

**SOCIO-CULTURAL INFLUENCES ON THE ENGLISH SPEAKING
PATTERNS OF ACEHNESE EFL LEARNERS**

THESIS

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**Socio-Cultural Influences on the English Speaking Patterns of Acehese EFL
learners**

THESIS

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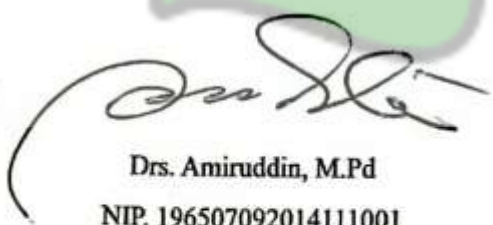
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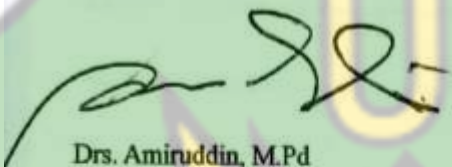
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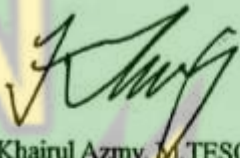
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**Socio-cultural Influences on The English Speaking Patterns of Acehnese EFL
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adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila kesalahan dan kekeliruan didalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikian surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 24 Juli 2026

Saya yang membuat surat pernyataan



Layyina Miska

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ABSTRACT

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This study explores how Acehnese socio-cultural norms and values are manifested in the English speaking patterns of Acehnese EFL learners, drawing on Vygotsky's Sociocultural Theory. Using a qualitative case study, six English Education students at UIN Ar-Raniry Banda Aceh were selected through purposive and snowball sampling and participated in semi-structured interviews. The findings revealed that Acehnese socio-cultural norms and values were manifested through respect for authority, indirectness, careful word choice, interpersonal harmony, and appropriate turn-taking and silence. These influences were reflected in three prominent English speaking patterns: politeness, carefulness, and adaptability. The findings indicate that learners' English speaking was shaped not only by linguistic competence but also by socio-cultural values and pragmatic awareness. The study implies that English lecturers should consider learners' cultural backgrounds when developing speaking activities and support both linguistic and pragmatic competence.

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CHAPTER I

INTRODUCTION

A. Background of study

In English as a Foreign Language (EFL) learning, speaking is often considered one of the most complicated and challenging language skills. Speaking requires learners to produce language spontaneously while attending to linguistic accuracy, fluency, and pragmatic appropriateness in real time interaction. Unlike other language skills, speaking places learners in direct social engagement where their words are evaluated by interlocutors. Recent research emphasizes that successful oral communication is not defined merely by linguistic ability but is also deeply influenced by the social and cultural circumstances of language use (Lantolf et al., 2020)

From a socio-cultural perspective, language learning and use are socially mediated processes rather than solely individual cognitive activities Sociocultural Theory views learners' cognitive development and communicative behavior as shaped through interaction with others and participation in culturally organized activities. Through these social processes, learners encounter culturally developed knowledge, beliefs, values, norms, and ways of communicating, which may gradually be internalized as part of their ways of thinking and behaving. Therefore, learners' use of a foreign language may be understood in relation to both their developing linguistic resources and the social and cultural experiences through which they have developed(Lantolf et al., 2020).

In many EFL contexts, learners face communication problems beyond grammatical or lexical limits. Empirical studies after 2020 show that EFL learners often demonstrate communication behaviors such as using polite expressions, expressing ideas carefully, avoiding direct disagreement, and adjusting their speaking according to social contexts. These behaviors often reflect socio-cultural values emphasizing politeness, respect for authority, social harmony, and face-saving rather than merely limited linguistic competence (Ishihara & Cohen, 2021). Such norms influence how learners manage interactional activities, including voicing disagreement, asking questions, or responding to feedback in classroom conversations.

In Asian EFL contexts, cultural norms emphasizing collectivism, hierarchical relationships, and social harmony play a crucial role in shaping learners' communicative behavior. Research shows that learners from collectivist cultures may prioritize maintaining interpersonal harmony over freely expressing individual viewpoints, which can limit their involvement in oral communication. These cultural orientations often encourage learners to communicate politely, express disagreement carefully, and adjust their speaking style according to different interlocutors. (Mahmud, 2022).

In the Acehnese context specifically, communication practices are strongly influenced by socio-cultural norms and values rooted in Islamic teachings, customary law (*adat*), and communal life. According to (Usman and Ibrahim , 2021), Acehnese cultural values include *Peumulia Jamee* (hospitality), *Ta'zim keu Guree* (respect for teachers and elders), *Meusyawarah* (deliberation and consensus),

and the maintenance of social harmony, all of which guide interpersonal relationships within Acehnese society. These values continue to be reflected in everyday social interactions through respectful communication, deference to authority, and efforts to maintain harmonious relationships (Munidar, 2024). Likewise, (Nelissa et al., 2024) argue that values such as *Peumulia Jamee*, mutual respect, and communal harmony remain essential aspects of Acehnese cultural identity. Consequently, when Acehnese learners participate in English-speaking activities in EFL classrooms, these deeply rooted cultural values may continue to shape their English speaking patterns through politeness, carefulness, and adaptability during oral communication.

Despite increasing research on speaking skills in EFL classrooms, much existing literature still focuses on linguistic outcomes such as fluency, accuracy, and pronunciation. Fewer studies have examined speaking as a culturally situated communicative practice shaped by local socio-cultural norms and values, especially in specific Indonesian contexts like Aceh. Recent researchers emphasize the need for more context-sensitive and culturally responsive research analyzing how local cultural values influence learners' oral communication in English, particularly in underrepresented areas. (Kramsch, 2020; Risager, 2021).

Understanding how socio-cultural norms and values appear in learners' English speaking patterns is important for both theoretical and instructional reasons. Theoretically, contributes to sociocultural perspectives in second language acquisition by highlighting language use as a socially and culturally mediated practice. (Lantolf et al., 2020). Pedagogically, it helps English teachers avoid

misinterpreting culturally influenced speaking behavior as a lack of competency and instead develop instructional strategies attentive to learners' cultural backgrounds (Ishihara & Cohen, 2021).

Based on these factors, this study analyzes how Acehnese socio-cultural norms and values are reflected in the English speaking patterns of EFL learners during oral communication. Using a qualitative case study approach, this research aims to provide an in-depth and context rich understanding of culturally influenced speaking behavior and contribute to current discussions on socio-cultural perspectives in English language instruction (Oktawidya Wati et al., 2025).

English speaking patterns refer to the common ways in which learners use English when engaging in oral communication. These patterns can be seen through how learners express their ideas, show politeness and respect, carefully choose their words, and adapt their speaking styles based on different social and communicative situations (Sato & Loewen, 2020). Since speaking patterns are influenced not only by linguistic ability but also by learners' cultural backgrounds and social experiences, exploring these patterns can provide a deeper understanding of how socio-cultural values are reflected in learners' English oral communication.

B. Research question

How are Acehnese socio-cultural norms and values manifested in the English speaking patterns of EFL learners during oral communication?

C. Objective of the study

To explore how Acehnese socio-cultural norms and values manifest in the English speaking patterns of EFL learners during oral communication.

D. Significance of the Study

1. Theoretical Significance

Theoretically, this work is expected to contribute to the field of Second Language Acquisition (SLA), particularly from a sociocultural and pragmatic standpoint, by examining how Acehnese sociocultural norms and values manifest in EFL learners' English-speaking patterns. This study supports the concept that language use is a socially and culturally mediated practice rather than a merely linguistic or cognitive process (Lantolf et al., 2020).

This study extends the current literature by providing empirical evidence from a local Acehnese context, which remains underrepresented in contemporary sociocultural studies of EFL speaking. Furthermore, it expands on existing ideas about speaking as a social activity shaped by norms, values, and interactional expectations, particularly in culturally hierarchical and collectivist countries (Risager, 2021).

By focusing on the manifestation of sociocultural norms in speaking behavior, this study also contributes to pragmatic research in SLA by showing how politeness, indirectness, and face-saving strategies are reflected in learners' oral communication (Ishihara & Cohen, 2021).

2. Practical significance

Practically, the findings of this study are intended to provide significant insights for English language teachers, particularly those teaching in EFL environments with strong cultural norms, such as Aceh. A stronger understanding of culturally influenced speaking patterns might help teachers interpret learners'

silence, hesitation, or indirect responses more accurately, rather than viewing them as evidence of low proficiency or lack of enthusiasm (Taguchi, 2020).

This study may also help teachers design culturally responsive speaking activities that promote meaningful oral participation while respecting learners' socio-cultural backgrounds. Additionally, the findings can inform teacher education programs and curriculum development by emphasizing the importance of socio-cultural awareness in speaking instruction. For future researchers, this study can serve as a reference for subsequent investigations into the socio-cultural implications for English-speaking behavior in similar EFL environments (Mahmud, 2022).

E. Scope and Limitations of the Study

This study examines how Acehese socio-cultural norms and values influence the English speaking patterns of EFL learners in oral communication. It involves six students from the English Education Program with an Acehese cultural background. The research specifically focuses on students' speaking behaviors, as observed through speaking activities and semi-structured interviews.

This study has several limitations. First, because it uses a qualitative case study approach with a small number of participants, the results are not meant to be applicable to all EFL learners. Second, it specifically examines socio-cultural influences and does not explore other factors like psychological aspects, teaching methods, or assessment practices in detail. Despite these constraints, the research aims to offer valuable, context specific insights into how culture affects speaking

behavior and to make a meaningful contribution to socio-cultural studies in English language education (Risager, 2021).



CHAPTER II

LITERATURE REVIEW

A. Sociocultural Theory in Second Language Acquisition

Sociocultural Theory, developed from the work of Lev Vygotsky, views human development and learning as processes that are socially and culturally mediated. From this perspective, individuals develop through participation in social activities and interaction with other members of their community. Learning is therefore not viewed as an entirely individual process but as a process that is shaped by the social and cultural environment in which individuals participate (Vygotsky, 1978).

A central concept in Sociocultural Theory is social interaction. Vygotsky (1978) emphasizes that higher forms of human thinking develop through interaction with others. Through participation in social activities, individuals encounter knowledge, ways of thinking, and culturally developed practices that are shared within their social environment. In language learning, interaction provides opportunities for learners to participate in communicative activities and develop their understanding through engagement with others.

Another important concept is cultural mediation. Human activity is mediated by culturally developed tools and signs, particularly language. Language functions not only as a means of communication but also as a cultural and psychological tool through which individuals organize their thinking and participate in social activities (Vygotsky, 1978). In second or foreign language learning, this

perspective draws attention to the relationship between learners' language use and the social and cultural contexts in which learning and communication take place.

The process of internalization further explains how socially mediated activities can become part of an individual's psychological functioning. Through interaction and participation in culturally organized activities, ways of thinking, knowledge, and practices that initially occur at the social level may gradually be internalized by individuals (Vygotsky, 1978). Thus, learning involves not only participation in social interaction but also the development of individual ways of thinking and behaving through socially mediated experiences.

Within this sociocultural framework, individuals may also encounter socially and culturally developed beliefs, values, norms, and ways of behaving through their participation in social activities. These elements can become meaningful to individuals through interaction and may be internalized over time. Therefore, Sociocultural Theory provides a framework for understanding how the social and cultural environment may be related to learners' development and ways of communicating. The specific values and norms considered in this study are discussed in relation to the Acehnese sociocultural context rather than being treated as values or norms specifically defined by Vygotsky.

B. Socio-Cultural Norms, Values, and Oral Communication in Acehnese and British English Contexts

Socio-cultural values and norms are closely connected to the social and cultural environment in which individuals develop and participate in interaction. From a sociocultural perspective, individuals do not develop independently of their cultural environment. Rather, socially developed cultural resources can be

appropriated and internalized through interaction with other members of society. Vygotsky explains that individuals may integrate socially elaborated symbols, including social values, as well as the accumulated knowledge of their culture, into their own consciousness (Vygotsky, 1978). From this perspective, social values can be understood as culturally shared principles or orientations that influence what individuals consider important, appropriate, or desirable, while social norms refer to socially shared expectations regarding how individuals should behave in social situations. Through participation in socially and culturally organized activities, individuals encounter these values and norms and may gradually internalize them as part of their ways of thinking and behaving. Thus, values may guide what individuals consider important, while norms provide expectations about how those values should be expressed through behavior and interaction. In this study, this sociocultural understanding provides a theoretical basis for examining the specific socio-cultural values and norms that characterize the Acehnese context and how they may be reflected in learners' English speaking patterns.

Socio-cultural norms and values are fundamental in shaping communication patterns in Acehnese society. The culture emphasizes traits like *peumulia jamee* (hospitality), respect for elders and authority, modesty, religious morality, and social harmony. These principles, rooted in both traditional Acehnese customs and Islamic teachings, guide interpersonal interactions and communication. Instead of promoting direct self expression, Acehnese values focus on respectful dialogue, consideration of others, and maintaining social harmony (Usman & Ibrahim, 2021). These cultural standards are evident in daily social interactions and are key aspects

of Acehnese identity and community cohesion (Munidar, 2024; Nelissa et al., 2024).

These sociocultural values influence both what and how Acehnese people communicate. In personal interactions, it is generally expected that speakers behave politely, avoid unnecessary conflict, and show respect for older people, teachers, and those of higher social status. Consequently, indirect expressions, cautious speech, and restrained verbal participation are seen as culturally appropriate to maintain harmony and demonstrate respect. These communication patterns are especially prominent in formal or hierarchical settings, where social relationships heavily influence interaction styles (Munidar, 2024; Oktawidya Wati et al., 2025).

The influence of socio-cultural values on oral communication can be further understood through the concept of communication styles. These styles refer to culturally influenced patterns of interaction that guide how individuals express ideas, respond to others, and manage interpersonal relationships (Guo, 2020). In cultural contexts where maintaining social harmony and respecting social relationships are highly valued, communication may involve greater attention to context, social hierarchy, and interpersonal relationships (Guo, 2020). Consequently, speakers may use more indirect or cautious expressions in situations where direct communication could affect interpersonal harmony or social relationships. Similar patterns may be observed in EFL contexts, where learners' speaking behaviors are shaped not only by linguistic proficiency but also by culturally ingrained norms such as politeness, respect for authority, and face-saving practices, which may be reflected in more cautious participation in oral exchanges

(Ishihara & Cohen, 2021; Mahmud, 2022). These insights provide a useful basis for examining how Acehnese socio-cultural orientations may be reflected in learners' English speaking patterns and how such patterns may be understood in relation to the communicative norms of English.

In British English, politeness plays a very important role in how people interact kindly and considerately. Recent studies show that British speakers don't always follow a fixed way of being direct or indirect. Instead, they often adapt their communication based on the social relationship, the situation, and what they want to achieve (van Dorst et al., 2024). Being polite in British English can mean showing respect for others and their social standing, as well as being tentative, which helps people share their opinions, ask for things, or disagree without coming across as forceful or imposing (van Dorst et al., 2024; Xie, 2024). although British English is sometimes linked to more indirect ways of speaking, this doesn't mean all British speakers always communicate this way. Instead, they might use both direct and indirect styles, along with expressions of respect and tentativeness, depending on the social and communication situation.

While Acehnese and British English communicative contexts differ in their cultural and social backgrounds, both value the importance of managing relationships through proper communication. In Acehnese culture, showing respect for elders and authority, along with modesty and social harmony, often leads speakers to use polite, careful, or indirect language, especially when speaking with those of higher social status. In contrast, British English also emphasizes politeness through deference and tentative speech, but recent studies suggest that the use of

directness or indirectness depends on the social relationship, context, and the purpose of the conversation (van Dorst et al., 2024; Xie, 2024). So, politeness and indirectness are not exclusive to either Acehnese or British communication styles. Instead, these interactional behaviors can carry different cultural meanings and are shaped by different social expectations. Understanding these differences is especially helpful for Acehnese learners of English, as it allows them to draw on their own cultural communication habits while also learning and adapting to the pragmatic norms of English.

These important socio-cultural norms may continue to shape how Acehnese EFL learners participate in oral English communication. While speaking English, learners often draw on their cultural values like respect, modesty, and keeping relationships harmonious, while also adjusting to the practical ways of communicating in English (Munidar, 2024; Ishihara & Cohen, 2021). As a result, learners may display speaking behaviors like hesitation, fewer attempts to start talking, indirect responses, careful opinions, or respectful address terms. These actions are often culturally appropriate ways for learners to keep relationships smooth and show respect during classroom interactions (Oktawidya Wati et al., 2025). Therefore, such speaking patterns should be interpreted within the interaction between learners' social backgrounds interact with the context of speaking English, rather than simply faults in their English speaking skills (Ishihara & Cohen, 2021).

In EFL classroom environments, Acehnese socio-cultural values may continue to shape how learners manage their interactional behavior, including responding to

questions, engaging in discussions, expressing disagreement, and negotiating meaning during oral activities (Munidar, 2024). Learners may prioritize politeness, respect, and the maintenance of interpersonal harmony while participating in English communication, particularly in interactions involving differences in age, status, or authority (Oktawidya Wati et al., 2025). At the same time, their English speaking practices may involve the adaptation and negotiation of culturally familiar interactional orientations with the pragmatic conventions of English (Ishihara & Cohen, 2021). Therefore, learners' speaking behaviors should be understood not only as manifestations of linguistic competence but also in relation to their socio-cultural background and the communicative context in which English is used. Understanding this interaction can help educators and researchers interpret learners' oral English behavior more appropriately and avoid viewing culturally influenced patterns simply as deficiencies in English speaking ability.

C. Cultural Filter and Source Culture Norms in EFL Speaking

The concept of a cultural filter explains how learners experience and use a foreign language influenced by their own cultural norms, values, and expectations. When EFL learners speak English, their communication may not be culturally neutral, rather, their speaking style can be shaped by their socio-cultural experiences and the interactional expectations they've developed within their source culture. These cultural influences can shape how learners express themselves, respond to others, disagree, and engage with people in different social roles (Ishihara & Cohen, 2021; Taguchi, 2020). As a result, learners might often use speaking patterns like being indirect, hesitant, making limited initiations, or the use on familiar

interactional strategies. But it's important to remember that these behaviors are often a reflection of cultural filtering, and they shouldn't be seen as flaws in speaking ability.

From this perspective, source-culture norms and values may continue to influence learners' choices when they communicate in English. Learners may draw on culturally familiar expectations concerning politeness, respect, authority, and interpersonal harmony when responding to questions, expressing opinions, disagreeing, or managing interaction. At the same time, using English requires learners to interpret and negotiate these culturally familiar orientations within the communicative context of English (Ishihara & Cohen, 2021; Taguchi, 2020). Therefore, learners' English speaking behavior can be understood as the result of an interaction between linguistic knowledge, source-culture orientations, and the pragmatic context in which communication takes place. This perspective is particularly relevant to the present study because it provides a basis for examining how Acehnese socio-cultural norms and values may be manifested in learners' English oral communication.

D. Pragmatics and Interaction in EFL Oral Communication

Pragmatics refers to the study of how language is used and interpreted appropriately in relation to the social and cultural context in which communication occurs. It is concerned with how speakers express and interpret meanings beyond the literal meaning of words by considering factors such as the relationship between speakers, the communication setting, and cultural expectations (Taguchi, 2020). In English as a Foreign Language (EFL) contexts, pragmatic competence enables

learners not only to produce grammatically correct sentences but also to communicate appropriately and effectively in different social situations (Ishihara & Cohen, 2021). Therefore, successful communication requires learners to understand both linguistic forms and the social norms that influence language use.

Pragmatics is closely related to socio-cultural values because the way individuals use language may be influenced by the cultural norms and values they acquire through social interaction. From a sociocultural perspective, language use develops within social and cultural contexts, and learners may bring culturally familiar expectations into their use of a second or foreign language. Consequently, learners' pragmatic choices, such as expressing politeness, showing respect, responding to authority, or avoiding direct disagreement, may be influenced by the socio-cultural orientations of their community (Ishihara & Cohen, 2021; Taguchi, 2020). In the context of Acehnese EFL learners, culturally developed orientations such as respect, harmony, modesty, and indirectness may therefore be relevant to how learners use English during oral communication.

The relationship between pragmatics and English speaking is reflected in learners' ability to adjust their language use according to different communicative contexts. Effective English oral communication involves not only linguistic accuracy but also the ability to consider the interlocutor, social relationship, interactional setting, and communicative purpose (Taguchi, 2020; Ishihara & Cohen, 2021). Pragmatic choices may be reflected in how learners respond to questions, express disagreement, make requests, show respect, or manage their participation in interaction. Therefore, pragmatics provides an important

perspective for examining how socio-cultural orientations may be manifested in learners' English speaking patterns, particularly in EFL contexts where learners negotiate their culturally familiar interactional practices within English oral communication.

E. English Speaking Patterns of EFL Learners

English speaking patterns refer to recurring ways in which EFL learners use spoken English during interaction. These patterns may be observed in how learners express opinions, respond to others, initiate or maintain interaction, express agreement or disagreement, use politeness, and adjust their language according to different communicative contexts (Sato & Loewen, 2020). Speaking patterns therefore involve more than linguistic competence alone, as they may emerge from the interaction between learners' linguistic knowledge, pragmatic awareness, and socio-cultural background (Taguchi, 2020). Accordingly, oral communication can be understood as both a linguistic activity and a socially and culturally embedded practice.

English speaking patterns generally refer to the ways learners use and organize spoken language during communication. These patterns can be influenced by various linguistic, social, and cultural factors and may differ depending on the context and purpose of interaction. In oral communication, speaking patterns involve not only the language used to express ideas but also the ways learners respond to others, participate in interaction, and adjust their communication to different situations (Taguchi, 2020; Ishihara & Cohen, 2021). In EFL contexts, learners' speaking patterns may reflect the interaction between their developing

English proficiency and the social and cultural experiences they bring into communication. Therefore, understanding English speaking patterns requires consideration of both learners' language use and the broader social and cultural context in which communication takes place.

Politeness is one aspect through which English speaking patterns can be examined. In pragmatics, politeness concerns the ways speakers manage interpersonal relationships and communicate appropriately according to social situations and relationships between interlocutors (Ishihara & Cohen, 2021). The use of politeness may be influenced by factors such as social status, power, familiarity, and the communicative context (Taguchi, 2020). In EFL communication, learners may therefore use particular expressions or interactional strategies to demonstrate respect, maintain interpersonal relationships, or reduce potential tension during communication (Oktawidya Wati et al., 2025).

Carefulness may also be reflected in learners' oral communication, particularly in the ways they formulate responses, select words, or manage potentially sensitive interactions. In EFL contexts, learners may consider the appropriateness of their language according to the social context, their relationship with interlocutors, and the possible effects of their utterances (Taguchi, 2020; Ishihara & Cohen, 2021). Such behavior may be related to learners' awareness of maintaining interpersonal relationships and avoiding unintended offense. However, carefulness should not automatically be attributed to cultural values alone, as other factors, including linguistic proficiency and the interactional context, may also influence learners' speaking behavior.

Adaptability refers to learners' ability to adjust their speaking behavior according to different interlocutors, social relationships, and communicative situations (Taguchi, 2020). Such adjustment may involve changes in formality, vocabulary, tone, or interactional strategies when communicating with lecturers, older people, peers, or other interlocutors (Ishihara & Cohen, 2021). In this sense, adaptability represents the dynamic nature of oral communication, as learners may negotiate between culturally familiar interactional practices and the communicative demands of English.

Overall, English speaking patterns can be understood as recurring interactional behaviors influenced by learners' linguistic competence, pragmatic awareness, socio-cultural background, and communicative experiences. In the present study, speaking patterns are not predetermined as fixed categories but are examined through the recurring behaviors manifested in learners' English oral communication. Attention is given to how learners express politeness, manage directness and indirectness, respond to others, and adjust their interactional behavior in relation to social and cultural expectations. These patterns are then interpreted in relation to Acehnese socio-cultural norms and values and the communicative context of English.

F. Previous Studies

Several previous studies have investigated Acehnese socio-cultural values and their impact on communication from various perspectives (Usman & Ibrahim, 2021; Munidar, 2024). These studies consistently highlight that core principles such as respect, politeness, social harmony, hospitality (*peumulia jamee*), and religious

morality are fundamental to interpersonal interactions in Acehnese society (Nelissa et al., 2024; Munidar, 2024). Furthermore, research in EFL classroom contexts indicates that culturally rooted values, especially politeness and respect, continue to shape learners' interactional behaviors during English communication (Oktawidya Wati et al., 2025). However, although these studies have examined Acehnese socio-cultural values and EFL communication, they have not specifically investigated how Acehnese socio-cultural values are reflected in the English speaking patterns of Acehnese EFL learners during oral communication. Therefore, this study addresses that gap by examining the manifestation of Acehnese socio-cultural values in learners' English speaking patterns.

Other studies have explored how socio-cultural values influence learners' speaking behaviors in EFL interactions. (Oktawidya Wati et al., 2025) observed that EFL learners often use politeness strategies to foster harmony and respect toward teachers and peers during classroom exchanges. Likewise Mahmud (2022) noted that Southeast Asian EFL learners' speaking behaviors mirror collectivist cultural traits, such as prioritizing social harmony, showing respect, and avoiding direct disagreements. These findings collectively indicate that learners' cultural backgrounds shape not only what they communicate but also how they participate in English oral interactions. Building on these findings, the present study focuses specifically on Acehnese EFL learners to examine how Acehnese socio-cultural values are reflected in their English speaking patterns, particularly through politeness, carefulness, and adaptability during oral communication.

G. Conceptual Framework

This study is based on a sociocultural perspective, which views language as a socially and culturally mediated practice. The framework proposes that Acehese socio-cultural norms and values, such as respect, respect for authority, indirectness, and the maintenance of social harmony, function as cultural influences that shape learners' English speaking patterns during oral communication. These socio-cultural influences are reflected in learners' English speaking patterns through politeness, carefulness, and adaptability when communicating in English. Therefore, this study explores how Acehese socio-cultural norms and values are manifested in the English speaking patterns of Acehese EFL learners during oral communication.



CHAPTER III

RESEARCH METHODOLOGY

A. Research design

This study employs a qualitative research design with a case study and approach. This approach is appropriate because the study aims to gain an in depth and holistic understanding of how Acehnese cultural values are interpreted and manifested in students English speaking patterns within the EFL classroom. Rather than measuring learners speaking proficiency quantitatively, this study focuses on exploring and interpreting culturally influenced communication practices. The case study approach allows for a detailed and context rich analysis of the interplay between cultural values, affective factors, and observable linguistic behavior. Data are collected through classroom observations and reflective interviews, enabling the researcher to uncover the underlying meanings and reasons behind learners' speaking patterns.

B. Research participants

The participants of this study were six English department students provide background information on the students normal speaking behaviors. The study employed purposive sampling supported by snowball sampling. The requirements for participant selection include: (1) having an Acehnese cultural background, (2) being actively participating in speaking-related courses, and (3) having the capacity and willingness to reflect on their English speaking experiences. To recruit participants who met these criteria, the researcher initially contacted a peer who

helped identify a potential participant. The identified participant was then asked to recommend other students who also met the predetermined criteria. The recruitment process continued through referrals until six eligible participants were obtained. Therefore, purposive sampling was used to determine participant eligibility, while snowball sampling facilitated the identification and recruitment of participants through referrals.

Interviews were conducted from 6 to 8 June 2026 with six students from the English Language Education Department, batch 2023.

Table 3.1

Participants Profile

Participant Initials	Coding	Gender	Age	University	Semester
FH	Participant 1 (P1)	Male	21	UIN Ar-Raniry Banda Aceh	6
YN	Participant 2 (P2)	Female	20	UIN Ar-Raniry Banda Aceh	6
RSK	Participant 3 (P3)	Male	21	UIN Ar-Raniry Banda Aceh	6
NH	Participant 4 (P4)	Male	20	UIN Ar-Raniry Banda Aceh	6
MJB	Participant 5 (P5)	Male	23	UIN Ar-Raniry Banda Aceh	6
JVA	Participant 6 (P6)	Male	21	UIN Ar-Raniry Banda Aceh	6

C. Data Collection Technique

The instruments used in this research were in the interview method. The interview method is essential for effective recruitment practices and qualitative research, as it provides structure and consistency, which can enhance the quality of data collection while allowing for a deeper exploration of participants experience. This study employed a semi-structured interview as the research instrument. Semi-structured interviews combine predetermined questions with the flexibility to ask for more questions, allowing the researcher to explore participants' experiences and perspectives in greater depth. This type of interview enables participants to express their views freely while ensuring that the discussion remains aligned with the research objectives (Adhabi & Anozie, 2020)

D. Data Analysis

The data analysis in this study were analyzed conducted data reduction, data presentation, and drawing conclusions. First, in the data reduction stage, the researcher transcribed all recordings of students speaking, selected relevant data, and coded them based on categories such as politeness, indirectness, intonation, and Acehnese cultural communication practices. This stage helped the researcher focus the analysis on findings that align with the research problem formulation (Miles & Huberman, et al, 2014).

In the data display stage, the organized data will be presented systematically in the form of narrative descriptions and selected extracts from the transcripts. This presentation will enable clearer identification of recurring speaking patterns and will enhance the assessment of how Acehnese cultural values may be mirrored in students English speaking behavior. Moreover, during the conclusion draughting

and verification process, preliminary conclusions will be developed based on the interpretation of the presented data to answer the study question concerning the influence of Acehnese culture on students' speech patterns. These conclusions will be reinforced through data triangulation by comparing findings from spoken recordings and semi-structured interviews, thereby improving the reliability and trustworthiness of the study.



CHAPTER IV

FINDINGS AND DISCUSSION

This chapter analyses study data in two areas. These are study findings and discussions. The research findings section summarizes the findings that address the study's two research topics. The discussion section related the findings to previous research and expertise.

A. Research findings

To answer the one research question posed in this study, the researcher used interviews to collect data. During the interview, the researcher asked ten questions related to

1. Manifestation of Acehnese Socio-Cultural Values

a. Respect, politeness, and humility

One of the most significant manifestations of Acehnese socio-cultural values identified by the interview data was the participants emphasis on respect, politeness, and humility in their English oral communication. Following the interviews, participants consistently identified these values as fundamental principles that drove their interactions with others. Although each participant defined these ideals differently, they all agreed on the need to remain courteous and polite regardless of language. This research implies that Acehnese sociocultural values continue to impact participants

communication behaviour even when they speak English. Politeness was not only related to speaking correctly but also to showing respect for other people.

MJB stated:

"Being polite is very important to me because I believe good communication is not only about speaking correctly but also about showing respect to other people. Politeness helps create a positive and comfortable conversation." (MJB)

Similarly, RSK also viewed politeness as an essential value in communication.

He explained:

"Maybe it's very important because being polite shows respect to other people." (RSK)

Both participants associated politeness with respect rather than with language proficiency. Instead of considering politeness as a communication technique, they viewed it as a value that should always be maintained in everyday interactions. This finding indicates that participants naturally transferred the values they had learned from their cultural environment into their English-speaking practices.

Respect also appeared as a recurring value throughout the interviews. Several participants explained that being Acehnese encouraged them to communicate respectfully with others regardless of the language they used.

MJB stated:

"As an Acehnese person, I would like to respect others, especially older people and teachers. Because of that, I try to speak politely and avoid using rude or disrespectful words when speaking in English."

(MJB)

RSK shared a similar perspective:

"I think it makes me speak more politely and respectful, especially to other people." (RSK)

These responds demonstrate that participants considered respect as an important aspect of their cultural identity. Instead of segregating cultural values from English communication, they included these values into their interactions with others. This suggests that respect remained an important criterion when participants communicated in English.

In addition to respect and politeness, participants narratives revealed humility. Although not all participants explicitly mentioned the term "humility," several described behaviours that reflected this value.

MJB explained:

"Yes, I still follow Acehnese values such as respecting elders, speaking politely, and being humble. Even when I speak in English, I try to maintain these values because they are an important part of my culture and identity." (MJB)

This statement suggests that humility was closely connected to the participants' cultural identity. Rather than emphasizing themselves during

communication, participants tended to value modesty and respectful interaction with others. These behaviours indicate that humility continued to influence the way they participated in English conversations.

Overall, the findings demonstrate that respect, politeness, and humility are closely interconnected manifestations of Acehnese socio cultural values. Across the interview data, participants consistently emphasized the importance of treating others respectfully, communicating politely, and maintaining humble attitudes during interaction. These values were reflected not only in what participants said but also in how they chose to communicate. Therefore, the findings suggest that Acehnese socio-cultural values continue to shape the English speaking patterns of Acehnese EFL learners.

b. Respect for Authority

Another manifestation of Acehnese socio-cultural values identified from the interview data was participants' respect for authority, particularly in their interactions with lecturers and older people. Across the interviews, participants consistently described adjusting their communication style when speaking to authority figures. They believed that respect should be demonstrated not only through actions but also through the way they spoke. As a result, participants tended to use more formal language, speak more carefully, and pay greater attention to politeness when communicating with lecturers compared to friends. This finding indicates that respect for authority remained an important cultural value that influenced participants' English-speaking behaviour.

YN explained that she consciously used different speaking styles depending on whom she was talking to.

She stated:

"When we speak to lecturers, we must show politeness. The level of politeness is different from when we talk to our friends. When we're talking with our friends, we use daily conversation and sometimes slang, but we don't use it with lecturers." (YN)

This response suggests that participants were aware of the social relationship between themselves and their interlocutors. Rather than communicating in the same way with everyone, they adjusted their language to demonstrate respect toward lecturers. Their choice of more formal and polite expressions reflects the influence of cultural norms that emphasize appropriate behaviour toward authority figures.

A similar finding was expressed by MJB, who emphasized that respect for lecturers and older people had become part of his communication habits.

He explained:

"As an Acehnese person, I would like to respect others, especially older people and teachers. Because of that, I try to speak politely and avoid using rude or disrespectful words when speaking in English."

(MJB)

Likewise, RSK stated that he preferred to use more formal language when speaking with lecturers, while he communicated more casually with

friends. These responses demonstrate that participants consistently differentiated their communication according to the social status of their interlocutors. Such behaviour reflects the Acehnese cultural value of showing respect to individuals who are older or hold higher positions.

Interestingly, even NH, who believed that Acehnese culture did not significantly influence the way he spoke English, admitted that he was more polite when communicating with lecturers than with friends. He stated that he felt more relaxed when speaking with friends but used a more polite style when interacting with lecturers. This finding suggests that respect for authority may operate as an implicit cultural value. Although participants did not always recognize its influence consciously, their communication behaviour still reflected cultural expectations regarding respect toward authority figures.

Taken together, the participants narratives demonstrate that respect for authority is an important manifestation of Acehnese socio-cultural values in English oral communication. Across the interview data, participants consistently adjusted their speaking style when interacting with lecturers and older people by using more formal language, more polite expressions, and more careful communication. These findings suggest that participants transferred the cultural norms of respecting authority into their English speaking practices, indicating that socio-cultural values continued to shape their communication behaviour regardless of the language they used.

c. Indirectness, Careful Word Choice, and Harmony

Another important manifestation of Acehnese socio-cultural values identified from the interview data was the participants' tendency to communicate indirectly, choose their words carefully, and maintain harmonious relationships during English oral communication. Across the interviews, participants consistently expressed the importance of considering other people's feelings before speaking. Instead of expressing disagreement directly or speaking impulsively, they preferred to communicate in ways that minimized conflict and preserved positive interpersonal relationships. This finding suggests that indirectness, careful word choice, and harmony were closely connected and reflected participants' socio-cultural values in communication.

FHN explained that he preferred to choose his words carefully when expressing his opinions.

He stated:

"I prefer to choose my words carefully. I don't like being talked about behind my back, so I always try to think before I speak." (FHN)

This response indicates that FHN carefully considered the possible impact of his words on others. Rather than speaking spontaneously, he preferred to express his ideas cautiously to avoid creating negative impressions or misunderstandings. His response suggests that communication was not only about delivering a message but also about maintaining respectful relationships with other people.

A similar pattern was found when participants discussed situations involving disagreement.

MJB explained:

"If I disagree with someone, I usually explain my opinion politely. I don't want to make the other person feel embarrassed or uncomfortable because everyone has their own opinion." (MJB)

Likewise, RSK also described that he preferred to express disagreement in a respectful manner instead of directly rejecting other people's opinions. These responses demonstrate that participants tended to avoid direct confrontation and instead prioritized maintaining good interpersonal relationships. Such communication behaviour reflects the Acehnese cultural value of preserving harmony and showing consideration for others.

The participants' careful communication was also reflected in their tendency to think before speaking. JVN explained that he usually considered his words carefully because she did not want to offend other people. Similarly, NH mentioned that he often thought carefully before expressing his opinions to avoid misunderstandings during conversations. These responses suggest that participants viewed careful word choice as an important part of effective communication. Rather than focusing solely on linguistic accuracy, they were also concerned with ensuring that their messages were delivered respectfully and appropriately.

Taken together, the participants' narratives demonstrate that indirectness, careful word choice, and harmony are closely interconnected aspects of their English speaking behaviour. Across the interview data, participants consistently preferred communication strategies that protected other people's feelings and maintained positive social relationships. Whether expressing opinions, responding to disagreement, or choosing appropriate words, they explained sensitivity toward the potential impact of their speech on others. These findings indicate that Acehnese socio-cultural values continued to influence participants' English-speaking patterns by encouraging.

d. Turn taking and silence

Another manifestation of Acehnese socio-cultural values identified from the interview data was the participants' pattern of managing their participation during English oral communication through turn-taking and silence. Across the interviews, participants explained a tendency to wait for an appropriate opportunity before speaking rather than immediately expressing their opinions. Some participants also admitted that they occasionally remained silent even when they had something to say. Although the reasons behind these behaviours varied, they consistently reflected participants' awareness of appropriate participation and consideration for others during communication.

RSK explained that he usually preferred to listen before expressing his own ideas.

He stated:

"I usually wait for others first because I like to listen to their opinions before sharing mine." (RSK)

Similarly, MJB shared a comparable experience:

"I usually wait for others to speak first. I prefer to listen first because it helps me understand the discussion before giving my opinion." (MJB)

Both participants explained a preference for listening before speaking. Rather than competing for opportunities to speak, they chose to observe the discussion and consider other people's opinions first. This behaviour suggests that classroom participation was not only about expressing ideas but also about showing respect by giving others space to contribute. Such communication patterns reflect values of patience and consideration that are commonly associated with Acehnese social interaction.

The interview data also revealed that silence was experienced differently by participants. While some participants remained silent because they wanted to avoid interrupting others or wished to think carefully before speaking, others related their silence to personal challenges when communicating in English. NH, for example, explained:

"Sometimes I stay silent because I don't know the vocabulary or I'm afraid that my English is not correct." NH

Likewise, MJB admitted that he occasionally chose not to speak because he lacked confidence in expressing his ideas in English. These responses indicate that silence cannot be explained solely by socio-cultural

values. Instead, participants' silence was influenced by both cultural considerations, such as respecting others during communication, and individual factors, including limited vocabulary and speaking confidence.

Taken together, the participants' narratives demonstrate that turn-taking and silence were important aspects of their English-speaking behaviour. Participants generally preferred to wait for an appropriate moment before speaking, listen to others' opinions, and avoid interrupting ongoing discussions. At the same time, some participants also acknowledged that linguistic limitations and self-confidence influenced their willingness to participate. Therefore, these findings suggest that participation in English oral communication among Acehnese EFL learners is shaped by an interaction between socio-cultural values and individual speaking experiences.

While Theme 1 identified the Acehnese socio-cultural values that emerged from the participants' responses, Theme 2 explains how those values were reflected in their English speaking patterns. In other words, Theme 1 focuses on the cultural values themselves, whereas Theme 2 focuses on the communication patterns that resulted from the influence of those values during English oral communication.

2. English Speaking Patterns Influenced by Acehnese Socio-cultural Values

The interview findings revealed that Acehnese socio-cultural values were reflected in several English speaking patterns explained by the participants during oral communication. Three major English speaking patterns were identified in this study, namely politeness, carefulness, and adaptability.

These speaking patterns reflect how participants integrated Acehnese socio-cultural values into their English communication.

The English speaking patterns identified in this study should not be interpreted as separate from the socio-cultural values presented in Theme 1. Instead, they represent the ways in which those values were reflected in participants' English oral communication.

a. Politeness in English Speaking

The interview findings revealed that politeness emerged as one of the English speaking patterns influenced by Acehnese socio-cultural values. Participants consistently explained that they tried to communicate politely regardless of the language they used. The values of respect and courtesy, which they had learned through their cultural background, encouraged them to pay attention to how they spoke to others. As a result, participants described how they maintained politeness through their choice of words and the way they interacted with different interlocutors. YN emphasized that politeness should be maintained in every language.

She stated:

“It is very important to be polite when we speak, not just in English, but in every other language.” (YN)

This response indicates that the participant regarded politeness as a personal and cultural value rather than a linguistic rule. For her, speaking English did not change the importance of being respectful toward others.

Instead, she continued to apply the same values that she practiced in her daily communication.

Similarly, MJB described politeness as an important element of effective communication.

He explained:

“Being polite is very important to me because I believe good communication is not only about speaking correctly but also about showing respect to other people. Politeness helps create a positive and comfortable conversation.” (MJB)

The statement suggests that participants did not define successful English speaking solely by grammatical accuracy or fluency. Instead, they believed that respectful communication contributed to more meaningful and comfortable interactions. This finding illustrates how socio-cultural values influenced the way participants approached English-speaking situations.

The influence of these values was also evident in participants' interactions with lecturers and older people.

MJB stated:

“As an Acehnese person, I would like to respect others, especially older people and teachers. Because of that, I try to speak politely and avoid using rude or disrespectful words when speaking in English.” (MJB)

Likewise, RSK explained:

“I think it makes me speak more politely and respectfully, especially to other people.” (RSK).

These responses show that participants adjusted the way they spoke based on the values they had learned from their cultural environment. Rather than separating English from their cultural identity, they integrated Acehese values into their English-speaking practices by maintaining respectful and polite communication across different contexts.

Overall, the findings suggest that politeness is one of the English speaking patterns influenced by Acehese socio-cultural values. The participants consistently reported using polite language, showing respectful interaction, and demonstrating sensitivity toward others regardless of the language they used. These findings indicate that their English speaking patterns were influenced not only by linguistic competence but also by socio-cultural values that emphasize respect and courtesy in everyday communication.

b. Carefulness in English Speaking

The interview findings revealed that carefulness emerged as another English speaking pattern influenced by Acehese socio-cultural values. Most participants explained that they tended to think carefully before expressing their opinions and paid close attention to the words they used. Rather than speaking spontaneously, they preferred to organize their thoughts first to ensure that their messages were appropriate and would not offend others. This finding suggests that participants' carefulness in speaking was influenced by

Acehnese socio-cultural values that emphasize respect, consideration, and maintaining harmonious relationships.

FHN explained that he preferred to choose his words carefully before speaking.

He stated:

“I prefer to choose my words carefully. I don't like being talked about behind my back, so I always try to think before I speak.” (FHN)

This response indicates that the participant consciously considered the possible impact of his words before expressing his opinions. Instead of speaking impulsively, he preferred to communicate carefully to avoid creating misunderstandings or negative impressions. This suggests that speaking English involved not only conveying ideas but also maintaining respectful interpersonal relationships.

A similar finding was expressed by MJB, who described how he handled situations when he disagreed with someone.

He explained:

“If I disagree with someone, I usually explain my opinion politely. I don't want to make the other person feel embarrassed or uncomfortable because everyone has their own opinion.” (MJB)

The participant's response shows that he carefully considered both the content and the manner of delivering his opinion. Instead of rejecting others' ideas directly, he preferred to express disagreement politely to maintain positive relationships. This finding suggests that carefulness in

speaking was closely related to participants' awareness of preserving harmony during communication.

In addition, some participants reported that they often took time before responding because they wanted to ensure that their words were appropriate. NH, for example, explained that he sometimes thought carefully before speaking to avoid misunderstandings during conversations. Although this behavior was partly influenced by his confidence in using English, it also reflected his intention to communicate appropriately with others. This indicates that carefulness in English speaking was shaped by both socio-cultural values and individual linguistic factors.

Overall, the findings suggest that carefulness emerged as one of the English speaking patterns influenced by Acehnese socio-cultural values. Participants consistently reported carefully considering their words when expressing opinions, responding to disagreement, and selecting appropriate language. While individual factors such as confidence and language ability also influenced this behavior, the interview data indicate that socio-cultural values encouraged participants to communicate thoughtfully and respectfully in English.

c. Adaptability in English Speaking

The interview findings revealed that adaptability emerged as another English speaking pattern influenced by Acehnese socio-cultural values. Participants reported adjusting their English speaking style, including their level of formality, vocabulary choices, and tone, according to the social context

and the people with whom they interacted. Rather than using the same speaking style in every situation, they adapted their language, tone, and level of formality depending on whether they were speaking to lecturers, older people, or friends. This finding suggests that participants' English speaking patterns were influenced by Acehnese socio-cultural values that emphasize respect and appropriate communication in different social relationships.

YN stated:

“When we speak to lecturers, we must show politeness. The level of politeness is different from when we talk to our friends. When we are talking with our friends, we use daily conversation and sometimes slang, but we do not use it with lecturers.” (YN)

This response indicates that the participant consciously adjusted her English speaking style according to the social status of her interlocutors. She recognized that different communication contexts required different speaking styles, levels of formality, and language choices. This finding indicates that the participant adapted her English communication according to the social relationship with her interlocutors rather than using the same speaking style in every situation. Such adaptability reflects the influence of Acehnese socio-cultural values that encourage appropriate behavior toward authority figures.

Likewise, RSK explained that he tended to use a more formal and respectful way of speaking when interacting with lecturers, while he communicated more casually with friends. These responses indicate that participants adapted their English speaking style by adjusting their level of

formality and language choices according to their relationship with different interlocutors. Rather than applying one speaking style in every situation, they modified their communication to suit different social contexts.

The interview findings also suggest that participants adapted their speaking style during classroom interactions, particularly when communicating in formal and informal situations. Several participants reported that they became more cautious and respectful when speaking in formal situations, whereas they felt more relaxed and expressive during conversations with friends. This flexibility suggests that participants were able to adjust their speaking patterns to meet both linguistic and social expectations. As a result, their communication remained appropriate across different contexts.

Overall, the findings indicate that adaptability emerged as one of the English speaking patterns influenced by Acehnese socio-cultural values. Participants consistently reported adjusting their speaking style according to the people they interacted with and the communication context. Their ability to shift between formal and informal language while maintaining respect and politeness suggests that Acehnese socio-cultural values continued to shape how they communicated in English.

B. Discussion

This section discusses the findings presented in the previous section by interpreting them in relation to the theories and previous studies reviewed in Chapter II. Rather than merely describing the participants' responses, the

discussion explains how Acehnese socio-cultural values influence the English speaking patterns of Acehnese EFL learners and how these findings answer the research question of the study. The discussion is organized into three sections. The first section discusses the role of cultural values in English speaking, the second examines the participants' English speaking from a pragmatic perspective, and the final section explains how these socio-cultural influences are reflected in the English speaking patterns of Acehnese EFL learners.

1. Cultural Values in English Speaking

The findings of this study demonstrate that cultural values remain an important influence on how Acehnese EFL learners communicate in English. Although the participants used English as the medium of communication, their speaking behaviour continued to reflect the socio-cultural norms and values that they had developed within their Acehnese cultural environment. Values such as respect, politeness, humility, indirectness, harmony, and sensitivity to social hierarchy were consistently manifested in the participants' responses, indicating that language use cannot be separated from the cultural context in which individuals are socialized.

This finding supports Vygotsky's Sociocultural Theory, which emphasizes that language development and communication are socially and culturally mediated. From this perspective, learners construct their communicative behaviour through continuous interaction with their

surrounding community. Consequently, the participants' English speaking behaviour was shaped not only by their linguistic knowledge but also by the cultural values they had internalized through their family, educational experiences, and broader social environment. These findings suggest that English speaking is not merely the production of linguistic forms but also the expression of culturally appropriate ways of interacting with others.

The participants' tendency to maintain Acehnese cultural values while speaking English further demonstrates that their communication was guided by their cultural background rather than solely by English linguistic norms. This finding also reinforces the concept of cultural filters proposed by Kramsch (2020), which argues that second language learners interpret and produce language through the norms and values of their first culture. Rather than adopting English-speaking norms entirely, the participants continued to rely on Acehnese socio-cultural values when deciding how to respond, express opinions, and interact with different interlocutors. Their preference for maintaining politeness, respecting lecturers and older people, avoiding direct disagreement, and carefully selecting words demonstrates that cultural values continued to guide their communication even when English was used as the language of interaction.

These findings are also consistent with previous studies that emphasize the close relationship between culture and communication. Studies on intercultural communication suggest that communication

styles are shaped by cultural orientations such as collectivism, high-context communication, and respect for social hierarchy, which encourage speakers to prioritize harmonious interpersonal relationships and culturally appropriate communication strategies. Such perspectives help explain why the participants consistently reported respectful, indirect, and cautious communication during the interviews, regardless of their English proficiency.

Overall, this study indicates that English speaking among Acehnese EFL learners should be understood as a culturally situated practice rather than a purely linguistic activity. The participants did not simply transfer their English knowledge into communication, they also carried the socio-cultural values of their native culture into their English speaking practices. Therefore, the findings answer the research question by demonstrating that Acehnese socio-cultural values are reflected in English speaking through identifiable communication patterns, including politeness, carefulness, and adaptability, which represent the participants' cultural identity during oral communication.

2. English Speaking Patterns

The discussion presented in the previous sections demonstrates that the participants' English speaking patterns were shaped by the interaction between their socio-cultural values and pragmatic communication. Rather than relying solely on their linguistic competence, the participants consistently explained communication behaviours that reflected the

cultural norms they had internalized. These findings suggest that English speaking patterns among the participants were characterized by three main features: politeness, carefulness, and adaptability.

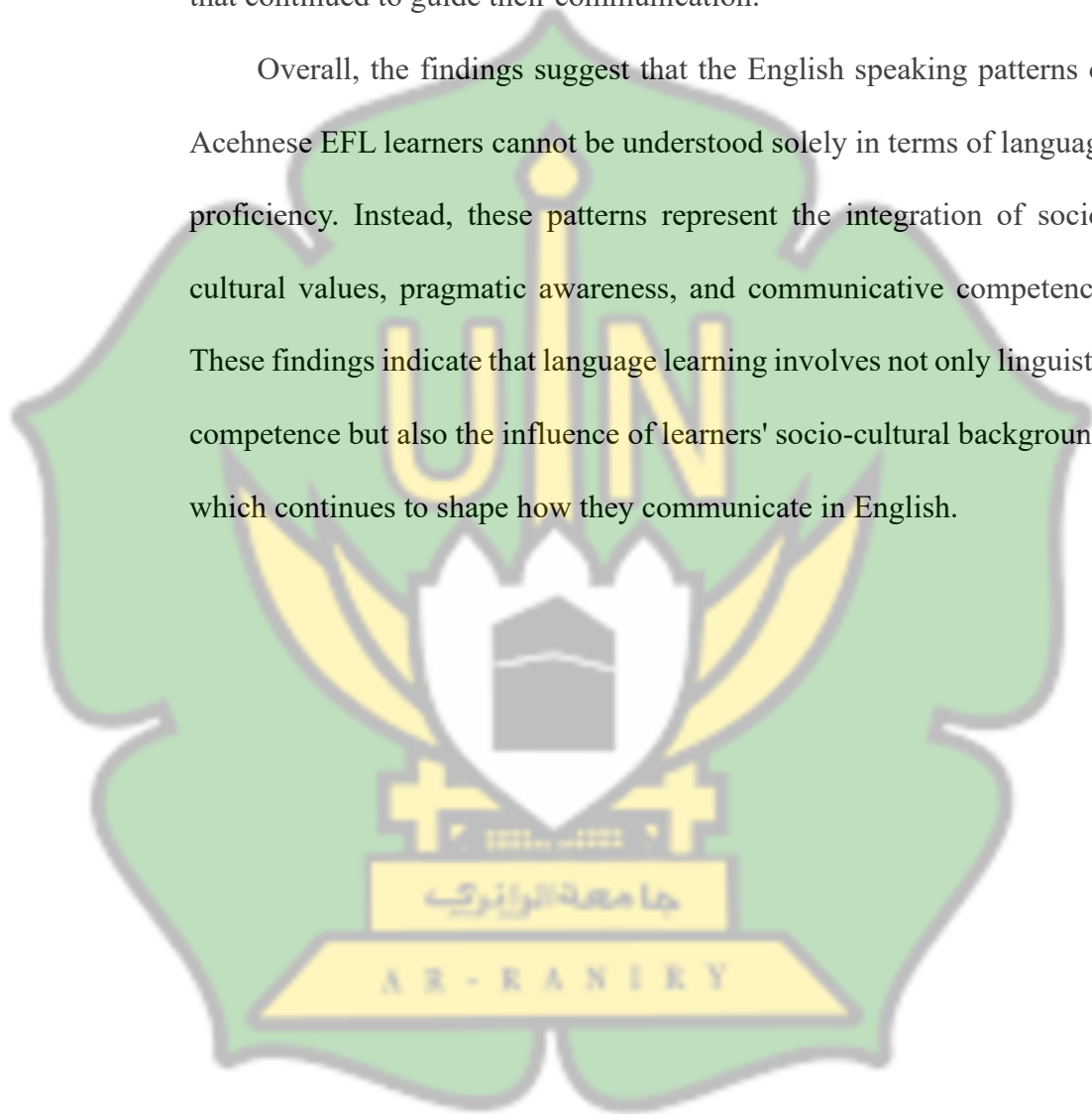
The first characteristic, politeness in English speaking, was reflected in the participants tendency to communicate respectfully and maintain positive interpersonal relationships during interaction. Their communication was influenced by the cultural values of respect, humility, and consideration for others, which remained evident even when English was used as the medium of communication. This indicates that politeness was not merely a linguistic strategy but an integral part of the participants' English speaking patterns.

The second characteristic, carefulness in English speaking, was reflected in the participants tendency to think before speaking, choose their words carefully, and avoid expressions that might negatively affect others. Rather than responding spontaneously, they often considered the social consequences of their utterances before expressing their ideas. This careful communication reflects the participants' awareness that successful communication involves not only conveying meaning but also maintaining harmonious relationships with their interlocutors.

The third characteristic, adaptability in English speaking, was demonstrated through the participants' ability to adjust their communication according to different interlocutors and social situations. They recognized that speaking with lecturers, peers, or older people

required different levels of formality and different communication strategies. This flexibility indicates that the participants were able to balance their English language use with the socio-cultural expectations that continued to guide their communication.

Overall, the findings suggest that the English speaking patterns of Acehnese EFL learners cannot be understood solely in terms of language proficiency. Instead, these patterns represent the integration of socio-cultural values, pragmatic awareness, and communicative competence. These findings indicate that language learning involves not only linguistic competence but also the influence of learners' socio-cultural background, which continues to shape how they communicate in English.



CHAPTER V

CONCLUSSION AND RECOMMENDATION

A. Conclusion

This study was conducted to explore how Acehnese socio-cultural norms and values are manifested in the English speaking patterns of Acehnese EFL learners during oral communication. Using a qualitative case study approach, the study found that the participants' English speaking was influenced not only by their linguistic competence but also by the socio-cultural values that they had internalized through their cultural background.

The findings revealed that Acehnese socio-cultural values were reflected in the participants' communication through respect for authority, indirectness, careful word choice, the maintenance of interpersonal harmony, and appropriate turn-taking and silence during interaction. These communication behaviours indicate that the participants continued to apply culturally appropriate ways of communicating even when using English. Therefore, English speaking among the participants was not a culturally neutral activity but was closely connected to the values and communication practices of their native culture.

Furthermore, the study found that these socio-cultural influences contributed to the formation of distinctive English speaking patterns. The participants consistently explained politeness, carefulness, and adaptability in their English speaking. These patterns reflected their ability to balance

linguistic competence with pragmatic awareness and socio-cultural expectations when interacting in different communication contexts.

In conclusion, this study demonstrates that Acehnese socio-cultural norms and values continue to shape the English speaking patterns of Acehnese EFL learners during oral communication. The findings suggest that English speaking should be understood not only as a linguistic skill but also as a socio-cultural practice in which language use is influenced by cultural values, pragmatic considerations, and interactional experiences. Thus, the research question has been answered by showing that the manifestation of Acehnese socio-cultural values can be observed through the participants' polite, careful, and adaptive English speaking behaviours.

B. Recommendation

Based on the findings and discussion of this study, the researcher would like to offer several suggestions for English lecturers, EFL learners, and future researchers.

1. For English Lecturers

English lecturers are encouraged to recognize that students' English speaking is influenced not only by their linguistic competence but also by their socio-cultural values. Therefore, lecturers should create a supportive classroom environment that respects students' cultural backgrounds while encouraging them to express their ideas confidently in English. In addition, speaking activities should provide opportunities for students to develop both linguistic competence and pragmatic

competence so that they are able to communicate appropriately in different social and cultural contexts.

2. For EFL Learners

EFL learners are encouraged to improve not only their English language proficiency but also their awareness of pragmatic aspects in communication. They should understand that effective English speaking involves appropriate language use according to different communicative situations. At the same time, learners can maintain positive cultural values such as politeness, respect, and harmony while becoming more confident and flexible in expressing their ideas in English.

3. For Future Researchers

Future researchers are encouraged to investigate the influence of socio-cultural values on English speaking using a larger number of participants or involving learners from different cultural backgrounds. Further studies may also employ different research designs or data collection methods, such as classroom observations or discourse analysis, to obtain a more comprehensive understanding of how cultural values shape English speaking patterns in various EFL contexts.

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APPENDICES

Appendix A: Appointment Letter of Supervisor


KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH
NOMOR: 031 TAHUN 2026

TENTANG:
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA
DENGAN RAHMAT TUHAN YANG MAHA ESA

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH

Meringkat

Meringkat

1. Undang-Undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-Undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-Undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Presiden Nomor 74 Tahun 2012, tentang perubahan atas peraturan pemerintah RI Nomor 23 Tahun 2005 tentang pengesahan keanggotaan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden Nomor 94 Tahun 2013, tentang perubahan institut Agama Islam Negeri Ar-Raniry Banda Aceh Menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 44 Tahun 2022, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Agama Nomor 14 Tahun 2022, tentang Status UIN Ar-Raniry Banda Aceh;
9. Keputusan Menteri Agama Nomor 462 Tahun 2003, tentang Pendelagasan Wewenang Pengangkatan, Penempatan dan Penempatan PNS di Lingkungan Departemen RI;
10. Keputusan Menteri Keuangan Nomor 203/PK.05/2011, tentang penetapan UIN Ar-Raniry Banda Aceh pada Kementerian Agama sebagai instansi Pemerintah yang menerapkan Pengelolaan Badan Layanan Umum;
11. Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, Tentang Pendelagasan Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.

MEMUTUSKAN

Menetapkan

Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh tentang Pembimbing Skripsi Mahasiswa.

KESATU

Menunjuk Saudara
Drs. Asriandito, M.Pd.,
Untuk membimbing Skripsi

Nama : Lailiyah Milla
NIM : 220201181
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Socio-Cultural Influences on the English-Speaking Patterns of Acehese EFL Learners

KEDUA

Kepada pembimbing yang tercantum namanya diatas diberikan honorarium sesuai dengan peraturan perundang-undangan yang berlaku.

KETIGA

Pembayaran atas keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA-026-042-433625/2025 Tanggal 02 Desember 2024 Tahun Anggaran 2025.

KEEMPAT

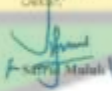
Keputusan ini berlaku selama enam bulan sejak tanggal ditetapkan.

KELIMA

Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian hari ternyata terdapat kekeliruan dalam Surat Keputusan ini.

AR-RANIRY

Ditetapkan di Banda Aceh
Pada tanggal 6 Januari 2026


Dekan

1. Surat Keputusan ini dibuat dalam 2 (dua) rangkap.
2. Satu rangkap disimpan oleh Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh.
3. Satu rangkap diserahkan kepada Sekretaris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh.
4. Satu rangkap diserahkan kepada Kepala Biro Administrasi Akademik dan Kemahasiswaan UIN Ar-Raniry Banda Aceh.
5. Satu rangkap diserahkan kepada Kepala Biro Administrasi Umum UIN Ar-Raniry Banda Aceh.
6. Satu rangkap diserahkan kepada Kepala Biro Administrasi Keuangan UIN Ar-Raniry Banda Aceh.
7. Satu rangkap diserahkan kepada Kepala Biro Administrasi Hukum UIN Ar-Raniry Banda Aceh.
8. Satu rangkap diserahkan kepada Kepala Biro Administrasi Hubungan Masyarakat UIN Ar-Raniry Banda Aceh.
9. Satu rangkap diserahkan kepada Kepala Biro Administrasi Teknologi Informasi UIN Ar-Raniry Banda Aceh.
10. Satu rangkap diserahkan kepada Kepala Biro Administrasi Perpustakaan UIN Ar-Raniry Banda Aceh.
11. Satu rangkap diserahkan kepada Kepala Biro Administrasi Riset UIN Ar-Raniry Banda Aceh.
12. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Sumber Daya Manusia UIN Ar-Raniry Banda Aceh.
13. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kerjasama UIN Ar-Raniry Banda Aceh.
14. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kualitas UIN Ar-Raniry Banda Aceh.
15. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Sistem UIN Ar-Raniry Banda Aceh.
16. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Fasilitas UIN Ar-Raniry Banda Aceh.
17. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Lingkungan UIN Ar-Raniry Banda Aceh.
18. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Budaya UIN Ar-Raniry Banda Aceh.
19. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Olahraga UIN Ar-Raniry Banda Aceh.
20. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Seni UIN Ar-Raniry Banda Aceh.
21. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kesehatan UIN Ar-Raniry Banda Aceh.
22. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Keamanan UIN Ar-Raniry Banda Aceh.
23. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kedisiplinan UIN Ar-Raniry Banda Aceh.
24. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kepatuhan UIN Ar-Raniry Banda Aceh.
25. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Keterampilan UIN Ar-Raniry Banda Aceh.
26. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kepribadian UIN Ar-Raniry Banda Aceh.
27. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kepemimpinan UIN Ar-Raniry Banda Aceh.
28. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Keprofesionalisme UIN Ar-Raniry Banda Aceh.
29. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kepertahanan UIN Ar-Raniry Banda Aceh.
30. Satu rangkap diserahkan kepada Kepala Biro Administrasi Pengembangan Kepertahanan UIN Ar-Raniry Banda Aceh.

**Appendix B: Recommendation Letter from Fakultas Tarbiyah dan Keguruan
to conduct the research**



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH
FAKULTAS TARBIYAH DAN KEGURUAN**

Jl. Syekh Abdur Rauf Kopelma Darussalam Banda Aceh Telp/Fax. : 0651-752921

Nomor : B-4823/Un.08/FTK.1/TL.00/7/2026

Lamp : -

Hal : *Penelitian Ilmiah Mahasiswa*

Kepada Yth,

Ketua Prodi Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh

Assalamualaikum Warahmatullahi Wabarakatuh.

Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

NIM : 220203157

Nama : LAYYINA MISKA

Program Studi/Jurusan : Pendidikan Bahasa Inggris

Alamat : Jalan dayah Tgk cot yasin Pucok alue sa

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah Dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul ***SOCIO CULTURAL ON THE ENGLISH SPEAKING PATTERNS OF ACEHNESE EFL LEARNERS***

Banda Aceh, 06 Juli 2026

An. Dekan

Wakil Dekan Bidang Akademik dan Kelembagaan



Prof. Dr. Buhori Muslim, M.Ag.

NIP. 197508152001121002

Berlaku sampai : 24 Juli 2026

جامعة الرانيري

AR - RANIRY

Appendix C: Confirmation Letter from English Education Department



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI AR-RANIRY
FAKULTAS TARBIYAH DAN KEGURUAN
PRODI PENDIDIKAN BAHASA INGGRIS

Jln Syekh Abdur Rauf Kopelma Darussalam Banda Aceh
Email : pbk@uinaraniry.ac.id, Website : <https://uinaraniry.ac.id>

SURAT KETERANGAN

Nomor: B-418/Un.08/PBI/Kp.01 2/7/2026

Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang nama tersebut di bawah ini:

Nama : Layyina Miska
NIM : 220203157
Prodi : Pendidikan Bahasa Inggris
Alamat : Pucock alue sa, Simpang Ulim, Aceh Timur

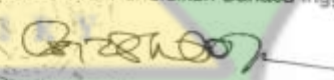
Benar telah melakukan pengumpulan data untuk penelitian pada Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh dalam rangka penyusunan Skripsi yang berjudul:

"Socio-cultural influences on the English Speaking Patterns of Acehnese EFL Learners"

Demikianlah Surat Keterangan ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 8 Juli 2026

Ketua Prodi Pendidikan Bahasa Inggris,


Syarifah Dahliana

Appendix D: Interview Protocol

Interview Protocol

Research Title : Socio-cultural influences on the English
speaking patterns of Acehnese EFL Learners

Time of Interview :

Date :

Place :

Interviewer : Layyina Miska

Interviewer :

Age of Interviewer :

Gender of Interviewer : Female/Male

Position of Interviewer :

List of Questions

1. Can you tell me about your experience speaking English in class?
2. In what ways do you think being Acehnese influences your English speaking?
3. When speaking English, how important is it for you to be polite?
4. Do you speak differently when talking to lecturers compared to friends?
Why?
5. What do you usually do when you disagree with someone in English?

6. Do you prefer to speak directly or choose your words carefully? Why?
7. Have you ever stayed silent even though you wanted to speak English? Why?
8. Do you usually speak first in discussions, or wait for others? Why?
9. Are there any Acehnese values or habits that you still use when speaking English? Can you give an example?
10. Do you think the way people speak in Acehnese influences the way you speak English? How

