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The Changing of Street Vendor's Culture in English Kampong

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Abstract

English Kampong is a located in the village of Pelem and Tulungrejo District of Pare Kediri, East Java. Initially Pelem and Tulungrejo village a village-based agriculture. Starting from the establishment of an English course in 1976, namely Basic English Course in Tulungrejo, District Pare, Kediri, East Java, slowly the village transformed into a village-based services. Students who study and live in the village practice English both in the English course as well as when they are outside. As a result the villagers Tulungrejo become very accustomed to hearing people speak English in their daily lives. Mohammad Kalend is the founder of Basic English Course. Since 2014 he taught English *pro bono* to 12 street vendors who sell around the campus of Basic English Course. The vendors since then begun to practice English in its business and in daily live.

This paper would like to see is there a cultural change that occurred on Tulungrejo's vendor who has been learning English? If there is a change, what changes occur within the vendors? This research was conducted by using an ethnographic approach. Ethnography literally means to write or represent a culture. The result of this study indicates that among street vendors and villagers of Tulungrejo, English is already accepted as part of a new culture in Tulungrejo village. No one is likely to think that when someone speaks in English that made him or her arrogant. The street vendors realized that mastering English is a chance for young children Tulungrejo village to work and achieve a better life.

Keyword: culture, street vendor, English course

Introduction

English Kampong is a very well known village throughout Indonesia. Located in the village of Pelem and Tulungrejo District of Pare Kediri, East Java.

The history of the English Kampong begins in 1976 when Mohammad Kalend who was a student from Kutai Kartanegara studied in Pondok Modern Gontor, Ponorogo, East Java. During his fifth year in Gontor he was forced to leave school because he could not bear the cost of his further education. Even his desire to return to his village in Kutai Kertanegara, East Kalimantan -that he left behind since 1972- could not be implemented due to lack of funds (interview with Mohammad Kalend in Tulungrejo, Pare, Saturday, April 24, 2015, at 8 AM).

Picture 1. Mohammad Kalend

(Source: documentation researcher taken on April 24, 2015)



At such a difficult moment, Kalend told that there is an intelligent and good-hearted teacher named Ahmad Yazid in Tulungrejo Village and spoke eight languages. Mohammad Kalend (he was 31 years old) interested to meet Ahmad Yazid in the hope he would able to master English. He knew his ability that there is no way he could master many foreign languages. Mohammad Kalend then went to Tulungrejo Village and learned Arabic and English at Ahmad Yazid. He stayed at very small mosque (interview with Mohammad Kalend in the village of Pare, Saturday, April 24, 2015 at 8 AM).

Kalend continued learning English until in 1976 two students from the State Islamic University Sunan Ampel Surabaya came. The two students wanted to learn English to Ahmad Yazid as preparation for their state exam which will be held in the next following weeks on their campus in Surabaya.

At the time Ahmad Yazid was traveling to Majalengka, West Java on an errand. Therefore the two students were met by Ahmad Yazid's wife. She then asked the two students to study at Kalend. Two students were at that time handed several sheets of paper that contains 350 questions in English. After reading it Kalend sure he could help them as the English books they used were the same books that he was learning. The name of the book is "English Nine Hundreds".

The three men thus began to learn English together. The studying period was quite short as it was carried out intensively for five days.

When the two students returned home and successfully pass an English exam at college the news then spread rapidly among students IAIN Surabaya. Eventually many students started to follow their colleague's footsteps and came to English Kampong to learn English from Kalend. This promotional activities carried out by word of mouth in the long run became the descendants to the establishment of the first English class in the village of Pare.

Since then Kalend pioneered English course named Basic English Course (BEC). Formally Basic English Course was established on June 15, 1977 with only six students. The students were taught not only English but also with the knowledge of Islam.

Year after year Kalend struggling alone to revive the institutions and overcome the obstacles because he did not charged his students. Until 1979, after three years of teaching *pro bono*, two of his disciples pushed Kalend to levy a fee of course. The course fee was also meant to bind Kalend so he could not leave his students. Slowly Basic English Course becomes bigger and be a magnet for more people to learn English. Every year almost 10 thousand people came To Tulungrejo village to learn English and the small village is slowly becoming known as the English Kampong.

Because Basic English Course can only accommodate 400 people each semester then thousands of people who are not accepted in Basic English Course accommodated by other English language courses. Slowly but surely, English language courses sprung up in the village. Currently there are about 150 English courses scattered throughout the village. However those English courses are relatively able to walk in rhythm without tinged negative competition. That is because the owners of the English courses mostly were graduated of Basic English Course and learning from the same teacher that was Kalend.

In 1978 Kalend married a village girl from Tulungrejo and they had three children, two boys and one girl, all of whom are now grown and become English teachers in Basic English Course. His oldest son is now replacing Kalend as an English teacher in a tourist area Borobudur where Kalend worked from 1982 to 2011. Before being replaced by his son Kalend came every three months to Borobudur to guide foreign tourists who came. Two other Kalend children helped him to teach English in Basic English Course in the village of Tulungrejo.

During settling in Java since 1972, Kalend return to his homeland in Kutai only three times. Firstly by the end of 1972. Secondly in 2001 and the latest visit in 2006. When he came home in 2006 Adam Air crashed into the sea of Makassar. He was traumatized because the pstreet he was riding was supposed to fly after Adam Air took off from Jakarta.

If the owner of the other English courses prepare their homes as a hostel then Kalend do not want to do so. He explains that he is very concerned with his neighborhood. He sees many of his neighbors do not have jobs. For that reason he asked his students looking for a room during their stay in Tulungrejo village. Thus his neighbors also received income from renting out rooms.

Basic English Course is growing very rapidly. In 2011 there were 18,000 student's alumni from various parts of the archipelago. And in 2015 the number of graduates of Basic English Course has been around 22,000 people. Yet to graduate from Basic English Course students should be able to through the test which is quite difficult.

The campus of Basic English Course in Tulungrejo, Pare is located in Anyelir Street. Its building is the development of a modest house where courses started up in 1977. The three-level building colored light blue became the most magnificent buildings along. There was a big tree in the yard appears to be the same tree since 1980.

Picture 2. Basic English Course Building Facade

(Source: documentation researcher taken on April 24, 2015)



Front view of Basic English Course's building in Tulungrejo Village Kediri has a length of about 20 meters and located in Anyelir Street.

Picture 3. The Gate of Basic English Course Tulungrejo Village

(Source: documentation researcher taken on April 24, 2015)



Above the Basic English Course's entrance gate written in Arabic phrase "Bismillahirrohmannirrohiim". Literally means "In the Name of Allah, the Most Beneficent, the Most Merciful"

(http://www.muslimconverts.com/prayer/how_to_pray_maghrib.htm).

Picture 4. Basic English Course in 1980



Although not explicitly mentioned however every person in Tulungrejo, Pare knows that basically Anyelir street is divided into two parts. If the building of Basic English Course is used as a benchmark then left towards the 300-meter building is an area that is "controlled" by Mohammad Kalend. Houses stood on either side of the road and used as a boarding houses, stalls, mini shops, coffee shop, car rental, photocopies. In addition, on the right side of the building which is not in control by Kalend stood a variety of English courses, from a simple house to big buildings.

According to Miko, a male aged 45 years also alumni of Basic English Course and a former teacher in the course, the difference between the Basic English Course with another English courses is that Basic English Course care and share with the community while other courses do not do it the same one (interview with Miko in Tulungrejo village Saturday, April 24, 2015).

Some street vendors who trade on the Anyelir street are among others pecel, batagor, cilok, satay and meatballs soup. Since 2014 Mohammad Kalend has been teaching English to 12 street vendors traders in Anyelir street. He wants vendors who sell around the Basic English Course's campus able to master English thus expand their thinking horizons.

The focus of this paper is to see is there a cultural change that occurred on Tulungrejo's vendor who has been learning English?. If there is a change, what changes occur within the vendors who are originally came from Javanese ethnicity. Thus it can be seen how learning English influence on traders.

Methodology

This research was conducted by using an ethnographic approach. Ethnography according to Brian Hoey defined as both a qualitative research process or method (one *conducts* an ethnography) and product (the *outcome* of this process is an ethnography) whose aim is cultural interpretation. The

ethnographer goes beyond reporting events and details of experience. (http://www.brianhoeey.com/General%20Site/general_defn-ethnography.htm, download on November 15, 2016).

According to Michael V. Angrosino, ethnography is a narrative account of a people and its way of life (Angrosino, 2005:3). Thus ethnography literally means to write or represent a culture. Ethnographers look for pattern, describe local relationships (formal and informal), understandings and try to make sense of a place and a case in relation to the entire social setting and all social relationships. While a full-fledged ethnography typically demands a long-term engagement in the field, ethnographic case studies can be conducted over shorter spans of time to explore narrower fields of interest to help generate hypotheses.

Ethnography is an approach to research and not a specific technique of data collection. It is a multiple technique approach - an ethnographer can adapt and use a mix of methods which is appropriate to a situation. Frequently, though, ethnographers rely on participant observation to gather data. In the study researchers conducted observation to few street vendors opposite of Basic English Campus and has attended English course from Mohammad Kalend.

As a participant observer, the ethnographer is socially and physically immersed in the case to accumulate local knowledge. Yet, in doing so, the ethnographer must be constantly self-critical and reflexive to ensure an analytical description and interpretation of the case.

Research and collection of data takes the form of diverse experiences, encounters, relationships, observations, and conversations. This research approach does not allow for a fully structured interview. While the researcher knows broadly the issues to be answered, it is only as the conversations and interviews that progress emerges the next question. Thus, the data is collected through "chains of conversations." Similarly, the researcher begins by identifying key informants. Since the reliability and veracity of the key informants is crucial for the ethnography, every observation made by key informants is triangulated by ethnographers with inputs from others in order to assess accuracy. A key

informant in this study is a batagor seller named Toto. Actually, there are three other sellers interviewed by investigators but because they objected to be interviewed then the interview could not be included in this study.

In this way, the collection of the data progresses through observations and chains of conversations and informants and the emphasis on sampling adequacy is not in a statistical or numerical sense but in identifying events and people that contribute to the narrative. This narrative, however, can be subject to testing before it is accepted (<http://www.globalimpactstudy.org/2008/07/the-ethnographic-case-study-approach>). Therefore at this point I would like to sum up what Harry F. Wolcott said that an ethnographers has to do three things respectively : experiencing, enquiring and examining which I will carried out during my observation in English Kampong.

The systematics of data interpretation is as follow : first the process of the research site that is English kampong in Tulungrejo Village. Followed by a description of the key informan and the villager. Followed by data analysis.

According to Paul Atkinson and Martyn Hammersley in Norman K.Denzin and Yvonna S.Lincoln ethnography refers to:

1. A strong emphasis on exploring the nature of particular social phenomena, rather than setting out to test hypotheses about them.
2. A tendency to work primarily with “unstructured” data.
3. Investigation of a small number of cases, perhaps just one case, in detail.
4. Analysis of data involves explicit interpretation of the meanings and functions of human actions, the product of which mainly takes the form of verbal descriptions and explanations, with quantification and statistical analysis playing a subordinate at most (Norman K. Denzin and Yvonna S.Lincoln, 1994 : 248).

Data Collection Technique

1. Primary Data

Primary data is data obtained from the first source that is from the individual (Kriyantono, 2006: 41).

In-depth interview is a method that allows the interviewer to ask the respondent to obtain information on the phenomenon to be observed. In-depth interviews are seen as collaboration between the interviewer and the participants (West and Turner, 2008: 83).

Through the interview researchers hope to collect the subjective views of the people interviewed. Primary data in this study was obtained from interviews with sources or key informants, a street vendor named Toto in Tulungrejo village or English Kampong, Pare, Kediri.

2. Secondary Data

Secondary data is primary data that has been processed further and presented either by the primary data collectors or by other parties, for example in the form of a table or diagram (Kriyantono, 2006: 41).

While Rosady Ruslan said (2006: 35) that secondary data is the research data obtained by researchers indirectly through an intermediary medium. Generally in the form of evidence, records, or the historical reports compiled in the form of records or documents obtained. Among others by:

1. Studies Library

Researchers obtained data from books in the library, the results of previous studies, magazine articles and other reading materials in order to obtain relevant data and theories that can be used as a reference study.

2. Internet

Researchers utilize the internet in search of materials needed in the study.

Focus of Research

In this study, the focus of the research is:

The focus of this paper is to see whether there is a cultural change occurred on Tulungrejo's vendors who learn English. If there is a change thus what changes occur in the vendors who are originally from Javanese back ground.

Discussion

As a social creatures then essentially humans will always changing. Humans by nature will always change because if they do not change then they will not survive. Meanwhile cultures have dynamic nature. Dynamic because culture change at any time. If there is a new cultural element coming up then the culture amend slowly.

Local culture that has existed for hundreds of years in the community, directly or indirectly will transform slowly. The same applies to local cultures that have lived in a society which has existed for hundreds of years. Slowly the local culture will change due to the influence of new cultural elements.

In the following I will discuss some of the concepts associated with acculturation.

According to Koentjaraningrat the concept of "acculturation refers to a social process that occurs when there is a group of people who already have a certain culture and exposed to the elements of foreign culture. As a result, foreign cultural elements were received by the people then processed into a culture of their own. But the social process is not to eliminate the native culture (Koentjaraningrat, 1990: 91).

According to the same sources stated that there are seven elements of universal culture which is the content of all the cultures that exist in this pstreett namely:

1. Language
2. System of religion and religious ceremonies.
3. The community organizations system.
4. The knowledge system.
5. Livelihoods system.
6. Technology system.
7. Art.

According to Harsojo the process of acculturation can occur and requires several factors, namely:

- a. Tolerance means respect to each other and let the difference between any supporting cultures complement each other.
- b. Sympathy is contact made with other people with different culture which based on mutual respect. For example by way of respect people with different culture and also being able to mutually recognize the weaknesses and strengths of each other so that both parties will mutually close thus supporting cultural society.
- c. The ruling class in society should be more open. For example the elites provides an opportunity for minorities to undergo the same education, health care or use a recreation area (<http://www.zonasiswa.com/2015/09/asimilasi-budaya-pengertian-proses.html>. Downloaded dated July 20, 2016 at 06:58 AM).

FINDINGS :

The Street Vendor

Toto is one of street vendors who sell his wares in the form of food in front of Basic English Course campus. Batagor is a kind of food made from tofu

mixed with vegetables. Then fried in hot oil and eaten with sauce made of beans and chili. Toto is 41 years old and has two children. The eldest in the elementary level and the youngest in kindergarten. He has been selling batagor since 2012.

Picture 5. Toto the Batagor Vendor



Every morning he was riding a motorcycle from his home. Then he took his food cart which he dropped at a house near Basic English Course's campus. After that with his cart he sells across the gates of Basic English Course. Later on in 2014, Toto started to learn English once a week every afternoon. Mohammad Kalend himself is teaching English for the vendors and taught for free.

When I interviewed Toto, he used relatively simple English but it was very clear he understood the questions asked in English. Another thing that stands out from the appearance of Toto is the way he dressed up. He appeared very neatly with a clean shirt and trousers and he used a bag slung over his shoulder.

According to Toto, since he began to learn English his tag line is "no English no service" for his customers. The tag line was also to motivate him to speak English. Accordingly customers who come to his batagor's cart mostly use English when they want to buy the batagor.

During the interview several male students went to Toto and one of them spoke in English "I want two batagor". Toto quickly took two hot batagor then slathered peanut sauce and wrapped it. The man then gave a piece of banknotes 10 thousand rupiah. But when Toto look at the bills he said "no change". He was then looking for a little money but did not succeed, so Toto said "never mind another time to pay". The customer looked for small money but it did not succeed so Toto said "never mind, pay another time".

Picture 6. Toto and Customers



It is also interesting to note that in some parts of the cart, Toto has attaching a paper containing English vocabulary words and simple English conversation. For example the words "before after", as well as the words "what can I do for you? ', ' What should I do?"

If the cart's windows were closed one will read words in English's graffiti such as: "Give me five", "The main point batagor", "Honorable your time and you will be an honorable person". "Never kill, never play, never try". And "Have a nice meal".

Afterward Toto opened the bottom of the cart. He took a bundle of English books from under cart. These books he used during his course in Basic English

Language Course. He showed me a mini English dictionary. The books include: 1001 English Conversation, book of Tenses and Grammar, book of English Concept, and book of Collection of Daily English. This phenomenon in line with the opinion of Edward T. Hall and William Foote Whyte in Deddy Mulyana. They said that culture affects communication in many ways. Learn English as part of a new culture appears to have influenced Toto's life.

Toto then shows the contents of his cell phone. It turned out that he had downloaded some English material in his BlackBerry mobile phone. The titles such as: Phrases for English Example, English Pronunciation, Speaking English, Practice English, Learning English and Tips to Speak English Fluently.

Picture 7. Picture of Toto's English Books



Picture 8. Picture of English Words in Toto's Cart windows



Picture 9. Picture of English Words in Toto's Cart windows



Picture 10. Writing English in Cart windows

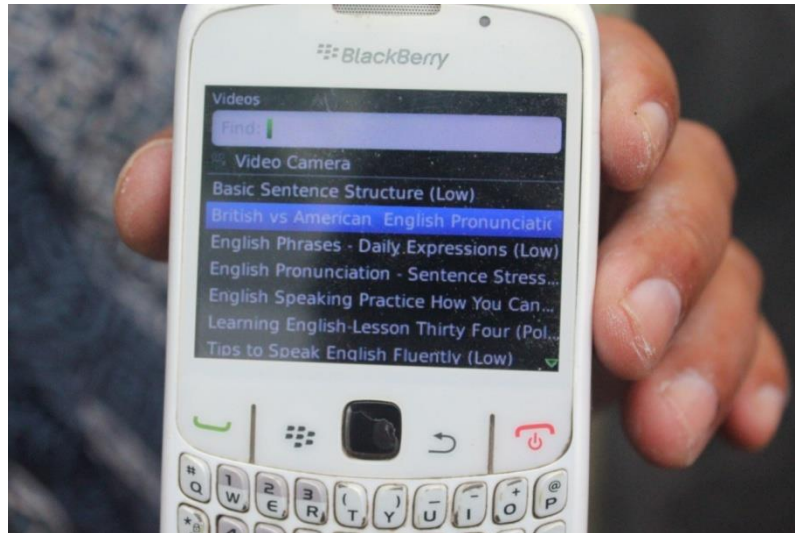


I asked him whether learning English affect him personally and replied that he now prefers watching western movies played on Trans TV. Although he still sometimes read the translation in English but he began to understand the whole story of the film. He also admits that he speaks English occasionally to his eldest son. Hence in his family now there are three languages used to communicate that are Bahasa Indonesia, English and Javanese. Except for cooking Toto said that his wife always cooks the Javanese food

The above phenomena in accordance with the opinion of William A. Haviland who said that culture is learned. According Haviland all cultures are the result of learning and not biological heritage (Haviland, 1999 : 338).

When asked how to learn English changed his life, Toto firmly replied that he was now aware that English is very important to look for a job. He wants his children later proficient in English so it would be easy for them to find a job. This is in line with the opinion of Haviland who says that to survive, the human must perform cultural adaptation. Toto wants his children easy to get a job therefore they must able to adapt culturally by mastering English.

Picture 11. Picture of Study Materials in Cell Phone



I also observed a woman who sells pecel across Basic English Course campus, the students called her “Mak Karti”. Mak is an abbreviation of “emak” or mother. Pecel is kind of made contains of variety of vegetables mixed with peanut sauce. Mak Karti, the woman was selling in an open stall. Her stall was quite crowded by students. When some women students of Basic English Course approached her stall then one a student said "one plate of pecel without cucumber" and other student asked "one plate without beans" then the seller answered "okay" and began to stir pecel seasoning. She was interviewed and answered my questions in English with confidence. Her confidence is very evident.

Picture 12. Picture of Mak Karti Who Sell Pecel



I also observed one satay seller vendor. He is not very proficient in English. But he struggled to compose an answer in English. This completed the picture I have that English is no longer a difficult thing to be spoken by small vendors in Tulungrejo Village or English Kampong. This is in line with the opinion of William Haviland that culture changes (Haviland, 1999:351).

Conclusion

Initially this village is a village-based agriculture. Starting from the establishment of an English course in 1976, namely Basic English Course in Tulungrejo, District Pare, Kediri, East Java, slowly transformed into a village-based services. To meet the needs of thousands of students who came to the village the villagers open houses to rent, a small cafes, coffee shops, bike and motor cycle rentals, bookshops, English courses, gymnasium centre, small stalls.

Every year more than 10 thousand people came to Tulungrejo to take English courses. Only 400 people accepted in Basic English Course remaining to

be processed in other courses. Currently there are about 150 courses in English in the village. Therefore this small village is now more famous as English Kampong.

Students who study and live in the village practice English both in the English course as well as when they are outside. As a result the villagers Tulungrejo become very accustomed to hearing people speak English in their daily lives.

Mohammad Kalend as the founder of Basic English Course since 2014 taught English for the street vendors who sell around the campus of Basic English Course.

Toto the key informant sell batagor since 2012 in front of Basic English Course campus. He began to learn English from Kalend since 2014. He studied English once a week. In his batagor cart he brought English books. He also downloaded English material in his cell phone. He applied the tag line "no English no service". It was to encourage his customers and himself to speak English actively. He also became more attracted in watching English movies on television. Because he understood that people would be easier to get a job if they could speak English. Mastering English is absolutely necessary when wanting a better life.

It seems that among street vendors and villagers, English is already accepted as part of a new culture in Tulungrejo village. No one is likely to think that when someone speaks in English that made him or her arrogant. The street vendors realized that mastering English is a chance for young children Tulungrejo village to work and achieve a better life.

Slowly but surely there is a change of culture among the villagers in English Kampong. The village is transformed into a village-based services. Besides the villagers gradually began to get used to speak English.

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