attention to something else that they are ashamed to do. Based on the one characteristic of identity that tends to be fluid, this case is different from the identity representation in the previous Datum. Touching the forehead is not only identified as self-consciousness as explained before, but showed the student's boredom because of the additional act also.

Datum V

The teacher gave understanding about recount text, then he gave the question about the structure of past tense to the student. Unfortunately, the student was unsure of his answer. He answered the structure of past tense as below. Then the student frowned and faced off after he answered.

Teacher: (asked the student by writing down 'the structure of past tense')
Student: S
Teacher: (wrote 'S' on the board)
Student: V
Teacher: (wrote 'V' on the board and faced the student again)
Student: Verb dua (while signing 'two' using middle and point finger)
Teacher: (wrote '2' on the board and faced the student)
Student: O (then **frowning**[5])
Teacher: (wrote 'O')

The gesture forming in frowning happened after the student answered what the teacher asked. Frowning was categorized as non-verbal language because students use gestures to show or communicate. Basically, frowning was used when someone unsure with something or feeling it doubts or tries to understand but they did not know what that was. As mentioned before, non-formal sign language was constructed by environmental or group. It could identify as non-formal sign language that represents doubt or unsureness.

Hence, based on all of the identification of gestures related to the forehead mentioned in five Datum above, there were several results for identity. The first was non-verbal language as non-formal sign language identity. In other words, it showed that identity is constructed. The second was proving that one of the characteristics of identity was not fixed or tends to be fluid. The third was approval of identity characteristics which people were positioned in their environment. From those evidences could be concluded that information about deaf EFL students in classroom activity could be identified from their sign language.
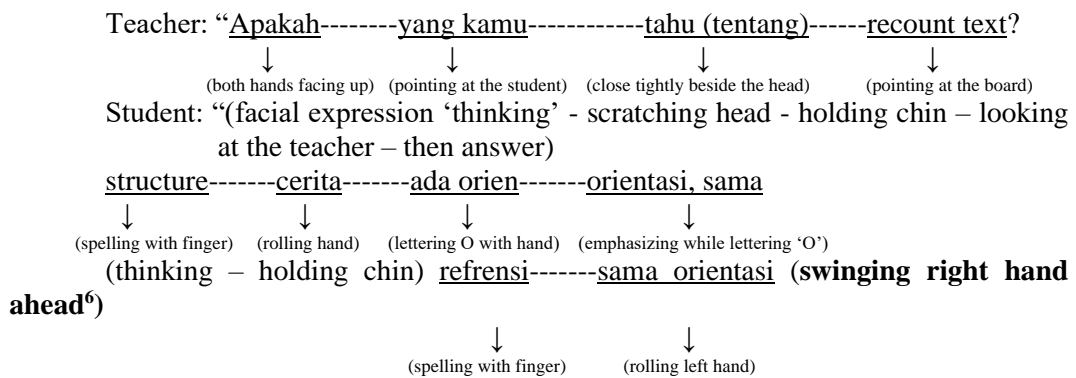
Excerpt II

The second part of the analysis dealt with the gestures that were unique, unusual or tend to be rarely seen by hearing people.

Datum I

The teacher asked the student what the student knows about recount text. The student answered incompletely yet, then he swung his hand.

Teacher: "Apakah--------yang kamu------------tahu (tentang)------recount text?
↓ ↓ ↓ ↓
(both hands facing up)　(pointing at the student)　(close tightly beside the head)　(pointing at the board)

Student: "(facial expression 'thinking' - scratching head - holding chin – looking at the teacher – then answer)

structure-------cerita-------ada orien-------orientasi, sama
↓ ↓ ↓ ↓
(spelling with finger)　(rolling hand)　(lettering O with hand)　(emphasizing while lettering 'O')

(thinking – holding chin) refrensi-------sama orientasi (**swinging right hand ahead[6]**)
↓ ↓
(spelling with finger)　(rolling left hand)

The act of the student swinging hand ahead happened after he answered what the teacher asked about recount text. The student ended the explanation by answering the teacher's question, and in the end he swung his right hand ahead.

This non-verbal language indicated the student wants the teacher to continue his answer. The student let the teacher speak by using a gesture swinging his right hand. It also indicated the student's meaning to say, "I do not know the answer, now it's your turn, please continue the explanation".

The gesture was also noted in the researcher's note when the classmate asks "where is my pen" in sign language, and the answer is that gesture. The other

example was when they communicate, but one of them can't understand, the student makes this sign.

From this analysis, the researcher saw that the student's act was one of the ways of constructing the student's identity in the class. Not all students directly understand what the teacher has explained. By doing this act that's informing the teacher that the student has done. It also showed the social relation between student and teacher that they're relatively close to each other. It's apparent in the absence of awkwardness or panic when the student can't give a full answer.

Datum II

The teacher gave an example of text to the student, he understood what the teacher had explained and then the student swung his hand. The student made sure again to the teacher about the example, then he swung his hand again.

Teacher: "(Writes on the board 'some books')
Student: "(Nodding then **swinging his hand[7a]**) 'a'---------------satu"
                                                    ↓   ↓
                                            (pointing 'a' on the board)   (rising point finger)
Teacher: "(raising point finger) satu"
Student: "(**swinging hand[7b]**)"

The student swung his right hand at 01:12' in the third video. He swung his hand after the teacher wrote 'some books' under his sentence that the student made. For the information, the student wrote 'Fayo took a book' as mentioned in the previous section and it was corrected by himself to be 'Fayo took a book'. In this case, the teacher's intention was to give an example that 'a' is indicating a

singular object, and the teacher wrote 'some books' to give understanding to the student that if he wants to mention a plural object the student must use 'some'. The student gave a response by swinging his hand, indicating that he got what teacher's mean. Then he swung his right hand for the second time after asking to clarify that 'a' is used for only one thing. This gesture indicated that the student tried to make sure he got the right understanding.

In this case, the student has tried to show another sign of non-verbal language that was made in his environment. The student used that gesture as the language to communicate with his teacher in the classroom as his community identity. Hence, the gesture constructed by the student is the identification result of his non-formal sign language identity.

Based on two data above, the identifications of another act which appeared in other gestures that were swinging hands indicate several results of identity reflection. The first was the student identity construction in the class through his non-verbal language. Besides that, his act also showed his social relation in this case student and teacher in their social environment. The second was the construction of non-formal sign language identity that was another sign of formal sign language based on government authority. That's why from this evidence the researcher could conclude that the most identity in the classroom activity was constructed. This result was in line with Omoniyi's (2006) theory that identity is constructed and tends to not be fixed or fluid.

3.1 Discussion

Based on the findings, the researcher realized that in the socio-cultural situation an interaction can construct identity. Beyond that, language was a significant tool to define identity. Because an interaction always needs a language to make it real, worthy and understandable by all agents of interaction. When all interactions happen, we need some moments to make a specific time when someone's identity appears. A specific moment during the interaction would be easier to identify the occurrence of identity.

In this research, the researcher totally agreed with the theory used. There was no specific difference between the finding and theory proposed by Omoniyi (2006). Omoniyi (2006) thought that we need to focus on the position and construction of people or people being positioned and constructed by others, thus we could define how the identity was attached to that person. Omoniyi (2006) also claimed that language is the instrument of identity identification. By using the language consciously or not that person has revealed his/her identity.

Omoniyi's (2006) theory illustrated the hierarchy of identity in the newspaper extract, public symbol or in lyric of music, it will be different with this research. This research used the other field that was classroom interactions with verbal and non-verbal communication. It also has different moments and situations depending on the context, however, it still has the same instrument to analyze that is language. It all showed that language was significant and there were many sides to observe.

The differences in this research with the previous studies was in the finding and the object. The first previous study found that the projecting of identity shown through the attitude and the moment when the subject told about his capability. The second previous study found that teacher's business was no longer delivering the material proposed by particular curriculum in the class, however, teachers were dealing with student's identity shaping nowadays.

Hence, the researcher in this research found the new non-formal sign language that was used by deaf students in English class. They were; touching the student's self-consciousness of his mistake in the learning process in the class. The second was swinging hand forward while dealing with his understanding of what the teacher had explained. The third was some evidence of identity showing the social relation between student and teacher in the class. This research was also the proof of filling the gap that unspoken language was possible to be a field of identity investigation.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter covered the conclusion and suggestion of the research. The conclusion was provided below and continued by the future direction regarding for whom interest in this same topic is sociolinguistic and identity.

4.1 Conclusion

Based on the research the researcher concluded that from the interactions between student and teacher in the class, the student produced many gestures and facial expressions. The gestures of the non-verbal language could be taken as the code to represent something, in this case identity representation. From the analyzing of gestures that has been done the researcher found; first, the finding of two non-formal sign languages that were made by students from the non-verbal language in the form of gesture touching forehead and swinging hand ahead made by the student in the English class. Second, the approval of characteristics of identity that identity was fluid constructed and positioned the identity as student in the English class that appeared from the student's acts.

4.2 Suggestion

The future direction to those interested in sociolinguistic, identity and inclusive education for disabled, hopefully they are able to deepen, analyze and acknowledge the updated issues of sociolinguistic, identity and inclusive education also. May they use different subjects to find different context and moment in the way of projecting an identity. There are many disabled, not only deaf EFL. Perhaps the future researcher may choose others who are unable to find another non-formal sign language in every social class.

REFERENCES

Andrews. M. (2010). What About Linguistic Identity?. *Journal of Language and Literacy Education* [Online], 6(2), 85-102.

Benwell, B. & Stokoe, E. (2006). *Discourse and Identity*. Edinburgh: Edinburgh Universty Press.

Burke, P. J. & Stets, J. E. (2009). *Identity Theory.* Madison Avenue, New York: Oxford University Press, Inc.

Chen, G. (2014). Influential Factors of Deaf Identity Development, *Electronic Journal for Inclusive Education,* 3 (2).

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Method Approaches (4th ed.).* USA: SAGE Publications, Inc.

Homberger, N. & McKay, S. (2009). *Sociolinguistics and Language Education*. Clevedon, UK: Multilingual Matters.

Howart, C. (2002). Identity in Whose Eyes? : The Role of Representation in Identity Construction. *Journal for the Theory of Social Behaviour,* 32 (2). Pp. 145-162 DOI: 10.1111/1468-5914.00181.

Howarth, C. (2011). Representation, Identity and Resistance in Communication. In: Hook, Derek and Franks, Bradley and Bauer, Martin W., (eds). *The Social Psychology of Communication. Palgrave Macmillan*, London, UK. Reproduce with permission of Palgrave Macmillan.

Ilmi, M. (2017). *Constructing Social Identity: Out-Group Movement of Immigrant Done by Gogol's Family in Jhumpa Lahiri's The Namesake.* Bachelor Thesis, English Department, Faculty of Art and Humanities, State Islamic

University of Sunan Ampel Surabaya. Retrieved from:
digilib.uinsby.ac.id on December 25, 2017.

Indah, R. & Chanastalia. (2018). The Communication Methods in English Classroom
for Indonesian Deaf Students. *Theory and Practice in Language Studies,*
Vol. 8, No. 1, pp. 9-16.

McIlory, G. & Storbeck, C. (2011). Development of Deaf Identity: An Ethnography
Study. *Journal of Deaf Studies and Deaf Education,* 6, 494-511.

Moravkova, V. (2011). *Deaf Students and their Motivation to Learn English.*
Bachelor Thesis, Department of English Language and Literature,
Faculty of Education, Masaryk University Brno.

Nalalia, V. D. (2017). *Identity Construction Among Facebook Users.* Bachelor
Thesis, English Department, Faculty of Arts and Humanities, State
Islamic University of Sunan Ampel Surabaya. Retrieved from:
digilib.uinsby.ac.id on December 25, 2017.

Nugraha, W. A. (2016). *Identity of Jose Mourinho in Football Press Conferences.*
Bachelor Thesis, English Language and Letters Department, Faculty of
Humanities, State Islamic University of Maulana Malik Ibrahim Malang.
Retrieved from: http://etheses.uin-malang.ac.id/ on June 17, 2017.

Omoniyi, T. & White, G. (2006). *The Sociolinguistics of Identity*. London: Continum.

Omoniyi, T. (2006). Hierarchy of Identity. In T. Omoniyi and G. White (Eds) *The
Sociolinguistics of Identity.* pp 11-33. London: Continum.

Paltridge. (2006). *Discourse Analysis: An Introduction*. London: Continum.

Susilowati, M. (2010). *Investigating Teacher Identity Representation In Classroom
Interaction*. An action research presented at 'Seminar dan Lokakarya

Nasional Penelitian Tindakan Kelas dalam Perspektif Etnografi' at
Program Studi Magister Linguuistik Universitas Diponegoro Semarang
Indonesia October 02. Retrieved from: http://repository.uin-malang.ac.id/
on July 31, 2017.

Susilowati, M. (2013). Representation of Teachers' Identity in EFL Classroom
Interaction. *Jurnal Pendidikan Humaniora,* Vol. 1, No. 1. Retrieved from:
http://repository.uin-malang.ac.id/ on July 31, 2017.

Susilowati, M. (2014). A Conceptual Review on Linguistic Approaches of Identity
Investigation. *Lingua* Vol. 9, No. 2. 1693-4725. Retrieved from:
http://repository.uin-malang.ac.id/ on July 31, 2017.

Descriptive Research Approach, retrieved from
http://home.cc.umanitoba.ca/~leboej/Intro/Distance/Ch%202.pdf on 23
January, 2018.

Leni Widiarti was born in Malang on October 6th, 1994. She graduated from SMKN 1 Turen, Kab. Malang in 2013. She started her undergraduate education in 2013 at the Department of English Literature UIN Maulana Malik Ibrahim Malang and finished in 2019. Her excitement on education field led her to the dream of being a linguistics researcher. She also hopes to continue on to higher education again.